

“Three Provinces, one Family”

Sr. Priscillia Yein

The Tertiary Sisters of St. Francis in Cameroon have a rich history, dating back to 1935. The congregation was begun by a member of the Secular Franciscan Order, Maria Hueber, in Brixen, in the year 1700AD. At the request of Mgr. Peter Rogan, the then Apostolic Prefect of British Cameroon, and Fr Francis Figl, MHM, five sisters arrived Shisong on October 16, 1935. Their mission objective was to attend to the health and educational needs of the people in order to foster integral evangelization. Thus, the sisters started a maternity, dispensary, school and orphanage in Shisong, Kumbo, NWR of Cameroon. By 1972 they expanded as far as North Cameroon.

Cameroon grew steadily and became a Region in November 20th 1958, with Sr Camilla as the first Regional Superior. Thirteen (13) years later, in 1971, at the General Chapter of the Congregation, Cameroon was canonically made a Province, with the Provincial House in Shisong. Sr Felix Malsiner was appointed the first Provincial Superior, and Sr Fidelis Verjai as her vicar. In line with the first African synod with a renewed call to Africans do be auto-missionaries, the Province expanded its missions to CAR (in 1998), to Nigeria (2007), Congo Kinshasa (2009), Congo Kitwit (2015), Milan (2018), Morocco (2018), and Milwaukee USA (2023).

Thursday May 31, 2024 has gone down the annals of history as the day the Tertiary Sisters of St. Francis (TSSF) marked a

historic moment by inaugurating three newly created provinces: St. Francis, St. Clare, and Maria Hueber, from the former Shisong Province. The solemn occasion, which took place during a Pontifical Mass, presided at by the Bishop of Kumbo, George Nkuo, witnessed the installation of the new provinces' leaders. Distinguished guests, including priests, consecrated persons and lay faithful from far and near, gathered at St. Theresa Cathedral Kumbo to witness the significant step in the congregation's growth.

In her welcome address, Sr. Theodosia Baki, Superior General of the TSSF, emphasized that the creation of the new Provinces was a mission entrusted to the General Administration during the 2019 General Chapter in Brixen. The primary goal was to decentralize leadership, ensuring that each Sister could fully realize her potential and contribute effectively to the community. This move reflects a commitment to accessibility and empowerment

Sr. Theodosia also expressed gratitude to the outgoing administration of the former Shisong province, led by Sr. Glory Kenyuyfoon, for their steadfast leadership during the process that has seen the creation of the new provinces within challenging times. The COVID-19 pandemic and the Anglophone crisis which according to her has tested their resolve and they navigated with courage and grace. Sr. Gloria Kenyuyfoon, in response, offered her Magnificat and symbolically handed over the Provincial Seal—a gesture of continuity and trust.



The new Provincials—Sr. Olivia Waika (St. Francis Province), Sr. Angela Ngube (Maria Hueber Province), and Sr. Loretta Yekwa (St. Clare Province)—renewed their vows. They committed to lead their respective Provinces guided by sacred symbols: the Gospel, the Rule, the constitution, and Canon Law. Collaboration with the General Administration and the Church, represented by Diocesan Bishops, will be central to their leadership as they pledged before the Bishop of Kumbo.

Bishop George Nkuo, commended the TSSF for their growth and fruitfulness over 53 years of presence in Cameroon. He reminded the Sisters that despite being three distinct Provinces, they remain one united body. “Sisters,” he exhorted, “build communities motivated by the power of love, not the love of power

The celebration was marked by vibrant animations as the different Provinces processed in and out. The TSSF members pledged their support and collaboration to

the PLTs, reinforcing the spirit of unity and shared purpose.

The inauguration of these new Provinces signifies a bold step toward decentralized leadership,

empowering Sisters to serve their communities more effectively. As the TSSF continues its journey, guided by faith and love, it remains a beacon of hope and service in a world seeking light.

EVENTS

Restructuring Cameroon Province of the Tertiary Sisters of St. Francis

Sr. Priscilla Assamba, TSSF

INTRODUCTION

As the sun rose over the picturesque landscapes of Kumbo, on Friday May 31st 2024, the streets came alive with the sound of church bells ringing; announcing the highly anticipated day, the special day for the Cameroon Province of the Tertiary Sisters of St Francis to celebrate the inauguration of three new provinces. This significant organizational change was ratified in the context of a solemn Holy Mass, celebrated in the Kumbo Cathedral by Mgr George Nkuo, a move aimed at improving administrative efficiency and effectiveness of mission. This decision which dates back to the 2019 General Chapter of the Tertiary Sisters, that mandated the restructuring to be done before the 2025 General Chapter, marked a pivotal moment in the history of the Tertiary Sisters in the Cameroon Province.

1.1. BRIEF BACKGROUND

The Tertiary Sisters of St. Francis in Cameroon have a rich history, dating back to 1935. The congregation was begun by a member of the Secular Franciscan Order, Maria Hueber, in Brixen, in the year 1700AD. At the request of Mgr Peter Rogan, the then Apostolic Prefect of British

Cameroon, and Fr Francis Figl, MHM, five sisters arrived Shisong on October 16, 1935. Their mission objective was to attend to the health and educational needs of the people in order to foster integral evangelization. Thus, the Sisters started a maternity, dispensary, school and orphanage in Shisong, Kumbo, NWR of Cameroon. By 1972 they expanded as far as North Cameroon.

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1.2. CAMEROON RESTRUCTURED

It has been grace upon grace leading to a steady and massive increase in the num-



ber of members who now count 333 spreads in 49 communities. Ruled by divine wisdom and guided by Divine Providence, the one Cameroon Province, this year 2024, has given birth to three provinces: the St. Francis Province with temporal provincial house in Shisong, in Kumbo Diocese, the St Clare Province with temporal Provincial House in Kombo, in Buea Diocese, and the Maria Hueber Province, with temporal Provincial House in La Verna Spiritual Centre – Foncha Street Bamenda.

1.3. THE SIGNIFICANCE OF THE CELEBRATION

In the warm and inviting atmosphere created by the colorful banners, flags and flowers and candles, the Superior General of the Tertiary Sisters, Mother Theodosia Baki, before Mass,

mounted the sanctuary, her voice strong and unwavering and addressing the gathered crowd highlighted the significance of the event. According to her: *just as a family grows and evolves overtime, so too has our community since our humble beginnings in Cameroon in 1935...As our family grew to over 300 sisters and the distances widened, so did the weight of administration increase. It became challenging for five sisters in the Provincial Leadership team to attend to the needs of all our sisters across the wide-spread province resulting in an increasingly heavy administrative burden and hindering our ability to serve effectively.*

The arrival of a child, let alone triplets, is a moment of immense joy. However, it is important to acknowledge the inevitable pain and struggles of childbirth. Bishop George delivered a comforting homily, urging the sisters to embody harmonious unity within the three new provinces, mirroring the relationship within the Holy Trinity. This message was particularly poignant as it was delivered on Friday following Trinity Sunday. *“Three provinces, one family of the Tertiary sisters of St. Francis,”* was his coinage.

The following are the words with which Mother Gloria Wirba relinquished her position as Provincial Superior of the one Cameroon Province, to the three new Leadership teams: *“Gracious Lord, after these four years of service as Provincial Superior of the Tertiary Sisters of St. Francis, on this day, on the Feast of the Visitation, I, Sr Gloria Kenyuyfoon Wirba, hand over the provincial seal, with these words of gratitude: My soul proclaims the greatness of God, my spirit rejoices in God my Saviour....”* The decrees inaugurating each of the provinces was shown to the public. And inter alia, the 15 new leaders, 5 for each of the three provinces significantly received the Bible, the Rule of St. Francis, the Code of Canon Law and the seals, for their administration.

The rest of the members of the sisterhood publicly, unanimously, and univocally pledged their support to the three new teams, saying: *“...we are grateful to you for saying yes, to serve our provinces, we promise to collaborate with you and support you...as you lead us into the future...”* With the blessing from the Bishop, the deed was done; the one Cameroon Province of the TSSF that existed since 1971 became a Trinity of Provinces:

St Francis Province, with temporal Provincial house in **Shisong** (Kumbo Diocese), consisting of

communities around Kumbo, Yaounde, DRC, and USA, to be led for the next five years by Sr Olivia Waika (as Provincial Superior), Sr Marietta Giwe (Provincial Vicar), Sr Perpetua Ntein (Councilor), Sr Roseline Epie (Councilor), and Sr Ilyn Wiy-sahnyuy (Councilor).

St Clare Province with temporal Provincial house in Kombo (Buea Diocese), made up of communities in Douala, Edea, Buea, Adamawa, Mamfe, CAR, North Cameroon and Morocco, to be led for the next five years by Sr Loretta Yekwa (as Provincial Superior), Sr Solange Maidayang (Provincial vicar), Sr Euphemia Beri (Councilor), Sr Susanne Muring (Councilor) and Sr Celine Epie (Councilor).

Maria Hueber Province, with temporal Provincial house in La Verna Spiritual Centre – Foncha Street Bamenda and takes on Bamenda area, Bafoussam, Nigeria and Milan. These communities are to be led for the next five years by Sr Angela Ngube (as Provincial Superior), Sr Anna Kiven (Provincial Vicar), Sr Jethro Nkenglefac (Councilor), Sr Ignatia Asoh (Councilor), and Sr Gabriella Nene (Councilor).

A wonderful ceremony, the first of its kind in Cameroon, yet not the first restructuring of the Provinces of the TSSF, given that in 1929, four different congregations came together and became Tertiary Sisters of St. Francis. Speaking on behalf of the three teams, Mother Angela Ngube, wondered aloud: *“Who are you, Oh Lord, and who are we, poor little creatures of yours?” who are we, that at the genesis of such a great act of yours in our congregation, an act which our little human minds have not yet grasped, you, in your all wise providence, deign to choose us, weak as we are, to pilot to the and beautiful shore of history? What gives us courage to stand before you, she said, is the indisputable fact that “He chooses the weak and makes them strong, chooses the unqualified and qualifies them so that they can bear witness to Him through Jesus Christ our Lord...”*

CONCLUSION

The General Leadership Team of the TSSF had been given the mandate in the context of the 2019 General Chapter to restructure the Province of Cameroon before the next Chapter of 2025 for more mission effectiveness. Mother Theodosia Baki and her team from/in Rome, indeed, fulfilled this mission on Friday, May 31st 2024. May the grace of the Holy Spirit be with them and work greater things in them and through them for His greater glory. Amen!

First Profession and Reception into the Novitiate

Sr. Budzee Appolonia, TSSF

Not only those who live in Shisong, but other TSSF have the opportunity to renew their vows every year when the junior Sisters are received into the Novitiate or make First Profession. June 23 was filled with awe as the Postulants who had come from Bafut were received into the Novitiate. Sr. Olivia Waika, newly appointed Provincial Superior, officiated at the ceremony of the seven young women, tagged, seven gifts of the Holy Spirit: Letitia Vernyuy from Mbiame, Immaculate Ringnyu from Mbo, Emmanuella Nonfu from Nkambe, Jaff Sandrine Limnyuy from Sop, Clemetine Julius from Keffi, John Eunice Azige from Assakio, Baaki Blessing Iveren from Obi. While the first four hail from the Diocese of Kumbo, the last three hail from the Diocese of Lafia, Nigeria. As novices, they desire to surrender themselves to God's formation like clay in the hands of the porter. They will deepen the discernment of their vocation and delve deeper into the way of life and mission of the Tertiary Sisters of St. Francis.



In the context of a Eucharistic celebration presided by Bishop George Nkuo in Shisong Convent Chapel on June 24, three Novices took their First Vows of obedience, poverty and chastity, renewable yearly. The Bishop encouraged them to stand strong in the values of consecrated life they have learnt for the past four years and not get drawn in the

sea of many other consecrated persons. The Superior General, Sr. Theodosia Baki, received the vows of the Trinity Srs. Fai Maya Clarisse from Ngarum, Kinyuy Larissa from Mbveh Parish and Dzekameliv Relindis from Sop Parish; all in the Diocese of Kumbo. Paramount among their litany of thanks was the elaborate recognition of the sacrifices of Sr. Perpetua Ntein, the Novice Mistress, whom they described as "love incarnate" and going many extra miles to ensure they respond to God's call. The Trinity Batch shall begin their service in the Province of St. Francis, humbled to "stand on the shoulders of many predecessors".

These were very active days in Shisong given that June 22 was their mini-Provincial Assembly that brought the Sisters from far and near to deliberate on their strategic actions.



The General and Provincial Leaders Speak!



Sr. Theodosia Baki
Superior General

The Tree caught up with the Superior General who would be in Cameroon with two General Councilors for close to five months to accompany the Sisters and the new leaderships in the new structure, and posed some questions:

How do you envision the role of the Superior General in leading the newly created provinces of St. Francis, St. Clare, and Maria Hueber?

The creation of the new provinces marks a significant step in the history of our Congregation. The role of the Superior General in leading the newly created provinces is multifaceted. As the Superior General, my primary responsibility is to provide spiritual and administrative guidance to ensure that each province flourishes in its unique context while remaining deeply rooted in the mission and values of our Congregation. This role involves fostering a sense of unity, shared purpose, collaboration, mutual support, and sharing of best practices among the provinces to ensure a collective impact, seeing to it that our core values of humility, simplicity, and service are upheld.

Additionally, I will support the new Provincial Leadership to embrace challenges and see them as opportunities for growth and evangelization. I also have to ensure that our collective identity as Tertiary Sisters of St. Francis is maintained. I will equally help the Provincial Superiors to focus on nurturing the spiritual life of our sisters; encourage innovation in our ministries, and maintain a strong connection with our broader Franciscan family and the wider Church.

What specific goals or priorities do you have for these provinces? (I mean like the fallouts of the decentralization)

The decentralization of leadership brings with it several key priorities and goals. First, it allows for more localized decision-making, which can be more responsive to the unique needs of each province. My specific goals and priorities for the provinces include:

- Enhancing local leadership capacity to lead effectively within their provinces and make decisions that best serve their communities.
- Fostering a deep sense of community and solidarity among sisters within each province and across provinces, ensuring that the community life of the sisters is vibrant and supportive, reflecting our core Franciscan values.
- Strengthening formation programs to deepen the spiritual and professional development of the sisters.
- Promoting mission effectiveness by ensuring that our min-

istries are robust, relevant, and responsive to the needs of the communities we serve.

- Promoting sustainable development initiatives that address local needs and environmental concerns.
- Encouraging greater collaboration with the local church and community organizations to extend our mission.
- Ensuring financial stability and accountability through effective resource management and fundraising efforts and prudent management of our resources to support our missions and community life.

These priorities aim at empowering each province to operate autonomously while staying connected to our broader mission.

What challenges do you anticipate in decentralizing leadership for effective mission, and how do you plan to address them?

Decentralizing leadership presents several challenges, such as maintaining consistency in our values and practices, ensuring effective communication across provinces, and managing diverse needs and priorities.

To address these challenges, we plan to:

- Establish regular inter-provincial meetings and communication channels to share insights and coordinate efforts.
- Provide support to Provincial Leaders to help them manage their new responsibilities.
- Create mechanisms for accountability and feedback to ensure alignment with our mission.

- Help sisters to adapt to new structures and ways of working, encourage them to embrace the changes, and see them as opportunities for growth and renewal.

By addressing these challenges proactively, we can ensure that decentralization strengthens rather than fragments our mission.

How will you foster collaboration among the new Provincial Leadership Teams (PLTs) and ensure unity among the Sisters across the three provinces?

Fostering collaboration and ensuring unity among the sisters across the provinces involves several strategies:

- Regular Inter-provincial meetings among the Provincial Leadership Teams to discuss common challenges, share successes, and plan joint initiatives.
- Common formation programs and spiritual retreats for the sisters across the provinces will help to maintain a unified spiritual vision and strengthen bonds.
- Utilizing modern communication platforms to maintain regular contact and information exchange among the provinces.
- Encouraging the provinces to

engage in joint projects and missions will not only pool resources but also build a stronger sense of camaraderie and shared purpose.

- Emphasizing our common heritage and celebrating significant events and milestones together to reinforce our collective identity and unity.

Could you elaborate on the symbols handed to the new Provincial Superiors during their commitment (the Gospel, the Rule, Constitution, and Code of Canon Law)?

The symbols handed to the new Provincial Superiors during their commitment ceremony are rich in meaning and significance:

a) The Gospel: The Gospel represents the core of our faith and mission. It reminds the Provincial Superiors that their leadership must be rooted in the teachings of Christ, guided by His example of love, humility, compassion, and service.

b) The Rule: The Rule of St. Francis embodies the spiritual and practical guidelines that govern our way of life. It serves as a foundation for our community living and personal conduct, ensuring that we remain faithful to our Franciscan heritage. By receiving the Rule, the Provincial

Superiors commit themselves to lead with simplicity and promote these values within their respective provinces.

c) The Constitution: The Constitution contains the laws and guidelines specific to our congregation. It provides a framework for governance and community life. It serves as a guide for maintaining order, unity, and fidelity to our charism. By receiving the Constitution, the Provincial Superiors commit to upholding these guidelines and leading their provinces with integrity and fidelity to our collective identity.

d) The Code of Canon Law: This represents the broader laws of the Church that govern Religious Life. It provides the legal framework within which our congregation operates and ensures that our actions and decisions are in harmony with ecclesiastical laws. By receiving the Code, the Provincial Superiors affirm their commitment to remain faithful to the universal Church and ensure that their leadership aligns with its teachings and regulations.

These symbols remind the Provincial Superiors of their responsibility to lead with wisdom, humility and fidelity to our Franciscan charism and the teachings of the Church.

Provincial Superiors share their Sentiments/ Road Map



Sr. Olivia Waika
Provincial Superior of St. Francis Province, Shisong

I am Sr. Olivia Waika of the Merciful Love of God, specially loved and chosen by God for His service. By profession, I am a teacher, counsellor and psycho-therapist. I perceive myself as

an intentional and purpose-driven “servant of the servants of God” of St. Francis Province of the Tertiary Sisters of St. Francis.

Actually, I received news of my appointment as Provincial Superior of St. Francis Province with a lot of mixed feelings because it came to me as a surprise.

The news first felt like a dream. I felt unworthy of the task. However, when it became clear to me that it was God's will for me, I accepted it in humility, with the trust and confidence that God who called me to this ministry of leadership will grant me the needed graces and accompany me in every step of the way.

The vision of the Provincial Leadership Team (PLT) is to have a united, happy and loving Province of purpose-driven consecrated women. Our aim is to uplift, heal and listen to the sisters striving for quality relationships and effective services that will enhance a united, happy and authentic Province. It is my ardent desire that my team and I can concentrate our energies on loving and caring for the sisters entrusted to our care. It is my wish that each sister will deepen her personal conviction, respect herself and the dignity of all God's people through her approach to everyone she encounters.

I will foster collaboration among the PLT by encouraging them to be rooted in prayer, authentic team players and by fostering credibility, communication, commitment, confidence and creativity which are the bedrock of authentic leadership. We will endeavor to enhance unity among the sisters by being cognizant of the fact that we are one another's keeper, as we strive to carry out our mission of being an empowering presence. We are aware that this will only be possible if members feel belonging and receive well spelt out roles and responsibilities.

We will foster unity among sisters across the provinces through joint formation programs, inter-provincial meetings and common activities like sem-

inars, etc., and participate in major events of sister provinces. Besides, we have a communication platform where sisters of all three provinces share information of common interest.

My message for the sisters of St. Francis Province is that each one feels belonging, capable, responsible, and be personally convinced of her rights to the TSSF religious family and know that she is specially loved by Jesus. That each sister constantly reminds herself of her original motivation for joining Religious Life and that with a united efforts of each one putting hands on deck, we will move our province forward by putting in our best while bearing in mind that we are striving for mission effectiveness.

I encourage my sisters to be conscious that it is God's project and not our personal project and that His grace is sufficient to lead us through to a successful end. With this in mind, we will strive to be enthusiastic and bring Christ's joy to the people we are called to serve.



Sr. Loretta Yekwa
Provincial Superior of St. Clare
Province, Kombo

I am Sr. Loretta Yekwa, the newly appointed Provincial Superior of St. Clare Province with temporary seat at Kombo mile 16, Buea Diocese.

The appointment came to me as a shock, in fact I was lost and wondered if it was not a mistake. After some time of accompaniment and prayers, I accepted God's will and each day I asked Him for wisdom to carry it out with the fear of the Lord and spirit of service for those entrusted to me, working in close collaboration with the leadership team.

I wish to encourage all the sisters to be prayerful, to build a listening ear and heart, be open and authentic in living the Franciscan values (joy, simplicity, conversion, hospitality, compassion, availability etc.); to be free and share their giftedness; to be ready to sacrifice; to seek the common good entrusted to them as individuals and community; to love and one another and encourage each other to remain hopeful and positive.

I will try to foster collaboration by having confidence in my team, sharing valuable information with them, listening to their own ideas and encouraging unity and cooperation.

I am encouraging all the sisters to remain positive, trusting in God's grace, to live in peace with each other and share our talents for the common good and for effective mission.



Sr. Angela Ngube Emade
Provincial Superior, Maria Hueber
Province, Bamenda

The news of my appointment shocked me greatly, but what gave me peace and courage was the fact that when God calls, He gives the necessary Grace; the Grace of Office.

My vision is to work together with my Sisters so that each one personalizes the values of Authenticity and Integrity in both our life and in our mission. I am sure this this will render our witness in every sphere of life to become life-giving.

We in our Team intend to foster collaboration with our sister Provinces by organizing some activities to run across the provinces. I am ready to assist my fellow Provincials and to ask for assistance when need arises.

In conclusion, my message to the Sisters is that they be persons with positive minds who radiate nothing but Positive energy to each other and to all around them.

Thanksgiving Mass for the Creation St. Clare Province, Diocese of Buea

Sr. Priscilla Assamba, TSSF

The Chief Shepherd of Buea Diocese, His Lordship Micheal Bibi has pledged his total and unflinching support to the newly Created Province of the Tertiary Sisters of St. Francis - St. Clare Province, with its temporal seat at Kombo, in the Diocese of Buea. This reassurance was powerfully echoed during a thanksgiving Mass on Saturday, August 10, 2024, at the Divine Mercy Co-Cathedral, Buea, which he officiated, assisted by Bishop Emeritus, Emmanuel Bushu. The massive presence of consecrated persons, priests and lay faithful was evident of the joy and recognition of this great gift to the people of God in Buea.

The Bishop wholeheartedly acknowledged the contribution of the TSSF in the Church in the Ecclesiastical Province of Bamenda; “I can testify without any fear of contradiction that the TSSF have been fundamentally instrumental in the work of evangeli-

sation in the Ecclesiastical Province of Bamenda”. Within the Diocese of Buea in particular, he cited the “remarkable contribution of the TSSF towards evangelisation especially in the formation of priests and services in the Diocesan curia since 1969”.

He further admonished the TSSF to cherish the occasion as a moment of rejuvenation and empowerment and thus become even more enthusiastic in the spread of the Gospel. Mgr. Bibi corroborated that the event celebrated fits aptly into the 75th anniversary program of the presence of faith in the Diocese of Buea which was launched in April 18, 2024, under the theme, “Spread the Good News”, and to be celebrated in April 2025.

The Superior General, Sr. Theodosia Baki, presented to the Assembly, the Provincial Leadership Teams (PLT) of the three newly established Provinces;

St. Francis, Maria Hueber and St. Clare. She explained that the structuring of the Cameroon Province was necessitated by the challenges accrued from numerical as well as geographical expansion of the Province. She indicated that St. Clare Province consists of 15 Communities of Sisters in three different countries and in 10 Dioceses.

The Paramount Chief of Bakweri, HRH Chief Dr. Robert Esuka Endeley praised the expertise of the TSSF in health services, indicating that it is a long-awaited blessing in Buea. He generously and openly declared to the people that the land was ready to welcome them at any time.

The General administration and Provincial Leadership Team of St. Clare Province who had been traditionally decorated in GAB-As the previous day, were equally baptised with significant Bakweri names such as Eyole -Peace, Malingo-Joy, Jemeya -Acceptance. In giving the vote of thanks, Sr. Loretta Yekwa, Provincial Superior, on behalf of her Team, expressed hope and optimism for the future of the Province. The day ended well with a decent meal in a very relaxed atmosphere.



From one Province, Shisong Sisters have given birth to two new Provinces;

What is your take?



**Dr. Jacque Tchuoumi Cabral,
Cardiologist**

Growth is a sign of success!

A mother has delivered two children. This is a miracle from God and new children will appear in the world. It is the beginning. Being the largest religious community in number in Cameroon, this new event shall make more fruitful your ministry. You deliver hope and Good News where it's needed most. With refugees, the sick, and the abandoned. In hospitals, schools, and ministries in Africa, Latin America, and Europe. In small towns and remote villages. Every day, you strive to do the will of God. With the birth of these children, many souls shall be touched, healed, encouraged and the impact you'll have in our desperate society shall be higher. We, your companions or partners shall be treated in a more comprehensive manner. Something very good has happened. To God be the glory. Lets sing together this song of Sr Appo "On this new day joyful and glorious and shining bright, on this new day, God is making a new deed..."



**Sr. Lukong Felicitas, SST,
Matron of St. Blaise Hospital,
Mankon**

The amazing accomplishment in the Tertiary Sisters' Order is a bold step on their journey. Their ability to relentlessly search for solutions to problems and find innovative ways to improve the world is the key to this success and more to come. Creating three smaller units from one enables the leadership to critically examine situations, take better decisions, know their members better, leading to more strategic appointments and triple productivity. Congratulations, dear Sisters. I am proud to identify with you always because you brought me up so well and greatly shape who I am today.



Finnian, Journalist

I am one of the proud Companions of the TSSF, supporting their

mission from my angle. From one Province to the birth of two more Provinces shows a very significant strength, growth which should be appreciated. I pray that the TSSF should receive more blessings from our good Lord and continue in the evangelization, winning more workers in the vineyard. I take this opportunity to ask our good Lord for more blessings, good health and wisdom on mother Theodosia Baki for the good works. Remain blessed



Vera, Bamenda

The creation of two new provinces suggests growth, vibrance, expansion and a desire to reach new heights. However, it also introduces a layer of complexity that requires careful management to ensure continued success. These strategic decisions would lead to more growth and expansion. They will better manage their affairs leading to responsive governance and tailored development initiatives. Secondly, it is a mark of strengthened identity with the inauguration of these new provinces as it could foster a stronger sense of belonging and community pride. Lastly, it could enhance mission effectiveness as there is a proximate contact between the sisters and the people they minister to. To this I say congratulations to the Tertiary Sisters of St. Francis.



Rev. Ken Wanzie

The Tertiary Sisters of Saint Francis (TSSF) came to Cameroon in response to the request of Msgr. Peter Rogan and Fr. Francis Figl MHM in 1935. For over eighty-nine years, the sisters have been involved in education, health and pastoral/social works in Cameroon. The restructuring of the one province into three provinces is an eloquent testimony of what Jesus says: “unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit” (John 12:24). The division is a sign of the impressive growth which God has given to the TSSF in Cameroon and Africa for the past years. From a small flock of five sisters, the TSSF have been built up in fidelity to the twin commandments of love God and love of neighbour. My humble prayer for the three provinces is that they may strive to bring Christ to the poor and education to the underprivileged. Let your faith and love bear fruit in your outreach to those with no voice.



Jerry Berson, PsyD

The reorganization of the Province of Cameroon into three separate

provinces by the TSSF constitutes a multifaceted process that presents both opportunities and challenges. Typically, the decision to restructure a province might be instigated by shifting demographics, changes in membership, evolving pastoral requirements, a need to bolster local leadership, enhance administrative efficiency, or better cater for the spiritual and social needs of the areas they serve. Partitioning into three provinces enables each entity to focus on specific facets of its mission— education, healthcare, or social justice—yielding more impactful outreach endeavours. This approach facilitates more effective resource management and allocation, empowering each province to prioritize its financial and human resources based on individual goals and challenges. Robust communication will be pivotal in alleviating anxieties and nurturing a sense of belonging within each new province. In conclusion, the reorganization of the TSSF into three distinct provinces signifies a strategic manoeuvre by the sisters to enhance their mission’s effectiveness in Cameroon. As we receive this news with enthusiasm, it also serves as a call for the entire Christian community in Cameroon to continue to uphold the sisters in prayer as they navigate through this notable milestone in their history.



Ngoran Henry
TSSF Companion

As an international Religious Congregation founded in 1700, brought to Shisong in 1935 and celebrating the golden jubilee of the Canonical Erection of the Shisong Province, is indicative of the growth experience

of the TSSF. This growth, inadvertently, has manifested in the birth of two new Provinces. It is a visible sign that the TSSF have come of age and endowed with wisdom. The birth of two other Provinces symbolizes an option for effective mission and community witness. This will usher in a higher degree of autonomy and effective decision-making. There will be greater availability to the spiritual, moral and physical needs of the sisters, especially the young ones. It entails greater participation, at all levels, in the affairs that concern them. Effective and efficient management will ensue. Ease work to allow leadership to focus on a smaller growth of the population. Driven by the passion of the original mission objective of health and educational needs of the people in order to foster integral evangelization, developmental projects should erupt, thus creating more employment opportunities at a time when jobs are as scarce as dog’s tears.



Louis Marie Bih

I want to appreciate the step taken by the TSSF to bring about the birth of two new provinces. It is a sign of growth, success and maturity. This change will foster innovation and creativity, energies and ignite you, so that you become aware of the wonderful gifts that lay within you all along. Congratulations to the Mother General Superior and her Counsellors, together with the newly appointed Provincial Superiors and their Counsellors. I pray that God will give you the grace and strength to be strong to face the new challenges that await you, so you will continue to grow and give birth to other new provinces.

APOSTOLATES

Tertiary Sisters in Milan Testify to Mission Effectiveness

The Milan community of the TSSF was founded in 2017 by the then Provincial Superior, Sr. Roberta Feh, (RIP), under the supervision of Rev. Sister Maria Theresia Oberwalder, former Superior General. The three Cameroonian missionaries, Sisters Caroline Nkuh, Carine Mambwambu and Janet Dzelajung set out for the mission September 29, 2017. While Srs. Caroline and Janet are Cameroonians, Carine is of Congolese nationality.

This mission was undertaken in response to the request of the Capuchins Friars in *Santi Nabore e Felice* Parish Milan, where Br. Guisepppe Panzeri who had left memorable footprints of service for several years with the Sisters in Cameroon, happened to be serving as Parish Priest. Even though the Sisters knew this one person in the Parish, the mission could be described as a leap into the dark as this was the first mission of the TSSF Cameroon Province in Europe.

Upon invitation, the Friars had expressed some burning needs of the people of God in Milan, which the Sisters have been attending to with commitment. Some of which are home visitation to the sick and the elderly, catechism to the children, and youth animation.

In addition, our presence opens doors to other spiritual and pas-

toral needs and activities; such as care of the sanctuary, blessing of houses during Advent, serving as extraordinary ministers of the Holy Eucharist, accompaniment of other Groups in the parish, etc. In short, we are very engaged in Parish Life and feel welcome and belonging.

Notwithstanding, we would normally face some challenges. The first and perhaps, the most crucial was the language barrier, since the working language is Italian, which is a third or fourth language to some of us. The ability to navigate the environment, means of movements, identification of directions, dealing with resident documents, etc, constitute another challenge. Of course, cultural differences in the manner of greetings, food, seasonal dressing in Winter, Spring, Autumn and summer; and method of liturgical celebrations are aspects to adapt to.



To a casual reader or onlooker, these challenges may appear simple and easy to manage, but in reality, they are a hard nut to crack. Thanks to Sr. Theresia Oberwalder and her councillors who assisted us technically to overcome those challenges effectively. Even though they may still exist, we have been equipped with the attitude to make an effort to deal with them healthily.

Like the seventy-two disciples who returned from mission joyfully to share their achievements with Jesus, (Lk. 10:1 ff) we are pleased to share some sources of joy and energy for mission. In the midst of our people here in Milan, we feel we have been able to maintain our TSSF and African identity, thanks to our people who also respect and appreciate our cultural identity. Furthermore, by the grace of God, we can testify that we relate well and live in harmony among ourselves and with the people of God whom we have been called to serve. In fact, they never relent to appreciate our services in this Parish.



Peter, Paul and Pauline enjoy 2024 summer holidays in their own home

Sisters of Mayo Darle Community

It's by God's unfailing grace that Peter, Paul and Pauline are enjoying summer holidays 2024 in their own home at Secande, Mayo Darle.

Let's look back at a brief story of these children. They were born in a small village far away from any health establishment. Unfortunately their mother had post-partum haemorrhage and died at home for lack of help. The TSSF of Mayo Darle were alerted and they immediately rushed there and collected the children, then transported them to Shisong Orphanage for proper care. Sometimes later, the children were discharged from the orphanage and handed to the family. When the sisters noticed that the family was unable to take care of them, they were taken back to Mayo Darle convent. They attended primary school in Mayo Darle and continued secondary school at St. Francis Assisi Comprehensive High School, Shisong, run by the TSSF. When the North West and South West socio-political crisis erupted, the triplets came to Mayo Dale

for safety, and then went over to Banyo to continue their education in St John Paul II Bilingual Comprehensive College Banyo, run by the same TSSF. Presently they are in High School – upper sixth class.

When it became certain last year that our mission will terminate in Mayodarle, the sisters of Mayo Darle community started wondering what will become of the children who always spend their summer holidays in the Convent. They were now pushed to start gathering some money from hard work, fasting and gathering small support from benefactors. To this effect, a three-room house has been constructed for them. When the sisters could not continue the project owing to financial difficulties, Papa Michel, the indefatigable generous giver, took over the project and completed the house to this level. He is planning to build a kitchen for them as they already moved into the house last week. They feel comfortable and happy. The sister-in-law of Pa Michel is their closest neighbour. They are using

her kitchen at the moment while awaiting the construction of theirs. *Peter-Paul-and-Pauline* sounds like a melody to the ear of every TSSF and their collaborators because they have been around for a long time. They are well behaved, hard working and ambitious for life.

APPRECIATIONS

We thank the TSSF of the Cameroon Province for the all-round care given to these children till date. We have really played a great part of a mother in their life. Immense thanks to Asia Cameroon and other benefactors from South Tyrol and USA who have helped these children in their education and general upkeep through our sisters. Maa Kathy of Ashia Cameroon is still ready to help the children until they have a profession.

Immense thanks to Pa Michel who has supported them from birth right up to the completion of their home. Thanks to all who have helped them in any way. May the Lord bless abundantly all the benefactors of these triplets.



Talithakum Cameroon Remains on the Watch to End Human Trafficking

Sr. Wojia Marie Therese, Coordinator Talithakum Cameroon

The name “Talithakum” comes from an Aramaic expression, in the Gospel of Mark 5:41, meaning, “little girl, arise”. Talithakum is an international network of consecrated persons against human trafficking. It was started by the international Union of General Superiors in Rome in 2004. Alarmed by the high rate of migration with serious effects, the Superior Generals got worried about the dignity of those who were migrating. Talithakum operates as a network with many groups. The Union of General Superiors and the International Organization for Migration developed the program of Talithakum around 2004. Since then, other organizations have joint to fight against human trafficking and its ills. What started in 2004 in four Countries is now functioning in more than 94 Countries worldwide. This network in Africa has grown into four hubs: in South Africa, East Africa, North Africa and West Africa. Through these hubs, our network has become busy as the sensitization programs are ongoing. Talithakum Cameroon belongs to the West African Hub, which is the busiest as far as illegal migration is concerned.

What is Trafficking in Persons?

It is a form of modern slavery, which is very subtle. People are usually tricked by the false promise of job offers, then forced into prostitution, unpaid work, forced labour, forced marriages, domestic works, drug sellers...

They are forced (tricked) to move from one place to another without full consent or knowing the consequences because the deal is secretive and manipulative. Traffickers, since they are very subtle, use lofty promises. Their mode of transportation is well organized and there is so much money passing hands from those who are trafficked to the traffickers. The parents and guardians suffer enormously because they have to supply money at different stages and locations.

Mission of Talithakum Cameroon

We sensitize, we prevent, we protect, we rehabilitate the survivors, we retrieve them from different locations and repatriate them;

We empower parents and guardians, children and the youth with knowledge and skills;

We advocate for the prosecution of traffickers

We expose the risk of online trafficking by sensitizing young people and families, promoting cyber safety.

Beware of Human Trafficking!

Talithakum Cameroon envisions a world without trafficking. Victims of human trafficking live everywhere, unknown and silent among us. Trafficking is happening in cities, in rural areas, in your homes and online. The conflict in our Country provides fertile ground for many youth to be trafficked to unknown destinations with traffickers making a lot of money. Remember that people are not commodities and



should never be bought or sold”. Have you sent yours or another’s child to a rich family to work without checking their working / living conditions? Do you recruit desperate children in the street to work for you without a just pay? Do you solicit money for sending a youth to work for someone? In this way, you are an agent of human trafficking.

Ending Human trafficking is the mission of Talithakum Cameroon, but requires everyone’s efforts. Whether through prayers, education, advocacy, survivor services, reporting cases, youth ambassadors... your involvement is very important.

Do not hesitate to notify the Diocesan Justice and Peace Offices in your area and Talithakum when cases are discovered or even suspected. Since 2023, we have rescued quite a number. We are available and ready to assist everyone detect transactions that have undertones of human trafficking and to rescue the victims. Contact Sr. Wojia Therese Maria, Coordinator of Talithakum Cameroon at 670134747 for assistance in this regard.

Mission Milwaukee USA, 2023 - 2024

Sr. Delphine Kohyen, TSSF

“Truly I tell you, Jesus is the door to the sheepfold” (Jn 10:7)

The origin of the mission of the Tertiary Sisters of Saint Francis to Milwaukee dates back 25 years ago, with a lovely discussion by Sr. Anna Nyuydini, TSSF Cameroon, and Sr Marla Lang, FSPA La Crosse, Wisconsin. Friendship expanded and intensified between the two Congregations leading to the creation of the Franciscan Common Venture initiative that included Sister-Congregations; namely, the Franciscan Sisters of the Eucharist (FSE) and the Sisters of St. Francis of Assisi (OSF), Milwaukee. The impetus for this was the 150th Anniversary celebration of the common founding of the USA Congregation in 1849, which were in search of a meaningful evangelical action to undertake. The Franciscan Common Venture, dynamic as it was, came to include many dimensions and networks. During these years, there have been an exchange of gifts and visits. The USA-based Sisters came to Cameroon for spiritual and professional capacity building of the African Sisters and their staff while the African Sisters crossed to the USA for studies and cultural exchange.

However, founding a TSSF community in Milwaukee was not envisaged by any party, even though it stems from the Venture, particularly from the relationship between the African Sisters and Sr. Edna Lonergan, Director and Founder of St. Ann Center

for Intergenerational Care. The invitation of the TSSF to offer ministry in unique Center became more official in 2021 after years of discernment and prayer. Through the dream and hard work of Sr. Edna L (OSF), the first four pioneer Tertiary Sisters (Sr. Delphine Shiri Kohyen, Sr. Magdalene Kuma, Sr. Pascaline Suibir, and Sr. Victorine Njah) arrived in the USA on 8/17/23 to establish a new community and to serve the great people of St. Ann Center for Intergenerational Care. The next group of 5 Sisters shall be heading to reinforce the mission before the end of 2024. The images below will explain the mission of the sisters for the first year.



GENERAL REFLECTIONS

RELEVANCE OF POSITIVE DISCIPLINE AND GUIDANCE OF CHILDREN IN CONTEMPORARY SOCIETY

Sr. Pascaline Suibir, TSSF -Milwaukee (USA)

INTRODUCTION

Over the years millions of parents and teachers have used the effective strategy of positive discipline for restoring order

and civility in their classrooms and homes. In today's society parents and teachers compete with digital distractions for their students' attention while trying to satisfy the increasingly demanding academic standards. It is therefore

incumbent on all educators at every level to be able to combat apathy, instill vital problem-solving skills and create a climate that maximizes learning. Children need guidance in order to stay healthy. The upbringing of children takes place everywhere formally and informally. The actions of children, for the most part, could be traced to the behavior of their parents or guardian for at this tender stage in life they learn more from what they see. Therefore, counterproductive tendencies in children are caused by their parents and since the external behavior of every individual should reflect their background, it is therefore necessary that a more suitable means of educating children be adopted to meet up the needs of the time.

Positive discipline strategies could serve as a foundation for fostering cooperation, problem-solving skills and mutual respects in children. What is more, this method is designed to form the heads, hands and the hearts of the children. This article shall explore the enterprise of positive discipline. Practical examples shall also be cited for emphasis. At this level it is necessary to make certain distinction for easy comprehension.

Firstly, **Positive discipline** is a model of discipline used by educators and parents that focuses on positive behavior. It is based on the idea that there are no bad children; they are simply good with bad behaviors (SSS). Contrarily, **negative discipline** could involve angry, destructive or violent responses to inappropriate behavior. In terms used by psychology, positive discipline uses the full range of reinforcement and punishment.

Secondly Punishment is the infliction of some kind of pain or loss upon a person for a misdeed. It may range from flogging, forced labor etc. (Cfr) Contextually therefore it is the imposition of an undesirable or unpleasant outcome upon a child meted out by an authority as a response and deterrent to a particular action or behavior that is unacceptable. With this we shall proceed to explore the essential positive guidance and discipline techniques.

1. ESSENTIAL TECHNIQUES IN GUIDANCE AND POSITIVE DISCIPLINE

Generally, positive discipline motivates children to make better choices by redirecting them towards more productive activities praising them when they have appropriate ways. Positive discipline is a more effective way to manage misbehaving students in the classroom rather than using punishment or rewards. It allows kids to adapt their behavior to meet the expectations in the classroom while simultaneously teaching them how to make better choices in their path to adulthood. It instills valuable social skills and positive behavior through the various means in solving problems, creating an alternative to punishment and understanding the motivation behind the behavior of children (Cfr.



Ron, Roxanne CLASSEN *Discipline that restores)*

1.1.1. Praise

In positive discipline it is often said that ‘praise is like candy- fine in moderation’ this tells us that children like what they do. Praise is the most effective guidance technique because of its positive approach. Praise is an extrinsic motivation. Here is a case in point: suppose you notice a child washing his hands before eating without being told to; it is important to praise that child for such an act. This will stimulate a certain consciousness as she feels praised for that action. She may never wait to be told to wash her hands before eating henceforth, it encourages the child to be eager to do more. The fine distinction between praise and encouragement is that praise focuses on the outcome rather than the effort. It is often about the feeling of the one giving the praise than the one receiving it. Encouragement on the other hand, focuses on the child’s feelings not the adult, stressing more on the effort than the outcome. At the

early-stage praise is important because it is easier more effortless, while at the stage of cognition encouragement sets in.

1.1.2. Ignoring inappropriate behaviors

Children who misbehave often receive the most attention from parents and adults; this can encourage negative behavior from them. At the same time, not all inappropriate behavior should be ignored depending on the action's gravity, intensity, and effect; annoying but not harmful situations may be best handled this way. For example, some children find that using a particular obscene word always gains them immediate attention, so they will always use it intentionally, even without understanding what it means. When you notice this and ignore it, the child may eventually see no gain in using the word or language and finally stops using it.

Be consistent and predictable with your ignoring by encouraging all caregivers, parents and teachers to respond to the particular behavior in the same way. This technique requires patience because, at first, the appropriate behavior may increase as the child tries to attract attention at all costs; these behaviors may also degenerate if the caregivers ignore and criticize the same actions; thus, being consistent at every level is important.

1.1.3. Redirection

This is teaching a child an appropriate expression or an activity they are currently doing inappropriately. Redirection is used to promote desirable behavior, prevent injury, reduce punishment and promote learning and exploration. (J.SHADE)¹. Infants engaging in unwanted activities could easily be distracted by caregivers. For older children, they may have their activities replaced, taking into consideration the reasons why they indulged in such behaviors, it is easy to propose something similar but healthy. Redirection could be verbal or physical where they are helped to manage their emotions and make a restitution for the harm their words or actions may have caused.²

¹ *Redirecting children and Teens Negative Behavior*, Pg.1)

² <https://www.parents.com/toddlers-preschoolers/discipline/tips/how-put-an-end-to-difficult-behaviors>)

1.1.4. Positive re-enforcement

This refers to using a reward system such as gifts to get a child to do what is needed. It is the act of rewarding a positive behavior in order to encourage it to happen again in the future. For examples children are told to avoid soiling themselves in order to receive a gift at the end of the day. This concept is often credited to 20 century behaviorism psychologist B.F.SKINNER, as part of his work during the 1930_s and 1940_s. The flip side of this technique is the tendency to ignite the spirit of entitlement. As such, caregivers should be discreet when using this method and always strike the mean.

1.1.5. Natural consequence

In this, a child learns from the result of his or her actions. Natural consequences redefine punishment for kids. When children learn from the natural consequences, they are more likely to understand the repercussions of their actions. This entails more adult involvement. For example, if a child is too careless and misplaces her slippers, allow them go barefoot for some time (suppose the environment is harm-free) in order to learn the natural consequence of being careless. It is good to point out what happened and why he undergoes such consequences. This method applies some three “R_s”: firstly, **related** which is the opposite for random. The punishment should be related to the act done. Secondly, **respectful** which means that the consequence doesn't have to involve shame or humiliation. Lastly it should be **reasonable** which implies that a consequence should be a task your child can handle- given their age and know how- and that it is proportionate to their misbehavior. This will help them concentrate on what they have done rather than on resenting you. The intention thus is to avoid physical, emotional and psychological abuse.

1.1.6. Problem-Solving method

Problem solving are the systematic methods for recognizing, evaluating and resolving issues and behaviors in an organized way. Whenever possible, the best discipline method is to en-

courage the child to think of alternative solutions and the potential effects of taking those alternatives. This enables the child to develop a sense of responsibility for their actions, spurring them towards maturity. When setting the limits, a child participating in decision-making will likely adhere to the decisions. This shows the importance of communication and dialogue. For children the simplest problems can be of great concern to them, so by extension it is advisable to set a good example, involve them in the problem-solving and teach them the indispensability of truth and honesty.

1.1.7. Time-off

This “cooling-off” technique allows children to reflect on inappropriate behavior. This is most effective for children three years and above. This method is effective when the child has lost control and cannot reason, is overly excited and misbehaves, or becomes aggressive and needs to calm down. For this to be fruitful, we need to let the child know the importance or use of a time out, and we should not threaten her with time off. Timeout should not be hu-

miliating; when the child calms down, it will be productive for the adult or parent to talk to the child.

1.1.8. Be an example

Children learn more by what they see the adults do than what we tell them, so if our lives are disciplined, the child will copy what she sees. So, it is essential to set a positive example.

CONCLUSION

For guidance and discipline to be effective, we must be consistent with our goals for our children’s healthy growth and development. As you use the above techniques, Progress may be slow but worth it. If either you or the child is accustomed to other techniques, time and patience are needed for these ideas to be practical. It takes time for children to understand self-control instead of adult-imposed discipline. Just be consistent and in control of yourself.

Let us join hands and build our society by positively building up our kids.

Synodality and the African Culture

Sr. Chin Ngoinso Kong Pia

Abstract

Pope Francis believes that the Church of the third millennium be Synodal. He talks of the Church that journeys together, a Church that listens and engages in participatory dialogue. This article advocates for the Church as a participatory Synodal Church and points out the contributions of the African cultural values of *Ubuntu* and *palaver* as a way of promoting dialogue, equal dignity which necessitates listening, speaking and discerning together. In Africa, the synodal process would be built on cultures that value family and community spirit. The principle of *Ubuntu* (I am because you are: we are because of you) will strengthen solidarity, communion and mutual support. The African *Palaver* methodology (for addressing difficult and complex issues) could also help the synodal process. It uses traditional cultural elements such as stories, proverbs, music, songs and dances, art to bring people together and enable free self-expression in complex issues. It is the art of conversation, dialogue, and consensus building in traditional society that can be appropriated in the current search for a more inclu-



sive and expansive participatory dialogue at all levels of the life of the Church. This essay therefore seeks to outline and explain: 1) the concept of Synodality in the Church and its key elements; 2) the African cultural values of *Ubuntu* and *Palaver* and their contributions to the building up

of a Synodal Church in Africa. 3) The challenges and opportunities of this process of Synodality for the Church in Africa.

Introduction: The contributions of the reforms of Pope Francis to Synodality in the Church

At different times and in different context, Pope Francis has made use of the term Synodality³ and Synodal Church⁴. Synodality is understood as the process walking the path with others as pilgrims, open to dialogue as the whole people of God. In journeying together, we are also called to accompany each other⁵. The pope explains in details his reflection on Synodality in his October 17, 2015 address⁶ during the fiftieth anniversary of the institution of the Synod of Bishops by Pope Paul VI with his apostolic letter *motu proprio*, *Apostolica sollicitudo* on 15 September 1965⁷. On such a decisive moment in his pontificate, Pope Paul VI made one of the most important speech on Synodality in the post Vatican II Church, which can confidently be termed the Magna Charta of Synodality. The Pope explains that Synodality is a constitutive to the nature of the Church in which everyone is journeying together⁸. It reveals ministry as service where the ordained ministers exercise the authority of service, involving the people of God⁹.

He goes beyond the notion of limiting a synod only to the episcopal collegiality. He presents Synodality as step forward from episcopal collegiality of Vatican II. He looks at Synodality in the church as something that goes beyond the mere gathering of bishops, thus understanding the Church as Synodal in communion with the Trinity. It is a call to live in the breath of the Holy Trinity¹⁰. In this sense, Synodality is deeply connected and rooted in the ecclesiology of the people of God who share an equal dignity though with diverse ministries charisms and services.

3 This greatly influenced the international theological commissions publication in 2018 on Synodality in the Life and mission of the Church

4 Cfr. Donald Wueri W., Pope Francis, Synodality and Amoris Laetia, in: the Origins, 47(2017), p. 296.

5 Pope Francis., Apostolic exhortation *Evangelii gaudium*, 24 November 2013, in AAS, 105(2013), P.1019-1137, NN. 169-173.

6 Pope Francis, Address in the ceremony commemorating the 50th anniversary of the institution of the synod of bishops, 17 October 2015, in AAS, 107 (2015), P. 1138-1144.

7

8 Pope Francis, *Evangelii gaudium* n. 113.

9 Alphonse Borra., Trois expressions de la synodalité depuis Vatican II, in: *Ephemerides theologicae*, 90(2014), p. 644

10 Cfr. Nathalie Becquart., Synodality: A path of personal and communal conversion, in: *The Way*, no. 61(2022), p.68 (63-70).

Synodality calls for a *sensus fidei* and requires mutual listening. Therefore listening to everyone and taking into account the diversity of voices in the Church is the priority in this Synodal journey¹¹. Pope Francis' governing primacy of listening underlines the fact that a Synodal church listens and realizes that listening is more than simply hearing. A mutual listening in which everyone has something to learn¹².

The Church, as the people of God, called through baptism from every tribe, tongue, people and nation, lives in specific cultures bringing to light the Gospel of Christ there through service in charity, humility and joy. According to *Evangelii gaudium* number 115-116, the people of God is the community of many faces with diverse cultures. As *Evangelii gaudium* 119 states, "no single culture captures the whole of the gifts and dimensions of God's love. No single group within the Church has a monopoly of gifts because God furnishes the totality of the *christifideles* with the *sensus fidei*, which helps them to discern what is truly of God. Christ's faithful are all called to share in the mission of Christ". Therefore, Synodality is a journey embraced by all the members of the people of God. When the journey is inclusive and done in communion it leads to participation. In this journey, everybody is to be carried along. The Synodal dynamic of listening which leads to participatory dialogue is the key that opens the door to building a Synodal Church to wider horizons.

The Post Vatican II Church and Participation for a Synodal Church

Since the Second Vatican Council, the Church has tried to get everyone involved in the mission of the Church. The identity of the *People of God* brought by Vatican II has given all the Baptised in the Church a share in *tria munera: munus docendi, munus sanctificandi* and *munus regendi* of Christ. This teaching of Vatican II fits very well with the African culture which values community, solidarity and communion. The African cultural value of Ubuntu promotes communion, solidarity and mutual support. It promotes a family spirit, which includes everyone thus creating a strong social community bond. The African *Palaver* model is a model for participatory dialogue. These cultural values and their positive contributions to community building, mutual support, dialogue which leads

11 Allocution of Pope Francis 17 October 2015; Cfr. W. Napier, What made synod 2014 and 2015 so interesting? Collegiality and Synodality!, in: *The jurist*, 76(2016), p. 327-338.

12 Allocution of Pope Francis 17 October 2015



Heartily welcome by Sr. Edna L (OSF), at the arrival of the first four TSSF Missioners from Cameroon to Milwaukee - United States of America



Visit to the Archbishop of Milwaukee



Active involvement in the life of St. JP II Parish

***New Mission
of the
TSSF in
Milwaukee- USA
Aug. 2023 - Aug. 2024***



Involvement at St. Ann Center for Intergenerational care



**Visit of
Sr. Theodosia Baki
General Superior**



**Visit of Sr. Gloria W. Kenyuyfon
(former Provincial Superior) and
Sr. Eileen Javnyuy (her counselor)**



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2024 Jubilarians



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Sr. Maria Kinyuy



Sr. Maria Kinyuy



Sr. Josepha Verkijika



Sr. Mary Charles Bongyi



Sr. Linda Bongkisheru



Sr. Cleopha Kongran



Sr. Rosemary Nkfunji



Sr. Margaret Dzelambong



Sr. Magdalene Javnyuy



Sr. Bernadette Zayi



Sr. Caroline Chin



Sr. Elizabeth Dzekameliv



Sr. Marienne Miracle Beisi



Sr. Olive Nga Dzedzemoon

The Brides



Sr. Yvette Lemlo Ayuni J.



Sr. Gisele Kai Yong



Sr. Francisca Veye Kunse



Sr. Alvine Djouda



Sr. Neris Ngwanyong Ndi



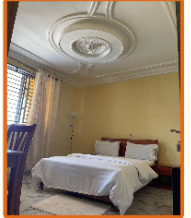


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to consensus building, would enrich the process of building a Synodal Church.

The Synodal journey from the Second Vatican Council until now has in one way or the other, promoted or encumbered the mission of the Church received from her Master Jesus Christ, to preach the Gospel to the ends of the world. From Pope Paul VI's *Apostolica Sollicitudo* of 1965 which instituted the synod of bishops as a permanent instrument of papal governance to *episcopalis communio* of Pope Francis in 2018, many changes have occurred in the Synodal process, but the hierarchical and clerical structures of synods in the Church have not changed. The Church has remained strongly hierarchical and clerical, pushing the non-ordained members of the *People of God* (laity and consecrated persons) to the peripheries of the Church, sitting there at the receiving end and made to believe and understand that they have little or no say in the Church. This is why the Nigerian Bishop Elochukuo, E Uzukwu in 1996 reflected in support of this hierarchical clerical notion of the Church saying:

We are the Church, you are not the Church, the Church speaks you listen. We talk, you do the listening. We give directives, you obey. You are there, we are here. We send you, you go¹³.

This approach has led to the continuous exclusion of voices of the Laity and particularly women and children in the Church. Thus when participation in a synod assembly in the Church is limited only to episcopal collegiality where bishops gather to examine issues concerning the Church, there is clericalism and exclusion of the voices of the laity. That is why the Post Vatican II Church has a top-down approach: from the hierarchy to the to the rest of the *People of God* and not the other way round.

This shortcoming in the Post Vatican II Synodal processes, the neglect of participation of women and the laity in the synod process because of clericalism, are some of the challenges faced by Pope Francis in his pontificate and which he has tried to reform. Despite the striking participation of the laity, especially women in the October 2023 Synodal assembly, it is still very necessary to emphasize on participatory dialogue at all levels. That is why this article advocates for a participatory Synodal Church by employing the invaluable contribution of the African cultural values of *Ubuntu* and *palaver* in the building of a Synodal Church.

13 Uzukwu E. E., *A listening Church: Authority and communion in African Churches*, MaryKnoll (1996), p. 121

THE AFRICAN CULTURAL VALUES OF UBUNTU AND PALAVER AS MODELS FOR BUILDING A SYNODAL CHURCH

In Africa, the Synodal process would be built on cultures that value family and community spirit. The principle of Ubuntu (I am because you are: we are because of you) will strengthen solidarity, communion and mutual support. The family system lived in the spirit will include everyone and thus create a strong social and community bond. The *Palava* methodology, for addressing difficult and complex issues, could also help the synodal process. It uses traditional cultural elements: stories, proverbs, music, songs, dances and arts to bring people together to express themselves freely in addressing complex issues. These are the aspects of the African culture that are peculiar and important to Africans and which can be employed by the Church as a model for building a participatory Synodal Church.

UBUNTU

Ubuntu stems from the Bantu people of Eastern, Central, and Southern Africa. Though it is from the Bantu origin, the concept permeates all African cultures¹⁴. It is a South African way of expressing a way of living that is universal¹⁵. It means humanness¹⁶ as it refers to the inner core of an individual. It has to do with the soul of the person. It represents an "inner voice" that compels each human being to become each other's keeper. It describes a sense of togetherness that springs from the existential fact that one's life is causally dependent on other human beings; hence, the philosophical expression: *I am because you are*¹⁷. Ubuntu ethics is concretized in life-giving human attitudes and acts such as love, faith, compassion, solidarity, hospitality, dialogue, collaboration, understanding, reconciliation, for-

14 Kingsley N. Okoro, "Ubuntu Ideality: The Foundation of African Compassionate and Humane Living," *Journal of Scientific Research & Report* 8, no.1(2015), 4.

15 "The concept of UBUNTU embodies an understanding of what it is to be human and what is necessary for human beings to grow and find fulfilment. It is an ethical concept and expresses a vision of what is valuable and worthwhile in life. This vision is rooted in the history of Africa and it is at the centre of the culture of most South Africans". Shutte A., *Ubuntu: An Ethic for a New South Africa*, Pietermaritzburg, (2001), p. 2; Broodryk, J., *Understanding South Africa: the Ubuntu way of Living*, Pretoria, (2008), p. 62.

16 Vhumani Magezi., The tenet of ubuntu in South (African) ethics: Inclusive hospitality and Christian ethical disposition of effective pastoral care in Africa, in: Stellenbosch Theological Journal, 7 (2021), p. 4. (1–32)

17 John S.Mbiti, *African Religions and Philosophy*, Second ed. (London: Heinemann, 1989), 106

givenness¹⁸. It is powerful weapon that can transform human societies and Churches into better places to be. It challenges human beings to get together collaboratively and compassionately care for one another regardless of differences in age, gender, race or social status.

It promotes community living and inclusiveness. For the ordinary African, the term community defines a group or discrete groups of people who interact, and are seen to interact, on a warm basis and the ties of kinship rather act as the moderating factor in social relations. Community is also understood in terms of the living, the dead and the unborn. Hence, whether at conception, birth or death, Africans are always in community. Bujo opines that the human person in Africa is from the very beginning in a network of relationships that constitute his inalienable dignity and even the embryo and foetus are already a person, surrounded by the loving relations of the dead and living¹⁹. Paul VI in his message to Africa, *Africae terrarum*, rightly noted that the outstanding component of this heritage is the African sense of solidarity and community²⁰. Community, as a vital element in the African culture, breeds inclusiveness, which manifests itself in the African notion of the person. In the African culture, a person is an individual endowed with a specific identity, who at the same time forms an intrinsic part of the community within which his/her individuality is exercised. The successful exercise of a person's individuality depends on their disposition towards the norms governing any particular activity. Individual existence is conceptualized in the community; that is why we have this Ubuntu maxim: *I am because we are, and because we are, therefore, I am*.

This inclusiveness is also reflected in the notion of authority. Authority is thought of as widely distributive. That is, authority is not vested solely on an individual, but is held collectively. In terms of decision-making, the process of wide consultation would be followed, with the aim of reaching a consensus. The African notion of authority is associated more with lineage than with the family-unit. It is a social unit consisting of a group of people who can trace actual descent from one ancestor or ancestress.

18 Ubuntu connotes a sense of "humanness" that defines what it really means to be human since, for the African, not every human being is truly human. To be truly human is to be compassionate, selfless and altruistically mindful of the needs of others.

19 Bujo B., *Foundations of an African Ethic: Beyond the Universal Claims of Western Morality*, Kenya, 2003, p. 117.

20 PAUL VI., "Africae Terrarum, 29 October 1967": AAS 59 (1967) 2073 NO. 12. (2073-1097)

The ties of kinship may be a basis for claims to land and other kinds of property, to mutual assistance on the pursuit of a common interest, to authority over others. They also impose obligations which complement these claims.

The notion of sin in African also reflects inclusiveness. Sin in a traditional African society is understood as an anti-social behaviour. That is why the rites of purification of sin are always a public concern, consequently demonstrating the African belief in interpersonal and community responsibility for sin. This belief is seen as quite akin to the authentic Christian understanding of communion as recovered in Vatican Council II.

Inclusiveness is also underscored in the African understanding and sense of hospitality. Thus, visits and visitors are welcome at any time, even during mealtimes and without previous announcement. A key aspect of hospitality is celebration. John Paul II in his post Synodal apostolic exhortation *Ecclesia in Africa*, rightly noted: "*In Africa it is unthinkable to celebrate a feast without the participation of the whole village*"²¹.

Therefore, the *Ubuntu* ethics challenges some realities in the Church in its practice of community living. First, the African idea of community underscores the worth of every member. Thus by virtue of membership within a distinctive group, a person enjoys the right of individual achievement which is expected to reflect on the community.

The image of the Church in Africa is that of a family of God. In the African family, one is given recognition, acceptance and a sense of belonging. It challenges the vice of clericalism in the Church. Despite the presence of *Apostolicam actuositatem*²² and John Paul II's *Christifideles laici* in particular and *perfectae Caritatis*, the non-ordained members of the People of God are still pushed to the background in the Church, where the clergy are considered as the privileged and powerful class.

African Palaver model

It is the art of conversation and participatory dialogue in the common search for practical solutions to everyday challenges and conflicts in personal, family, communal, and inter-communal relationships. It aims at building a community spirit, and consensus in both decision-making and decision taking. It helps to build healthy relationships

21 *Ecclesia in Africa*, 43

22 Decree on the Apostolate of the Laity *Apostolicam Actuositatem*, passim: AAS 58 (1966), p

and co-existence among people of diverse cultural and religious backgrounds as well as among members of the Church-Family. The Lineamenta for the Second Synod of Bishops, Special Assembly for Africa of 2009, in number 34 underscores some important aspects of African *Palaver* as follows:

African tradition holds that the word and life are closely related. Effectively, the word can lead to death or give life. The Word of God in becoming man assumes and elevates the sacred meaning of the word in African tradition to give it a saving character and strip it of death, so that no one will perish. However, in light of the fact that the African people are subjected to a manipulation of the word, monopolized by radio, television and political speeches, the word, which the Gospel of Jesus Christ has given a sacred and abundantly life-giving character, can be said to be fully mortal²³.

Palaver involves the use of simple words in order to tackle problematic issues touching on all areas of life and to seek relevant and workable solutions. It is a medium and process where individual and community life issues are discussed, researched, cultivated, nurtured and actuated in many African communities. An appropriate community model to resolve contradictions among people and strengthen mutual links of solidarity among all members of the community. Through the power of the word in a palaver discourse, Africans discuss public affairs, resolve conflicts, formulate juridical acts²⁴.

Palaver goes beyond a mere family or community meeting. In fact it is invoked on rare occasions to deal with very serious community issues, and it is open to all people. It is led by a council of elders, people who are well known, respected and knowledgeable about issues of communal life. In the palaver discourse, the chief participates actively like every other community member and gives his views as any other active community member. The chief's power comes into force when the elders and the whole assembly have agreed on the way forward over an issue in the palaver assembly. The chief uses his authority to confirm the common position on the issue at hand, to safeguard and implement the deliberations. He does this with the assistance of all the community members, who are the primary custodians of the community values²⁵.

23 Lineamenta for the Second Synod of Bishops, Special Assembly for Africa of 2009, in number 34

24 Cfr. J. G. BIDIMA., *La Palabre. Une juridiction de le parole*, Michaelon, Paris 1997, 109.

25 Cfr. Ogonna Hilary Nwainya., *African Palaver Ethics, the Common Good, and Non-recognition of Women*, in: *Journal of*

It is about the active participation of all the parties concerned and the community at large. It is explained that participation in the palaver does not strictly entail one's physical presence since God and the ancestors necessarily participate invisibly. It therefore is not a mere social institution, but also a religious one. It cannot be conceived without God and the world of the ancestors²⁶.

It emphasizes on the participation of all people rather than some people. The palaver is representative, but it devolves the responsibility for decision-making and decision-taking to intermediate groups like women's groups, age grades, clans, and family groups.

The African *palaver* method with its emphasis on the participation of all in the community in dialogue can help the Church today to move away significantly from a top-down approach to Synodality. Following the principle of subsidiarity, one of the principles for the revision of the code of Canon Law, the Synodal process can be strengthened and simplified thereby devolving the power to make decision to local Churches and other intermediate ecclesial bodies in matters that are specific to their context.

The African Palaver and the Ubuntu ethics are similar; opines Ogonna Hilary Nwainya:

Like Bujo's palaver ethics, Tutu's ubuntu ethic is centered on participation. It is often expressed with the maxim: a person is a person through other persons. The basic idea in Ubuntu is that one's fundamental goal in life is to become an authentic person and that, ironically, personal authenticity cannot be achieved in isolation from other persons, but in communion with them through harmonious relationships²⁷

POSSIBLE CONTRIBUTIONS OF THE AFRICAN CULTURAL VALUES TO A SYNODAL CHURCH

The African cultural value of *Ubuntu* challenges the vice of clericalism in the Church. Despite the presence of *Apostolicam actuositatem*²⁸ and John Paul II's *Christifideles laici* in particular and *per-*

the Society of Christian Ethics, (2003), p.1; Nelson Mandela., *Long Walk to Freedom: The Autobiography of Nelson Mandela*, 1st paperback ed. New York, (1994), p. 21.

26 Cfr. Benezet Bujo., *Foundations of an African Ethic: Beyond the Universal Claims of Western Morality* (New York, 2001, p. 55.

27 Ogonna Hilary Nwainya., *African Palaver Ethics*, p. 250

28 Decree on the Apostolate of the Laity *Apostolicam Actuositatem*, passim: AAS 58 (1966), p

fectae Caritatis, the non-ordained members of the People of God are still pushed to the background in the Church, where the clergy are considered as the privileged and powerful class. In support of this, Bonaventure B. Gubazire opines:

As such, Ubuntu ethics takes a stand against the clericalist mentality of envisioning a class of “knowers” on top and another class of “less knowers” down the ecclesial hierarchy. It opposes the mentality of “superiority” and “inferiority” that lies beneath the phenomenon of clericalism. Ubuntu ethics inspires a spirit of “equitable collaboration” that encourages the faithful to actively participate in the life of the Church at different levels and according to each person’s giftedness. Without claiming equality with clerics or seeking to override their ministerial responsibilities, the faithful can joyously assume their duties as collaborators in the mission of Christ. Ubuntu ethics equally challenges the faithful to understand that they are the Church and are, therefore, supposed to take an active role in the spiritual and material development of the Church²⁹.

The Ubuntu ethics challenges the practice in the Church where authority and decision-making processes operates on the hierarchical model at all levels of Church administration. Africa Synodality will build on the African characteristic of wide consultation on matters of public interest.

As a model of dialogue and participation, the African Palaver could serve as a socio-cultural resource for building up a Synodal Church. This would help in promoting the participatory role in the mission of the Church, of all Christ’s People in the Church and in the world. The role of the ordained ministers, religious and lay faithful

African dynamism: In the Church as in society, Africans like to engage and participate with great energy. The young and vibrant population of the African continent will undoubtedly benefit from the Synodal process that promotes the participation of all in the life of the Church. And their dynamism will enrich the life and mission of the emerging Synodal Church.

THE CHALLENGES

Monopolistic tendencies of a group or category can hinder Synodality in the African Church. Even though the African culture encourages dialogue,

²⁹ Bonaventure B. Gubazire, *Clericalism and Synodality: Towards a Listening Church through an African Ethics of Ubuntu*, in: *ShahidiHub International Journal of Theology & Religious Studies*, Vol. 3, No. 2 (2023), p. 295. 285–303

sharing and social interaction, members of the society are often classified according to age and gender. Young people and women do not speak in the assembly of their elders. The synodal process should not be monopolized by a category of members. When the community gathers (men, women and youth), the right/duty to speak and to listen should be promoted for all. The synodal process should give the opportunity to those who are often silenced (such as women and youth) to speak before the elders, while the elders must make efforts to encourage them to speak and be listened to.

Various realities that can hinder the Synodal process

The clericalism of our Church and the patriarchal nature of African culture often manifest authoritarianism that leads to abuse of power: the participation of women and young people is neglected, as well as that of the laity in general.

Globalization brings along the erosion and scorning of African cultural values, and an obvious glorification of Western cultures, which can negatively influence the process.

The often times strained relationships between the local Church and various Institutes of Consecrated Life, stalls Synodal process that requires a good atmosphere of dialogue, mutual listening, collaboration, participation and communion.

The challenge of a Synodal Church to the African Cultural Values

Synodality or the Synodal Church challenges the African value of inclusiveness with regard to the notion of who composes or should compose community. The Church community is open to all baptized persons from every tribe, tongue, people and nation, while the traditional African community comprises only persons identified as kin, living, dead and the unborn. Synodality therefore offers a vision of the Church where all the members of the People of God feel they are agents of evangelization. Synodality is crucially needed as it comes to make every baptised person to feel a sense of belonging. The Synodal church calls on the African clergy, laity and consecrated men and women to listen to each other under the guidance of the Holy Spirit.

Synodal church would remind the church in Africa of the importance of including the youth in the church. The primary way to make the youth part of the church is by giving them the chance to partici-

pate and to make their voices heard. The importance of engaging in the process of building a Synodal church in our contemporary times is crucial as the church is trying to heal the wounds of the past especially the wounds of child sexual abuse. It will help with the issues of safeguarding the minor because at the basis of abuse of children is also the fact that children especially in the African culture are afraid to speak.

Conclusion

By way of conclusion, the goal of this article is to point out the need to pay closer attention to social processes, cultural traditions, hidden wisdom in so-

cieties in Africa which can be inculturated in the search in Africa and in the Universal Church for a fruitful and workable Synodal process at all levels of the life of the Church. My contention is that a values like the African palaver model and the Ubuntu can help initiate a process for bridging the widening divisions in our Church today. I also argue that the African palaver and the Ubuntu ethics are some of the many tools from outside the non-Western world that should be creatively explored and applied in the needed creative dialogue for birthing an effective process, and praxis for Synodality in the Church today.

Follow the Jubilarians of 2024

Since admissions became regular in the Cameroon Province since the 70s, so will the celebration of jubilees be expected to occur every year. The 15 Jubilarians of 2024 consisted of four Diamond, three golden and eight Silver Jubilarians. These spent a month of psycho-spiritual refreshment in Laverna Spiritual Center prior to the grand celebration organized by the Congregation, on July 28, 2024 in St. Joseph convent, Shisong whereby the Holy Mass was presided by his Lordship, Bishop George Nkuo, Bishop of Kumbo, concelebrated by several priests. The civic reception was colourful, joyful and remarkable for the Sisters, friends and families. The Tree followed the Jubilarians to share highlights of the years of evangelical life.



Sr. Eleonora Piazza
of Our Lady of Perpetual Help

O sing a new song to the Lord,
sing to the Lord, all the earth. O
sing to the Lord, bless his name.
O proclaim his help day by day.
Tell among the nations his glory
and his wonders among all the
peoples. Psalm 95:1-2

Following the Jubilee celebra-
tion, my invitation from God is
to rely more on Him and give
everything into His hands so that
He can decide on my life. I also

place myself into the hands of
Our Lady of Perpetual Help to
guide me and to pray for me.



Sr. Maria Kinyuy

I feel the Jubilee Celebration
is calling me to engage in various
areas of ministry: to live in thank-
fulness to God for the gift of my
vocation and trying to live in the
presence of God by an exemplary
life. Noticing and claiming God's
love for me, I shall strive to for-
give more, to be humble, patient,
listening, keep confidentiality,

accept others as they are and not
trying to change them to fit my
ideas. I should make more time
for personal prayer. I should build
a more compassionate heart and
be more engaged in helping oth-
ers especially the poor and needy.
I should count every moment as a
moment of grace and be grateful
to God and others who are jour-
neying with me till death.



Sr. Maria Rosa Nkie Fotabong

I wish to share one memorable
experience in my ministry:

From Shisong to Ako

We used to go the outstation clinics to bring treatment to patients so that they don't travel far in search of medical care. We were happy to go so far to help though we had to assume the charges of transportation and car repairs. The people, though, took everything for granted, and when we asked them to pay for the treatment, one commanded us, "do your work". We also came to realize that they needed communication and healthcare education so as to understand the mission in order to collaborate better. Those health talks actually enhanced understanding of both our mission and healthcare practices. I am joyful to see today how better the lives of the people in Ako has become.



Sr. Mary Charles Bongyi
of the Most Sacred Heart of Jesus

I feel that my Jubilee celebration is addressing me some invitations for my life and mission today and forever. I feel invited to give thanks to God for the marvels He has worked in my life, to honour the past with gratitude, live the present with passion and look to the future with the greatest hope, I place myself, the fellow TSSF, family, friends and those I serve into the hands of God, asking for more guidance and protection. In celebrating 50 years of striving to be an empowering presence in front of the Lord and Master of my life, who called me by name to love and serve him faithfully all the days of my life. Gracious God, I place myself into your hands to continue to be your chosen instrument for without you, I am nothing; for you choose the foolish of the world to shame the wise, and the weak, to shame the strong. 1 Cor. 1:27



Sr. Josepha Verkijika

My soul glorifies the Lord for the great things he has done for me and through me. May he continue to use me for his purpose even in my present physical frailty. I am grateful for all the Sisters, family and friends who continue to support me respond to God's call.

St. Francis was born, called and lived at the time when the world was wounded by polarity of the rich and the poor, the nobles and the wretched, the party of the Pope and that of the emperor. He suffered imprisonment because of his transformed life. Celebrating Golden Jubilee at this time when the world, the Church and society, my Country Cameroon and family are like prisoners without a crime—compels me renew my preferential option for the poor. People living in fear of the unknown, trauma of all kinds—makes me wounded with them. This continues to challenge me most and makes me resolve to be a wounded healer now and in the future.



Sr. Cleopha Kongran

My most memorable pastoral experience was when I first visited the Edea Prison and took note of one young man moving on his buttocks. I was touched by those who were sick of malaria with no treatment. When I returned to the convent, I looked for malaria concoction and brought to the prison. We shared the bottles of medication to each prisoner. I did that for three days, and when I went back after some days, the young man had regained his health and was moving upright. They were all happy and we joint to thank



Sr. Linda Bongkisheri
of the Divine Will

God for the marvels worked through me. I had the courage to advise them to always look for the particular leaves to boil and drink when they feel signs of malaria. The wardens accepted to help them look for the leaves since some of the prisoners were allowed to work outside before returning to base.



Sr. Rosemary Nkfunji

After my profession, I worked at the Primary Health Care in Shisong Hospital and outreaches. Later on, I served as Administrator and teacher in the Catholic School of Health Sciences, Shisong. After many years, I was assigned to work in Project Hope Program in Njinikom Hospital where I was closely connected to the vulnerable and needy persons. I have also enjoyed research and teaching people health tips regarding lifestyle and nutrition. I value creativity and the exploitation of natural resources for development.

This Jubilee, for me, is a time of grace and thanksgiving; a time to celebrate God's fidelity and faithfulness. As I look back 25 years ago, I count the wonders God has done in my life and through me, despite my unfaithfulness, weakness, unworthiness, brokenness and woundedness. I



Sr. Margaret Dzelambong
of the Hidden Life of Christ

I feel personally addressed to orientate my life after the Silver Jubilee in a unique direction: to continuously deepen my love for God and his mission in the Congregation, to remain available in obedience at the service of the Lord, live in commitment to the apostolate entrusted to me, which is a sign of love for my neighbor. I am called to deepen my life of prayer and seek to always create the atmosphere of peace, trust and respect for all around me. I am called to deepen a sense of communion and collaboration in my community, with authority and other collaborators and to pay more attention to the poor inside and outside—at all levels of spiritual, material and psychological. May I never look back in temptation to redress my decisions to follow Christ, but be dedicated to serve God throughout in thanksgiving.

therefore render immense thanks to Him. 25 years invites me to love God more and more; to work harder and to look at the future with great hope. I pray and ask God for more graces so that I can be able to accomplish my mission. May the name of Yahweh be praised.



Sr. Magdalene Javnyuy
of the Divine Will

"My Grace is sufficient for you". (2 Cor. 12:9) This Biblical text has been a constant force in my faith journey. All I see is grace for these past 25 years. Grace, in the Christian context refers to unmerited favour, unconditional love, and divine assistance that I receive despite my flaws and sins. As I gaze back, I note with gratitude how the grace of God sustained me in my call and apostolates. Thus, I can say profoundly that there is nothing I can't handle with the grace of God upon my life. As I step into another phase of life, I continue to rely on His abundant grace to navigate life's ups and downs, knowing that God's power is made perfect in human weakness. I am who I am by God's grace. To Him be highest glory forever. Amen. *Tout est grâce.*



Sr. Bernadette Zayi
of the Will of God



25

Sr. Caroline Chin
of the love of God

My Jubilee celebration is inviting me to look to the future with hope and confidence and to embrace my mission with greater love; to be focused and intensify my life of prayer. It is also a time of thanksgiving, joy, celebration and reconciliation.



25

Sr. Elizabeth Dzekameliv

My most memorable pastoral experience was a challenge to open a new community in the “mission land”—Kikwit Diocese. When the Superior gave me the charge, I went first to check the environment and the necessary things to put in place for the mission. Later on, we embarked on the journey for the mission which took us 13 hours from Cameroon. At our arrival the narrow street to our rented house could not permit the car to get in. Therefore, our luggage

were emptied on the road. Unfortunately, the Parish Priest, who was absent, had forgotten about our coming. The Parish Pastoral Council President was then called and he gathered the children to collect our belongings, breaking some and dragging some on the sand. It was interesting to be welcomed by children, signal of a rich and hopeful future. We spent the first weeks on the floor, but when I look back at the growth of the mission, I am filled with gratitude and give thanks to God for the opportunity to sow such a seed.



25

Sr. Marianne Miracle Beisi

“My Grace is sufficient for you”.
(2 Cor. 12:9)



25

Sr. Olive Nga Dzedzemoon
of the Meek Heart of Jesus

As I look back in deep gratitude to God for the past twenty-five years, these words of St.

Paul the apostle come to define my life: “*We know that in everything God works for good of those who love him, whom he has called according to his plan.*” (Rom 8:28). I am humbled to say with total conviction that EVERYTHING turns out to good. These years have memories of joys and sorrows and it became very clear to me that my faith and conviction in God’s love for me, my continuous openness to grace to remain committed to the vows I professed and my love for the TSSF family, grew steadily after each of the challenging moments. The image of a little growing vine describes my faith journey as every action on the vine by passers-by, rain, storms and sun, facilitated the growth of the vine and made me bear fruits. In addition, the words of Pope Francis resound deeply in my heart “*so often we say that God dwells in us, it is better to say we dwell in him, that he enables us to dwell in his light and love*” (Gaudete et Exultate No 51). God has a plan for me and has found me worthy of dwelling in him who is all goodness so that everything good or bad ends up good according to his plan. With faith and complete trust, I throw myself into the arms of my Lord, the God who has led me this far through thick and thin. I move into the second half of my life with total openness, availing myself as an open vessel to be used by God for His purpose, responding to every call like prophet Isaiah, “Here I am, send me” (Is 6:8). May I always remember that, “Humility can only take roots in the heart through humiliation” (Gaudete et Exultate No. 118) Jesus meek and humble of heart, make my heart like yours.

Sentiments of the 2024 Brides

At the restructure of the Provinces, the instruction was that each sister will remain where her community falls. Eventually, the five sisters privileged to make Final Profession this year are from St. Francis and Maria Hueber Provinces. They have a chance to share their faith and impulse also within the present context of the socio-political crisis in Anglophone Cameroon.



Sr. Yvette Lemlo Ayuni J.
of the Merciful Love of God

(native of Shisong Parish, serving in Banyo)

The little grain sown in 1935 has grown and borne fruits. It is an honour and privilege making my final profession during this historic time in the life of our Congregation. I am just wondering, “who am I, Yahweh, and what is my lineage for you to have led me as far as this?” (2 Sam. 7:8). I am grateful to God for his grace that has led our Congregation this far. I pray for the grace to carry out the mission He has in store for me. May the leadership team be given all the graces to carry out the mission entrusted to them.



Sr. Alvine Djouda
of Jesus, the Good Shepherd

(native of Bangang Parish, serving in Kikwit, DRC)

Surrendering myself perpetually to God at this crucial moment in our Country and Congregation is equally an invitation to take into great consideration again the words of our Mother Beginner, Maria Hueber, “May God be praised in sweet and sour” and the assurance of the Prophet to the nations...”Do not be afraid of them, for I will be with you to protect you” (Jeremiah 1:4-8). This gives me the courage to follow Christ Crucified and to offer Him my love entirely and generously for the Holy Church and for his people. I hear Him say, “My grace is enough for you”. (1 Cor 12:9).



Sr. Gisele Kai Yong
of the Sacred Heart of Jesus

(native of Bafmeng Parish, serving in Archbishop’s House Bamenda)

Being an empowering presence. Making Final Profession during this period in our Country, I feel the Lord assigning me a special mission: to become His heart, hands, eyes, ears, mouth that He may reach out to his creatures. He is inviting me to be the voice of the voiceless, to be a wounded healer, for we live in a world where families are torn apart, hearts are broken, the

poor and homeless neglected on the streets, etc. Final Profession invites me to reflect Christ to the world by doing little things in extra ordinary ways (Little Therese of the Child Jesus). I hear the Lord telling me: “I have a greater task for you, my servant”, and “I will make you a light to the nations.” (Is. 49:6).



Sr. Francisca Verve Kunse
of the Divine Mercy

(native of Mbveh Parish, serving in Archbishop’s House, Bamenda)

God’s purpose for me. God has a purpose and a mission for me. The purpose of God for me is to serve Christ with love and empathy, to take up his character, to be a messenger of his word and magnifier of his glory. The best use of life is love the best expression of love is time, the best time to love is now. The essence of love is not what I think or do or provide for others, but how much I give myself in loving sacrifice (2 Jn 1:6). Discovering God in others enables me to discover God’s call towards them, to use every opportunity to do good in every way you can. (Titus 3:1-2) and urgently. How would I explain to God that projects or things were

more important than people? On the last day, God would not ask me about my talents, career, hobbies, but how I treated other people, leaving the legacy of spending time to love. (Titus 3:8). (My personal mission).



Sr. Neris Ngwanyong Ndi
of the Humble and Compassionate Heart of Christ
(native of Nkambe Parish, serving in Lafia, Nigeria)

Making Final Profession at this time of crisis broadens my understanding on the words of the Psalmist, “*Let those who hope in you not be put to shame through me ...*” Ps. 69:7. Many live in uncertainties, unsure of seeing the next day. But God is calling me to a genuine and deep personal rootedness in Him and a positive view to make the God-experience and convey it to others. To do this, I have to be convinced that the fire of God’s love, burning in my heart can overcome all things by responding to the signs and needs of our times. Making this great step in my life calls me to reflect Christ to the world through my presence and actions. This challenges me further to continue living in response to this love, which is the motive of all I do and say. I rely on His Word in the Scriptures which says, “do not be afraid; for I have redeemed you. I have called you by name; you are mine”. (Is. 43:1-7).

GOODWILL MESSAGE



With gratitude to God, the Ngu-be Ngome’s family heartily congratulates you, **Sr Angela Emade Ngube**, for your appointment as Superior of Maria Hueber Province of the Tertiary Sisters of St Francis (TSSF). Be assured of our ceaseless prayers for you and your Councilors for a graceful and successful mission.

Dione Calista Ngube
(For NgubeNgome’s Family)

St John Catholic Parish, Mutum Biyu of the catholic Diocese of Jalingo, Nigeria, felicitates with the Congregation of the Tertiary Sisters of Saint Francis upon the erection of two more provinces. May God continue to bless your efforts towards evangelization.

Rev. Fr Joachim Lucas Vosana
(Parish Priest)



Ifesinachi Pharmacy Ltd



The Management and Staff of Divine Ifesinachi Pharmacy Ltd Takum Nigeria, say Congratulations to the TSSF Maria Huaber Province on the occasion of their Thanksgiving Mass to God for the gift of a New Province. We thank you for the good Services you are rendering to God’s people. May the Almighty God continue to pour His Graces upon you all. Amen



ARCHDIOCESE OF BAMENDA

The Office of the Archbishop
Archdiocese of Bamenda, P.O. Box 82, Bamenda
North West Region, Cameroon
Tel: (237)24361241 – Fax: (237)243361241
Email: archbishopshouse@yahoo.com

Monday 12th August, 2024

The Provincial Superior TSSF,
Maria Hueber Province

Sr. Angela NGUBE

**GOODWILL MESSAGE ON THE CANONICAL ERECTION OF
MARIA HUEBER’S PROVINCE**

On behalf of the entire presbyterium, the consecrated Men and Women and all Christ’s lay faithful of the Archdiocese of Bamenda, I wish to heartily congratulate you all on the occasion of the canonical erection of Maria Hueber Province. We thank God for you, and for your trust in God’s Providence for your missionary Spirit in the active service in exercising various apostolates following your charism.

We wish to commend the new Provincial team for joyfully accepting the responsibility of piloting the affairs of the Province. I implore the grace of servant leadership to come down upon the new team that they may always follow the promptings of the Holy Spirit especially as we celebrate the year of the Holy Spirit in the Archdiocese of Bamenda.

Like the Mustard seed which grows into a huge plant that harbours life (Mtt. 13:31-32) may the members of this Province bring life to all the communities where they shall serve. Your presence and ministry in the Archdiocese of Bamenda has been a great blessing. Congratulations once more to the 3 Sisters being professed on this auspicious occasion.

May Venerable Maria Hueber continue to intercede for this Province for the Spirit of renewal and dedication. May the members of this province continue to be authentic instruments ready to spread the Goodnews of God’s Kingdom here on earth.

+Andrew F. Nkea
Archbishop of Bamenda



CATHOLIC DIOCESE OF LAFIA

Phone: 234-8036206463
Email: david_ajang@yahoo.com



Bishop's House
P.O. Box 84 Lafia,
Nasarawa State,
NIGERIA.

Sr Angela Ngube, TSSF,
Provincial Superior,
Tertiary Sisters of St Francis,
Maria Hueber Province,
Bamenda, P. O. Box 594,
Mean Division, Cameroon.

8th August, 2024

Dear Provincial Superior,

Congratulatory Message

It is with utmost sense of gratitude to God that, on behalf of the Priests, Religious and Lay Faithful of the Diocese of Lafia, Nigeria, I felicitate with the Tertiary Sisters of St Francis, Province of Maria Hueber on the occasion of the thanksgiving mass to celebrate the creation of the province and the Perpetual Profession of Vows of some of your Sisters. It is a milestone in your congregation's journey and a testament to God's faithfulness and guidance.

The creation of this new province, we strongly believe, will greatly enhance mission effectiveness and growth. It will serve to foster fraternal unity and collaboration among the Sisters; while for the faithful the gospel values will be brought closer to them. Relying on the grace of God, it is our prayers that in no distant time, the province shall give birth to another.

Furthermore, we congratulate the Sisters who will be making their Perpetual Profession of Vows. We identify with Sr Neris Ndi, TSSF; a faithful and dedicated Sister who serves in our diocese. She is indeed a worthy ambassador of the TSSF Sisters, and an example of the religious life. As she and her other sisters offer themselves wholeheartedly to Christ and His Church, we pray that God will grant them the needed graces to witness in an impactful way.

Finally, we commend you to the maternal care of Our Lady of Perpetual Help that she may help you to witness to the end.

Yours faithfully,

Most Rev. David AJANG
Catholic Bishop of Lafia Diocese, NIGERIA



CATHOLIC DIOCESE OF GBOKO

E-mail: gbokod@ymail.com
biija@yahoo.com



The Chancery, Gboko
P.M.B. 1955 Gboko
Benue State
Nigeria.

Sr. Angela NGUBE

15/08/2024

Provincial Superior, Tertiary Sisters of St. Francis
Maria Hueber Province
P.O. Box 594
Bamenda
Mezam Division
Cameroon

Dear Sr. NGUBE

FINAL PROFESSION OF RELIGIOUS VOWS: SRS. GISELE KAI YONG, NERIS NDI NGWANYONG, FRANCISCA KUNSE VERYE, TSSF

Greetings of joy and peace from The Chancery, Gboko, Benue State, Nigeria.

The entire diocesan family of Gboko is pleased to receive the cheering news of the profession of perpetual vows of your sisters. This is a significant occasion in their lives but also historic in the life of your newly created Province.

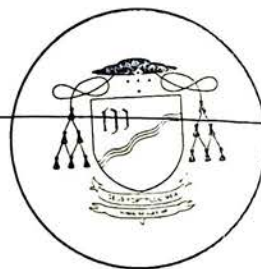
We join the multitude of your friends, family and well-wishers to celebrate this milestone in their vocation and the life of the Province. We pray that God will grant them good health of mind and body, renewed zeal and strength in their vocation, as they strive daily to imitate the example of the holy women whose lives have graced this Religious Order.

For the family of Gboko, Fr. Simonpeter ALOM and Sr. Ruphina EBAMU, TSSF, have been delegated to represent us, as the notice for the two functions of Profession of Vows and celebration of the Province was belated.

With assurances of my esteem and prayerful best wishes, I remain,

Fatherly,

+William A. AVENYA
Bishop, Catholic Diocese of Gboko



aia



CATHOLIC DIOCESE OF WUKARI

BISHOP'S HOUSE: P. O. Box 60 Wukari, Taraba State, Nigeria.

August 12, 2024.

Tertiary Sisters of St. Francis,
Cameroon
MARIA HUEBER PROVINCE
BAMENDA, P.O. Box 594
Mezam Division.



FELICITATIONS!

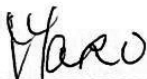
On behalf of the Priests, Consecrated Persons and the Laity of Wukari Diocese, I write to felicitate with you on this joyful occasion of thanksgiving to God for the inauguration of Maria Hueber province. This occasion is no doubt a great blessing to the Tertiary Sisters of St. Francis of Maria Hueber Province.

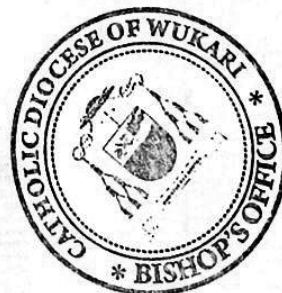
May your Province grow from strength to strength. As you carry out your mission to spread love and kindness in our troubled world in need of healing, may the name of God be glorified through your Apostolate and Ministry to humanity.

We are united with you as you celebrate this great day, May God bless you abundantly and shower you with His graces as you embark on this new chapter, wishing you fruitful celebrations.

In communion of prayers, I remain,

Sincerely yours in Christ,


FOR: Most Rev. Mark Maigida Nzukwein
(Catholic Bishop of Wukari).





DIOCESE OF JALINGO

Bishop Charles and the Catholic community of the Diocese of Jalingo, Nigeria, send prayerful best wishes to the Tertiary Sisters of St. Francis, especially the leadership of Maria Hueber Province and those celebrating their Final Profession. May you remain ever strong in the Lord and faithful to the mission.

GOODWILL MESSAGE TO THE TERTIARY SISTERS OF ST. FRANCIS



The Parish Priest and the Christian Community of St. John the Baptist Parish, Ntaghem, heartily wish the Tertiary Sisters of St. Francis God's abundant blessings in their mission of evangelisation. We have enjoyed and are enjoying your services here in the Parish. We greatly appreciated all the congregation is doing in the Emerging Vatican.

Providence has made us the host Parish of the temporal seat of your newly created Maria Hueber Province. We deeply appreciate this privilege. May all your mission endeavours in our midst continue to be successful to the glory of God. Count always on our prayers, support and collaboration.



Catholic Diocese of Wukari
Holy Family Catholic Church Takum,
Taraba State, Nigeria



We the entire Parishioners of Holy Family Catholic Church Takum,

CONGRATULATE

*the Tertiary Sisters of St. Francis (TSSF),
on the creation of the*

MARIA HUEBER PROVINCE FOR MISSION EFFECTIVENESS.

*God who began his good works in you shall be faithful to
fulfil it in the life of his people. Amen.*

SIGNED: VERY REV. FR. GEORGE DOGO (PARISH PRIEST)

SUSTAINABLE ENGINEERING ASSOCIATES

(S.E.A)

Prosperity in African is our passion

**CONTRATOR, STUDIES, EXECUTION, CONTROL OF EXECUTIONS, SUPPLIES, ALL UNDER
PUBLIC AND PRIVATE CONTRACTS**

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P.O.BOX 12 JAKIRI
Tel: 677084962
E-mail:fonkaval@yahoo.com

August 14, 2024

Best Wishes to Mother General, the newly appointed Provincial Superiors and Councils, and to all the Tertiary Sisters of St. Francis

On behalf of Sustainable Engineering Associates and Family, I wish to express heartfelt wishes for you, your Councils and all the Sisters far and new in St. Francis, St. Clare and Maria Hueber Province. May Providence grant your daily bread so that you can continue the legacy of caring for the underprivileged brothers and sisters, offering them comfort in sickness, light in ignorance, companionship in loneliness, hope in despair, gifts in their various forms of poverty.

May your missionary initiatives in Cameroon, Nigeria, Italy, USA, Republic of Central Africa, and Morroco grow from strength to strength as you stay in the course of being an empowering presence in every dimension. We have collaborated, sacrificed together, dreamed and accomplished many landmarks together. May the heavens smile on all of you!

Special appreciation to Sr. Theodosia Baki, Superior General for her concern. May God abundant blessings be on you and your leadership ministry.

All of you can always count on us for professional advise and collaboration. Keep us in your prayers while we look up to you as women dedicated to the service of God and to humanity.

From Mr. Valentine Fonka, Promoter



IN THE REPUBLIC OF CENTRAL AFRICA

- Diocese of Bouar: La Yole
- Diocese of Berberati: Bishop's House

IN NIGERIA

- Diocese of Lafia: Lafia
- Diocese of Gboko: Adikpo and Gboko
- Diocese of Jalingo: Takum



IN MOROCCO

- Archdiocese of Marakesh: Marakesh

IN DEMOCRATIC REPUBLIC OF CONGO

- Diocese of Kikwit: Kikwit
- Archdiocese of Kinshasa: Kinshasa

IN ITALY

- Diocese of Milan: Milan
- Rome

APOSTOLATES OF THE TSSF

To reveal God at work and to make Christ more visible: how he spent time in contemplation, preached the Kingdom to the poor, blessed children, healed the sick and infirmed and did good to all.



EDUCATION

We seek to offer holistic education in nursery, primary, secondary and post secondary institutions, opening the youth to equal opportunities irrespective of their physical or economic status.

HEALTHCARE

We seek "to see and serve Christ in all by spending time to care" for the sick, the aged and the disabled in Hospitals and Center for persons with disability (SAJOCAH) and homes.



RESOURCE ADMINISTRATION

We ensure accountability and good management of temporal goods of the Church, by serving as administrators, secretaries and accountants in Bishops' Houses, Schools, hospitals and convents.



PASTORAL/SOCIAL

"Go out to the whole world; proclaim the Good News." We engage in prison ministry, ministry with persons living with HIV/AIDS, military chaplaincy, care of orphans and vulnerable children, catering, counselling, formation and spiritual / retreat direction.

Prayer; the current that draws everything to God! Peace and all good!



Please Contact Us

Tertiary Sisters of St. Francis
Office of Vocation Promotion
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North West Region, Cameroon
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WhatsApp: +237 679 479 985
Email: tssfcam1@yahoo.com



TERTIARY SISTERS OF SAINT FRANCIS (TSSF)

in Africa



Lord, what would you want me to do?
Make me an instrument of your peace!

St. Francis of Assisi

OUR IDENTITY

The Tertiary Sisters of St. Francis have their origin in Venerable Maria Hueber who lived in Brixen, Italy from 1653-1705.

In 1700, she formed a religious community, modeled on the spirit of St. Francis of Assisi since she was a member of the Third Order Secular. Gradually other ladies joined her and after her death, the Institute continued to grow, opening a number of houses in Italy and Austria. In 1924, a decisive missionary step was made to Bolivia by Hall, Austria.

In 1929, the following four Institutes that had similar charisms in South Tyrol were advised to merge: Kaltern, Mulbach, Bozen and Brixen.

The new Motherhouse was in Brixen. The unified Institute was granted the status of a Pontifical Religious Congregation in 1956 by Pope Plus XII. The Generalate was transferred from Brixen to Rome in 2001.

Then the first five (5) Sisters: Camilla Geier, Cleopha Joche, Martina Albenberger, Dorothea Wild and Ottilia Hellebrand arrived Cameroon from Brixen on October 16, 1935, in response to the invitation of Mgr. Peter Rogan, and Rev. Fr. Francis Figli, MHM. Today there are over 330 Sisters from the Cameroon Province of whom 96% are Africans, living in 43 communities. God continues to bless the Province with new vocations yearly.

Motivated by the missionary call of the African Synod of 1994, the Cameroon Province accepted missions in Tchad from 1996 to 2005, began to open missions in the Republic of Central Africa in 1998 and in Nigeria in 2008.

SPIRITUALITY

The TSSF live the Franciscan Spirituality, which is the approach to God and life in the world, characterized by values and behaviours that have their foundation in the religious experience of St. Francis and St. Clare of Assisi and the example of Venerable Maria Hueber.

We consecrate ourselves to God through the vows of poverty, obedience and chastity. We live according to the Rule of the Third Order Regular of St. Francis of Assisi and in the spirit of Venerable Maria Hueber, our Mother Beginner, who responded to God's call, dedicated to the education of the underprivileged girls.

OUR CHARISM

"To live contemplatively as apostolic religious in the present moment, so as to recognize the will of God in the signs and needs of our times."

OUR MISSION

To be an empowering presence through our various ministries in the different parts of the world. Our strategic vision is to be committed and rooted in love for the welfare of God's people.

Following the example of St. Francis of Assisi, we draw strength from the incarnation, paschal mystery, the Eucharist, the Word of God and Community living.

Our Values animate our Life and Work: Gospel Living, Conversion, Simplicity, Joy, Hospitality and Compassion, Simple Life Style, Availability and Accountability (TOR 1).

SYMBOLS

- **A White Chord:** sign of membership in the Franciscan Family. The three nodes of the cord symbolizes the vows of chastity, poverty and obedience.
- **The Franciscan crown (Rosary) or the seven joys of Our Lady:** revealed to a Franciscan novice in 1422 by our Lady.
- **The San Damiano Cross:** spoke to St. Francis in at San Damiano Church, "Francis, go rebuild my Church."

STAGES OF FORMATION

- Pre-Postulancy: 1 year
- Postulancy: 1 year
- Novitiate: 2 years
- Temporal profession: 6-9 years
- Ongoing formation / Conversion

LIVE-IN PROGRAMS

Interested young women are invited to our Live-In workshops organized annually for 1-2 weeks, beginning on the first Friday of July. This program constitutes an important step in one's vocation discernment.

ADMISSION

A young lady who feels God's call to be a TSSF must attain the following preconditions:

- Be baptized, confirmed and practicing Catholic
- Be at least, 18 years old, and a holder of at least, Advanced Level Certificate or equivalence.
- Freedom of choice to join the Congregation
- Be physical, psychological and spiritual mature and disposed to live with others
- Be free from any other life commitments
- Hand-written application (any time) to the Vocation Promotion Office in Shisong, with the addresses and phone numbers of her reference person
- Recommendation letter from the Parish Priest and from her Small Christian Community Coordinator.

LOCATE US

IN CAMEROON

- Diocese of Kumbo: Shisong, Djottin, Tatum, Nkar, Tabenken, SAC Kumbo, Ako, Bishop's House Kumbo.
- Archdiocese of Bamenda: Njinikom, Bafut, Bali, Mankon, Wum, Fuli Kom, Foncha Street.
- Diocese of Buea: Small Soppo, Kombo
- Diocese of Mamfe: Akwaya and Mbetta
- Diocese of Yagoua: Dzigilao, Moulfoudaye, Gobo
- Archdiocese of Garoua: Pitoa
- Diocese of Noundere: Banyo and Mayo Darfe
- Archdiocese of Yaounde: Apostolic Nunciature, Soa
- Diocese of Edea: Ekite
- Diocese of Bafoussam: Bangang and Baham
- Archdiocese of Douala: Douala
- Diocese of Doume Abong Mbang: Doume
- Abong Mbang

