



RAFIKI

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THE SEED **MUST** DIE FIRST



Tanzania



Uganda



Sudan



Kenya



Ethiopia



S. Sudan

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THE EDITORIAL TEAM

Advisor:

FR. BERNARD MALLIA, SJ.

Editor:

KIPRONO NG'ETICH

Design and Publication:

NOEL TUMAINI

Photography:

AYELE SHALAMO

Correspondence:

ONG'ARIA TOBIAS DINDI

Kindly share with us your thoughts, opinion, and correspondence. Contact us through;

The Editor,

Rafiki Magazine

Gonzaga Gonza Jesuit Novitiate

P.O. BOX 1726

ARUSHA , TANZANIA

Tel. +255736500511

E-mail.

gonzafiki@gmail.com

THE RAFIKI EDITORIAL TEAM



From right: Ong'aria Tobias Dindi, nSJ; David Kiprono Ng'etich, nSJ; Fr. Bernard Mallia, SJ; Noel Tumaini and Ayele Shalamo.

Why the Society was Suppressed in 1773—and restored in 1814

1600s— Jesuits establish *reductions* in Latin America for previously indigenous peoples, with the blessing of the Spanish crown. These will expand over the next 150 years, as Spain and Portugal vie over the frontiers of their colonies.

Editorial



“We testify before God and man that the Society as a whole, its institute and its spirit are completely guiltless, and not merely not guilty but pious, useful, holy both in its objectives and in its rules and principles.” These were the words of Fr. Lorenzo Ricci, the Superior General of the Society of Jesus at the time of suppression, on his death bed. This testimony was given by him two years after the suppression. One is left to only guess what he had gone through as he got up every morning to the reality that the religious order he headed, and which had greatly flourished over the years was no more. The Bicentennial jubilee since the restoration of the Society of Jesus, which is marked this year (2014) is of great significance to the Society. The jubilee features in some of the articles herein as the writers share their personal views and reflections on the importance of this event.

“Unexamined life is not worth living” (Socrates). Jesuits are trained to be people who keep moving forward, yet pause at intervals to look at the steps taken so far. By pausing to look back, one notices mistakes made and learns from them so as to avoid such in the future. He also notices where he has done well and gives thanks and praise to the Divine Majesty and then asks Him to continue guiding him. Some of the articles that Jesuit novices are sharing with their readers are a result of their normal day-to-day reflections commonly known in Ignatius’ language as the *Examen*. They generously share the movement of the spirit within them during moments of silent prayer and meditation.

We wish to dedicate this issue of the *Rafiki* magazine to a mother of ours, Ma Kilnim Regina, with thanks for her generous support to *Rafiki*; *asante sana* mum, God bless you.

I take this opportunity to thank Fr. Lourduraj Arokiasamy for the splendid job he has done for *Rafiki* as our guide and adviser; we pray for God’s blessing upon him in his new apostolic mission. On the same note, we welcome Fr. Bernard Mallia, a new member of the formation team here in the novitiate. He takes over from Lourduraj as the advisor to *Rafiki*; meet him in the *Rafiki* interview. *Karibu sana* Ben!

We thank you our readers for the support that we receive through the feedback that you send us; it does encourage us a lot to keep going. God bless you all.

Kiprono D. Ng’etich, nSJ

Editor

DEAR EDITOR,

Greetings and Happy New Year 2014! I cannot ask how you are after reading the splendid *Rafiki* of January. From the articles, it is clear that you are doing well in the novitiate (novice ship); the words or the language most of you use portrays that. No way for pride as humility and simplicity take roots. I find the articles spiritually colourful, nicely blended and encouraging to read. Thank you and it is work done well.

Simon Drasiga,

Greetings and my continued wishes of a blessed 2014 for you and all in the novitiate. I write to acknowledge receipt of your latest edition of *Rafiki* and to thank you for the same. I am slowly reading through the contributions by different people and I am finding them very interesting. Moreover, I discovered my own piece dated 1995 (*when they were nSJ*.) I can see that novices are really wise, since I couldn’t possibly write now what I wrote at that time! Please keep on writing, and keep encouraging the companions at the novitiate to write more.

In Christ, Festo Mkenda,

I just finished reading the latest version of *Rafiki* Magazine. You and your team have done an excellent job which deserves to be commended. Congratulations! This issue has turned to be the source of my consolation... You have been a true blessing to me.

Best, Godfrey

1750— The **Treaty of Madrid** redraws the Spanish/ Portuguese territories and Portugal blames the Jesuits for the subsequent War of the Seven Reductions (1756)

THE JOY OF THE GOSPEL

Pope Francis has published his first encyclical letter, “*Evangelii Gaudium*” (EG), “The Joy of the Gospel”, to let a fresh breath of the Spirit bring new life and joy into the service of a continually self-reforming Church to bring Christ to our world, a breath that is so much needed to help us renew our human vitality in our personal and social reality that is continually being challenged and affected by the culture in which we live. His encyclical is a realistic but positive, not cynical, analysis of the present situation in the world and in the Church, a situation that may have let us slip into a lack of enthusiasm and joy in our faith life in the practice of daily life and concerns.

All Christians are expected to be evangelizers, bringing the Good News of Christ’s salvation already at work in our life and in the world. The focus of a new evangelization is an impulse of the Gospel that does not let us live for ourselves but to energize us to live for others, to go out to others to share the common hope that we have, lighting it up whenever and wherever it goes dim or goes out. This evangelization works at every level, personal and social. We bring the Gospel of hope and joy to individual persons and to the community in all our personal and social commitments with an option for the poor and the oppressed and the emarginated. It is a message that revitalizes our energy in the Church and in the world not to yield to discouragement in our struggle against all odds of evil and hatred.



What characterizes Pope Francis’ first encyclical is its personal style so different from the ‘normal’ encyclical which tends to be magisterial. It engages the Christian reader, or any reader of good will, to listen to the Pope’s appeal for a renewal, reform and re-engagement of evangelization at all levels within a Church that may have grown somewhat weary, out of touch with the world. and discouraged. That is why right at the beginning the encyclical calls for a return to the source of evangelization: “Whenever we make the effort to return to the source and to renew the original freshness of the Gospel new avenues arise, new paths of creativity open up, with different forms of expression, more eloquent signs and words with new meaning for today’s world, every form of authentic evangelization is always ‘new’” (# 11).

The encouraging tone of the Encyclical as a whole becomes contagious with its warmth and enthusiasm, so much so that he says: “How I long to find the right words to stir up enthusiasm for a new chapter of evangelization full of fervour, joy, courage, boundless love and attraction.” (# 261) It is a real dialogue with all Christians in their widely varied contexts which they are called to evangelize mostly by what they themselves are and the way they live and interact socially both personally and in all social structures. This encyclical is truly wide-ranging in its evangelizing scope as it includes not only an internal renewal and reform of the Church and its ministerial evangelization but also the evangelization of a renewed ecumenical, inter-religious engagement and its outreach to people of good will outside religion; it includes not only the personal engagement of every Christian in an evangelizing charity but also the evangelization of culture and the socio-political and economic structures for a more just and peaceful world.

In some place in the encyclical Pope Francis asserts that the evangelizing scope of the Church leaves nothing out that is human. The encyclical is truly imbued with an evangelistic humanism that comes from the Incarnation of the Word and that is a continued incarnation in all who receive the Word and who thus become evangelizers. I end up by saying that this Encyclical helps us Jesuits to truly practice the “*sentire cum ecclesia*”, “feeling with the Church” that is so dear to St. Ignatius.

Fr. Bernard Mallia, SJ.

1750s— Since the formation of the Order 200 years ago, the Jesuits now number more than 22,000 worldwide. They operate nearly 700 colleges and 200 seminaries, with powerful friends and wealthy benefactors—but also equally powerful and influential enemies. **1758**— Assassination attempt of **King Joseph I of Portugal** for which Jesuits are blamed. Portugal expels the Jesuits from all its territories and the Order the following year.

THE SEED MUST DIE FIRST...

Wafula Emmanuel, nSJ

Like many people, many questions came to my mind when I read about the suppression of the Society of Jesus: what would be the Society like today to a novice or any other Jesuit if the suppression did not take place? Is there anything spiritual we can get from the suppression?

Definitely many lessons have been learned over the course of the years. But for me the suppression was a very unfortunate event that should not have taken place. However, this event is a heritage that anyone, from an aspirant to a retiring Jesuit in the infirmary should be proud of and guard jealously. I respect Jesuits, not so much because I am a Jesuit novice but because of their history, who they are, and what they do especially in this province and in the rest of the world; I cannot deny the fact that they may face challenges as individuals and also as a body. This year, the General is inviting all Jesuits to look at their history and draw strength from it to go further still and I echo his voice with humility. I acknowledge from the little I have read that the period before and during the suppression was a very difficult one both for the individual Jesuits and the Society as a whole. I appreciate the fact that the period after the suppression has not been a smooth one either. The question is, is there anything we can draw from this sad event that can help us to grow



The question is, is there anything we can draw from this sad event that can help us to grow now?

now?

For me the words of Jesus make sense when I reflect on this period, “the seed must be buried in the soil and die for it to bear fruit...” Is it probable that the seed was buried during this period? Are there fruits we can attribute to the death of this seed and its growth? Taking the example of the Master who after his passion, death and resurrection, over two thousand years ago, we are all sharing the fruits of his gospel as well as remaining optimistic to receive the final crown from him when we too end our race. Or let us put it in St Pauls’ terms, that “gold is tested by fire”; could this have been the fire to test the gold? Two hundred years down the line, can we prove that this is pure gold? If so,

what is its current value in terms of faith, hope and charity? What are its qualities in terms of obedience, holiness and humility?

Despite the torture, death, denial, persecution, betrayal and many abandoning the Order during this period, some Jesuits were resilient, surviving underground and held to their faith and identity and persevered throughout waiting on God’s providence which surely came when the Society was restored. The current world circumstances may not be very favorable. The world today may not embrace God. There is a lot of relativism and the need for proof of even God’s existence. Many question their faith; there are widespread anti-Christ movements and interreligious conflicts. Governments suppress religion today. All these are characteristics similar to the prevailing circumstances at the time of

the suppression. Can Jesuits today draw some strength from this period and remain truthful to their call? My prayer for them is that God may help them look at this period of the Suppression, trust in God and remain resilient in their work.

It is important to acknowledge the heroism of our companions during the suppression, the likes of Joseph Pignatelli, who went out of the way with all the dangers they faced, in supporting their companions. From Pignatelli we learn a number of lessons, including his faithfulness to God, to the Church and to the Society even when it did not exist literally. He lived his vows faithfully, even when he had reason not to. He gave selfless service to his brothers at a time of great need, including using all his personal resources that were not bound to the community. He embraced community life without any discrimination, and invited all Jesuits in. Can Jesuits today not use this example in living their mission?

1764— Jesuits expelled from France, following disputes over trade between France and Britain, including French Jesuit missions in the Caribbean.

THE SENSE of OUR common BROTHERHOOD—*Undugu*

Noel Tumaini, nSJ



Dear reader, as brethren in the Lord, allow me to explore the essential part of our common brotherhood. You will agree with me that we are all brothers and this brotherhood unites us in the Lord. I would also not like

to dwell much in the father-son relationship but explore more on the essential part of it, which is love. This does not mean that I am ignoring the lord-servant relationship approach. Who can stand up against me and say, we can be together even without love? Probably he or she does not understand the concept of 'being together'.

I remember one of our companions who visited our community sometime back, whom I call '*an apostle of the Theology of Brotherhood*'. This apostle has been able to understand the concept of brotherhood in view of father-son relationship just as St Ignatius did in his vision- *placed with the Son*. He coined it with the Swahili word '*Undugu*' which comes from a more correct Swahili word '*Udugu*' literally referring to blood relationship. He might have fetched the idea from Mwalimu Nyerere's philosophy of togetherness.

This concept though, expanded more by Mwalimu Julius Kambarage Nyerere- the then President of United republic of Tanzania. Mwalimu coined it as '*Ujamaa*' which became his philosophy of governance. The main pillars of his philosophy were; love, togetherness, communal life, service to all, equality, transparency, freedom, accountability, respect and sense of unity. For a broader scope on this, read the document of Arusha declaration of 1967 on leadership and governance under a wing of Marxism—the pride of our Unity. From these clues we can define the Society of Jesus as a place of offering service in a more generous way.

Let me explore the depth of our fellow's idea of brotherhood as he understood it in

view of father-son relationship. He says, 'Undugu Family is rooted in the literal meaning of the word 'Undugu' (brotherhood), and this stems from an understanding that we have a common origin. This origin is God. We however cannot use this to define everything as brother and sister. Humanity distinguishes itself because of a parentage with God. Looking at God as a common parent to all is what makes Undugu be. This creates a united world, a great root of peace'. Here we see the element of God as the father as he continues to explore his idea to tie up into the Ignatian Spirituality.

This apostle of the Theology of Brotherhood says, 'St Ignatius experienced a lot in his journey with God. In my own attempt to journey with him, I see Ignatius understanding his relationship with God as between creature and Creator.' God took this understanding to a different level, an understanding of God as Lord, he strove to help others understand this relationship. God took him further to a rarely understood level, being placed with the Son, seeing Jesus carrying his cross and him being placed with the Son. This is where Ignatius understands more deeply his relationship with God as his parent. This is who he truly was, though he talks little about it. I am simply struggling to introduce the Principle and Foundation, but at this level of relationship of God as Father, Jesus as brother, and have all people get to this experience of being placed with The Son by the Father, not at the level of Master and Lord, but at the level of Father and Son. I wish all people would get to the River Cardoner.

Dear reader, if we clearly examine this apostle's point of view without prejudice we may be able to understand without doubt the concept of father-son relationship which is beyond that of master-servant. The latter brings in the sense of pride, disdain, greed, and above all, forgetting the essential part of our common brotherhood which is love. Let us look at each other as equals not as superiors to each other, though we may not be so in strict sense.

Since the restoration of our Institute, the universal Society has been learning a lot from the examples of our brothers who

joined our Society to show their love without the obsession of status. This show-off status dimension sometimes becomes the source of conceit and unnecessary power struggle which destroys the beautiful nature created by God. This is evidently seen in most of our countries which are in a mess of power struggle due to either tribalism, religion, resource-sharing or sometimes regional loyalty. Should I say that we do not need status to proceed? Should these statuses separate us from the love of God? Of course not! Our focus should not be on status but on the sense of our common brotherhood which leads to service for and respect of one another. If we are ready to see and learn from the signs of the time, our renewed Society will survive for years, for the greater glory of God.

The crucial question is, should we neglect the statuses which we have acquired? Well, I don't know! Who is the chief and who is the servant in this case? What did Jesus teach us? Love one another as I have loved you and you shall be the sons of my Father who is in heaven. Should it be seen that the least of all should lead? I believe Jesus wanted to say, that whoever loves is the least and hence a leader. Whoever struggles for power or rather influence cannot love, he can only manipulate the meek ones. We should not allow the ambitious to lead us but be ready to give them the opportunity to learn from us.

Gathering eggs into one basket, I would say, Mwalimu Nyerere taught us a lesson to serve and not to cling to statuses which stratify us and manipulate the sense of our being together as brothers. The concern here is the service that brings love, hope and unity rather than creating lords over others. This is what gives '*Undugu*' a meaning and a place in this Institute of ours. If one forgets this he will definitely fall into the '*hell of pride*' which is not the end of our formation. So, with the commemoration of the restoration of our Institute, let us reflect more on our communal life rather than forming Lords and Chiefs. My dream is, that the world will one day go beyond faith as a tool of disparaging others but as a gift which we should share with others. I hope we shall all arrive at the river Cardoner.

1766/67— Jesuits blamed for anti-tax riots in **Spain** and all 5,000 of them are expelled.

1767/68— For personal and political reasons, the influential dynasties of **Naples** and **Parma** expel the Jesuits.

JESUS, MATTHEW AND THE PHARISEES.

Lubega Aloysius nSJ



(Matthew 9:9-13) Among all the gospel scenes which involve the call of disciples, few of them have captured the imagination of many like the call of Matthew. Jesus finds Matthew at his workplace, busy collecting taxes and issuing receipts when he calls him and later dines with him. The Pharisees could not understand how the one who calls himself the 'son of God' goes wining and dining in sinners' company. But where the Pharisees saw a sinner, Jesus saw an instrument which would be useful for his ministry. We later realize that Matthew's accuracy of taking records and notes

helps him in the writing of the gospel. Moreover, the promptitude with which he responds to Jesus' call is worth emulating. Also, when other disciples had concluded that the resurrection of Jesus could as well be a hoax, Matthew doesn't return to his original work like the fishermen disciples. Jesus has power to transform water into wine, persecutors into preachers, rock musicians into gospel musicians, men of folly into holy men, sinners into Jesuits, and even Jesuits into Popes!

The call of Matthew demonstrates in many ways that Jesus' choice depends not so much on our history as on our willingness to labor with him. Matthew being a tax collector had no previous good works by which he merited the appointment to participate in the ministry of Jesus. We too have been called to ministry not because we are strict observers of God's precepts, but because we are poor sinners who need to be treated well so as to treat others well. To find Him, it is not that we searched for him. Rather, he searched for us because he loved us first (John 15:16).

Jesus' act of eating with sinners like Matthew immediately sparked a wave of dissatisfaction among the Pharisees. They forgot that it's the sick not the healthy who need the doctor. The Pharisees were a proud generation of men, always censorious of others, and very strict in avoiding sinners but not sin. They imposed many traditions of elders on men and made God's law stricter than God himself intended it. But they were not as righteous as they thought. Whereas they prided themselves in their knowledge and conformity to Holy Writ, they were still a long way away in understanding it and they needed to go and learn what it meant. Sometimes, today's servants of God risk going by the same road as the Pharisees; observing the founder's Rule to the letter, overemphasis on liturgical rubrics and ceremonial purity, sticking to practices that are less inspiring now than they were for medieval Christendom, regular fasts, strict observance of liturgical hours among others. This could be similar to getting too preoccupied with keeping the shell while losing the heart of the matter. Religious observances such as those so dearly held by Pharisees, are but a means which ought to be fine-tuned to the end to which they are intended

Surely, Jesus doesn't absolutely reject burnt offerings nor those who offer them, but his message is that the mercy of God and human relations take precedence over ritual observances (laws); that God's mercy is neither in meats and drinks nor in particular opinions and doubtful disputations, but in doing all the good we can to the souls and bodies of others, in a righteousness demonstrated by charity, and dedicating ourselves to labors which emphasize the boundless mercy and love of God to others. Jesus not only forgives (us) sinners, but wines and dines with us and if need be, he takes us into his service. If we have met him, let us take him to others, especially those who make up our company.

BE AN EXAMPLE NOT A SERMON

Patrick Oyet, nSJ



You can preach a better sermon with your lips. We are the Bibles the world is reading; we are the creeds the world is reading; we are the sermons the world is heeding. . . (Dr. Billy Graham)

St. Francis of Assisi one day said to several of his followers, "let us go to the village over the way and preach." A true Christian is a living sermon, whether

or not he preaches a word. As they went, they met a humble pedestrian who was greatly burdened. Francis was not in a hurry and listened carefully to his tale of woe. When the village was reached, Francis talked with the shopkeepers, spent time with the farmers at their fruit and vegetables stalls, and played with the children in the streets. On the way back they met a farmer with a load of hay, and Francis spent time with him. The morning gone, the group reached the monastery from where they had set out in the early morning.

One of the followers, who was greatly disappointed, said to Francis, "Brother Francis, you said you were going to preach. The morning is spent and no sermon has been given" and the saintly Francis replied, "But we have been preaching all the way. Kindness has converted more sinners than zeal, eloquence or learning". I think that is the best way of preaching, if we are to change the dynamic world. "If all Christians acted like Christ, the whole world would be Christian. . ." Mahatma Gandhi.

You are writing a Gospel, a chapter each day, the Spiritual Exercises called it the fifth week. By the deeds that you do, by the words that you say. Men read what you write whether faithless or true; "say what is the Gospel according to you. . ." (Paul Gilbert). People are won to your religious beliefs less by demonstration. Love and the unity it attests to is the mark Christ gave Christians to wear before the world. Only with this mark may the world know that Christians are indeed Christians and that Jesus was sent by the Father.

1770— Empress Maria Theresa of Austria rescinds her protection of the Society to secure the marriage of her daughter Marie Antoinette to France's future King, Louis XVI.

1773— Under pressure from the dynastic houses of Western Europe and in the Order to secure peace in the Church, Pope Clement XIV issues *Dominus ac Redemptor*, the papal brief suppressing the Society of Jesus.

The year 2014 has come with a number of changes in the formation team at Gonzaga Gonza, one of the new faces is that of **Fr. Bernard Mallia, SJ** with whom Rafiki had a chat.

Rafiki: *Tell us briefly about yourself and your vocation journey.*

Bernard: I was born in a big family of eleven children, with five brothers and five sisters which I enjoyed very much. My parents were very religious. The first hint of a religious vocation came to me when I was a young boy attending the Catholic action. Two Jesuits visited us. One was Fr. Lombardi who founded the movement “For a better world”, and another was one of the founders of the Maltese Jesuit Mission among the Santal-Parganas in India. Both of them made a strong first impression on me even though I knew nothing about the Jesuits. It is only when I started secondary school that a great Maltese Jesuit, the vocation promoter, visited our school and I felt a similar strong impression which started me on my way to become really interested in the Jesuits through the help of that vocation director. What struck me in these three persons who were all Jesuits was their intense commitment to what they were doing and that is how I felt I wanted to become like them. I joined the Society in 1959 on completing my Secondary education.

Rafiki: *What inspires you as a Jesuit?*

Bernard: It can all be summed up into the two words of Ignatius: “amar y servir”, meaning, ‘to love and to serve’. Love and service comes from our life as contemplatives in action because it is in seeing God in all things that we come to love and to serve at one and the same time. By and large this has been my experience so far in my life as a Jesuit. This way of life is translated into either the way we relate as companions in the Lord wherever we are or go as well as into the way we relate with the people whom we are called to serve in various ways in the apostolate we are assigned to at different times. Another great inspiration for me as a Jesuit were the many great Brother Jesuits who helped me much throughout my formation and later on by their deeply Jesuit religious life and service.



Rafiki: *What is your experience so far as a formator in the AOR novitiate and what do you look forward to?*

Bernard: I must say that I feel humbled at being asked to join the formation team at our AOR novitiate. My experience is very little so far but I can say that we are all working together, both formators and formands, to let God himself do the work of formation. I feel that even the little I may contribute is worthwhile and I also feel very much encouraged both by the other formators I am working with as well as by the novices I am working for. I have been given a terrific welcome so I am already starting to feel at home. One thing I find also very helpful is the good community spirit that exists among the novices and they create a peaceful, steady and happy atmosphere in the novitiate.

I look forward to coming to know the novices and how to serve them the best way I can. Being new to the job I have to patiently learn everything and the novices themselves will be also my teachers here. I pray that I may know how to listen and observe well so that I may come to know how to go about things and to adapt myself to the situation and be more available where needed. Experience itself is often the best teacher. Of course, my work is to cooperate as fully as possible with the formation team for the good of all.

Rafiki: *A word to the novices*

Bernard: The first thing I would like to tell the novices is that they continue to share in their formation with all their youthful and mature enthusiasm. One of the things they learn in the novitiate is how to help each other as true companions in the Lord as they undergo their experiences as people who are being led in their discernment of what it is to be a Jesuit as companions of Jesus. As we all know we need to be men of prayer in action and men of action in prayer. This is something that makes the stuff of what we are made of as Jesuits throughout our life. Lastly I encourage everyone to be a cheerful giver, as St. Paul tells us. This helps us all in all our ups and downs so that we may continue marching on!

‘As we all know we need to be men of prayer in action and men of action in prayer. This is something that makes the stuff of what we are made of as Jesuits throughout our life’

1794— **Stonyhurst** established as the base of Jesuits in **England and Wales**. Meanwhile, the 140 Jesuits working in England and Wales submit, at times with protests, to the vicar apostolic. King Frederick of Great Prussia and Empress Catherine the Great of Russia refuse to implement the brief and allow the Society to continue its work.

We are living in a chaotic world. Every time you go to watch the news, you come out sad and full of desolations because of the shocking stories of deaths dominating the news from every television channel. Sometimes I feel like not watching the news.

Why do we experience wars in our countries? Politicians are using the people of God to fight for their selfish gains and then, once they get to power, they disappear into the cities and the people who survived war fighting for them continue to suffer and to die of hunger and diseases. Their children remain illiterate so that they can accept to fight again the next round. The joy and pride of the poor citizens is to have their own in power; nothing else. It matters very little that their children are malnourished. The people are like a door mat on which the bourgeoisie clean their muddy feet.

Religion is becoming an enemy to humanity; I heard someone say that if there were no religion, it seems that there would be peace on the face of the earth! Violence as a result of religious extremism is taking away the lives of many people. Every religion is supposed to bring harmony among human beings, whether they subscribe to the same religion or not; after all every person has freedom of worship. Is it justifiable to try and force people to profess any given faith? If someone has not accepted my religion, is it not my fault that I have failed to convince him/her?

It is disheartening to see how human beings are still fighting literally with crude weapons in the twenty-first century. Where is the enlightenment that man was very excited about even as

early as the sixteenth century? In my opinion, we are supposed to be advanced in reason beyond bloodshed to solving issues diplomatically and settling scores amicably; it looks primitive and outdated for human beings to kill each other. I imagine that the Palestinians and Israelites have fought until they have forgotten what they were fighting over (I don't hear of them lately anyway). At this age, should we still fight someone just because he belongs to this group or the other? How long will it take us to accept that our differences are not due to our fault, that we did not choose to be made what we are, to be born in this ethnic group/race or the other? We need to think about this and teach others especially the young generation. It is time for us all to accept our differences, like the differently coloured flowers; I never see them fighting along their colour bars. Even Lucifer is shocked at the way we hack each other to death and then go home smiling that 'we managed to eliminate them'!

Our young sisters and brothers are living in sadness and fear due to rampant abuses in the world. Surprisingly, there is no longer a sense of security among the children in the presence of their own fathers, both biological and spiritual. Mothers throw away their children as though they were rubbish. Do you think this is the will of God that those who should provide protection to the children are the ones posing the greatest threat to them?

If you are safe from political wars, religious animosities, child abuse, starvation and illiteracy, are you also safe from terrorism and robbery? What about the effects of environmental

destruction and the effects of corruption? "The kingdom of God is among you". Jesus warned his disciples against going here and there to look for the Kingdom of God. "If you hear people say it is here or it is there, do not go", he tells them. When we say the Lord's Prayer, we ask for the coming of God's Kingdom and that His will be done here on earth as in heaven. If the kingdom of God is here, then why do we experience bloodshed in our countries? Why all these ethnic, racial and even religious animosities? Why are our children, parents and siblings dying of starvation and others are desperately feeding on dog meat (dog is not food in our culture) just to try and see another day? Is the kingdom of God really here?

God's kingdom is definitely that of peace and justice because Jesus, the prince of peace reigns there. We are ministers in the Lord's government; we are part of the government. So, is there something that has not been done to make the kingdom of God a reality here on earth as in heaven? It is up to you and me, the ministers, to implement the manifesto of the Lord's government! We are the ones to make the world a better place; to let the will of God be done here and now. We are agents through which the Lord performs the duties of his government. He has no physical hands; he gave them to us, and the legs and the ears and the eyes too. He wants us to use them for Him to do His will; hence He sends us to go out on mission to take the Kingdom of God to others – to preach the Gospel of peace. "What have I done for Christ? What am I doing for Christ? What can I do for Christ?" (St. Ignatius of Loyola)

Continued on page 10.....

Christ, Thy Kingdom Come!

.....From page 9

We are sons (and daughters) of God. What does it mean to be a son? It means to have the privilege to think with the father's mind and make decisions. It is about the right of ownership, right to inherit, the right to belong; the privilege to feel at home. That is why God's Kingdom is for God's children. A son feels proud of the prosperity of his family and suffers when the family fails to meet its obligations; I mean, a responsible son, a sensible son of whom the father is proud. Human beings were given by God the right to become co-creators. God created the world to be a place in which man can live and be happy, "Not as chaos did he create it" (Is. 45:18).

So what can I do? I need to start by consulting the Father and working with him all the time so that I can understand his ways and then I will be able to think with His mind and make decisions. I will contribute to the building of God's Kingdom here on earth in every small way I can. I might think my contribution is negligible in such a big world, but I remember the story of the little hummingbird. It was very determined to put out the forest fire by carrying a little amount of water in its feathers, sprinkling it on the fire and going back to the river countless times. If all of us who think we are too small to make a change would do the little we can, surely change will eventually come.

Peace is Christ's gift to us all. It is not a substance that a few selfish individuals can hoard for their own gain the way they hoard *unga* (flour) when they want to increase the prices; no, we have it among us. All we need to do is to bring it out, make it a reality and then enjoy it. We need to enlighten those who are ignorant because true peace needs the contribution of all of us. We have to let people know that hatred and bloodshed are not characteristic of the Kingdom we are talking about – the Kingdom of God. Full of optimism for a better world, let's all go out and work as instruments of peace and harmony. In the meantime let us pray for the realization of God's Kingdom here on earth, using the words that our savior taught us.

WHEN

THEY WERE nSJ.

NOVITIATE SPORTS NEWS

Elias Mokuu, nSJ

Scrabble; Kyallo excommunicated!

One of the leading scrabble players Mike Kyallo was excommunicated two weeks ago from the game for gross misconduct. Imagine, in the middle of a game, instead of concentrating on his next move, he preferred to read a newspaper. The game masters, Odomaro, Kilulu, Ojara and others led by the incumbent Deo, were formal and ironfisted. 'Mike also had kept the rewriting of the same words everyday,' added judge Ojara.

Reacting angrily, Kyallo's lawyer Kikonyogo quoting cap 34/0331 sec.14 of the standing International Law of Scrabble (ILS), argued that a newspaper was not a dictionary, nor was it a book. He will contest the verdict until the bitter end. In the next move he may convince the Commissioners of External and Social Affairs (CESA) to set up a probe committee to lift the ban.

In the meantime Deo became the champion after scoring 75 at a single round play. This is 3 points higher than the previous record held by Okumu. However Jaki leads with the highest score 81 in single round play with a bonus. He also leads with the highest total score 225. the average score in Arusha-Korona today is 177/player, while the highest total score stood once at 668.

Weight lifting

You can see clearly the arm of muscle-tendons arranged artistically. The movements are swift, rhythmical and simultaneous. The whole accompanied by the almost poetic word, 'O..ne, Tu-two, mnn..nnah. Using the index finger, Gigi dries the perspiring face while the T-shirt of Baraza maps the United republic of Saudi Arabia, not to forget Mkenda's that displays the war-torn area of Bosnia- Herze-govina.

We visited the Gym-master, the soft spoken technician Kiarie. He was just busy applying the latest styles form a specialized book. At the same time he was inviting his new recruits with the words; 50 dumb belts right? go! Mh, mh, mmm.... Now for triceps! ready? It was impressive. Still, novice Mwaura remains sceptic and finds that after ordination he won't need biceps to lift the chalice.

Table Tennis

Our Easter vigil was marked by a table tennis Grand contest that saw Odo emerge winner in a closely contested game. Loser Gikonyo (1.85m) said, the table used was lower than his size while Muthumbi blamed the officiating for the loss. The winner was given a special gift by Fr. Plamondon; a beautiful song.

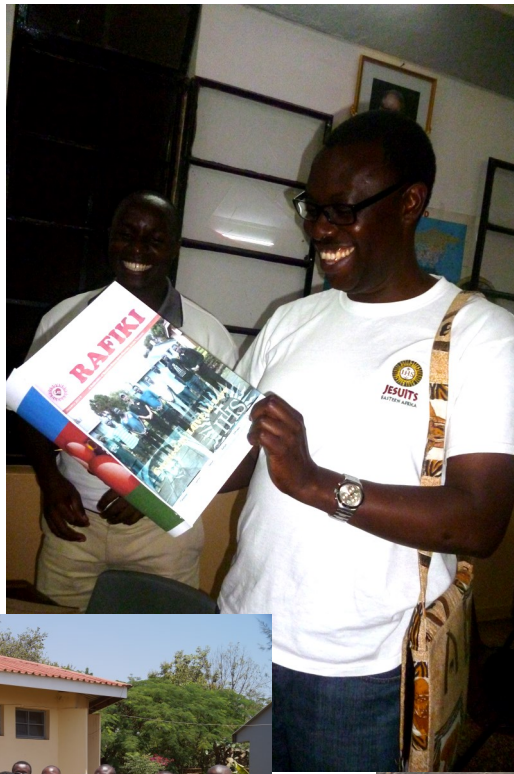
Football

Well it is football with modernized goalposts. They are stones of irregular shape placed somewhere in the middle of the standard field. When it comes to playing, Gigi passes the ball to Junior, Junior to Otien, passes it back to Gigi, Esibo in a yellow and black T-shirt, to Deo, Deo dodges one, two, chests it to Kiarie, passes the ball to Wasilwa in the midfield unmarked, checks where to go.... Deo, Deo overlaps Deo, Arunda? Salaaaah D..D...Deo! He almost scored.

Scoring is not due to the laxity of Arunda or Odo as defenders. It is a mixture of luck, technique, experience and above all...distance. Yes, the closer you are to the goal and the farther from the defenders, the higher the chances of directing the ball through the posts. For example out of ten penalties Okumu will score one, while Kyallo might score one or closer enough to his credit hit the posts. Except a goal kick, Mike used to kick the ball to whoever it concerned and scoring regardless of the team. Mwaura hung up his boots as goalkeeper. When they started scoring without his permission. 'imagine I was here and he scored the opposite side'

(As published in RAFIKI APRIL-JUNE 1996. Br. Elias Mokuu, SJ is the director of Jesuit Hakimani Centre)





THE PASSION OF OUR LORD JESUS CHRIST

as Described by a Surgeon, Pierre Barbet, M.D

in his book "*A Doctor at Calvary*"

Patrick Oyet, nSJ

Under Constantine in 315, or, at late, 330 A.D, death by crucifixion was abolished in the Roman Empire. This horrible form of death penalty was very general throughout the Empire in the early centuries, and, although by far the largest number of victims was slaves, still, it did not vary much, in form, for slave or senator.

Thus during the lifetime of St. Augustine there was nobody living who had ever seen a crucifixion and the horror of the early Christians at the infamy of the Cross resulted in its being concealed under various symbols for centuries. The story of Christ crucified was kept alive by word of mouth in the early Christian churches and homes. It was not until the fifth and sixth centuries that the first crucifix appears and, then, for a very long time, the figure of Christ on it was not Christ crucified but Christ risen from the dead. Actual devotion to the passion of Jesus did not begin until the thirteenth century, after which, the subject of the crucifixion in religious art increased in frequency during the transition from the sense primitives to Giotto and the later Florentine schools.

Thus for over a thousand years there was hush and silence in the Christian world over the tragedy of the death of Jesus. And today millions of Christians feel similarly and they would be content to live with the symbols of the Cross, and to know, in reticence and simplicity, the awful story - "Pilate . . . having scourged Jesus, delivered Him to be crucified . . . and they crucified Him."

The details in Barbet's book serves a useful purpose in many ways. They are of interest to a section of the medical profession, to archaeologists, to theologians and to those interested in exegetics.

Four sections of this work are purely of medical interest. The first is the section on the cause of the death. Here the author finally decides that Christ, at the end of the three hours' agony on the Cross, died of asphyxia brought about by what he calls "tetanus of His musculature." The word 'tetanus' describes a different clinical entity, but medical people will understand the author's meaning. In other parts of the book there are detailed descriptions on the savage and barbarous brutalities to which Christ was subjected. There was the scourg-

ing at the Pillar with the flagerium, which had thongs loaded at the ends with lead. The thongs cut deeply into the flesh and caused extensive laceration of the back, legs and to some extent the ventral part as well. As a result of this there was excruciating pain and considerable loss of blood. The crowning with thorns, which apparently, was in the form of a cap rather than the circlet, also caused very extensive haemorrhage, as the scalp is very vascular. There is also a description of grievous violence having been done to Jesus which resulted in a large haematoma on the right side of His forehead, the soldiers striking Him on the head with a form of club in order apparently to drive the thorns still farther into His scalp. The carrying



of the Cross, whether it was the transverse section or the patibulum only or the whole Cross, resulted in considerable bruising of His right shoulder and back, particularly when He fell. It is clear that He must have been *in extremis* when the Roman centurion ordered Simon of Cyrene to carry His Cross for Him so that He might not die before He came to crucifixion.

I am of the opinion that there is overwhelming evidence that Christ died from heart failure due to extreme shock caused by exhaustion, pain and loss of blood. Asphyxia or respiratory failure as we prefer to call it, the author thinks it was caused by the respiratory muscles becoming fixed in inspiration due to the falling forward of the trunk away from the vertical section of the cross and the consequent inability to exhale and so empty the lungs of carbon dioxide. This theory is not supported by some of the evidence set out in

the book. For instance he describes a 'scaphoid epigastrium' which could be most easily explained by the diaphragm being in the elevated or expiratory position. To be fair, he also describes a protuberant lower abdomen which might be caused by the diaphragm in descent. But it is a small point and really does not matter much as the cause of the death of Christ crucified is clear enough.

The other section which might be of interest to medical men is those in which he describes the probable position of the nails in the hands and feet. I think he is completely convincing when he says that the nail in the hand must have been driven through the wrist immediately above the 'flexor *retinaculum*' or transverse carpal ligament between the two rows of carpal bones in an upward and backward direction.

Continued on pg. 13 ...

1814— Pope Pius VII issues the bull **Sollicitudo Omnium Ecclesiarum**, thereby restoring the Society of Jesus. The English Jesuit College, the antecedent of today's Heythrop College, celebrates its bicentenary

THE PASSION OF OUR LORD JESUS CHRIST

...Continued from pg. 12

The median nerve was destroyed in whole or in part on the way and this explained the position of the thumb in the palm presumably by the pull of the *adductor pollicis* which is supplied by the intact ulnar nerve. The position of the nail in the palm of the hand between the metacarpal bones is that which is usually depicted in the painting of the crucifixion by most artists. The author rightly points out that in that position, the weight of the body would pull the nail out through the flesh between the fingers.

The position of the nail in the feet which the author finally decides on would appear to be accurate. He gives the position as 'the proximal part of the second metatarsal interspaces', and as this is just below the tarsal mass the nail would easily support the whole body. He considers the evidence of the markings of the Holy Shroud, that the sole of the right foot was flat on the stripes or vertical section on the Cross, and obliquely across it. There was no supporting platform or 'suppedaneum', as it was called, for the feet, which were nailed directly to the Cross.

The lance wound in the side which was inflicted after Christ was dead is generally thought to have been on the right side. The author places it in the fifth interspace just lateral to the right margin of the sternum. He considers the lance to have passed upwards through the pericardial sac to enter the right auricle. In this way he explains the issue of blood and water from the wound in Christ's side which is described in the Gospel of St. John. The right auricle of course always contains blood after death so that this description is convincing.

It is interesting to note that in most churches, the painting of the wound in the chest is accurately placed on the right side, while that one in Gonzaga Gonzaga Jesuit novitiate's chapel is on the left side. The thumbs are medially adducted across the palms and the nail wounds are both in correct position.

200 years down the Line,

Learning from the passion and resurrection of the Jesuits

Tobias Dindi

The first time I heard about the suppression of the Society of Jesus was in a much unexpected scenario. I had just walked into Loyola house in Nairobi for an interview that would determine, maybe partially, my entry into the Jesuit novitiate. I was meeting Paul Kalenzi, SJ for the same and I had prepared myself 'adequately' having been a candidate for a while. I thought I knew everything about the Society of Jesus until he asked me what I knew about the suppression and restoration of the Jesuits. These were things I had just heard, but of course I could not talk further about than the bare knowledge that the Jesuits had been suppressed by Rome and later restored. When, why, for how long? All these were things I had no idea about.

When you walk out of an interview room feeling that you should have done more; you should have known the organization you are considering joining much better; 'you are not as interested in us so much that is why you do not know us well'; that was my lot for that day as I prepared to meet the other Jesuits who were scheduled to interview me.

Almost two years later and I think all prospective candidates to the Society of Jesus ought to be helped to get to know this part of Jesuit history, at least to some extent.

The suppression of the Society of Jesus, with its intrigues, politics and fights opened a new chapter in Jesuit History. Over the years, commentators have put in their own thoughts and interpretations to where the Jesuits would have done better or where they played 'smart' in the whole scuffle. Chris Lowney in *Heroic Leadership* thinks the Jesuits did not take enough risk and that almost ended them. He argues, in agreement with a number of Jesuits of the time and later, that 'uncommon means' would have been applied to ransom the society from the salvos that were flying all over a sudden from all directions. For instance, contrary to that expectation by the Paraguay Jesuits, they were ordered under Holy obedience and pain of mortal sin not to resist the transfer of the seven reductions, one of the aspects that was at the epicenter to the Jesuit tribulations.

Maybe I would have thought of a fight too, but on a second thought, where is total surrender to the will of God? And I tend to think it did play eventually. The whole story of the survival of the Jesuits under Catherine the Great, in my opinion, was not out of cunning or 'Jesuitical' means, rather a thing of providence. Catherine probably did not have a single idea that she was bringing a whole order into the resurrection. Her actions did not have anything to do with her relationship with Rome; Russia had previously proved to be one of the troubled waters to venture in. She cared neither about the fight between Jesuits and Jansenists, nor about French Jesuits and their allegiance to their superior in Rome etc.

Holy obedience may be blamed for the trouble the Jesuits faced in the most unfriendly territories, yet why not hail it too for the eventual resurrection. Perhaps the will of God was to shed off an old Society of Jesus and bring up a wholly renewed one yet still the same one built by Ignatius of Loyola and his first companions.

When the whole of Europe thought the world did not need organized religion and faith but only reason, reality had a totally different thing to offer. The world would eventually hunger for what it rejected. The world would eventually notice that the church, and in a great measure the Jesuits, had a lot to offer, more than was imagined.

For me, all these are lessons that challenge us to look at the whole passion and resurrection of the Jesuits as a necessary experience that has a lot to do with Jesuit values, most specifically obedience and total dependence on Christ whose mission is our trade. It is my business to learn and live these values at this particular point in time. If only I knew them before, it only dawned on me several months after that experience with Paul at Loyola house. And it means a lot to us who are thinking of a sacred commitment with this same Society in the near future, this even as we reflect over the 200 years of resurrection.

Book Review by John Siyumbu, nSJ
Title: *The Climate of Monastic Prayer*
Author: Thomas Merton

Publisher: Cistercian Publications, Inc.
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The Novitiate is a house of prayer. Making an assumption that a definition for such a place may be sought and further, that brevity would be of necessity in an expected response, it does seem succinct (and yet comprehensive), to have the period after the word 'prayer'. Progressing along such lines of thought, it certainly will be considered profitable to learn from a spiritual mind assuredly advanced in the life of prayer. Thomas Merton's *The Climate of Monastic Prayer* offers an enriching reading.

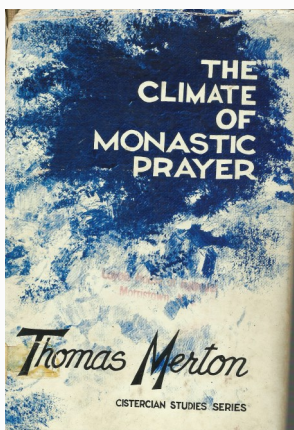
Though written primarily for monks, the 'practical non-academic study of monastic prayer' encountered in its pages serves to spur or strengthen one's commitment to prayer. Reminiscent of the Long Retreat, *meditatio* and *contemplatio*, as modes of prayer, are explained. There are ample dimensions of these drawn from enduring traditions of monasticism – Trappist, Carthusian, Carmelite, Benedictine and Cistercian. There is, also, the occasional mention of non-Christian spirituality such as Zen Buddhism.

An outstanding aspect is the treatment of prayer in consideration of 'the pressures of modern urban life...'. Such an approach strikes a chord in the Christian bent on contemplating in action. Thomas Merton instructs his reader gradually, systematically and purposefully regarding the way of prayer. Beginning with a dialectical 'alternation of darkness and light' it is clarified that the 'dialogue between the Christian and God...brings us deeper and deeper into the conviction that God is our all.' This, most certainly, relates to the aspects of consolation and desolation in Ignatian Spirituality. Borrowing from varied

sources such as Dostoyevsky's *The Brothers Karamazov's* 'eternal conflict' and Jonah's story in the Old Testament, Merton casts prayer in a light perceivable by a Novice. Copious instances from the book of Psalms thread their way throughout the text.

Merton elaborates on the obstacles to prayer with an uncanny sense. One cannot help but feel they are in the presence of a Spiritual Director greatly immersed in prayer. This direction renders all the nooks and crannies of the heart reachable. The obstacles deserve a mention, even though in passing: **Acedia following from an enthusiasm of pride [sic] and spiritual vanity; spiritual inertia, discouragement, confusion and helplessness.**

Seemingly, it would be an aberration to find any clear-cut templates for meditative and contemplative prayer in the text. Suffice it to say, by presenting an assessment of what Meditation and Contemplation, as understood in the life of prayer, are and are not, Merton's book illumines the depth and beauty of prayer. Prayer offers that avenue through which one may direct one's restless heart to a union with their Creator. Considered as a *how-to*, Merton's book starts one off on how to pray, if one is a Novice; if not, then one will be edified by the panoply of invaluable checkpoints along his chosen path of prayer. In availing of these guides, Merton presents views of souls seasoned in the life of prayer, from Gregory of Nyssa to John of the Cross; from Bernard of Clairvaux to Theresa of Avila. *The Climate of Monastic Prayer* certainly is a must-read for any Christian and person of goodwill.



IS THIS MAN, JESUS, HUMAN OR DIVINE?

Odinga Owino Odinga

About 1700 years ago there lived an African bishop named Athanasius, bishop of Alexandria in Egypt. Even though he eventually died in his own bed surrounded by friends and fellow members of the clergy, his life consisted mainly in suffering persecution for his faith in Christ. Four successive Roman emperors sent him into exile for insisting that Jesus was both perfect God and man. He was not afraid of perfect man. He was not afraid of emperors or any other men. He always kept in the mind the words of our Lord to his first disciples: "you will be dragged before governors and kings for my sake, to bear witness before them and before pagans".

Centuries have passed, and the one challenge remains the same for Christians in some countries. The political leaders persecute anyone who, like Bishop Athanasius insists on calling Jesus Christ "perfect God and perfect man". Even if you are not a Bishop and you are not living in the country whose government persecutes Christians, you may encounter some form of opposition. Some in the modern world don't mind hearing you say that Jesus was a good man who preached a message of peace; they feel uncomfortable however, when someone insists: "Yes he was a good man, but he was also the Son of God. He was sent by his Father in heaven to die on a cross and rise from the dead in order to forgive our sin"

When Jesus was baptized God himself spoke so that all people would know the truth. God said, "This is my son, the one that I love." St. John wrote: "Who can overcome the world? Only the one who believes that Jesus is the son of God." Whether 2014 years ago, or in 2000 years to come, faith in Jesus Christ demands a declaration from every Christian. I must be ready to state that I worship the carpenter from Nazareth because he is God. Jesus is man, because he was born from the womb of the Virgin Mary, but is also God. The Bible states: "if your lips confess that Jesus is the Lord and if you believe in your heart that God raised Him from the dead, then you will be saved"

We do not say that our Lord and Savior is more or less equal to God. We say that Jesus is equal to God pure and simple. The Bible tells us that "in the beginning was the Word, and the Word was with God and the Word was God." Jesus is this Word of God. Jesus is equal to God. Jesus is the "the Word made flesh." Even when the Christmas season comes to an end, we can continue singing: "come let us adore Him".

AMDG.

Sharing the Joy of the Gospel - Friday Apostolate Experience

Kimario Mark, nSJ

One among the experiments I have been assigned in the novitiate is to teach Christian catechesis to the pupils at Wema Primary School in Moshono-Arusha.

It is a bright Friday, a few minutes to mid-day. Accompanied by the heat of Arusha when the sun is at its peak, five of us begin our journey with optimism that our experience will be good as it has been in the couple of past Fridays. We are going to the apostolate in compliance with Pope Francis' directive, not looking "like someone who has just come back from a funeral" (Apostolic Exhortation- *Evangelii Gaudium*). The first thing to taste is the dust as we just step on the main road outside our gate (a sign of poor infrastructures). A land cruiser passes at a speed of around 60kmph but this is enough to spread dust over us. The journey has just begun and our minds are focusing on what we are going to do today. We have 1km to walk before boarding the commuter bus (famously known as daldala).

We board the first commuter bus in which we come into contact with different faces which are full of hope and at the same time sharing different national issues which gives them joy, although most of them seem to be strangers to each other, reflecting the culture of the Tanzanians. Since our journey is a bit long, we have to take another bus, and just 1km before arriving at the place of our apostolate, two of our brothers step out of the bus heading to another school nearby and we remain three of us. It is our turn to step out. The bus conductor is happy to earn from us his living because it is like he was lucky enough to get us since he has few passengers (maybe a sign of economic hardship) and for us we are happy that we have arrived safely. Two schools are in the same compound. This forces us again to bid farewell to one of our brothers, James Mugwe, while Emmanuel Wafula and I enter into our school. After being received by the teacher responsible, we enter into different classes and from here onwards, our experiences are going to be quite different from each other! It's an experience

which will last for 90 minutes (2 lessons).

I am in class four with pupils numbering roughly over 90. I'm consoled because my brother today will be required to control the class of more than 120 pupils, which I am sure he will manage. I'm about to deliver what I had prepared, basing on the syllabus, but we need to start with some common prayers and the whole class is joining me in this act of inviting God to be with us. Yes, almost all of them. But wait! Are they all Christians? Are they all Catholics? Absolutely not. I start by asking how many are Catholics and roughly 6 out of ten in the class raised up their hands. The rest are from other denominations, but I am more delighted to see two Muslims in my class! I do not even want to know why they didn't go to the mosque as others. What I can see is that they are happy to be where they are. What are they doing here? They want to learn like the rest of the pupils. Well, the Muslim girl even knows how to pray the basic prayers like 'Our Father', 'Hail Mary'....

I don't even know how to nick-name my class. Am I in a religious dialogue or an Ecumenical class? How to go about it now? Nothing will prevent me from delivering what I had prepared because I'm here for the catechism class, but I'll not ignore anyone. They form part of my class and they are to be part of it. They seem to be active and, to be honest, some seem to be versed in Catholic teaching even more than my catholic students. Before starting I give them a few minutes to appreciate how God has been good to us with very common things in life which we normally take for granted. I'm just trying to pass to them some elements of Ignatian Spirituality especially finding God in all things. It's time to break after the first 45 minutes, but not by going out; instead by teaching them a song or letting them sing any song which they want. It's really amazing. The Muslim girl is having a powerful soprano compared to most of the other pupils. My Catholic students are not left behind because they are having a class choir like other Christian sects in the class. I'm interested also to see who are not paying attention during my class and why. It is disappointing to see that the notorious ones are my fellow Catholics, but there is a way to handle them and it is by making each one to be his brother's/sister's keeper.

The class is for all but especially for those who want to learn our Christian faith as presented by the Catholic Church. They seem to understand what is being offered to them but I need to admit it is not all of them. Anyway, the exam and their behavior will give me a clue whether they understood or not. What I noted is that they ask some very good questions and this is a good sign that they are following, but they also like to be challenged with questions. This helps to make the class active.

The class is over and for them it's the end of today's lessons. We all come out of the class and start talking other matters. They are interested to tell their progress in the class, to report the noise makers, and other issues like their Sunday experiences, while others try to prove their competence in some English words. Some of the Muslims are from the mosque and they have joined them. It is now my time to learn from them, especially their openness, simplicity and humility. I just murmured, "See how they love each other". Truly, how joyful are they! My brother Wafula joins them, although for a few minutes, to play one of their games. They are all delighted. I just remember why Jesus told his disciples to let the little children come to Him (Mt. 19:13-15). The rest on how to handle my class, I will get to know when I go back to my community.

After all these experiences we are ready to go back home, today with consolations and at the same time with some questions to reflect upon. What will be the situation of our Church many years to come? Will religious dialogue and ecumenism continue to bear much more fruit than it is doing now? I feel the sense of a bright future but is this experience of mine being encountered in many other places? Will these children remain the same? My work is to either plant or water and God will do the rest (I Cor. 3:7). As Pope Francis tells us, "It is not a heroic individual undertaking". Even if I feel there are fruits; as Karl Rahner said "The true fruits that it brings.....only God seems to be able to see that". I wish this experience could be repeating itself every Friday, but undeniably, things are not the same and sometimes things don't seem to work out well. In all these situations the joy of the Gospel will continue to be spread among the children because joy changes, adapts and always endures.



NOWADAYS, I JUST ADMIRE & RESPECT THEM

some who take their time to say 'hi' and a joke or two here and

When I was a kid – during early primary school years – one of my greatest aspirations was to be a primary school teacher. I guess there were some teachers I esteemed and wanted to be like them. In my view, they seemed so fulfilled in what they were doing which for me was admirable. Of course there were others that we mentioned in class when the career question popped up; you know, doctors, pilots *et al*, but these just sounded more of phantasies. Then of course there was a little bit of priesthood. This was kind of remote as the idea was floated to us by our mother who kept on challenging us. As Mr. Ssegujja (our facilitator for the seminar on Prophets) illustrated during the seminar, the respect bordering reverence that priests in my locality enjoyed made this option attractive as well, though, things just did not work themselves out as I could not even be an altar boy; hence teaching in primary still carried the day.

When I reached class eight, I realized that at this point I was not sure of what I wanted to do. For some reason, better ideas started coming up and all I wanted now was a good High School that would enable me to qualify to go to university.

By the time I finished form four, I knew I wanted to be a doctor. I think my primary reason was that there were people dear to me who from time to time would be unwell and I wanted to be there for them, to give counsel even from afar, *et cetera*. Now, the catch was that I generally have a phobia of needles, blood and dead bodies; I do not naturally find myself comfortable around these. This actually became a worry but I felt this was something I could surmount. Interesting enough, when we filled out our campus forms, I actually put medicine as my first choice and finance stuff second (the second option was attractive as it is well paying). Since academically I did not qualify to take medicine, I pursued finance options and that's how my medicine dream died. I am however not sure if I buried it.

Now, when I saw my name, when the much awaited list for the experiments was finally pinned on the noticeboard, that Sunday afternoon, I remember I was part of the team that was cooking that day, I did not know what to expect as I was destined for Bugando Medical Center a.k.a B.M.C. Going by my phobias, I didn't know how to react.....I

guess my heart sunk a little.

The first few weeks especially the second week was filled with a lot of anxiety but gradually things fell in place. I couldn't even believe it, that at times my companion and I could go to *magis* in the Orthopedics department – which was one of our favorite departments – after we had moved on to other departments which was really awesome. Going round different wards and working in various departments is typical of the experience there with each department unique in its own rights.

B.M.C is both a teaching and referral hospital in Mwanza, Tanzania. Most of the doctors and nurses I met there were in my view, just phenomenal. I will never forget mama Bunyi; she was like a mother to us and extremely hilarious. Of course in any environment there are shortfalls here and there at times by virtue of our humanity and, at times, by virtue of the scarcity eminent in the environment in which we operate. Nevertheless, most of the doctors and nurses we met were not only good at what they did, they were professional about it. I curiously listened in on some of the sessions during the morning ward rounds with the intern doctors and I dare say that some of the chief doctors who were also professors at the medical school took pride in what they did. You could easily spot that most of them were very experienced. I also have to admit that one or two were really brutal. There was this one time during the morning rounds that one of the doctors really harassed another intern that she burst into tears after the exercise; I actually felt so sorry for her. Some of her companions stepped in to encourage and console her though.

Working in the emergency department for two weeks also really did give me a taste of what doctors go through and for that I have grown to admire and respect doctors. Here, I encountered deaths, critical situations, vulnerable situations, desperate situations, innovative thinking, kindness, understanding, generosity, *et al*. Words cannot even begin to describe the experience. Here I met friends, normal people who are not afraid to admit that for this one 'I do not know and have to seek higher help', people who are able to break their schedule/plan to accommodate a small impromptu request here and there,

there. This indeed was one of our favorite departments. All in all, this made me respect these guys.

My question to some was, "why did you become a doctor or nurse for that matter?" Some felt that this was all they wanted to do; to attend to the sick, help people. A few found themselves there but grew to love it after the initial scary experience. Weird enough is that I did not come across anyone who told me that he/she hated the experience there; maybe there are some who do.

Many varied conversations made me realize that, indeed, this is also a delicate call in its own right and we constantly need to pray for these caretakers for passion, strength and commitment in their duties. I do not dream anymore of being a doctor in fact after the B.M.C experience, I actually laid the dream to rest but will forever admire and respect doctors and nurses.

By the way, if I were to die and be re-incarnated, I would like to be a pilot. How about that?

TEASE YOUR BRAIN!!!!

MATHEMATICS MAGIC

Think of a number

Double it

Add five to the answer

Multiply the answer by a half of one hundred

Add the number of days of an ordinary year to the answer

Add your age to the answer

Subtract six hundred a fifteen to the answer

The last two numbers are your age while the first one is the number you started with

.....

LIFE WITH A FOCUS

Obat Augustine, nSJ

'We discover the way to live after realizing the way to die'

What is the meaning of the above statement? Is it applicable anywhere in this world? If yes, how? Why did you come up with such a statement? These were the questions I got the first time I mentioned the above statement to my friends in the campus. It was hard to explain to them the real meaning because of many factors. After reading the biography of Pedro Arrupe I decided to share with my brothers the following:

The name Arrupe will be mentioned by any Jesuit; even by those aspiring to join the Society. They will tell you that he was the 28th Superior General of the Society of Jesus, and much more about him. After reading his biography, I think he was among the people who lived according to the above statement. He did a lot of things which to me are extraordinary; he gave his life wholly to the Society.

He joined the Solidarity of Our Lady at the age of eleven. To me, he had already discovered the way to live because he was aware that one day he would die. He lived his life very well, with the fear of God which is the beginning of knowledge. Leaving the medicine faculty to join the Society, he was aware that God wanted to send him somewhere; this is seen after the bombing of Hiroshima and Nagasaki, he used the knowledge gained to help the sufferers. He did not know why he left his medical career, but it was God calling him so that one day he might help His people who were suffering. He never gave up even after being jailed; he still had trust in God.

He took care of the sick tirelessly and every moment thanked God for everything. Now, with this brief history, what can we learn from Arrupe? First it is to give ourselves fully to God through taking care of the needy, especially the sick who

need our support and prayers. And what will make us do that? The answer is simple: we should realize that one day we will die, and with that in mind we shall discover the way to live, loving all regardless of their colour, tribe, and nationality. Give them the support they need fully with a heart that pleases our Creator who knows our inner motives and accomplishes them.



As Arrupe gave himself to the service of the Society even to the point of death, I urge my brother Jesuits to work and ensure that the growing needs of the Society are catered for, not only materially but according to the spirit of our founder Ignatius. Arrupe went to many places to promote and protect the Society in every possible way because it is a gift from God which should be treasured.

By giving ourselves fully we will ensure that Arrupe's dream is fulfilled. We should emulate his life, as simple as it was. One scenario in his biography which amazed me is the story of this young girl who used to attend early morning Masses whose celebrant was Arrupe. Fifteen days after the *pika-don* (bombing), Arrupe went and found the injured girl under the debris of what used to be their house and the first thing the girl asked was, "Father have you brought me Communion?" She died soon after receiving Christ in the Eucharist, as if that is the only thing she had been patiently waiting for; to unite with Him here and then proceed to eternity together! This is the faith we should have even at the point of death. We should realize that one day we will die and that by dying we will get into the fullness of joy. Why? Simple; we are going to meet our Father whom we served in our beloved Society. Brothers let's fight soul and body in order to live by this statement. I know it is not easy but through Him who gives us strength we shall be conquerors.

WHO HATES HERE?

Boniface Mutuku, nSJ

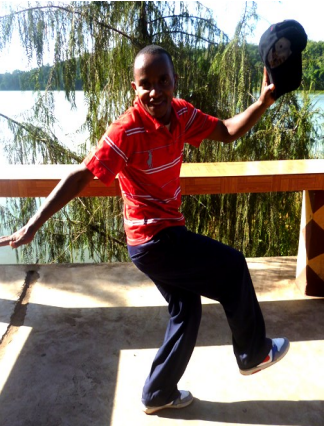
When you talk to people about their likes, dislikes as well as hobbies, several responses come up. Comparing reactions from different people can be shocking. For example, interests differ as ideas in a group of men discussing soccer. Some have the solution for the next match while others oppose as if they are the managers of international teams. Hence this confirms that "what is your meat may be your friend's poison". I may not point out the reasons for the differences, but it is my feeling that human beings are comprised of these diversities. Take for instance a case where people love dancing because it is easy and entertaining while others cannot imagine being involved in such an activity. Here is a practical example; recently we were planning for Christmas with a group of altar servers. A discussion arose that we should do something additional (Magis) besides just assisting at the altar. The proposal was that we perform a play/skit. At first everyone loved it, only to realize that the majority could not imagine taking up characters, not to mention about performing; initially, this seemed to be the simplest thing to me. Imitating the holy family few weeks or days before and after the birth of Christ is a story narrated from Sunday school and in the entire church.

Now I wish to share a short experience of a place where everybody loved or even enjoyed to be. This is the fruit of experiences and testimonies of individuals put together. Several times, I have heard this comment "I usually feel refreshed and strengthened whenever I visit the novitiate". This statement has been used on several occasions by priests and scholastics. To be more specific I would like to quote a short speech from an elder who through his creativity put the idea in a more elaborate manner. He said that to him the novitiate is like a Ring for boxing where the boxers retire to their respective corners after every round for a break. After this, they then jump in fully energized to proceed with the battle.

Continued on page 18

WHO HATES HERE?

Continued from page 17



He even shared an experience in his long retreat in the novitiate where he could sit at the fourth stair in the staircase from the chapel towards the library, to meditate. I believe novices have little if not nothing in terms of history except the real experience they are in, probably gathering

the information which will enable them to share in the future. A closer interaction will prove to you that they feel and are already at home in the novitiate.

Someone might be concerned to ask, why is this?

Take for instance a case where people love dancing because it's easy and entertaining while others cannot imagine being involved in such an activity.

The response is simple and clear; I advise you to just relax for it is right before you. When a Jesuit talks of our way of proceeding, he means more than what you will find herein. Our way of life in the novitiate is laid down systematically in a special booklet called the BLUE BOOK. There are different ways of defining the novitiate. I would like to quote the part that motivates me and probably it might be your favorite. "The novitiate is a School of Prayer, House of Formation and a Home of Love". This is where the two years are focused. Jesus in his teachings once said that if you love Him you would keep his commandments. Bearing witness that this is a fact, then what would you expect to see, hear or even share after the experience in the novitiate? This is the kind of experience that one cannot forget or fail to quote when necessary since it is stored in his memory, most likely on a folder entitled 'Serenity'. In other words one can say there is no pressure but leisure in all things.

Now I would like to give you a summarized daily/weekly data of the novitiate: prayer, recreation, sports, *manualia* (manual work), choir practice, classes and personal study. These are the simple things that prepare Jesuits for the frontiers. I then presuppose that as a mother cannot forget her child and as God cannot forget his faithful, so also a Jesuit cannot forget his novitiate experience.

Swahili poetry

TAFAKARI

Tungo za Malenga Fransisko Kyalo (A.K.A Safari)

1. Miaka elfu mbili, kumi na nne ongeza,
Imeshapita ni kweli, ila bado mi'nawaza,
Kifikiri jambo hili, jibule na koroweza,
Nasubiri za Karima, ne'maze kuninusu.
2. Kati yao zama hizo, aliishi kwa busara,
Kakomesha matatizo, kaponya kwa makadara,
Wengi bila shinikizo, matajiri na fukara,
Kawa wake maswahibu, na wengine wanafunzi.
3. Mambo bado sitakoma, zaidi nasimulia,
Kawatakasa wakoma, majonzi kawafutia
Viwete wakasimama, viziwi wakasikia,
Na wafu kawafufua, haya kweli ni makuu.
4. Mengine mengi kafanya, ukweli nawaambile,
Ila wengine kasonya, imani kawapotele,
Jamalaze wakasinya, kabana zao kongole,
Vimasomaso jamani, kumbe wa jadi za kale!
5. 'Sifikiri ni utani, kumuuwa 'kapania,
Kamleta barazani, kutimiza yao nia,
Kijihoji kakosani, sioni namsifia,
Yanini kuteswa hivi? Ndo' swali nis'omaizi.
6. Kejeli na uhasidi, ndo' malipo al'opata,
Kampiga mijeledi, hili swala kweli tata,
Umati kwa makusudi, katafuta kumfuta,
'Salabani kaangikwa, rohoye ikamtoka.
7. Siku tatu kumaliza, kaburini akatoka,
Jambo hili kashangaza, wengi alivyotukuka,
Dhambi zetu kakoleza, utumwani tukatoka,
Kristo ndiye mshindi, na mfalme daima.
8. Hayawi hayawi huwa, naomba kutokomea,
Nadhani 'meshaelewa, kipi nimeezeza,
Ushindi tumeshapewa, imani 'sijepotea,
Kwa Yesu naselelea, katu kwake sibanduki!

Msamiati:

Koroweza---
>Fanya kazi kuwa ngumu zaidi.

Makadara---
>Nguvu au uwezo wa Mungu..

Niwaambile---
>Niwaambie.

Kawapotele---
>Ikawapotea.

Jamalaze--->Wema wake.

Maizi--->Ng'amua/ Fahamu.

Koleza--->Lipa deni kwa niaba ya mtu adaiwaye.

Selelea--->Ishi kwa muda mrefu bila ya kuondaka/Selea

ACT AS BALM FOR ALL WOUNDS your plans daily because it is

Arinaitwe Francis, nSJ

What is it that is gold and treasure in this world of God's? Etty Hillesum, in her book, *An Interrupted Life, The Diaries (1941-1943)* wrote; "it is my vocation and every one's duty to look first into themselves and solve the war within." Etty chooses her own way. She has her own religion and rhythm not inspired by church or synagogue or by dogmas, theology, liturgy or tradition. She addresses God as she does herself.

She writes, "When I pray, I hold a silly, naive or deadly serious dialogue with what is deepest inside me, which for the sake of convenience I call God and later I repose in myself. That deepest and richest part in which I repose is what I call God." By the time she died she seemed to have attained that inner peace, freedom and happiness in all humanity which surpasses human understanding.

She was a Jew; she saw how her fellow Jews were being undermined in the name of religion. She had to drop all religious and cultural traditions and she concentrated on the oneness of all humanity. The truth remains: Jesus is the son of God and indeed he saves.

In my view she fulfilled Jesus' command in the Gospel according to John: 'May they all be one'. If all humanity can be one, we shall have gold and treasure in this world. My grandfather once told me, "you may stop going to church but you must never stop glorifying God in your heart, asking him to forgive you and bless all

through a free mind that harmony and true oneness flows. Ask God daily to bless the people you are staying with because they determine whether you are to be happy or not." Martin Luther once said, "We must learn how to live together as brothers or we perish together as fools."

Etty was 27 when she began writing her diary. She began seriously by redefining her life, asking God (her conscience) to glorify her. She says she was always striving for pure love from her heart, hard work to earn a living and honesty. One thing is clear; what one yearns for is what one receives. Due to her oneness and openness, she discovers through her genuine conscience that few human beings seriously love with a sincere heart, but, despite all this she concludes by saying that; "Despite everything, life is full of beauty and meaning if only human beings sit together to share, discuss and decide in love and with an open mind."

The road to success is not straight, there is a curve called 'Failure', a loophole called 'Confusion', speed bumps called 'Friends', red lights called 'Enemies' and caution lights called 'Family', but if one has spare parts called 'Determination', an engine called 'Faith', a driver called 'God', one will make it to a place called 'Success'.

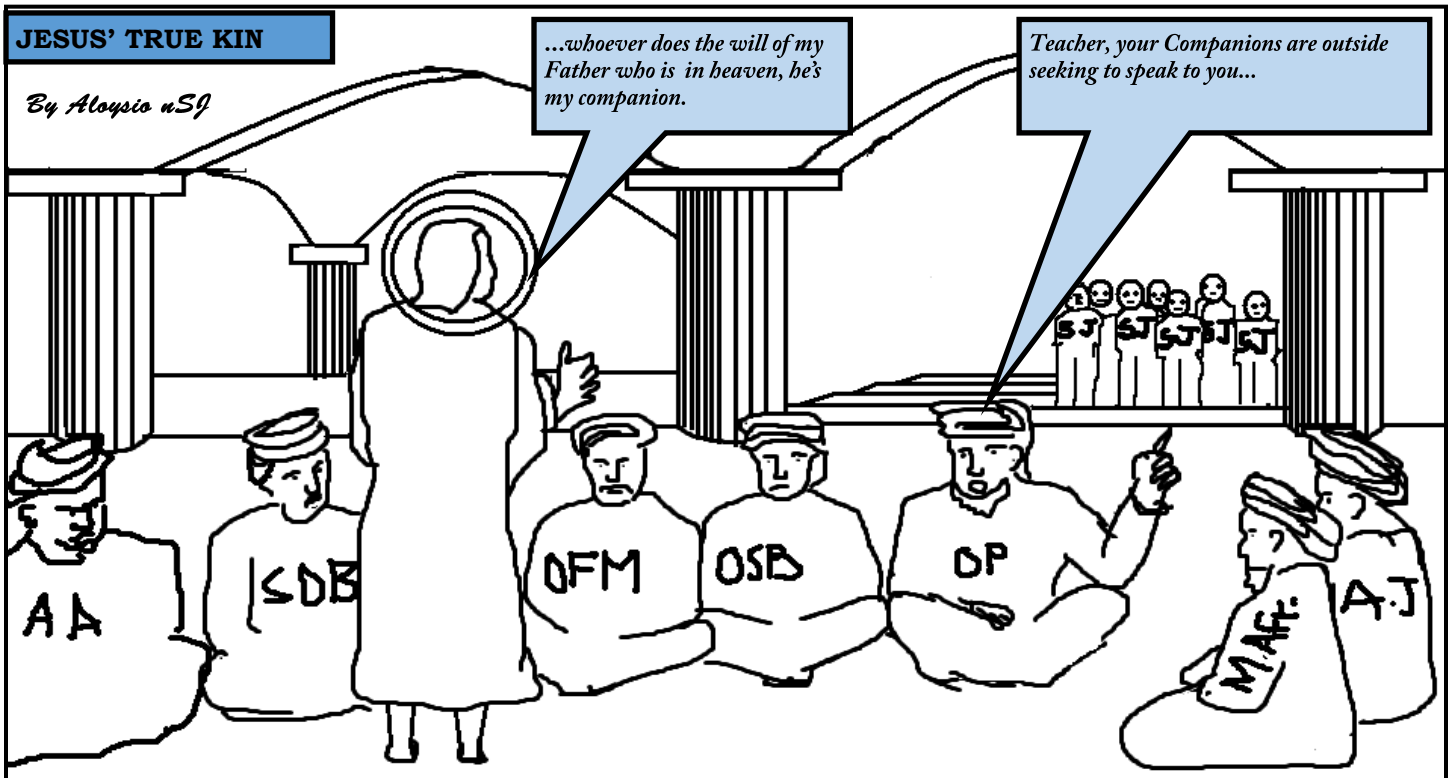
Etty writes, "only those who think twice are the ones who attain a meaningful goal, leave a legacy behind and avoid following sheepishly. They always find a reason why they do what they do. I am to give my life a reasonable and meaningful purpose. The main difficulty is a sense of

shame, so many ambitions, so much fear of letting go, of allowing things to pour out of me and yet this is what I must do if I want to give my life a meaningful, satisfactory and a reasonable purpose."

She writes, "Whether you spend your life laughing or crying it is still your life, but I am still attached to Western notions of good life; being healthy, growing wiser and stronger, learning to stand on one's own two feet. A fully developed human being must grow rich in all aspects and diversified and learn how to accept ups and downs in human relationships and see everything as positive features, not as causes of sadness."

Jesus says, "My Father's glory is shown by your bearing much fruit and in this way you become my disciples. I love you just as my Father loves me, remain in my love. If you obey my commands you will remain in my love, just as I have obeyed my Father's commands and remained in his love. I have told you this so that your joy may be complete. My commandment is this: love one another just as I love you. And you are my friends if you do what I command you. I do not call you servants any longer, because servants do not know what their master is doing. Instead I call you friends because I have told you everything I have heard from my Father." (Jn. 15:8-15)

In conclusion, actions speak louder than words, we are called upon to fulfill Jesus' wish, that 'they all may be one'.





And in flooded rays, light
This was when we longed to love
Crumbled had been hearts, dark as night
But night here has borne dawn,
Day that away seems to go not
For day was home, home was day
Today we are,
We are home

Our hearts long to love more;
For gone are the crumbles
Past is the night, dusk may come
We will marvel at its dim
Night might be ours too
Groping into it may teach us
Lessons for hearts lie deep
In the darkness of the night

Before then
Today are we, we are today
Lest we forget

Tobias Dindi Ong'ara