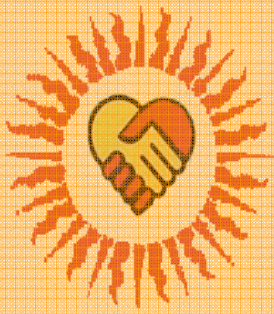


JAN—JUNE 2009



RAFIKI

A PUBLICATION OF THE JESUIT NOVITIATE OF EASTERN AFRICA PROVINCE



CONGRATULATIONS!





EDITORS DESK

Jan-June 2009



A NEW DAWN!

Many greetings from Gonzaga Gonza! The novitiate community is still grappling with the warm and happy tidings that ensued Secundi vows. With blessed memories and grateful hearts we witnessed 11 former novices take their vows and suddenly their names crowned with SJ at the end (*Hongera!*). Even before the waters of this tide settled we gladly heard of 16 new novices that were to join us one week later, 10th July (*Karibu novisiati!*). As on the one hand curtains rolled down on the other they rose, and so, I looked back reflected and judged that it was all worth it; that the time the former novices spent with us and the time the coming ones will be with us was incomparable to any treasure, and so truly it has been said that all is well and all will be well. May their Jesuit hood shine even brighter and be as the sun rising in its might.

As for the Primi I was all smiles watching their unassuming feelings of the aftermath of the gigantic event, as such I tried to wallow in them. The outcome was not surprising, for I came face to face with the swirling waters of coming to terms with the fact that no sooner had they finished their first long experiment (Feb-March) than they had to lay down their hats and get into the cloak of being referred to as Secundi. But it was consoling to know that the experiments left a scar too deep in their memories to be forgotten. A deep understanding of the love of God towards His creatures, as a result all of them were more than willing to share their experiences, and in here (in this issue) some of them have tried to pump a bull's blood into this vein.

Our novitiate has been graced with new formators (Rafiki team is happy to report), we welcome them with joyful hearts. In this very line of 'new' Rafiki team is more than glad to announce a change of guard, Francis Wambua (incoming editor), Charles Lwanga and Paschal Isimwamu are just but the new blood. A new E-mail address as well.

Ernest Manoti.

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1. Novitiate diary and Spirituality.

Michael Ochieng and Fredrick Meela (Rafiki contributor) review the half year.

Ernest Manoti shares his prayer and work experience in the novitiate.

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3. Experiments.

Baraka Rusasa and Maurice Mkholya share their first experiment experiences

4. Feature.

Robert Ssekyanzi continues with the History of the Society of Jesus in Ethiopia

5. Leisure.

NOVICE MASTER'S COMMENT



IN ALL TO LOVE AND TO SERVE

Dear companions and friends of Rafiki,

It is with great delight I welcome this issue of Rafiki. We have started another year of life here in the Gonzaga Gonza Novitiate. Obviously, it is not just another year because every year is unique. We have had several eventful moments during the month of July: the welcoming of a group of new Novices to start the first year; the advancement of the novices of the first year to the second; and the memory of the second year Novices who have taken religious vows and have advanced to a higher level of their formation in the Society. Precisely, 11 men made their first profession in the Society on 2nd July 2009. As they moved on, the 10 men of the first year entered the second year. 15 men have now begun their first year after arriving in the novitiate on 10th July. Thus we have reason to be deeply grateful to God and to the different groups and individuals who have taken a step ahead in their lives. We have witnessed many signs of generosity as well as acts of dedication for which we are grateful and wish and pray that they continue, increase and flourish.

This year is in away special because we have an entirely new formation team in place. And thus it is my privilege to welcome the issue of Rafiki for the first time by thanking our predecessors in office for their labours of love and commitment to the work of formation in the Novitiate. May the Lord reward them abundantly. I also welcome my companions in the new team to take up this responsibility with courage, love and trust in the Lord. We come in with humility and, as the third novices' director in this Novitiate, I cannot fail to recognize and appreciate the growth and maturation of this institution thanks to the labours of others. May the novitiate continue to be guided by the gentle hand of the Holy Spirit.

To the editorial team of Rafiki I say thank you and continue with your good work. Similarly, I thank all the contributors of this issue. Let us all be guided by the Ignatian principle "IN ALL TO LOVE AND TO SERVE."

Fr. Amedeus Shirima, SJ

Editor

Ernest Manoti

Associate Editor and publisher

Vincent Mutwiri.

Front cover:

The new Jesuits.



NOVITIATE DIARY

Jan

2nd Fr. Kiyaka and Amedeus return from Nairobi, where they attended province assembly.
13th Fr. Kifle travels to Mwanza for studies in Kiswahili and also to help at the parish.
30th Primi mission for experiment
31st Primi leave for their experiment.

Feb

2nd - 6th Secundi attend seminar on St. Paul at Canossa.
12th Fr. Gaspar visits novitiate for manifestation of the secundi.

Br. Vincent visits the novitiate to process his residence permit of Tanzania.

14th Fr. Mwijage visits the novitiate.

27th Fr. Jim Collins and Karanja visits our novitiate.

March

2nd - 6th seminar on Myers and Briggs at Canossa.

April

2nd - 6th Novices return from experiments
20th - 24th Primi attend seminar on HIV/AIDS facili-

tated by AJAN at Canossa.

25th Novices attend Umoja day.

Fr. Kiyaka goes to Nairobi to attend annual superior meeting.

May

3rd Br. Masereka starts his 8-day retreat.

9th Fr. Vitus starts his 8 days retreat.

10th Fr. Master attends shol. Mosha's funeral in Nairobi.

10th Fr. Hans Putman visits our novitiate.

12th Shol. Emmanuel Lenge, theologian from Hekima arrives in our novitiate for his pastoral work.

13th-15th Deacon Innocent (RWB) visits our novitiate on his way to Dodoma.

14th - 17th Fr. Provincial, Valerian Shirima, visits novitiate for Manifestation.

21st Fr. Simon Drasiga returns from his holidays.

25th Fr. Jim Gillon returns from USA where he had gone to see his ailing brother.

June

1st Fr. George Ukken pays us a visit on his way back to Uganda from Dodoma.

2nd - 6th Fr. James Spillane, SJ, from Indonesia spends sometime with us. Fr. Spillane had been teaching a tourism course at St. Augustine University of Tanzania (SAUT).

4th Secundi receive their French certificates in a colourful graduation.

9th Fr. James Gillon returns to his province (New England), after a 7 year stay in our novitiate.

18th Students from Loyola Academy (Chicago) visits our novitiate and accompanies novices to various Friday apostolates.

20th Secundi go for their 8-day retreat in Sanya Juu in the company of Fr. Amedeus and Fr. Kifle.

SPIRITUALITY

Fr. Ignatius, in all his dexterity in giving a body to the idea of Contemplation in Action, he made it lucid and ensured that no dichotomy may be experienced by his sons on matters of work and prayer.

My stay in the novitiate (one year now) has taught me concretely the interior meaning of this ground breaking notion. In all my activities (whether in prayer, *manualia*, Friday apostolate or even in my conversations) I find myself all the more challenged to be aware of God's presence in them, always to seek His footprints in these experiences. In my search for the meaning of these words I more than once find myself going back to the enlightening words of the late

Fr. Pedro Arrupe:

"Nothing is more practical than finding God, ...this ... will decide what breaks your heart And what amazes you with Joy and Gratitude.

My experience of Contemplation in Action defines how I spend my day, the reactions I give to different situations and the effort I invest in my humble tasks here in the novitiate. All these neatly warp and woof my prayer; it is also from them that my prayer comes, and indeed from this very

prayer arise my actions.

In the Spiritual Exercises 230-237 we find Contemplation to attain love. In the unfolding events of my, life whether praying, working or involved in



Manoti cleaning our pigsty in the novitiate.

any other activity, I find it all the more intriguing how God has been present in them in one way or another. I find it to be some kind of a revelation. Not so much

about God revealing Himself to me, but that through these events God is trying to uncover me so that I can experience His love in my innermost self. The apex of this, which I'm learning that it unfolds in a marathon like pace and not a sprint, is that He is a God who: always comes into our lives with his gifts of love, present in these very gifts of love, is even at work in the same gifts of love, and

indeed is giving His very self in them (cf., Herbert Alfonso, S.J. Placed With Christ The Son).

That the other side of this coin is characterized by challenges, is a notion I would admit more readily. Wise people have had this to say to those who have ears, "Handle roses with care, they have thorns." Many a time I've found myself perturbed by the manner which events unfold and the course they take. At times I want them to unfold at a lightning speed, but in these very times they do so at a snail's pace; and at other times they even unfold halfway and I'm left wondering at my helplessness to salvage the situation at hand. For instance, as minutes heap into hours at St. Elizabeth Hospital, where I do my Friday Apostolate, one thing that challenges me most is poverty which stands out as the main obstacle to getting better health care. The little cash I'm provided with from the novitiate, even if I injected it into the service of the poor, remain insignificant or has very little effect. My prayer too on its part intermittently becomes dry; such are the thorns in my roses.

All in all, I still have hope that God, in one way or another, is at work in all this in spite of my groaning. I'm just an instrument in the divine hand.

CONGRATULATIONS!



Oscar Momanyi Aming'a, 26, born in Kitale, Kenya. He holds a Bachelor's degree in Science (Chemistry) from Moi University.



Galia Cedric, 23, was born in Kakamega, Kenya. He attended St. Peter's Seminary, Kakamega for his 'O' Level.



Nathaniel Oketch Lubanga, 24, born in Kakamega, Kenya. He attended St. Peter's Minor Seminary in Kakamega for his 'O' Level.



Michael Ochien'g Otiemo, 29, was born in Siaya, western Kenya. He studied education at Kenyatta University, specializing in Botany and Zoology.



Alfred Saba, 39, was born in Kilimanjaro, Tanzania. He holds Bachelor's degrees in Philosophy and Theology from Urbaniana University (Rome).



Jean Baptiste Musiitwa, 31, was born in Jjonggonza, Uganda. He has a diploma in Secondary Education from Kyambogo University and a Bachelor's degree in Social Sciences from Makerere University.



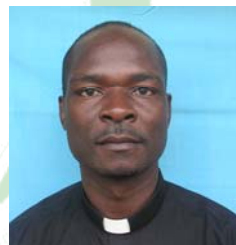
Emmanuel Mutambo Nyongesa, 29, was born in Trans-Nzoia. He has a certificate in pastoral and catechetical studies from Mitume Center, Kitale.



Patrick M. Ng'ang'a, 29, was born in Kiambu, Kenya. He has a Diploma in Information Technology from Viteec Institute, Kikuyu.



Robert Kizito Ssekyanzi, 29, was born in Kampala, Uganda. He holds a degree in development studies from Makerere University and a Masters degree in Development Studies from Uganda Martyrs University.



Shem S. Oduwuh, 34, was born in Kisumu, Kenya. He has a diploma in Electrical Power Engineering from Railway Training Institute, Nairobi.



Bul Daniel Ukongo, 27, was born in Lafon, Southern Sudan. He studied Business and Office Administration from Dawn to Dust College, Eldoret and Hard and software technology in Nairobi.



EXPERIMENTS

The meeting point with God

By Baraka Rusasa

The novitiate helps one on how to pray, to integrate prayer life and work. The prayer takes silence, solitude, concentration and experimentation. The same experience Jesus had in the desert before his public ministry and Ignatius at Manresa before the mission, step by step I was led through the exercises (30- days retreat) before being sent out for my first experiment. After these enriching experiences full of graces and intimacy with Jesus, my spiritual ideals were to be tested out in the open, this was in Cheshire Home Care in Dodoma (A home for mentally challenged people).

My experience in Cheshire home care run by St.Gema sisters brought me to the reality of my gifts, Gods love and protection. Being in touch with this reality I was able to realize how good our God is, that has put me in a better situation than the children at the centre, I felt the desire that all what I have from God is for the service of others and I should channel my strength in assisting those in need.

Working with such children was a challenging experience to me but corresponds to the demands of my vocation. In the spiritual exercises, contemplating about the two standards I chose to follow the standard of the cross with all its demands, and this was evident in the children I

was serving, meeting Christ in the mentally challenged children, Christ who is always calling me, beckoning me to respond to his condition in the ones that are poor and more so in the children I



Baraka with friends in Dodoma

was serving.

As mother Teresa said "What we do is less than a drop in the ocean. But if it were missing, the ocean would

lack something". I fostered all my efforts in Cheshire home with a dedicated and generous heart, and being aware that I couldn't perform great things but doing many ordinary things in an extraordinary way with a great love. I felt meeting and touching Jesus when feeding the children, bathing them and doing their laundry, sharing my love by teaching and playing with them. Remembering the Ignatian contemplation to attain love, I could see clearly how God labors for the children through me, It is this experience which brought me to understand about "Finding God in everything" and therefore all what I did was for the greater glory of God.

Holding and feeding the sons and daughters of God who entirely depended on someone else to do almost everything for them, I appreciated the love of God and the gifts showered on me by God. The experience exposed my own sinfulness and limitations and my dependence on God to the things I have no control over.

This wonderful experience with the children who were too weak or sick to be able to look after themselves, the experience which at the end of the day I felt much happier was a chance in my life time to practice what Jesus said about "Love for others". It helped me to deepen and nurture the spirit of gratitude to God, thank and pray for the nuns and lay people who run the centre, who in all probability may never be canonized, but who with all certainty exude charity and patience to the sick and suffering, the mentally challenged children.

The suffering body of Christ

By Maurice Mkhotya

I did my first experiment in Nsambya Home-care in Kampala, Uganda. Nsambya Home-care is a department that takes care of People Living With AIDS (PLWA) in Kampala by providing them ARVs and other drugs that boost their immune system against opportunistic infections. Below I ramify my experience in the order of my working, challenges, what I learned about God and the Society of Jesus

While in Nsambya I worked in the files section and in an outreach program, whose mandate was to visit various patients in their

homes. For the first four weeks all my attention was in the files section. Most of the time, i.e., from my reporting time in the morning till my departure I was buried in the 15,000 patient files that were under ARVs.

The dawn of the fifth week saw me move to the outreach program. Here I was in the company of a doctor, a nurse, a social worker and a counselor.

As days went by I noticed a dark cloud gathering in my clear sky of determination in my work; that of challenges. Below I enlist some of them:

My inexperience in using file cabinets did not lighten my work of handling 15,000 files daily. Mondays and Wednesdays made it worse because we had an influx of patients; these days saw 500 children stream in for our attention.

Personal encounters with emaciated PLWA, and their inadequacy to procure a sufficient and reliable income left me perturbed a great deal at my helplessness to provide any sort of support in that line.

It was disturbing to know that cases of PLWAs were on the increase on a daily basis. Language barrier was another predicament that added itself to the uphill task that I went through for many clients spoke Luganda and not English.

What I learned about God.

I learned that the love of God is totally free, it is unconditional and it flows from one person to another. I saw the unconditional love of God flowing from me to the PLWAs. God is the hope to many people who are suffering. One of the clients we were visiting said, "God is my only hope, and not any human being". She continued, "Only God can heal me, to him is my trust".

Those people who are suffering from AIDS I saw in Kampala were really the suffering Body of Christ. So, by serving them I was serving the suffering body of Christ.

What I learned about the Society of Jesus.

I learned that the Jesuit formation makes one unique in serving God through his creatures. This uniqueness is freely obtained during the Spiritual Exercises. It was clear to me when I was approaching unapproachable clients. For instance in one case an out patient did not want to use drugs by saying that God only can heal her and not medicines. I told her about the healing power of God and how God works through medicines. She was convinced and started using medicines.

In conclusion, the experiments helped me to discover and deepen my vocation in the Society of Jesus. I learned the Jesuit way of life through experiment.

Rafiki

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Maurice and Benedict with friends in Uganda

The JESUITS IN ETHIOPIA,

BY ROBERT SSEKYANZI

For too long Church of Ethiopia relied on Church of Egypt for ideas, personnel and materials, depriving itself of that self-reliance necessary to achieve its full potential. In the seventh Century, with the rise of Islam and Arab unity and expansion from Arabia, the Christian Kingdom of Axum found itself surrounded by enemies. Ethiopia's communication with the Alexandrian Patriarchs was disrupted and it revealed a vigorous independence, developing characteristics which historians have called eccentric.

The Society of Jesus has been blamed for the failure of Catholicism in Ethiopia but I would like to propose that Jesuits are not to blame. They tried in their missionary endeavour but it was a mission that turned sour. They had all the right intentions of spreading the Gospel of Jesus Christ in its entirety. Before one lays the blame on the Jesuits, he or she should recall to mind that the Society of Jesus is an order that was 'founded chiefly to defend and propagate the faith' (Formula of the Institute). The sole existence of a Jesuit is to serve God and his Church on earth neath the Standard of the Cross under the Roman Pontiff. Therefore, the failure of Catholicism in Ethiopia can be attributed to circumstances at the time without laying blame on any party explicitly.

The history of the Jesuits in Ethiopia falls between the years 1450 and 1750. Between these years, Portugal was experiencing technological advance-

ments and its influence was extending to unexplored lands including the East. To the Portuguese, Ethiopia stood as guarantor for many trading facilities, the determinant of their hegemony at all levels, in the area of the Middle East and elsewhere in the East. The Portuguese took with them their religion, wherever they went.

Between the years 1450 and 1750, Ethiopia, fully fledged Christian State was struggling to fight off the Muslim influence that had besieged it since the Seventh Century. In the reign of Lebna-Dengel (1508-1540) requests were sent to Portugal for artists, builders, craftsmen, and gunsmiths. But military considerations were uppermost in his mind and the minds of his successors. Ethiopia had been subjected to a Muslim campaign intended to obliterate Christianity. Faced with this threat, the Ethiopians invited the Portuguese to come as military allies and in 1541, the Ethiopian-Portuguese Axis was formed.

Religion did not concern Ethiopians. Fully committed to the Church of St. Mark brought from Egypt, Ethiopia considered itself independent religiously speaking. After a considerable defeat of the Muslims, with the help of Portugal, Ethiopians sought to deepen military

alliance and friendship with Portugal. However, the religious question came up. A tacit accord was made by which Catholic missionaries were to come in Ethiopia and in 1557 a handful of Jesuits under Andrew de Oviedo arrived. From the beginning, Jesuits had difficulty in providing a reason for their presence in the country as missionaries because Ethiopia was a Christian country by statute. The Ethiopian clergy and monks who were non-Chalcedonians considered that they and only they would undertake conversion of the country's pagans.

For the Jesuits, efforts were focused on re-uniting the Ethiopian Church with Rome. The Jesuits wanted to ensure that the Pope in Rome be recognized as supreme head of the Christian Church, and that the Ethiopian Church rejects its non-Chalcedonian position and subscribe to the teaching of the Council of Chalcedon regarding the two natures of Christ in his redemptive work since incarnation. Also, by the time the Portuguese began to pour into Ethiopia, its church had acquired elements all its own as has been discussed in preceding paragraphs. The Jesuits were to feel that Christianity in Ethiopia was Judaic, paganish and bizarre. Therefore, the aim of the Jesuits was to reconcile the Ethiopian Church with Rome. To the Ethiopians, this was a contemptuous mockery of the established institutions of their Church.

Because of his authority as Patriarch and his lack of finesse, Oviedo caused a lot of antagonism in

operations. This led to the banishment of the Jesuits from influential centres to a remote and inaccessible spot in Fremona, where Archbishop Oviedo died in 1577. There were no Jesuits in Ethiopia for about another ten years. Agreed, Oviedo was an imperfect man in his missionary endeavours. But there is one undisputable fact that he bore witness to Jesus Christ his Lord and God and tried to reconcile the Ethiopian Church with Rome.

Another contingent of Jesuits arrived in 1603 led by Father Pedro Paez. Paez preferred to establish contact with the Ethiopians through their children and opened a school. By this method, he was able to reach the adult population and to introduce Catholic teaching with little or no opposition. Emperor Za Dengel was won over to Roman Catholicism some time between 1605 and 1606. This was great progress on the part of the missionaries although it raised constitutional questions for the Ethiopians. Would the State religion be changed to Catholicism now that the Emperor had become Catholic? The Emperor decided in the affirmative and started a crusade marked by persuasion as well as coercion. It should be noted that Father Paez and

his companions tried to dissuade the Emperor from taking such an approach although they appreciated the advantages that came with a Catholic Emperor. One should also bear in mind that the history Constantine's conversion to Christianity in the Roman Empire could have influenced the missionaries thus targeting the Ethiopian Emperor.



Emperor Menelik II

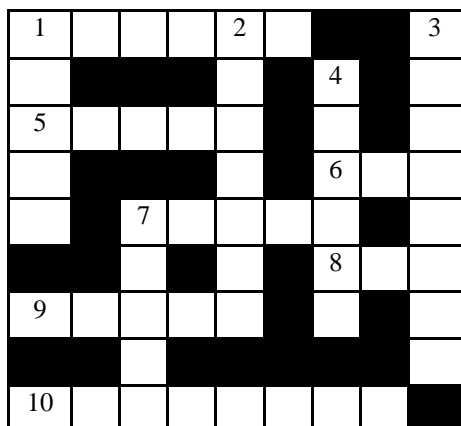
Because of his approach of Crusades in spreading the Catholic faith, Emperor Za Dengel was killed fighting religious dissidents in an explosion of civil war, a victim of his own intemperate and misguided zeal. The Jesuits' respect began to deteriorate among the aristocracy although they were still held in high esteem. Emperor Sussenyos, the successor of Za Dengel pursued an extremely cautious religious policy since his royal position was insecure. He was impressed by the Catholic religion and he eventually embraced the faith. Se'ela Kristos, his brother and

confidant, governor of Gojjam, also became a Catholic, and Jesuit influence spread to Gojjam.

To be continued on the next edition

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- L. Malishi, (1987), Introduction to the History of Christianity in Africa, London, p 23
 - Constitutions of the Society of Jesus
 - L. Malishi, (1987), Introduction to the History of Christianity in Africa, London, p 34
 - J. Guilton, (1965), Great Heresies and Church Councils, Harvill Press: London.

CROSSWORD



ACROSS

1. A Person who is to become a religious but has not yet taken vows. (6)
2. Name of the second general of the Society of Jesus. (5)
3. A hearing organ. (3)
4. Name referring to a first year novice of the Society of Jesus (5)
5. lower in Rank (3)
6. The liturgical headdress proper to all bishops of the Latin Rite including the Pope. (5)
7. Long cord used for fastening some albs at the waist. (8)

By Cyrus Mwangi

DOWN

1. A renowned earliest theologian of Ignatian Spirituality. (5)
2. Bishop's long ceremonial staff. (6)
3. A metal vessel for ceremonial burning of incense (8)
4. Believe in God (6)
5. 7. Sauce like dish for holding altar bread. (5).

ANSWERS TO THE LAST ISSUE.

ACROSS.

1. kirjathaim 7. EA 8. purim 10. onset 14 sol 17. abbey 18. lead 19. mut 20. canon. 21 Day

DOWN.

1. Koph 2. Jairus 5. Medes 11. Era 12 Relic 13 Abbot 14. synod 15 lot 16. Nain

HUMOUR—A little Boy!

By Didymus Shirima

In one of the Catechism classes a little boy heard a novice say time and time again, "If you want something badly enough, you will pray for it." The young lad liked the novice's beautiful watch and crucifix attached to his shirt so one day after class, he asked the novice if he might have it. The novice said, "Oh I can't do that. Why don't you work and pray for one?" to which the little boy responded, "with your experience, why don't you give me yours and you pray for another one?"

The Sayings of the

By Meela Fredrick

1. With truth, one goes everywhere even in prison - Embu.
2. Everything tempts the man who fears temptation - Meru.
3. Love and foolishness differ from each other only in nature - Digo.
4. He who ate salt will drink water - Baganda.
5. The spider does not weave his web for one fly - Chagga.

A wordless crossword puzzle

by Ernest Manoti

SUDOKU

	5		7			6	4	8
6						2	7	
4		7					5	
		3					8	7
		6		8	1			
8	1				7	3	9	6
							6	
	6				4		3	9
3			9				1	4

Fill in the remaining squares so that every row, every column, and every 3x3 box contains each of the numbers from 1-9 exactly once. Solving a sudoku puzzle involves pure logic, no mathematics, no guess work is needed –or even desirable. –which numbers are missing and where could they go? The rest is up to you

Solution to the previous issue.

2	9	8	1	3	5	6	7	4
6	7	1	9	8	4	3	5	2
4	5	3	7	6	2	8	9	1
5	1	2	4	9	8	7	3	6
7	3	4	5	2	6	1	8	9
9	8	6	3	7	1	4	2	5
1	6	7	8	5	9	2	4	3
3	2	9	6	4	7	5	1	8
8	4	5	2	1	3	9	6	7

HUMILITY!

St. Ignatius

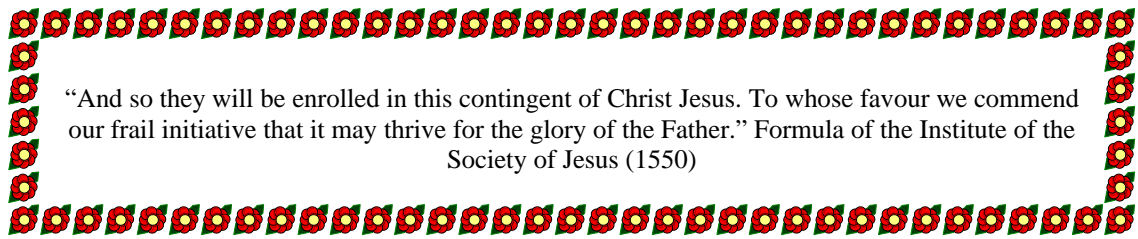
Did you here of a time when Satan went seeking for political asylum in heaven? A Jesuit provincial had been sent to hell!



Rafiki

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“And so they will be enrolled in this contingent of Christ Jesus. To whose favour we commend our frail initiative that it may thrive for the glory of the Father.” Formula of the Institute of the Society of Jesus (1550)



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