

# JHIA Newsletter



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# A new kid on the block in Africa and Madagascar: The Province of Southern Africa

## SAPNews






**O**n the 25<sup>th</sup> March 2022, the Province of Southern Africa will celebrate their first year of existence in its newly reconfigured form. It was born out of the suppression of the former provinces of Zambia-Malawi (ZAM) and Zimbabwe-Mozambique (ZIM-MOZ), as well as the region of South Africa (SAF), and was broadened to include the countries of Botswana, Lesotho, eSwatini and Namibia. This followed more than five years of discernment, reflection, planning and prayer (though discussions around this discernment go back even further). The new province is one of the many that have been brought about following orientations from GC's 35 and 36, that invited us all to reflect over our current governance structures to see if they were fit for purpose with respect to our mission. The process of

restructuring, therefore, is an act of service and an opportunity that enhances our availability to better serve the people of God in our specific times and places.

Looking back over the last year or so, I am drawn to reflect on three things that stand out for me and have given me great consolation.

Each of these three have personally struck me in a powerful way, as a witness to God's Spirit working in the new Province, these are:

-  A Province coming together
-  A growing sense of union of minds and heart, and
-  The generosity of companions who have left their 'homelands' in order to serve in other parts of the new Province.

### *A Province coming together*

At the end of January 2022, I joined members of the Province Consult on a trip to Maputo, Mozambique, for one of our Province Consults. I was travelling from Zinkwazi in North-Eastern South Africa; one Consultor was traveling from Cape Town in South Africa's Western Cape, two Consultors were journeying from Lusaka, in Zambia, and the fourth came from Harare, in Zimbabwe. All of us, bar one, met at the airport in Johannesburg, South Africa and travelled on the same plane to Maputo in Mozambique. For me, this was a powerful demonstration of a province coming together from the disparate parts that constitute it.

This coming together across vast distances and cultures is similarly seen in other aspects of the emerging life-mission of the Province, as is evidenced by the growing sense of belonging and ownership seen in community life in many parts

of the Province, which has become increasingly more diverse, with more members of the wider Province joining new local communities.

This trend is seen most clearly in the scholasticates, such as at Hekima University College and Arrupe Jesuit University, where our young companions have, for several years already, been interacting as a single Province, even before the official inauguration of the SAP Province happened.

*A growing sense of union of minds and hearts*

At the conclusion of the election of the Delegates to the forthcoming Province Congregation, which is due to begin on 8<sup>th</sup> March 2022, I reflected a little bit on the outcome of the election process.

Three things emerged from my brief analysis of the election of our Delegates.

Firstly, the presence of diversity in the delegates elected to the Province Congregation, who were all drawn from every part of the new Province. The election of Delegates took the form of a ‘secret ballot’ and to my pleasant amazement; I noticed that the election of Delegates brought together members from every part of the Province. Not a single part was left out, and every part enjoyed a fair number of elected Delegates. This is truly representative of how the new Province is beginning without wanting to leave any one behind.

Secondly, the Delegates that were elected brought together not only a diversity of origins, but also a diversity of generations, that included some of the oldest members of the Province, who are well into their 70s, and some of the youngest ones, who are in their thirties. It was as if the Province was saying we want to profit from the wisdom of the most senior members of the Province, *and*, at the same time, the fresh ideas, and vibrance, of the youngest. This is truly uplifting and consoling!

Thirdly, delegates to the forthcoming Province Congregation represent every apostolic sector in the new Province. I see this diversity of apostolates as affirming that every ministry we are involved in is valuable to the Province, thus confirming that what the planners of the new Province envisaged as the priorities of the new Province, have, in a way, been endorsed by the general membership of the new Province.

*“Looking back over the last year or so, I am drawn to reflect on three things that stand out for me and have given me great consolation.”*

The presence of all three diversities was further endorsed by the high number of members of the Province who returned valid ballot papers in the election! Again, this participation is a wonderful sign of a Province coming together, united in the much diversity – a sure sign of the union of minds and hearts.

*Generosity of companions embracing new missions*

Finally, I want to reflect on the fruit of our restructuring prayer, which was used ahead of the inauguration of the new Province, and which asked in particular for the grace of interior freedom amongst members of the new Province, in order to offer the best (human) resources from across the Province for the mission of the new Province. I have been consoled by the generosity of many of my companions who have responded to my invitation to leave their ‘homelands’ to serve in new places, and sometimes at very short notice, and who have willingly and enthusiastically agreed to take up new roles and missions in the new Province. Such generosity can only come

from the Lord. We can all recall the generosity of Abraham who was called to leave his homeland, for a country and a mission he did not yet know or fully understand! Looking around Southern Africa, I can say that the spirit of Abraham is very evident in our new Province, and that this is despite the challenges we have faced with crossing borders, waiting for visas, and dealing with a pandemic and climate disasters.

In closing, I wish to thank Almighty God, for all the graces he has given us over this first year, but most especially for calling all of us, weak and flawed creatures that we are, to be companions of his Son through this least Society of Jesus; I thank Our Lord God, for seeing beyond our sinfulness, and for making us His servants under the banner of His cross. God's Spirit is truly alive and well in Southern Africa.

May God who began this work in us, sustain it, and bring it to fruition!

by Fr Leonard Chiti, SJ  
*Provincial of the Southern Africa Province (SAP)*

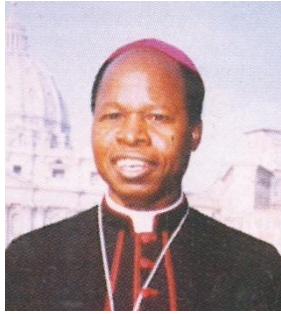
# Our Glorious Society

**PAUL LUNGU, S.J. (1947-98)**

*By Edward P. Murphy, SJ*

## The Accident

While returning to Monze in the late afternoon of 29th April 1998 after chairing the Programme Against Malnutrition meeting, near Magoye, a large truck veered round a bend and hit the driver's side of his car. Paul was killed instantly but his passenger escaped almost unharmed. The tragedy of such a young and promising bishop coupled with his own infectious charm, led to a huge number of condolences from people all over the world who were touched, in one way or another, by his passing. Some of these messages of sorrow are incorporated into this portrait.



The funeral in Monze was reported in the Sunday Mail of 3<sup>rd</sup> May, 1998, as a crowd of 10,000 people led by all the members of the Episcopal Conference in the company of the President and senior government officials. It was above all an occasion for the Tonga people to express their grief in their traditional ways, for a bishop who had won their hearts in his brief six years of office.

Born on 10 October 1947 at Kabwe, to Petro Fwelementa and Mawini Chipungu, Lungu was baptized by Fr. S. Nowicki while at Railway School in 1957. He later attended Canisius Secondary School from 1963 to 1967.

## The Jesuit

As a son of a barman, Paul learned at an early stage to serve others. While in primary school his

first aspirations to the priesthood were detected and fostered. Fr. Nowicki (Chimokoshi) who helped him overcome the experience of childhood hardships, so that he saw in the elder priest a real father in the Lord. He also helped him with school fees while he studied in Canisius Secondary School.

Paul finally joined the novitiate in 1969, took his first vows on 31 July 1973, before moving to Kimwenza (DRC) where he studied philosophy (1971-74). His energy and drive often led him being given additional responsibilities even during his years of training and while studying philosophy in Kinshasa he was also for a time, helping in the material administration of the house. He was always very active and enjoyed his jogging and tennis all his adult life.

Whenever he was around you could always hear his loud and joyful laugh and behind it was a heart that reached out to others, so that people would constantly come to him to talk things over, ask help and advice and know they would always be welcome and made to feel at home. He had a wide range of friends both within and without the country.

From 1974 to 1976, Paul did his regency as teacher and boarding master at Mukasa Minor Seminary, Choma. During his years of training in Rome (1976-81), with his ordination at Kabwe on 5 August 1979, he earned a Licentiate in Sacred Theology. This time also gave him appreciation of Italian culture and a host of Italian friends whom he would encounter regularly. His real effectiveness was the way he could relate to others and help them find the Good News in their lives. He needed to interact with others deeply and personally but in the process; he would enable them to their fulfillment in the Lord.

Following his ordination to the priesthood in 1979, Paul served at Ngungu Parish (Kabwe) for

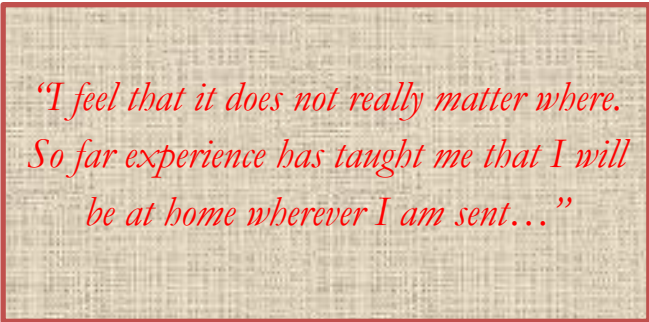
two years (1981-3), took a course in spirituality in the Gregorian University, and some pastoral work in Germany (1983). He then went for tertianship (1984) in Spokane (USA). After which, he was missioned as assistant to the novice master (1987-8), then as novice master (1988-1992), until his ordination as bishop of Monze in 1992. On 29 April 1998, he died in a car accident.

### **Spiritual Ministries**

Paul's interest in spirituality went back to his own personal experiences of the ministry where he felt the need to become more proficient in finding an answer to problems of people he had met. In his own words, "It all goes back to Choma. While there, I had a lot to do with young men and women workers. It is through this dealing with them that I felt the need to vest myself with spirituality as a means of helping them. It is true that experience is the best teacher; it is all true that while in the field one also encounters his own limits and this last one was my case, and I then felt the need of studying this if chance ever allowed. So, while the chance was at my door, I thought of asking for it...I also spoke to Fr. Mertens, and here is what he had to say, 'we have very few qualified in spirituality in the African assistance, especially on the part of the Africans. We need them not only for our own men but also for the diocesan clergy as well as religious and lay people'" (Letter to the Provincial 12<sup>th</sup> 1978).

His ease and openness with people came from his own inner freedom. His sense of availability can clearly be seen in the letter he wrote to the provincial on 6<sup>th</sup> May 1986 in answer to his possible future. He wrote, *"I have considered what you told me about where you might be sending me when I come back next Fall. I feel that it does not really matter where. So far experience has taught me that I will be at home wherever I am sent. I feel that wherever you send me, this thanks to God's grace will repeat itself."*

His time in the novitiate as assistant and then master of novices lasted almost five years and deeply marked all those passed through the house in the years from 1987 to 1992. The way he lived his religious life was an invitation and a challenge. He was not out to change people but discerned the potential for growth and nurtured that growth. "In him I saw a model of a Jesuit I would like to be, a spiritual man, friendly both to men and women, dedicated to the community life ..." (Charles Onyango). Even when he left the novitiate for the bishopric, he continued to be an example to many young Jesuits, so his passing deprived them of someone whom they needed in their lives. Some scholastics from Hekima commented, "Your death robbed us of what we took for granted we would have for a long time." Another said, "Sometimes when we could introduce ourselves as a Jesuit, people would say, Oh, then you know Paul - please be like him."



*"I feel that it does not really matter where. So far experience has taught me that I will be at home wherever I am sent..."*

### **The Bishop**

Even before all his training was complete, there were requests from outside the Society. He was invited to join the staff of the Catholic Higher Institute of Eastern Africa (now the Catholic University of Eastern Africa) in Nairobi, but it never materialized. There were early indications of Rome wanting him to become a bishop even before he was appointed to the novitiate.

In taking up residence in Monze his priority was to care for his priests, to accompany them in their pilgrimage and to provide possibilities for on-going renewal. His years in the novitiate helped him to develop his skills for forming young men in the priesthood and very soon he was the bishop appointed to oversee the seminary formation in the country. It is not a pure coincidence that the year after his tragic death saw nine seminaries ordained deacons for the Monze Diocese. He set up a house of rest and prayer in Livingstone and would retire there at times with his priests. Initially he had to establish himself in the diocese as he was not from the area. Despite his fluency in many languages, at the age of forty-six, he had to struggle with the Tonga he had originally heard while in Canisius Secondary School. As a town dweller all his life, Monze was his first experience of a ministry that was largely rural.

Very quickly his interests in wider social issues brought him to the forefront of national questions and debates. He was appointed chairman of the government Program against Malnutrition and a member of the Anti-corruption Commission. In the Episcopal Conference he was not only in charge of seminary formation but also the bishop advisor to the Christian Life Communities. He was also national director to Marriage Encounter.

During all these commitments, he was always available at the personal level to direct and counsel many who came to him as one message of condolence put it, "Tennis, jogging, CLC, retreats, picnics, Italians, Americans, Zambians, Zimbabweans - all received an episcopal touch from you. When the well ran dry for many sisters, brothers, and fellow Jesuits, you were an oasis that many sought to drink from and be nourished by."

His Jesuit identity always comes to the fore even as bishop and when the Jesuit novices came to his pastoral center at St. Kizito, he would offer to become part of the team of directors.

Fr. Kolvenbach, the Superior General, summed up his life in these words, "*We retain of Mgr. Lungu, the memory of a happy serene man even during difficult circumstances. He had an ever-present smile. As bishop, he had retrained his love for the Spiritual Exercises that he willingly continued to direct. In accord with Saint Ignatius' own belief, he considered the Exercises to be the best gift that a son of Ignatius could offer to people.*"

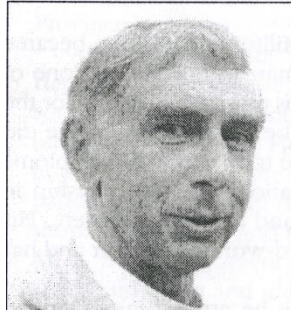
# Our Glorious Society

**JOHN COUNIHAN, S.J. (1916-2001)**

By Richard Cremins, SJ

## Years of Formation

When I arrived in the novitiate at Emo in October 1943 Bro. Counihan was a mysterious figure confined to the infirmary with a leg broken while playing football. Perhaps “trying to play” would be more accurate because he was an intellectual rather than an athlete. I saw little of him before he left for philosophy to Tullabeg in the laundry van after taking his vows on the feast of St. Scholastica in February 1944 because I was not among those privileged to sit at his feet in the sick bay to learn Greek or to be sent there to “give him recreation.”



*“Brothers, when I hear you talk about the spiritual life (or was it the love of God?) I have to laugh!”*

Nevertheless, I remember one of his remarks as we waited to go in through the back door one cold evening, “Brothers, when I hear you talk about the spiritual life (or was it the love of God?) I have to laugh!” He was not a “smokey” novice but a man for whom decisions came before sentiment and who, as we were to realize later in Zambia, rarely changed a decision once he had made it. This applied to his personal life as much as to business. So, having said, “Take and

receive,” he kept on giving until the end. It was also the basis of the affectionately critical soubriquet given to him by some scholastics, “Dr. No.” Even before his “broken leg day” John had already begun to acquire that distinction, which he wore with the humility that marked his life, though he seemed to enjoy being in authority.

Born in 1916 into a large family, in Ennis, County Clare, where his father was the town doctor, he went to school in Clongowes, which he left laden with academic prizes in 1934, and went on to study classics in University College, Dublin. After his M.A. he won a travelling scholarship in ancient classics, which brought him to the University of Leipzig for a summer. It is strange that he never spoke of his experiences under Hitler. Adding the German language and Germanic methods to his own studious habits was to serve him well in studying the Scriptures, which would be his favorite spare time occupation for the whole of his life. After teaching for some years at a Benedictine college, he entered the novitiate at the age of twenty-six, in 1942.

During philosophy in Tullabeg and theology at Milltown Park, John became what he would always remain, a good community man without being “one of the boys,” which I think he would have liked. Perhaps this prepared him for the loneliness of being the one in charge, as he would be for many years. He did regency for two years in Clongowes, during which he took the Higher Diploma in Education, “with highest distinction.” After ordination, 1951, John did tertianship in Rathfarnham and then went in 1953 to teach Greek and Latin in Belvedere. His rector wrote of him, “He is an extremely able and hard-working teacher and has given every satisfaction.”



Then came his call to Northern Rhodesia, where he arrived in September 1956. Like everybody else he learnt Citonga, October 1956-April 1957, and probably knew more about it than most others, though he never became a competent speaker, partly because his work did not require it of him, partly because his vocal organs did not allow him to be fluent in any language. One had the impression that he had to try to articulate clearly.

After two years teaching in Canisius College (1957-9), he was soon organizing the newly built Charles Lwanga College, where he spent five years as principal, seldom missing a trick. John then served for five years as education secretary for Monze Diocese, followed by two years as secretary to Bishop Corboy. In May 1977 he went to the Catholic Secretariat, Lusaka, to act as education secretary general, until the day in 1979 on which he was appointed to be superior of the newly formed Zambia Mission and then its first provincial. It was the period after independence when we were handing our primary schools over to government and opening Catholic secondary schools in every diocese, which he skillfully negotiated with the Ministry of Education and the religious congregations who were taking charge of them. The house was also a center for the Catholic students at the university where Max Prokoph was the chaplain.

### **Our First Provincial**

As provincial John had to start the process of getting the Lusaka Poles and the Southern Province Irish to start thinking of themselves as members of one community. He took long term views and planned. He established himself in the first provincial's residence at Senanga Road, built and organized the international novitiate for Eastern Africa, built Luwisha House near the university for future scholastic undergraduates. He encouraged the recruitment of Zambians to

the Society, which had for a long time been inhibited by the necessary policy of building up the local clergy. The same year, 1975, he extended our province's work to the Copperbelt by building and staffing the Kitwe residence.

He opened the way to Jesuits from other parts of the world to join us, so that in his term of office we had seven supporting provinces. He had also to steer a Jesuit course though the problems of the Archbishop Milingo years. He arranged with him to swap St. Francis, Lusaka, for Bwacha, Kabwe, as a Jesuit exempt religious house. He spearheaded much of the province's commitment to the university with long term planning. When once asked what his greatest achievement was as a provincial, he replied, "Fr. Mertens (then assistant for Africa in Rome) said to me - you have done a good job - you have set up a Jesuit Province."

As Fr. Brophy said, "John delighted in many things including objective facts. He taught, for example, such a greenhorn secretary as myself at the first north south meeting of scholastics in 1970 the meaning of objectivity in recording other peoples' words. He loved Scripture and, in his later years, spent many hours teaching the Holy Spirit to the novices. His later years also saw his participation in a good deal of activities in Monze Diocese such as educational workshops for teachers, and sex education seminars to stem the growth of HIV and AIDS. In his retirement years he gave his daily walking time to birdwatching and could name and identify all kinds of species with unbeatable certainty. He had mellowed into the good-humored possibility of his being wrong when I lived with him in Kizito in the early nineties!"

To conclude, I recall some of John's characteristics. Such an intelligent man can hardly have been blind to the difficult spots in some of his confrere's characters. Yet, I never heard him

speaking negatively of another. His tendency was rather to idealize them. Even if he was firm to the point of inflexibility in his decisions, he was unfailingly courteous, considerate, and kind to others. You could always count on him being in good humor.

He did not wear his prayer life on his sleeve, yet he was everything that is implied in the term, “a good religious.” Without being overtly pious he clearly gave priority to his spiritual life, took an Ignatian view even of life’s details and sought God in everything. His retirement to Kizito’s Pastoral Centre, from where he helped with the formation of local religious, seemed to me like a deliberate decision to prepare for the moment when living the *contemplatio* through a glass darkly would be fulfilled by meeting the Lord face to face. His final years in John Chula House crowned that determination. Well done, good and faithful servant!

# Archives' Presentation: Zambia/Malawi Jesuit Archives – Lusaka

This brief outline covers only the Zambia/Malawi archives and does not include the Zimbabwe/Mozambique collection (650 & 200 boxes) in Harare; and the South African collection (350 boxes) in Johannesburg. The Harare collection contains most of the early material on the Zambesi Mission. The second attempt of the Zambesi Mission to establish itself north of the Zambezi was in Chikuni (1905) by Fr Moreau, in Kasisi (1905) by Fr Torrend and in Katondwe (1912) by five expelled Jesuits from Mozambique, three of whom were Poles. It was from the Katondwe Mission that the Church of Lusaka took its roots.





When a new building for the province library was erected at the Novitiate in 1979, there was a room for the archives. The socius made a tour of the communities for material and some individuals brought old documents that they had safeguarded.

By 1983 there were 150 boxes containing most of the old house journals. It used the Provincial office classification. In 1995 Fr Vincent Cichecki retired to the archives and over eleven years greatly expanded the collection to about 700 boxes. He built an extension but as it experienced several break-ins by whiteants, the new archives were added to the library in 2008.






*Zambia/Malawi Archives*

*Recent holdings - It contains about 750 boxes consisting of:*






-  Personal files (190); Roman & Provincial files (210); communities/missions (125); various apostolates especially Education (93); local Church (132).
-  A large collection of photos is in some initial order. The collection of different photos of everyone is now computerized.
-  The more important house journals with some letters of the early missionaries have been microfilmed by the University of Zambia and they have given us a copy.
-  Publications: All the recent books by members are kept with a good number of the more popular works like catechisms by the early missionaries in local languages. It is hoped that the corpus of Professor Michael J Kelly of 20 books and over 300 lectures will eventually be scanned and made available. His area was national education policy and HIV/AIDS.

### *Services:*

-  At times there are requests for historical material from parishes celebrating anniversaries.
-  A brief portrait has been produced of all our dead (over 200) and a copy in a folder is available in all the communities of Zambia/Malawi.
-  A history of the Jesuit in Zambia was produced in 2003 (504pp).

### *Staff and Overview*

In the past Fr Vincent Cichecki greatly expanded the collection; Fr Zenon Pilsyk put all the personal files and some of the provincial files in order; Fr Tom McGivern indexed the Education material. At present there is Mr Joseph Lukanga, the IT assistant; and Fr Jim McGloin, who after his time as provincial spent 19 years as socius and so was responsible for the order of all the items coming from the Provincial's office; finally, the archivist himself.

-  We have plenty of space.
-  The material is basically in order but only some small parts are indexed. The Harare archives, on the other hand, are all completely indexed, and the index is in hard and soft copy.
-  We have begun digitalizing the personal files and have done about 30 out of 200 plus.
-  We still have a long way to go to fully index the holdings.
-  Now we must adapt to cope with the expansion of the new SAP Province which consists of: Malawi, Mozambique, South Africa, Zambia, and Zimbabwe

*Eddie Murphy, S.J.  
17 February 2022*



*Fr. Eddie Murphy, S.J.: One of our valuable archivists in the Province.*

# Vocation Promotion in the Jesuit Province of Southern Africa



Jesuit Province of Southern Africa  
 Província da Companhia de  
 Jesus da África Austral

Ignatius



Founded by St Ignatius Loyola more than 450 years ago, the Society of Jesus is a religious order of priests and brothers committed to the service of Christ.

Are you interested to join the priests and brothers of the Society of Jesus to work in



Botswana



Eswatini



Lesotho



Malawi



Mozambique



Namibia



South Africa



Zambia



Zimbabwe

and in the entire World our parish?

## Some Works of the Jesuit Province of Southern Africa

### Education Apostolate

Unlocking the future of the young through holistic education



St. Peter's Primary School, Mbare-Harare

### Communication & Media

Loyola Productions, Zambia



We communicate the best in human and spiritual values through diverse inspirational, educational and cultural programming.

## Pastoral Work

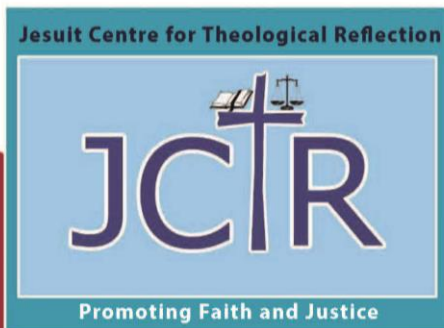
“An evangelizing community gets involved by word and deed in people’s daily lives; it bridges distances, it is willing to abase itself if necessary, and it embraces human life, touching the suffering flesh of Christ in others. Evangelizers thus take on the “smell of the sheep” and the sheep are willing to hear their voice.”

(Pope Francis’ *EVANGELII GAUDIUM* #24)



2021 Jesuit Priestly Ordination,  
Lifidzi - Mozambique

## Social Work

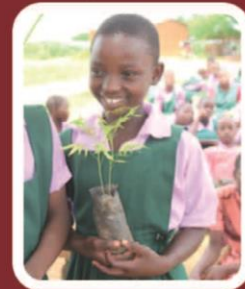


“The joys and hopes, the grief and anguish of the people of our time, especially of those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ as well”.

(*Gaudium et Spes* #1)

## Care for our Common Home

Jesuit Centre for Ecology and Development  
Lilongwe, Malawi



“All of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents.” (*Laudato Si'* #14)

## Spirituality

Jesuit Institute South Africa

The Jesuit Institute South Africa promotes an inclusive and integrated faith-based vision of personal and social transformation.



“Try to keep your soul always in peace and quiet, always ready for whatever our lord may wish to work in you.

It is certainly a higher virtue of the soul, and a greater grace, to be able to enjoy the Lord in different times and different places than in only one.”  
(St. Ignatius of Loyola)

## Inspired to Join the Jesuits?

### Contact us:

#### South Africa

za.vocations@jesuitssouthern.africa  
+27673404686

#### Malawi

+265980314317  
+265886411283  
mw.vocations@jesuitssouthern.africa

#### Mozambique

mz.vocations@jesuitssouthern.africa  
+258868648521  
+258873713186  
+258846374156

#### Zambia

zm.vocations@jesuitssouthern.africa  
+260966503508  
+260971503508

#### Zimbabwe

zw.vocations@jesuitssouthern.africa  
+263780615990

**For more information visit our website:**

[www.jesuitssouthern.africa](http://www.jesuitssouthern.africa)



**Jesuits SAP (@jesuitvocations)**

## Universal Apostolic Preferences (UAPs)

2019 - 2029

**For these 10 years, the Society and their partners-in-mission focus on:**

1. Showing the way to God through the Spiritual Exercises and Discernment.
2. Walking with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice.
3. Accompanying young people in the creation of a hope-filled future.
4. Collaborating in the care of our Common Home.

**Men at Work!**



We Jesuits walk in the footsteps of our founder, St Ignatius of Loyola, and serve Christ through the Catholic Church. Our work in service of this mission takes us to the frontiers of our world – the places where cultures meet, where new enterprises are launched and where new ideas are debated.

# Birthday & Memories

## March 1:

**BB:** Armando Tomas (SAP); Mukunzi Jean-Paul (RWB); Swinnen Alfons (ACE). **DD:** Thottungal George (AOR/MDU); Venuta Francis (SAP/NEN); Werner John (SAP); Lambrechts Cesar (ACE).

## March 2:

**BB:** Azetsop Jacquineau (AOC); Charlton Terrence (AOR); Kiteso T. Alfred (ACE); Omondi Andrew A. (AOR); Loua Pascal (AOC); Ndayisenga Patrice (RWB); Nkeshimana Vedaste (RWB); Ralainirina Aurelien Paul (MDG); Mwanza Boloko Severin (ACE). **DD:** Anthony John Ratnasekera (ANW/SRI); de Rosny Eric (AOC).

## March 3: St Katherine Drexel, Virgin.

**BB:** Bomki Laghai Mathew (AOC); Cyprian Ignatius Modesto (SAP); Dillon-Malone Clive (SAP); Kimatu Boniface Mutuku (AOR); Razafiandriamahela Gabriel (MDG); Soh K. N. Jules M. (AOC); Fanomezantsoa Guy Manitra (MDG); Mudiandambu K. Christian (ACE). **DD:** Pilsyk Zenon (SAP); Hebga Meinrad-Pierre (AOC); Lerognon Jean (AOC); Veniat Henri (AOC/GAL); Goncalves Manuel (SAP); Kabwe Frederick (SAP); Palayer Pierre (AOC).

## March 4: St Casimir.

**BB:** Guiney John K (AOR/HIB); Kakule Mutembezi Roger (ACE); Rafanomezantsoa Lalaina William Berthran (MDG); Razason Milison Andre (MDG); Tambwe Mutibula Richard (ACE); Urfer Sylvain (MDG/GAL). **DD:** Sandiford William (SAP); Beery James (SAP).

## March 5:

**BB:** Labrin S. Leopoldo (AOC/CHL); Onyema Mac-Anthony (ANW); Bakouan Odjo Casimir (AOC); Ngoy wa M. Abraham (ACE). **DD:** Perez de Larraya Francisco (AOC); Van den Putten William (SAP); Kavuma Peter (SAP); Metena M'nteba Simon-P (ACE).

## March 6:

**BB:** Ehimare Peter O. (ANW); Kubanabantu Jean Charl. (ACE); Morare Matsepane (SAF); Ndayishimiye Jean de Dieu (RWB); Ernesto Victor (SAP).

## March 7: SS Perpetua and Felicity, Martyrs.

**BB:** De Loisy Edouard (AOC); Okoh Martins A. (ANW); Rozman Stanislaus (SAP); Verhezen Charles (ACE). **DD:** Counihan John (SAP); Bruyns Louis (ACE).

## March 8: St John of God, Religious.

**BB:** Kamanzi Michel Segatagara (RWB); Oguagua Thomas E. (ANW); Omoragbon Ehi A. (ANW). **DD:** Clarke Arthur (SAP), Flannery Denis (SAP); Kelly Robert (SAP).

## March 9: St Frances of Rome, Religious.

**BB:** Desmarais Paul (SAP); Kabore P. François (AOC). **DD:** Dundon Bob ()

## March 10:

**BB:** Maduka Chima (ANW); Mzumara H. Patrick (SAP); Oleksy Jozef (SAP/PME); Ramboaniaina Tovo Joachin (MDG); Pawlowski Jozef (MDG); Ocholi James O. (ANW); Dimandja Tangelo Jules (ACE); De Torquate de la Coulerie Paul-François (MDG). **DD:** Meli Carmel (SAP); Dziweni Victor (SAP); Reckter Helmut (SAP).

## March 11:

**BB:** Cnockaert André (ACE); Ibekwe Henry O. (ANW); Rabearivelo Justin Clovis (MDG). **DD:** Torrend Julius (SAP/BRI)



**March 12:**

**BB:** Burhama Ciza Robert (ACE); Ilboudo Wend-Nongdo Justin (AOC); Mweemba Odericky (SAP); Mukelengi Aurélien (ACE); Nyembo Ngoy Jean (ACE). **DD:** Brogan John (SAP); Lecomte Jean-Marie (ACE); Duvieusart Leopold (ACE).

**March 13: Anniversary election of Pope Francis**

**BB:** Gornall David (SAP); Mianro Naortangar Rodrigue (AOC); Mutemangando Tite (RWB); Nolf Jean Pierre (RWB); Shayo Beastus Casmiri (AOR); Kardeque Dijan Rodrigue (AOC). **DD:** Condillac Eric (AOR/GUJ); John Dewnder (ANW); Roe Francis (SAP/HIB); Wawrzekiewicz Stanislaus (SAP); Caloyera Jean-Baptiste (AOC); Faure Pierre Henri (AOC); Bussy Gerald J. (SAP).

**March 14:**

**BB:** Arowosafe Babajide (ANW); Binankabidi B. Paul (ACE); Kinga-Upaa Tyolumun (ANW); Lufutu Kupala Fulgence (ACE); Mnubi Charles L. (AOR); Omondi Bernard Isiaho (AOR). **DD:** Cichecki Vincent (SAP); Hankiewicz Stanislaus (SAP/PME); Lefebvre Josph-Bruno (ACE); Megens Francisco ()

**March 15:**

**BB:** Chazura Johnathan (SAP); Himaambo Choolwe B. (SAP); Julius Joseph (SAP); Lalatiana Jean Alain (MDG); Rakotomalala Giles Marie (MDG); Ralaivao Joseph (MDG); Ruiz Marradon Alfonso (AOC/CAS); Segbo Louis (AOC). **DD:** Pirog Andrew (SAP); Lapeyre Pierre (AOC); Thomas Arnold (); Peixoto Alfredo João ()

**March 16:**

**BB:** Luzitu Mukunda Jean-J (ACE); Luzolo Ndol Jean-Pierre (ACE); Rakotoniaina Jean Marcel (MDG); Randrianaivo Jean de Dieu (Mdg); Razafimahatratra Jean de Dieu (MDG); Van Doorsselaer Cyrille (ACE); Mulonda Kukumbwa Providence (ACE); Lučić Luka (SAP); Banda Wales Jackson (SAP). **DD:** Caers Jan (AOR/ACE/BSE).

**March 17: St Patrick, Bishop.**

**BB:** Diakiese Ndefi Jef (ACE); Insoni Tite Adélaré (ACE); Knox Peter (SAF); Mayeresa Paul (SAP); Rakotonirina Vaovy Pierre (MDG); Ranaivoarson Pierre André (MDG); Kuma Kuma M. Landry (AOC). **DD:** Coyne John (SAP); Seidel Waldemar (SAP/PME); Ryan Nicholas (SAP); McInally Andrew (SAP).

**March 18: St Cyril of Jerusalem, Bishop, and Doctor.**

**BB:** Gerovac Ivan (SAP); Jonah Osarentin T. (ANW); Muntasomo Michel (ACE); Chipalanga Mango Alberto (ACE). **DD:** Fortier Guy (AOR/GLC); Toppo Mathias (AOR/RAN); Proest Henry (SAP); German George (AOR).

**March 19: St Joseph Spouse of The Blessed Virgin Mary. Patron Saint of the Society of Jesus.**

**BB:** Kachipapa Mayamiko A. (SAP); Kafarhire M. Toussaint (ACE); Mandaza Joseph (SAP); Nsengiyumva Emmanuel (RWB). **DD:** Osterkiewicz Peter (SAP); Zak Stanislaus (SAP).

**March 20:**

**BB:** Kiprono David Ng'etich (AOR); Madu Charles C. (ANW); O'Dwyer Richard (AOR/HIB); Chikanya Tafunmanei Eric (SAP). **DD:** Etterlé Joseph (SAP); Lenaghan Kevin (SAP)

**March 21:**

**BB:** Ejembi Ujah G. (ANW); Kambundi Nsele Liévin (ACE); Mate Bwenge Kule Aimé (ACE). **DD:** Michael Madubuko (ANW); O'Brien Patrick (SAP); Wit Anthony de (SAP); Platzer Joseph (SAP); Manganzi Andrew (SAP); Razafimandimby Joseph Denis (MDG).

**March 22:**

**BB:** Madiangungu Kikuta Lucien (ACE); Issene-Nazie T. Martial (AOC); Adakpe G. Jeannot S. (AOC). **DD:** Spence Kenneth (SAP); Manning Thomas (SAP); Kelly John (SAP); Leysbeth Albert (ACE); Dal Bosco ()

**March 23: St Turibius of Mogrovejo, Bishop.**

**BB:** Ayala Kazial Jean-Bapt (ACE); Moses Ireneu Modesto (SAP/ACE); Nyadawa Aaron (SAP); Porter Brian (SAP); Kombe Lele Christian (ACE); Baliki Mpia Joseph (ACE); Ignacio Saturnino Wimbo C. (ACE). **DD:** Belt Lawrence (AOR/CDT); Da cruz Anthony (SAP/POR); Kodzynski Leo (SAP/PME); Hooy Gerard (SAP); Sunder Georg (SAP)

**March 24: BB:** Minoarivelo Jose Hasina (MDG); Manirakiza Victor (RWB). **DD:** Bosco Angelo (SAP/POR) Matzke Ignatius (SAP).

**March 25: The Annunciation of the Lord.**

**BB:** Manamba Maurice (AOC); Mimunu Kapola Jean-B. (ACE); Ssekitooleko Charles Lwanga (AOR); Zogbelemou Wanakoulo E. (AOC); Nogueiro Ricardo Sebastian (SAP). **DD:** Gareau Marcel (AOR/GLC); Leroeye Amandus (SAP).

**March 26:**

**BB:** Tembe Vitorino Alcídio (SAP); Zezikà Jean Fleurys (MDG). **DD:** Fernandes Alfred (AOR/CCU); Mckeown Francis (SAP); Mulligan John (SAP).

**March 27:**

**BB:** Honzeri Ashley (SAP); Lenge Wa-ku-Mikishi (ACE); Mborong Etienne (AOC); Prado Ayau Fernando (ACE); Amaogananya Desmond (ANW); Richard Linus Tigiti (AOR). **DD:** Daniel Yves (AOC); Hilaire Jacques (AOC); Lallemand Isidore (SAP); Nash William (SAP); Bevans Hugo (ACE); Atiko Kimba (ACE).

**March 28:**

**BB:** Béré Paul (AOC); Gontran Rémy Vélut (AOC); Gipalanga Giahana Yves (ACE); Hidaka Ronald (SAP); Macharia George Njeri (AOR); Razafinarivo Naherindraibe Joseph (MDG); Costa Lisias Manica (SAP); Kataka Musanga Eloi (ACE). **DD:** Foutchantse Vincent (AOC).

**March 29:**

**BB:** Taroh Amédé (AOC); Onana Olah Honoré (AOC); N'sindu Kasongo Simon-P. (ACE); Rabialahy Michel (MDG). **DD:** Mlauzi Domingos (SAP); Ziemba Donald (SAP/CHG); Boehme Victor (SAP); O'Donovan Cornelius (SAP).

**March 30:**

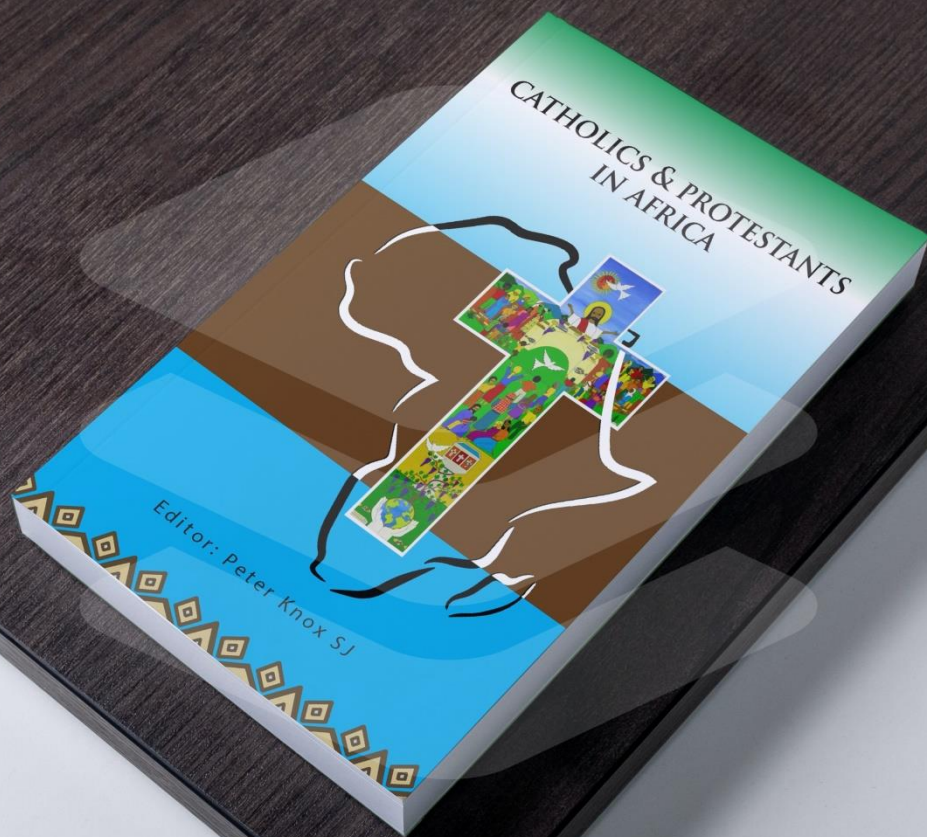
**BB:** Rwimo Edward John (AOR); Ngnedjo Fosting Arthur (AOC).

**March 31:**

**BB:** Ferrero Daniele (MDC); Kamau Martin Wameru (AOR); N'djetogoum Poradoumngar Benjamin (AOC); Tomuseni Dominic F. (SAP). **DD:** De Craemer Willy (ACE).

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**CONTACT THE EDITOR TODAY:**

Jesuit Historical Institute in Africa  
HEKIMA UNIVERSITY COLLEGE

P.O Box 21215-00505

Ngong Rd, Nairobi, Kenya

Email: [inquiries@jhia.ac.ke](mailto:inquiries@jhia.ac.ke)

Website: [www.jhia.ac.ke.com](http://www.jhia.ac.ke.com)