



NOVEMBER 2009 - JANUARY, 2010

RAFIKI

A PUBLICATION OF THE JESUIT NOVIATE OF THE EASTERN AFRICA PROVINCE



Interview with the Provincial- Pp15



Nyangeri Geoffrey on the Refectory- Pp 5



EDITOR'S DESK



EXPERIMENTS

The novitiate is fundamentally a time of probation where both the novice and the Society test each other. So its goal could be said to be the *verification of ones vocation to the Society* through discernment in the various experiments and probations. Before one completes the two years of novitiate, he must undergo through three main experiments: the spiritual exercises and other two experiments outside the novitiate. Through these experiments, the novice is formed and tested, learn and make his own the way of proceeding and the apostolic mission of the Society, and discern the will of God in the context of a close personal relationship with Him.

In the first experiment, the spiritual exercises, the novice is led to identification with Christ: "to imitate you in bearing all injuries and affronts, and any poverty, actual as well as spiritual, if your divine majesty desires to choose and receive me into such a life and state" (Sp. Ex. #98). It helps the novice to know that a Jesuit is a sinner who has been pardoned and called to be a companion of Jesus (Peter-Hans Kolvenbach, SJ, The Formation of Jesuits, # 13). In the second and the third experiments, the novice is 'placed in those circumstances where they can give evidence of

what they really are and show how far they have made their own the spiritual attitudes proper to our vocation' (CN,46,1.). So these experiments should bring out the novice's true motivation, his maturity and ability to confront difficult situations, and the extent to which he is adopting our way of proceeding.

Therefore we congratulate our brothers, the *secundi*, who completed their experiments successfully. We entrust them to God that they may take the remaining time as a golden opportunity to reflect on the commitment that lies ahead of them, a commitment to follow Christ fully under the banner of the cross. We also congratulate the *primi* for successfully finishing their two experiments. *Bravo! Men of the exercises* and continue living the fruits of the exercises.

I thank all those who have contributed articles in this edition. May God bless you. I acknowledge the contribution given to me by my co-editors and especially Fr Lourduraj, SJ who did the final editing and Ernest Mogire, who did the publishing work. To all I say, *thank you very much*. I invite the incoming editors, Paschal Isimwamu and Charles Lwanga, to take charge of this *boat* and pilot it even further, let the *sky be the limit*. To all of you I say, *Happy Easter*.

Yours truly,
Wambua Francis, Editor.

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A word of encouragement.....from Formators

Dear Friends,
Heri ya sikukuu ya pasaka!

Our novices are happy to present you with yet another edition of RAFIKI. As you go over the pages you will discover how talented and capable our young men are. The articles in this issue cover wide-ranging topics from 30-day retreat experience ...to finding God in sports and games. It is wonderful to see the efforts they make to integrate prayer life with the apostolates be they inside the novitiate or out in the missions. Thanks to the presence in our midst of the ever young and energetic Jim Strzok, our novices are also becoming engineers, electricians, carpenters, painters, and so on. They are all fully involved in the renovation of the house apart from their routine exercises. You will be surprised to see them handle the instruments so efficiently and with so much ease. The renovated blocks indeed look beautiful.

The formators on their part are doing their best to provide our young men 'a well-rounded formation that takes in the spiritual, apostolic, intellectual and affective aspects....' We believe that "We cannot always build the future for our youth, but we can build our youth for the future". (Evelyn Waugh).

May God bless all those who were responsible for the production of this issue of RAFIKI that is now in your hands.

In the Risen Lord,
Lourduraj Arokiasamy, SJ.



NOVITIATE DIARY

By Fred Meela

November 10, 2009: The *primi* left for their 30-day retreat.

November 26, 2009: The *secundi* went for villa at Marangu, Moshi.

December 1-3, 2009: The Provincial visited the second year novices.

December 7, 2009: Fr. Jerome Manyahi, SJ, visited the novitiate on his way to Dodoma.

Dec. 10, 2009: End of the long retreat for the *primi*

Dec. 15, 2009: Eight novices together with Fr Simon Drasiga, SJ left for Nairobi to attend the final profession of Abba Kifle Wansamo, SJ at Pedro Arrupe Community-Nairobi.

Novice Barakas' mother paid a visit to the novitiate.

Dec.16, 2009: Abba Kifle, SJ, Pronounced his final vows in the presence of Fr. General.

Dec. 17, 2009: Safe arrival of Abba Kifle and Fr Joseph Afulo, SJ together with the eight novices.

Dec. 18, 2009: Fr Joseph Afulo, SJ starts his annual retreat at the novitiate.

Dec.20, 2009: The novitiate community hosts a party to congratulate Abba Kifle SJ.

Mr. Gabriel Meela and his daughter

Dec. 25, 2009: The novitiate celebrates the feast of Nativity.

Dec. 26, 2009: Fr. Loic Desire, SJ, from Hekima College visited the novitiate on his way to Moshi.

The novitiate hosted Scholastics Raymond Tangonyire SJ, and Odey Kevin Ogbeche SJ, from Hekima College in the novitiate.

Aspirant Zachariah Odhiambo from Kenya visited the novitiate.

Dec. 27, 2009: Heskias' mother and Sister left for Ethiopia.

Dec. 28, 2009: As a way of commemorating the Innocents Day, the novitiate community hosted the children of St. Joseph Orphanage centre.

Dec. 29, 2009: Fr. Simon Drasiga SJ went to attend the final profession of Fr. Raymond Manyanga SJ in Mwanza. The vows were scheduled to take place the following day on 30th Dec, 2009.

Dec. 31, 2009: Fr. Robert White, SJ, (Bob White) from Saint Augustine University of Tanzania (SAUT), Mwanza arrived in the novitiate for a day as he was proceeding to Lagos, Nigeria.

Sch. Odey Kevin SJ left for Hekima in the company of aspirant Zachariah for Nairobi.

January 2, 2010: Scholastic Raymond Tangonyire, SJ left for Hekima College.

Fr. Robert White left for Nairobi on his way to Lagos, Nigeria.

January 2-4, 2010: The second year novices meet Fr Joseph Afulo SJ

January 4-6, 2010: Novice Mugisha Switbert went home to collect some of his documents.

January 4-8, 2010: Novice Francis Wambua went home to collect some of



Abba Kifle, SJ. Making his final profession before Fr. General, Adolfo, SJ. On his left is Fr. Orobator, SJ



Secundi with Ngaiza, SJ. in Marangu, Moshi

Acline paid a visit to novice Frederick Meela.

Dec. 23, 2009: The novitiate was blessed by the visit of the mother and sister of Novice Heskias Mulat.

Dec. 24, 2009: Fr. Afulo Joseph, SJ left for Nairobi.

his

document

January 3-6, 2010: Country meeting for Tanzania at the Canossian Spirituality centre, Arusha.

January 12, 2010: Revolution day for Zanzibar. Had a football match with the Missionaries of Africa at our home ground. The match ended in a draw of 1-1.

January 18, 2010: Basketball and volleyball matches at the Missionaries of Africa grounds. The Jesuits won both games. In basketball, Jesuits won by 34-19, while in volleyball, by two straight sets

January 19, 2010: Missioning mass for the *Primi*.

January 20, 2010: *Primi* left for the long experiment.

January 25, 2010: The *secundi* attended a seminar on Human Development at the Augustinian Missionary Sisters. Abba Kifle Wansamo SJ left for Nairobi for consult orientation for a week.

January 30, 2010: Novice Frederick Meela and Maurice Mkhotyia gave a talk to Young Catholic Students of Arusha on youth and vocation. Fr. Amedeus Shirima celebrated mass for them.

IN THE NOVITIATE

MY NOVITIATE EXPERIENCE

Ondieki Writes

I have read a number of times and indeed always tried to imagine how it felt for the first disciples of Jesus when he said to them, "Come, and you will see." Did they perhaps feel some anxiety, exhilaration or were they just filled with curiosity to discover for themselves whether what John the Baptist said was true about him? Frankly speaking these were the emotions that were rumbling in my mind prior to joining the novitiate. I had previously heard that the novitiate is a house of prayer and of love; in this respect I was curious to know and experience the meaning of this phrase first hand.

So candidacy came and went, then came novitiate time. It is five months now since I joined the novitiate and the clock is still ticking. What underlies these five months is my short experience of the novitiate and is what I would like to share in the following page.

Our daily schedule is: we have classes in the morning and mid-morning, where we get to familiarize ourselves with important matters of the Society and after this we do some language study just to polish our language skills. Then in the afternoons we have *Lectio Divina*, where we read on our own the Bible after which we do some personal study. In addition to this we meet during recreation and chat and familiarise with each other. I have always found these very enriching for it keeps me busy and always challenges me to toil for better things; one of this better things has been the structuring of my day so that it is in harmony with our novitiate schedule.



Ondieki Thomas in our Novitiate.

Prayer and Silence

One of the most unique things about our novitiate is the silence that welcomes any visitor at any time of the day. But at a personal level this quiet is enriched and upgraded to interior silence. It is in this silence that I have always prayed and found consolation, and desolation sometimes; it is the silence of the heart. Silence has not only taught me that it is conducive for prayer but that the important thing in it is not the stillness but the movement of my spirit in it.

Manual Works

I have for long now got to believe that talents are not realized in prayer but in action. In this respect the various manual tasks that we are assigned here in the novitiate have served the very purpose of realizing

many talents that I had been sleeping on. These very tasks have not only helped me understand my strengths but also learn how to appreciate my weaknesses positively and even acknowledge others glow in areas I have found it difficult to deliver.

Community life

Talk about community life, and I wonder how it felt like being in the company of the twelve disciples of Jesus. What have they been talking about in the evenings then, after their long day's hustle and bustle, how did they approach one another on grounds that they found it hard to get along? My guess would be that they found this (community life) not a bed of roses.

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LETTERS TO THE EDITOR

A very big thank you for sending me the latest RAFIKI edition. I am impressed that the flame has kept burning and is even burning for the better. The quality is just state-of-the-art! Congratulations! I always enjoy reading from you and it also stirs up the 'union of minds'!
With regards and encouragement. *Ggita Allan, SJ*

Thank you, I got the Rafiki issue; it is good work. Keep it up. *Oscar, SJ*.

Peace of Christ. Thank you very much for the electronic issue of Rafiki, July-October, 2009 that I have just received. Please allow me to congratulate you on the fine job that is explicit in the final product of this issue of Rafiki. Please keep it up, and we are very proud of you.
Gabriel Mmassi, SJ, Hekima College.



Peace! I hope this email finds you well. Thanks for the Rafiki. It is a clear indication that the light of Rafiki is shining even brighter. God bless you. *Mike, SJ*

You know Rafiki is greatly appreciated by Aspirants. *Terry, SJ*

Thank you very much for the wonderful copy of Rafiki. It looks very beautiful and it's professionally done! Congratulations!
God bless, *Raymond Ngaiza, SJ*.

Bravo! Bravo Rafiki Team and their contributors. Loved it! Keep up the good work!
Denis Nzioka.



IN THE NOVITIATE

By Kipkorir Silas

ZEROING THE DIFFERENCES

If you happen to visit the novitiate, you will appreciate the family spirit that prevails here despite the diverse backgrounds of its members. You will hear phrases like: 'this is our home,' 'our family,' 'brotherly correction,' and many more. Such soothing, tenderizing and breaking through words are appreciated by everyone who happens to pass by. There is a Swahili saying that goes "ukiona vyaelea jua vime-undwa," meaning that whenever you see good things happening, know that some sweat was shed in order for them to appear the way they are. We



Primi pose for a photo with Fr. Provincial (on a cap)

started somewhere unbelievable, a state that as I strongly believe, nobody wants to go back to it.

On 10th July 2009, sixteen men set their feet into the novitiate. These were to be the first year novices. The Spirits that bonded them together were high and they were happy that at last they arrived at the place of probation. All virtues that existed at the beginning did not last for long, for they were undone by vices. Individuals came to their senses that, "oh! So we are all novices with diverse personalities, behaviors and culture." What came out of this was the storm of self glorification, for each wanted to be recognized in whatever field he was best at or rather excelled before entering the novitiate. The use of "I" became the order of each day. People talked of their education systems, their governments, cities and cultures as the best; hence despising those of the others that seemed to be different from theirs. In other words, people became biased towards each other carrying with them all the necessary stereotypes and prejudices. Everything was judged in accordance with the person's family background, tribe, culture or country. From this emerged uncharitable talks, sarcastic remarks, criticisms, vulgar languages, backbiting, teasing, fooling others, monopolization of conversations, use of unfamiliar languages, superiority complex, domination in the recreation room, workplaces and in discussions. Consequently, we started treating each other with suspicion, biasness, coldness and discrimination. It was at this level that we started questioning the validity of those uniting words of brotherhood.

After wallowing in differences for some months, there appeared a dimming light at the end of the tunnel. This was when our brothers the *secundi* left for their experiment, leaving us alone. It was the time when the full blast of our real selves was felt by each one of us; thanks be to God that we were generous enough to uncover the hidden and suppressed differences.

After two months of living together, there was a new dawn. By the end of the two months we had learned each other's likes and dislikes, abilities and disabilities, strengths and weaknesses, and in general the personality of each other. I think this was the greatest achievement and the fruit of a long stay together. Congrats my fellow brothers, the *primi*. We realized that we needed always to go beyond ourselves and see the needs of others. We came to know each other well through interaction; and so if some communal activities such as games, recreation, classes, work, apostolates, experiments and many others are done together, then dissolving differences became easy.

Those were the difficulties that we, the *primi*, had to deal with. We learned that, although we are all naturally different from each other, this should not be the source of division but rather an opening granted by God to make us see how rich we are blessed with diversity of personalities, talents and gifts, and how each unique individual as a gift adds to life in the community. We should see each other as a compliment to what lacks from each individual. To my brothers, where we have

come from is very far and still where we are heading to is also far and that there are great things ahead of us. So united shall we stand, for "we are one big blessed family of God." We should appreciate the gift of each other, rather than condemning, for this is a real gift from God to us.

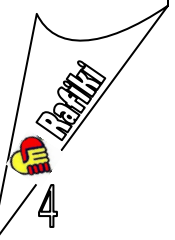


Experience in the Novitiate

Continuation from Pp 3

Our novitiate constitutes 23 novices and 4 formators; at least always we number 27. As such challenges are not short in calling considering our diverse backgrounds in terms of different countries, cultures, languages and so forth. The way of looking at an issue could be as diverse as the colours of the rainbow. One of the most outstanding things I have learnt amidst this diversity is its ability to bring us together rather than increase the dotted lines between us, just like the different colours of the rainbow contribute each in its own fashion to the beauty of the rainbow. It has also taught me that dialogue is the best way to go about differences rather than a heated electric atmosphere of arguments and justifications.

This short experience has opened another door yet in me and broadened my way of viewing life. I feel that I am more open now than before and that this door to learn new things is to be enriched by the new experiences ahead of me.



IN THE NOVITIATE

By Nyangeri Geoffrey

A DEFINING MOMENT: MEET A REFECTORIAN

I am raising my pen to tell you a story, a story of a life time. Unlike the many stories you have been hearing, this is of its own kind. It is not a myth or legend but only a defining moment in the life of a pilgrim on the foot prints of St. Ignatius. It's about a refectorian in the Gonzaga Gonzales Jesuit Novitiate and how he met Christ in his responsibility.

It was on July 25, 2009, a week before the solemnity of St Ignatius and a day after the *primi* ended their *triduum*, when the Novice director issued responsibilities for both the *primi* and *secundi*. This lasted only for five months. A few minutes to 9am, I found novices crowding the small notice board inside the refectory. Talking in low tones, their eyes moved from left to right up and down on the A4 paper that was mounted on the notice-board. Each wanted to know what his new responsibility was. I joined the league and quietly planted my eyes on that same point of interest; in a flash of a second, I saw my new responsibility as a *refectorian* and a *beadle*.

This issue got me in a surprise and fear. I knew very little of these two responsibilities, just what I had read from the blue book; which is currently green although bearing the words "Blue Book" on the front cover! According to this book, a refectorian's work is to order foodstuffs, prepare menu, set food and clean the refectory. Luckily, I was to work with the sub-minister Vincent who, in addition to the orientation he gave me, boosted my morale. He did this by always encouraging and advising me whenever I wondered on finding God in everything, particularly as a refectorian.

On July 26, after the morning prayers, Vincent and I headed to the refectory in the mood of "*magnum silentium*" which is a requirement to be observed in the morning, only to be broken after 9.30am. To my surprise, *sufurias*, cups and plates were at the main door. As my brother was softly telling me that, "this is where you will always be starting from," my mind was very far, "how could the scullery guys dry their utensils at the door?" He opened the door and went in with them. I then followed him from behind just like a pet-cat follows its owner up to the kitchen with one of the *sufurias*

in my hand. He directed me where to place it and told me that the *sufurias* were used for dogs and the other utensils were being used by the watchmen. The second thing was to light the fire and place a pot of water to be used for tea and for the scullery. After, we had to ensure that the thermo flasks and milk pots were clean and were placed strategically on the kitchen table. At this point, we had to go back to each ones room to continue with the *hour*.

Subsequently, after mass and silent breakfast, we headed into the kitchen to check the condition of the fire for boiling drinking water. We then added more firewood from the store. After we swept and mopped the flour which should be clean and free from roaches at all times. We then reviewed the day's menu with the cook. Remember it was still the time for silence, but at this point, talking was unavoidable. Afterwards we filled the jugs with water and placed them in the fridge and proceeded to class.

At around ten past noon, we proceeded again to our new office. This was after the morning classes were over. Here we prepared the table for lunch by laying both the mats and the food and also prepared fruits. This was the time when we were expected to do our examination of conscience. So this was done in silence as we slaughtered the water melons. I did not know that it was the music for the all time I spend as a refectorian. Before entering the novitiate, I used to be in my silk tie and on a suit, not praying for my lunch time meal at the hotel with my buddies and work mates. But here I had time to reflect on how I had spent the day, thanking God for it. Indeed this time was different for humble tasks like washing sinks and cleaning stores never required a tie but called for an examination of oneself, teaching humility, eliminating pride, hence making one a true witness of Christ, a man of service for all. Jesu-

its are always happy in doing small things with 'a big' heart for the greater



Nyangeri setting our tables

glory of God. I thus think that

the same reason made the wise men to say that, "It is not eating big things that make an elephant big."

The other responsibilities included: keeping food for people who were out; preparing food for those who miss; changing napkins and scullery towels; ensuring that fridges and freezers were cleaned on daily basis; supplementing an absent cook or helping when needed; clean the trays on the tables and arranging the items inside properly after every meal and finally at night, putting off all the lights, closing the refectory and opening it the following morning.

Have you ever gotten satisfaction on what you do? If not M. Gandhi can answer your cries that, "satisfaction lies in the effort and not the attainment of results on your undertakings. Full effort is full victory." At first I never liked all these, I complained all the time that my responsibility was hard, that I lacked enough time for prayer and in that way never saw God! But with time things changed. As our father St. Ignatius always stressed that God must be found in all things, honestly I found God in my work as a refectorian.



IN THE
NOVITIATE

FINDING GOD IN SPORTS

Writes Bwesigye Thadeus

Saint Ignatius, the founder of the Society of Jesus, always stressed the ideal of finding God in all things and seeing all things in God. “In all things and actions and conversations he experienced and contemplated the presence of God and had a lively feeling for spiritual reality-being a contemplative in his very action. His own favorite way of putting it was: God must be found in all things.”¹ It is at the very heart of our earthly tasks, our human contacts, our secular and religious responsibilities that we



are to encounter the living God, and there enter into a personal dialogue with him, for all reality is shot through with the presence and activity of God.² Thus we become ‘contemplatives in the very action,’ that is, finding God in all things, loving him in all creatures and all creatures in him. This ideal of finding God in all things is at the core of the Ignatian spirituality and in any apostolic spirituality. Yes, it is very true; we can surely find God in all things, including sports.

Sport is a very helpful activity where one can meet and experience God’s presence. Through sports, people from different races, religion, cultures and languages are brought together. This eventually results in a greater unity of these people thus realizing and appreciating their uniqueness and praising God in all. Unity of people is a sure indicator of God’s presence

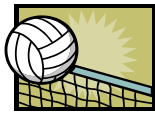
As one of this year’s resolutions, the novices of Gonzaga Gonza Jesuit Novitiate, decided to accompany each other in the field of sports. This meant that we had to be available to each other by playing our favorite and different games alternatively. Indeed the idea of alternating the games is working well and already we have seen the fruits, as we are en-

joying the games more than ever. Most of us have learnt a new sport altogether as we continue to accompany each other.

Since we started alternating the games, I must say our relationship with one another has greatly im-

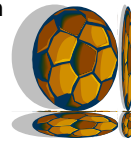
proved. Teamwork was encouraged, and it has shown a significant growth in our community life. We are now able to see and realize the uniqueness and good in each one of

us, thus accepting each other more than ever. Certainly we have come to know each other better through sporting together. The sports have had a great potential of bringing us to become aware of our emotions, either negative or positive, and learned how to control them. Brotherly correction has been greatly achieved because of appreciating each other’s strengths and weaknesses. Obviously this improves our relationship as brothers, ultimately improving our relationship with God, too.



St. Ignatius habitually viewed all things as proceeding from God and then becoming a means by which human beings could make their way towards happiness by praising or glorifying God here and hereafter.³ Honestly, it does not matter what we are doing- whether at work or at leisure, in this case enjoying a sport together- for God is always present in all situations. Our work is only to identify the marks of his presence.

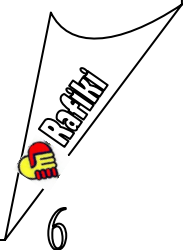
Whenever I go for sports, I always have in mind that I am going to meet God present in the game, in the people I play with and even in those watching us play. How well I play with my brothers matters a lot to me, because it is then that I experience God’s presence in



them. During the game, I listen to each one carefully, speak to them and share with them my experience. I also try to be creative during the game so that my brothers can enjoy the game together with me. Each moment in sports, is a great opportunity for me to be aware of God’s presence and discover how best I can share the game with my brothers for the greater glory of God.



1 Herbert Alfonso, SJ, Placed with Christ the son, #39.
2 Ibid #39.
3 Ganss E. George, SJ, The Sp. Ex. Pg 1



SPIRITUALITY

THE BIBLE, AN INSTRUMENT OF PEACE

By Omondi Ben

When one thinks of the Bible as old, stodgy, irrelevant, or clouded by centuries of translation and interpretation, one needs to look at the stories in themselves and consider their relevance in our time and in our daily life. In truth, the Bible is loaded with beautiful words full of poignant insights especially into the unity that humans ought to have with all people, at all times and space.

Throughout the entire Bible, we see how God relates to His creatures. One can summarize this relationship as loving, peaceful and non-violent. His essential relationship as Creator to His creatures is non-violent. Created things like plants, animals, planets and human beings continue to exist because He lets them be. God works in them, keeping them in existence, sustaining them, but never doing any sort of violence to anything He has made.

When we look at our relationship with one another and our environment, we find the contrary of God's relationship with his

creation. Much of this relationship is manifested aggressively and full of violence; and most of it reflects "business relationship", where the principle of 'quid pro quo' operates: if someone does evil or good to another, the latter returns in a similar manner.

In this relation, the gravity of punishment never exceeds the gravity of the evil done. Jesus explained this well when he challenged the attitude of the Jews: he repudiated the common Jewish law which said "an eye for an eye and a tooth for a tooth." (Mt 5:38-42). In his own life, Jesus explicitly rejected retaliation as a negative relation. Positive relation and working for positive peace demands forsaking revenge no matter what. This helps individuals and communities to build and promote a peaceful life with one another and the environment. This action without revenge indicates the spirit of love for one another in a community or society. In his testament of hope, Martin Luther King Junior said, "Agape is the love of God operating in the human heart. When we rise to love on the agape level, we rise to the position of loving the person who does an evil deed, while hating the deed."

In the bible, we encounter God as merciful and with incredible unconditional love. Taking the story of the Israelites, one notes that they constantly offended God, but He always pardoned them. He promised Noah that he would never destroy the earth again. This is something very striking about God, something to reflect upon and learn; something to

apply in our human life. God teaches human beings, the creatures made in His own image, to follow Him. Is it not perhaps a learning moment for us of who God is, the source of all goodness?

In relating as God does, one reflects his/her own nature, the image of God. How one deals with his/her neighbor must reflect God's relationship with creation. One may also relate to others following the principle of treating people in the way one wants to be treated. Jesus' invitation goes even beyond this principle: that we love and relate to others as God does to us. God sent His only Son to show us what love is, and how we should walk or relate to others: to cultivate the relationship that frees us from retaliation or retribution, of unconditional love, of compassion and mercy, and a relationship of non-violence. This guarantees peace and harmony to which God calls every person and community, a relationship of a life of fellowship. The Bible, therefore, gives us, Christians, fundamental and sufficient tools for a peaceful life and world. The challenge is whether we can live by its principle and values and discipline.



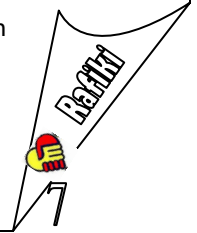
THE SPIRIT OF AVAILABILITY

By Mkhotya

The term *availability* points to the act of being free to be seen, talked to, and sent.¹ *Availability* in a religious context is a total openness to Christ's call and mission to labour in His vineyard. It invites all of us to be free from all the attachments to this world in order to become fully open for Christ's mission.

Christ's mission. At a time when new geographical horizons were being opened, Ignatius and the first companions placed themselves at the Pope's disposal "so that he might use them where he judged it would be for God's greater glory and the good of souls."² In other words, they made themselves available to be sent anywhere. By the fourth vow,

Cont... Pp 8





The Spirit of Availability

Continued from Pp. 7

we Jesuits are obliged to carry out whatever the present and future Roman Pontiffs may order us, which pertains to the progress of souls and the propagation of the faith; and to go without subterfuge or excuse, as far as in us lies, to whatsoever provinces they may choose to send us, whether they are pleased to send us among the Turks or any other infidels, even those who live in the region called the Indies, or among any heretics whatever, or the schismatics, or any of the faithful.³ By means of this fourth vow, the whole body of the society puts itself at the disposition of the ministry of the successor of Peter 'for distribution into the vineyard of Christ our lord.'⁴ "The fourth vow which Ignatius himself defined as 'our beginning and principal foundation', expresses what is specific to the society: total availability to serve the church wherever the Pope sends us". It is through this vow that the Society participates in the universal mission of the church.

From the beginning of the Society of Jesus, the first companions made themselves available for the mission from the Holy See. When the pilgrimage to the Holy Land became impossible, they surrendered themselves to the Holy See for the mission. That was the beginning of the Jesuits' fourth vow of the Special Obedience to the Pope. From the time of the first companions up to the present day, the Holy See is sure of the Jesuits' availability even if other Religious orders are not available for the mission of the church. Addressing the members of GC35, Pope Benedict XVI said "as my Predecessors have often told you, the Church needs you, counts on you, and continues to turn to you with confidence, particularly to reach the geographical and spiritual places where others do not reach

or find it difficult to reach". The Pope's address showed clearly that our availability as Jesuits is for the service of the Church. By availability I mean that as Jesuits we are called to the greater service of God and the more universal good, since the more the universal good is, the more it is divine.

The first companions became practically available to be sent anywhere and be used anywhere for Christ's



Primi being missioned

Bobbadila fell sick to the extent that he was not able to go to India a spiritual and geographical frontier by then, Francis Xavier was requested by St. Ignatius to take over the mission. He accepted it with all his heart and mind, and he was set on a mission which was not only far but also difficult. He was a fire burning with God's love and peace which kindled other fires in India and gathered many converts. Today you can tell how strong and powerful the Catholic Church is in India. That is a clear fruit of the Jesuits availability for the Church.

In the second week of the spiritual exercises we meditated on the three classes of persons. The Person Typical of the Third class desires to detach from all kinds of attachments so that he/she may be available to serve God our Lord better (Sp. Ex. # 155). This part invites us to detach from all the disordered attachments in order to be able to serve God our Lord better.

Even if it becomes very difficult to detach, we are all called to be like the person typical of the third class and so have at least the desire of detachment.

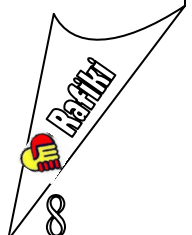
In the Novitiate, we are trained to be available to labour in Christ's vineyard. Upon admission, we are encouraged to detach from the world's materials such as telephones, radios, cameras and the like. This, I believe, is the best method of helping us to detach so that we can completely be available for Christ's mission. If we are attached to those minor things, they might become obstacles to the inner call of Christ who needs us to be His close disciples ready for his mission.

To make it more practical, when we are missioned to the Friday's apostolate and pastoral experiments, we don't choose the places ourselves but we obey Christ who is ever present in our Superior. Therefore wherever we are sent, we go by the virtue of obedience to the superior and therefore to Christ Himself. We neither choose the responsibilities to undertake in the Novitiate nor do we choose rooms and blocks to stay. One of the main reasons of changing rooms and responsibilities after every six months is to help us detach from one thing and be available for another. The constitutions of the Society Of Jesus # 588, encourages us to detach even from our apostolates, "So too, since Jesuits must be ready to go wherever in the world they may be sent by the Sovereign Pontiff or by their superiors, they must not take up stable pastoral responsibilities.....".

Detachment and availability are two sides of the same coin for both can be summed up by the vow of obedience that frees us from one mission and be available for another. All of us are invited to embrace the spirit of the first companions of the Society of Jesus and keep the original charism for the betterment of the Society of Jesus and church at large.

To sum up, I would like to say that, the spirit of detachment and availability can better be felt when we practically engage into Christ's mission.

1. Oxford Advanced Learners Dictionary.
2. Pope Benedict XVI address to the members of GC 35 on 21st February, 2008.
3. *Regimini Militantis* Ecclesiae of 27 September 1540.
4. GC 31 D.4 #30.



AFRICAN SPIRITUALITY

CHAGGA TRADITION: A REFLECTION ON THE IMPORTANCE OF THE ISALE

By Shirima Didymus

Isale (plural: *Masale*) is a plant like a tree which grows mostly in the slopes of Mount Kilimanjaro in Northern Tanzania. This plant has no branches; it has only leaves which are green throughout the year. *Isale* grows by itself or it can be planted by people. And when it is planted it rarely dies on its own even if it is a dry season. It may die if it is attacked by animals several times. It is an amazing plant to look at, especially when you see it for the first time. It is not a big tree; it is just like a flower. The major and famous ethnic group found in this slopes are the *Chagga*. It is normal to find at least most houses being surrounded by this beautiful plant. The plant is also found in many other parts of Tanzania and in the other Eastern African countries. If you go to Pedro Arrupe community in Nairobi you will find this good plant near the chapel. And if you get time to visit the Jesuit Novitiate in Arusha you will find that my companion Alfred Saba and I planted them near *Mandela* and *Kizito* blocks.

The *Isale* is not like other ordinary plants. It is a very significant plant to the people living in *Kilimanjaro* region. Its traditional uses may vary from one

place to another. Geographically, *Chagga* land is very wide. It is also pos-



Shirima and the *Isale*

sible that it has other traditional uses in the other ethnic groups in which it is found. In the place where I come from, that is Rombo and some parts of Kibosho, the plant has several uses:

Firstly, *Isale* acts as a sign of reconciliation. It is normal in human life to have misunderstandings which may rise

and cause conflicts. Conflicts in this context can be either between clans, families or persons. In this context clan and family elders who are considered wise, mostly meet and invite the two conflicting sides to settle their disputes while holding the *Isale*. After the two sides have agreed with one another, each of them is asked to hand the leaves to the other as a sign of reconciliation; they are also warned that, in case they break this sign, bad things will happen to them. The reconciliation ceremony is then concluded by the sharing of a calabash (*shori*) of local beer called *mbege* as the sign of unity. Moreover, when someone uses the plant to ask for pardon no matter what he or she has done you can not refuse them forgiveness.

Secondly, *Isale* is a sign of peace. The *Chagga* strongly believe in peace. For them if you see *Isale* planted near a house or a church, it symbolizes peace. Whether in the homestead or in the church grounds, the plant signifies that the place is peaceful.

Cont... Pp 13

KAMBA PROVERBS AND RIDDLES

With English translation

By Wambua

a) Proverbs (Nthimo)

Wikuma wilika. - Despite your bark, you will be eaten.

U wi kivetani nduthekaa ula wi iko - One in the woodpile does not laugh at one in the fire.

Too umantha na awe. - Only a witch doctor gets rich by sleeping.

Nguli syonthe itiania musoani umwe. - All monkeys cannot hang on one branch.

Kila kitungaa mutumia ndithya ndakisi - An old man doesn't know what makes him herd again.

Mbui Nzau yaaa yenekee - A white goat disappears while it is being watched at.

Ula utaatembea asyaa inyia nowe wisi kuua. - The person who has not traveled thinks his or her mother is the best cook

Utesu ungi amwita l yethe - He, who does not know the other, calls him by the father's name.

b) Riddles (Ndae)

Kungula kangala kithembeni? Mutwaano wa mbia - Kungulu kambagal (noise) in the drum?- A wedding of rats

Kaveti kaa kanini kakilitye mwenyu kuua?- Nzuki - This small woman cooks better than your mother?- A bee

Kikungu muingo?- Nzana isembee mwana - Dust on the other ridge?- A monitor lizard running for its child

Masee ma asa meanene?- Itu na nthi - My father's two equal calabashes?- Earth and sky

Naykatha na kaluma ndiu ndukakwata?- ndata - It's in space, and you can't touch the eagle eater? - A star



IS PENANCE AND RECONCILIATION IMPORTANT IN LIFE?

By **Kimario Afrcanus**

To some it may sound awkward; why should I confess? Have I killed? Who has seen me anyway? We are human beings *bwana*, so we are weak! Fine, but sorry! Who told you that killing is the only mortal sin; and why do you take the criterion of being weak as a loophole to sinning? Do you think God does not know that we are weak? And, if yes or no, why giving us the commandments, his Son, the Church, and even a promise after this present struggle? Why giving us the sacraments and particularly penance and reconciliation (healing)? Why does he still give us all that we see, touch and taste (which sometimes make us to sin)? Why the Holy Spirit (as instructor)?

NO! You do not have to go lying to yourself and your fellows as if you were without sin! You are a sinner, a great sinner, desperate sinner; now come as a sinner to God who loves you! The mask I wear before my fellows will do me no good. God knows me more than I know myself! "My son give me your heart" (Proverbs 23:26).

Sin always wants to remain *unknown!* It acts like a false lover, trying to remain secret and undetected. (Sp. Ex. #326, on the discernment of spirits.) That is why we try to come up

with such arguments and claims as I mentioned above and other more false justifications. All that is hidden and secret must be made manifest. It is a



Kimario Afrcanus meditating

hard struggle until sin is openly admitted, but through confession and openness to God (Holy Spirit), true companionship with Jesus our Lord and judge, whom we are struggling to imitate and follow, is realized.

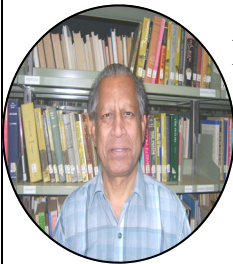
Penance requires the sinner to endure all things willingly, have contrition of heart, confess with the lips and practice absolute humility and fruitful satisfaction (Catechism of the church # 1450). Here, the examination of conscience is also necessary to purify oneself and make a better confession. The root of all sin is *pride*. The human

heart is heavy and hardened! I want to be my own law; I am a grown up, I have the right to do whatever I want. Our bodies and mind are set on fire by pride. Because of fear of humiliation, we tend to avoid confession. But our eyes are blind to see the promise and glory ahead. Confession is *conversion*. From the imprisonment of pride we are converted to the freedom of *Humility*; and this answers your whys above and those of the kind you are still thinking of!

Whoever confesses his/her sins, is already with God, is reconciled with him and his Church, he acquires peace and serenity of conscience, and spiritual consolation and an increase of spiritual strength for his/ her daily Christian battle. The sacrament of reconciliation (healing) also imparts in us the love of God who reconciles, and ever ready to respond to all our requests.

Therefore do not lie to yourself, stop seeing yourself very perfect, and know yourself! God wants you as you are, and he will judge you not as a group but as you!

Do not also say "Uh! I have committed the same mistake (and) I recently confessed, so God might not forgive me this, again, or it is like I am joking with him!" No, please change and stop justifying or lying to yourself; and always reconcile with your God!



Fr. Lourduraj

Isimwamu



Mogire



The Rafiki Team



Wambua

Ssekitoleko



By Kipkorir Silas

REFLECTION ON THIRTY-DAY RETREAT

Continuation from Pp 10

Continued from Pp. 9

The term ‘*spiritual Exercises*’ connotes to every method of examination of conscience, meditation, contemplation, vocal or mental prayer, and other spiritual activities. For, just as taking a walk, traveling on foot, running are physical exercises, so is the name of spiritual exercises given to any means of preparing and disposing our soul to rid itself of all disordered affections and then, after their removal, of seeking and finding God’s will in the ordering of our life for the salvation of our soul.¹ In the exercises, we use the acts of the intellect in reasoning and of the will in eliciting acts of the affections.²

The long retreat was an awaited experience that elicited a mixture of feelings. A day before the departure, the novice master informed us that the retreat was to take place at Mwangaza Spirituality center in Nairobi. Everyone was very excited on hearing this, since it was a chance that our brothers the *secundi* missed. Every Jesuit that I had met before shared much about the long retreat experience. They also talked of some of their companions during the retreat running *nuts*. The big question was how mine was going to be. This generated fear and anxiety, for I could not remember ever being quiet for a single day since I started ‘*breathing*.’ There are some things that we cannot change like the tickling of the clock. For every time the clock tickles, the more the day of death draws near. I had to surrender all to God, so that he could guide me and grant me the grace to be silent.

Prior to entering into the retreat, we were varnished and painted very well with all ways of praying, not excluding the talks on the importance of that retreat. All this was done by the Novice Master assisted by his *socius*, Abba Kifle. This prepared me to receive the long retreat with hands of gratitude and ready to make a spiritual

profit out of it. At Mwangaza, I found the place very strategic and organized. Everything was good and inviting for prayer. It was an incredible work of the Jesuits. Bravo! men of the exercises.

Strictly speaking, I found the whole retreat valuable. It was the best time for me, a time when I got in touch with my Creator and God more frequently



Kipkorir reflecting

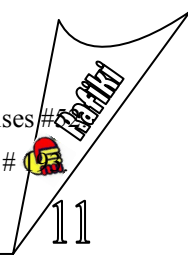
than ever. I got the opportunity to travel down my heart to my real self and question my previous and the present relationship with God my Creator. Anybody who has done the Spiritual Exercises will bear me witness that Ignatius as an organized man composed the exercises in a more systematic way. In the meditation on the Principle and Foundation, I got a chance to discover my strengths and weaknesses, venial and mortal sins, abilities and disabilities, life and death, courage and fears. In the consideration of sins, I learned not to pass preconceived judgments on others, for all of us are sinners and only God knows the heart of every creature.

On the Second Week I contemplated on the Kingdom of Christ, the call of the temporal king as an aid toward contemplating the life of the eternal King.³ Ignatius at the start of this second week ‘gives an inspirational bird’s-eye view of Christ as king, his kingdom and his mission, which is an explicit

Christological orientation. This is to stir up enthusiasm, generosity, and desire to follow Christ in love and to accept his invitation to share in his saving mission.⁴ Here, I liked most the hidden life of Jesus; for during that time, I imagined myself being a member of the family of Mary, Joseph and Jesus, living with them and knowing their humane nature. Living with Jesus for thirty years made me develop an intimate relationship with him. It was also a moment to integrate Jesus’ values into my life so that I may be one with him.

The Third Week was about the passion of Christ. It is during this week that Ignatius tells us to ask for sorrow, regret, and confusion; because the Lord is going to his passion for my sins.⁵ During this week, I was in “sorrow with Christ in sorrow; a broken spirit with Christ so broken; tears; and interior suffering because of the great suffering which Christ endured for me.”⁶ It was a period to see pains and sufferings that are inevitable when I decide to follow the true teachings of Jesus. I imagined all those sufferings he endured for my sake, what a great love! I felt compelled even not to fear suffering and even death if this could be the only way to abide in him. But all shall be well if we persevere, just as all were back to normal with the Resurrection.

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- 1 The Spiritual Exercises # 1
 - 2 Ibid #3
 - 3 Ibid #91
 - 4 End notes on the Exercises # 10
 - 5 The Spiritual Exercises # 10
 - 6 Ibid # 203.



Writes Ssekitoleko Charles

Ignatius in the spiritual exercises suggests three methods of praying. The first method takes as its subject matter the Ten Commandments, the seven capital sins, the three faculties of the soul, and the five senses of the body.¹ St Ignatius himself described this first method of praying as a ‘light exercise’ which can be given to simple and illiterate persons who are unqualified for the full exercises.² The second method of praying consists in contemplating the meaning of each word of a prayer.³ The third method of praying is to pray according to rhythmic measures.⁴



a child without a father: *“For if you forgive others their trespasses, your heavenly Father will also forgive you but if you do not forgive others, nei-*

gone for confession before. A day before the general confession, I felt unsettled and unready for confession. This made me very sad and moody that I could not do my prayers satisfactorily. I decided then to do an external penance by walking on sharp stones while still contemplating on my sins. As this was happening, an insight came to me abruptly that I remembered a person I hated so much. This person had shot dead my beloved Uncle when I was still very young but for so many years I had let the incident disappear in both my mind and heart. Actually I had not forgotten. On remembering what my director had told me that, “whatever comes during your prayer, take it to the Lord,” I took the whole issue to Jesus immediately and this was followed by asking for the grace to forgive. All the prayers of that day were dedicated to the request for the grace to forgive all the people I have had grudges against.

Ssekitoleko will your *ther Father forgive your trespasses.”⁵*

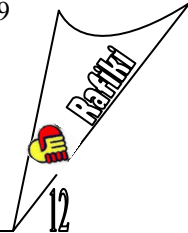
When I was trying to apply the second method on “Our Father,” I was left dumb-founded because of the depth and insights I derived from the one by one word meditation. Above all, I came to realize that in the Lord’s Prayer, there is only one petition that has a condition attached to it; the petition on forgiveness, *“forgive us our trespasses as we forgive those who trespass against us.”* This left an indelible mark on me. When I took a stride away from the Lord’s Prayer to the Eucharistic celebration, I began to appreciate that in every celebration there is the Penitential Rite, preceded by the entrance song and the greeting. In the Penitential Rite, the celebrant invites the people to call their sins to mind and to repent of them (The Weekday Missal: The Order of Mass Pg 1288-1292). The act of forgiveness is also embedded in the Commandment of Love: love of God and neighbor. This implies that under normal circumstances, failure to forgive breaks all forces of mutual love between any two parties. Reflecting deeper on this act of forgiveness, I realized that to live happily as God’s children, one has to forgive frequently; otherwise the failure to forgive implies that one is reduced to a level of a “Bastard,” that is,

In the Spiritual Exercises, the first week focuses profoundly on sin and its origin. When I was contemplating my sins, I discovered that asking for forgiveness through the Sacrament of Penance and Reconciliation without a prior consideration to forgive others, is like a child who goes to clean its dirty face without paying any attention to the soiled pants. The child remains dirty no matter how shining the face is. Each one then has to forgive every time one is wronged

During the retreat and especially in the first week, I got a chance for the first time to contemplate on the first, second and third sins. The first is the sin of the angels, the second is the sin of Adam and Eve, and the third is a particular sin of anyone who went to hell because of one mortal sin. It was also a moment when I contemplated about my own sins; all the sins of my life, looking at them year after year. I spent some good time looking at my dark side, and at the same time being strict and faithful to my general examen. It was during this time that I came up with a catalogue of sins in varying sizes, weights, frequencies and gravity; it appeared as if I had never

Surprisingly, the following day being a day for my general confession, I woke up at midnight to do my “hour” with a resolution to forgive everyone. After my prayer, I felt that my attitude towards those people that I have had a grudge against had changed, and thus I felt a lot of joy and peace of mind and heart. I got the courage and desire to pray for them for the following three days. After confession, I realized that I was now a different person, a new convert, more peaceful and happy than before. From that time I got the true meaning of forgiveness. I focus on this true forgiveness everyday before I go to sleep so that I may continue to forgive all for whatever bad they do to me.

1 Spiritual Exercises #238
2 Endnotes to the Sp. Ex. #125
3 Spiritual Exercises #249
4 Ibid #258
5 Mt 6:14-15



By Mkhotya

The experiments, one of the most insisted areas by St. Ignatius of Loyola, are very fundamental during the period of formation especially in the novitiate, where we test the Society of Jesus and the Society of Jesus tests us. Fr. Kolvenbach once said, "This testing is carried on by means of various experiments or probation of the novitiate as established by St. Ignatius". That being the case, I was set on Mission to Dodoma where I did my apostolate at Cheshire Home of Mentally-challenged children from August 31st, to October 31st, 2009.

Cheshire home takes care of the mentally-challenged children by training them daily in various skills. Being a man for and with others, I did my Apostolate for and with the mentally-challenged children. It was not very easy to understand them at the beginning of my experiment because most of them did not speak any language neither would they communicate through sign language, which also I could not understand.

After two weeks, working with them and for them, I began to understand them, not only in their manners of communication, but also in their behaviour. From that moment we became very good

opened the gates, the children would run towards me all embracing me. Upon this encounter each one was blessed with smiles of love and care for one another.



Mkhotya and Friends at the Cheshire Home

There were many challenging moments such as doing menial tasks. We could, for example wash clothes all soiled with urine and shit from those children. There was also lack of clear communication among us to the extent that training them to do something was very hard. But something consoling was that there was always an ever flowing Christ's love among us. This Divine love made us more united in Christ our model of true and unconditional love.

The body parts such as hands, face, eyes, ears, legs, lips played a very significant role in expressing our unceasing love of Christ among us. A simple but a significant example is when one of the children was taunted.

Cont... Pp 14

friends, and I felt bad whenever I couldn't meet them especially on weekends. We actually missed each other. Mondays were always days for new life with love and hope for every one. Whenever I



Continued from Pp 9

ISALE

Traditionally, people use *Isale* whenever there is a gathering as a flower that carries peace in it. In every cemetery you will find these plants as a sign that the dead are resting in peace.

Thirdly, *Isale* is used as a sign of honour. Usually whenever there is a celebration or there is a visit by any leader, the *masale* are raised up to show honour and respect the people have to the guest or leader. The same is done to any other thing which the people believe to be good. For example, *masale* are raised up when the *uhuru* torch [*mwenge wa uhuru*] passes around. Even the government knows the importance of the flower and whenever there is a visitor they will request students to carry them to show the sign of respect and honor they have to the visitor or a guest such as the president.

Fourthly, *masale* are used in the big Eucharistic celebrations like the *Corpus Christi*. During this feast, people usually place *masale* along the road where the procession will pass as the sign of respect and honor to the Lord Jesus. This also alerts people that the King of Peace will pass through that area, since *Isale* itself is a sign of peace. *Masale* are used as

decoration in and outside a church to show the place is peaceful and that the King of Peace is present.

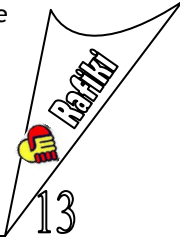


Isale Plant

Fifthly, *Masale* are used to mark the boundary, between one family and another. Before marking, the two families agree peacefully before witnesses and mark the boundary by planting *Masale*. No one is allowed to remove the plants without the agreement between the two.

Sixthly, *Isale* is also used in places of worship, places of sacrifice and especially in family shrines chosen by elders. In the shrines you can find the remains of the ancestors. The shrines which are the *Chagga* traditional altars are surrounded by *masale*. This has been a strong practice among the *Chagga* for many years. In *Kichagga*, the tradi-

tional shrine is called "Mbuo" or "Mbuni". To conclude, it can be said that among the *Chagga*, *Isale* is a mysterious plant. Personally I am still on research to know more about the plant. The above mentioned uses of the *Isale* are just few, but there might be more which could be discovered in future.



MY EXPERIENCE AT THE HOUSE OF HOPE ,AND ‘TALENTS’ IN DODOMA

By Mogire Ernest

The experiments should place the novices in difficult situations so that by coming through them successfully they may be in a position to give a more conscious, free and definitive “Yes” to the Lord. As I gradually digested this phrase just after it was clear to me that I was to go to Dodoma for my third experiment I found its assimilation an uphill task. There was no doubt in my mind that I was in some way going to teach, and knowing that I was to teach children made it worse. I developed a catalogue of excuses why I was not going to be effective; to begin with I had not taught before, I had no background in the teaching profession and as such I could not make a good teacher. The dawning of the preceding query in my mind made things no better, ‘Jesus, do you really expect a ‘yes’ from me still, as you have not equipped me with any enlightenment in the field of teaching yet you send me among children? Come on Lord.’



Mogire in the company of children at the House of Hope.

As seconds gave way to minutes and minutes to hours I found myself thinking and reflecting about how I was to handle my experiment. On this very course I approached a slow bump, Jesus by name. As I climbed up, there was all over a sudden silence. By the time I was climbing down the other end, a phrase echoed right across my heart, that ‘It will be as when a man who was going on a journey called in his servants and en-

trusted his possessions to them. To one he gave five talents; to another two; to a third one- to each one according to his ability... In the course of entertaining this phrase in my heart I found myself slowly masticating it and wondering what its relevance might be to me. “Jesus must have entrusted me a given number of talents,” I thought, “especially during the spiritual exer-

“cises.” Settling down to audit what these talent (s) might be saw the 31st August, 2009 come knocking very loud and I had to leave for Dodoma. As the bus cruised through the tarmac, Arusha began fading behind me. The more it faded into the ever wide mouth of distance, the more my feelings of inadequacy to teach did also. As the morning sun peeped at the

horizon consequently shedding its soft morning rays on the unresisting environment, I found my feelings replicating the liveliness of the environment: the beautiful landscape colonized by a canopy of sisal plantations, the mighty hills jutting from mother earth in a distinct mosaic, the diverse species of shrubs dancing to the tune of the wind blowing past them, the chirping birds and people moving to and fro. This challenged not only my physical eyes but my inner eyes too. It also reminded me that the lamp of the body is the eye. If it is sound then my whole body will be filled with light... As such I needed to look deeper into what I was perceiving and be aware that God was present and working in His creatures and what I was on the way to was His gift to me just as what I was perceiving right before my eyes. This helped me gather even more courage.

Talking about God present and working, my arrival at Dodoma Jesuit community sparked joy among the brethren I met there. In fact this made me feel as if I was a long lost brother who just appeared. For I received a very cordial welcome accompanied by a red carpet reception. The glow of this generosity increased day by day till my departure time. An experience so deeply embedded in my memory, it made me have one leg on the road whenever a call for generosity is called for. *Ahsante sana!* Dodoma community.

Cont... Pp 18



Continuation from page 13

United in Christ

He came to me weeping but when I held him in my hands and cleaned his face simply and lovingly; he stopped weeping and then we both smiled and even laughed at each other.

In all these challenges, I was strengthened by God to whom I had committed my life to. I therefore committed myself fully to him, for He first committed Himself fully to me, and that is why He sent His only Son Jesus to save me from sin. Jesus is deeply united to us and that is why the children and I were very united in Christ. Our union was strengthened by our love of Christ which flourished and spread even to other people we were collaborating with.

Since we are created in order to build our identity and truth of God’s love to us and to all creatures, we

need to express it in a sensible and visible way that fosters life, love, faith, and deep values. What this commitment expressed was an explicit and deliberate choice of love of Christ who lives among us and makes a constitutive element of our identification with him.

I therefore love the Society of Jesus and its solid and unique formation. The formation is very practical for through it we are exposed to different challenging experiences. The major aim of this solid and unique formation is to form solid and unique Jesuits. That might be the main reason why Jesuits are very unique in their saving of souls, while saving their own souls as well.

My Mission in Dodoma became the core for discovering and deepening my Jesuit vocation that is deeply rooted in my heart.



INTERVIEW WITH Fr. ORBATOR, SJ.

Rafiki: You have just completed your province-wide visit and beyond. How do you assess this first experience?

Fr Orobator: Well! Eastern African Province is rich in human resources with companions who are blessed with a wide variety of experiences, background, age, wisdom and many other talents. So, my province-wide visit enabled me to witness and appreciate this richness in AOR. It also comes with a challenge to develop our spiritual and human capital in order to address the problems facing us today in church and society.

Rafiki: When you were appointed the AOR Provincial, what were your first impressions?

Fr. Orobator: I will try to answer your question by making three comments. First of all, when I was ordained Deacon I was much younger, and so I had a certain amount of exuberance. Now I am a bit older; the situation has changed dramatically. Second, being a provincial has not changed who I am. Instead it is a confirmation of my being a Jesuit which means to be available for the mission of the universal Society of Jesus. I don't have ultimate control over the mission. I just receive it from God, who calls me to serve souls. Thirdly, this appointment convinced me that there is no area in which we cannot exercise our call. Being a provincial is responding to one of the needs of the Society and God. It is a confirmation of my Jesuit vocation.

Rafiki: The second African Synod has just ended in Rome. What would you say about it in regard to Jesuit mission in AOR.?

Fr Orobator: Yes, there is an important connection to our apostolate. The themes of the Synod, Reconciliation, Justice and Peace, are very relevant in the context of our province. Looking at the social, economic and political landscape of our province, which includes countries that experience conflicts, there is no doubt that part of what we are called to do in AOR involve promoting reconciliation, justice and peace.

Rafiki: With the increase in number of vocations in AOR, what are your plans in regard to more apostolates?

Fr Orobator: I will say two things here. First of all, our apostolate needs

more men. So, even if we get them we have plenty for them to do. Secondly, there are many opportunities for new apostolates. We just need to be creative in how we go about consolidating our work and opening up new frontiers.

Rafiki: Reflecting on our charism what is your call to the young Jesuits?

Fr Orobator: For us Jesuits there is no better time than now to proclaim the kingdom of God. As Jesuits I will encourage our companions to be in



Orobator, SJ, (left) AOR Provincial, talks with novice Meela Fred

touch with or engaged in what is happening in our world. Dialogue, collaboration and partnership with others will help us transform the world from within not as spectators but men who are convinced that God is found everywhere in all situations. That is why we are called to find God in all things and be men for and with others.

Rafiki: St. Ignatius encouraged his followers to strive for 'magis.' What would you comment about this in connection to our province?

Fr Orobator: A simple definition of magis is seeing things the way God sees them. It is not about just what I want; it is what God wants for humanity. Besides striving for the magis, I would also encourage community apostolic discernment. No individual decide alone what is best and what is more in service of God and neighbor; listen to one another, listen to the will of God, pray together. We do not strive for magis as isolated Jesuits; we are inserted in the apostolic body of the Society.

Rafiki: What will you say to young and old Jesuits about the intellectual apostolate, especially in writing?

Fr Orobator: I believe that is a special quality we all have as Jesuits. St. Ignatius was a writer. He documented his letters, the Constitutions, Spiritual Exercises, etc. I greatly encourage all members of AOR to try as much as they can to write; don't give up on writing. If we do it well, writing is an apostolate that can help transform our church and our world.

Rafiki: "The Novice who enters the society in Africa should be a source of rejuvenation for the Society of Jesus in Europe or North America, for we are a global society. What do you say about this statement?"

Fr Orobator: I am a firm believer in the universality of our Society. Therefore the person who joins the Society should know that he is joining the universal Society of Jesus. It is clearly stated in the Formula of the Institute. Every novice enters a province but to serve the universal Society. It is about helping them to know this is a universal Society of Jesus.

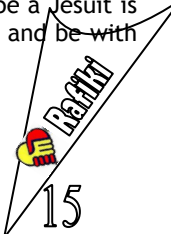
Rafiki: What was the reaction of your province of origin after you have been appointed Provincial of AOR? Do you miss your home Province sometimes?

Fr Orobator: I cannot say that I miss anything. Home for me is and has always been the Society of Jesus. As a Jesuit, my home is my Society of Jesus. This is the confirmation for me that home is where the mission is. I am very happy to be here.

Rafiki: Who is Jesus for you?

Fr Orobator: Jesus is the risen Christ; he is my whole being. My life as a Jesuit has no meaning if it is not deeply rooted in a relationship with Jesus. He is EVERYTHING for me. To be a Jesuit is to be a companion of Jesus and be with him at home.

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**THE BROTHER
CATECHIST!**

By Mwangi Cyrus

The Charism of the Society of Jesus is to serve as a soldier of God 'neath the standard of the cross, to serve the Lord alone and his bride the Church under the Roman Pontiff, the Vicar of Christ on earth.....; engage in the defense and propagation of faith, and the promotion of Christian life and principles, through public sermons and lectures, other ministry of the Word of God and the Spiritual Exercises, the catechetical instruction of children and uneducated adults, and assistance to the faithful by hearing confessions and celebrating the sacraments.'

When I first read this section, I felt urged to share this vision of St. Ignatius at La Storta which he passed on to all his followers. At La Storta, ' he was at prayer in a church and experienced such a change in his soul and saw so clearly that God the Father placed him with Christ his Son that he would not dare doubt it-that God the Father had placed him with his Son.' Afterwards in Rome, Ignatius gave the exercises to Doctor Ortiz and other people and together with 'his companions, some pious works such as the catechumens, St Martha, the Orphans, etc, were begun.' I was so much moved with this vigor and zeal of St Ignatius (also expressed in the *Quinque Capitula*) that I felt compelled to follow in his footsteps, doing what he and his companions did after the significant La Storta experience. After reading all this and reflecting deeply about it, I was greatly consoled as Ignatius himself would have put it.

However the part that read "catechetical instruction of children and uneducated adults, sounded funny. I was not at home with it simply be-

cause, before I joined the novitiate I had a stereotype that catechizing was the work of the uneducated, a work which I thought was categorically for catechists. Due to this stereotype, I used to despise catechists, thinking of



Mwangi teaching Catechism at Bondeni secondary School, Arusha

them as uneducated. . So I thought that Jesuits were only intellectuals, which of course is true, to whom I could not associate with such low and humbling tasks. I expected them to be men of universities rather than men seated somewhere and giving *catechetical instructions to children and uneducated adults*. To me then, catechism was not a job of intellectuals like Jesuits but mainly for the lay persons whom we refer as *catechists*. I later on came to realize that the Charism of the Society of Jesus is actualized throughout one's life as a Jesuit.

Every Friday, the novices are involved in various apostolates which include working at the hospitals, hospices and in schools. Some work in HIV/AIDS related projects, at youth centers and in technical schools. At the end of the day, the novices gather to share their experiences on how God was present in their various

missions and whether they recognized His presence. In my case, I was teaching religion at Bondeni Secondary School. This involved a great deal of teaching Christian values. Most of these values are found in the Holy Bible and in the traditions of the Catholic Church. It also involved preparing some students for various sacraments like Confirmation, First Holy Communion and Baptism.

This job was not easy, for being with the young and teaching them Christian doctrines is not easy. This is because young people demand proofs for everything. Probably they think that they could go to the Christian laboratory, if at all there is one, to experiment and test these doctrines and perhaps this could satisfy their curiosity. I realized that I had to understand them.

I also needed to be witty, humorous and enjoy the job. Way before I knew it I was already a catechist. The students baptized me Brother Catechist, a title I am quite happy and at home with.

The climax of my work as a catechist was when one of my students, after a period of accompaniment, received the sacrament of Confirmation. This brought deep consolation in my soul. The increase in number of those who were attending the Friday classes, not to mention the appreciation of the Christian values by these young men and women, was another high point for me. On my part too, it was a moment to dig deeper into books in order to establish a more firm ground on my understanding of catechism.

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Continuation from page 15

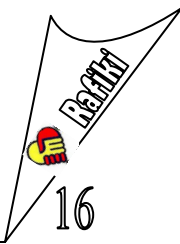
Rafiki: Lastly, what is your opinion in restoring the lost trust among companions that was due to ethnicism, racism, favoritism and tribalism ?

Fr Orobator: First of all we need to undergo a conversion of mind

and heart and rediscover the graces of Spiritual Exercises which challenge us to let go of inordinate attachments. We need to reconnect with our primary identity as servants of Christ's mission. I do believe that we are all members of

one tribe, and that is "Jesuit". "Jesuit" is our tribe. It is good always to discern well and purify our intentions and motives if we real want to serve Lord our God as Jesuits.

Interview



A DROP OF WATER IN THE OCEAN IS NOTHING. BUT IF IT WERE MISSING...?

By Rusasa Baraka

Today's world termed as "global world" is marked by profound changes. It is a world torn by violence, strife and division, change of culture, of moral values, of faith and the society at large. These affect our families and result in poor development and growth of children and youth in particular.

These youths "The future leaders and parents" have lost hope and vision somewhere along the way, they have lost the connection with the parents and environments, they walk in the dark and eventually begin to follow whichever way possible for survival, and as a result many of them feel disconnected from the world, feel purposeless, unhappy of the care they receive, unfulfilled, separated and journeying alone. They are hungry for wisdom, universal truths, deeper understanding about the purpose of life and need guidance about living a balanced life that is in harmony with their own purpose and the rhythms of the planet.

I believe such situation of youths touched and triggered the ex-Priest Prof. Masha to begin the non-profit organization called Global Alliance for Africa (GAA), registered in Chicago, USA in 1996 to work with local African organizations, agencies and communities in order to provide care and support to the families and children affected by HIV/AIDS. In Tanzania GAA started the Tumaini vocational Training and community Development centre located in Arusha. This is where I was assigned to work on Fridays. It is the place where I dedicate my effort doing the little I can for and with the youths. Tumaini centre offers some services and skills to the youth such as library service, language studies (English and French), computer course, mechanics (welding) and secretarial courses. It also offers evening classes for secondary studies. Tumaini is such a "Hope and light" to many youths. The centre has

envisioned to help the youths especially vulnerable to HIV/AIDS and the orphans, by providing excellent theoretical knowledge and practical skills to the youths that will enable them to compete successfully in the job market.

Their Mission is to provide an excellent learning atmosphere where youths seek knowledge and solid moral education that enables them to become splendid professionals and morally responsible citizens.

A human being is well formed when the three aspects are met, that is body, mind and soul. In hand with the centre I help the youths to have a balanced formation by teaching them "Life Skills" or the skills of life, that is Interpersonal skills which help them to make informed decisions, communicate effectively and develop self management skills that may help them lead a healthy and productive life.

When teaching them life skills, my general objective is to help these young men and women to celebrate their youth gracefully. I do this by providing them with op-

portunities to learn about themselves and God's role in their lives. I also strengthen their knowledge and skills in the areas of personality development and in skills of life. Through the help I give them, they are able to protect themselves against risky behaviors that could expose them to HIV/AIDS or addictions of any kind, be it drugs, sex etc. I empower them to contribute positively in the society they live in, and hence forming a harmonious society where justice and peace prevail for every one.

Spending the Friday's working with the youths makes me feel that I am already responding to the call of GC35 that, "we need to discern carefully how to carry out educational and pastoral ministries especially to the youth, in this fast-changing post-modern culture. We need to walk with young people, learning from their generosity and compassion..." (GC35 D.3 #23). So by working with the youth, I help them to live in solidarity with others, find meaning and direction for their lives. Challenges are part of human life and perhaps a catalyst to goal achievement. At times I felt challenged at the centre with some issues like, the inconsistency of the number of students (youths) that attend my classes due to short courses offered by the centre.

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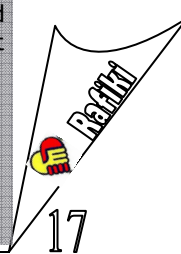
Rusasa at Tumaini Centre

Continuation from Pp 14 Brother Catechist

However, being a Muslim institution there has been challenges too. The students were forced to behave like Muslims. During the time of religious instructions the students were not allowed to do some of the things they like most as Christians, for instance, singing. I was disturbed by this since I felt that the school administration was not fair enough.

Throughout my time in this school, I realized that the really blessed people of this world are not those who have the best of everything but rather those who make the most of whatever life throws at them. What a joy of being 'Brother Catechist.'

- 1 The Formula of the Institute of 1550 #1.
- 2 The autobiography of St Ignatius #96.
- 3 Ibid #98.



A Drop of Water in The Ocean ...

Continuation from Pp 17

Also some programs interfere with my classes in such a way that they are conducted at the same time I conduct my classes without prior information on my part. Sometimes I receive less cooperation from my fellow teacher with whom we work in collaboration. Though I may have desolations sometimes, but the sprit of service keeps me moving forward.

Despite the challenges, the apostolate helps me a lot, for I have liked and indeed enjoyed working with youths. Getting to know them sharing with each other makes me have a positive attitude towards them and know how to relate to and deal with them. I presume and suppose that the mistakes they make are because their conscience has been malformed. The classes have helped me to be more creative, improve on listening, and accommodative towards differing opinions. As time went by, my competence increased and I am now comfortable to discuss issues relating to human sexuality, the most exciting topic to the youths. Most of the times I generated discussions to made them learn to think instead of memorizing. The discussions widened my scope of

youth's problems.

All these things we do at the centre to the youths are like a drop of water in the ocean, having considered the many problems that face the youths of today. What we do may not be felt, but I believe our dedication to the youths in the little we offer adds something to the community. Due to limited resources, the centre cannot do great things but, using the little available, they educate and brighten the future of one student at a time.

The Friday apostolate has helped me to see the face of Jesus in the suffering youths, the needy and the poor. I really find God in it; I feel inner joy when I dedicate my time in serving others, dedicate my life for those in need and show them a way to God. Choosing the standard of Christ with all its demands, I feel in great debt to Him, who offered his life for many unto cross. I wish doing the same in liberating people from their daily crosses. "For the son of man did not come to be served but to serve and to give His life as a ransom for many" (Mk 10:45)

House of Hope and Talents

Continuation from Pp 14

In spite of this I was still anxious about my place of apostolate. I finally landed at the House of Hope, an orphanage, in Miyuji, this was to be my place of apostolate for the 8 weeks I was in Dodoma. The orphanage was established in 1995 and it looks into the needs of 53 orphans, and is run by the Ursuline sisters.

My work there was teaching some children aged between 4 and 6. I later learnt that they had not yet started kindergarten. The first two weeks were characterized by the all too usual attention divided in the children. As time whisked by, I found out that repetition was going to be the order of my day with the children, what I taught them the day before yesterday would be repeated the following day. This part of repetition was not among the options I had in my wish list prior to going to the home. I found this a bitter pill to swallow and as though that was not enough another reality came knocking, in the form of a 5-word query, 'what am I doing here? For about a week this question got the better of me. I noticed that I was not making any progress in getting an amicable solution to this query. So I turned the other cheek, I brought it up before God in prayer. And even here I

found myself repeating over and over again, "Lord, what exactly am I doing here?" Then, from the core of silence in prayer reverberated "Love." To my astonishment and wonder my thoughts were directed to its description in the holy scriptures, 'Love God with all your heart and with all your soul and with your entire mind and with all your strength and your neighbor as yourself.'⁴ After this I felt much peace and joy within me. I reflected more into what I had just stumbled into after which I thought "My task now is to find out who my neighbor is, and what God is calling my attention to." At this point it was the children. All other queries dissolved in this ocean of love and I settled on asking for the grace not to be deaf to Christ's call but be ready for it.⁵

As days gave way to weeks, and weeks to months I came to understand that God was helping me come to terms with his love for me and the interface of this were the children that I was with. In all the repetitions I was doing, God was calling my attention to patience, and it was high time for me to grow even more in it and not just settle for the little I had. Humility was another aspect He was calling on me to

pull up my socks and that these talents are to be nurtured well for them to grow to maturity. I also needed to be aware that they are at my disposal so that when he comes and demands an audit on what I have done with them I should have something to present to him.

The lessons I learnt in this experiment still continue thirsting for more reflection from me even now, sometime after I finished it. The presence of God in my experience in Dodoma in deed was characterized and is still being characterized by the evidence of such reflections. As I tried and still am trying to cooperate with God in them, I get to see how He is and how he is working in His gifts. Thus I feel more and more inclined to saying the very "Yes" that Jesus asks of me.

- 1 "Spiritual Formation in the Novitiate" By Fr. General Peter-Hans Kolvenbach
- 2 Mt. 25: 14-15.
- 3 Mt. 6: 22.
- 4 Mark. 12: 29-31.
- 5 Spiritual Exercises, #152



TRIBUTE.



In honour of Andrea M'muthuuri, a catechist for 63years. Given during his burial in Meru Kenya on 5th March, 2010.

I come to bury Andrea M'muthuuri not to cry for him. I stand here to bid him farewell not to praise him. I will not cry for him because he was a church hero and tears are never shed for heroes. I will not praise him because he was a humble man.

I am, because he was; and since he was a Christian, I am. We are alive but he is not; the only difference between us and him is time. It may be short or long, but soon all of us will be dead. Some may follow him after an hour, others; day, week, month, year or years. I guess in 100yrs time all of us will be dead. We must prepare for our death because everybody is old enough to die and death beckons us daily.

I will never forget you Andrea! I will never forget you! And I will never forget you!

I remember you as an energetic man because I have never seen you seriously sick. The last time we saw each other, two years ago, you were strong en trekking 4kms from home to 'Ntugi' market.

I remember M'muthuuri. I remember your life and spirituality. I remember your property and the life we shared. I remember your bike which you used for preaching. I remember those good old days when we used to graze cows in the plains far away from river 'Rugucu' to river 'Gakoboko' and water the animals at the 'Miteero' dam. I remember how you crossed rivers and forests, climbed hills and went down valleys to preach the



word of God. Above all I remember the catechism you taught all people; *that God created us so that we*

may know Him, love Him, serve Him and later enjoy our union with Him in heaven. I remember how passionately you preached the greatest commandment; *Love the Lord your God with all your heart and mind and body and love your neighbor as you love yourself.* I remember how you lived what you preached with love and humbleness. I remember you never paid back a wrong for a wrong, or an insult for an insult. Like a sheep led to the slaughter, you always kept quite, but loved much. You've left us a big challenge to live, and we will try to live it with the help of God.



Not everything that is yours is finished Andrea. Only bodily life which is over but the soul is alive and active. Your name is not over for we bear it. A church in your compound proves that the work of God which you started will go on. We also will continue with that work with the help of God.

You were blessed M'muthuuri. You were blessed because you lived to see your great grand children and your hair grew grey with a century old wisdom. You were blessed because of *Loving God with your whole heart and dedicating yourself fully to the service of God.* I don't ask you to come back because we are contented with your work. I know you had grown weak and you seriously needed rest, and God has answered your prayer. That's why I will not cry for you though as a human being I feel the loss and grief.

Fare thee well Andrew M'muthuuri M'kobia. A Meru elder. A church elder, and a home elder. Remember us and always pray for us. As a Christian I pray **'may perpetual light shine upon you,'** as a member of your family I pray, **'may you rest in peace,'** and as a Merian I pray, **'Uromama kuuraga'** (sleep in a rainy place) Amen!



By Mutwiri Vincent



Death



Wow! What a Scintillating Performance?

By Meela Fred

After some years had passed without meeting outsiders in games, the year 2010 started with fascinating football, Volleyball and basketball games between the Jesuits and the Missionaries of Africa. The football game took place at the Jesuit grounds on 12th January, 2010, a day when Tanzania was commemorating the Zanzibar Revolution, while both basket and volleyball matches were played at the missionaries of Africa six days later on the 18th of the same month.

As the Jesuit novices were still speculating on the team they had to tackle in the opening of the New Year, the missionaries of Africa caught them unawares when on the 12th of January they declared their willingness to play with their beloved neighbours. The Jesuit novices previously had relaxed in their practices due to the busy schedule of the Christmas festivity. The announcement of the day and date did not favour at all the Jesuit side for it did not allow them even a single day for practice. Thus, here were they to massacre or to be massacred. Despite the territorial dominance to beat their opponents, the Jesuit novices were quick to discover that the *'animal they were planning to kill was much stronger than they thought.'* The visitors controlled the first half and could have netted more than one goal to their own advantage. The Missionaries of Africa took an unprecedented lead when Edwin Kanse netted their first goal in the 37th minute. "Our problem was in the midfield, but I am delighted that our playmaker of the day, Paschal Dionis superbly marshaled the backline to keep our enemies at bay. It was a tough one especially after starting on the back foot. We were highly motivated by the half time pep-talk and had to come back determined for a tougher fighting", reported Meela after his substitution. In the second half, the Jesuits pulled back a goal in the 53rd minute to make it a draw, when Heskias Mulat cashed in on an error made by a Missionaries of Africa defender. The equalizer was as a result of a spirited performance. With the equalizer, the spirit was pushed far ahead that the Jesuits were seen dominating the whole of the second half although no other goal was witnessed. So the game ended in a 1-1 draw. Immediately after the game, Michael Mmanda, a

Missionary of Africa student was heard saying that, "the boys are good although their standard needs improvement and so they cannot beat us in basketball and volleyball, let us invite them to our home ground.

Six days later, the Jesuits responded to the invitation to play with their hosts the Missionaries of Africa. This time it was not to play football but both volleyball and basketball. In the evening of 18th January, 2010, the Jesuits found themselves at the Missionaries of Africa grounds. It was agreed that volleyball will be the first

game to be played followed by basketball thereafter. This first game started to unleash the noise of the Jesuit fans as their team was smashing the hosts seriously. They, the hosts, continued their push trying to close up the gap but it was not easy as the Jesuits kindled them with two sets strait. The volleyball ended with 2-0, and the Jesuits were declared the winners. *Bravo guys!* After the volleyball game, came the basketball in which the Jesuits dominated the whole game. They put up yet another scintillating performance to beat their colleagues the Missionaries of Africa. Playing with *'renewed zeal and vigor,'* the Jesuit novices overpowered their opponents, right from the start with a lead of 14-9 in the first quarter. Although the Missionaries of Africa marshaled their energy to reduce the margin to 16-10 at the end of the second quarter, the Jesuits cushioned their lead with 13 more points in the third quarter against 5, and went on to snatch 5 more points in the last quarter, as the Missionaries of Africa snatched their four points. Ernest Mogire from the Jesuit side was a playmaker in this game, a pointer and the match's top scorer of the day, posing 17 points into the basket. Jovin Mushobozi of Missionaries Africa managed also to card in 12

points. Through their collective effort, the Jesuits fought to the bitter end and won the game once again by 34-19. They recorded their second victory of 34-19 in this game of *'baskets'*.

The Jesuits achieved these second major successes aiming to rewrite the script on an even bigger stage. Their gallant performance of the two games certainly served as a chilling reminder to their detractors that the team, when stretched to its potential, cannot be underestimated. The two matches witnessed several impressive performances strung together by



Kipkorir (with ball) challenges a Missionary of Africa player

both teams, and ultimately it

was only the missionaries' inability to convert the cleverly tailored moves into goals. This led to their demise. In the real sense, one can say that the Jesuits were ready to meet their opponents in a full swing. I think the football match granted the Jesuits a firm foundation and morale for the other games. Once more I say to you, *'bravo men of the fifth week!'*

In all these three games, our *'boys'* have proved to be *'Emeni'* in the manner they massacred their friends and neighbors. One can easily say that this was the rekindling memories of the past novices in games with outsiders. All in all, the *duos* were a constant menace to the Missionaries of Africa throughout the game and their goals were enough to put them to the sword.



THE BEAUTY OF YOUTH

By Mugisha Switbert

From time immemorial, great artists, accomplished sculptors and eminent writers, believe in the vitality and beauty of youth, and they have tried to embody its beautiful image on the canvas, on stone and on paper. They believe that youth is bubbling with enthusiasm, and is the high tide of giving, of dreaming, of hope, of beauty. Youth is beautiful because it is the most sublime moment for giving meaning to life, it is a great time for great decision, it is the peak of spontaneity and pinnacle of glory, as some body has stated: "youth is the reason for hope, enterprise and energy to a nation".

Youth is beautiful because, it is venturesome, dynamic and humming with activities. They are not passive onlookers but active collaborators in creating a just community. They do not stand like statues, stunned, dumped and numb. It is easier for a young person than an old one to give his/her life to a cause. It is easier for a young person to be heroic, to burn himself/herself for a cause or for a lofty idea. They do not shy away from life's challenges. Youth take special pride in circumnavigating the world single handed; sealing tall peaks, exploring the en-

camped regions of the polar. The hardship that they undergo, make them better and better.

Youth is beautiful because they are responsive, articulate and audible.



YCS Students
Opening the Year 2010 talk and Mass

Youth act out in a visible way on the problems of the society. They do not take things for granted or accept things uncritically. They are shrewd enough to identify corruption and pitfalls. As noted that: "youth probably represent the best index of what is happening, where we are going, what is right and what is wrong within the social organism". They are the most readable ther-

ometers of development in the evolution of mankind.

Youth is beautiful because it appreciates zestful living. They prefer to wear out than to rust out. They are enthusiasts and have irresistible surge for will and energy to execute ideas. In addition, they are in a constant effort to rise above all absurd idealism. When you ask them whys, they will always look for the possibility to ask why not. Sometimes, youth can have the insights overlooked by their more pre-occupied elders. Youngsters are ever ready to suffer and struggle for a just world through political and social involvement. If youth is to keep up their freshness, creativity and beauty, they should not become the prey of unscrupulous agitators, slick demagogues and hypocritical politicians. Universal tenets of truth and non-violence should be instilled into them. In our world youth have a very decisive role to play. He alone is great, who, in spite of inexorable course of time, preserves the freshness, the enthusiasm, the vivacity and the beauty of youth. He alone is mature, who, in his heart refuses to stop being young and strives hard to retain his youthful vigor. Let us then try to be; it is possible, you know!

LEISURE



By Isimwamu

a collection by Pascal
Atop every mountain, below in the valleys
There's nothing not known even in dark alleys
Beneath every waters, above every skies
There's nothing so hidden that's beyond His eyes

The life that we live, the lives that we take
Not one of our hands can create or make
The food that we eat, the clothes that we wear
Speak of His provision and tell He is aware

Amidst every trial, around every tribulation
He is always the Way out of any situation
Amidst all our joys, around all our fears
His presence is felt and we know He cares

OWESOME WONDER

Every inset talent, every present gifting
Was freely donated to us for our lifting
Every present race, every known skin shade
The works of His hand created and made

Every diverse language, every spoken word
He understands all for He is the Word
Inside His strong tower, under His warm feathers
He will shield us from harm in all types of weathers

Cont... Pp 22





THE KAMCHONGE BUTCHERY



By Kipkorir Silas

Long, long time ago, before the earth got its present shape, with all its creatures, there in the village of Kamchonge was a butchery famously known as "The Kamchonge Butchery," more famous than you could imagine.

People from all over- Dodoma, Mwanza, Dar, Moshi, Nairobi, Kampala not forgetting Harare- flocked to this village in search for meat in this famous Kamchonge butchery. A long, long queue of thousands and thousands of people was noticed outside the butchery. People anxiously waited for their turn to be served. I wish you could have been there and see them, then, you could have imagined being in Kenya during the general election, a time characterized by a long *mulotongo*. Something amazing was that there were all types of meat you could think of be it *kiti moto* [pork], mutton, chicken, crocodile, frog, beef, snake etc.....Prices varied from 20sh, 30sh 50sh 100sh and even 5sh depending on time and the type of meat one

needed. People ate and ate and ate but instead of growing fat, fatter, fattest, they grew thin, thinner, thinnest.

Every week, month or year, customers were different and they could not miss one or two burials depending on the rate of consumption. It was in such occasions that nearly all the villagers could have an ecumenism where every attendant had a chance to express his or her talent. Those who were generous enough came with one piece of fire wood and a big cooking pan to the home of the deceased fellow. Those good at wailing went around shaking all tree branches, throwing themselves down, and those who were good at public speaking talked of how the man was good. Those who were good in eating pitched their tents in the family until the burial and mourning days were over. For those who were business minded it was the time for business booming and only language was the key to success. All kind of songs were sung

to escort the deceased. They went on singing even my favorite song:

*Luwele Luwele
Ameacha watoto wake ameenda
ameenda, ameenda ameacha wa-
toto wake ameenda ameenda
Nyumbani kwa BABA.
Ameacha mke wake ameenda
ameenda, ameenda ameacha mke
wake ameenda ameenda
Nyumbani kwa BABA.*

They escorted their friends and relatives courteously not knowing that tomorrow they will be the ones to be escorted too.

My Brother, Friends and Companions.....*weka safety belt*.....



.....*chill*.....



Continuation from Pp 21, Isismwamu

Whatever is noble, whatever is true
Is His will on Earth for us to pursue
Let us all give Him praise, let our hearts
grow fonder
Of our Lord, Creator, the lone Awesome
Wonder

Nwogoh Rose



Story Story...

There lived a blind girl who hated herself just because she was blind. She hated everyone except her loving boyfriend. He was always there for her. She said that if she could only see the world, she would marry her boyfriend. One day someone donated a pair of eyes to her and she was able to see everything, including her boyfriend. Her boyfriend asked her, 'Now that you can see the world will you marry me?' The girl was shocked when she saw that her boyfriend was blind too. She refused to marry him. Walking away in tears, the boyfriend later wrote a letter to her saying, 'Just take care of my eyes dear.'!!!

With a light touch

The Monkey and the hut Seller

A hat-seller who was passing by a forest decided to take a nap under one of the trees; so he left his whole basket of hats by the side. A few hours later, he woke up and realized that all his hats were gone. He looked up and to his surprise, the tree was full of monkeys and they had taken all his hats. The hat-seller sat down and thought of how he could get the hats down. While thinking, he started to scratch his head. The next moment, the monkeys were doing the same.

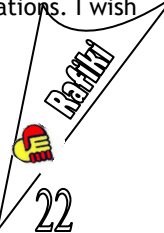
Next, he took down his own hat; the monkeys did exactly the same. An idea came to his mind- he took his hut and threw it on the floor and the monkeys did that too. So he finally managed to get all his huts back.

Fifty years later, his grandson, Endegeyo, also became a hat-seller and had heard this monkey story from his grandfather. One day, just like his grandfather, he passed by the same forest. It was very

hot, and he took a nap under the same tree and He woke up only to realize that all his hats were taken by the monkeys on the tree. He remembered his grandfather's words, started scratching his head and the monkeys followed. He took down his hut and fanned himself and again the monkeys followed.

Now, very convinced of his grandfather's idea, Endegeyo threw his hat on the floor but to his surprise, the monkeys still held on to all the huts. Then one monkey climbed down the tree, grabbed the hat on the floor, gave him a slap and, guess what he said??? "You think only you have a grandfather???"

Okay Frank, that's it. I will appreciate any feedback or observations. I wish you all the best.
Greet all.
Thanks.



ANANSI THE SPIDER

Unknown Author

Once upon a time, there lived a spider named Anansi. Anansi's wife was a very good cook. But always, Anansi loved to taste the food that others in the village made for themselves and for their families.

One day, he stopped by Rabbit's house. Rabbit was his good friend.

"There are greens in your pot," cried Anansi excitedly. Anansi loved greens.

"They are not quite done," said Rabbit. "But they will be soon. Stay and eat with me."

"I would love to, Rabbit, but I have some things to do," Anansi said hurriedly. If he waited at Rabbit's house, Rabbit would certainly give him jobs to do. "I know," said Anansi. "I'll spin a web. I'll tie one end around my leg and one end to your pot. When the greens are done, tug on the web, and I'll come running!" Rabbit thought that was a great idea. And so it was done. "I smell beans," Anansi sniffed excitedly as he ambled along. "Delicious beans, cooking in a pot."

"Come eat our beans with us," cried the monkeys. "They are almost done."

"I would love to, Father Monkey," said Anansi. And again, Anansi suggested he spin a web, with one end tied around his leg, and one end tied to the big bean pot.



Father Monkey thought that was a great idea. All his children thought so, too. And so it was done.

"I smell sweet potatoes," Anansi sniffed happily as he ambled along. "Sweet potatoes and honey, I do believe!"

"Anansi," called his friend Hog. "My pot is full of sweet potatoes and honey! Come share my food with me."

"I would love to," said Anansi. And again, Anansi suggested he spin a web, with one end tied around his leg, and one end tied to the sweet potato pot.

His friend Hog thought that was a great idea. And so it was done.

By the time Anansi arrived at the river, he had one web tied to each of his eight legs.

"This was a wonderful idea," Anansi told himself proudly. "I wonder whose pot will be ready first?"

Just then, Anansi felt a tug at his leg. "Ah," said Anansi. "That is the web string tied to Rabbit's greens." He felt another. And another. Anansi was pulled three ways at once. "Oh dear," said Anansi as he felt the fourth web string pull.

Just then, he felt the fifth web string tug. And the sixth. And the seventh. And the eighth. Anansi

was pulled this way and that way, as everyone pulled on the web strings at once. His legs were pulled thinner and thinner. Anansi rolled quickly into the river. When all the webs had washed away, Anansi pulled himself painfully up on shore.

"Oh my, oh my," sighed Anansi. "Perhaps that was not such a good idea after all."

To this day, Anansi the Spider has eight very thin legs. And he never got any food that day at all.



ACROSS

1. Admominator; 5. 0.1; 6. Violating;
8. Sin; 9. Advent; 12. Airy;
15. Kairos

DOWN

2. Moor; 3. Trios; 4. Regency;
7. Icon; 10. V.O.K. ; 11. Tar;
13. 10; 14. R.S.

ANSWERS TO THE PREVIOUS CROSS WORD

By Mwangi Cyrus

SUDOKU By Mogire

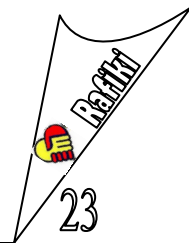
	4				7			
			5	3	8			
5		7			9		6	
		8	7					3
	9	5				6	1	
4					3	8		
	1		8			9		2
			3	9	4			
			1				7	

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.

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

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!

PREVIOUS EDITION'S SOLUTION

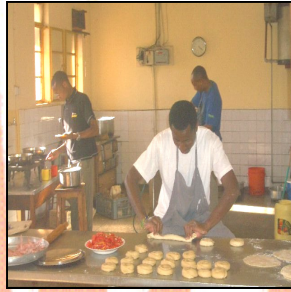


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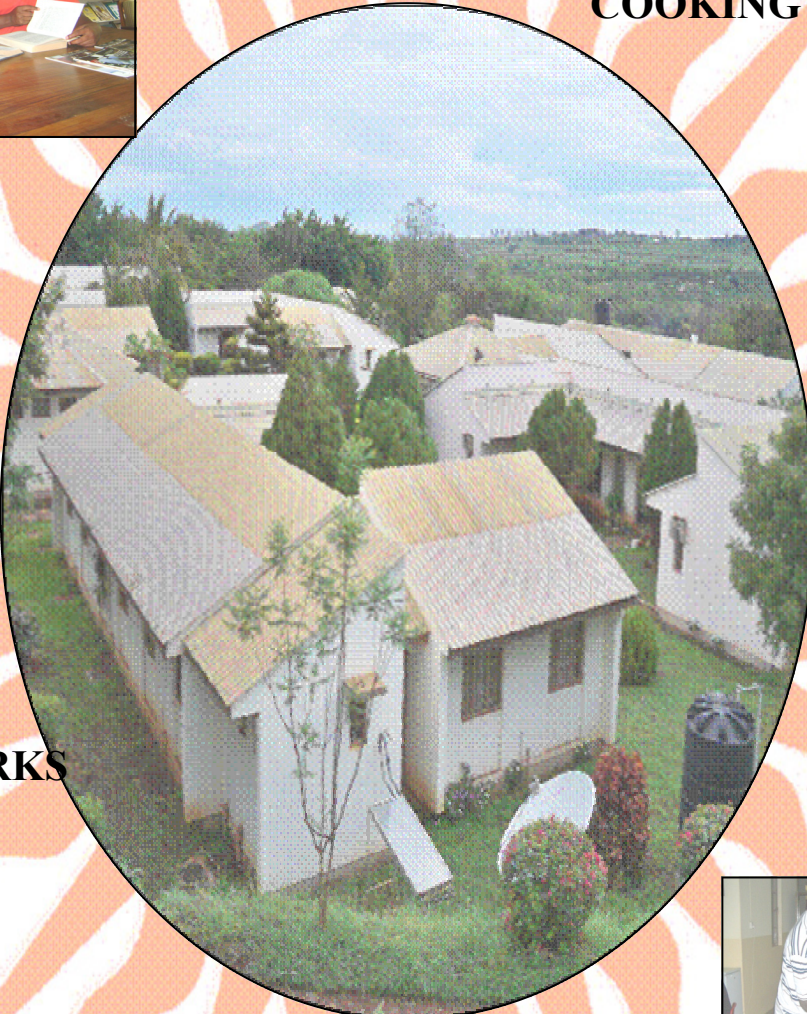


READING



COOKING

M



PICNIC



INDOOR WORKS



MANUAL WORK



BIRTHDAYS

D

G

**Front Cover: Aerial view of
Our Novitiate with Renovated
Mandela Block and Refectory
and the Main Entrance into
our Novitiate**

Editor

Wambua Francis

Associate Editors

Fr. Lourduraj

Lwanga Charles

Isimwamu Paschal

Publisher

Manoti Ernest

Front Cover:

Aerial View of the novitiate
from the Recreation Building



Email: rafikig1@live.com

Address: The Editor, Gonzaga Gonza, P.O. Box 1726, Arusha, Tanzania.