

# JHIA Newsletter

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# Éditorial

**L**e 21 Décembre, le semestre prenait officiellement fin à Hekima. S'inaugure alors un temps de prière pour les jésuites en communauté. Au cours du Triduum de Noël, nous



plongeons dans la lecture, méditation, et partage spirituel du *De Statu Societatis Iesus*, et cet exercice me permet de revivre avec mes frères en communauté, l'un des événements ayant marqué la Compagnie Universelle en cette année 2023: La 71e Congrégation des Procureurs. Beaucoup de partages portent sur notre identité, le sens de notre collaboration, notre vie-mission comme corps apostolique dans ce monde en constant changement de sorte que, nous comprenant mieux nous-mêmes, nous puissions "En Tout Aimer et Servir."

La recollection et les célébrations de la Nativité du Seigneur terminées, je prends quelques jours de repos et de réflexion personnelle, avant de me rendre au 3e An de Zinkwazi en Afrique du Sud. J'y trouve un groupe de 5 tertiaires venu de Suède, de Tanzanie, de la Nouvelle Zélande, des Etats-Unis et du Zimbabwe, avec leurs deux instructeurs. Avec eux, l'histoire de la Compagnie est relue et actualisée à la lumière de nos expériences, et en tenant en compte les nouveaux thèmes exposés dans le *De Status*. Ce fut une expérience très enrichissante pour tous, une méditation sur l'histoire de la Compagnie qui nous a permis d'approfondir notre identité et de retracer historiquement certains thèmes dominant la vie de la Compagnie aujourd'hui, dont celui de la collaboration.

Au terme de ces dix jours au 3e An, je suis revenu à Hekima où le semestre avait commencé une semaine auparavant, pour me remettre au service de l'enseignement, devant une audience brûlant des questions de fond sur l'actualité de l'Eglise universelle.

Mais Noël, vous le constaterez en lisant ces nouvelles, ce fut aussi un temps de repos pour le staff, un temps où Dieu nous visite par de petites surprises, comme un appel à Jeff de la part du bureau du gouverneur de Kisumu qui nous rappelle que ce que JHIA fait interesse au-delà du cercle de la Compagnie et de l'Eglise. Nous avons aussi une mission pour la société qui nous accueille. Philippe, qui découvre les

dégâts sur la vie des personnes d'un lac qui ne cesse de disparaître nous ramène sur la mission de l'Eglise et la Compagnie aujourd'hui, l'urgence et le concret devastateur de notre mauvais traitement de la Maison Commune.

Noël vient aussi par un don anonyme. Dans notre effort de fundraising, les bienfaiteurs traditionnels étaient présents. Mais un autre s'est ajouté, je l'appellerai simplement Peter, et nous avait don de 5,000 USD en support de notre mission. Il ne sait pas présenté. Et l'on ne saura jamais comment il a connu l'Institut Historique pour pouvoir ainsi nous aider. Peut-être a-t-il simplement lu, comme vous, ces nouvelles, et a décidé de répondre comme vous à notre appel à nous aider à servir le peuple de Dieu qui est en Afrique? Le bienfaiteur anonyme est la surprise de Dieu qui nous parle parfois de manière implicite, dans un langage voilé, mais un langage qui encourage et confirme. Un langage qui incite aussi à plus de générosité de notre part, et de votre part, même de manière anonyme, pour accompagner cette belle oeuvre. Cela nous rappelle aussi qu'en lisant ces nouvelles, vous pouvez devenir des Peter, ou connecter l'Institut à un Peter, et ainsi avancer ensemble dans l'édification de l'Eglise de Dieu qui est en Afrique!



*Fr. Emmanuel Foro, SJ and the Founding Fathers of JHIA*

En attendant, la communauté jésuite de Hekima a un nouveau recteur désigné, le P. Emmanuel Foro, de la Province d'Afrique de l'Ouest, qui apparaît dans la photo de fondation de l'Institut Historique. Nous lui souhaitons beaucoup de réussite dans son ministère, sachant toujours compter sur nos humbles prières et affectueuse collaboration.

*In Christo,  
Jean Luc Enyegue, SJ  
Directeur JHIA*

# Editorial

**L** On December 21, the semester officially came to an end at Hekima University College. This marked the beginning of a time of prayer for Jesuits in community.



During the Christmas Triduum, we immerse ourselves in the reading, meditation and spiritual sharing of *De Statu Societatis Iesus*, and this exercise enables me to share with my brothers in community one of the events that marked the Universal

Society in this year 2023: the 71st Congregation of Procurators. Our sharing focused on our identity, the meaning of our collaboration, our life-mission as an apostolic body in this constantly changing world so that, understanding ourselves better, we can “In All Love and Serve.”

With the recollection and celebrations of the Lord’s Nativity over, I took a few days of rest and personal reflection, before heading to the Tertianship of Zinkwazi in South Africa. There I found a group of 5 tertians from Sweden, Tanzania, New Zealand, the USA and Zimbabwe, with their two instructors. With them, the history of the Society was examined and updated in the light of our experiences, and taking into account the new themes set out in the *De Status*. It was a very enriching experience for all, a meditation on the history of the Society that enabled us to deepen our identity and to trace historically certain themes that dominate the life of the Society today, including that of collaboration.

At the end of these ten days with the Tertians, I returned to Hekima, where the semester had begun a week earlier, to get back to teaching, in front of an audience burning with questions of substance about current events in the universal Church.

But Christmas, as you will see as you read this, was also a time of rest for the staff, a time when God visited us with little surprises, like a call to Jeff from the Governor’s office in Kisumu, reminding us that what JHIA does is of interest beyond the circle of the Society and the Church. We also have a mission for our host society. Philip, discovering the damage to people’s lives caused by a lake that keeps disappearing, brings us back to the mission of the Church and the Society today, the

urgency and devastating concreteness of our mistreatment of the Common Home.

Christmas also came with an anonymous donation. In our fundraising effort, the traditional benefactors were present. But another was added, I’ll just call him Peter, and he donated 5,000 USD in support of our mission. He didn’t introduce himself. And we might never know how he came to know about the Historical Institute so as to be able to help us. Perhaps, like you, he simply read the newsletter and decided to answer our call to help us serve God’s people in Africa. The anonymous benefactor is God’s surprise, who sometimes speaks to us implicitly, in a veiled language, but a language that encourages and confirms. It’s a language that invites to more generosity on our part, and on your part, even anonymously, to accompany this beautiful work. It also reminds us that by reading this newsletter, you can become a Peter, or connect the Institute to another Peter, and so move forward together in building the Church of God that is in Africa!



*Fr. Emmanuel Foro, SJ and the Founding Fathers of JHIA*

In the meantime, the Jesuit community of Hekima has a new rector-designate, Fr. Emmanuel Foro, from the Province of West Africa, who appears in the founding photo of the Jesuit Historical Institute in Africa. We wish him every success in his ministry, knowing that he can always count on our humble prayers and affectionate collaboration.

*In Christo Domino,  
Jean Luc Enyegue, SJ  
Director JHIA*

# The Tertian's Visit at Jesuit Historical Institute in Africa

On Saturday, January 13 Hekima College and the Jesuit Historical Institute in Africa hosted eleven Jesuit priests from around the world. This rather eclectic group—comprising Jesuit



priests from Uganda, Tanzania, Egypt, Ethiopia, Zambia, the United States, Portugal, Italy, and Vietnam, and Goa—had arrived in Nairobi less than two weeks earlier to begin the phase of Jesuit formation known as Tertianship. The time

bears the name “Tertianship” because it represents the Jesuit’s “third” and final probation before profession of final vows and definitive incorporation into the Society of Jesus. “First probation” refers to the fortnight when those aspiring to enter the Society of Jesus live in the Jesuit novitiate but apart from the other novices, or Jesuits in their first stage of formation. The time they join the rest of the novices to their first profession nearly two years later is known as “second probation.” All the probations, however, have a similar goal. They are meant to deepen the candidate’s knowledge of the Society of Jesus, familiarity with God, and apostolic availability. The Jesuit *Constitutions* describe Tertianship as a “school of the heart” (*schola affectus*), a place where Jesuits internalize the dispositions of humility, indifference to comforts, and discerning charity.

« The Jesuit *Constitutions* describe Tertianship as a “school of the heart” (*schola affectus*), a place where Jesuits internalize the dispositions of humility, indifference to comforts, and discerning charity. »

Given the stated goals of Tertianship, it made sense for us to spend a morning acquainting ourselves with Hekima College and, in particular, with the JHIA.

Mr. Denis Munyua gave us a tour of the JHIA’s offices, library, and facilities dedicated to preservation of the historical memory of Christianity in Africa. A couple aspects of JHIA’s mission resonated with the goals of Tertianship. The first and perhaps most obvious is the goal of knowing the Jesuit charism more deeply. And understanding a charism entails familiarity not only with its documentary sources but with its ripple effect in history. The JHIA makes it possible to understand both the impact of the Society of Jesus in Africa and the impact of Africa on the Society of Jesus. Fr. Adolfo Nicolas, former general of Jesuits, erected the JHIA, we learned, precisely because the African chapter of the Jesuits’ global history remains insufficiently known.



*A delegation of Tertians Visiting JHIA led by Kifile Wansamo, SJ*

Upon hearing about the various dimensions of the JHIA, we soon saw how it reflects various aspects of the Jesuit way of proceeding. One aspect is Society of Jesus’s orientation to the more universal good of the Church. The JHIA, analogously, strives to be attentive to the more universal historical memory of Christians. We learned that the JHIA oversees the publication of inexpensive books destined for a wide readership, volumes ranging from biblical studies to studies of Catholic-Protestant relations in Africa. JHIA also offers training in archival maintenance to other institutions and diocese throughout Africa. Neither Jesuits nor the JHIA seek to be end in themselves.

A second aspect of the Jesuit charism is its practical bent—that is, the care it takes to find the right structures to “enflesh” its spiritual commitments. Along analogous lines, we tertians learned a great deal about the pragmatic considerations that go into establishing a good archive. These include more than obvious need to raise funds and hire qualified

personnel. They also involve finding storage for rare maps, instituting “dry” fire-safety measures, and identifying a site that favors preservation—Nairobi’s cool and constant climate making it ideal.

The East African Tertian class of 2024 left the JHIA, in short, both grateful for the hospitality extended to them and better equipped to profit from their tertianship.

Aaron Pidel, SJ <a.pidel@unigre.it>  
Tertianship Candidate

## Sowing Seeds of Change

As the sun sets over the picturesque landscapes of Tikako, Narok County, marking the end of one chapter, it heralds the beginning of another. In the wake of our successful tree-planting initiative detailed in the JHIA’s Newsletter “‘*Earth is the Greatest Resource God has Given Us*’ Issue No. 9 September 2022”, the journey toward regenerative agriculture continues with renewed vigour and a deeper commitment to nurturing Mother Earth.

Reflecting on the impact of our initial efforts, it's heartening to witness the growth of the saplings we planted. The once barren land now teems with life as the fruit trees take root and flourish. It's a testament to the resilience of nature and the positive change that a small group of dedicated individuals can bring about.



It has not been all glamour and galore all along, we lost quite a number of seedlings, about sixty-five percent during the dry season, not passé to drought, as *Wainaina*, my younger brother, has been very dedicated to watering the plants on almost a weekly basis, but to cattle that broke the barbed wire fencing that we had put up to protect the young trees from the wild animals.

One of the most rewarding aspects of our initiative has been the engagement of the local community. Encouraged by the visible transformations, more individuals have joined our cause, sharing a collective vision for a greener, healthier future. Together, we've expanded our tree-planting endeavours to include not only fruit trees but also indigenous species that contribute to the biodiversity of the region.

My niece, *Nashipai*, *Wainaina*'s daughter together with her school of friends, came running towards me when I was unloading another crate of seedlings; amidst gasping for breath, they shared that they had seen some fruits albeit being undeveloped from the trees we had planted last season, we were excited and overjoyed when I saw that some trees had started fruiting as they lead pointing at the fruiting trees.

«This newfound visibility has opened doors to further collaborations, allowing us to share our experiences, learn from others, and contribute to a global dialogue on sustainable living.»

Building on the success of our first planting season, we've set our sights on enhancing the sustainability of the project. Our team has been working closely with local environmental organizations, seeking partnerships to access resources and expertise that will empower us to scale up our efforts. Community workshops and educational programs are in the pipeline, aimed at fostering environmental awareness and inspiring a sense of responsibility toward our shared home.

In the spirit of collaboration, we have also reached out to government agencies, advocating for policies that promote regenerative agriculture and the preservation of natural ecosystems. Recognizing the potential for positive environmental and economic impact, these partnerships are crucial steps toward creating a more comprehensive and lasting change.

Our commitment to regenerative agriculture extends beyond tree planting. Recognizing the interconnectedness of all living beings, we are exploring sustainable farming practices that prioritize soil health, water conservation, and the well-being of local ecosystems. By embracing permaculture

principles, we aim to create a model that can be replicated and adapted to suit the unique needs of different regions.



The success of our initiative has not gone unnoticed; we joined the local administration as Kenya celebrated a special public holiday on November 13, 2023, dedicated to a nationwide tree-planting initiative as part of the National Tree Planting Campaign under the Presidential Programme for the Accelerated Restoration of Forests and Rangelands, which aims to plant 15 billion trees by 2032. This newfound visibility has opened doors to further collaborations, allowing us to share our experiences, learn from others, and contribute to a global dialogue on sustainable living.

As we embark on this noble calling to our regenerative journey, we invite others to join us in sowing seeds of change. Whether you're an individual passionate about environmental stewardship, a community organization dedicated to sustainable practices, or a policymaker shaping the future, there is a role for everyone in this collective effort.

The journey toward a greener, healthier Earth is ongoing, and our endeavour is still unfolding. Together, let's cultivate a legacy of positive impact, leaving a world that future generations can inherit with pride and gratitude.

*Denis Munyua,  
ICT & Digital Archives Personnel, JHLA*

## Jaramogi Oginga Odinga (1911-1994) The Kenyan President Who Never Was!

**I**t was a busy January morning typical of my Monday office routine. I was responding to a series of query emails, from researchers and scholars, posted over the weekend, seeking access to materials and records within our collection.

While seated on my high-back mesh chair, the phone rang and I heard an influential male voice from the other end, “Hello Good Morning, my name is Eddy. Is that Jesuit Historical Institute in Africa?” I affirmed and he continued. “I’m making this inquiry call on behalf of the Governor of the County Government of Kisumu who is looking for a resource listed on your online catalog titled **My Journey with Jaramogi Oginga Odinga: Memoirs of a Close Friend** authored by Odinge Odera”. Eddy, an Advisor, Liaison, and Partnerships Officer in the Governor's Office, continued before I could respond. “Would you be able to lend him the book because he is preparing for a Public Lecture and may want to refer from it?”



*Kisumu Governor Prof. Peter Anyang' Nyong'o giving a public lecture during the 30<sup>th</sup> Commemoration of Jaramogi Odinga at Ofafa Memorial Hall-Kisumu*

At this point, I knew from an institutional policy position that it was impossible, that the book would leave the library doors on loan, but I had to respond nevertheless. I asked for some time to check first since I wanted to confirm the availability of the physical book, which I discovered was properly positioned on

the shelf. I went ahead to explain to Eddy that we are not a lending library, but rather an archive, and that if the material was to be accessed, someone would have to physically come on-site to access it.

During our conversation, he disclosed that the book is a rare resource because it is in the possession of JHIA and another institution whose name he did not disclose. I discovered that the First Lady of Kisumu County Government, Dorothy Nyong'o, was a contributor to the book. I went ahead and asked the caller for a formal request via email so that I could follow up on how best to respond to their urgent need without any policy compromise or even infringing on the author's intellectual property rights. We eventually found a way out because they only needed a part of the chapter which the County First Lady contributed to.



*Azimio Leader Raila, Dr. Oburu (Siaya Senator) and Prof. Peter Anyang' Nyong'o (Kisumu Governor) and other Guests during a Memorial Mass at ACK St. Stephens Cathedral in Kisumu*

This particular event piqued my interest, because I work in a historical institution. It so happened that the event coincided with my visit to Kisumu on a personal errand, and therefore decided to attend the memorial and imbibe from the wisdom of some of the most distinguished personalities in the land.

The commemoration took place on January 20th, 2024 which began with a memorial service at St. Stephen's Cathedral and later on culminated into a Public Lecture at the Ofafa Memorial Hall in Kisumu. The presiding Minister was The Rt. Rev. Charles Ochieng Ong'injo, Bishop of Maseno South Diocese assisted by the Curates of St. Stephen's ACK Cathedral Kisumu who delivered a sermon on the grounds of leading people with a self-sacrificing attitude, a quality that Jaramogi

espoused. The clergy used the podium to point out shortcomings in the country's governance and chastise important institutions for failing to do their share to remedy wrongs. *"Parliamentarians and Governors must lead from the front. We cannot shout about the Kenya Kwanza government yet our own houses are dirty."* He said.

Many describe Jaramogi as the Kenyan President who never was! He never ruled but he reigned. The firebrand politician was the first Kenyan vice President (1964-1966) in the Jomo Kenyatta regime. He resigned in 1966 when his ideologies and that of the ruling party Kenya African National Union (KANU) clashed.

A family member who was invited to give a thanksgiving tribute noted, *"Jaramogi Oginga Odinga was Kenya's greatest nationalists who throughout his life remained a voice of reason, standing taller than his compatriots in the reputation, performance and respect. Of all the Kenyan Politicians, Odinga was the most committed to the notion that Kenyatta should be the first President and there is no evidence that he ever contemplated changing him for presidency. He qualified to become the first President of Kenya, not because he was a Luo, but because he was one of the best nationalists that Kenya ever had."*

Interestingly, when writing this piece, I discovered that the word Jaramogi means fearless and that the Individuals with the name Jaramogi have, interestingly, a strong inner desire to organize, control, lead, and achieve wealth, power, and status. *Jara Ramogi* means "son of Ramogi" in the native Luo language.



*Azimio Leader Raila and his wife Ida, Former First Lady and other High Profile Guests Join dancers at the Ofafa Memorial Hall in Kisumu to Mark the 30th Jaramogi Anniversary*

A beehive of activity was visible at Ofafa Memorial Hall, where the Public Lecture was held. Leaders from across the political spectrum, prominent scholars, Pan-Africanists, religious leaders, and journalists gathered to mark Jaramogi Oginga Odinga's 30th Anniversary. Many of these politicians are considered his political students, whom he mentored and who continue to support his beliefs even after his death.



*Kisumu Governor Prof. Peter Anyang' Nyong'o exchanges Pleasantries with one of the two surviving widows of Jaramogi (Susan Agik Odinga) during the 30<sup>th</sup> Commemoration of Jaramogi Odinga at ACK St. Stephen Cathedral Milimani Kisumu shortly before the Service*

The memorial to a national hero, known for his role and eminence in Kenya's independence struggle and influence on the country's political scene, served as both a family commemoration and a public celebration. The Governor of Mombasa County, Abdullswamad Sherriff Nassir, affectionately known as *Governor 001*, announced that he would be granting Mombasa County the authority to rename a street in Mombasa City in honor of the Late *Mzee* Jaramogi. He also requested the family to grant the state permission to honor the hero in many ways that he deserves. Second, he asked the family for permission to hold the next remembrance in Mombasa County, stating that his administration was prepared to support the occasion so that other Counties may follow suit. This way the county will be able to distinguish that Jaramogi and other freedom fighters and fathers of democracy agitated for national interests and not ethnic or regional interests. The county will be able to differentiate between Jaramogi and other Freedom Fighters who fought for national concerns rather than those of their ethnic or regional interests. The arena was swamped with traditional dancers demonstrating their agility and

skills. Several publishers and agents displayed historical titles and publications linked to the anniversary: *A leap into the future, Presidential or Parliamentary Democracy in Kenya? Choices to be Made* by Peter Anyang' Nyong'o, *Raila Odinga: The Flame of Freedom* by Sarah Elderkin-Forward *Olesegun Obasanjo, Not Yet Uhuru: An Autobiography* by Jaramogi Odinga Oginga and *Echoes of the Mourner-Ajiki Kodi Yamo* by Jotham H.A Oudu and many more others.

A historic address was delivered by three Keynote Speakers among them, Prof. Anyang' Nyong'o the Governor of Kisumu County and a political student of Jaramogi described him as an honest leader citing one of his books titled *Not Yet Uhuru*. "The struggle of Independence is not just about freedom from colonialism, it is also the struggle for economic, social and political justice for all."

The second one was Prof. Michael Chege, a distinguished scholar in African development studies who revealed some key details left out by history books about Jaramogi Oginga Odinga and which come out in two major biographies that were published recently (2023) and which mentioned him as a key player in the fight for the liberation of Africans not only in Kenya but also in other parts of the continent. One of these books was about the Great Martin Luther King who made some revelation of how Jaramogi contributed as a signatory to the membership document of the United Nations, when he provided the instruments of accession to Kenya to the United Nation in December 1964 as the representative of the President of the Republic of Kenya. Second revelation is found in a book title that speaks about the death of Patrice Lumumba, a man dear to Jaramogi and whose ways were similar because both fought for the rights of the African people in big ways in different parts of the world. Jaramogi also represented Kenya at the founding of the Organization of African Unity (OAU) on May 25th 1963.

The third Speaker Ambassador Dr. Olara Otunnu, a Ugandan politician, diplomat, and lawyer graced the occasion with his strong delegation. In his keynote speech he admitted he first met Jaramogi in New York, as his Residence Assistant in the early 1980s. Dr. Olara admires Jaramogi's faithfulness, courage, sense of duty, tenacity in the struggle and coupled with a very rare denial in order to serve the greater good of the



community and most importantly, in spite of his struggles of many years he was still committed to reconciliation which he observes that they were attributes not accidental. Jaramogi spoke of *Not Yet Uhuru (Independence)* because he was opposed to how some African leaders used ethnic differences and wealth to separate people; he wanted power to remain with the people's choice.



*Jaramogi Odinga Oginga in His Later Years*

Historical proof supports that Jaramogi's struggles were for all oppressed Kenyans and Africans. He was offered the presidency and he declined, insisting that Jomo Kenyatta was the bonafide leader for the Kenyan African people. What a selfless and patriotic act! Sadly, neo-colonialism has superimposed the independence freedom ideals that had been envisaged. So Kenyans and Africans need to go beyond Jaramogi's footprints not only of administrative self-governance but also shun the dictates of social, moral and cultural influences from outside. Let our communal life and care for each other thrive and discard our corrupt and greedy leaders who oppress other Africans. You cannot hold a leader accountable if you are not clean as an individual. So the question begs: How prepared are we as Kenyans or Africans to confront these realities?

*Geoffrey Obatsa,  
Administrative Assistant JHLA*

## SUMMER VACATION: Lake Kanyaboli – The Famous Ox-bow Lake in Alego Usonga, Siaya County

**F**ew days ago, as the year was coming to an end, my family and I decided to go for vacation in my home village and usually when we visit



home, one of our main priorities is always to go and see our beautiful source of pride, Lake Kanyaboli or *Nam Gangu* as we nicknamed it.

Early in the year, we received a lot of news, morning ululations and

agony as people shouted *Nam Dar! Nam Dar!* (The lake is migrating) and since we were in the village we decided to go and take a look and, on our way, there, we were embraced with a trail of heartbreaks from fishermen and farmers where floods from the lake had caused havoc, wrecked crops and swept away domestic animals and even from the feel of the air, one could just tell that something is not right.

*Nam Dar!* Was a peculiar turn of phrase in everybody's lips that took a momentarily pause for me to comprehend, that the lake had burst its banks and was overflowing fast. The impact revealed staggering losses that crossed over to Busia County and we were also visited with the current Busia governor Dr. Paul Otuoma who promised to join hands with the Siaya county government to help combat the problem.

We were all grieving and heart broken and as the son of the soil it struck me with shock to see our lake and fish leaving, as I remembered vividly my childhood, how we used to practice our acrobatics and swimming strokes covered in nothing but our birthday suits. The lake has delicious and rare species of fish.

In recent years, the place has attracted the rich and the famous. Speed boats have been introduced with erection of big hotels and resorts around the lake,

which is surrounded by papyrus and other types of vegetation and occasionally we could also see a moving islands, the lake provided sanctuary to many animals and birds, some of which are in danger of extinction.



*A clear view of Lake Kanyaboli*

Lake Kanyaboli is the Largest Ox-bow lake in Kenya and second largest in Africa which was formed after river Yala disconnected and changed its course at meander stage leaving a u-shaped lake with variety of fish species that almost disappeared from Lake Victoria, the likes of *Monye* (Kamongo); *ong'ala* (mudfish); *Ngege*(Tilapia); *Ochilo* and some of which I cannot translate their names to English.

Lake Kanyaboli has been a source of livelihood to the communities that surround it, Gangu Ninga, Gangu Nyalaji, Kanyaboli, Kadenge, Ndai, Hawinga, Unyolo and a source of irrigation to Dominion farms and Lake Agro Limited. This Lake has been our identity and source of pride whenever I brag to my friends. So, when the lake broke its dyke and started rushing out my heart broke and my body froze, just standing there doing nothing and wishing that there was something that I could do. The ferocious force of nature or human triggered carried on for several days.

Have you ever visited your loved ones in hospital and found them gasping for air? That is how I felt when I visited the lake during December holidays, emptiness, hopeless and useless. I have heard of lakes drying up, others disappear but I have never witnessed it happening literally. The blame usually goes to global warming with its diverse effects associated to climate change but between you and me, we both know that it is some result of human activities.

There were a lot of whispers and conspiracy theories on whether it was a punishment from the Supreme Being, climate change or the workmanship of the dyke. And please let nobody sell you a story that since the lake had no outlet, hence the overflow, that is bullshit for lack of a better word. These kinds of disasters are usually responses caused by recent human activities like drilling in the vicinity and if the human efforts are successful to retain the water, it usually comes back salty and with no fish at all after being affected by the mines, minerals and the chemicals that were extracted from the place.

The solution to this problem needs proper planning, resources and studies to come up with a blueprint that is going to permanently change this environment in a positive way and ensure that nothing like this never happens again, Human activities in the nearby restricted bearing in mind that this lake has taken many to school and without it the locals' lives will be facing a bleak future.



*Residents and Tourists at Lake Kanyaboli*

The inundation of communities, displacement of homes and compromised sanitation posed a significant risk of viral diseases. With submerged large areas, there was growing concern of emergence of water borne diseases and this include viral diseases as well. So, if the County government could join force with the National government and act fast on this issue it would be good. Put health clinics on alert ready to respond quickly for any uptick, build business around to improve the economy of the area.

The focus should extend beyond discussions to tangible actionable solutions, allow people from different cultural diversities to bring innovative measures that align with the current economic

development. We should also extend to developed countries and request them to pour in funding and technological expertise necessary for a long-term solution.



*Boat Riders at Lake Kanyaboli*

In the face of Africa's current flood crisis and the looming specters of climate change, the call for collective action has never been so urgent. The private sectors, religious institutions, civil organizations and individual citizens should all dig in to make a difference that will birth a resilient future.

*By Philip Opiyo,  
Office Assistant & Librarian – JHLA*

## BIRTHDAYS & MEMORIES

### February 1:

**BB:** Belo Narcisso Mariano (SAP); Echaniz Ignacio (ACE); Mujdrlica John (SAP); Odiaka Jude O (ANW); Okwalo Protas Opondo (AOR); Senker Musam-Adia Max (ACE).

**DD:** Goll John (SAP); O'Leary John (SAP); Smeesters (ACE).

### February 2:

**BB:** Givule Rodrigue (ACE); Hounnougou Barnabé R (AOC); Makonora Lawrence (SAP); Masereka Godfrey (AOR); Rivonirina Sylvain Evariste (MDG).

**DD:** Dale Desmond (SAP); Allen Alfred (SAP); Sadeleer Francis de (SAP); Mulroy James (SAP); Otano Echaniz Sabino (LOY/ACE); Keenan Samuel (SAP); Czekala Kurt Stefan (SAP).

### February 3: SS Ansgar, Bishop; Blaise Bishop, and Martyr.

**BB:** Ferreira Manuel (SAP); Gabriel Jorge Zeca (SAP/SAF); Mtamira Andrew (SAP); Ndung'u Micheal Mungai (AOR); Chukwuocha Joseph Chukwuma (ANW).

**DD:** Masterson John (ENG /SAP); Simon Henry (SAP); Rousseaux Rene (BSE /ACE); O'Connor Charles (SAP).

### February 4: Jesuit Martyrs of India, St John de Brito, pr; Bl Rudolf Acquaviva, pr and comp.

**BB:** Chandy Kumblankal (SAP); Enslin John (SAF); Ondinga Owino (AOR); Pelenda Sebastien (ACE); Rumb Musans Pascal (ACE); Silva David Ferreira da (SAP); Guimkeng Alban Cedric (AOC).

**DD:** Koma Elie (RWB); Weaver Bernard (SAP); Brennan James F. (SAP); Perreira Manuel Joaquim (SAP).

### February 5: St Agatha Virgin, & Martyr.

**BB:** Radalo Jean Pierre (MDG); Epanga Bapa Michel (ACE).

**DD:** Jacobs Joseph (SAP)

### February 6:

**BB:** Cortadellas Francisco (AOC); Ndombi Jean Roger (AOC).

**DD:** Fernando Arizti (ANW); Conway John (SAP); Sheperd Smith Christopher (SAP); Thomas Martin (SAP); Geers Isidoor (ACE).

### February 7:

**BB:** Botha Bruce (SAF); Mbisa Vincent C. (SAP); Perry John (ANW).

**DD:** Wigger Clement (SAP); Keating Francis (SAP)

### February 8: SS Jerome Emiliani Priest and Josephine Bakhita, Virgin.

**BB:** Djofang Kamga Yves (AOC); Kachipato Firmino M. (ACE); Mbuyi Kulaya Benoit (ACE); Setako Anicet (RWB); Zidade Nelson Antonio (SAP).

**DD:** Nassens Hilaire (ACE); Jackson Tom (SAP).

### February 9:

**BB:** Lewis Micheal (SAF); Tolande Songolo Gabriel (ACE).

**DD:** Feeney George (SAP); Martin Andre (AOC); Buckland Edward (SAP).

### February 10: St Scholastica, Virgin.

**BB:** Hampson Joseph (SAP); Mulenga Vincent B. (SAP); Lopes Felix T. (SAP); Tog-Yedji Djimitbaye Urbain (AOC).

**DD:** Losseau Albert (ACE).

**February 11: Our Lady of Lourdes.****BB:** Mlakar John (SAP); Tomas Antonio Matias A (SAP); Vizcarra Alfredo (AOC); Agi Peter Onah (ANW).**DD:** Hogg Philip (SAP); Rabotoson Louis Augustin (MDG); O'Connell James (SAP).**February 12: Memorial of the Blessed****BB:** Giambrone Nicola (MDG/ITA); Lesniara Andrzej (SAP); Obonyo Collins Sozinho Orcastra da Danda (SAP); Muoghara Augustine (ANW); Luke (AOR).**DD:** Geli Jean (AOC); Riederer Victor (SAP); Davies Anthony (SAP).**February 13:****BB:** Adrianaivosoa Herizafiniaina Jean Francisco (MDG); De Cock Joseph (ACE); Nguehornan Lwanga (AOC); Obat Frank (AOR); Ratovoson Jean Richard (MDG); Sinu Kabongo Paul (ACE); Swiderski Tadeusz (SAP); Gandaf Walle J. Pierre (AOC); Zafindrajoka Romuald (MDG); Andriamanga L. Roger (MDG).**DD:** Colley Reginald (SAP); Bex Tony (SAP)**February 14: SS Cyril, Monk and Methodius, Bishop.****BB:** Maria Wenisch S. (AOR/MDU); Ossai Valentine E. (ANW); Kisila wa Ngoy Onesime (ACE); Randriamamonjy Tolojanahary Nicolas (MDG); Turenne Roland (AOR).**DD:** Mcsweeny Joseph (SAP/HIB)**February 15: St Claude la Colombiere, priest [SJ]****BB:** Rakotonirina Jean Claude (MDG); Zoundi Joachim (AOC); Randriamboavonjy J. Nicolas d'Assise (MDG).**DD:** Peixoto Alfredo Ilhao (SAP); Rooman Richard (ACE).**February 16: Virgin Mary.****BB:** Ngamesha Patrick (AOB); Cardoso Manuel (SAP)**DD:** Dupeyron Peter (SAP).**February 17: The Seven Holy Founders of the Seville Orders.****BB:** Muhigirwa R. Ferdinand (ACE); Ngandu Lonji Alexandre (ACE);**DD:** Hendrik Jozef Van Torre (ANW).**February 18:****BB:** Andriamanga Roger Luc (MDG); Orobator Agbonkhanmeghe E. (AOR). Sozinho Orcastra da Danda (sap); Muoghara Augustine (ANW).**DD:** Calvin Poulin (ANW); Rieder Joseph (SAP); Smithies Edward (SAP).**February 19: Memorial of the Blessed Virgin Mary.****BB:** Ngenzhi Lonta Mwene (ACE)**DD:** Lonergan Charles (SAP); Clayton Thomas (SAP); Friant Maurice (ACE).**February 20:****BB:** Rarivoson Fanomezantsoa Amedee (MDG); Razafiarison Toky A. Donah (MDG); Razafimahafaly Ramiliarisoa Patric (MDG).**DD:** Malin Christian (SAP/GSU); Roland James (SAP)**February 21: St Peter Damian, Bishop, and Doctor.****BB:** Karongo Buberwa (AOR); Ng'ang'a James Mugwe (AOR); Padiya Batanai Ignatius (SAP); Tomas Pedro (ACE); Shirima Amadeus (AOR).**DD:** Cremins Richard (SAP); McCardle Vincent (SAP); Beeckmans de West-Meerbeeck Rene (ACE); Lorrinan Gerry (SAP).**February 22: The Chair of Peter.****BB:** Chimarizene Antonio Joaquim Surrender (SAP); Dabire Danikou Nestor (AOC); Plastow Thomas (SAF); Rakotosolofa Christian Nirina (MDG); Azefac Ajumesi Conrad (AOC); Tchapo M. V. Arcadius (AOC).**DD:** Pazheparampil Zacharia (AOR/MDU); Joseph Landy (ANW0); Bedard Joseph (SAP); Boeckenhoff Ludger (SAP); Williams Anthony (SAP); Olascoaga Manterol Francisco Maria (ACE/LOY).**February 23: St Polycarp Bishop and Martyr.****BB:** Birhashwirwa Ch. Billy (ACE); Loureiro Francisco (SAP). Kalenzi Paul (AOR); Noudjikouabaye Modeste (AOC); Rimasbe Diondo Jean Cl. (AOC); Ogwu Emmanuel O. (ANW).**DD:** Prevost Louis P. (AOR/GLC); Kilmas Edward (SAP/PME); Breuls de Tiecken Francois-Xavier (ACE); Spence Kenneth (SAP)**February 24:****BB:** Machivenyika Matope Luis (SAP); Tesfaye Groum (AOR); Tsayem Dongmo Saturnin (AOC).**DD:** Danmon Gerard (AOC).**February 25:****BB:** Banda Peter (SAP); Modekamba T. Modeste (ACE); Rakotoarisoa Finaritra Elyse (MDG); Randrianaivo Jean Baptiste (MDG).

**DD:** McDonagh Francis (SAP/HIB); Pemy Joseph (SAP).

### February 26: Memorial of the Blessed Virgin Mary.

**BB:** Kpata-gbigbi Delphin (AOC); Ploem Antoon (ACE); Ranjo Julia Etienne (MDG)

**DD:** Spiteri J. Richard (AOR/MAL); Kalebwe Felix (SAP); Radji Apollinaire (AOC); Hobart Philip (SAP).

### February 27:

**BB:** Bandeira Abel (SAP); Mbale Kasunzi Landry (ACE); Mbambi Kika S. Gilbert (ACE); McKinney Gabriel (SAP); Moyo Anold (SAP); Owusu Ofori F. (ANW); Niyonkuru Hubert (RWB0; Maka Marchel (MDG).

**DD:** Hardy Gilles (AOR/GLC); Zyika Andrew (SAP); Clobus Lewis (SAP);

### February 28:

**BB:** Bazebizonza Raphael (AOC); Couselo-Noya Jose (AOC); Lungu Noah (SAP); Matyjek Jozef (SAP); Menanga K. Yves (ACE); Woda Francis (SAP); Kachitsa Joseph C. (SAP).

**DD:** William Ward (ANW); Plawecki Julian (SAP/PME); Peltier Francois (AOC); Desmaroux Felix (SAP); Abeler Wolfgang (SAP).

pas en nos langues nationales : le lingala, le kikongo, le tshiluba, le swahili...

Fraternellement dans le Christ,

*Père Anicet N'Teba, SJ*

*Coordonnateur des Communications ACE*



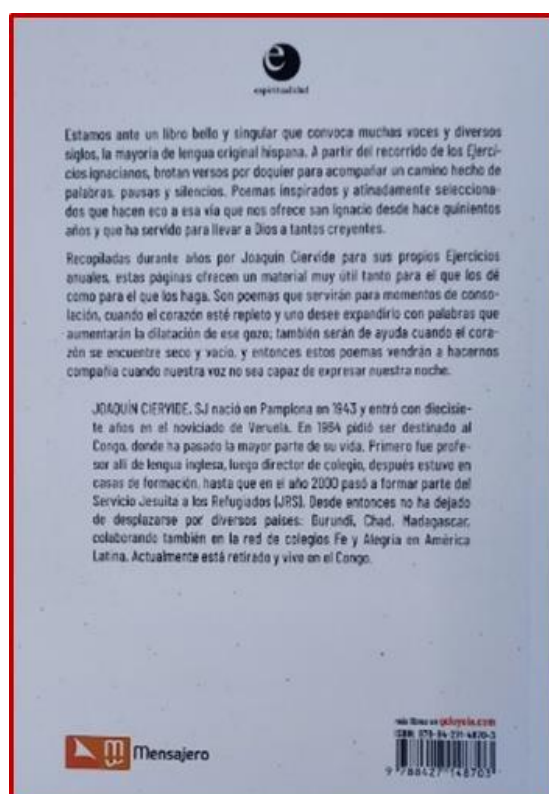
## Recent Publications by Jesuits - Père Joaquin CIERVIDE, SJ

L'équipe de la coordination des Communications ACE a la joie de vous annoncer la parution du livre « **POEMAS en torno a los Ejercicios de**



**San Ignacio** » du Père Joaquin CIERVIDE, SJ, aux *Ediciones Mensajero*. Elle présente ses vives et sincères félicitations à l'auteur et vous en souhaite bonne lecture. Le livre est écrit en espagnol. Heureusement, notre

Province dispose d'une bonne poignée de compagnons qui maîtrisent bien la langue de Miguel de CERVANTES. Ils seront les meilleurs interprètes pour ceux qui ne parlent pas l'espagnol en attendant la traduction du livre en français et en portugais pourquoi



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### **JHIA NEWSLETTER**

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