



# RAFIKI

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Created by LOVE to Love



Tanzania



Uganda



Sudan



Kenya



Ethiopia



S.Sudan



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## THE RAFIKI TEAM



From right: Fr. Lourduraj Arokiasamy, SJ, David Kiprono, Tobias Dindi, Tumaini Noel, and Ayele Shalamo. Picture: James Mugwe





Whenever we hear someone share his experience of the Spiritual Exercises, we are taken aback by our own experiences of them. It rejuvenates our memories and energies, and may influence us to at least go back to the text and retrace the source of the river that

ever flows in us. It also excites the urge in those who have not gone through the experience to do it. In this issue of the *Rafiki* magazine, our brothers in the first years share with us their encounter with the Lord during their thirty days retreat. You will also encounter lots of spiritual reflections on different topics, which I am sure will be of great help to you our reader; you may want to make your own reflection on some, after going through them.

You will meet the immediate former Socius to the Master of Novices, Fr. Simon Drasiga who is now on a different mission; I am sure you would like to hear what he has to say after spending many years here in Arusha in the formation of many Jesuits of our province. We thank him for his commitment to the difficult apostolate he had to undertake here and we pray for the success of his next mission. In the same note, we welcome Fr. Gaspar Sunhwa who is coming to take over from Simon.

You will also get to hear from a Catholic Lay Evangelizer from Uganda, Mr. Vincent Ssegujja who is our guest this time. He has a lot to say about lay evangelization in the Catholic Church today. We thank him for accepting to talk to us amidst a very tight schedule.

This issue comes to you during the Christmas season. You are assured of a dose of joy as we share with you our way of proceeding here in the novitiate when it comes to such important festivities. Enjoy

our sports news and have a taste of wisdom expressed to you poetically.

May I take this opportunity to thank our writers for their generosity in sharing with us their stories. They have invested their precious time and effort to prepare these reflections to make it possible to produce this issue. I also appreciate the Rafiki team members for their tireless dedication and commitment, particularly Tumaini Noel, nSJ for the taxing job of designing and publication, Tobias Ong'aria, nSJ for correspondence and technical support (Tobias has shifted from the editorial desk) and Ayele Shalamo, nSJ for photographic work. In a special way, I thank our formators for their moral support and guidance. Fr. Lourduraj, SJ is appreciated for going through the manuscripts and offering useful suggestions. Finally, may I thank our

*Rafiki provides an avenue for the neonate members of the Society of Jesus to start developing their writing skills; some of the great writers of this province (AOR) started here*

friend John Siyumbu, nSJ who is now engaged in different apostolates here in the novitiate. He has con-

tributed a lot to bring Rafiki to where it is now.

Rafiki provides an avenue for the neonate members of the Society of Jesus to start developing their writing skills; some of the great writers of this province (AOR) started here. We welcome your suggestions which would help us improve this magazine for the greater glory of God. Feel free to critique our work; you may indicate where you would prefer exemption from publication.

I wish you a prosperous new year 2014. Enjoy!

Kiprono Ng'etich, nSJ  
Editor





# FORMATORS' DESK



*Dear Companions,*

I wish all our readers a very **HAPPY BICENTENNIAL 1814-2014**  
**OF THE RESTORATION OF THE SOCIETY OF JESUS !**

This is a moment of great joy and sincere gratitude to God Almighty that this least Society continues to exist and *"to serve as a soldier of God beneath the banner of the Cross... and to serve the Lord alone and the Church his spouse, under the Roman Pontiff, the Vicar of Christ on earth."* Fr. General tell us that 2014 will be an important year for studying our history as a Society. *"Memory and identity are profoundly linked: one who forgets his past does not know who he is. The better we remember our history and the more deeply we understand it, the better we will understand ourselves and our identity as an apostolic body in the Church."* He also proposed some possible themes for our prayer, reflection, and discernment for the New year, viz., 1. **Creative fidelity**, 2. **Love for our Institute**, 3. **Fraternal companionship**, 4. **Universal Mission** and 5. **Faith in Providence**.

We are told to *"avoid any suggestion of triumphalism or pride, "but in simple, modest ways, ...to commemorate this anniversary in a manner that is memorable as well as personally and communally significant."* We are called to a deeper appreciation and *"appropriation of our way of life and a more creative, generous and joyful commitment to give our lives in service for the greater glory of God."* So let us understand how important it is for those who are here in formation and throughout their lives, to be and remain men familiar with the things of God. Our desire is to grow now and in the future in the *"interior knowledge of Our Lord, who became human for me, that I may love him more intensely and follow him more closely," especially in prayer and in community life and in apostolic work.* We always keep in mind that *"mediocrity has no place in Ignatius' world view,"* and to be authentically *"contemplatives in action"*, that is, to seek and find God in all things, we must continually return to the spiritual experience of the ***Spiritual Exercises***. We are also constantly reminded of the importance of the intellectual apostolate for the life and mission of the Church today.

I am well aware how much the **RAFIKI** editors have been struggling to coax their fellow novices to contribute to the magazine. It is easier and more pleasant to be chatting round the clock than find sometime to sit and read, reflect and write something meaningful and useful. I congratulate David Kiprono and his team for all the trouble they have taken to bring out this issue.  
*Goodbye Gonzaga Gonza ! AMDG*

Faternally,  
*Lourduraj Arokiasamy, S.J.*



## NEWS AND UPDATES

### Thieves descend on Novitiate property

Unknown thieves intruded into the novitiate property just before Christmas and caused destruction to the fence. The thieves cut off two separate sections of the fence and carried away the wire mesh from the ranch adjacent to the gorge nearing the novitiate.

The last of the incident happened on Christmas eve probably while the community was out attending the Christmas vigil mass at the nearby church of St Bakhita. No suspects have yet been arrested in connection to the crime, which was reported to the authorities.

This is not the first of such intrusions as the novitiate has experienced theft of metal pipes used as goal posts before more than once.

### Arusha Archdiocese closes Jubilee year in pomp and color

The Catholic Archdiocese of Arusha close the jubilee year (1963-2013) by a celebration characterized by pomp colour and jubilation on 29th December 2013. The Holy mass celebrated at the Cathedral of St Teresa of the Child Jesus was attended by the Cardinal of Tanzania, Cardinal Pengo, the prime Minister of Tanzania, several bishops, countless priests and religious, and an immeasurable number of Christians.

The novitiate community was present and it was a good opportunity to join other Christians in marking 50 years since the archdiocese was born from the diocese of Moshi.

### Holy Innocents marked with a festival at St Joseph's Home

The novitiate community joined the St Joseph's Children's Home for the feast of the Holy Innocents on the 28th December 2013. The celebration was marked by the Holy Mass of the Innocents, followed by meals and a package of entertainment from the orphans.

We hosted the children for a football match two days later in which we won, with four goals to one

## Meet the First Year Novices



*Standing, from left: Patrick Oyet, John Siyumbu, Ayele Shalamo, Noel Tumaini, Emmanuel Wafula, Cleophas Odinga, Frank Obat.*

*Front, from left: Moses Ndung'u and James Lele*

**Ayele Shalamo;** Born 22nd September 1986 in Hawassa, Ethiopia. Studied Journalism and Mass Communication at Bahir Dar University.

**Lele James;** Born 5th December 1993 in Isiolo Kenya. Went to St Pius X Seminary Meru until 2011.

**Ndung'u Moses;** born 26th June 1989 in Nakuru Kenya. Studied Certified Public Accounts at the Technical University of Kenya

**Obat Frnk Augustine;** Born 12th February 1987. He hails from the Ngong Diocese of Kenya. Studied at Oloitoktok Boys High School, studied Banking and Financial services at the Kenya School of Monetary Studies and CPA at the Strathmore University.

**Odinga Cleophas;** born 4th February 1990 in Bungoma Diocese Kenya. Did the Uganda Certificate of Education (UCE) and the Uganda Advanced Certificate of Education (UACE).

**Oyet Patrick;** born 8th November 1986 in Gulu Uganda. Studied a Diploma in Clinical Medicine and Community Health at the Gulu School of Clinical Officers.

**Siyumbu John;** Born 28th August 1985 in Bungoma Diocese Kenya. Went to Bugoma High School and Kenyatta University where he studied Education (B.Ed Special Education) and BA Philosophy at Apostles of Jesus Seminary.

**Tumaini Noel;** Born 25th December 1987 in Moshi Tanzania. Went to St James seminary in Moshi and to the University of Dar es Salaam where he studied Economics. Worked with Mekonsult Ltd as an audit associate prior to joining the Novitiate.

**Wafula Emmanuel;** Born 19th August 1982 in Kitale Kenya. Holds a Bachelors Degree in Community Psychology from the Makerere University, Uganda.



## Principle and Foundation

Human beings are created to praise, reverence and serve God our Lord, and by so doing this to save their souls.

The other things on the face of the earth are created for the human beings, to help them in the pursuit of the end for which they are created.

From this it follows that we ought to use these things to the extent that they help us toward our end, and free ourselves from them to the extent that they hinder us from it.

To attain this it is necessary to make ourselves indifferent to all created things, in regard to everything which is left to our free will and not forbidden. Consequently, on our own part we ought not to seek health rather than sickness, wealth rather than poverty, honor rather than dishonor, a long life rather than a short one, and so on in other matters.

Rather, we ought to desire and choose only that which is more conducive to the end for which we are created.

*St Ignatius of Loyola*

(*SpEx 23*)

## Created by LOVE to Love

**Tobias Dindi, nSJ.**

I once told a friend of mine that life is one big mystery, and we spend most of the time trying to discover life itself. In response to that, she told me that we ourselves are obscurities that we spend the whole of our lives trying to unravel. That was true, humanity has been in search of meaning ever since, and the fundamental question that Ignatius of Loyola asks every retreatant at the beginning of the Exercises is, 'Why are we made?'

It is this question that is answered before any other by the Principle and Foundation of the Spiritual Exercises. That we are created to praise, reverence and serve God our Lord, and by means of doing this to save our souls (*SpEx 23*). This according to St Ignatius is our ultimate end, and every other thing that forms part of creation should only be used as far as it leads us towards this definitive end.

Appreciation of this reality is at the core of our self-discovery or else we devote most of our life in an unending quest for meaning. This does not suggest that exposure to this principle and reality ends man's search for himself; no, because we also spend our existence discovering that same God. However, the Exercises themselves are meant for this discovery of self and the meaning of our lives even as we eventually develop a way of living.

The Principle and Foundation of the Spiritual Exercises got clearer to me after the exercises because, what it highlights can only be understood after having been experienced. It is after that experience that I noticed that the end result that Ignatius intends in every exercitant is clearly stated in the Principle and Foundation. Only that it cannot be discerned or understood unless it is experienced.

The Four Weeks: the first deals with our rectification from the effects of sin; the second, with our conformation to the model of Christ; the third, with our strengthening through appreciation of the passion and death of Christ; and the fourth, with our transformation in total in identification with the risen and triumphant Savior. All these are shaping us slowly towards the realization that we are not created for our own sake, but for the sake of him who of our creation is

responsible.

St Ignatius intends that by the end of the Exercises we are free categorically, and so he continues in the same Principle and Foundation that '....we ought to use (these) things to the extent that they help us toward our end, and free ourselves to the extent that they hinder us from it.' This demands true indifference, and it's only at this point that we can honestly keep searching for God, for it is he whom we are made for.

St Ignatius' own spiritual journey bears witness to humanity being in a continuous search for realization. His inspirations that led to his conversion and his mystical experiences after conversion laid an anchor for him that made him be in unity with God henceforth. He had gotten a clear glimpse of his purpose, or what he was created for and so he strove to ensure that all those who follow in his footsteps would discover themselves. In this effect, all the writings of St Ignatius of Loyola are directed towards men and women attaching their lives to Christ, for whom he toiled and fought for from the moment he got his conversion. It is the values he acquired that he lays forth for every Jesuit in the constitutions; it is these same world-view he strives to impart in the Exercises; it is these same standards that he sums up in a few lines that form the Principle and Foundation of the Exercises. This is who he was, because he did unravel the mystery of who he was.

I find a lot of relation between the principle and foundation and what St Augustine said much earlier in his confessions that 'Our hearts are made for you O God, and they are restless until they rest in you.' St Ignatius takes us through an expedition that helps us actualize this statement. And he sums up that expedition even before it kicks off, by the Principle and Foundation.

From a formator in the novitiate I have gotten one phrase that has stood out for me for long. This phrase makes a summary of the Principle and Foundation; that '*we are created by LOVE in order to Love*'. This must be why we are.



## *Repetition est materi studiorum*

**Emmanuel Wafula nSJ**

The word repetition as in its ordinary form is used in the Spiritual Exercises to mean “Do again” or go through the given exercises again. “I should notice and dwell on those points where I felt greatest consolation or desolation, or had greatest spiritual experience” (Sp. Ex. No 62 (2)). It is an effective assimilation, a deepening personalization of one’s previous interior experience! The reason given for this repetition is “because the intellect aided by memory will without disgracing reflect on the matters contemplated in the previous exercises. (Sp.Ex. 64 part 2).

From the superficial look at the term repetition in the Spiritual Exercises, one may be tempted to conclude that the Spiritual Exercises are a long boring experience full of repetitions; but from my own experience, St. Ignatius was never wrong to include the repetitions in the Spiritual Exercises. There is a common saying which goes “making a mistake is not a mistake but repeating the mistake makes it a mistake”. I do not understand where this proverb comes from and when it is used but its opposite implies that doing something right does not necessarily make one right but repeating the right thing makes one right. Basing on this simple logic, one’s experience with God may “not” necessarily be an experience but if the experience with God is repeated not only once but several times, it does make it a great experience. However, using such an analogy would be very misleading on my part because a single experience of God is enough to cause a great change in one’s life. What about repeating the experience? This is what it is in the Spiritual Exercises, many of us would love to eat our favorite meal many times or go on holiday to those best sites we have visited in the past. Many of us would also feel bitter or sad about those sad events in our lives. Our feelings of happiness or sadness are largely dependent on our re-living of or in this case repeating our past experiences not necessarily practically could be intellectually using our memory.

Children are taught by repetition. This



means that repetition leaves a memory trace on the child’s brains aiding him/her to retain what he/she has learnt, likewise a child who is repeatedly punished for displaying a particular “bad” behavior is less likely to display such behavior in the future. In the Spiritual Exercises however, the intention for repetition is not necessarily to teach or unlearn but to discover in depth the movements of the spirit acting within you and to discern the good spirit and the bad one as well as where the spirit of God is leading you and I suggest from my experience the more you repeat your contemplations the deeper you get into yourself and the more you deepen your understanding of God and what God’s will is for you in this particular meditation or hour of prayer.

On the other hand the repetitions help you settle in prayer after a long tension of either consolation or desolation, tensions normally created by a deep

**“Repetitions help you settle in prayer after a long tension of either consolation or desolation”**

sense of being in God’s presence during prayer or a deep experience of “dryness” or God’s “absence” in prayer. The reconciliation of this moment during prayer in my own experience often occurred during repetitions, a moment when calm came upon me. It’s during this calm that St. Ignatius recommends one should make a decision about what one is praying for, and for me definitely my major decisions on election, the choice of standard and others came during my time of repetitions.

Ignatius recommends that after the repetition, the Exercitant should make a colloquy. This is where one imagines

and sees oneself in the presence of the three divine persons or each of the three divine persons in different occasions or in the presence of Mary and asking for special graces depending on the contemplation one is making. From my own experience, this is the most crucial part in the repetition prayer that presented me in the presence of the all-knowing and powerful God. On one occasion I find myself in the presence of Christ his son suspended on the cross or on his everlasting throne, or in the presence of the Blessed Virgin Mary as queen or at times in her humble home in Nazareth. Often it seemed to me a real life event and even now I love very much making these colloquies. I got an opportunity to speak directly to them, presenting all the questions that have troubled me in life without answers, I felt the tender, compassionate and loving welcome and care that God grants to all of us. I saw myself with Jesus at the cross, just the two of us and I remember the last request I would make if this were the last day of my life here on earth. I also was with Christ the king in his everlasting kingdom. Imagine the joy in my heart of just being in that kingdom that very few have been chosen for it. I felt my nothingness in the presence of the holy of the holies.

In the past, my image of God was that God is an administrator of justice “worldly” with troops of angels looking out for when I commit sins or break the commandments and there I find myself in the presence of the supreme judge ready for eternal

condemnation. Some of us may hold the same image of God as mine in the past but thank God the Spiritual Exercises and the repetitions made possible God’s revelation to me and gave me a totally different image of our all most merciful and loving God

Besides, if repetitions form a memory trace on our brains, then the Spiritual Exercises by nature of their repetitions is one event that one can never even by effort forget or underrate its influence in the person throughout his/her life hence confirming the above Italian proverb, “Repetition est materi studiorum (SP)”





# A taste of the Common Treasured Pot



## James Lele, nSJ

This was a great moment to me, a time that I will live to reminisce the rest of my life, an opportunity to be alone to listen to myself and most importantly to God. It was a time of **self-discovery** and of seeking to know the **purpose God has for my life**. I have come to know the importance of silence; not any silence but one that is aimed at recollecting or examining oneself. Those who have the experience of this can tell how our current busy lives need a lot of re-examination; recollection as used in spirituality.

Having heard a lot about the Spiritual Exercises of St. Ignatius of Loyola, it was time for me also to have a taste of it that has been treasured so much by every Jesuit. The time I had been anxiously awaiting for finally came and together with my eight companions, the *Primi*, and in the company of Fr. Master and Fr. Lucas, left Novitiate at quarter past three on the last day of the month of August, for Karatu where we were to spend the whole of September doing the Spiritual Exercises. The initial warm welcome we received from the Camaldolese nuns on that particular evening assured us of the great hospitality they would extend to us during our stay there. And indeed nothing else happened that disapproved my expectations. The monastery, normally a quite place, provided me the necessary conducive environment to undertake

the Spiritual exercises successfully.

Karatu's location itself suited this particular exercise by providing the best and a superb atmosphere for prayer. Situated at a calm rural place, there was enough space for one to have a walk and do meditation.

As I treaded through the nice terrain of Karatu during my time to time walk or jog, I could see God's wonderful works: people here live very simple life styles but they look very happy and contented. I saw them taking life positively, contrary to what some people, including me, complain a lot about poverty and very light hardships that we come across in life. During a repose in the course of the Exercises, we had an opportunity to visit the Hadzabe people. Many people who have visited them testify that they could not imagine human beings on this planet living in the forest in the twenty first century. This is where God's protection and divine providence was evident. I got convinced that not even a non-believer could deny this. God was there for these people whose entire lives have been in the forest, feeding on fruits and wild meat; it was amazing how the kids, looking smart and healthy had prevailed all that cold, infections and other kinds of hardships that are associated with such an environment; I had a chance to be shown a certain herb that they use as a treatment for snake bites.

I take it as a golden opportunity to be directed by Father Lucas, SJ. I found my director suitable because he was free to share with me his personal life experiences, which I am pretty sure is not the case with all spiritual directors; He was down to my level; indeed I found it a brotherly approach. This motivated me to open up to him and to share everything that needed sharing: I

felt very free just as a patient is in front of a doctor. Through this I was able to understand every subject I was supposed to pray over and draw from it some 'profit' (as Ignatius puts it). Moreover, he helped me relate my prayers with the contemporary world; a world that he made me understand requires an open mind and readiness to adapt to the dynamic changes of the world. I realized life is never and will never be, by any chance easy for one who is quick at passing judgments on this and that. I am heartily grateful to my director because he helped me see life differently from the way I did before.

I found the First Week of the retreat very profitable. A week where St. Ignatius invites retreatants to meditate on the Principle and Foundation (*Sp.Ex* 23): a meditation on the purpose of Gods' creation. Indeed God has created me to **know, love and serve** Him. This was the time I got to ask myself many questions; who has been responsible for my life? Why am I fine, sound, healthy and happy, while am certain that someone somewhere at that time was undergoing suffering or difficulty in life? Why am I breathing? What is the will of God in my life? These questions kept lingering in my mind whenever I flashback my life. I came to realize that all the experiences I have had in life, were all God's ways of taking care of me. It unfolded to me that whatever had happened in my life has a purpose and this motivated me to always take any occurrence, whether I understand why it has happened that way or not, as a learning experience of the nature of God and He wants me to learn and grasp a lesson from it, for God wants always the good of His people. I cannot understand God and as a human being, I have limited knowledge; I cannot know my future; therefore I need to place all my trust in God. Psalm 139 gave me assurance that God had knowledge about me even before I came to exist in my mothers' womb and again in Psalm 103, I am reminded that God has been caring for me in all situations.

Cont'd on Pg 9



## A taste of the common treasured pot

.....Cont'd from pg 8

I had always known that God is loving but this special time provided me with an opportunity to reflect on His love more deeply. Looking at my past, I was able to get answers to the questions I have been asking myself; all was because of God's unconditional love for me. He loves me as He loves all His creatures; He provides for the birds of the air who do not sow, reap or gather anything into their barns, as St. Mathew in his Gospel states.

Sad enough! My love as a human being has always been limited, conditional and therefore contrary to that of God, my Creator who has loved me the way I am (a sinner). He is a merciful father, patient and waiting to see me back to Him. He is there to receive me and as if I did not hurt Him, He forgives and forgets all my sins. How can I repay this kind of Love?

It was a moment to ask for the grace from God to strive to have at least a fraction of His unconditional love as I offered Him my *election*, asking for grace to do for Him something more than worship; to serve Him as a religious in the Society of Jesus if it is His will. I felt a re-affirmation to strongly believe that this particular desire was placed in me by God Himself who has plans for everyone in life; God has confidence that each person is capable of what He has been called for. Even as a Christian, the way to follow Jesus is never easy; it will call for total commitment despite the ups and downs that one will face. Ignatius brings this out by contemplation on Christ's invitation of everyone to His Father's Kingdom where He promises all His disciples a share of the kingdom after a toil for it. To work for Christ will be promoting justice in whatever small thing one does. This is the mission of the Society of Jesus. I find my heart resting in a right place!

## Why go for Confession!

Kiprono Ng'etich, nSJ

"For those whose sins you forgive, they are forgiven; and for those whose sins you retain, they are retained" (Jn. 20:23). These are the words of Jesus to his apostles, which conferred on them the power to forgive sins. This would be the genesis of the sacrament of Confession we have today.

The sacrament of penance in the Catholic Church carries a lot of importance in that it is a sure way of obtaining spiritual purity (after baptism), usually in preparation for the Holy Communion.

I have never gotten used to going for confession even though I have been going for the same since I was young. Every time I go for confession I feel naked, I feel uncomfortable going before someone to reveal my sins.

All priests to whom I have ever gone for confession have been kind to me, listening to my confession and then giving me pieces of advice followed by absolution. I used to hear that some priests in the past would strike the penitent after confessing his sins, (just to give him/her a good memory the next time he/she is about to fall into sin). Well, none has done it to me; could this the reason for my persistence in sin?

The sacrament of confession teaches one to be humble. It is a real struggle against self-pride and vainglory. One doesn't want to go for confession, in order to protect one's reputation.

I used to hear some people make fun of confession saying that someone can commit sin and just go for confession. It is as if the sacrament is a license to commit evil. Serious Christians know the meaning of confession; in fact it is much easier to confess to God in solitude than in the presence of someone, that is why some are against the sacrament (by the way, I don't remember one time when I actually told God what sin I committed: it is easier to assume that he already knows). I wonder why people should buy mosquito nets and trouble themselves with antimalarial prophylaxis and yet they are aware that there is medicine for malaria, available free of charge in many government hospitals. The way no one would like to fall sick is the same way a good Christian would not like to fall into sin and would do the best to remain in the state of grace.



Penance has a healing effect, such a feeling of consolation like a heavy load has been offloaded from one's shoulders. 'Confess your sins to one another and pray for each other, and this will cure you...' this are the words of St. James (5:16) which show us the need to reveal the secrets of our sinfulness.

Whenever I come out of the confessional, I feel like a hero; hero because I have conquered my self-pride and that I have gotten an absolution, I am made clean and I am ready to start again and to apply new energy for I am back on my feet.

Saints have always relied on the sacrament to reconcile themselves with God. They have frequented confessionals to confess not only mortal sins but also the most venial ones that the confessors sometimes doubt whether they are sins. It is not that they enjoy going for confession: they are full of sorrow for having offended the Divine Majesty. St Ignatius frequented confessionals even when he had confessed all the sins that he was aware of; he repeated confessions several times, just to be sure that he had been forgiven. He kept repeating until his confessor ordered him to stop repeating confessions he had already made.

When was the last time you went for confession? I know that this is one of the most unpleasant questions; well, we usually reserve it for the spiritual directors. Perhaps your last confession was a month ago, or two or three or even more. If it were an enjoyable experience, would you have it less than once a day? Mother church commands her children to confess at least once a year, otherwise lack of confession becomes a sin by itself – you will have to confess that you failed to confess.

Pride is what we have to fight if we are going to be in good terms with God, otherwise the tendency would be to pretend to be what we are not (in this case, holy); this is hypocrisy, a sin which our Lord hates the most, for "if we say we have no sin in us, we are deceiving ourselves...but if we acknowledge our sins, then God...will forgive us" (1Jn. 1:8-10). Confession is a sign of true repentance and contrition for sins committed. It helps us to grow in virtue and improves our image of God.



## INSPIRING ALIVE, INSPIRING EVEN AT DEATH

### James Mugwe, nSJ

He is a man who had many reasons to hate, but the man of the people chose to forgive, to love and to unite; Nelson Mandela the global icon who tirelessly



and unselfishly fought for the liberation of South Africa. When the news went around that he is no more, many were shocked despite knowing he was ill and aged. He was a person many would have wished to live many more years.

Nelson Mandela was a man who lived beyond race, colour or creed. No wonder after his death, I found myself and some other companions asking whether he was a Catholic or a protestant? No one had idea but we were sure of one thing: the man was gifted; he had gifts of forgiveness, love and selflessness.

Let me compare Mandela with St. John of the Cross in terms of their dedication to reformation. Mandela strove for political reforms while St. John of Cross was fighting for spiritual reforms in the Carmelite order. St. John received punishment of imprisonment from a group of Carmelites who were opposed to the reforms. He was jailed in the monastery where he was kept, under a brutal regimen in a room that was measuring ten feet by six feet barely large enough for his body. Except when rarely permitted an oil lamp, he had to stand on a bench to read his breviary by the light through the hole into the adjoining room. He had no change of clothing and a penitential diet of water, bread and scraps of salt fish.

Nelson Mandela was jailed for 27 years for standing up for what he believed was right; liberation and freedom of South Africa and its people from apartheid.

I am not praising Nelson Mandela or “sanctifying” him. He once said, “I am not a saint unless you think of a Saint as a sinner who keeps on trying”. You will agree with me that like St. John of the Cross he was indeed gifted. He inspired many while he was alive and will continue to inspire even in death.

Both Mandela and St. John have one or two things in common; standing for what they believed was the right thing, they were not selfish and most of all, they forgave their tormentors.

“Even my friend whom I trusted who ate my bread has turned against me” (Ps. 41:10). For Mandela, I guess it could have been opposite when he shared the world’s coveted prize, the Nobel peace prize, with Mr. FW de Klerk, president of South Africa “.... even my enemy who hated me so much that he jailed and persecuted me, is now sharing my bread!” True forgiveness indeed.

Mandela’s humility and selflessness is what made him, once referred to as a terrorist and a communist, become a global icon with whom everyone wants to be associated. Ooh, did I mention even one of the Gonzaga Gonzaga novitiate block is named after him! He was a man of the people who even in death has united the world in mourning him.

Truly, Mandela has left a mark and has inspired many. Each and every one of us would like to emulate him and be the next Madiba, but the question is, are we ready to stand for what is right despite the ridicule and sufferings? Are we ready to serve others with love and selflessness? Are we ready to forgive and move on? The answer is in your heart, my friend.

Nelson Mandela was not born a superman nor was he born perfect. He was just an ordinary man like you and me, but lived extraordinarily hence becoming a unique icon in the world. He lived a normal life with joy and grief, struggles and hopes that one day apartheid will be past tense in South Africa. He knew what it meant to forgive and love one’s enemy, and how to sacrifice for the sake of others. He endured suffering and adversity without hatred and at the end responded to evil with good, spreading joy and peace.

Isn’t this what God is calling us to be in his service?

May the soul of Nelson Mandela R.I.P.



### Nelson Mandela quotes

“I learned that courage was not the absence of fear, but the triumph over it. The brave man is not he who does not feel afraid, but he who conquers that fear.”

“It is better to lead from behind and to put others in front, especially when you celebrate victory when nice things occur. You take the front line when there is danger. Then people will appreciate your leadership.”

“If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart.”

“There is no easy walk to freedom anywhere, and many of us will have to pass through the valley of the shadow of death again and again before we reach the mountaintop of our desires.”

“A good leader can engage in a debate frankly and thoroughly, knowing that at the end he and the other side must be closer, and thus emerge stronger. You don’t have that idea when you are arrogant, superficial, and uninformed.”

“There can be no keener revelation of a society’s soul than the way in which it treats its children.”

“In my country we go to prison first and then become President.”

“We must use time wisely and forever realize that the time is always ripe to do right.”

“Never, never and never again shall it be that this beautiful land will again experience the oppression of one by another.”

“I detest racialism, because I regard it as a barbaric thing, whether it comes from a black man or a white man.”



## *A call to Love*

### **Moses Ndungu, nSJ**

My transition from the other life to the life inside Gonzaga Gonza Jesuit novitiate is like a journey from a “market place” to “a nourishing desert”, an act of faith, love and humility. This is especially clearly witnessed during the 30-day long retreat in total silence of the desert. The Elijah story makes clear that the Lord’s voice is often so quiet that we must stand very still if we are to hear it. True there may be the burning bush or the Damascus Road experience as in the case of Moses and Paul respectively but these are usually once in a life time encounters; Experience of call or correction that leaves us in no doubt that we have been touched by God. I may describe the 30-day long retreat as a moment of encounter with God; a silent prayer in the nourishing desert.



Prayer understood both as a dialogue with God, which is, as loving conversation with one who has invited us into His embrace; and as consecration prayer as the priestly offering to God of parts of ourselves that we have not previously believed God wants. No one who has ever been in love needs to be reminded that there are moments in loving relationships when words are unnecessary. It is the same in our relation with God. He calls us to quietly rest in His presence. It is true that God is good all the time and above all His loving and caring nature are beyond compare. While quietly listening to still small voice I learnt that God can never be commanded or programmed to act like a computer. God is always with us and walks in His own style and not the way we want or expect.

I came to this reality especially on the daily repetition of prayers. In each moment of prayer and repetition, God revealed Himself to me in different ways and not the way I wanted or expected. God cares for all the creatures in the universe and orders all to happen according to His will. It is out of His infinite love that he sustains me though I am a sinner. In His love for me, He accepts and calls me to love Him as He loves me. God accepted back Adam and Eve, forgave their sins and so He accepts and calls us to do his will. His will for human beings is holiness and calls us to it. The primary reason of our being is to praise, revere and serve God our

Lord. By means of doing this to save our souls and going further still to save the souls of others.

The knowledge from the school of heart calls and reminds me about many things. I may not mention them all but let me mention just a few. ‘Jesus sent out these twelve after instructing them ... (Matt 10:5). This reminds me about the need of silence to hear the instructions which yields to living the spirit of **Magis**. **Magis** is a Latin word that means ‘more’ it gives me great happiness in loving, learning more and more, and clearly discovering God’s presence in my life. Surely God loves us most and that is why He sent Jesus to save us. Love, the greatest miracle calls me to give an ear to people, especially in my Friday apostolate at St Elizabeth Hospital, Arusha.

My review of the Friday apostolate reminds me of the five elements of the **Magis Program** in which I was a member before joining the novitiate. These are:

**Morning prayer**-the personal or communal reflection and meditation on the scripture at the beginning of the day.

**Liturgy**-After the ‘hour’ there is Eucharistic celebration which is the source and summit of the life of a Christian.

**Experiment**-The Centre of magis program. I encounter unfamiliar situations in the spirit of seeking and finding God in all things. Funny enough I encountered a thief in the hospital who was caught stealing in an office and was thoroughly beaten and blood was flowing all over his body. After sharing with my companion, he asked me whether I saw the suffering Christ in the suffering thief; but Christ was not a thief!

**MAGIS circle**-It involves sharing consolations and desolations of the day with others and trying to see how God was working in one’s life during the day. Here in the novitiate we normally call it faith sharing, we gather and share our experience of the day in the evening.

**Examen** (at noon and at night) - It’s the reflection of the day’s experience. It involves reflection on the events of the day in order to detect God’s presence and to discern His direction for us.

### **Pope’s New Year message**

*Vatican City, Jan 1, 2014*

Pope Francis’ homily for the solemnity of Mary, Mother of God emphasized Mary’s path of faith and hope as an example for all Christians.

“The message of hope contained in this (God’s) blessing was fully realized in a woman, Mary, who was destined to become the Mother of God, and it was fulfilled in her before any other creature,” he said on Jan. 1 to the congregation gathered for mass in St. Peter’s Basilica.

“Our journey of faith is the same as that of Mary, and so we feel that she is particularly close to us.”

After the mass, Pope Francis led the traditional Angelus prayer, pausing to give a brief message for the World Day of Peace which also falls on January 1.

“On this first day of the year, the Lord helps us to journey with more decisiveness on the way of justice and of peace... peace, in fact, requires the strength of gentleness, the nonviolent strength of truth and love,” he explained.

Courtesy CNA

## Suppose Jesus was born today in a wealthy family!

Augustine Obat, nSJ

It can be very interesting to imagine about the life of Jesus if he were to be born in this 21<sup>st</sup> Century. Children of this generation act in a way that leaves many with a lot of surprises. The effects of social, political, technological and even environmental changes have made them do things in a way which is often questionable. These changes are not bad in themselves but they can be harmful to humanity. Imagine how Jesus would have lived His life with all these changes!

A child at the age of 5 knows various kinds of smart phones in the market. They are known as “digital kids”. Let’s imagine that Jesus was born in this century. May be He would be having an iPhone, a tablet etc. He would be competing with John the Baptist on the latest edition of these gadgets, since the difference in their age was only six months.

At the age of 12 years, Jesus went to Jerusalem with his parents for the Passover Feast and stayed behind. They found Him in the midst of the teachers of the law, reasoning out issues with them. May be He would ask for their twitter, facebook, or email accounts so that He may send them some updates about the kingdom of God. On Facebook, friends would ask Him “Jesus are you going for the bash or for swimming at John’s home?” Or “I saw your Father (Joseph) in a range rover (sport hse) driving towards John’s home”. The teachers of the law could be having the expensive phones, tablets etc.

At school, I see him appointed class monitor. Then the teacher comes and asks Him “where is the list of noisemakers because there is a lot of noise coming from this class?” Then Jesus answers “I have forgiven them!”

Jesus could have received the caning of the year, because in this generation there are teachers who cane to kill rather than to discipline. What would happen if Mary and Joseph came to know about this? May be that teacher would be in trouble the following morning (it happens nowadays that some parents will approach such a teacher with machetes and clubs).

Imagine Jesus’ school bag full of items like cakes, weetabix, chocolate, earphones, apple phone (s) and, one exercise book but the bag is full to capacity. Mary and Joseph in a range rover escorting Him to board the school bus which is a Mercedes.

His parents would have already taken a life insurance for Jesus due to uncertainties of life in this generation. They could even be planning to take Him for studies in a prestigious school because they want Him to have a bright future but the ‘Poor Boy’ ended up being a carpenter (Mark 6:3). They would have wished their Son to have a PhD in Accounts or any course related to finance to earn a huge salary, working in a big multinational company if not running a personal one.

In all, Jesus lived His life well, obedient to His parent as indicated in the gospel (Lk. 2:50-51). Parents have the obligation of bringing up their children in a good way, without depriving them of their rights. They are the ‘second God’ and they should bring up their children with the help of God. They should use what God gives them in a proper way, not spoiling their children with excesses.

Children on their part should obey and respect their parents. Those are the channels where God’s blessings pass through, to reach them. And teachers should treat their learners as they would treat Jesus.

## PICTORIAL



Jesus volunteers with the novitiate community



Dog under training



A little Christmas dance



Marking the end of the Spiritual Ex.





## My experience, my life – Take Lord and redeem.

Noel Tumaini, nSJ

I would like to share my experience during long retreat which took place at Karatu District in Mbulu Diocese. First of all I thank the almighty God for this precious opportunity, I thank my directors, my fellow novices, the nuns as well as all who made this opportunity a reality for me. God bless each and every one.

My retreat was great and fruitful. I experienced the long moment of journeying to the 'self' and listening to God in silence, in a very conducive environment. It was my first experience of long hours of prayer and self-examination. I am happy that I made good resolutions which will help me to journey safely in this humble way of living.

I had an expectation of discovering a different way of praying and be in communion with God. I encountered Jesus personally in the Spiritual Exercises as caring, loving and merciful. I can say God is everything for me. I made great improvement in my way of praying. I developed a strong desire to pray, meditate and a desire for self-examination on a continual basis.

The Second Week, the longest and most difficult one for me, made me feel like I am not worthy to pursue this noble career as a Jesuit. If I try to compare myself with the saints or other people I know, I am nobody and if this life requires only such kind of people then I am not fit. But when I considered the lives of saints like Mathew, Peter and Ignatius I felt consoled and encouraged. A vessel or a pot

***A vessel or a pot cannot decide to be black or white, smooth or rough, wide mouth nor narrow one.***

cannot decide to be black or white, smooth or rough, wide mouth nor narrow one. It is the potter who decides to mold it as he wishes.

So through the grace of God I shall be what God wants me to be. God speaks to me in Is 45: 7 – 13, "...I am the Lord who does all these things..." Thus my 'being', my vocation and the way I am, it is God who is constantly creating and shaping me.

Paul expresses discomfort of what he does despite

being an apostle. The contradictions between what his mind and body can do. He is not able to understand his own actions. His mind is willing but the body is weak. But he sees the same contradictions in others also and hence indicating the normal human weakness. He

knows definitely that he is a wrecked man but he also finds consolation in Jesus Christ our Lord who will deliver him (Rom 7: 14-25). This text brought relief to me in making and confirming my election. I can say I am like Paul in this discourse. I now believe God is calling me despite my many weaknesses and challenges I meet in this life.

The fourth week was the easiest week as it focused on the mysteries of resurrection and apparitions of Our Lord. I felt consoled and I also confirmed my Christian faith. The argument of St. Paul on the resurrection of the dead (I Cor. 15:12-19) helped me to know myself better, to know the purpose of my 'being', and to desire to be in communion with God in thoughts, words and deeds.

I have learnt to be humble and I desire to embrace indifference, tolerance to everybody, ideas, situations and I believe certainly that God is the last judge.

The director showed a great sense of simplicity, understanding, competence, love and care. The program was well organized and went on well. I felt down to be alone sometimes since I am not used to it, but thanks to God for he made it a reality and fruitful exercise.

I also got an opportunity to read many spiritual books like; Padre Pio – the true story, Sketches of God, Jesus of Nazareth- by Ratzinger Joseph, St Anthony of Padua, St Bernard of Clairvaux, Pedro Arrupe and other books on prayers.

To conclude, I would say, the First and the Second Weeks were most important for me. They opened up my inner self. I could see clearly the movements of the spirit within me.

I have seen how precious this formation is for me. I really need it the most. It is my life long exercise. The Third Week taught me to see God in suffering, he does not overburden anyone, and he gives your ability and a way out. He is a merciful God. Let us return to him!

## Role of the Laity in Evangelization - an Interview

### Rafiki Team

The Rafiki team met a lay catholic evangelizer from Uganda and interviewed him with regard to the work of lay evangelization. The following is an interview with Mr. Vincent Ssegujja:

**Rafiki:** Would you give a brief introduction of yourself?

**Vincent:** My name is Ssegujja Vincent from Lweza Parish, Kampala Arch-Diocese in Uganda. I am married in the church to a beautiful wife called Jane Ssegujja. On 16<sup>th</sup> December, 2014 we shall be celebrating our silver jubilee in marriage. God has blessed us with good children; three boys and three girls in that order. I am a teacher by profession. Currently I am serving as a head teacher at St. Aloysius Kigengisa – Masaka road. I am the leader of Entebbe deanery. I am a member of the Catholic Charismatic Renewal and a treasurer of the teaching ministry.

**Rafiki:** What is your role as a lay evangelizer in the church?

**Vincent:** My role as a lay evangelizer is to share the experience of the risen Lord with others. Many hearts of people desire God's love but some look for this love from wrong places. It is my role to show people through evangelization where Christ is and what he can do for them.

**Rafiki:** For how long have you been in this ministry?

**Vincent:** When I gave my life to Jesus, I was prayed for and I felt that my call was in teaching the word of God. We went for a four-year training which we completed in 2005 and we were commissioned by Bishop Christopher Kakooga, the auxiliary bishop of Kampala in charge of Charismatic Renewal in Uganda. Since our commissioning I became an active member to date.

**Rafiki:** Are there many people who have come out to participate in the lay ministry; for example, in your country?

**Vincent:** Yes; the teaching ministry is not only in Kampala but throughout Uganda. There are many people in Kampala, Miberara, Gulu and Soroti archdioceses practicing lay apostolate.

**Rafiki:** What methods/approaches do you use in your evangelization?

**Vincent:** Many methods. At times I use media like radio. The Charismatic

Renewal has a programme on Radio Maria every Thursday at 2.00pm. Sometimes we give 'Life in the Spirit' seminar to Renewal members who have been attending prayer meetings for 6 months. We organize crusades at national level, diocese, parish and sub-parish levels and preach to people. But on daily basis, I use person to person approach. It is a very good method of evangelization because it has no boundaries. I use it at home in a taxi while travelling, at my place of work-name it; it is very interesting.

**Rafiki:** Many Catholics do not have the courage to stand up and evangelize. What makes it easy for you to carry out this task?

**Vincent:** When you give your life to Jesus, there are certain things and practices you drop for the glory of God making Jesus the master of your life. In this way, the spirit of God in you becomes active. As it is written in 1 John 4:4, the spirit of God we receive is not a spir-

it of fear for its more powerful than the spirit in those who belong to the world. So the spirit of God in me, prayer, sacramental life and knowledge of scripture help me to evangelize with confidence.

***"The clergy and religious people are doing their best. But the rate at which the population is growing especially in Africa cannot be satisfied by the clergy and religious people alone."***

**Rafiki:** What challenges do you face as a lay evangelizer?

**Vincent:** There are a number of challenges like balancing time for home, work and evangelization. There is also the challenge of imperfectness. The Lord said that a lot will be demanded from whoever has been given a lot. I have come to realize that the more you come closer to the Lord, the more you realize your sinfulness; so living a daily life of holiness is a challenge.

**Rafiki:** Do you think that the Church gives enough support to the ministry of lay evangelization?

**Vincent:** For the case of Uganda I would say yes. If the Church gives a go ahead to lay Christians to evangelize, to me this is support enough.

**Rafiki:** What more do you think that the church should do to promote lay evangelization?

**Vincent:** The church should include the department of lay evangelizers in its leadership structure. This department should be charged with the task of forming these evangelizers and designing a program to be followed at different levels in the church. Where possible, the church should give financial support.

**Rafiki:** In your own opinion, do you think the clergy and the religious are doing enough with regard to evangelization?

**Vincent:** The clergy and religious people are doing their best. But the rate at which the population is growing especially in Africa cannot be satisfied by the clergy and religious people alone. For example, one time we had a seminar for catechists in Soroti. And when we were sharing with one catechist, he told me that in their parish there are 67 sub-parishes. It so happens that one sub-parish can take a full year without a priest! So like Jesus said, there is a large harvest but the workers are few (Lk 10:2).

**Rafiki:** What message would you like to pass to the clergy and the religious?

**Vincent:** I personally cherish the clergy, especially those that are committed to their call of service. The clergy should be the walking Christ for Christians to emulate. So they should continue to live a holy life, reduce the time of siesta after lunch and reach out to the people.

**Rafiki:** What would you like to tell your fellow lay Catholics?

**Vincent:** The Catholic Church is lucky because it has a mother called Mary. Mary told us to do whatever her son tells us. If we carry on the message of Mary, we shall avoid darkness and live the light; by so doing, we shall take the light of Jesus in our lives and to the lives of others.

*(We thank Mr. Vincent Ssegujja for giving a weeklong seminar on prophets to us together with novices of other institutes around Arusha, we wish him glad tidings in his ministry)*



## MY EXPERIENCE OF THE SPIRITUAL EXERCISES

### *Odinga Owino odinga, nSJ*

The long retreat was a wonderful and fruitful event and first of its kind in my life. It was worthwhile setting aside time to be with God to confide in Him my whole self, express my worries, my aspiration and my fears, to do penance and to take a new course in life, but more importantly to listen to God our Lord, a time to look at my life and examine myself with regard to the matters pertaining to my life, my relationship with God, my spiritual progress and my vocation. Other than Spiritual Exercises being part of holistic novitiate formation, a requirement by the Society of Jesus, it was a significant moment in my life that changed my life completely in spiritual, social and personal spheres and enhanced my intimacy with Christ our Lord. I found the Spiritual Exercises timely, appropriate and useful, as prescribed by Master Ignatius himself.

**First Week.** This week presents the reality that I have often overlooked, the reality of sin, hell, final judgment and death. It was a good time to meditate about this reality as described in this week, a time to go back to my life time gallery looking at my life, my journey with God, my past life, my spiritual development vis-a-vis God's aim of creating me as enshrined in the Principle and Foundation as: to praise Him, reverence Him and serve Him. Now that I am joining religious life, I am not worthy to be counted as one of his own, but I ask God to forgive me as I strive to live according to what is expected of me as religious. At the end of the this First Week I did the general confession and felt intimate with God, while accepting myself and leaving my past life to embrace the new one in God, I felt great consolation. Colloquies with our Lady, Christ and the Father were much easier after the general confession.

**Second Week.** This was the most fruitful week. I was now accustomed with different ways of entering into contemplation or meditation in the ways that will give the desired results. It was an opportune moment to jour-

ney with my Savior from childhood, hidden life through to public life. Time and again this Week will be my reference point in all spheres of my life; I will always look back and refer to this Week at any time I will be in desolation. I was able to endear myself well with the life of Christ and His teachings. When my heart was much troubled and restless it found a resting place in Christ Jesus. I found a place where I will turn to in my vocation and mission. How beautiful to fall in love with God and follow His ways! He decides when I get out of bed in the morning, what I do in the evening, how I spend weekend, what I read, just to mention a few. I was particularly attracted to loving Him more and finding Him in everything.

The Second Week also presents other important meditations other than those from the scripture readings: the meditation on Two Standards, one of Christ our supreme commander and Lord, the other of Lucifer, the mortal enemy of our human nature. I asked Christ to choose me under His standard, and rejected Lucifer and all his ways as I did promise at baptism. I had fruitful colloquies with our lady, Christ and God asking for the grace

The three ways of being humble gave me insights on how to be as selfless as possible, to dispose myself to God and to be a slave for others. I pray and strive to identify myself with the third one. Also contemplated during this Week are Three Classes of Persons. I strive to identify myself with the person typical of the third class although on my own I cannot reach, I still rely on God for the grace to detach myself from any worldly inclination and remain with Christ. During this Week I did consider my vocation to priesthood through the election, after a long time of discernment, it was a right time to explore other possibilities pertaining to different vocations in the church and different orders, and also to offer to God what I felt God was calling me to and listen to Him.

**Third Week.** For me the Third Week was the most difficult and the

longest week, although short in terms of days and content, compared to the preceding, however, complex because of its nature of exercises, the passion, after journeying with my savior from birth, childhood through His hidden life to public life my savior begins to undergo agony. I felt sorrow, tasted bitterness, smelt danger and terrible suffering lying ahead of Christ. I shed tears, got confused and felt bereaved. Jesus was condemned and down trodden by world rulers but always remained obedient to the will of His Father in heaven. I asked for the grace to always be obedient to the will of God and to my superiors even if the duty calls for danger for the sake of God and also for courage in the face of suffering that I may always trust in God. This week form part of my faith that Jesus died for me in order to win me salvation, while I dispose myself to embrace the salvation that comes with His death.

**Fourth week.** This was the easiest of the four Weeks as I felt the victory of Christ over death. This cemented my faith that I was worshiping the Risen Lord, I felt rejuvenated, encouraged, joyous and triumphant with Christ. At the end of this Week it was clear to me that through the apparitions contemplated on, that Christ had appeared to me personally. I am now able to write my own fifth gospel of who Christ is for me; as my savior, my Lord and my God. I felt great love from God in this week, in the contemplation to attain love, I fully surrendered myself to God with great fidelity through this prayer: take Lord and receive ...

**The Fifth Week.** This is the rest of the time that follows the Spiritual Exercises. It entails lifelong application of the fruits gained from the latter. I find myself changed and attracted to being a Jesuit more than before; I got committed to serve God and His people as a member of the Society of Jesus. What stands out for me profoundly about being a Jesuit is the life of our founder St. Ignatius of Loyola which is evident in the Spiritual Exercises.

*Cont'd on Pg 16*



## MY EXPERIENCE OF THE SPIRITUAL EXERCISES

Cont'd from Pg 15

I am attracted to being a Jesuit now more than before; from Ignatius I draw a lot of inspirations and courage to be a Jesuit. What inspires me to be a Jesuit after the Spiritual Exercises is the desire and the commitment to be as selfless as possible. I do not want to be selfless for the sake of it; I want to be selfless for the sake of the Lord, for the sake of service in the Society of Jesus. I pray that my service and my life as a Jesuit remains founded on trust in God. The Lord has called me and He will lead me. He will show me the way. All I have and want to do is to follow Him

***“What inspires me to be a Jesuit after the Spiritual Exercises is the desire and the commitment to be as selfless as possible. I do not want to be selfless for the sake of it; I want to be selfless for the sake of the Lord,”***

without reserve and hesitation.

Conclusion. I express my sincere gratitude to the Society of Jesus, the Gonzaga Gonza novitiate, the entire formation team, my retreat director Fr. Amadeus and my dear brothers for their support towards the success of this important exercise in my life. Karatu is an ideal place for such retreats for the serene environment it provides and proximity to different tourism attraction sites during the repose. I ask for your prayers as I start my long journey of the fifth week in my vocation and mission, that I may always be a man for others, in all to love and to serve.

**A.M.D.G**

## HABEMUS PAPAM

Lubega Aloysious nSJ

When a fellow Novice broke to me the news of the resignation of Pope Benedict XVI, I thought it was another Fools' day. It later dawned on me that it was no joke and so I joined the rest of Christendom in waiting for the next successor of Peter. When the Cardinals locked themselves under the frescoes of the Sistine Chapel, we also kept our eyes glued on the TV screen, eager for any sign of white smoke atop the Sistine. In the course of waiting however, our Novitiate theologians, church historians, *Vaticanologists* and pundits of affairs in the religious domain offered 'expert analyses' as if they were Vatican correspondents. And when the white smoke finally came, finding its way through the chimney and mixing itself with the clouds above, the Pope-elect who walked to the balcony of St Peter's was beyond our expectations. The rest is history. Ever since that evening when Pope Francis requested 'your prayer for me' before he blessed the huge flag-fluttering throng in St Peter's Square (mind you, I was keen enough to spot a Uganda flag from among them), up to the time you are reading this article, Francis is still attracting the attention of the media and the faithful as if he was elected yesterday. What he wears, where he lives, what he says, and his mode of transport among others are a clarion call to what his kind of papacy will be. His interview with Antonio Spadaro SJ, conducted on behalf of Jesuit magazines still stands out for me in many ways

His choice of the name Francis reminds us of the need to rebuild the church, especially by giving preferential option to the poor, seeking those who are lost and those on the margins. His visits to Lampedusa, the hub of many African immigrants seeking a better life in Europe, his visit to prison and washing the prisoners' feet do attest to this. He speaks with compassion about those we have often called sinners. His model and vision of a church is more of a field hospital and less of a motorcycle cop. Of many descriptions, Francis refers to himself first and foremost, a sinner. "This is the most accurate definition. It is not a figure of speech, a literary genre. I am a sinner", says Francis. For me, this is admirable. It makes me want to say it to myself every moment of day. It tones down my finger-wagging towards others and makes me more tolerant to the small inconveniences caused by my neighbors.

There is an air of simplicity that surrounds Francis; he pays his bills instead of letting someone do it for him, there is a photo of him travelling in a subway instead of more comfortable means, he prefers real conversations instead of reciting some typed-up speech, his abode is the simple Room 207

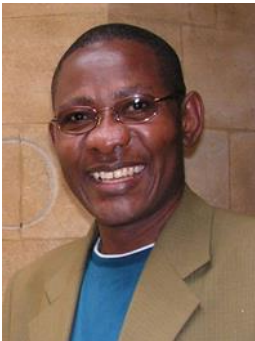
not the Papal apartments, because the former makes him accessible to people. "...and I cannot live without people. I need to live my life with others", he says. Isn't this true? In a world where cable TV, iPads and social sites are continually drifting us from real people around us, Francis' gesture beckons us to examine the strength of the bond that binds us to our neighbors. "There is no full identity without belonging to a people", says Francis. And he continues, "No one is saved alone, as an isolated individual". Then, there is this photo of him in affectionate embrace with our own Adolfo Nicolas when the latter paid him a visit. The pose of the two not only reveals a reunion of two brothers who had missed seeing each other for a considerable time, but also reveals a very natural bond between them.

Francis is a man steeped in Ignatian discernment. Of this he says, "But I am always wary of decisions made hastily. I am always wary of the first decision, that is, the first thing that comes to my mind if I have to make a decision. This is usually the wrong thing. I have to wait and assess, looking deep into myself, taking the necessary time". For me discernment also involves looking beyond the conclusions (if any are made), probing that which we are very convinced of, thinking again and again, because according to Pope Francis, "the mystical dimension of discernment never defines its edges and does not complete the thought". Francis acknowledges the mistakes he made in his history of leadership, and he tells us how much he learnt from them. He regrets his authoritarian and quick manner of making decisions that created problems. Now, he prefers real consultations to token or ceremonial ones. Whereas we rush to justify ourselves whenever we are confronted with an accusation of error on our part, it does us much good to accept our imperfect nature. By accepting our blind spots and making an effort to correct them, we make a step towards a very desirable virtue of humility. Francis tells a story about a poor widow, working hard as maid, who had failed to baptize her seven children because of the expenses involved in gathering the relations. After making modest arrangements, Francis catechized and baptized the children, and also attended the modest party at which Coca-cola and Sandwiches were served. Francis' presence humbled the host (wouldn't you feel the same?) who commented, "Father, I can't believe it, you make me feel important", to which JMB (I mean Pope Francis) replied, "But Senora, where do I come in? It's Jesus who makes you important". Oh my! I feel as if these words are being whispered into my ears. What about you?



Rafiki traces its archives and brings you writings of senior Jesuits when they were Novices at Gonzaga. Just as they wrote....

When



They were.....

.....nSJ

### *The Pride of Boredom.*

**Festo Mkenda, nSJ**

One day when I was doing the Spiritual Exercises in the Long Retreat, I experienced a slight boredom. I let my mind wander, looking for something to meditate upon. It did not take long before I found myself meditating about boredom itself. It then appeared to me as a disguised form of pride. Pride, according to C.S. Lewis, is competitive in nature, and as we all know, competition seeks expression outside the self. What follows then, when one finds nothing else to compete with or against, thinking that one has defeated all? Of course, self-praise will intervene and this is just a step before pride matures. To admit being bored is like standing boldly before God and saying, "You have created so few things and have granted me such a long time that I have done all, have looked at all, have meditated about all and have praised you for all; nothing else to keep me busy!" In such a situation life is duly boring. Nobody goes around looking for boredom just as nobody looks for pride. They welcome themselves slowly, first into a particular situation or activity, then into a number of them and later into the whole life of the person. Lewis called pride, "spiritual cancer that eats up the very possibility of love or contentment or even common sense". Boredom is a temptation against which we must pray. It is a desolation – the reason for which St. Ignatius dedicated the fourteen "Rules for the discernment of Spirits" (Sp Ex 113 -327). He suggested to us a reflection on how God dwells in His creatures (Sp Ex 235) and probably this could keep us away from boredom. When the pride of boredom knocks at your door, try to ask yourself, "How often have I admired my small toe and how often have I praised God for it?"

Festo Mkenda nSJ RAFIKI, April 1995

(Fr. Festo Mkenda, SJ, is currently a director of Jesuit Historical Institute for Africa based in Nairobi)



**Fr. Simon Drasiga, SJ**

I may not delineate my experience as formator in this novitiate as clearly and probably as expected. I guess my experience would not be different from that of parents of young adults. As such there was some fear since we tend to glorify fear. My fear was that of not being suitable for the job. This was more obvious during my regency when I was to take a place of socius previously held by a 'Jesuit in all senses.' I came with fear and met novices who were also shocked to see a formator not so different from them. They were right, but I was wrong in my fear.

Once in the novitiate, the job title was 'a formator in formation,' both novices and I were depended on God through the novice master. Their novice master was my novice master too and he knew them more than they knew themselves, perhaps. Again, I was closer to the novice master on a daily basis. I needed to share to know if I was leading them to God or to Satan. My feeling of unsuitability did me good in that it encouraged me to search and ask every companion, especially the formed and priests. The more they affirmed whatever I presented, the more comfortable and at home I became. The temptation of living a life of 'prove me' disappeared. I had to live my life by accepting this 'insufficiency', which was probably more of a feeling than the reality. Who can be sufficient without others and God?

The Blessed Virgin Mary who knew herself as a 'nobody,' became worthy and the mother of God by accepting her mission. Her obedience and avail-

## Novitiate and My Jesuit Life

ability was her worth and sufficiency. I felt at ease after accepting my mission knowing I was not alone. I guess this feeling of ease also made novices not to ease out but come to me for sharing. This collaboration with novices humbled me and we became a team, though some anxiety and fear lingered on.

In the novitiate, I always tried to live as an older brother to my younger brothers (novices). I was told this would be a great duty as a scholastic-socius, to be with them. And when I look back, whenever I saw myself as an older brother, it worked. Together we drove on the lorry for Masses to Kijenge, Holy Family and St. Theresa parishes, together we worked, together we recreated, together our team played quality games against other teams, together we had our class discussions etc.

When I came back to the novitiate after ordination, I tried to see my role as an elder brother who can now lead them at least in our Masses. I also worked with different novice masters with different levels of familiarity. I worked with three novice masters; this meant I had to learn the leadership style of each of them so that we co-work. As a learner, I could not engage my younger brothers as I did in the

first mission. Nevertheless, the novices remained the same, open, active and cooperative in the formation process. Together we managed to play games, recreate and lead our common life. I will ever remain grateful to all the Jesuits who I met as novices and to all our novices. I say, remain who you are, generous, cheerful, faith-striving and men for others. I will miss the novitiate, the team of formators and that of my younger brothers. It is not for bad.

The novitiate has taught me many values, truth and tricks. Trust, openness and accommodation are really in the novitiate. The Society of Jesus operates on, besides many other things, trust. All assignments are based on trust. Therefore, we do not compare persons because we are all differently gifted. We can positively learn to love and encourage and to appreciate others as we appreciate ourselves. I have learned not to judge myself or any of my brothers because I believe God does not. We are all

sinner before God yet called to grow together towards Him. Hence, nobody is invited by God because of saintliness but of our awareness of our fragility and imperfection. Therefore, I struggle to be gentle and slow with others because we differently are all struggling towards our true nature. In every moment, there is change or growth, so labelling a person with definite character may be false.

For my younger brothers, be yourselves because every Jesuit begins from the novitiate. Perhaps, people who are full Jesuits are those who have not missed being human in their religious and Jesuit life. Every stage has particular impact on us, so be fully a novice.

I thank you for your big hearts and cool minds. This least Society forms us in a religiously liberal way, if this can be right, but without big hearts and cool minds, we destroy this liberty. Our liberty is to serve God anywhere anytime as God reveals. We should trust. Should keep developing what you have shown the Society will make the Church proud. So trust God who calls you and trust the Society which trains and missions you, and trust the companions with you.

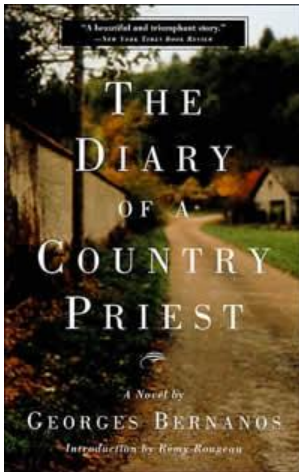
Do not live or act in order to prove, life is not an experiment. Hypocrites live solely to prove their importance before others, not God! Nobody has enough energy to survive a life of proof. It leads to frustration and dead living. Be yourself.

Complaints do drain people. If today I complain about something you do, tomorrow, when I do something others will complain instead of seeing it through the eyes of the doer. If we trust others, it can allow us to learn, respect and ask politely when we do not agree.

I owe much but my only gift is to encourage you to walk comfortably with one another and to anticipate one another positively. Pardon me wherever I did react to uncomfortable very uncomfortably. Jesuits do and cannot say fare well to another Jesuit since they will meet tomorrow in another place. I have seen the storage of love, joy, perseverance, patience and forgiveness in and among you. Use them well and God bless you.



## BOOK REVIEW



### The Diary of a Country Priest

**Author:** Georges Bernanos (translated from French by Pamela Morris)

**Publisher:** Image Books, New York, 1974; **Pages:** 233

**Reviewer:** Lubega Aloysious nSJ.

Is it an allegory of the passion narrative, or a melodramatic autobiography? In my opinion, this book is a combination of both. Written in the first-person narrative, George Bernanos' book, *The Diary of a Country Priest* chronicles the ministry (or precisely, the trials and tribulations which are dominant in its pages) of a young Priest from the time he arrives at a rural parish, his struggle to transform the faith of his parish, the labours which wear him

out until his eventual death.

Set in the rural France of the early twentieth century, a young priest (who does not mention his name) arrives at Ambricourt, a rural and poor parish, where Christianity is in ferment and people are evidently bored and tired of religion. With the indefatigable zeal of a young priest, he teaches catechism, hears confessions, visits the sick and attends the burials, attempts to set up a club of young men and commits himself to visiting every parishioner at least every three months. This, he does on a rickety bicycle and often on an empty stomach. His cassock gets big for him, yet his everyday clothes are all patched up, especially at the elbows. In all these ministrations, his parishioners, who are an indifferent lot, dishearten him. Apart from being the taunt of children who make fun of his gaunt figure, he receives a note from an anonymous parishioner who 'advises' him to apply for a change of parish. In the lamp light, he pours his heart out in this diary which he hopes no one will ever read. Amidst these difficulties, he begins to doubt his vocation and his purpose of life, his confidence wanes, his prayer life decays and a crisis of faith sets in as he seems to be paying a very heavy price for his superhuman calling.

In the line of his duty he meets a variety of parishioners, like Mme la Comtesse who still hates God ever since she lost her baby boy, her daughter Mlle Chantal who feels so unloved, mischievous Seraphita, Delbende the atheist physician and his confrere Dr Laville, the older and more relaxed priest of Torcy, who advises the young priest to slow down, Mme Duploux the kind bartender and M. Olivier with whom he seems to have a natural affinity. His ability to reconcile hardened Christians with God is what redeems his mission from being a fiasco.

Apart from making a pleasurable read, *The Diary of a Country Priest* has an inestimable spiritual value, a universal quality and timelessness; the challenges that face the Priest and the parishioners of Ambricourt are those that face those working in the vineyard of the Lord as well as any run-of-the-mill Christian today. It critiques the social and religious ills of its time as well as ours; the injustices that divide society into castes that will never mix, the kind of intellectualism that continually sidelines God, pride and hatred that distance us from God and fellow men, and the widening income gap between which the Church only plays a passive role. The victory of the young priest lies in avoiding skepticism, the selflessness and perseverance with which he tends his flock, his stumbling yet forward-reaching faith, the resignation with which he accepts his shortcomings and the conviction that God loves him – all qualities worth emulating by anyone who works in the Lord's vineyard.

By the time he succumbs to stomach cancer at the physician's, he is a man reconciled to himself and to God. He can manage to look at his youth without regret and his labours as not in vain. His final words, attest to this, "Does it matter? Grace is everywhere..." If you are working or planning to work in the Lord's vineyard, you need to read this book, and afterwards, I challenge you to remain unmoved by its pages.



### Lessons from the Vineyard of the Lord

John, Siyumbu, nSJ

At the very least and in the broadest consideration, any change is as good as a rest. Of some sort. The accompanying opportunities offered by a new assignment, here at the Novitiate, continue to shed light on Jesuit phrases such as: detachment, finding God in all things and being a contemplative in action. Fulfilling the indoor (and at times outdoor) apostolate of Sub-minister, also known as Refectorian, has, I believe, allowed for the development of a tendency to be a 'man for others'. Learning to consider companions' preferences in terms of meals is not particularly bread and butter. Lighting up the firewood-powered oven may not be deemed cozy, even by the most liberal definition of the term.

By comparison, my current assignments call for more 'action'. Therein lies an opportunity for the *eureka* moment: being Jesuit is being a Contemplative in Action. My new assignment helps crystallize this aspect of being Jesuit. God, I believe, continues to provide guidance, leadership, assurance and, as always, satisfaction.

AMDG

## *Is repose a peak or a bridge in the Spiritual Exercises?*



**Noel Tumaini, nSJ**

Winston Churchill once said, *"If you are going through hell keep going"*. I can see the poverty of the people around, but I see also the happiness in their faces. People are all busy. Some are making new bows and arrows for the next hunting mission and some are taking a nap, some are roasting baboon meat but on the other side women are busy making handmade *'bangili'* (bangles). I am told that here, women are assigned simple works like raising children, preparing the so called *bangili* and digging roots for food, water and so on. Primarily these are just simple works as regarded to their cultural background. I don't see women getting closer to men at all in the sense of a community. I have not asked! But what I see is a clear cut distance between men and women. Men are easily crossing to women's side but not in the reverse – a point of reflection. I am talking about my encounter with the Hadzabe people.

What a wonderful moment and deep break both spiritual and physical! It is like travelling in the desert and encountering an oasis which has not been touched by either man or beast. Water is all fresh and the trees nearby provide a beautiful scenery and conducive shade. I feel like a cooling down of the heartbeats, inner consolation and deep breath for a while. It is not too windy as you might suppose, but quite calm and a bit sunny. This is a free gift of God. In other words, such kind of repose in the spiritual journey holds water in this sense.

The Hadzabe people are primarily hunters and gatherers in the north eastern Tanzania in Manyara region, a bush like place and having approximately less than a thousand inhabitants. They are primitive and probably can be traced back to the bushmen—Khoi-San of South Africa. In this place there are seven clans, well organized, nomadic and communal; this is the place we first visited in Man-

yara region after the first week of Spiritual Exercises.

These people are very hospitable and generous to the extent that, I find myself passionate to taste the baboon meat which is also part of their meal. They seem to enjoy our company and we all feel with them. I can now hold the bow and arrow ready to hit the target. Many of us can manage even to hit closer to the target; they are experts in hunting. Here we see even the Chinese around, the whites as visitors and they are all busy taking snaps. This woman close to me seems to be an Italian and is very touched by me holding and kissing the little child in clearly seen soiled cloths. She is happy of us as we prepare to dance the traditional song with the native—the Hadzabe. It is the same styles I have seen in most traditional dances in Tanzania but this has its own peculiar way of doing it. We all enjoy dancing and there is anxiety of continuing with the dance forever. Ha! It is a wonderful place. Let me go a mile ahead....

I have seen a brotherly love, sense of concern among these poor Bushmen but also I feel guilt of calling them poor since poverty is relative. I expected to find these people hopeless, helpless and probably most of them could be old or diseased. Here it is altogether a different story. They are young, strong, and intelligent and live in small communities which are nomadic. They seem rigid to change. They have met different visitors from all over the world, they have all kinds of notes; shillings, dollars, yen, pound and others, to mention a few.

This communal life and brotherly concern is seen in the division of labor. Women have their own responsibility primarily of raising the children, and men are always on the move.

Here we find that the clan leader is away, I am told it is his turn to go for hunting – another point of reflection. He has left the family and a representative to take care of the families and hosting guests. He seems to be a young man full of wisdom. These people believe in their ancestors and they regularly perform their traditional rituals especially if there is any disaster or if they are praying for something to take place or for the things they need. I really find God in these people, they trust in a certain power above, they love, and they care and listen to each other. This is what I also learn in the Ignatius spirituality. One of our companions asked whether it is possible to get vocation from these people

especially vocation to the Society of Jesus. We all wondered ending up in a smile while some were pondering on its possibility. We also visited one family of the ironsmith. It is well with them and it is a nice experience for us young Jesuits.

All is good. And evening comes and morning comes, it is the second repose. Ngorongoro crater is one of the world's heritage and national conservation areas. At the entrance I see people of all background; blacks and whites, Chinese and red Indians and people of all cultures. At this place, the offices are busy and we have to wait a bit at the gate while Fr. Lucas and Fr. Shirima Amadeus are struggling to finalize the entrance procedures. I have evidently seen the idea of Jesus that, a leader should be always a servant. The priests are humble and lively down to earth. They are brothers among us.

It is my third time to visit this place but this time around with a different view of nature, with different faces and different intention. The wonder of God is seen at this view point. We are told that, the depth is around 610 m and the breadth is 19.3 km. From a far you can see small things moving inside the crater at different speeds. It is only down the crater where we realize that they are cars carrying tourists. In a nutshell, the crater has almost 25,000 species of animals and plants, and hosting approximately 150 vehicles with not less than three thousand tourists per day. This is according to the authentic research carried out by different global and national wild life institutes.

Some of us are carried away with the joy of seeing different animals while taking close up and distant snaps. For some it is the first experience and thus do not like to hear the idea of going back home. *It is like the experience of the three apostles at the transfiguration incidence in the Gospels*. We would like to have the novitiate here but it is seen to be impossible. We can see God's beautiful creation. It is so beautiful!

We have enjoyed our lunch and now we are heading home to continue with our spiritual journey. The nuns have prepared our rooms' clean and a nice supper. It is only by the grace of God that we have this opportunity and we are very grateful for this and to all his servants who made this opportunity a reality for us. *What can we return to Yahweh! Let us come together in thanksgiving.*



## Encounter with The Still Small Voice

John Siyumbu, nSJ

The month of September 2013 will forever be of immense significance. I made my *Spiritual Exercises* during that month. A Camaldolese Abbey in Karatu, in the environs of the Ngorongoro Crater, provided for a serene environment in which I could, in my most feeble ways, attempt to follow in the footsteps of St. Ignatius of Loyola.

In view of the *Spiritual Exercises*, I recall aspects that informed my attraction to the Society of Jesus. My desire to be Jesuit, before the Long Retreat, was among other things informed by what has been proffered as the definition of Ignatian Spirituality: Finding God in all things, becoming a contemplative in action, looking at the world in an incarnational way and seeking freedom and detachment.

It is with an increased confidence than before, that I can now find God in all things. There is an informed and purposeful attempt to avoid perceiving such a sublime phrase as a cliché. Nothing can be shelved and tucked away from life. God is in all and everything, around and about me.

The vigour demanded of my faculties by the meditations and contemplations were a point of clarification regarding what is meant by 'being a contemplative in action'. A gained insight was that it shall be impossible to be a Jesuit when I neglect my prayers. My prayers today build up on my experience in prayer yesterday. A

habit of prayer goes toward fulfilling the desire to be a contemplative in action.

By the grace of God, I profited in no small measure by making the final contemplation to attain love. I came to the firm realization that all creation, animate and inanimate is a gift to me from God. As such, it was (and still is) my resolution that I shall honour my God if I treat God's creatures with respect and love. In doing this, I resolve, consciously and purposefully, to offer my dealings henceforth with God's creatures as a way of honouring God through his handiwork.

From the Second Week of my Long Retreat, during the meditation on the three classes of persons, I gleaned, by the grace of God, the insight that detachment is a desirable state in which I can live up to the Society's motto and save my soul while at it.

St. Ignatius has been, by contemporaries, described as having some kind of perpetual glow on his forehead; a phenomenon attributed to the grace of contemplation bestowed upon him by the Divine Majesty. Now, lest inaccurate analogies are conjured up, may my point be perceived thus: God has been gracious to me; in his own way. In this conviction, with thanksgiving to all persons of goodwill who have brought me thus far, I look forward to a life of service, reverence for and praise of my Creator.

AMDG

## When you hear the angels' voices please fall prostrate

A poem by Paul Kilonzo, nSJ

To the world has come Emmanuel,  
Of him did many a prophet foretell,  
A glorious occasion to behold,  
Shepherds in haste go as told,  
Wise men set out laden with Gold.

Where is this babe for Jews- a new king?  
For him a star shines and angels do sing,  
Surely in grandeur would we behold,  
The son of God song long ago foretold,  
He fulfills prophecies of old.

Sent by God's angels; led by a glorious star,  
The poor from the field; the rich from afar,  
Only to find that in a little Bethlehem,  
Lay the babe sought of out by them,  
In a manger amidst cow and lamb.

That was our God; a helpless babe,  
In swaddling clothes he lay,  
Not in pomps but simplicity,  
Only enthroned in all humility,  
Full of human weaknesses, in hidden divinity.

What men had sought; he expected not,  
For in that child, cold, quiet had knot,  
Mild was indeed the king; for whom angels sing,  
Though without gold but fulfilling prophecies of old.

To you king, our Gonzaga Gonza same homage bring,  
Some as poor shepherd or rich king,  
We come true divinity seeking,  
In poverty, simplicity and humility,  
Truly as the wise man says,  
God's ways are not our ways,  
Forsaking the abode of the heaven divine,  
To dwell in poor hearts, like yours and mine.

♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦ ♦

## Pourquoi es-tu triste?

Lasway 'jomba' Gilbert, nSJ

Mon frère je te demande, pourquoi es-tu triste ?

Tu ne sais pas que, Dieu est avec toi ?

Qu'il montre à toi jour et nuit ?

Qu'il à envoyé ses anges pour te protéger ?

Que ses anges sont avec toi ?

Que nous marchons toujours avec eux ?

Qu'ils nous gardent toujours ?

Es-tu triste parce que tu viens de pécher ?

Tu ne comprends pas que notre Dieu est miséricordieux ?

Rappelles-toi du fils prodigue ?

Rappelles-toi St. Augustin dans sa jeunesse St. Ignace aussi

Vois-tu comment ils ont vécu avant leur conversion ?

Comment ils ont découvrent Jésus qui mourait pour nos péchés ?

Depuis ce moment ils ont décidé de le suivre et le servir.

Reviens à Jésus et tu obtiendras la miséricorde, Dieu essuiera tous tes péchés

L'inspiration de Jésus ne t'échappe pas, essaie de vivre selon le modèle du christ

Réfléchis comment Jésus a dépendu totalement de son père

Même au temps de sa mort, il est resté fidèle à son père

Toi aussi tu voudrais dépendre totalement de Dieu.

C'est possible si on a la foi en Dieu

La foi est un cadeau gratuit donné à nous par Dieu

La foi est le désir de connaître et d'aimer Dieu

Nous sommes créées par Dieu et nous sommes pour lui

Car, Dieu ne cesse jamais de nous attirer à lui-même

C'est en Dieu seulement nous trouvons la vérité et le bonheur.

Aussi nous les trouvons quand nous aimons nos frères et sœurs

L'amour fait nous libre et joyeux.

Oh Jésus vous nous dites d'aimer Dieu et nos prochains

Vous nous instruisez d'aimer même nos ennemies

Nous voulons faire comme vous nous le demande mais parfois c'est difficile,

Spécialement quand nos amis nous font du tort.

Nous ne savons pas pardonner comme vous le souhaitez.

Oh Jésus, enseignez nous à pardonner nos frères et sœurs comme vous nous pardonnez,

Oh Seigneur, enlevez toutes nos craintes et notre tristesse.

AMEN

## Dear RAFIKI.....!!

Dear Editor,

I was delighted to receive the latest edition of Rafiki. It is truly amazing that the magazine continues to be published regularly and so keeps many companions informed of the wonderful events in the novice's lives. Perhaps you have done this already in a previous issue, but if you haven't you could consider including a profile of the primi in one Rafiki edition. It would be a great help for companions who rarely get the occasion to visit the novitiate. May God continue to bless your vocations; keep up the good work. (*The profiles are here – Editor*)

Paul Kalenzi, SJ

Dear David:

I acknowledge the receipt of the copy of Rafiki Magazine! What a wonderful piece of work. I am marveled by the extraordinary level of creativity that characterizes this edition. Congratulations!

Blessings! Uda, SJ

Dear Brothers Bravo!

Though I have not finished reading, what I got is solid and confirming true commitment. Keep it alight and let God's graces keep you ever stronger and stronger. There is tomorrow.

Blessings, Simon Drasiga, SJ

Congratulations for your last Rafiki issue, as always, always getting better. The sky seems to be the limit for your people... I wish you and all your team and all the novitiate community a year 2014 blessed with true peace and joy. God bless you all.

Leo Amani, SJ

The New Year Is So Fresh And New,  
May You Be Willing To Cherish  
Every Moment And Celebrate  
The Bliss Of This New Year.

The Editor, the Rafiki Team, and the entire  
Gonzaga Gonza Jesuit Novitiate Community  
wishes you a Prosperous New Year 2014



# SPORTS NEWS

*Francis Kyalo*

It is said that work without play makes Jack a dull boy. The novitiate remains committed to forming the novices in the best way possible. Games is one of those activities that is not only for physical fitness but also in fighting against boredom and dullness if at all they crop up in our minds. Since the last issue, we have played only one friendly match against the Missionaries of Africa. This is a new bunch for the others are already done with the novitiate.

As usual, their team appears well balanced with players from many parts of the world. Once bitten, twice shy. This seems not to apply in the game situation of our novitiate team. All the past played games against the Missionaries have either been a draw if not a loss but we dared them once more. On 28<sup>th</sup> Oct, 2013, exactly at 4.30pm, the match kicked off with lots of hope from both sides.

Dust all over of course but with exciting passes. Until the half time, no one had taken the lead. The second half set the grounds on fire for before the last whistle, the Jesuits had terribly disorganized historical sequence and a new data was on record. The missionaries suffered two goals to zero for the first time against us. It was joy and celebration after which we shared some snacks and the friendship was sealed. During the feast of Immaculate Conception, two of our novices were invited for a celebration in the Missionaries of Africa community.

At this occasion, a joke was unveiled when the Missionaries claimed that they are going to make a novena through mother Mary so that when they meet the Jesuits next, they will emerge victors. Our novices told them that instead, on our side we shall pray directly to Jesus and so before Mary speaks

to her son, our prayers will already have been on record. Anyway, the next match might be sometimes early 2014. Whatever the results, God knows. Away from that, internal games go on. The secundi played the primi in two games, that is, in basket ball and volleyball. In volley ball, the primi surrendered after losing the three sets and in basket ball, the secundi continued their winning by scoring 26 points to 13 points of the primi.

It was not a very bad start anyway since the potential can be seen these days. During the long retreat of the first years, the secundi organized an athletics competition for 400m. Unfortunate were the heavy weights for the 100m was a hell on earth to bear. Laughter was the diet of the day. Everyone participated and the fastest man among the *secundi* at last was Kimario Mark and the second best was Usura Burka. Just one more, gym seems to be taking shape in the novitiate of late and fans are on the race to getting more masculine.

Truly, people are appearing to be if not becoming strong. When the bouncers mature in this place, shall we need night guards really?



MERRY  
& CHRISTMAS  
HAPPY  
NEW YEAR 2014



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