



RAFIKI

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A Publication of Gonzaga Gonza Jesuit Novitiate, Arusha Tanzania.

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God's love is a Mystery



Novices perform a traditional dance on Christmas day during rendezvous



The Editor



For the first thirty or so year of his life, St. Ignatius' experiences were regrettable. Nevertheless, he did not flee from believing in experiences for the latter part of his life. In fact he would end up being one of the greatest believers in the value of experiences. Through the constitutions, St. Ignatius handed down this torch right to the Novices and candidates 147, 64-70. The fathers of the 35th general congregation continued with this spirit in the second decree about the fire that enkindles other fires. With their experiences in the Novitiate, Novices would like to propagate this fire by sharing their own personal experiences and their encounter with God in this issue of Rafiki.

We are greatly indebted to our Formators and other Jesuits who pass by or even spend some time with us at the Novitiate. We sincerely feel this men of God go out of their way to help us grow spiritually and build more intimacy with Christ our Lord and King. We would like to take this opportunity to congratulate all of them. We feel greatly attracted into the Society after our contacts with them.

Our first year brothers have come back from experiments, we take this early opportunity to extend our sincere gratitude to all Jesuit communities where they are hosted for their generosity and hospitality. And to all our companions who have gone out of their way to accompany these young men in their spiritual journey, thus fostering Novitiate formation. Asanteni sana.

Once again, as we appealed to you in the last issue, we greatly depend on your opinions and advice for what we produce. Help us to become better. You are welcome, in case you would like to share with us your thoughts.

We wish you God's blessings in this lenten season.

Yours in Christ.

Odinga Owino Odinga - Editor.

Formators' Desk



PEERS; KEY FORMATORS

Peer formation is very important and is perhaps the most thorough and transparent of all types of formation. My own experience has furnished me with the fact that: The most honest moments I have had in my growing up were those moments I interacted with my siblings. They knew my fears, my strengths and also accompanied me to become a better member of the family. At certain mo-

ments of my growing up we looked to those moments when as children we would be left alone at home as our parents either went to work or for a funeral somewhere or had other commitments outside the family.

This period of formation in the Novitiate has seen the second year Novices by themselves as the first year novices went on their apostolic experiments. It is the second time they had an opportunity to perhaps know each other a little more. The first time they had such an opportunity was when the first year novices went to do the spiritual exercises. I am sure it was a moment when they finalized the creation of stronger bonds that will last them the rest of their Jesuit lives. I am also sure that this period has made them know the various levels in which they can engage each other from the lowest levels of just being together in a community to leisurely interactions to the highest levels of engaging each other in getting something to be done in the context of the wider mission of the society

of Jesus and the mother Church. In all their interactions I am sure they have come to realize and internalize the fact that despite their differences they are bound together in heart and mind around the person of Christ and ultimately God whom they are going to serve in all they are going to do after the Novitiate period of formation.

The various lessons and attitudes they have learnt by way of the various classes they have attended, the seminars, workshops they have given, the prayers they have engaged in especially the spiritual exercises some of which experiences they share in this issue have and I am sure will empower them to enter in to the forthcoming commitments they are going to get in to in a few months. My appeal remains cherish peer formation and it will keep one focused as it facilitates openness and easy fraternal correction and the knowledge of one another which ultimately facilitates the knowledge of God and our presentation of ourselves to him as we are.

Fr. James Moro, SJ.



Form 2nd -6th February 2015, a seminar on youth ministry was organized by Novice Masters/Mistresses at the Canossian Spirituality Center. The participants were drawn from most of the formation houses around Arusha, Novices and Postulants. The seminar was excellent in the sense that it covered a range of issues pertaining to the young people, and what ought to be done by stakeholders in this ministry. The facilitator, Fr. Boniface Mchame, SDB, himself a youth minister made the seminar very lively, given that he was facilitating a seminar to young people.

Quite a number of topics were discussed during the seminar, however, as the discussion went on the issues on problems facing African youth today caught my attention. As the facilitator spoke on, he did say that; Youth-hood is a window period between childhood and adulthood, often between the onset of puberty and marriage that is marked by a restless energy, fast sprout of growth, hence also by an extreme vulnerability, while being so rich in promise.

In his exposition he said that; over 75% of the population of East Africa is below the age of 30. This means that these governments need to spend more in taking care of this age group. In the facilitators view; this priority in spending should be reflected in the annual budgets especially for health care, education and sports. However, in his opinion he said that because of the lack of proper planning young people miss out on opportunities for education and employment.

He recounted that; over 30 years ago, the futurist Alvin Toffler warned the world of a "Future Shock". He spoke of an accelerating level of "turnover" or transience in people's relationships – "a condition in which the duration of relationships is cut short, the through-put of relationships extremely rapid. In their lives, things, places, people, ideas, and organizational structures all get "used up" more quickly."

African youth, especially in the urban establishments, are already becoming victims of this stress. The rural youth get attracted to it too without being aware of the hidden trap. He attested to the fact that; in the West these changes were perhaps more gradual but in Africa development is often leap-frogging and the young people are caught on the wrong footing.



Today the media is the major sources of information about the world, because the youth have high levels of exposure to media, they have a greater access and time to shape their peers' attitudes and actions than the parents or teachers do, replacing them as educators and role models.

While sharing our experiences on the seminar, a few novices had this to say in their own words; Novice Lele Lopong'o remarked, "Most of the questions I had in mind have been thoroughly tackled in this seminar and what remains for me is to become a dedicated youth minister". "This was the most participative and engaging seminar ever," said Wafula, when asked by a formator to comment on the seminar. The seminar which lasted five days was full of entertainment, the facilitator repeatedly played songs that resonated around youth-hood and allowed the participants to exercise their dancing skills. The dog was let loose! Most Novices seized the opportunity to show case to the formators present that this was indeed a golden chance. "I actually enjoyed dancing more than the presentations," remarked Obat. The climax was the

last song, *tintikiti*, by *Webuye jua Kali* played by the facilitator, this was preceded by two songs from Jesuit Novices, *Mungithi* and *Mwana wa Mberu*. At the end it was worth saying "even the best dancer leaves the stage".

Odinga Owino Odinga

With joyful hearts

Fr. Simon Drasiga, superior, and the community thank the superiors, members and Jesuit collaborators of the following communities that hosted our first year brothers during their two months apostolic experiments;

- ◆ Inyasi house, Loyola high school, Dar es salaam.
- ◆ Kiwanja Ndege parish, Dodomu.
- ◆ St. Francis Xavier parish, Nyakahoja, Mwanza.
- ◆ Our lady queen of peace, St. Peter Claver high school, Dodomu.

Thank you for your immeasurable generosity. Thank you for accommodating them with all their flaws as they strove to learn and know who they truly are.

We are forever grateful to you.



A Basket of Sustenance.

One of my expectations on joining the novitiate was to receive a holistic formation that will make me available for the call and the life that I have always felt called and attracted to. In other words, *to get the basket of my journey filled*. The novitiate formation has met this particular expectation. Utilizing the wisdom and the

experiences of the Formators, it has put in place a number of life aspects that have facilitated my growth in the Jesuit way of life. The formation here has inculcated in me that prayer is an essential aspect of life, not only to Jesuits and religious but also to every Christian; this dawned on me with even more clarity during the *Spiritual Exercises*. I believe I cannot drive my life to the "rightful" direction without prayers in other words keen discernment and examination.

Something very important and significant is that the novitiate has instilled in me the sense of seeing *God in all things* A typical Jesuit way of life that am not spared from if I am to be a relevant and useful tool for the mission that I am looking forward to undertake. Through different responsibilities (apostolates and *Manualia* as referred to here in the novitiate), I have learnt to perceive work in a different way altogether; in a more accepting and appreciative attitude; that there is no work for a certain class of people.

The novitiate experience has taught me the need to approach any given work and responsibility with spiritual consciousness; that I have the obligation to perform, however ordinary the task given seems to be, but now in an extraordinary way: to love what I am entrusted with and perform it in love, since it is for the love of those I am serving, actually those that I genuinely love.

My stay in Gonzaga Gonza has offered me an opportune time to crystalize the purpose of my being. The same is true for other creatures and things. It has challenged me to use whatever is at my disposal for the glorification of God and for the good of my fellow human beings. I see it as a greater contribution to growth in detachment, in that it makes me indifferent to the availability of what I should have for me to accomplish a given task. The novitiate too, has in away clarified to me on the manner of relationship with those around me; Companions here in the novitiate, Jesuits working in different apostolates and in formation houses and friends in the neighborhood. I did not notice how this just happened within no time! These new acquaintances have literally taken the place of my family, friends and relatives. It is unbelievable that it is among these companions that I have got a family which is closer to me than even my own family. Really amazing! But the struggle remains on my part: to strive to make them too, feel closer to me, loved and cared for, at least being present amidst them even if this is the much I can contribute. Becoming a true Companion in the Lord.

Lele James Lopong'o

Fr. Raymond Manyanga is a Socius to the Novice Master at Gonzaga Gonza Jesuit Novitiate, he joined the formation team at the Novitiate after serving as a pastor at St. Francis Xavier parish, Nyagahoja in Mwanza for nearly 10 years.



An Interview with Fr. Raymond Manyanga, SJ

2. What was your reaction when you heard that you were appointed Socius to the Novice Master at the Novitiate? Were you expecting this appointment?

I was pleasantly surprised on learning about my new mission. This relates to the nature of my apostolate as the Socius. I was taken in with the trust demonstrated by the Society and Province. The Society was allowing me to share my little experience and talents with a new generation of members in our Province. On reflection, I realized the will of God in my life. God's mission is the way God would like me to be his companion here and now. I accept His will and direction with a lot of joy.

I was not expecting this appointment. I was open with Fr. Provincial in the spirit of the *Spiritual Exercises'* indifference – that God, through Fr. Provincial, may send me where the need was greatest. Having served in a Jesuit Parish for ten years, I was hoping to experience a different ministry; where I can continue growing in loving and giving myself to Christ. Working here in the Novitiate helps me to attain this.

3. How did you relate your appointment with the value of availability for mission in the Society of Jesus?

As I have mentioned above, I was not expecting to become Socius to the Novice director. Nevertheless, I was ready to be missioned where Fr. Provincial considered it an apostolate of greatest need and I could be of help, taking into account my talents.

4. Briefly, what do you feel are the gifts you have brought with you to the formation team?

With the grace of our Lord, I consider the following as gifts to my current apostolate: my experience and my readiness to learn from other peoples experiences, be it Novices, fellow formators, our collaborators and the different documents of the Society and Church at large.

5. Do you feel you contribute to the formation of men who are ready to combat today's challenges in the world?

It is my feeling that, albeit in a small way, I do contribute to the formation of men who are ready to combat the challenges of our world today. Our novices are from the world. Our task here is to instill a prayerful realization that even though they may be, in a sense, part of the world, they are destined for more than this world. Belittling the world does not do many people any good. Our men are to rise above such a perception. They are to look to their Standard in this effort. Theirs' is a Standard of Christ. Together we are struggling to see the work of God in the world and we try to promote what is of and for God in humanity. All for the greater glory of God; and the good of humanity.

6. In your opinion what kind of men are needed to respond to the call of GC 35?

The men needed to respond to the call of GC 35 need to be generous to the mission of the Society. These are men who know themselves and are open to change; men who know their strengths and limitations and are open to the grace of God, men who know the Society and its mission, and are ready to give themselves wholeheartedly, men who are aware that God is calling them, men who are ready to work with others, men who know that God needs their collaboration in the promotion of a faith that does justice.

7. Many Jesuits do not like working in the novitiate. What are the challenges of formation in the novitiate?

I would like to differ with the idea that many Jesuits do not like to work in the Novitiate. I would say Jesuits are ready to work in the Novitiate. Any perceived cold feet though may involve challenges associated with this stage of formation. Working in the novitiate may be like working at the reception of a big organization. Appre-

hensions cannot be considered acutely foreign. Despite our human limitation this stage demands more discipline because it is the first stage of formation of a Jesuit. Minor errors may ruin an individual's life in future. Therein lies the task. Moreover, Novices sometimes may expect more in terms of exemplary adherence to our *Way of Proceeding*. This is a big challenge which may, naturally, make many Jesuits feel inadequate.

8. What would you say that has sustained you as a Jesuit for the last 23 years?

The grace of God. His guidance and availability have sustained me in the Society for these 23 years I have been a Jesuit. Being a Jesuit entails relying on God's grace. It is through, the spirit of humility and recognizing that left alone, one cannot achieve enough. Also, a Jesuit needs to make himself available to God's will, which is manifested to us through the vows we make to God.

9. Any word of encouragement to the novices and Jesuits in formation?

Nothing groundbreaking here. Staying focused on Jesus is the key. Let Jesus be the center of your life, your focal point, and the rest will fall in their place. "Seek ye first the Kingdom of God." Depend on Christ's grace, remain faithful to your relationship with him, remember Jesus is the one who called you, is the one who is forming you, and is the one who will mission you. Sometimes you will be tempted to think that your achievements are what sustain you in the Society. Disappointments await one who looks inwardly rather than to the Divine Majesty.



Right, at the celebration of 50 years of birth.

left, with his Mother at their Sombetini home during the celebrations



My experience of the spiritual exercises



Since I applied to join the Society of Jesus, I have been hearing and meditating on terms like spiritual exercises, long retreat and thirty days retreat. A lot has been said about the long retreat. "The long retreat is where the Jesuits are made". From Otto Mosha's book I also read this quotation "The spiritual exercises are the core of Jesuit training and along with its educational enterprises, they are the chief instrument of the Society's mission in the Church." During my candidacy experiment in Jimma (Ethiopia), one of the missionary sisters of charity, Sr. Adelaide once said "Tadele if you will be admitted, don't joke with your spiritual exercises; the success or failure during the long retreat determines the life and destiny of an individual Jesuit." And finally, at my farewell in Addis Ababa Jesuit community, the vocations promoter in Ethiopia, Fr. Groum Tesfaye SJ, told me "Tadele I trust in you and entrust your vocation to the work of Holy Spirit in the Society of Jesus; one thing which I would like to remind you is that in case you want to leave before you finishing your novitiate, please don't leave before you do your long retreat; the reason is that if you do it very well, at least you will remain a good catholic." Having this in

mind and thinking that a farmer who ploughs late, harvests less; since I joined novitiate I prepared myself, by serious prayer, meditation, the examines, spiritual readings, attending attentively the lessons which are related to spiritual exercises and so on.

In the thirty days of my retreat I went through different experiences. It is not easy to express the experiences of the spiritual exercises; the reason for this is that it is experiential knowledge which one cannot explain by statements or words; but I believe that those who passed through Ignitian spirituality and those who did spiritual exercises can understand what I mean. I remember on the last day of the third week, as I was contemplating on the death of Jesus, I was taken deeply to think about the invisible passion of Mary His mother. I had just had the experience of sorrow and pain of my father's death a month ago; from this experience, I knew how much I had suffered especially as I recalled my father and his love for me. So, this helped me to meditate and contemplate on what our Lady went through because of Her beloved son's suffering. Here my pain also became of the loss of my master, my teacher, my lover and my everything, since I became one of His disciples after the election.

During my long retreat, I learned a lot about God and myself. To mention some of the things I learnt: I have come to understand that I will be able to know God, if and only if God reveals Himself and enlightens me in the way of thinking to

show His Divine mystery. From this reality, I have understood the mystery of salvation through the incarnation of Jesus and His true humanity.

During my long retreat I found out that in a complete silence of the mind is the moment when God speaks in a loud voice. I realized that I am a great sinner and I went for my long retreat as a sinner with many sins, but after my general confession, I remained as a sinner without sin. I understood the benefits of openness. To say the truth, I was so closed to God, to others and even to myself; but now the long retreat made me so clear and open or transparent to those who can see me as I am, but not as they like me to be.

During my meditation on the gospel passage of Mathew 25: 31-46, I discovered a special connection of three basic ideas of St. Ignatius of Loyola. Namely, the principle and foundation, finding God in everything, and everything for the greater glory of God. Basically, the gospel passage talks about how we inherit His kingdom by serving the hungry, thirsty, stranger, naked, ill, and prisoner, Christ in the poor. If Jesus is in those forgotten people, He is in everything, and if we serve the poor, then we are serving God; serving God is the core point of the principle and foundation; if our service is genuine, it will be for the greater glory of God.

Tadele wolde

When they were Nsj!!!!!!!!!!!!

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

NYUMBA YA AMANI NA FURAHA MBURAHATI (DAR ES SALAAM)

I turned my other cheek over to Nyumba ya Amani na furaha run by the missionaries of charity. The home has got about sixty residents including small children and very old too. There was a rich variety of work ranging from feeding the crippled, washing and shaving them, unloading firewood, distributing food and medicine to the poor from the suburb. There were some of the activities among the incalculable number of them; which we did.

I really learned a lot from this experience because first for me it was a time to live one of the highlights of G.C. 34 of aligning ourselves in solidarity with women who for us were the sisters. I believe that the daily walk of two hours made me a pilgrim as Ignatius was. It was not everybody's cup of tea but rather a gigantic challenge.

It was a gesture of being in solidarity with the poor who walk for long distances to get their basic needs, that is, water, firewood, also the

poor who commute a lot to their places of work daily. I kept in touch with how the modern society treats the sick, the old persons as well as the disabled by considering them not as useful to the society and consequently by pushing them outside towards sweet death.

God as the God of life, giver of life as the most precious gift seemed to be asking me all through to love him in the children without parents, the old, the physically handicapped and truly I discovered Christ's face in them. I really prayed throughout that the immense joy of calling him Father might flow through me and go out to the people of Mburahati whom he wanted to reach through me. One question struck me like thunder; how much can I fit among the different sets of people?

Really we owe love to our neighbor for it does no harm but it brings life and in love we do everything for Christ. I concluded my experiment with the following words that there is so much to learn, so much to listen, and so much to love.

Kyalo Michael , nsj

This article, appeared in the Rafiki issue of December 1995, on page 15, Fr. Michael Kyalo, sj teaches at Franciscan institute of philosophy and theology, in Ethiopia.



On December 10th last year, three other companions and I were asked to give a seminar to the children at the St. Joseph's orphanage.

The institution is located a few kilometers away from the novitiate. Since we were not accommodated in the institution we had to be driven there every morning. We enjoyed the drives on the tarmac of Njiro - Moshono road before taking the dusty rough road of Kiserian. Though dusty and rough as I may describe it, I will do injustice if I fail to mention that the same road passed through the palace of the Augustinian Missionaries Sisters.

On the first day we arrived at the institution late than expected, we found the sister in charge standing by the road side guessing at two possible directions, hoping to see if our car could appear. When she was about to throw in the cards, there she had her release, our car finally appeared. We were given a warm welcome by the sister and her community members.

We began our seminar with a reflection and a word of prayer after which we had a brief self-introduction. The theme of our sharing was from the gospel of Saint John, where Jesus tells his disciples not to let their hearts be troubled but to have faith in God and in him. Before introducing the theme of the seminar we asked our audience of their expectations from the seminar, the responses we got from them were quite encouraging. What surprised me as we carried on the exercise, was the questions which the children were asking. Most of the questions were absolutely outside the theme. This brought to my attention the challenges young Catholics face in their institutions of learning and the need of strengthening the faith among the young faithful. One of them confessed to us that she only attends mass when she comes back for holidays. This came after we had taken them through the temptations of Jesus Christ and how he handled each temptation. To be honest some of the questions were challenging and we could not answer them in class. We had to postpone and do consultations with the books and the formators. We did not want to mislead them where we were not sure with the answers because the young faithful were honest with us. The trust they have in the Jesuits and how the answers given to them would be helpful in handling the challenges they face from non-Catholics.

From their generosity and openness to us, I recalled what the novice master told us in the first class we had with him, that we have joined a Society where people expect you to offer solutions to all problems, thus as Jesuits we have to be prepared to meet people with challenges, who will expect you to off load them or make their troubles lighter, his statement concurred with my motivation for joining the society. These have been my words whenever I am asked why Jesuit." I want to serve, stay with people, learn them and try to offer solutions to the problems

they face in life "This was my first time to be with young people facing challenges in their faith, with my limited knowledge struggling to offer solutions to their problems. Through the interaction with the young Catholics, I came to discover the books and the doctrines of the church to put more emphasis in.

Spending time with the children of St. Joseph led me to a deep meditation on God's love and His call to share the same love with us. I felt out of love, God calls us in different situations in life to experience his love. In some situations it is hard to believe that it's out of the same love that we are called to experience a particular way of life that is totally different with our expectations. I felt that most of the time we tend to compare our way of living with others or concentrate more on how our way of life has limited us from satisfying our hearts' desires.

This makes us blind to realize many good things God has done for us, hence failing to realize His great love for us. If we truly believe that God loves us and He cannot allow us to suffer, then we are able feel the same love in tough moments in life when the same love seems nonexistence to us. I take the encounter of Christ with the blind man in the gospel of John 9:3 and how people questioned Jesus "by whose parents' sin the man was born blind". I looked at the belief that the people had, that out of his family misdeeds he was born blind. Jesus gave an answer that was contrary to the expectations of many. "It's because of God's works so that God's love is manifested through his way of life, he was born blind". This led me to one question as a Christian, to whose glory do I want to live my life?

For the fact of the matter is that it was for the manifestation of God's love and glory that the man was born blind. I came to this meditation on how we can realize God's love, when we are going through life experience that we would not like to go through, because in my sharing with young people at St. Joseph, I told them that God has called them to experience his love under the care of someone who is not their biological parent. To be honest this meditation came as result of questioning myself if I did any justice by telling the young men and women who had faced the challenges of being brought up as orphans. I know good preachers carry rich words of consolation in their preaching to people but they would not like to go through the experiences that their followers undergo. Whether I'm such a preacher or not, I came out with one conclusion that God's love will always remain a mystery that is difficult to understand, that we should learn to appreciate little things God has done in our lives. It is by appreciating what looks to be little in our sight that we will open our minds to see greater things that God has done to us.

Paul Gabriel Oduor



I dream of a church.

- I dream of a Church where people and their lives are more important than structures and money.
- I dream of a Church where the spirit of unity blows stronger than any division.
- I dream of a Church with the heart of a mother, where no one is judged and the last is welcome.
- I dream of a Church where everyone is valued, their gifts recognized and their joy is appreciated.
- I dream of a Church where service and love flows more freely than power and money.
- I dream of a Church with the vision of Jesus, the poor are preferred and sharing is joy.
- I dream of a Church where we practice the justice and peace that we wish to preach.
- I dream of a Church with an open door where the less privileged may find a home.



Welcome to the council of elders Fr. Joseph Oduor Afuko, S.J- the Provincial



As we strive to attain the end to which we are called for, we follow certain orientations. Our culture should be fashioned in such a way that we are in harmony with God, creation and ourselves. Every part of our lives should lead us to God. Hence, as Jesuits, Ignatius’ goal of finding God in all things becomes practical. What GC 31 talks about, atheism, reminds me also not to follow the unconventional proclivity such as dualism.

St John of the Cross did not spare such a dualistic mindset and his idea of negation does not mean doing away with material things but with the evil that is rooted in our hearts. This mystic is very positive as he stresses the value of respect for human dignity founded on the love experience of God. His contemporary, St Theresa of Avila despite her complex spirituality, believed that we are not yet beings until we come into union with God through the divinization of our lives and the surroundings – that is, God takes possession of us. All these and others reject the idea that the human being is completely evil.

Prior to this, the first to third centuries, there were confusions especial about our Christian life in relation to God- the mystery of body and mind. There were Platonists, agnostics, stoics and others who were all dualistic in the sense that they believed that the spirit is so transcendent to the extent that the body is evil. Though Origen tried to harmonize these, his school of thought went wrong somewhere by identifying the body with wickedness. If we are naturally evil, why then bother about God?

We are called to be sons. Paul in his letter to the Romans says, “...for all who are led by the spirit of God are sons of God”, Rom 8: 14. We identify ourselves with the nature of God as it is said, He created us in his image

To the Editor!

Leo Amani Massawe, SJ

May 30

Thank you very much Noel Tumaini for taking up the relay of RAFIKI from your elder brothers who have now finished the foundational stage of Jesuit formation. Your turn will come faster than you think!

Great wok! Keep it up! And God bless you and all the team for this wonderful work.

Agbonkhianmeghe E. OROBATOR, SJ

May 28

Asante sana na Hongera!



From left: Fr. Moro James, SJ, Odinga Owino, nSJ
Bernard Onyango, nSJ Ayele Shalamo, nSJ, Noel Tumaini, nSJ
and Paul Oduor, nSJ

Picture: Mebratu Lubamo

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A Prayer

*God our Father,
we are grateful for the
opportunity to share
with the weak people in
the community.*

*Grant us the courage to
dedicate more time
to the service of the sick
people.*

*Jesus, our redeemer,
help us to enter into
relationships of love
with the marginalized
people,
knowing that what we
receive is more
than what we give in the
encounter with them.*

*Holy Spirit, our helper,
grant us the grace to
discover
the hidden gifts of people
living with disabilities.
May we always find
happiness
through inviting them
into our lives.*

*We thank you Lord,
for the gift of one
another,
because in sharing our
lives
we have learned to
appreciate others
and accept our own
weaknesses.*



DUO and TRO mis-

Where they went



Julius Sajilo



John Turiyakira

To Dar es Salam-Mc



Andrea Uduma

To Dodoma-Parish



Tadele Wolde



Lalisa Asefa

To Dodoma-SPCHS



Bernand Onyango



Paul Oduor

To Mwanza-Bugando Hospital



Nahum Osman



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