



Reinventing Theology in Post-Genocide Rwanda: *Challenges and Hopes*

June 20-22, 2019



Urumuri Socio-cultural
Center (Centre Christus)
Kigali-Rwanda





*"One who crushes the human person, whatever he or she is,
 cannot respect God"*

Octave Ugirashebuja, S.J



CONTENTS

Event Summary	5
.....	
Program and Schedule	7
.....	
Conference Speakers	9
.....	
In Loving Memory	39
.....	



Event Summary:

This year, 2019, Rwanda commemorates twenty-five years after the genocide against the Tutsi. The Jesuits of Rwanda, in solidarity with the entire national community and in remembrance of their own members who perished at the very beginning of the genocide, have thus organized an international conference to reflect on the journey made so far both by the church and society and to investigate creative as well as constructive ways of reimagining, reinventing what it means to be the Church of Christ and reclaiming humanity in the land of Thousand Hills.

Reflections on Rwanda's tragic past cannot be restricted to a local enquiry. The Church as a whole, in as much as it endorses responsibility in Rwandan history, needs to reflect on its engagement and envisage a broader perspective for its renewal. Indeed, the 1994 genocide and its aftermath have raised questions that challenge the very essence of the meaning of Church, theology in its multiple dimensions, the missionary enterprise, the mission of the Church, and the place of human dignity in our faith.

In his meeting with the woman at the well in Samaria (Jn 4:1-42), Jesus affirms that the 'way' he teaches accords no significance to a person's race or ethnicity or culture or country. The 'way' Jesus teaches announces God's exclusive power and desire to create and name us all as God's own sons and daughters. If theology is to assist the Church in preaching this message of inclusive love, it must therefore reinvent itself in post-genocide Rwanda.

The task of rethinking what it means to be a church and restoring our fraternal identity as Christians in post-genocide Rwanda is thus crucial if theology is to make sense again. This is particularly imperative in as much as theology is compelled to reflect upon the very evils that have disfigured the Church's image and people's identity, namely the evils of sin, suffering, the indifference of bystanders, the increasing number of genocide deniers, the complexity of memory, the lack of credible and prophetic leadership that question our faith and invite a new way of theologizing. In brief, to re-imagine humanity, Church, and society in Rwanda are the critical issues that need to be reexamined in light of the memory of the passion, death, and resurrection of Jesus Christ.

The conference brings together bishops, world-renowned theologians, and multidisciplinary experienced researchers who will help us reflect in depth how we can restore fundamental peace and rebuild lasting reconciliation as a church. Attending this conference will therefore be an opportunity to meet different people who share the same dream and vision, challenges and hopes for a better future of Rwanda.

It is in this spirit that the Society of Jesus in Rwanda has found it crucial to mark this year's commemoration by organizing a three-day theological conference to assess the journey of reconciliation and reconstruction, ponder its challenges and read the signs of hopes ahead for a renewed Rwanda. This initiative draws its inspiration from Pope Francis' exhortation to the Rwandan Bishops, in particular, and the Rwandan faithful, at large, to rebuild the bonds of national and ecclesial unity. It is also a response to the newly proclaimed Society of Jesus' Universal Apostolic Preferences, which call the Jesuits and their collaborators around the world "To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice." Furthermore, it responds to the echo of the 36th General Congregation, which set the mission of Reconciliation and Justice (GC 36, decree 1) at the center of its priorities.

Fr. Marcel Uwineza, S.J. and Fr. Elisée Rutagambwa, S.J. serve as conveners of this conference. We hope you will find this conference and its reflections and proceedings to be engaging from different perspectives: history, pastoral, moral, biblical, ecclesiology, anthropology, legal, formation of ecclesial ministers, spirituality, and the problematic of reconciliation.

We are deeply grateful to our sponsors: RWB Region of the Society of Jesus (Jesuits), different entities of Boston College, the Jesuit Conference of Canada and the United States, and the Jesuit Conference of Africa and Madagascar. We hope this conference will offer an opportunity to foster the ministry of reconciliation in which we are engaged for "all our brothers and sisters for whom Christ died" (1 Cor 8:11). In addition, it is an occasion for the intellectual apostolate of the Society of Jesus to bring its resources to the service of the church of Rwanda.

"Ever to Love and Serve" Ignatius Loyola

~Marcel Uwineza, S.J.

Program and Schedule:

DAY 1: THURSDAY, JUNE 20

8:00-9:00: Registration

9:00-9:15: Greetings/Opening Prayer: Jean Baptiste Ganza, S.J. [RWB Regional Superior]

9:15-9:25: Introducing the Conference: Marcel Uwineza

9:25-9:30: Introducing Keynote Speaker(s): Elisée Rutagambwa

Theme I: Evaluation of the 25 Years Post-Genocide and Testimonies

9:30-10:30: Panel 1: Mgr. Antoine Kambanda and Mgr. Smaragde Mbonyingete (Moderator: Elisée Rutagambwa)

10:30: *Coffee Break*

11:00-12:30: Panel 2: Mukabacondo, Bibian, and Gatayire (Moderator: Michel Kamanzi)

12:30: *Lunch Break*

2:30-4:00: Panel 2: Magesa, Hollenbach, O'Neill (Moderator: Paul Kalenzi)

4:00-4:30: *Coffee Break*

4:30-5:30: Panel 3: Kabasinga and Bacon (Moderator: Hilary Nwainya)

5:45: Mass, Archbishop Antoine Kambanda

7:00: *Dinner*

8:00-9:15: Social

DAY 2: FRIDAY, JUNE 21

8:00-9:00: Registration

8:45-9:00: Greetings and Opening Prayer

Theme II: Justice, Reconciliation, and Reconstruction

9:00-10:30: Panel 1: Tenenbaum, Copeland, Uwineza (Moderator: Elisée Rutagambwa)

10:30-11:00: *Coffee Break*

Theme III: Leadership and Human Rights

11-12:30: Panel 2: Rutagambwa, Carney, Rugaragu
(Moderator: Paul Kalenzi)

12:30: *Lunch Break*

Theme IV: Scripture and the Body of Christ

2:30-4:00: Panel 3: Kamanzi, Stegman, Nizigiyimana
(Moderator: Yvon Elenga)

4:00-4:30: *Coffee Break*

Theme V: Remembering and Suffering

4:30-6:00: Panel 4: Elenga, Griener, Nwainya
(Moderator: Marcel Uwineza)

6:15-7:00: Mass, Trinity Chapel: Fr. Jean Baptiste Ganza, S.J.

7:00: *Dinner*

8:00-9:15: Social

DAY 3: SATURDAY, JUNE 22

8:00-8:30: Registration

8:25-8:30: Opening Prayer

Theme VI: Challenges and Signs of Hope

8:30-10:00: Panel 1: Ganza, Niyonzima, Karekezi (Moderator: Michel Kamanzi)

10:00-10:30: *Coffee Break*

10:30-12:00: Panel 2: Peetz, Lushombo, Nyirabega
(Moderator: Paul Kalenzi)

12:00-12:30: Closing Session: Elisée Rutagambwa/Marcel Uwineza

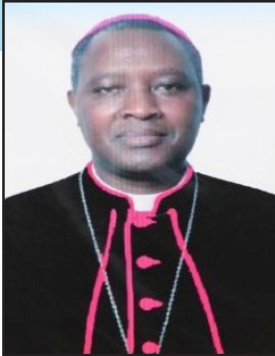
12:30-1:00: Mass/Memorial Service: Fr. William O'Neill, S.J. [Presider]
and Fr. Laurenti Magesa [Homilist]

1:00: 2:00: *Lunch*

2:00: Visit to the Memorial Museum

7:30: *Dinner and Social*

Conference Speakers:



ANTOINE KAMBANDA

MGR. ANTOINE KAMBANDA was ordained a priest by St. John Paul II in Rwanda on September 8, 1990 and he holds a PhD in moral theology from Academia Alphonsiana, Roma, Italy. He has remarkable professional experiences. Among many, he served as vice-Chair of the Board of Governors of RİM (Réseau Interdiocésain de Microfinance). He was also Rector of Grand Séminaire Philosophicum Kabgayi and Rector of Grand Séminaire Nyakibanda. In 2013, he was consecrated bishop of Kibungo Catholic Diocese and he served the diocese for five years. In 2013, he also became the President of the Episcopal Commission Justice and Peace and President of the Episcopal Commission for the Family in Rwanda. In 2018, he became the Archbishop of Kigali Archdiocese.

"The Role of the Church in the Process of Reconciliation in Rwanda"

It is now 25 years since Rwanda went through a severe ethnic conflict and genocide perpetrated against the Tutsi in 1994. The genocide in Rwanda was unique because it was not done by foreigners against Rwandans. It was Rwandans themselves who committed genocide against their fellow Rwandans and neighbours living side by side on the same hills and the same towns. It was painful because a perpetrator could kill a neighbour, a classmate, fellow church members, or even his/her godparent and even a relative in mixed marriages.

The key to the stability and social development in this complicated situation is the effort that was invested in the process of reconciliation. After the genocide, survivors and families of the perpetrators had to live together side by side as it was before in their villages. In the process and the efforts of reconciliation the Church played an important role in its God-given mission to reconcile people and bring them together to become the family of God. Towards the year 2000, when the Universal Church was preparing to celebrate two thousand years of Christianity, it coincided with a hundred years of evangelization in Rwanda. Given the situation in which we were after the genocide, we could not celebrate the jubilee like anybody else. We had to find our way of living this important historical event as the church in Rwanda. It was decided that we prepare and live the second millennium of Christianity and the centenary of the gospel in Rwanda in form of a special Synod. Each diocese was to do a special synod with the aim of achieving community healing and reconciliation. The synod was called *Gacaca Nkristu*, which means the Christian Gacaca.

When the government was trying to find a way of justice that could apply to the situation, they opted for the traditional Gacaca system, which is a justice that reconciles. The church accompanied the Gacaca tribunals with pastoral letters encouraging the faithful to collaborate in order to give contribution in peace building. The church still continues in the pastoral work in prisons and trauma healing and accompaniment of the survivors of the genocide.

The first reconciliation is one with God. When one is reconciled with God, then he/she can be able to reconcile with him/herself. A crime and hatred create a conflict within a person as the conscience judges and condemns him/her in the heart. Those who betrayed others or were indifferent and did not help the lives in danger, there is often a guilt conscience. Genocide survivors have injuries and anger because of the betrayal they suffered and with reconciliation with God they can heal the injuries and overcome resentment. When one is reconciled with oneself then he/she can be reconciled with the others, the living and the dead.

The special synod on ethnic conflict in Rwanda brought people together in small Christian communities or other groups living or praying together. In the small groups they shared the stories of their suffering without judging but trying to understand the suffering of the other. When one tells his/her story and is listened to and understood, it is a fundamental healing. When the others listen and understand the suffering of the person, some develop compassion and mercy, which leads to forgiveness and reconciliation. This process of the synod gave a lot of fruits in reestablishing the relations among people and enabling them to live and work together. This contribution of healing and rehabilitation of the hearts has enabled many people to have the will, the courage, and the strength to rebuild the community and achieve social development.



SMARAGDE MBONYINTEGE

S.E. Monseigneur Smaragde MBONYINTEGE, Evêque de Kabgayi, est né le 2 février 1947 à Rutobwe, au District de Muhanga du Province du Sud. Il a fréquenté l'école primaire Shyanda de sa Paroisse de Cyeza, et l'école secondaire à Byimana et Save, chez les Frères Maristes, pour se diriger ensuite vers le Petit Séminaire Saint-Paul de Kigali.

En octobre 1969: Il entreprenait ses cours de Philosophie, et plus tard de Théologie, au Grand Séminaire de Nyakibanda.

1969-1975: Grand Séminaire Saint-Charles Bor-

romée de Nyakibanda

Le 20/7/1975: Ordination sacerdotale dans la Paroisse de Cyeza, Diocèse de Kabgayi.

CHARGES PASTORALES

1975-1977: Vicaire à la Paroisse cathédrale de Kabgayi.

1977-1978: Professeur et économiste au Séminaire Saint-Jean (Séminaire des aînés fondé à Kamonyi pour accueillir les vocations tardives). Il était également aumônier diocésain du Mouvement « Renouveau dans l'Esprit » ou « Renouveau charismatique ».

1978-1979: Recteur du Petit Séminaire Saint-Jean à Kamonyi.

1979-1983: Etudes à Rome en Théologie Spirituelle. Il obtient un Doctorat de l'Université Pontificale Grégorienne à Rome.

1983-1996: Professeur et Directeur Spirituel au Grand Séminaire de Nyakibanda

1996-2006: Recteur du Grand Séminaire de Nyakibanda.

Le 22/1/2003: Il a été nommé Chapelain de sa Sainteté. Il est aussi Directeur de la Revue : « Urumuri rwa Kristu » (Lumière du Christ) de spiritualité et de Théologie.

Le 22 janvier 2006, il a été nommé Evêque de Kabgayi par Sa Sainteté le Pape Benoît XVI.

Il fut ordonné Evêque le 26 mars 2006 par SE Mgr Thaddée NTIHINYURWA, Archevêque de Kigali.

2010-2016: Il assure deux mandats comme Président de la Conférence Episcopale du Rwanda.

2013-2019: Il est Président de l'ACEAC, Coprésident de l'ACOREB et membre du Comité permanent du SCEAM.

"Priestly Formation in Post-Genocide Rwanda"



PHILIPPE RUKAMBA

Son Excellence Monseigneur Philippe RUKAMBA est né de la famille de Jean Baptiste RUKAMBA et Spéciose MUKAKAYUMBA le 26 mai 1948 à Rwinkwavu, Paroisse Zaza, Diocèse de KIBUNGO et baptisé le 29 mai 1948. Il a fait les études primaires à Rwinkwavu, Rulindo, Rwamagana, Zaza, et les études secondaires au Petit Séminaire de Kabgayi et puis le Grand Séminaire de Nyakibanda et il a été ordonné prêtre le 02 juin 1974. De 1976 à 1982 il a été à Rome à l'Institut « Patristico Augustinianum » d'où il a eu son Doctorat dans les Sciences Patristiques. Il a été nommé 2ème Évêque au Siège Episcopale du Diocèse catholique de Butare le 18 janvier 1997 par le pape Saint Jean Paul II et intronisé le 12 avril 1997. Il a pour devise : « CONSIDERATE IESUM ». Depuis l'année 1997 il est l'Évêque du Diocèse Catholique de Butare et pour le moment il est aussi le Président de Conférence Episcopale des Evêques Catholiques du Rwanda.

"Catholic Education in Post-Genocide Rwanda"

Conference Speakers:



LEAH BACON

Leah Bacon received her BA in communication and sociology from Boston College and is currently pursuing an MA in strategic communication and media at The George Washington University in Washington, D.C. During her time at Boston College, Leah studied and lived in Rwanda where she conducted independent research on womanhood and gender-post-genocide and also directed a documentary titled *Kwibuka: Remembering the Genocide Against the Tutsi*, which discusses Rwanda's four major memorial sites and interviews survivors. Leah is passionate about conflict-resolution, restorative justice, and the power of collective memory, which is evident through her past and current projects. In D.C., Leah works with the Council of State Governments Justice Center doing policy work on establishing more equitable opportunities for individuals impacted by the criminal justice system. Leah is dedicated to applying the frameworks and lessons she was exposed to in Rwanda to her current practices and advocacy, thus she is honored to be in attendance at this conference during the 25th commemoration period.

"Construction of Collective Memory: An Analysis of Rwanda's Memorials"

This research will analyze how collective memory is constructed in Rwanda by looking at the four major memorial sites: Nyamata, Ntarama, Murambi, and Kigali. As two of the memorial sites demonstrate, killings were taking place in churches across the country as many Rwandese believed they would be safe havens. One element of this research would be to question how this historical past plays in restructuring Catholicism or religious ideals in Rwanda. In this research I will analyze the memorial sites as centers of education in creating a certain narrative—which arguably is different based on the audience (Rwandese vs. foreigner), and then how the memorials in Rwanda have aided in the healing process and restructuring of the country. This research will rely on past research conducted on memorialization in Rwanda and also other events such as the Holocaust, museology or the studies of museums to showcase the impact Rwanda's memorials have in showing the atrocity, personal observations, and possibly interviews. Thus, it becomes important to understand the context of the memorial sites, the purpose they serve, and how they have acted as centers to educate a western audience and places of remembrance for Rwandese 25 years later.



J.J. (JAY) CARNEY

J.J. (Jay) Carney, Ph.D., is Associate Professor of Theology at Creighton University, Omaha, Nebraska, USA. His scholarship lies at the intersection of history and theology with a particular focus on Catholicism in East Africa. Prof. Carney is the author of *Rwanda Before the Genocide: Catholic Politics and Ethnic Discourse in the Late Colonial Era* (Oxford University Press, 2014), winner of the African Studies Association's Ogot Book Prize for best book in East African studies. More recently, he has co-edited (with Laurie Johnston) *The Surprise of Reconciliation in the Catholic Tradition* (Paulist, 2018). Prof. Carney is currently finishing work on two books concerning

Catholic leadership, politics, and theology in modern Uganda: *'For God and My Country': Catholic Leadership in Modern Uganda* (Wipf & Stock/Cascade), and *Independence and Intimidation: Benedicto Kiwanuka and Catholic Politics in Uganda, 1955-1972* (James Currey), co-authored with Jonathon Earle. He is also embarking on new research concerning Catholic theology and modern sport. Prof. Carney holds degrees from the University of Arkansas, Duke University Divinity School, and The Catholic University of America. He has just finished a year as a U.S. Fulbright Scholar and Visiting Professor at Uganda Martyrs University (Nkozi); you can read his and his family's reflections on their time in Africa at his blog, www.jamesjaycarney.com.

"Post-Conflict Reconciliation and Reconstruction: Three Models of Prophetic Leadership from Great Lakes Africa"

Rwanda's 1994 genocide emerged out of a regional context and sparked after-effects that rippled across Africa's Great Lakes region. In turn, the theological principle of catholicity reminds us that we can learn much from the witness of Catholic leaders beyond our immediate local context. In light of this conference's focus on the "journey of reconstruction and reconciliation" after genocide, this paper analyzes the social contributions and theological visions of three exemplary leaders in Great Lakes Africa:

- Mrs. Anne-Marie Mukankuranga, Rwandan lay Catholic founder of Umusamaritani z'impuhwe ("The Merciful Samaritans"), a transformative prison ministry that exemplifies the Church's need to facilitate forgiveness, healing, and inter-personal reconciliation,
- Mgr. Nicholas Djomo, Bishop of the Diocese of Tshumbe in DRC and former president of the Congolese Bishops Conference (CENCO), who demonstrates the importance of the Church's role in social reconstruction in the aftermath of mass violence,
- Mrs. Rosalba Oywa, a Ugandan peacebuilder and lay Catholic activist, who embodies the Church's need to combine social analysis and advocacy in service to the truth, even in the midst of conflict and a repressive political environment.

Together, these three leaders exemplify a prophetic ecclesiology that holds together the fourfold search for healing, reconstruction, justice, and truth in the aftermath of mass violence.

Conference Speakers:



SHAWN COPELAND

Dr. M. Shawn Copeland is Professor Emerita in the Theology Department at Boston College. An award-winning writer, Copeland is the author and/or editor of six books including *Knowing Christ Crucified: The Witness of African American Religious Experience*, *Enfleshing Freedom: Body, Race, and Being*, *The Subversive Power of Love: The Vision of Henriette Delille*, and 125 articles, book chapters, and reviews.

Professor Copeland is a former Convener of the Black Catholic Theological Symposium (BCTS), an interdisciplinary learned association of Black Catholic scholars, and is recognized as one of the most important influences in North America in drawing attention to issues surrounding African American Catholics. She was the first African American to serve as president of the Catholic Theological Society of America (CTSA). She is the recipient of six (6) honorary degrees as well as several awards for excellence in theological scholarship including the Congar Award, the Seton Medal, and the Myser Award. Professor Copeland is the 2017 recipient of the Marianist Award, presented by the University of Dayton “to a Catholic scholar, author, and theologian who has made an outstanding contribution to the intellectual life.” And, in 2018, the CTSA conferred upon her the John Courtney Murray Award for outstanding achievement in the field of Theology.

"Responsibilities of Christian Theology to the 'Other' in the Face of Oppression"

To take up the task of 'reinventing' Christian theology after genocide calls for a paradigm shift in understanding the relation of Christian theology to faith in society and history. Such a task is to be undertaken in memory and concrete active solidarity with the living and the dead for the sake of dignity, justice, and reconciliation. This paper (1) provides a critique of theology in an ahistorical mode, (2) offers a framework for theology as prophetic-political that interrupts the oppression of human persons, and (3) proposes some responsibilities of Christian theology to those who have been oppressed or 'othered' in society.



MIH BIBIANA MBEI DIGHAMBONG

I am passionate about the sufferings of rural people, abused women, marginalized girls, and victims of conflict. The yearning to make a difference motivated me brave all odds and go back to school to study International Cooperation, conflict Prevention and humanitarian action. I am the founder of "Bihndumlem Humanitarian Foundation of Peace and Hope." Bihaph is a non-profit organization that is registered both in the United States and in Cameroon. The Foundation supports vulnerable women, girls, youths and children in poor rural communities with health, education, basic needs, and shelter, enhancing their capacity to live their full potentials. We go into the poorest communities in the heat of the conflict, with our team of devoted volunteers, these brave souls risk their lives to bring aid to people in desperate need. I hold a Professional Higher Teachers' Training Diploma (DIPES I) from ENS Annex Bambili, Professional Higher Teachers' Training Diploma (DIPES II) from ENS Yaoundé, Bachelor's Degree in English Language/Literature from the University of Yaoundé I, and a Masters in International Cooperation and Humanitarian Action for Sustainable Development (CA2D) from IRIC Yaoundé. Among many international experiences, I am a Hive Global Leader. A Global Goodwill Ambassador and the author of a book titled: *RWANDA-Horrors of Genocide: Pre-revision is possible in our world today.*

"A Holistic Approach to Post-Genocide Challenges and The Importance of Visionary Leadership by Women"

The war and genocide had a disproportionately strong impact on women, like rape and genocide survivors, widows, and heads of households and caretakers of orphans. The aim of this paper is to seek to find out the road and challenges women have taken toward reconstruction and reconciliation. Despite the substantial contribution women have made towards peace and reconciliation in the post-genocide Rwanda, they still face a host of challenges that hinder their full contribution to the promotion of peace and reconciliation. Some of the outstanding challenges are linked to women's subordinate position to the Rwandan society or the negative consequences of the 1994 genocide and the weak institutional capacity to coordinate and harmonize different peacebuilding initiatives. It has been observed that high rates of illiteracy and lack of education undermine women's confidence and capacity to participate to effectively participate in community and national programs. This is linked again to the historical gender-related imbalances in the colonial and post-colonial education systems. Another challenge is linked to the persistence of poverty in rural areas with grassroots women as the main victims. This is compounded by the high incidence of female-headed households; scarcity of resources and the inability to address basic needs which frustrates women's efforts to contribute towards peace and reconciliation. Violence against women is still a threat to women's role contributing to peacebuilding and reconciliation. Since their very existence is threatened, their energy in the resolve to be agents of peace is greatly undermined. The paper postulates that Given the right incentives and opportunities women have a great potential to participate in peacebuilding and reconciliation process in an effective manner. This requires a holistic approach to post-genocide challenges and the importance of visionary leadership which has been exemplified by many Rwandan women.

Keywords: Post Genocide, women's role, Visionary leadership, peacebuilding, reconstruction, reconciliation and Holistic.

Conference Speakers:



YVON ELENGA, SJ

Yvon Christian ELENGA est jésuite, originaire du Congo-Brazzaville. Titulaire d'un doctorat en théologie systématique (Weston Jesuit School of Theology, Cambridge, Massachusetts), il enseigne depuis 2006 à l'Institut de Théologie de la Compagnie de Jésus (Abidjan, Côte d'Ivoire) où il a assumé également les fonctions de directeur des études et de recteur entre 2010 et 2018. Il a été Visiting Professor à St Joseph's University (Philadelphie, Pennsylvanie). Auteur de nombreux articles et chapitres d'ouvrages, il a entrepris des recherches et travaux qui couvrent les domaines suivants : christologie, ecclésiologie, théologie politique et des questions de rapports entre Eglise et société. Il a été Vice-Président de la Conférence des Institutions Catholiques de Théologie (2011-2014). Il est également membre de l'Association des Théologiens Africains et du Centre d'Etude et de Prospective Stratégique (Paris, France).

"L'espérance anamnésique : (re)vivre sa foi 25 ans après le génocide des Tutsi"

L'expérience traumatique du génocide des Tutsi continue d'habiter la conscience humaine. Vingt-cinq ans après, au delà de la chronique des événements, cette « interruption » demeure une grave question dont la réponse ne peut se formuler sans une prise en compte de ce qu'est l'espérance chrétienne. La transmissibilité de cette expérience implique le souvenir de la solidarité dans la souffrance et la possibilité d'un récit d'espérance. Le récit linéaire de l'expérience historique du Rwanda offre-t-il cette possibilité ? Comment le concept de génocide interroge-t-il la production théologique en son acte imaginaire et son effectivité discursive ? Enfin, qu'espérer de l'homme, encore, alors que la mémoire du passé révèle des traces de souffrance inédite ?

La présente contribution s'articule autour de trois points intimement liés : la part d'oubli nécessaire dans la constitution d'une « mémoire dangereuse » (J. B. Metz), la narrativité de l'expérience, la dynamique anamnésique nourricière de la foi et de l'espérance. Le lien théologique entre ces trois points réside dans l'appel pressant que la situation historique adresse à la conscience croyante. Sans se dérober, celle-ci doit se confronter à la réalité qui la questionne et qui la pousse à retrouver les traces de Dieu. Une telle démarche ne vaut que dans la foi en l'Esprit qui donne vie.



JEAN BAPTISTE GANZA, SJ

Jean Baptiste Ganza is a Jesuit priest from Rwanda and currently the Jesuit Regional Superior of Rwanda-Burundi. He holds masters in Social Ethics, Anthropology, and in Business Administration

"The Invisible Hand: Twenty-Five Years of Miracles Seen and Unseen"

Commemorating twenty-five of the genocide against the Tutsi of Rwanda is our duty. Rwandans, Africans, and all humans since genocide is an offence against humanity. When thinking of such a terrible tragedy, focus can easily be deviated to the misery that resulted from what we deplore. When asked to contribute to this conference, I got the idea to shed light on the miracles which were performed for the Rwandan nation, miracles which are transforming our doom into what the rest of the world cannot comprehend as it thought no one could regain life and brightness after a million deaths and so much material destruction.

One might think the miracles started on July 4th, 1994, when Kigali fell in the hands of the Rwandan Patriotic Front troops (RPF). Miracles started long time earlier. Views can differ depending on the one who counts and on his own time of awakening. I have chosen to begin my counting from the day some military officer declared the apocalypse after the signing of the power agreement between the Rwandan Patriotic Front in 1993 in Arusha, Tanzania. When he mentioned the final solution for the extermination of the Tutsi, he certainly believed in his plans. This man and his extremist group thought they could take over from God whose only hand can maneuver life and death. These people had all the government means, be it military, financial, and many powerful allies.

The ousting and defeat of their troops by an army that was largely outnumbered and lacked the money and the international support the adversary could count on was the first miracle. The existence of Tutsi survivors who had been hidden in sealing by good Hutu citizens, in open fields exposed to the April heavy rains, or kept their breath when left for dead by the killing mobs was a second miracle. Some still carry their wounds but their survival is still a miracle. Some know it and celebrate this fact. Others don't. They still curse the day they were born. But I still count their life as a miracle.

The end of the genocide against the Tutsi started a new era. Where doom was expected, and worked for by visible and invisible forces, a nation rose from its ashes. I would not like to sound like a politician or the clarion of a perfect society in our country. A new church is taking a new shape. It is a church of unity and reconciliation, moved by the spirit of the resurrected Jesus. I am just a citizen of this beautiful country, a Jesuit priest, a man trained to lead others in their faith and to feed their hope, a simple man whose only ambition is to share what his eyes of faith see: the signs that an invisible hand is at work. That only hand makes us be. It makes this nation be and shine. This invisible hand is the guarantee for our future, a light for the whole world. Therefore, let not be in fear.

Conference Speakers:



MARIE CLAIRE GATAYIRE

M. Claire Gatayire was born in Southern Province, Nyamagabe District, in 1971. She graduated from the National University of Rwanda with a Bachelor' degree in English Literature and Linguistics. In post Genocide life in Rwanda, she has actively worked with Genocide Survivors Associations namely AERG (Rwandan Students Genocide Survivors. She is a founding member. She is also the founding member of GAERG (Rwandan Graduates Genocide Survivors) and its first President from 2010 to 2012. She was also the Vice President for IBUKA (Remember) from 2010 to 2014.

"The Contribution of Ibuka, AVEGA, GAERG to the Healing of Survivors of the Genocide against the Tutsi"



GEORGE GRIENER, SJ

George Griener, S.J., Professor Emeritus of Systematic and Historical Theology, Jesuit School of Theology, Berkeley, California. Dr. Theol. Eberhard Karls University, Tübingen; M.A. M.Div, Toronto; B.S. Physics. Research areas: 18th and 19th century theology, Karl Rahner, theology of suffering, science-theology dialogue.

"The task of theology in the face of horrendous and widespread suffering that has plagued the human race in the last hundred years"

The anniversary of the Genocide in Rwanda is an opportunity to reflect on the task of theology in the face of horrendous and widespread suffering that has plagued the human race in the last hundred years. The foundations of Christian hope in God have been placed in jeopardy. Suffering has challenged the dignity of the human person, the resilience of the human community, and the faith of religious women and men of every tradition. Modern communication has globalized awareness of suffering, re-oriented the theological project, and laid bare the inadequacy of traditional Christian attempts to find meaning for the victims as well as for the observers. Suffering becomes a lens through which to assess human agency, as well as to reconsider inherited images of God, for suffering tests the very limits of religious language. Theology has no other alternative than to begin by listening attentively and seeing the world with open eyes.

A comment:

[As a non-African, I am in no position to assess the background of the genocide (others, historians, sociologists, theologians including Katongole, have done this well), or to make recommendations for the Churches. But the task of Christian theology has been seriously upended by the events of the 20th century--the Shoah, the Genocide in Rwanda, the Killing Fields in Cambodia, --a reality which is only partially appreciated by the theological community, which doesn't appreciate the interruption of the theological project which suffering on this scale has created.]

Conference Speakers:



DAVID HOLLENBACH, SJ

David Hollenbach, S.J. is Pedro Arrupe Distinguished Professor in the Walsh School of Foreign Service and Senior Fellow of the Berkley Center for Religion, Peace and World Affairs at Georgetown University in Washington, D.C. He received a B.S. from St. Joseph's University, an M.A. and Ph.L. in Philosophy from St. Louis University, an M.Div. from Woodstock College, and the Ph. D. in Religious Ethics from Yale University in 1975. His teaching and research deal with human rights, religious and ethical responses to humanitarian crises, and religion in political life from the standpoint of Catholic social thought, theology, and the social sciences. His most recent book, to be published in late-2019, is *Humanity in Crisis: Ethical and Religious Response to Refugees*. Earlier works include *Driven from Home: Protecting the Rights of Forced Migrants* and *The Common Good and Christian Ethics*. He has taught often at Hekima University College in Nairobi, Kenya, and he collaborates with Jesuit Refugee Service. He served as President of the Catholic Theological Society of America, and was President of the Society of Christian Ethics. He received the John Courtney Murray Award for outstanding contributions to theology from the Catholic Theological Society of America.

“Remembering Shared Humanity in a Divided World: Human Rights and Protection from Atrocity”

When the Universal Declaration of Human Rights was issued in 1948, hope arose that human rights could help shape a more just international order. In the past decade, however, communal and national divisions have brought skepticism about the relevance of human rights to the fore. Remembrance of the genocide against the Tutsi in Rwanda calls for a renewed commitment to human rights and to the protection of people against atrocities.

There are good reasons to hope that people can be protected from atrocious human rights violations such as genocide. There are strong ethical reasons for keeping the protection of human rights on the political agenda. Since the Second Vatican Council the Catholic church's commitment to the protection of human rights has been effective in many parts of the world. Strong empirical evidence suggests that the responsibility to protect people from atrocity can often be pursued effectively. Thus empirical political analysis and ethical norms grounded in religious faith and humanistic values support the hope that human rights can be protected from grave abuse more effectively today.



FLORIDA KABASINGA

Ms. Florida Kabasinga is a Rwandan private legal practitioner with sixteen years experience in the fields of international criminal law and domestic criminal justice in Rwanda. She has extensive experience conducting criminal prosecutions, both internationally and in the local courts of Rwanda where she has appeared before all levels of courts, including before the Supreme Court of Rwanda. Between 2003 and 2012, she practiced on the international legal circuit where she held various positions both at trial and appeals levels within the Office of the Prosecutor at the United Nations International Criminal Tribunal for Rwanda (ICTR). From July 2013 to March 2016,

she served as a Senior Legal Advisor to Rwanda's Prosecutor General and the National Public Prosecution Authority's (NPPA) International Crimes Unit where she advised on extradition of fugitive suspects and best practices in the investigation and prosecution of international crimes. From 2016 to date, Ms. Kabasinga is in private legal practice as Managing Partner of Certa Law Chambers in Kigali, Rwanda.

Ms. Kabasinga holds a Master of Laws degree (Magna cum Laude) in International Human Rights Law from the University of Notre Dame (Indiana, USA) and a Bachelor of Laws degree (LL.B Hons) from Makerere University (Kampala, Uganda). She is trained in mediation, conflict resolution and arbitration.

“The Role of the International Criminal Tribunal for Rwanda: Justice & Legal Perspectives”

This paper covers background to the establishment of the ICTR, the lofty ambitions of the UN in creating it and its contribution to Rwandan domestic and international criminal justice, as well as whether its work has contributed to the advancement of Rwandan society in general. While it was clearer what the role of the ICTR was meant to be with regard to providing justice for the Genocide against Tutsi in Rwanda, less clear was its intended role in advancing reconciliation. With its creation as an ad-hoc International Tribunal, the first primarily genocide International Tribunal, the ICTR's limited number of trials, its sentencing regime and distant justice, among others, have long been seen by Rwandans in a negative light. Further, the paper examines ICTR's legacy in international criminal justice and the different ways in which it has impacted Rwandan criminal laws and practice, among them its role in influencing the introduction of common law norms in Rwandan criminal statutes, the protection of witnesses and requiring international standards of fair trial rights and detention before extradition, among others.

Conference Speakers:



MICHEL KAMANZI, SJ

Born in Kinshasa, R.D. Congo, Michel Segatagara Kamanzi is a Jesuit Priest from Rwanda. He holds a PhD in Theology (Biblical Studies) from the University of Fribourg, Switzerland. His area of specialization is the Gospel of John and he is Professor of New Testament Exegesis at the Pontifical Biblical Institute in Rome, Italy. Fr. Kamanzi holds also a Licentiate in Social Sciences (Gregorian University, Rome, Italy) and a Master in Philosophy and Epistemology of Economics (Université de Paris 1 – Sorbonne, France). He published a couple of articles on the Genocide against the Tutsi in Rwanda (memory, reconciliation, social and spiritual reconstruction) and edited in 2004 “Remembering Rwanda”, *Promotio Iustitiae* n°83/84, a special issue of the Jesuit Social Justice Secretariat on the 10th commemoration of the Genocide against the Tutsi in Rwanda.

“The Temple of his Body” (Jn 2,21): Rediscovering Churches and Human Beings as Sacred Spaces”

In 1994, during the genocide against the Tutsi in Rwanda, many churches became places where many people were killed. In the past, those who made it to the church were not physically armed, there was respect for that sacred space and people knew that there they will be safe. From being safe sanctuaries, churches turned to be places of massacre. What had happened to the respect of those traditional sacred spaces and what had happened to fellow believers not only to defile the house of God and their houses of prayers, but also to kill their fellow Christians, images of God and temples of the Holy Spirit like themselves? In this paper, I want to explore the biblical theme of the Temple from the Old and New Testament perspective and see how Scripture, soul of theology, can help in rebuilding the respect for churches and human beings as sacred spaces. I want also to explore how churches which became memorial sites could be used in the evangelization or catechesis of our people to prevent what had happened in 1994.



AUGUSTIN KAREKEZI, SJ

Augustin Karekezi, S.J est né au Sud du Rwanda, le 24 avril 1945. Entré dans la Compagnie de Jésus en 1966, il fit, après le Noviciat, des études dans la Faculté de Philosophie et Lettres à l'Université Lovanium de Kinshasa, puis dans la Faculté de Philosophie de l'Université Grégorienne, à Rome. Après ce parcours, il enseigna la philosophie, pendant une année, à l'Institut Saint Pierre Canisius de Kimwenza, à Kinshasa, avant d'entreprendre les études de Théologie dans la Faculté des Jésuites, Sankt Georgen, à Frankfurt, en Allemagne.

Ordonné prêtre en 1976, il poursuivit les études de théologie dans le département de Patristique, à la Grégorienne et à l'Institut "Augustinianum", à Rome, d'où il fut rappelé pour s'occuper de la formation des jeunes jésuites, d'abord comme assistant du Maître des Novices, puis comme Maître des Novices à Cyanugu. En 1990, il reçut une nouvelle mission qui le mena au Kenya où il assumait la charge de Recteur de "Hekima College, Jesuit School of Theology", à Nairobi. Rentré au Rwanda en juillet 1995, il fut affecté d'abord au service jésuite pour les réfugiés (Jesuit Refugee Service) en s'occupant surtout des "Enfants Non Accompagnés" ou les orphelins du génocide contre les Tutsi. Après deux ans dans ce service, il reçut une nouvelle mission comme Directeur du Centre Christus à Kigali.

Nommé Supérieur de la Région Jésuite du Rwanda-Burundi en 2006, il resta à ce poste jusqu' en 2014, après quoi il eut quelques mois de temps sabbatique à Berkeley, aux Etats-Unis. De retour au Rwanda en 2015, il fut de nouveau nommé directeur du Centre Christus et assistant ecclésiastique des Communautés de Vie Chrétienne. Depuis le mois de janvier 2018, il est Curé de la Paroisse Universitaire, à l'Université du Rwanda, Campus de Huye, dans le Diocèse de Butare.

"Three Jesuits at Centre Christus: Mahame C., Gahizi P., and Innocent Rutagambwa: Imagining the Jesuit of the Future"

Le constat s'impose: le génocide contre les Tutsi en 1994 demeure une date repère pour nous. En cette année où nous commémorons le 25ème anniversaire de ce tragique événement, certains trouvent que le temps est passé très vite. D'autres, ceux qui luttent encore pour la guérison de leurs blessures, trouvent que le temps s'est arrêté. Tous s'accordent cependant pour reconnaître que le pays a fait un pas de géant dans l'unité, la réconciliation et le développement socio-économique.

Vingt-cinq ans, c'est une distance suffisante pour voir ce que nous avons été et évaluer notre contribution à la construction d'une société solidaire et réconciliée. Avec tous les rwandais, au sein de l'Eglise catholique, nous sommes interpellés pour franchir l'étape de ce quart de siècle en étant clairement conscients de ce que notre pays a vécu. L'indicible tragédie du génocide pose à la conscience des questions redoutables qu'aucun être humain ne peut écarter.

Soit dit en passant. Même si mon attention est tournée vers le Rwanda, à cause de nos trois compagnons qui ont été tués dans le génocide, ce que je dirai au sujet des jésuites vaut aussi bien, toute proportion gardée, pour l'avenir de la Compagnie de Jésus au Burundi. Nous faisons parti d'une même Région et nous évoluons ensemble. Je ferai mémoire de ce que Chrysologue, Patrice et Innocent nous ont transmis grâce à leur vie et leurs engagements. Ils furent des "serviteurs de la mission du Christ" dans la liberté et avec une qualité de relations humaines remarquable. Pour nous, ils restent une source d'inspiration.

En m'appuyant sur mon expérience, j'essaierai d'imaginer ce qui habite le cœur de chaque jésuite quand il relit l'étape des vingt-cinq ans depuis la fin du génocide. Il sera opportun de nous situer dans le contexte et mentionner quelques difficultés rencontrées ainsi que l'aide que nous avons reçue des amis pendant les années difficiles. Pour entrevoir l'image du jésuite de demain, il va falloir rafraîchir d'abord son identité. Nous pourrions alors, à partir de ce cadre où tout doit s'inscrire, égrener les défis à affronter dans les circonstances actuelles, sans oublier les nombreux atouts que nous avons. L'atout le plus important étant incontestablement la foi dans l'avenir tant il est vrai que "l'avenir appartient à Dieu," même si nous devons nous y investir de toutes nos forces.

Conference Speakers:



LÉOCADIE LUSHOMBO

Léocadie Lushombo is a consecrated woman, member of the Teresian Institute founded by Saint Pedro Poveda in Spain in 1914; she is from the Democratic Republic of the Congo. Leo is finishing her dissertation for a Ph.D in theological ethics at Boston College/Massachusetts in the United States. Prior to her current Ph.D. studies, Leo has completed Masters in Theological Ethics at Catholic Theological Union in Chicago, in Sustainable Development at the Universidad Pontificio Comillas in Spain, and in Economics & Development at the Catholic University of Central Africa in Cameroon. Besides her theological studies, Leo draws from her interdisciplinary experiences to inform her theological research. Prior to her studies,

she had worked as consultant with international non-governmental organizations, community organizer, and teacher. Leo's works focus on political theology. She stands for inclusive politics of all voices in order to build up sustainable grounds and forge a path toward a positive social change, a just and sustainable peace so much needed in the great lakes region of Central Africa. Her works (1) address the factors obstructing justice, peace, and reconciliation in the great lakes region of Central Africa, especially in Congo and Rwanda; (2) tackle the political and economic roots perpetuating the evil of rape of women, used as weapon of war, in the Eastern Congo in the aftermath of the Genocide which occurred in Rwanda in 1994; (3) bolster political rights of women in the Congo in the perspective of Governance and gender equality; (4) expose issues of degradation of environment as related to political rights, especially the rights of women. Since 2015, Leo Lushombo has published eight articles and two book chapters in the above areas.

"The Primacy of the Christian Faith: Grounds for Hope and Challenges in the Aftermath Genocide Context of Rwanda"

Louis-Marie Chauvet, in referencing the deepest lesson that he believes we have learned from Heidegger, argues that "every true advance takes place by moving backward." This paper will argue that, Luke-Acts' claims on the primacy of faith over evil civil/political commands as it arises in Paul's attempt to clarify the quality/the kind of relationship between Rome and the early Christian movement in Acts 5:27-41 and Acts 4:15-20, contributes a great deal to the dominant view of the Acts of the Apostles' political vision. My claim is that the Acts' vision of the primacy of faith is not only a significant ground for what can be called political theology in Acts, but it can also be built upon to learn lessons and envision a new future in the aftermath genocide context of Rwanda. Acts' vision of the primacy of faith provides constructive approaches to reimagine the church and the human person in the modern church's struggles. It suggests ways for Rwanda and the Great Lakes region move forward in the quest for sustainable justice, reconciliation, justice, and peace. This vision requires *ἐπιστροφή*, a conversion to a way of life incompatible with socio-political and economic "pagan" genocidal patterns (cf. Acts 15:3).

Louis-Marie Chauvet, Symbol and Sacrament: A Sacramental Reinterpretation of Christian Existence (Collegeville, Minn: Liturgical Press, 1995), 446.



LAURENTI MAGESA

Laurenti Magesa is a priest of the Catholic Diocese of Musoma in Tanzania. Ordained in 1974, he has divided his priestly ministry between pastoral work in various parishes in his home diocese and teaching in institutions of higher education in Tanzania, East Africa, and overseas. At present he lectures at Hekima University College Jesuit School of Theology, Tangaza University College, and the Maryknoll School of African Studies of St. Mary's University, all constituent colleges of the Catholic University of Eastern Africa in Nairobi, Kenya. His main interest of research is in African studies in general and African Theology in particular. He has published numerous articles and several books in the area, including *African Religion: The Moral Traditions of Abundant Life* (1997), *Christian Ethics in Africa* (2002), *Anatomy of Inculturation: Transforming the Church in Africa* (2004), and *What Is Not Sacred? African Spirituality* (2013).

“Learning from a Tragedy: Toward a New Evangelization after the Genocide in Rwanda”

For about three months in 1994 – between April and mid-July – a systematic massacre of upwards of 800,000 people, mostly ethnic Tutsis, took place in Rwanda in what has become known universally as the Rwandan Genocide. It is globally recognized as well that the Catholic Church at various levels was considerably involved in the drama – for instance, in its questionable historical methods of evangelization, which created and cemented unnecessary divisions among the Rwandan people, on the one hand, and during the tragedy itself by abetting the violence in some significant cases, on the other. If this scar on the church in Rwanda cannot be wiped away completely, it is necessary to learn from it so that it should not be repeated. This is the point of this presentation: it emphasizes the necessity of memory in acknowledgement of guilt and repentance for the role the church inadvertently or knowingly played in the sad narrative of the genocide. Most importantly, it proposes lessons that can be garnered from the experience for what should be a “new evangelization,” not only in post-genocide Rwanda, but for the wider church in the African continent and, indeed, throughout the world.

Conference Speakers:



THÉRÈSE MUKABACONDO

Religieuse des Sœurs Benebikira (Filles de la Vierge), depuis 1974.

PhD en Sciences de l'Éducation de l'Université Pontificale Salésienne/Rome.

Enseignante à l'Université Catholique du Rwanda/
Doyenne de la Faculté d'Éducation.

Vice-Présidente de l'Académie Rwandaise de Langue et de Culture chargée de la Culture depuis 2013.

"Rwanda, vingt-cinq après le génocide des Tutsi: la reconstruction et la réconciliation ne sont pas une utopie"

Au Rwanda, après le génocide perpétré contre les Tutsi en 1994, le pays dévasté de fond en comble renaît petit à petit des décombres: routes et buildings s'érigent, hommes et femmes aux cœurs meurtris retrouvent le goût de vivre, les enfants grandissent et participent à la reconstruction physique et morale de la nation.

C'est dans cette optique que l'éducation a connu un revirement très remarquable. Juste vers la fin de 1994, en vue de pallier à la pénurie des employés dans différents domaines, une formation de courte durée a été offerte aux élèves finalistes des écoles secondaires. Quelques élèves rapatriés du Congo, et du Burundi rejoignirent ceux dont les études avaient été interrompues par le génocide.

Lorsque les écoles rouvrirent les portes, le système de quota qui prévalait dans l'admission des élèves au secondaire fut remplacé par un autre système plus ouvert et inclusif. Filles et garçons, issus de toutes les couches sociales, accédèrent à l'école sans condition. Une communauté hétéroclite vit le jour au secondaire, et tout un chacun y apprit à vivre et cohabiter pacifiquement, voire même à partager joies et peines. Ce fut un des jalons de la réconciliation. Dans une telle atmosphère, des blessures se cicatrisèrent, des liens d'amitié se nouèrent, de jeunes héros apparurent, à tel enseigne que deux écoles secondaires connurent des martyrs de leur conviction de nètre que Rwandais, refusant de se séparer selon leurs ethnies. Cela eut lieu au Lycée de Nyange en date du 18/03/1997 et au Collège Immaculée Conception de Muramba dans la nuit du 27 au 28 April 1997. Ces témoignages corroborent le souci des dirigeants du pays de reconstruire la nation sur fondement d'une réconciliation effective et durable basée sur les jeunes, forces vives et leaders de demain.

L'éducation pour tous et l'inclusion éducative prennent du terrain et en cela, le rôle de l'Église Catholique n'est pas moindre, vu qu'elle compte pas mal d'instituts d'enseignement secondaire et supérieur.

Même si les progrès dans la reconstruction et la réconciliation ne prêtent à aucun doute, le peuple rwandais ne doit pas dormir sur ses lauriers car les négationnistes et les jeteurs de trouble ne manquent pas au dedans comme au dehors.

L'éducation elle aussi n'a pas encore atteint un niveau de qualité très satisfaisant.

Pour contrer ces forces négatives et sauvegarder les acquis dans les domaines de la reconstruction et de la réconciliation, il faut s'atteler à consolider l'éducation familiale, véhicule des valeurs fondamentales de la société. Si les parents s'acquittent consciencieusement de leurs responsabilités, la tâche sera des plus faciles pour les autres instances éducatives avec qui ils doivent collaborer étroitement. Quant à l'éducation scolaire, tous les concernés doivent conjuguer leurs efforts et s'engager activement à en rehausser la qualité dans les meilleurs délais



EUGÈNE NIYONZIMA, SAC

Père Eugène NIYONZIMA est un prêtre de nationalité rwandaise, membre de la Société de l'Apostolat Catholique (communément appelé PALLOTTINS). Ordonné prêtre le 29 mai 2004, il a exercé son ministère sacerdotal dans l'Archidiocèse de Kigali dans les paroisses de Kabuga (2004-2006), Masaka (2006 -2007) et au Sanctuaire Notre Dame de Kibeho (2007-2010). Après ces expériences apostoliques il a été envoyé à Rome (2010), pour les études spécialisées à l'Université Pontificale Grégorienne. Depuis juin 2015, il est docteur en théologie spirituelle. Comme tel, il a été Directeur du Centre Pallottin de Formation (CPF) sis à Keshero - Goma, en RDC, professeur de théologie à l'Institut Saint Jean Paul II de Buhimba-Goma, responsable du Secrétariat pour la formation dans la Province Pallottine Sainte Famille ainsi que Coordinateur de la formation pallottine en Afrique. Aujourd'hui il est Supérieur Provincial des prêtres et frères Pallottins au Rwanda, RD Congo et Belgique et professeur-visitateur à l'Université Catholique du Rwanda (CUR).

"Être prêtre dans le Rwanda post-genocide"

L'année 1994 restera particulièrement gravée dans la mémoire du peuple rwandais. Pendant le Génocide perpétré contre les Tutsi en 1994, « beaucoup de vies humaines ont été décimées, plusieurs maisons ont été détruites et incendiées, des animaux domestiques abattus, les eaux des fleuves et des rivières ont emporté des corps humains et le sol a bu leur sang ». Dans toute l'histoire du Rwanda, cette année marque la page la plus sanglante. Le mal semblait remporté sur le bien. Même parmi les catholiques baptisés, certains laïcs ainsi que quelques prêtres et personnes consacrées se sont laissés emporter par ce courant tyran et destructeur. L'Eglise y a vu son image souillée, et cela a eu des conséquences graves quant à la crédibilité du témoignage chrétien et évangélique. Certaines composantes de la société rwandaise, en l'occurrence le monde médiatique, vont jusqu'à considérer l'Eglise du Rwanda, à tort ou à raison, comme une institution muselée n'apparaissant plus tellement comme « guide moral et spirituel » digne de confiance. Vingt-quatre ans plus tard, cet article montre qu'il est important de poser un regard particulier sur le défi de l'exercice du ministère sacerdotal dans le Rwanda post-génocide. Il identifie ce qu'un ministre ordonné en mission actuelle, dans un tel contexte, devrait avoir appris d'un passé tellement gangrené, entre autres, par le « mal ethnique » ; la perte du sens de la vérité, du bien et de l'amour véritable. Il est parvenu à comprendre ce que disait Saint Augustin : « le mal a des spectateurs par milliers, le bien trouve à peine quelques disciples ». Il trouve qu'un prêtre témoin du Christ s'efforcera de passer par « la porte étroite » devenant désormais le véritable disciple du « Bien » par excellence, témoin de la « Vérité » et de l'Amour partout et toujours. Il préconise une formation « transformatrice » ayant pour éléments essentiels une triple conversion : la « conversion intellectuelle, morale et religieuse ». La conversion intellectuelle, dans notre contexte, aidera le prêtre œuvrant dans le contexte post génocide à éliminer « un mythe extrêmement tenace et fallacieux concernant la réalité » historique de son pays et se placer au-delà de diverses idéologies politiques dépourvues de la sève évangélique ; concernant son identité humaine et sacerdotale, sa mission prophétique et celle de l'Eglise dont il est porteur de flambeau. La conversion morale conduira le prêtre à « changer le critère de ses décisions et de ses choix en substituant l'adhésion aux valeurs à la recherche des satisfactions ». La conversion religieuse, quant à elle, aidera un tel ministre « à se mettre à aimer Dieu et le prochain d'un amour trans-mondain (other-worldly falling in love), qui dépasse toute connotation ethnique et/ou raciale, à s'abandonner d'une manière totale et permanente, sans condition, sans restriction et sans réserve ». Dans sa vie humaine et sacerdotale, l'amour deviendrait le « premier principe » de toutes les décisions, toutes les actions et réactions. De cette façon, tout prêtre sera témoin de la vérité, du bien et de l'amour dans le Rwanda post-génocide.

Conference Speakers:



MARTIN NIZIGIYIMANA

NIZIGIYIMAMA Martin né en 1964, prêtre du diocèse de Kibungo (Rwanda) actuellement Secrétaire général de la Conférence Episcopale du Rwanda. Il détient un diplôme des humanités scientifiques, un baccalauréat en philosophie (1990) et un doctorat en théologie biblique (2016) de l'Université grégorienne de Rome. Il a publié un extrait de sa thèse intitulée : Composition et interprétation de Jean 17. Fils dans le Fils à Rome en 2016.

"De la confiance divine a la responsabilite humaine"

La Pâque du Christ inaugure une nouvelle ère de don de soi alors que l'égoïsme humain exclut violemment les autres. La trahison et le reniement subis ne se guérissent que dans le service dévoué à l'instar de Jésus. Tel est le style nouveau d'exercer le pouvoir selon l'Évangile : pour régner, il faut servir ; ce qui n'est pas loin du lavement des pieds d'après le quatrième Évangile !

Dieu se réjouit plus de nos efforts que de nos succès si bien qu'au cœur de sa grâce toujours imméritée, résonne fortement l'engagement d'en devenir absolument digne, d'une part. D'autre part, la prise de conscience d'une certaine trahison appelle la responsabilité de réparation proportionnelle, tantôt personnelle, tantôt communautaire.

Confiance et responsabilité forment donc un binôme théologique, pour ainsi dire, dans la mesure où elles disent l'action primordiale de Dieu et la réponse conséquente de l'homme. Parce que Dieu a fait confiance à l'homme, celui-ci a été rendu responsable devant Dieu et ses semblables.

Le précepte biblique d'aimer Dieu par-dessus tout et le prochain comme soi-même trouve dans la miséricorde divine sa condition de possibilité. Jésus envisage toujours non seulement le retour après le péché, mais aussi la guérison après la blessure.



OGONNA HILARY NWAINYA

Ogonna Hilary Nwainya is a Catholic priest of Abakaliki Diocese in Nigeria and a doctoral student at Boston College, MA, USA. Before coming to Boston College in 2018, Hilary studied communication, philosophy and theology in Nigeria and Ireland. His research interests encompass Peacebuilding, Environmental & Developmental Ethics, where he investigates ethical questions revolving around ecofeminism, the common good, the politics of identity and the ethics of recognition in multicultural societies. He has published works in the proceedings of the Catholic Theological Association of Nigeria (CATHAN).

Hilary has worked as a pastor, teacher and director of mission in Abakaliki Diocese. He is also a chartered mediator whose professional work revolves around recognitive justice, conflict transformation and ethno-religious mediation.

"Twenty-Five Years after the Genocide: Can Rwanda Embrace an Ethics of Recognition?"

This paper advocates for the cultivation of an ethics of recognition in post-genocide Rwanda. The 1994 genocide against the Tutsis in Rwanda thrived on an ethics of defacement – the deliberate and systematic effort to debase the humanity of Tutsis and some Hutus who resisted the genocide. This ethics of defacement paved the way for the strategic exposure of Tutsis and moderate Hutus to unconscionable treatments in the hands of Hutu extremists. Such treatments may not have been possible if the victims were not, first, defaced – especially by being portrayed as cockroaches (a disgusting pest). This portrayal not only made the victims disgusting in the eyes of the perpetrators, but also made their large scale extermination look expedient, inconsequential and even patriotic. Twenty-five years after the genocide, Rwanda has made a great progress in restoring peace and unity among her citizens, while at the same time pursuing justice via Gacaca and other institutions. To contribute to this progress, this paper draws attention to the question of defacement and proposes an ethics of recognition that acknowledges the significance of victims, the perpetrators and various communities in the peace-process.

Conference Speakers:



EUTHALIE NYIRABEGA

EUTHALIE NYIRABEGA est membre du Parlement Rwandais. Ci-dessous est son résumé:

- Maîtrise en Sociologie du développement, Université de Natal (South Africa) ;
- 11 ans de représentation du peuple au sein du Parlement Rwandais ;
- 2 ans de représentation du peuple dans les instances de gouvernance décentralisées ;
- 19 ans d'expérience dans l'enseignement supérieur comme Chargé de Cours Associé à l'Université du Rwanda; dont 6 ans de secrétaire de département des Sciences Sociales pendant lesquels, je combinai les fonctions d'administration, de gestion des ressources

humaines du département et des attributions académiques ;

- 25 ans d'expérience d'encadrement et de travail de changement des comportements pour le développement durable et intégré avec des personnes vulnérables, spécialement avec les femmes et jeunes en milieux ruraux ;
- Comme panafricaniste, je suis ouverte à la mondialisation grandissante et prête à travailler avec les autres pour un monde équitable ;
- Très motivée comme catalyseur de la paix par l'action non violente, et surtout pour « le system de mentorat et parrainage » des jeunes et des femmes dans leur montée
- Membre de Forum des Femmes Parlementaires du Rwanda, où j'ai servi comme auditeur interne.
- Membre et secrétaire générale du réseau des Parlementaires Rwandais pour la Population et le Développement (RPRPD)
- Membre Fondateur du Forum de Parlementaires pour la Lutte contre le Genocide (Against Genocide Parliamentary Forum: A GPF- Rwanda) où j'ai servi pendant 2 ans et demi comme vice Présidente de la Commission de Recherche et de communication
- Membre de l'African Parliamentarians Network Against Corruption – Rwanda chapter

"From Victim to Leading Actor"

The 1994 genocide against the Tutsi in Rwanda left the country shattered, more than one million Tutsi and moderate Hutu in opposition were killed, a high proportion of households are headed by women, many of them are widows. The experience of violence traumatized Rwandans at all levels and social networks and fabrics were damaged. The victims were not only those who passed away but most living women in particular have experienced gender based violence and extreme poverty in one-way or the other.

Despite Rwanda's tragic history, women have taught Rwandans that despite the needed rehabilitation, there is need to stay focused on long-term goals. The challenges are economic, political, legal, and social. Yet, women have taken up roles as heads of households, leaders at national level, and are fully engaged in the rebuilding of the nation with others.

The innovations in managing post conflict transitions were put in place and some mechanisms such as *Ubudehe* for poverty reduction and social capital, Gacaca, Ingando and Itorero for unity and reconciliation, *Umugoroba w'Ababyeyi* as an active citizen participation, *Ubunyarwanda*, etc. all facilitate the sharing of our common humanity and collective history which must enable us to have a common future. These mechanisms have allowed women to play central roles moving from being desperate victims to leading actors in the reconstruction of the country.



WILLIAM O'NEILL, SJ

William O'Neill, S.J. is a member of the Society of Jesus and professor emeritus of social ethics at the Jesuit School of Theology of Santa Clara University. He currently holds the Lo Schiavo Chair at USF's Lane Center. He received his doctorate from Yale in 1988. His writing include *The Ethics of Our Climate: Hermeneutics and Ethical Theory* and book chapters and journal articles addressing questions of human rights, social reconciliation, restorative justice, refugee and immigration policy, mass incarceration, and the Church and public reason. He has worked with refugees in Tanzania and Malawi and done research on human rights in South Africa and Rwanda. He was the recipient of the GTU Sarlo Award for Teaching in 2014; and of GTU's "Distinguished Faculty Lecture Award" in 2015. Recent publications include: "Ethics of Migration in the U.S." in *Living with(out) Borders*; "The Bond of Peace: A Hermeneutical Rapprochement?" in *Journal of Ecumenical Studies*; "First be Reconciled" (Mt. 5:24): Restorative Justice and Deliberative Democracy" in *Democracy, Culture, Catholicism*; and "Souvenir du Mal et Reconciliation Sociale" chapter in volume dedicated to Genocide in Rwanda and the Reconstruction of Knowledge.

"Remembering Genocide: Anamnestic Solidarity in Social Reconciliation"

We say "never again," yet again and again. In the wake of uncivil strife--of genocide, ethnic cleansing, and mass atrocity--the prospect of reconciliation seems as elusive as the notion itself. In this paper, I seek to assess the complex factors that render social reconciliation such a vexed concept. For Desmond Tutu's pleas for "confession, forgiveness and reconciliation in the lives of nations" meet with his fellow Nobel Laureate, Wole Soyinka's objection that justice is ill "served by discharging the guilty without evidence of mitigation--or remorse." For tragedy is never given simply. How we remember genocide, whether as morally tragic or merely an unimportant political failure, depends upon how we "see" or imagine radical evil. To remember such suffering, we must first evoke what is effaced, bring to word the transgressed command (Levinas). Only then can we speak of social reconciliation, forgiveness, or the fitting measures of retribution and reparation. Imagining, remembering, redressing evil--these, I will argue, comprise distinct, yet finally inseparable elements of social reconciliation, each admitting of no less distinct orders of legal-political, ethical, and religious interpretations.

Conference Speakers:



KATHARINA PEETZ

Dr. Katharina Peetz is a Catholic theologian from Germany. In her PhD thesis she analyzed the work of the militant atheist Richard Dawkins and highlighted the productive implications of Dawkins' thinking for systematic theology. After a post-doc in the field of moral theology at the Catholic faculty of Fribourg/Switzerland, she became the principal investigator of the project "Ordinary Theology in the Rwandan Peace and Reconciliation process." She is currently working as a researcher at the "Institut für Weltkirche und Mission" (Institute for Global Church and Mission) at the Jesuit college of Sankt Georgen in Frankfurt, Germany.

"Listening to ordinary Rwandans searching for a new theology after the genocide"

Twenty-five years ago, Rwanda was devastated by genocide. During three months, an estimated 800,000 – 1,000,000 Tutsis plus some Hutus trying to save them were murdered. The genocide was a serious challenge to Christian faith as many clerics participated in the killings, churches turned into slaughterhouses and the Churches as institutions were standing on the sidelines. On the other hand, a few Christians became symbols of hope by saving people regardless of their ethnicity. After the genocide, the Rwandan society embarked on a journey of reconciliation. My starting point are the people who work most for reconciliation: ordinary Rwandans. Those people are all harmed and vulnerable in their own way but at the same time trying to cope with their experiences of violence. Against this background, I will reflect on ordinary theology as a religious resource that enables survivors and released prisoners to deal with their genocidal experiences. Ordinary theology includes the theological beliefs of people without a formal theological education. Finally, I will show how the search for a new post-genocidal theology can be enriched by an ordinary theologies perspective both in terms of content and form.



INNOCENT RUGARAGU, SJ

Fr. Rugaragu Innocent, S.J. is a lecturer at CCM, CASS at UR and he is from Kigali Rwanda. He holds a Ph.D. from George Mason University, School of Conflict Analysis and Resolution in the USA.

Dr. Rugaragu holds a BA honors in philosophy and humanities, a BA in theology, an MA/STL in social ethics and theology, and an MA in Peace and Justice Studies.

Dr. Rugaragu is also a director of Centre Christus and a superior of the Jesuit Community.

"The Religious and Secular Leadership We Need: 25 Years After the Genocide Against Tutsi"

This presentation discusses the centrality of leadership in creating a healed faithful and prophetic visionary church and nation in post-genocide Rwanda. Historically, the positive growth and transformation across many levels has occurred because of good leadership that moved us closer to our desired vocation and avocation. Pope Francis noted, "A good political [church] leader is one who, with the interests of all in mind, seizes the moment in a spirit of openness and pragmatism..." (cf. *Evangelii Gaudium*, 222-223). On the contrary, bad leaders have been the causes of most of our downfalls including the Genocide against the Tutsi and its subsequent consequences.

Therefore, if leadership is at the core of our downfall, it must be the soul of our rising, 25 years after the Genocide Against Tutsi. I am proposing a model of "Ethical-Pragmatism" collaborative leadership that involves the synergistic hybrid intersection of ethical values (both faith and cultural values). Nelson Mandela envisioned such leadership in the following words, "Real leaders must be ready to sacrifice all for the freedom of their people." This is Jesus' model too and Pope Francis who states, "Our efforts must aim at restoring hope, righting wrongs, maintaining commitments and thus promoting the wellbeing of individuals and of peoples. We must move forward together, as one, in a renewed spirit of fraternity and solidarity cooperating generously for the common good".

Conference Speakers:



ELISÉE RUTAGAMBWA, SJ

ELISEE RUTAGAMBWA, SJ, is a Jesuit priest from Rwanda. He holds two masters degrees, one in Philosophy, from the Catholic University of Kinshasa, DRC and another in social ethics, from the Jesuit School of Theology, in Cambridge, Massachusetts, USA. He gained his Doctorate in social ethics from Boston College, MA in USA. He taught both at the Major Seminary in Bujumbura, Burundi and at Boston College prior to his completion of his Doctoral Dissertation as Teaching Fellow. He has contributed a number of papers in international fora on social ethical issues and genocide studies. Upon the completion of his doctorate, he served successively as the Director

of the Jesuit Social Cultural Center Urumuri and Saint Ignatius Schools in Kigali. For the last three years, he has been teaching at Hekima University College, A Constituent College of the Catholic University of East-Africa, where he teaches Human rights, Ethics of war and peace, Catholic Social teaching, Exodus and Genocide, etc. For the last semester, he has been teaching Christian Social Ethics and Conflict Resolution and Social Reconciliation at the Jesuit School of Theology of Santa Clara University in California, USA as a visiting scholar. His areas of interests are Social ethics, Human rights, Catholic Social Teaching, genocide and post-colonial studies.

"Rethinking Genuine Leadership Through the Prism of the Ethics of Apology"

In response to the horrendous mass killings that have shocked the conscious of mankind throughout the twentieth century, certain prominent leaders both secular and religious have assumed responsibility for their countries or institutions' actions and expressed their apology. Others instead have persistently declined to do so and rather keep on blaming their victims. Others again have partially apologized or simply uttered confessional speeches without really taking responsibility for their wrongdoing. While secular leaders reluctant to apologize found their arguments on real politics, religious leaders dismiss the initiative on theological grounds. The former suggest that apology corroborates a poor and weak leadership which would compromise their status in the world and jeopardizing their security interests. The latter reject apology because they think it would undermine the doctrinal sanctity of their religious institutions. Taking on the debate in the context of the genocide perpetrated against the Tutsis in Rwanda and discussing both public and religious apologetic discourses, the present paper argues in favor of the ethics of apology as a sine qua none condition for a genuine leadership. After discussing normative conditions for a genuine apology and its constructive impact on leadership both in secular and religious contexts, it further addresses theological concerns by indicating ways in which doctrinal faith correctness can be reconciled with the centrality of the dignity of the human person, which the ethics of apology seeks to restore.



THOMAS STEGMAN, SJ

Thomas D. Stegman, S.J. is Dean and Professor of New Testament at Boston College School of Theology and Ministry. His research focuses mostly on the Pauline writings. He is the author of five books and co-editor of two others, including the 1.5 million word volume *The Paulist Biblical Commentary* (Paulist, 2018)--to which he contributed the commentary on the Letter to the Romans--as well as dozens of articles and book chapters.

A member of the U.S.A. Midwest Province of the Jesuits, Fr. Stegman represented his province at the Society's Congregation of Procurators in Nairobi in 2012, and at the 36th General Congregation in Rome in 2016. In addition to his scholarly work, he enjoys giving presentations and workshops in pastoral settings.

“A Pauline Foundation of Social Reconciliation”

This paper offers a biblical foundation for social reconciliation by focusing on the figure and writings of St. Paul. Not only is the preponderance of reconciliation-terminology found in Paul's letters; his theology is also imbued with the theme of reconciliation. For Paul, reconciliation is first and foremost a gift of God. The gift of God's reconciliation through the death and reconciliation of Christ is the vertical dimension that makes possible and even demands the horizontal dimension of reconciliation.

The paper offers exegetical analysis of key passages in 2 Corinthians and Romans, where Paul's use of reconciliation terminology is most prominent. These letters also show how the theme of reconciliation is pervasive even where the explicit terminology is not. The paper closes with an analysis of Ephesians 2, where the epistle's author uses the dramatic imagery of Christ's breaking down "the dividing wall of hostility" between enemies. Peace and reconciliation are essential components of the "new creation" and the fulfillment of Old Testament prophecies. One ongoing work of the Spirit is to inspire and empower "the ministry of reconciliation."

Conference Speakers:



SHELLY TENENBAUM

Shelly Tenenbaum received her PhD in Near Eastern and Judaic Studies, and Sociology from Brandeis University. She has been at Clark University since 1986 where she is Professor of Sociology and Director of the undergraduate program in Holocaust and Genocide Studies. Dr. Tenenbaum's research on ethnic enterprise, mutual aid, gender, education, and identity intersects the broad areas of sociology of American Jews and historical sociology. Her book, *A Credit to their Community: Jewish Loan Societies in the United States, 1880-1945*, explores the relationship between immigrant Jewish credit networks and ethnic enterprise. Dr. Tenenbaum's co-edited anthology, *Feminist*

Perspectives on Jewish Studies, provides a critical evaluation of the impact of feminist scholarship in the various fields of Jewish Studies. Dr. Tenenbaum teaches in the areas of race and ethnicity, Jewish Studies, comparative genocide, gender, and social stratification. She is the recipient of Clark University's Outstanding Teaching Award and Outstanding Academic Advising Award. Dr. Tenenbaum is active in the Massachusetts Prison Education Consortium and teaches in college in prison programs.

"Genocide Against the Tutsi in Rwanda and the Jews in Europe"

For survivors of genocide, comparisons can be emotionally painful because of the impossibility of comparing one's deepest pain, loss and trauma. Yet, as scholars, we must make comparisons since it is the only hope for prevention. If we want to understand conditions that lead to mass violence, then we must be aware of the warning signs. Although the Holocaust and the Genocide Against the Tutsis occurred in different parts of the world – Europe and Africa – and 50 years apart from each other, there are striking parallels that will be explored in this paper.

Prior to both genocides, there was a shift from fluid to fixed racial categories. While there had been movement between Hutus and Tutsis, European colonialists transformed these identities into categories that could not be changed. Similarly, the Nazis transformed being Jewish from a religious to an immutable racial category. The perpetrators appealed to nativist and primordial notions of identity. Who are the real Rwandans? Who are the real Germans? Furthermore, the Genocide Against the Tutsi and the Holocaust raise questions about how nationalists define national honor and how humiliation triggers the need to blame – to find a scapegoat. Finally, during both genocides, we see the unfolding of excruciating processes of dehumanization. A central point of comparative analysis is to gain insights that transcend any one genocide in order to prevent mass killing.



MARCEL UWINEZA, SJ

Marcel Uwineza is a Jesuit priest from Rwanda and a PhD candidate in systematic theology at Boston College, Jesuit University. He is particularly interested in the relationship between the Church and human rights, religion and international politics. Before beginning his graduate studies, he worked at the African Jesuit AIDS Network as Assistant Director. He also worked with the Jesuit Refugee Service after the 2010 earthquake in Haiti. He later served at Regina Pacis parish in Kigali, Rwanda. He has spoken at different universities including Boston University, Creighton University, Tufts University, Rivier University, the Catholic University of Eastern Africa, Boston College, and most recently at the United Nations General Assembly. Uwineza has received formation in Philosophy, African Studies, Theology, and Management from the University of Zimbabwe, the Catholic University of Eastern Africa, Marquette University, and Boston College. He has published more than ten articles in scholarly journals. He is currently working on his doctoral dissertation on “Reconciling Memories: Theology from a Place of Wounds in the theologies of Aquinas and Rahner.”

"Reimagining Humanity: A Theology that Makes Sense of the Wounds of History"

If you really knew who you are and sought to know me, you wouldn't have killed me (Iyo umenya uwo uri we, ndetse ugashaka no kumenya uwo ndiwe, ntabwo uba waranyishe). These Rwandan words are at the heart of this paper. Who do we say that we are? And how does what and who we are find its grounding in God and how does it offer theological reflection on how to relate with others and to reconcile the wounds of history? The Rwandan proverb expresses the idea that if killers and the planners of the genocide had deeply weighed our common and God-shared humanity, they could have acted differently. Hence the need for a reimagination of humanity and a theology that makes sense of the wounds of a troubled past. The present paper sets out to explain why the topic of memory is central to post-genocide Rwanda, then it will explore possible ways of reimagining humanity using Thomas Aquinas and Karl Rahner as conversation partners, and finally it will offer a theology of the reconciliation of memories grounded in analogical language.



*In Loving
Memory...*



INNOCENT RUTAGAMBWA, SJ

4 Mai 1948: naissance à Bushenge, Mission de Nyamasheke, à l'époque Vicariat Apostolique du Rwanda. Innocent était le sixième enfant d'une famille de huit enfants.

1963 – 1969: études secondaires, humanités gréco-latines au Collège du Christ-Roi à Nyanza, diocèse de Butare.

7 Septembre 1969: entrée au noviciat des jésuites à Cyangugu, Rwanda.

8 Septembre 1971: premiers vœux.

1971 – 1972: à l'Institut Saint Pierre Canisius de Kimwenza, Zaïre, études de théologie fondamentale.

1972 – 1973: à l'Université de Lubumbashi, Zaïre, études de linguistique et cultures africaines.

1973 – 1974: régence au Collège Alfajiri de Bukavu, Zaïre.

1974 – 1976: philosophie à l'Institut Saint Pierre Canisius de Kimwenza.

1977 – 1979: théologie à l'Université Grégorienne.

24 Juin 1979: Ordination sacerdotale à la Basilique Saint Pierre par le Pape Jean-Paul II.

1979 – 1981: Licence en théologie à l'Université Grégorienne.

1981-1982: Socius du Maître des novices à Cyangugu, Rwanda.

1982 – 1984: Professeur au Collège Inyemeramihigo de Gisenyi, Rwanda.

1984 – 1985: Troisième An au Canada.

1985 – 1986: Ministères divers au Centre Christus de Kigali, Rwanda.

1986 – 1989: Préfet de discipline au Collège Inyemeramihigo de Gisenyi. Le 22 avril 1987 il fait sa Profession solennelle.

1989 – 1994: Socius du Provincial d'Afrique centrale à Kinshasa.

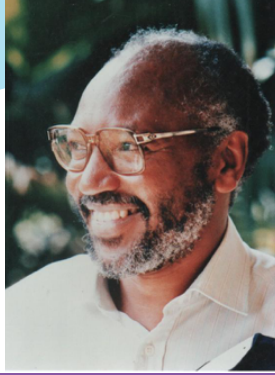
1994: Année sabbatique commencée à Kigali, Centre Christus.

7 Avril 1994: Assassiné avec les Pères Mahame et Gahizi et 14 autres personnes dans une chambre du Centre Christus.

Un compagnon jésuite exprime ainsi la mission d'Innocent : « être le révélateur de l'amour de Dieu, être la parole qui proclame - dans le malheur et l'injustice - la présence de l'amour d'un Père miséricordieux ». Devenu serviteur de la mission du Christ, Innocent suivit l'exemple de son Maître en endossant et en devenant porteur des misères de ses frères ».

Et un Père qui a retrouvé les corps dans la chambre 28 a noté : « j'ai été frappé par la sérénité du visage d'Innocent : c'était comme s'il venait de s'endormir".

05/11/2014



PATRICK GAHIZI, SJ

23 Octobre 1946: naissance à Kageyo - à l'époque Vicariat Apostolique du Rwanda, Rwanda. Patrick était le deuxième enfant d'une famille qui en compte sept.

17 Novembre 1946: baptême à Nyundo.

1962 - 1970: études secondaires dans la section Latin sciences au Collège du Saint Esprit (Collège jésuite) à Bujumbura, Burundi.

1970 - 1975: A l'Université Nationale du Burundi, formation en Biologie et Education physique, où il obtient la Licence.

1975 - 1977: deux années d'enseignement au Burundi

8 Décembre 1977 : entrée au noviciat de la Compagnie de Jésus à Cyangugu, Rwanda.

1979 - 1981: études de philosophie à l'Institut Saint Pierre Canisius, Kimwenza, Zaïre.

5 Janvier 1980: premiers vœux.

1981 - 1984: 3 années de théologie à l'Université Grégorienne, Rome

16 Avril 1984: Ordination au diaconat.

25 Juillet 1984: Ordination sacerdotale à Nyundo, Rwanda.

1984 - 1986: professeur, Préfet des études et Préfet de discipline au collège jésuite Inyemeramihigo à Gisenyi, Rwanda.

1986 - 1988: Licence de théologie spirituelle à Rome.

1988 - 1989: Troisième an au Canada.

1989 - 1993: Supérieur de communauté et Préfet des études au Collège de Gisenyi.

1^{er} août 1990: Profession solennelle des quatre vœux.

1993 - 1994: Supérieur de la communauté d'étudiants à Butare et Délégué du Père Provincial pour le Rwanda. Il se dévouait notamment au service des réfugiés Burundais dans le camp de Gakoma.

7 Avril 1994: assassiné avec les Pères Mahame et Rutagambwa et 14 autres personnes dans une chambre du Centre Christus.

Evocation par le Père Richard Ericum, sj.

«Patrick, toute ta vie durant, tu as voulu mettre l'espérance ; l'amour et la réconciliation là où la violence humaine arrachait injustement des hommes à leur patrie. Tu as été toi-même un réfugié, vivant à Bujumbura la vie précaire de ceux qui ont été chassés de leur pays. Et pourtant au collège du Saint Esprit de Bujumbura, tu étais déjà celui qui aidait tes compagnons barundi à se parler malgré leurs divisions. En 1967 déjà, tu passais tes vacances dans le camp de Mugeru pour construire des classes pour les enfants des réfugiés. Ta stratégie était simple : avoir des amis dans chaque groupe et devenir ainsi un trait d'union. Tu n'as jamais été prudent ; tu fréquentais tout le monde offrant à chacun ton amitié.

«A Gisenyi, tu aimais assurer le service religieux à la prison et rendre quelques services aux prisonniers. Cela t'a valu quelques semaines de prison très pénibles. Tu n'en as pas fait un drame. Tu aurais été heureux de consacrer ta vie au service des réfugiés. Ton dernier status t'a donné l'occasion de t'engager de nouveau : près de Butare, de nombreux camps de réfugiés barundi demandaient des secours.

Tu t'es engagé de tout ton cœur, pour le service religieux, mais aussi pour l'organisation de la scolarité des jeunes ; tu cherchais partout couvertures, casseroles, bassins pour aider ces frères en difficultés. Qu'ils soient d'une autre ethnie que toi ne te dérangeait pas ; au contraire, tu étais heureux de prouver que l'amitié était possible même là. "Heureux, ceux qui font une œuvre de paix; ils seront appelés fils de Dieu".

D'autres témoignages. . .

Il est important de faire mémoire du Père Patrick, parce que sa mort suggère un modèle pour le comportement chrétien. Il nous aide à éviter les impasses, et nous amène à des solutions viables pour la plupart des problèmes insolubles qui affectent actuellement l'Afrique, et en particulier le Rwanda. Il a été l'un des prêtres rwandais présents dans toutes les luttes. Le message que Patrick nous a donné par sa façon de vivre nous rappelle les paroles mêmes de Jésus "Personne n'a de plus grand amour que celui-ci : donner sa vie pour ses amis". Patrick a suivi son maître encore plus loin en donnant sa vie. Le témoignage de foi et d'amour du Père Patrick a ouvert une nouvelle belle page de l'histoire de l'évangélisation au Rwanda, montrant ainsi que l'Evangile a été reçu et profondément pratiqué par certaines personnes.

Lui-même m'a dit ceci : « être chrétien n'est pas affaire de nom seulement; c'est plutôt le fait d'aimer tout homme même si lui est ton ennemi : tu lui témoignes l'amour ... »

Quand il s'agissait d'assister une personne en danger ou en difficulté, Patrick n'avait pas d'égal. Il se donnait tout entier. Il fallait voir comment il s'occupait des réfugiés de Gakoma quand il vivait à Butare. Il avait un amour passionné pour les pauvres et les vulnérables.

Patrick insistait beaucoup sur le fait que toute vie devait être une prière. Un jour il me disait que donner du temps à un hôte, c'est aussi une forme profonde de prière. Et Patrick savait donner son temps à tous ceux qu'il côtoyait.



CHRYSOLOGUE MAHAME, SJ

1927: naissance à Kibeho – à l'époque Vicariat Apostolique du Rwanda. Aîné de trois enfants. Baptisé le 30 septembre 1937.

1948: Chrysologue entre au Grand séminaire de Nyakibanda, Rwanda, où il suivit les cours de philosophie.

14 Septembre 1952: Premier Rwandais à entrer au noviciat à Djuma, Diocèse de Kikwit, Congo belge (le noviciat a été fondé en 1948). En 1953 il fut rejoint au noviciat par Gabriel Barakana, déjà prêtre, premier burundais à entrer dans la Compagnie.

1956: Chrysologue fait une année d'approfondissement de la philosophie à l'Institut Saint Pierre Canisius de Kimwenza, Congo Belge. En août 1957, il est envoyé à Usumbura (aujourd'hui Bujumbura), Burundi, pour une année de régence comme professeur et surveillant au Collège du Saint-Esprit.

1958: il commence le cycle de quatre années d'études théologiques, à l'Institut Saint Albert de Louvain, Belgique. Il est ordonné prêtre le 15 août 1961.

1962: "troisième an de noviciat » à Saint Martin d'Ablois, France.

1963: il commence un Doctorat en théologie à l'Institut Catholique de Paris, en vivant dans la communauté de Chantilly.

Le 2 février 1964, il prononce les derniers vœux de «Coadjuteur spirituel» ; le 2 février 1970, à Bukavu, il fera la profession solennelle des quatre vœux.

En 1968, après la défense de sa thèse, il reçoit la mission d'un apôtolat spirituel au Rwanda, tout en faisant partie de la communauté du noviciat de Cyangugu, Rwanda. Cette mission le conduira souvent à Kigali, où il résidera à partir de 1969. Le 6 avril 1969, il est nommé Supérieur de la Région Orientale (Bukavu, le Burundi et le Rwanda) de la PAC. Il est aussi Consultant de Province et Supérieur de la nouvelle communauté du Centre Christus. En 1976, cette Région orientale est supprimée. Chrysologue reste le Représentant du P. Provincial pour Bukavu, le Burundi et le Rwanda. En 1970, il est élu «Procureur» par la Congrégation Provinciale de l'ACE pour participer à la Congrégation des Procureurs à Rome.

En 1972, il publiera sa thèse de théologie spirituelle, intitulée : Spiritualité et Philosophie chez Maurice Blondel (de 1883 à 1893).

En 1981: il fait une « année sabbatique ». En 1982, il est affecté à la communauté de Butare. Il y restera jusqu'en 1986 donnant des cours à l'Institut catéchétique africain (ICA) et assurant des retraites et recollections. Il est aussi membre de la Commission théologique qui devait suivre les apparitions de la Sainte Vierge à Kibeho, Rwanda. En sa qualité de Représentant légal de l'ASBL «Association des Religieux de la Compagnie de Jésus au Rwanda», il se rend souvent à Kigali pour traiter de questions administratives, notamment tout ce qui concerne la construction du nouveau collège de Gisenyi, Rwanda, en voie de construction et d'installation. Dans les années 1985-1990, il aura également à collaborer étroitement avec le Directeur du Collège, le Père Alexis Habiyambere. En 1986 se tint à Nyakibanda une session pour prêtres diocésains ; elle avait pour but de faire le point sur la mise en œuvre des orientations du Concile Vatican II dans l'Eglise du Rwanda. Les organisateurs de la session demandèrent au Père Mahame de donner la conférence sur « la Vie Consacrée dans l'Eglise catholique du Rwanda ».

En 1987, il est nommé dans la communauté de Kigali comme «opéraire».

1990: Nouveau changement : le 30 juin le Père Mahame est nommé Supérieur de la communauté de Butare, pour trois années encore.

En 1993, il revient dans la communauté de Kigali comme «opéraire» où il fut assassiné au début du génocide perpétré contre les Batutsi du Rwanda, le 7 Avril 1994, en même temps que les Pères PATRICK Gahizi et Innocent Rutagambwa.

Publication:

Mahame Chrysologue, Spiritualité et Philosophie chez Maurice Blondel de 1883 à 1893, Editions Beauchesne 1972.

CHRYSOLOGUE MAHAME, SJ CONT.

Témoignage du Père Octave Ugirashebuja

"Le Père Chrysologue Mahame (67 ans en 1994) fut le premier rwandais qui est entré dans la Compagnie de Jésus, pour y vivre et y mourir. Nous aimions l'appeler "notre patriarche", non seulement à cause de son âge et de sa longue expérience d'homme, de prêtre et de jésuite, mais aussi à cause de sa bonté. Il avait réellement le charisme de grand frère et de conseiller sûr pour tous les jésuites rwandais et ceux de nos compagnons qui travaillaient au Rwanda.

"Homme de contacts profonds et durables, parce que plein de discrétion - il parlait peu - il s'était fait des amis dans toutes les couches de notre peuple; depuis les plus hautes personnalités; mais ses services allaient aussi aux plus humbles. En un mot, il inspirait la confiance.

"Pour nous, ses confrères, nous lui garderons plus que jamais cette confiance, maintenant qu'il prie pour nous auprès du Père avec Saint Ignace et tous les compagnons qui nous ont précédés."

En 1994, le Père Richard Erpicum écrivit une notice témoignage dans le bulletin des jésuites d'Afrique centrale.

Chrysologue était le "Doyen" des jésuites rwandais. Il est entré dans la Compagnie le 14 septembre 1952 après quelques années de Grand Séminaire. Lorsque Chrysologue demande d'entrer dans la Compagnie, le Père Léon Verwilghen visite son papa à Kibeho. Prudemment, le P. Léon demande l'avis de celui-ci. La réponse vient immédiate : "Je l'ai donné à Dieu... C'est à Dieu de décider ce qu'il veut en faire." Chrysologue était fils de son père : c'est de Dieu qu'il a accueilli sa vie et sa mort.

Dieu a fait de Chrysologue le "fondateur de la Compagnie au Rwanda." C'est lui qui obtient des autorités religieuses et civiles l'autorisation d'installer le noviciat à Cyangugu en 1966 ; lui qui fonde le Centre Christus avec le P. Verwilghen. C'est à lui encore que les autorités rwandaises demandent en 1974 la reprise du collège de Gisenyi. C'est lui enfin le maître de l'implantation de la Compagnie à Butare. Il sait par ailleurs que "fonder", ce n'est pas seulement poser des briques. A la mort du Père Pierre Tromont, premier jésuite enterré au Rwanda, il dit : "Aujourd'hui, la Compagnie est vraiment fondée au Rwanda". Il sait que le grain doit mourir pour porter beaucoup de fruit. Maintenant trois grains, nés du sol rwandais, ont été mis en terre au Centre Christus. Au ciel, Chrysologue peut se réjouir : il a été jusqu'au bout de son œuvre de fondation.

Chrysologue aimait son pays; il travaillait à la paix et à la réconciliation entre les fils de son pays. En temps de crise surtout, beaucoup se tournaient vers lui pour trouver un chemin de paix. Au début de la guerre, le Président Habyarimana lui demande de prendre des contacts discrets avec les réfugiés rwandais pour chercher un chemin de paix. Il s'y donne tout entier; cherchant la réconciliation, il devient pour les radicaux des deux côtés un homme à neutraliser. Avec des amis, il a fondé une association : "Les volontaires de la paix". Il entendait promouvoir la paix et défendre les droits de l'homme. Les ennemis de la paix ne le lui ont pas pardonné, mais le Seigneur l'a accueilli en lui disant: "Heureux les artisans de paix, ils sont mes fils bien aimés."

Chrysologue avait beaucoup d'amis. Il accueillait les compagnons de passage avec cordialité. Il était le point de ralliement des anciens élèves des jésuites au Rwanda. Il aimait mettre les uns en relation avec les autres. Il continue près du Seigneur à promouvoir cette amitié entre nous, avec nos anciens, avec tous ceux qui aspirent à la paix.

Chrysologue avait une affection particulière pour Notre Dame. Il avait été touché par le fait que Marie était venue, chez lui, à Kibeho, sur le terrain donné par son père à la paroisse naissante. Marie l'a accueilli là où toutes les larmes sont séchées.

Témoignage sur la mort des Pères Chrysologue Mahame, Patrick Gahizi et Innocent Rutagambwa

Au premier jour du génocide des Tutsi, le 7 avril 1994, les militaires de la garde présidentielle sont venus au Centre Christus. Ils ont d'abord rassemblés toutes les personnes qui séjournaient au Centre : quatre abbés de Gikongoro qui accompagnaient leur Evêque Monseigneur Misago qui se préparait à partir à Rome pour le Synode pour l'Afrique, un groupe de jeunes filles en formation qui voulaient rejoindre un Institut Séculier et un cuisinier laïc, marié et père de plusieurs enfants et qui séjournait parfois au Centre en raison de son travail. Les militaires rassemblèrent dans une chambre, à l'extrémité d'un bâtiment ces 14 personnes (deux autres furent laissées dans leur chambre) ainsi que le Père Innocent Rutagambwa, qui étant de passage, logeait aussi au Centre. Ensuite les militaires gagnèrent la communauté jésuite pour y chercher le Père Mahame. Spontanément le Père Patrick Gahizi accompagna ce dernier. Et les deux furent alors conduits dans la chambre où les autres étaient entassés. Ils restèrent ainsi enfermés, priant le chapelet, durant plus d'une heure. Et tous furent sauvagement tués par balles et grenades. Les deux membres jésuites de la communauté (les Pères Christian de Fays et Georges Cerfontaine et un autre compagnon expatrié, le Père Jean-Pierre Nolf, ainsi qu'un Trappiste Congolais de passage furent rassemblés dans la salle de communauté avec interdiction d'en sortir. Le Père Nolf s'est aussi rendu au lieu du massacre, selon son propre témoignage qu'il nous a laissé à Hekima College, Nairobi, alors qu'il était en transit avant de s'envoler pour Bruxelles.

Comme les tirs étaient nourris entre les militaires de la garde présidentielle et des soldats du Front Patriotique Rwandais groupés de part et d'autre du Centre, il fallut un certain temps avant que les membres de la communauté puissent se rendre à cette chambre et y découvrir le massacre. Malgré le danger, ils ont été pieusement ensevelis en un endroit tout proche de cette chambre. Un mémorial y a été construit.

24/04/2015 André Bouillot, sj.

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