

Le pain de chez nous



Little Sisters of the Assumption

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Brazil: Ibirité

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20 years among the people

Today we are celebrating life! We are celebrating twenty years in Ibirité, during the year when we are celebrating the 150th anniversary of the Congregation! This missionary and international community gives thanks to God for their insertion in the midst of the poor and for all the possibilities offered by the charism and spirituality of Etienne Pernet and Antoinette Fage! With the groups and friends we are recalling and sharing a little of that history.

ILFA and the São Judas Tadeu community – 20 years with the Little Sisters in Ibirité/MG¹

¹ MG : State of Minas Gerais



"We are so happy with them, it is as if God Himself had chosen to come and stay with the people in the town." (Tica, a neighbour of the Little Sisters)

When the Little Sisters arrived in the town there were people who did not believe that this miracle was possible. Today, twenty years later, we want to thank God for having revealed His poor and humble face in the life testimony of the Little Sisters.

We saw several sisters arriving for their formation and it is a great joy to be able to continue life with them! The simplicity of these consecrated women is what evangelises and shows us that, for God, everything is possible and that out of poverty and weakness God draws the strength for personal and social transformations. The Little Sisters always keep up hope and continue the struggle so that the life and rights of all be respected! They never condone injustices and are always there in a silent and loving prayer



that makes the people feel that they too are capable and loved! Their action in the neighbourhood, at work, and in the Church, is constant: long and painstaking work that nobody sees but which has the power to keep people from becoming disheartened. All our activities, as ILFA groups (the Margarida Alves House for People's Movements, the Antoinette Fage

Social Centre, Church Pastoral activities, visits and care to the sick etc.) are linked to this characteristic of Father Pernet, which we learn with the Little Sisters – to be ready to volunteer, to love the poor, to care for families, to pass on freely what we know, to believe in ourselves! They have a vocation of truth, of love and of dedication! A hundred and fifty years of the Charism! Twenty years with the Little Sisters: let us give thanks to the Lord!

(José Barroso – Zezé – from the ILFA group in Ibirité)

Visits to the Families – 20 years with the Little Sisters in Ibirité/MG

It was through a visit to my family, when we were starting the construction of the Church of Saint Judas Tadeu, that I came to know the Little Sisters, their mission and their vocation. That was more or less twenty years ago! From that point, I myself and many others who were also receiving the same attention, became persons who looked after one



another. It was with the presence of the Little Sisters, their concern to show us that the Church begins in the home, in the domestic Church, that it then became possible to build the Church of St Judas Tadeus, and also to build the community. During their visits, the Little Sisters always brought a little more love, dedication and affection. Each visit became an incentive for us to seek happiness together. They were not put off by the conditions of poverty in the houses nor what they encountered there in the line of vice, violence, unemployment etc. On the contrary, when they encountered a challenging situation in a house, they sought to help those persons, encouraging them to develop their self-esteem and to move towards finding solutions to the problems. It is a different kind of support in which, besides the prayer together, there is closeness and belief in each success. It was through this characteristic of theirs that I and many others have come to understand that 'unstructured families' don't exist: there are families, and God wishes to be present in all of them. Today, through the Ministry to Children, I am

trying to do the same thing as the Little Sisters do, visiting and empowering poor families. Twenty years with the Little Sisters! May God be praised!

(Maria de Fátima, basic community of São Judas Tadeu)

Accompanying the communities – 20 years with the Little Sisters in Ibirité/MG



Today, the Little Sister who is beginning here in our community, Our Lady of Lourdes, is named Willma; she is Bolivian, but never imagined what the beginnings of the Church here was like, with Sister Chantal,

who was French! Everything was starting – there was no bus service anywhere near and the people did not have the time to finish work and then see to creating a church community ... The sisters made many house-to-house visits and undertook campaigns for improvements to the area and for the recognition of the Parish, because our community like the other two that are close to Ibirité, on the outskirts of Belo Horizonte, was not classed as a parish but simply as a pastoral area. From the beginning, the community of the Little Sisters of the Assumption represented for us a force of faith and an incentive to hope. The Little Sisters who passed through here – whether in formation like Márcia, or so many others, especially Chantal who is now dead – always showed us the possibility of a simple, poor and humble Church, with people capable of changing their outlook, preserved from individualism, promoting justice and the feeling of communion and community. Today, we pray for vocations to the Congregation of the Little Sisters – how good it would be to have a community of them



in each neighbourhood, helping the local communities to open their eyes to the situation and, through prayer, making a difference in the life of each one! Twenty years with the Little Sisters are twenty years building a world of hope and peace! Thank you Lord!

Vocations Ministry - 20 years with the Little Sisters in Ibirité/MG



During those twenty of life in Ibirité, the Little Sisters were very attentive – and continue to be attentive – to the Vocations Ministry. Through their witness they stimulated many people to work with the local communities and to be committed socially. Their house is a formation house, and the young women who go

there to get to know them and to know the charism and mission of the Little Sisters learn that the world can be more fraternal and that we are all co-creators with God. This is a service of humanity for humanity! Last year, the young man Andersen, a neighbour of the Little Sisters who had a vocation, made his vows of poverty, chastity and obedience in the Congregation of the Brothers of St Gabriel and now, the first vocation from Ibirité for the Congregation of the Little Sisters – Jaqueline Assis Carvalho – has presented herself for the aspirant stage. The ILFA group (Lay Brothers and Sisters of the Assumption family) was part of this vocation journey. This group is present in three regions: Ibirité, Água Branca and Betim. It seeks to live by the charism and spirituality of Father Pernet and Antoinette Fage and to put them into practice in their life! Twenty years in Ibirité, twenty years of the Vocations Ministry! May the name of the Lord be blessed!



(Geraldinha, du groupe ILFA Água Branca/Contagem)

Social Centres– 20 years with the Little Sisters in Ibirité/MG



The social work of the Little Sisters here in Ibirité has a transforming power! With very little they succeed in animating, organising and encouraging! It is the faith that inspires them and prayer that helps them to persevere all the time! The faith and politics group began with Sister Chantal. Gradually, the struggle this group was engaged in was transformed into the movement for the defence of Serra Rola-Moça. This movement was subjected to great harassment because it called in question the political and economic powers. Defending nature, being ecological and, at the same time, caring for/educating the communities and facing up to the power of the mining companies and the real estate speculators! With the Little Sisters the struggle became a missionary one!

Throughout those twenty years, the Little Sisters' community never abandoned the social struggle! During that time, they founded two community centres: one in Betim known as “*Casa dos Movimentos Populares Margarida Alves*” and the other here in Ibirité – “*CESAF: Centro Social Antonieta Fage*”, for the families in the deprived Primavera district. This centre in Ibirité provides a space of human development and of social and cultural awakening. In the social centres we nourish the charism of Father Etienne Pernet depending – against the current of capitalism – on the strength of the voluntary sector, on self-management and on raising awareness, especially in what has to do with the subjects of gender and race.

Here are the activities of the social centres:

- Educafro: in partnership with the Congregation of the Franciscans Friars Minor, a preparatory course prior to entry into university and the ENEM, with a concern to guarantee the right to higher education for the poor, for women and for black people;

- Natural health: with homeopathic and plant treatments, highlighting the value of the cultures – within the struggle for a good-quality public health service;
- Art projects (music, the circus arts, musical instruments): because art can overcome violence, criminality and drugs;
- Dance and ballet: art, alternative and new possibilities for the children, adolescents and young adults of local populations that are in a situation of poverty;
- Attention at the level of psychological, psychopedagogical and out-of-school support: this with a view to promoting health and the educational and social development of persons;
- Care: volunteers who spend the night as carers of the sick in hospitals or in their homes so as to support the families;
- Bazaar and cultural promotions: for the self-management and organisation of the social centres;
- Crafts, sewing, women's groups: self-management, organisation, reflection on gender;
- Commemoration dates: to be able to celebrate, commemorate, have time together, even after 11p.m. in communities dominated by the parallel power. (Luzia Marques, from the Movement for the defence of the Serra Moça and Wilson Dias Araújo, from the “*Casa dos Movimentos Populares Margarida Alves*”)



The World of Work

My name is Mariza, and for six years I have been a teacher in the socio-educational and prison system. It is difficult work, in fact, it is a mission! To be in close contact with young people and their families who are involved in the world of crime and drugs, having to cope with the revolts and difficulties of all kinds that are generated here and from

that reality extract what good there may be, to believe that it is possible for them to learn new things and emerge from the situation that has been imposed on them socially: this is the privilege of the persons chosen by the Creator to love their neighbour, to forgive and restore life there where it is wounded and fragmented. I have been sharing this work with Tide (*Marionides*) another teacher, for two years. I feel very proud to be able to be with her every day and that we can share our joys and anxieties. I have great esteem for her! Tide is a woman of faith! With her I am becoming stronger in this mission that we have taken on together, sometimes even to the annoyance of certain members of our family, but we have received it from the Lord! I would like to share something of our morning work with you, even if it is not much. Tide, in addition to being a teacher in the socio-educational and prison system, is also for part of the afternoon a teacher in the field of hospital and domiciliary care. That makes this colleague a person of love, a person who, as she herself says, *'has a vocation to be the SISTER of all'*

When I learned that I would be working with a Sister of charity, a religious, a foreigner, and when I met her I was even more surprised because she is young, even though she has a lot of experience in the field of Education! I saw straight away that she was a simple person



and I realised that I would learn a lot with her! And that is what happened! I discovered that paid employment, in the same conditions as any other worker is, for the Congregation of the Little Sisters of the Assumption, a missionary place, a place for earning one's living and for learning! A place to live one's faith and one's prayer. I began to believe in the counsels of poverty, chastity and obedience: I knew that religious pronounced those

vows, but I had never been close to any testimony concerning them as my religion is evangelical – in the Baptist Church where my husband is a pastor.

There is a lot that could be said about the intensity of our collaboration, but I am going to relate a sad event that tested our faith and our hope but which ended by uniting us more in the mission in the Internment Centre. I believe that this event is a good illustration of the festive atmosphere of the twentieth anniversary of the Little Sisters in Ibirité and the 150th anniversary of the Congregation in the world.

On the 6th of April a student, angered by his social/educational score and armed with a knife that he himself had made, took me hostage during a class. At that moment there was a feeling both of despair and of hope. We were hostages of that boy who wanted to escape, I and my friend, the Little Sister. During that instant, friendship was transformed into sisterliness; through the faith we became sisters, reciting Psalm 23 together, waiting for the outcome of the situation which, thank God, left us free in spite of the violence. Today, we are continuing together, filled with dreams and plans for education! We believe that education makes people free and, because of that, we continue to help people through our vocation.

I am very happy to participate in this celebration of the Little Sisters, being one with their enthusiasm and their hope that Jesus may reward them with vocations to come and the witness of their testimony in the missions on which He sends them!

*Mariza Barbosa,
teacher in the Belo Horizonte municipal network*

➤ **Democratic Republic of the Congo**

An apprenticeship for life!

The Mother Marie de Jésus centre in Kinshasa is a place of all-round training for some fifty Congolese women. The courses are divided into three classes: the 1st, 2nd and 3rd years of "cutting out and sewing", not forgetting the little shop with the materials for sewing and the computer room. Four of us Little Sisters work there: Anne, Natalia, Mathilde and Patricia, and two postulants: Rachel and Agnès.

At the end of this school year we are proposing, through this article/interview, that you meet the persons who live in this centre throughout the year.

– For you who are women who come here all during the year, what is it that interests you?



Here is what they say first: *'We like to learn sewing, French, arithmetic, Lingala and, this year, we even learned to use the computer.'* But, a young woman in the second year said: *'At first, when I arrived, I wasn't able to read Lingala, but now I can, and I can speak French a little.'* Her

friend spoke up and said: *'I am happy because I have learned a lot of things, especially sewing. If I learn well, I'll be able to work and sell the clothing.'* Finally, another woman in the class added: *'If I stay at home, I learn nothing. All day there is a lot of work to be done, we don't have time for ourselves. Here it is good: we learn and we are with the others, we can laugh.'*

In the next class, which is rehearsing for the end of year celebration, the young women in the final year, after three years in the centre, express their joy of having learned many things and, above all, of discovering all the things that cannot be mentioned at home concerning 'good manners'. *'Here we even learn things for our everyday life.'* *'I like learning, and I like to read the books in the little library that deal with friendship, that describe how to keep house...'*

The final class discusses in a French that is more advanced. They are having an exercise, each one trying to write her name and surname so as to have the correct spelling. What they express spontaneously is their gratitude for the teachers, for the lay people from outside, for the sewing and Lingala classes, and also for the postulants who teach them writing, French and arithmetic: *'Here there is love and kindness. The teachers are anxious to teach us and want us to learn well for later on. I like to know more things.'*



After that little visit to the classes let us listen to those who work daily with these women. In what they witness every day they are often happy to see the progress gradually being made by each one. A glance, a little word, makes it possible to give oneself completely in the lesson. But, at the same time, they understand the situation of the young women and they perceive that the centre is a place that goes far beyond simply teaching sewing. But we will let them speak for themselves.

– Mathilde, would you introduce the centre to us and tell us what you do here?

'After my first vows in Burkina Faso I was sent to Kinshasa where I participate in the first year of sewing at the Centre. While working there, I help the women with the needs they have. I also meet them when the centre is opening and closing. It is important for me to welcome the young women, to take the time to listen to them and to be aware of the family situation. The majority are teenagers with difficult situations in their family life. Their immediate family lives far from the capital and here they lodge with an uncle, an aunt or a brother or sister, and these often exploit them. Some have not had the opportunity to go to school and others have not been able to finish their courses (lack of money at home, moving house, the situation in relation to family work etc.) Others have a school certificate and come to learn sewing. Often their everyday life is not easy.

In the morning to do a lot of work for the family where they lodge and then come here in the afternoon, depending on what is possible for them.

I am happy and I like being in contact with each of them in sharing, dialogue and listening to one another. They feel free to tell me what their life is like. Sometimes we visit their families and it is there that we discover the reality of their life: they are young women who need help at a lot of levels. We accompany them and let them know that they are loved by God, in spite of the difficulties of this world. It is important that they become aware that they are useful, capable and that they can do something in society. Finally, I would like to say that it is a joy for me, in having this experience at the centre with these women, to see the progress made by each one.

– And you Rachel, what is your experience at the centre, as a second-year postulant?

I am very happy to share this experience with you. I give the arithmetic and literacy (French) classes twice a week, from 2 p.m. to 5 p.m. Most of the women have a lot of difficulties; they often speak Lingala or another language used in the country, and are not able to read. At the beginning it was very difficult for them. I went to a lot of trouble to teach them and, gradually, there has been an improvement. Now, some can begin to read and other can write their name unaided. So, that is a joy for them as well as for me.

Sometimes we visit the families where there has been a death. The young women who are following the classes often ask to talk to me, either before or after the class. Then they can tell me of the joys and their sorrows. I listen to them attentively and sometimes I can go so far as to give them some advice.

Finally, this experience I have with the women of the Mother Marie de Jésus Centre, helps me to experience the LSA charism more deeply.

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– Agnès, you who are a 1st year postulant – what joy do you have in what you experience during your four afternoons at the Centre?

'What is done through love is always a success'...
'Blessed be the God and Father of our Lord Jesus Christ' (Ep 1:3)

It is in order to express my joy that I begin with these beautiful words. I am very happy with our mission and our charism in the centre and I give thanks for the day when it was confided to me.

As for the teaching: I take the classes for French and arithmetic in a class that has students from the 2nd and 3rd years of the sewing course. This is on two afternoons a week and on the other two afternoons I sell what is need for the sewing.

During my first days of teaching I had a lot of questions. I knew nothing of sewing and it was my duty to offer them good conditions in which to learn French. Also, in my classes there were women who were older than I was, but younger ones too. In all of these discoveries, I knew that the Lord accompanies us.

With the love and the determination I had, as well as with the help of the women, after a while I managed to understand and to sell what was needed for the sewing. As they say: *'the beginning is always difficult, but what helps is having good relations with those around us.'*

In the classes with the women I had noticed that they did not know how to read or write and that they felt embarrassed. From my experience I understood better that it is those among us who are poor, who are most deprived, whom we should help but, how do we help them? Each time I left to go to the centre I used to say to the Lord: *'May my presence be your presence. May all that comes out of my mouth come from you, Lord!'* And that helped me, especially when the women asked me questions that were not what I had been expecting and I was not short of a satisfactory reply to their enquiry. God was with me.

'The mouth speaks to the ears but the heart speaks to the heart.' Yes, we are indeed chosen, blessed and broken in order to be given. Let us pray for one another.

- And you, lay teachers, what would you say of the classes and of your experience with the young women?

'For my part, I have been a Lingala teacher here for a long time and what I like is to see how they grow over the years. Often, I receive them the first year so that they may learn to read and write in Lingala. Very soon, they like to learn, I see them sewing and that is a pleasure for me because sewing makes our children develop for the DRC. They develop very much here in three years.'

'The most important point for me as teacher of sewing is teaching these women to have determination and passion. Nowadays, sewing is not something easy, it is not just anything; they have to learn many things that they don't know: arithmetic, logic and even French, because all the sewing vocabulary is French. We have to help them to have the desire to do things well. That is what will make them advance and become different to the others.'

And her colleague completed that by saying: 'What is difficult is that the young women do not have an easy situation at home. Often they arrive in class tired, with concerns about the house, worries about their relation with their "family". But, how can we ask somebody whose mind is preoccupied to study a subject? During the class, it is not rare that they confide in us and discuss these situations.'

We too – Sr Anne with a maintenance service for the 15 sewing machines, Sr Natalia for all that has to do with computers and the handling of papers, and myself, Sr Patricia, in various little services – we are surprised by all these precious moments of discussions, an opportunity for these women to talk of their family and of their difficult day-to-day reality. Often this makes it possible to detect a more specific need for one or other of them, like the young woman whom Sr Anne helps for arithmetic, using a game as the starting point.



Yes, we are happy that this centre can transmit the charisma that we have inherited by giving these women the desire to learn well, women who, in other respects, are often rejected. Each of us, women and teachers, by sharing the little knowledge we have, promote the progress of our beautiful mission in the heart of this very poor district of Kinshasa.

Next week we will celebrate the end of the (school) year and the departure of those in the final class. It was a year rich in knowledge and learning, both very varied. Let us give thanks to God for all that has been experienced.

The Women of the Centre,
Mama Wallé, Blandine, Francine and Malu (the teachers)
Rachel, Agnès (Postulants)
and Anne Becher, Mathilde Lunzaba, Patricia Sacré (LSA)

➤ **The JPICRF Commission**

Tomorrow, how can we, with our brothers and sisters, be creators of Life, of Solidarity, of Justice and of Peace.

JPIC Seminar on the 21/22 March 2015 at Grenelle



The commission for Justice, Peace, Integrity of Creation, Research and Formation for the Territory of France, Belgium, Italy and Vietnam convoked us for the 21st and 22nd of March 2015. There were about 90 participants: Little Sisters, Aolas, Religious of the Assumption, Fathers of the Assumption, Laity who are involved with the barge at Conflans. The theme was 'The Future: a threat or a promise'. The meeting was facilitated by Elena Lasida, a laywoman who works with the Episcopal Justice and Peace

Commission and who teaches at the *Institut Catholique* in Paris. She is author of the book '*Le Goût de l'autre*'.

This gathering had the advantage of being multi-generational, multi-cultural being composed of members of communities of all nationalities, a face of the Church thanks to the diversity of the participants.

Far from being simply a learned lecture, this meeting took the form of an interaction between Elena and the Assembly. The two days had a joyful, dynamic and very friendly character, even though the subject being dealt was a serious and important one. This was thanks to the active participation of each one there and in particular to the open heart and face of Elena.

First of all, as a presentation, we expressed spontaneously, in words, what the future evokes for us. Some examples: hope – realism – path – rainbow – novelty – unknown – ageing – dialogue – young – combat – network – internet – passage etc.

- After that beginning, Elena presented herself using three words:
- **The sea**, linked to her history (she was born in Montevideo), the sea expresses transcendence, something greater than oneself.
 - **The empty tomb**, experience of the Resurrection,
 - **Possibility of the impossible**, explained by the example of a young undocumented Albanian who was classed as the best joiner in France.

Then, using the words given by the Assembly which she had split up into several groups, she show the great changes being experienced by our world.

Revolution of a technological nature

All the means of communication modify our relation to time and to space, the passing from physical space to virtual space, passing from waiting to immediacy, rapidity becoming an absolute value.

Modification of the sense of community: the group used to be based on physical proximity, today we live as communities of interests.

Positive: we can interact with people who are far away.

Negative: we choose who is our neighbour, whereas the neighbour is the one who is given to me, not the one I choose.

Industrial Revolution

- Biological revolution: Better medical care, life is prolonged, improved and, at the same time it is manipulated by these new technologies: (the human being can be manufactured).
- Ecological revolution: Over-exploitation of fossil fuels, destruction of forests and agricultural areas. This obliges us to be inventive, to invent a new way of living together (examples of car sharing, renewable forms of energy).
The creation of spaces that promote relations between people.
- Socio-political Revolution: The emergence of national and international civil society, which it is nevertheless difficult to define since for us it evokes the management of the whole of society whereas the word 'political' corresponds to the management of life together.
These cases are not to be opposed, each of us must find the balance between public/private, state/associative sector.
Something new: The emergence of the place of women in society over the past 40 or 50 years, particularly in countries of Africa, Asia and Latin America. This is a wealth that makes it possible to move forward with regard to complementarity between men and women.
The place of the countries of the South: The present situation of Asia at the economic and social levels makes it possible to state that under-development is not inevitable.

Economic transformations

- **Globalisation**, interdependence between the countries: today, no country can go it alone.
- **The economy dominated by finance**, everything is ruled by finance.
- **The alternative world movement**, a variety of economic models that open up 'possibles'.

Following that contribution, Elena invited us, working in small groups, to express in a theatrical way the seeds of newness that we see appearing around us. To her great surprise, each group really involved itself in that exercise, making that time an occasion that was both festive and instructive.

Being unable to describe everything here, we share with you three essential elements that we selected:

- Experience of the collective dimension: sharing, putting goods in common, the encounter of cultures.
- At the beginning of experiences there is always a lack, something missing, that makes it possible to invent – the future is born of a rupture.
- Fragility: without something being absent, creativity is not possible. Fragility is the promise, without guarantee, of something new.

We are witnessing the collapse of many institutions, be they religious, social or political but, at the same time, this offers us an historic opportunity to become the actors of a new world that is already germinating. It is for each of us to discover it, without fear.

On Sunday, Elena led us along these paths for the future by contemplating more especially the future of the religious life. She proposed that, before any discussion, we take a long time of personal meditation using the text from the Gospel of St John, chapter 20, verses 1–10: 'The Empty Tomb'.

With great simplicity and truth the participants expressed in turn what the meditation of that text had revealed to them concerning the episode of the empty tomb. The tomb symbolised in a particular way that situation of something being lacking, of emptiness and also the complementariness of the persons involved in that gospel passage.

On the basis of that common reflection, Elena made the link with the future of the religious life. For her, our Assembly presented characters that are significant for the future (religious, laity, different cultures etc.)

Three attitudes are possible in the face of something lacking.

- Indifference: anyway, there's nothing we can do.
- Voluntarist: make up for what is lacking at all costs.
- Letting go: take the opportunity to create something new, while accepting that this is escaping us.

What must we agree to lose or to keep?

We must accept having to see something completely new being born. Today, we are those who are passing from one world to another, we must leave the way clear. *'The ferryman is somebody who makes contact, who opens the way, who says that the crossing is possible.'* (Elena Lasida)

All of us, in our different life situations, can create as of now new ways of being, of living, of praying, of communicating, of organising our daily life, of creating bonds – here and elsewhere.

Let us not be afraid of what is different: difference is what refers me to what I am, it does not take anything from me, on the contrary: it enables me to broaden the space of my tent for the other.

Too often we think of life in terms of 'doing'; it would be good to restore its full value to 'being'.

Epilogue:

Let us not be afraid of a new Pentecost; we have the Christian hope that enables us to have a positive view of the future. We have that experience of death and of resurrection. We are bearers of a promise: 'He saw and he believed.' Jn 20.

Let us be creators of a future, let us experience these upheavals as an opportunity that is offered to us, being invited by the Father into His work of creation.

"For now I create new heavens and a new earth." Is 65:17

"But according to his promise we wait for new heavens and a new earth in which righteousness dwells. (2 Pet 3:13)

Michelle Barrot, PSA – Marinette Maillet, Anda

FIRST PROFESSION OF:

Dinh Thi Loi
Ha Thi Trinh

**Sunday, 6 September, 2015
at Beauvais, France**

Clémentine Mbumbudi
Gina Nseke

**Saturday, 12 September, 2015
at Bobo-Dioulasso, Burkina Faso**