



Vol.3 No.1 Issue 5

Jan - Jun 2014

BARAKA

ZA FRANSALIANS

Half yearly news bulletin of MSFS in East Africa



Dedicated to
Pastoral Ministry

Missionaries of St. Francis de Sales (Fransalians)



Our Patron
St. Francis de Sales



Our Patroness
Mother of Compassion



Our Founder
Servant of God Fr. Peter Mermier

Do you like to join our Congregation?

Qualifications required to be a Fransalian Missionary Priest:

- Catholic young man of deep faith
- Have good morals and sound catholic family background
- A person of good reputation in the local church and society
- Should have finished higher secondary education and eligible for bachelor studies or above in East Africa / Eligible for Plus Two or bachelor studies or above in India
- Age not more than 23 years unless you have higher educational qualifications, Capacity to live in community
- A man of self-discipline, good character, and right motivation
- Good health of mind and body, Balanced, sociable, generous nature
- Sincere desire to become a missionary religious priest
- Readiness to work anywhere in the world, even in challenging conditions

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**Dedicated to
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From the Editor



Dear readers of Baraka,

"I am the good shepherd, says the Lord; I know my sheep and mine know me" (John 10:14). Incarnation has taken another turn in the history through the above mentioned words of Jesus. Jesus, the Emmanuel, not only became man, but still went down to the level of a shepherd who could carry the lambs and the strayed sheep on his shoulder. This image of the shepherd often brings us consolation.

Every Christian from womb to the tomb is taken care by the shepherds in the church. These shepherds are the priests especially those who are engaged in the parish mission. They are unknown to many of us and their contributions to the church and to the society are also most of the time not well noticed. They are the gate for the sheep as Jesus himself claimed himself to be.

This edition of Baraka is highlighting the pastoral and missionary apostolate of the MSFS in East Africa.

As you read through this Baraka, please recite a small prayer for all the priests who dedicate their lives in the missions. May their work bring abundant fruits in the church and let the salvation of the Lord be proclaimed through their exemplary and dedicated lives. I conclude with the prayer after communion on the 4th Sunday of the Easter; "Look upon your flock, Kind shepherd, and be pleased to settle in eternal pastures the sheep you have redeemed by the precious blood of your Son.. *Amen.*"

Fr. Johnson Pathiyil MSFS
Editor

MSFS in East Africa serves in 12 parishes and 2 semi parishes. Each parish has several sub stations.

THE SCOPE OF PREACHING PARISH MISSIONS IN EAST AFRICA

According to the spirituality and method of Fr. Peter Mary Mermier

"Parish Missions " as understood by Fr. Mermier and practiced by him is a sufficiently prolonged, intensive faith-renewal program carried out in a parish to bring conversion of life, renewal and fervor in faith, knowledge of, and faith in sacraments, improvement in the quality of Christian living and fervor of charity in service.

This is done by a group of missionaries focusing on all the sectors of the parish: children, youth, adults, men, women, confraternities, and other parish societies and organizations.

The scope for preaching such parish missions is indeed very favourable in East Africa as East Africa is culturally and historically yearning for deep spiritual renewal that will pave the way to life that is founded on charity, justice for all, care of the environment, and political life based on ethical and moral principles .

Factors that augur well for preaching parish missions:

- 1: Openness to the spiritual and eagerness to listen to God's Word.
- 2: The habit of devoting long spells of organized time in the parish compound for programs and projects for community and individual development.
- 3: Attentive Listening attitude of people to message that can empower them and inspire them
- 4: A number of family problems, social problems, ethnic and tribal problems



that need the strength and light of the power of God's Word to pave the path of refreshing ways of facing them and overcoming them.

5: Community oriented people and call for collective action

Relevance of Mermerian Parish Mission Preaching in East Africa.

The salient features of Mermerian parish mission preaching can play a vital role in the faith-formation and its renewal in our parishes and mission centres.

1. Visit to the parish families in their homes prior to the parish mission: It will unearth to the missionaries the ground realities of family living, their struggles against poverty, injustices, employment, break down of marriages, single motherhood, the extent of damage done to the families through prevalence of AIDS and malaria. Such visit will establish a better rapport with the missionaries and enable the missionaries to choose more relevant and specific themes for the mission preaching.

2. Intensive inputs for doctrinal and catechetical training: The parishes and missions being very vast, the possibility of regular and systematic organization of catechism for all the sectors of the parish/ mission is very difficult. Parish Mission Preaching and its intensive catechetical and doctrinal inputs will surely benefit the people in strengthening and deepening their faith.

"To run is not necessarily to arrive".

~ Swahili proverb



3. Personal Counselling and Guidance followed by confession

is a very significant aspect of the preaching of parish missions. The people of Africa are open to personal counseling as they believe in simple, sincere and honest communication. They cherish good guidance and desire to follow it. Family disputes, rupture in relationship, broken family problems, are some of the issues on which meaningful and effective guidance can be given during the parish mission preaching.

4. Each Parish and mission in East Africa has well **organized groups of the members under the category of various associations, apostolic groups and cultural and choir groups that need animation and focused direction.** While on parish mission preaching ministry, Fr. Mermier realized the value of such organizations in which practically everyone of the parish is roped in and gets involved. Fr. Mermier, during the parish mission preaching addressed separately these groups and injected new spiritual vigour and fervor so that being true to the objectives for which they were founded, their membership became an incentive to renew themselves spiritually and contribute to the growth of the faith-community. The prospects of such engagements by MSFS when they take up parish mission preaching ministry are enormous for the revitalization of the faith of the people.

5. **Arbitration and settling of disputes** that upset parish/mission life can be done out of court with the help of the parish mission retreat team and thus avoid litigation and waste of money in legal proceedings in courts.

6. The people of Africa are very conscious of **the power of evil** at work in the human heart and in society. Such awareness will make them welcome **healing services** integrated into the preaching of parish missions.

7. **The dialogical method of Fr. Mermier** will be gladly welcomed by the people of East Africa while catechizing the people during parish mission preaching. Once their confidence is built, the people are always ready to place their difficulties before their animators and seek valuable guidance. It is a method that could get the MSFS to the heart of the problems of the people of Africa and be challenged to offer the freshness of the answers of the Good News of Jesus to them.

Conclusion: Fr. Mermier's desire to go to Africa was realized through his sons 150 years after the foundation of the Congregation. It is high time now for the Missionaries of St Francis de Sales to make the primary legacy they have inherited from the Founder viz preaching of parish missions, made available to them. This will augur well for revitalization of the local churches and bring about vibrancy of faith and make it the bedrock of a new and prosperous, spiritually strengthened Africa.

-Fr. Agnelo Fernandes MSFS

(Former Superior General of the MSFS for two terms and now one of the General Councillors)

Pastoral Engagement of MSFS in East Africa: A Glance

Parishes						
No.	Name of Parish/ Mission	Patron/ness	Arch/ Diocese	Country	Number of Substations	Number of Small Christian Communities
1	Agururu	St. Bruno	Tororo	Uganda	5	36
2	Osia	St. Jude	Tororo	Uganda	10	116
3	Chera	St. Michael	Meru	Kenya	15	51
4	Mlolongo	St. Joseph	Machakose	Kenya	4	33
5	Lububu	Our Lady of Grace	Tabora	Tanzania	26	128
6	Bukene	St. Charles Luwanga	Tabora	Tanzania	30	140
7	Itaga	St. Antony of Padua	Tabora	Tanzania	53	138
8	Dumila	St. Francis de Sales	Morogoro	Tanzania	9	60
9	Mkuza	St. Francis de Sales	Dar es Salaam	Tanzania	10	104
10	Mji Mpya Relini	Mother of Compassion	Dar es Salaam	Tanzania	5	77
11	Maji ya Chai	St. Stephen the Martyr	Arusha	Tanzania	2	18
12	Ngurdotto	St. Francis de Sales	Arusha	Tanzania	6	40
Missions with semi-autonomous status served by MSFS						
13	Lukobe	St. Francis de Sales	Morogoro	Tanzania	1	9
14	Mkambarani	St. Francis de Sales	Morogoro	Tanzania	1	6

Pilgrimage Centres initiated by MSFS				
	Centre	Parish	Diocese	Country
1	Salvation Hill, Holy Cross Sigiri	Lububu	Tabora	Tanzania
2	Marian Shrine-Kategille	Itaga	Tabora	Tanzania
3	Salvation Hill, Our Lady of Rosary Kashishi	Itaga	Tabora	Tanzania
4	Divine Mercy Shrine, Osia	Osia	Tororo	Uganda
5	Salvation Hill, Holy Cross, Osia	Osia	Tororo	Uganda

MSFS in Tabora Archdiocese

(Sharing from His Grace Most Rev. Paul Ruzoka the Archbishop of Tabora)



My Association with MSFS goes back to as early as 1988 when I had the privilege to receive the pioneers at Tabora Airport as they were coming for the first time to Tabora. I remember the team of four priests was headed by late Rev. Fr. Devasia Kuzhupil. I (at that time as priest) was working as the Rector of Itaga Seminary.

I remember their initial struggles of getting settled in this new land, learning language and getting used to the pastoral situation and the life in Tanzania. Later I was chosen by the Lord to be the Bishop in Kigoma. But after a few years the same Lord brought me back to Tabora as the Archbishop. It is during this period of time of my service in Tabora, I have come to know in depth the spirituality of MSFS - also known as Fransalians.

If I am to enumerate some of the features of MSFS that I notice or experience:

- **They are totally into the ministry.** Be it pastoral, educational or social I see that every priest works with deep sense of commitment and dedication.
- **Simplicity of life.** MSFS Priests, I see are very close to the people. This simplicity of life gives the faithful the confidence to approach them and to share with them the concerns of life and faith.
- **Life of Sacrifice.** They are able to adjust to any demanding situation. I know that they get Malaria very often. But they carry on with the works. Sometimes they camp in sub-stations and villages, although there are many difficulties.
- **Initiatives:** I see also that they have taken various initiatives to being developments to the places of work. Hija (pilgrimage) in Itaga and Lububu are examples for the same. Also I must mention the FOSTER programs in Ipuli. There was a real vision and today it has grown big. Providing education and taking care of the socially disadvantaged children, in Catholic atmosphere is an act of evangelization.
- **Harmonious living.** Although coming from very different cultural backgrounds, the MSFS priests have fully integrated themselves to the local situation. All of them take the trouble to learn the language.
- **Moving with the Local Church.** I see that they participate in the diocesan programs and meetings. They are in good relationship with the Diocesan Clergy,

other religious congregations and the people of God wherever they are.

- **Being instrumental in bringing other Congregations:** This is also something for which I am very grateful to MSFS. It was through the instrumentality of MSFS Priests, Sisters of St. Ann came to Tanzania and started their ministry in Tabora. Also the Congregations life Sisters of St. Joseph of Annecy (in Ipuli), Franciscan Clarist Sisters (in Bukene) came through MSFS and are blessings for the local church. I remember, in the coming of MCBS Fathers to Tabora too, MSFS did the ground work. Any religious congregation is a blessing to Diocese and I am glad that MSFS with the blessings of the Local Ordinary was instrumental in bringing these congregations to the Archdiocese.
- **MSFS getting implanted in the African Church.** I was very happy when you started the seminary in Lububu with your plan of starting to promote vocations from Africa. Later I had the privilege of ordaining Fr. Zachariah the first MSFS priest from Africa! Besides last year, I had the chance to ordain Fr. Robert and Deacon Clement in Bukene. All these speak of the very close relation that the MSFS has with the Local Church.

Today when I turn back I am grateful to God I must thank my predecessors **His grace Archbishop late Marko Mihayo** who had the vision to seek help from missionaries for the Archdiocese. Also it was **His Grace Archbishop late Mario Mgulunde** who followed up the process and brought the MSFS to Tanzania and specially to Tabora.

May God bless MSFS and all they do.



His Grace Archbishop Paul Ruzoka (second from right) in Bukene with our confreres

"A man who uses force is afraid of reasoning."
~ Kenyan Proverb

Message from Fr. Provincial



Dear Readers of *Baraka*, Greetings of peace !

In the year 2000 my former Professor and guide from the University of Wuerzburg, Germany, Dr Stephan Hearing OSB visited us in Africa. At the end of his three weeks of travels and stay here in Africa he said, *"Now I know why our missionaries from Europe now working in Africa for many years never want to come back at all"*. He also gave the following reasons for this conclusion. 'The liveliness of the Church, loving, friendly and generous people, the simplicity of life and the ability to find joy and satisfaction in the ordinary things of life'. If this is what gives true joy to a person, who is a missionary, this is the best place for him / her to be.

Here is a people who long for the Word of God; who is open to the assistance to seek the truth; who needs consolation and support; who needs understanding and acceptance; who needs healing and new life. Hence the happy note is that here is a folk that is ready and open to the ministry of Jesus.

For a committed missionary the joy of being a true pastor is indescribable. Malaria and other illnesses, accidents, robberies, lack of conveniences or hard climatic conditions - nothing can discourage a true Fransalian Missionary; nothing can take the joy from his heart!. There is lot of work load. Often one priest has to do the work of three or four persons. But no one complaints about too much work. **Nothing is too much when we do things for the love of Jesus.**

Baraka 5 is about our missions in East Africa. It tells us the stories of Fransalian missionaries who really dedicate their entire lives for the people. It tells us the stories of our confreres who are true shepherds.

I wish you an inspiring time with this *Baraka*.

Fr. Johnson Kallidukil MSFS

(Provincial - East Africa Province)

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St. Bruno's Parish

Agururu, Archdiocese of Tororo, Uganda



Fr. Vettukattil Joseph MSFS
(Parish Priest)

From the year 1918 to 1931 Agururu was an outstation church attached to Nagongera parish in the Diocese of Tororo. In the year 1930, it was under the care of Nyangole parish and later under Achilet parish from 1940 to 1967. In 1968-69, the church revived the Agururu outstation, purchased a plot of land, built a semi-permanent church, and entrusted to the care of Sacred Heart parish in Tororo. In the year 1969 one of the Mill Hill Missionaries, was entrusted to plan for the new parish and he started the construction in 1970 and completed it in 1972 under the patronage of St. Bruno Sserunkuuma, a Ugandan Martyr. This parish was entrusted to Missionaries of St. Francis de Sales in the year 2002, the first MSFS confrere to work here was Fr. Joby Maruthomalayil MSFS and in

the year 2008 Fr. Joby was transferred and Fr. Francis Devadoss MSFS took charge as Parish priest, after one year service as Parish priest he was transferred and Fr. Francis Kallikatt MSFS took charge as parish priest from April 2009 to November 2013. Now Fr. Vettukattil Joseph MSFS serves as the Parish Priest. Agururu is a small parish compared to other parishes. It has five zones (not big enough to be called sub-parish) There are 36 Basic Christian Communities, with the total number of about 3,000 Christians.

Agururu has also its significance being burial place of Dada (sister) Angelina Lyaka who offered her life as a sacrifice to Jesus in order to preserve her chastity. She was murdered in her teen age by her step father. Angelina is considered as the "Maria Goreti of Tororo". Many people come to Agururu parish even today to pray at the tomb of Angelina Lyaka.



The Parish Church



*The Tomb of
Dada Angelina Lyaka*

St. Jude's Parish Osia

In the Archdiocese of Tororo, Uganda



Fr. Maruthomalayil Joby MSFS
(Parish Priest)

Catholic faith in Osia is almost a century old. It began as extended ministry from Nagongera Parish as early as in the year 1922. The people of the Archdiocese of Tororo take great pride in the many vocations from St. Jude's parish. The spiritual growth of Osia is demonstrated by the people's participation in the various Catholic devotions and groups such as the Legion of Mary, St. Jude Association, the Miraculous Medal Novena, the Charismatic Movement, the Youth Groups, and the Women's Guild.

The 138 Basic Christian Communities and the parish Council with its ancillary committees contribute further to the positive spirit of the parish which has approximately 25,000 faithful.

In the year 2001 MSFS ventured into the Ugandan soil for the missionary activities. The presence of the Missionaries of St. Francis de Sales in Osia parish bespeaks the universality of the Church. The people of Osia parish have come to cherish and appreciate the good works done by MSFS. Fr. Chavely Mathew MSFS was the first MSFS Parish Priest of Osia Parish. He was followed by Fr. Nirappel Sebastian and Fr. Maruthomalayil Joby MSFS. There is the Salvation Hill dedicated to the veneration of the Cross of Christ. There is a 30 ft high cross erected on a hillock not far from the parish church. There is also the Divine Mercy Shrine near the Kampala - Tororo Highway.



The Parish Church

St. Michael's Parish

Chera, Diocese of Meru, Kenya



Fr. Chinnappan Arockiasamy MSFS
(Parish Priest)

In the year 1997 the Missionaries of St. Francis de Sales accepted the invitation of the bishop of Meru Diocese to take up the out station called Chera which was part of Chuka Parish and was raised to an independent parish and it became the first mission of Fransalians in Kenya. Fr. Mangatt Augustine MSFS became the first Parish Priest of Chera on January 1, 1997 assisted by Fr. Kollappallil Kurian MSFS. Fr. Mangatt was succeeded by Fr. Kunnappilly Sebastian MSFS, Fr. Olickal Thomas MSFS, Fr. Nirappel Sebastian MSFS, Fr. Thekkekara Jacob MSFS, Fr. Maruthomalayil Joby MSFS, late Fr. James Nedungatt MSFS and Fr.

Chinnappan Arockiasamy MSFS who till date is the Parish Priest and is assisted by Fr. Susai David MSFS.

Ever since MSFS has taken over this mission, the community has grown in all its dimensions. Today the parish community consists of 3 Centres, 15 prayer houses and 56 small Christian communities with a total of more than 7500 Christians. The parish also runs a dispensary - St. Francis de Sales Dispensary - with the assistance of Sisters of Our Lady of Kilimanjaro who are actively participating in the pastoral work as well. The parish also gave importance to the field of education by starting a private English medium primary school SALESAN by name in the year 1998. Through various retreats, seminars, workshops and various pious associations, the faith formation of the community is kept alive and active.



Fr. Susai David MSFS
(Asst. Parish Priest)



St. Joseph's Parish **Mlolongo, Nairobi, Archdiocese of Machakos, Kenya**



Fr. Thekkekara Jacob MSFS
(Parish Priest)

Mlolongo had its evolution from a 'roadside slum' to a 'township'. A slum like scenario two decades ago! Today a modern township in the county of Machakose! Mlolongo mission is situated on the Nairobi-Mombasa Highway, 15 kms away from the Capital city of Nairobi and 5 kms away from the Jomo Kenyatta International Airport. Beginning of 1999 Rev. Fr. Mangatt Augustine MSFS, the pioneer of the mission, moved to Athi-river Parish while taking care of the spiritual needs of the newly entrusted center of Mlolongo which was one of the outstations of the Athi-River Parish, in the diocese of Machakos, as Mlolongo had no facility to accommodate their newly appointed priest in-charge of the future parish, except a small temporary church building of corrugated sheet, where a few catholic families of the area used to assemble for the Sunday Mass. In March 2000, Rev.

Fr. Kunnappilly Joseph MSFS was appointed to be the assistant to Fr. Augustine in developing the mission.

January 6, 2002 was a day of jubilation for the Parishioners of Mlolongo as well as for the Fransalians of East Africa as the newly completed community house was opened officially by the Superior General Rev. Fr. Agnelo Fernandes MSFS by cutting the ribbon and His Lordship Most Rev. Urbanus Kioko, the bishop of Machakos blessed the house. The Parish both in its spiritual and social development activities are progressing amidst all the challenges it faces. Due to the fast emerging population, in the year 2012, one of its outstations was created to be the new Parish of St. Veronica Catholic Church – Syokimau and was entrusted to the CMI Priests. The parish of Mlolongo today has 4 main centres with several Small Christian Communities. Along with the pastoral ministry, MSFS also ventured into the ministry of education, health care and social services.



Fr. Pendanath Sijo MSFS
(Asst. Parish Priest)



The Parish Church



His Lordship Bishop Martin Kivuva
Musonde, The Bishop of Machakos

Our Lady of Grace Parish

Lububu, Archdiocese of Tabora, Tanzania



Fr. Vellachalil Jomon MSFS
(Parish Priest)

Our Lady of Grace Parish, Lububu is one of the oldest and remotest parishes in the Archdiocese of Tabora, Tanzania. Lububu has the history of nine decades whereby the seeds of Catholic faith was sown by the Missionaries of Africa (White Fathers) as early as the year 1925. Lububu is the first parish, in the African Soil, taken up by the Missionaries of St. Francis de Sales in the year 1989.

The Missionaries of Africa had been serving the people of God for 33 years from 1925 to 1958. Besides the Church, White Fathers had built and opened the Diocesan Junior Seminary in the year 1953. In the year 1958 the Lububu Parish was entrusted with the Local Priests from the Tabora Archdiocese and they were

serving the people of God for 27 years from 1958 to 1984. From 1984 to 1989 Lububu had no resident priests. The faith was kept alive through the active engagement from the catechists and lay leaders. It was in this context MSFS was entrusted this parish from January 1989, by His Grace late Mario A. Mgulunde, the then Archbishop of Tabora. The four MSFS pioneers from India - Fr. Kuzhupil Devasia, Fr. Mangattu Augustine, Fr. Kuzhupil Sebastian and Fr. Kochuparampil Thomas began their ministry in Lububu writing the name MSFS in golden letters in the history of the Church in Africa. The Sisters of the Daughters of Mary also render their service in the parish in various ways. Since 1989 to this day several MSFS priests served in Lububu as Parish Priests and as Assistant Parish Priests.



Fr. Peter Antony George MSFS
(Asst. Parish Priest)



**Daughters of Mary working
in the Misison**



The Parish Church

“The most beautiful fig may contain a worm”.
~ Zulu Proverb

St. Charles Lwanga and His Companions Parish

Bukene, Archdiocese of Tabora, Tanzania

Catholic faith reached in the area of Bukene around the year 1920. The Missionaries of Africa, (then also known as White Fathers) were the first ones to bring the Christian faith to the Bukene area. The present catholic parish is situated on the Bukene - Nzega road. The parish is under the patronage of St. Charles Lwanga and his companions – the Ugandan Martyrs.



Fr. Prakashbhavan Santhosh MSFS
(Parish Priest)

Bukene was one of the sub-stations of the erstwhile Lububu Parish. On June 3, 2002 the new parish of Bukene was erected by His Grace late Most Rev. Mario A. Maulunde, the then Archbishop of Tabora. Fr. Vettickal



Fr. Kollapallil Jomat MSFS
(Asst. Parish Priest)

Sunny MSFS was appointed

as the first parish priest. He was followed by Fr. Kattikanayil Tomy MSFS (2006-2009). After that to this day Fr. Prakashbhavan Santhosh MSFS serves in Bukene as Parish Priest. On 3rd June 2012 the parish celebrated its Decennial jubilee of its establishment. On July 15, 2006 the new church was inaugurated and consecrated by Rt. Rev. Matheo Shija, the retired Bishop of Kahama. The Congregation has also opened an English Medium Pre and Primary School in Bukene. Franciscan Clarist Sisters from Iduki Province India, render their service in this mission.



The Parish Church



The Priests' House



FCC Sisters work in this mission

During the year 2013 - the Year of Faith

There were a total of over 5,500 baptisms, around 3500 Confirmations & First Holy Communion and around 700 marriages administered in our parishes in East Africa.

St. Antony's Parish

Itaga, Archdiocese of Tabora, Tanzania



Fr. Perumanoor Tomychan MSFS
(Parish Priest)

Itaga parish is one of the oldest parishes in the Arch Diocese of Tabora, which is situated about 15 kilometres away from the Arch Diocese of Tabora. The parish was established by the Fathers of Missionaries of Africa (White Fathers), on July 27, 1913 under the patronage of St. Anthony of Padua. After 77 years of their hard work, the white fathers handed over the parish back to the diocese. Due to the shortage of diocesan clergy, the diocese had requested the Congregation of Missionaries of St. Francis de Sales to take over the pastoral care of the Itaga parish from January 13, 1991.

Since 1991 there were many priests of ours who had worked here as parish priests and assistants. After taking up the parish, Fr. Kuzhupil Sebastian MSFS was appointed as the first parish priest of Itaga parish in the year 1991 followed by Fr. Kochuparampil Pius MSFS, Fr. Mattathil Sunny MSFS, Fr. Palakudy Sebastian MSFS and Fr. Perumanoor Tomychan MSFS. This year (2014) on June 13th the parish community celebrated 100 years of faith. It was one of the major events in the mission history of the MSFS East Africa Province.

The parish has got 53 substations and 138 Basic Christian communities (BCC), which are scattered about 130 kilometres around the parish. For the better running of the parish, it is divided into eight major centres and in each substation there are two lay catechists who immediately take care of the spiritual needs of the people in the absence of the fathers. The Sisters from Daughters of Mary, Tabora also render their service in the parish.



Fr. Antonysamy Robert MSFS
(Asst. Parish Priest)



The Parish Church



The Jubilee Cross

"Love never gets lost it's only kept".
~ African proverb

St. Francis de Sales Parish

Dumila, Diocese of Morogoro, Tanzania



Fr. Kattikanayil Tomy MSFS
(Parish Priest)

The parish of Dumila was an outstation under the Parish of Mvomero in the Diocese of Morogoro, Tanzania. The outstation of Dumila started in the year 1962 by just ten families coming together to pray in the school building. In the year 2000 His Lordship Telesphor Mkude, the Bishop of Morogoro entrusted this outstation as sub-parish of Dumila to the Missionaries of St. Francis de Sales and Fr. Perumanoor Tomychan was appointed to care of the pastoral needs of the people. In the year 2004, the Sisters of St. Joseph of Annecy came to Dumila to render health service to the people of Dumila. On 27th October 2007, the newly built parish church was blessed by His Lordship Telesphor Mkude and raised this sub-parish into the status of a full-fledged parish. Fr. Perumanoor Tomychan MSFS was appointed as the first parish priest. He was followed by Fr. Palakudy Sebastian MSFS as the parish priest (2008-2009). The present parish priest is Fr. Kattikanayil Tomy MSFS. This parish has nine outstations and 60 Small Christian Communities. The total number of faithful is around 4000



The Parish Church



The Priests' House

St. Francis de Sales Parish

Mkuza, Archdiocese of Dar es Salaam, Tanzania



Fr. Chavely Mathew MSFS

(Parish Priest)

had started working in the parish. He was staying in the novitiate community from October, 2003.

Fr. Josef Giefing from Austria, joined Fr. Johnson Pathiyil in August 2005. From August 2005 they started staying in a rented house very close to the parish church. Meanwhile MSFS initiated the process of establishing a Primary School in another plot of land. The FCC Sisters from, India (Noida Province) are rendering their service in the school. The parish office construction was started in November 2003 and was completed by January 2004. The office building was blessed by the Archbishop His Eminence Polycarp Cardinal Pengo on January 24, 2004 when he came to open the parish. Fr. Chavely Mathew MSFS took charge as the second parish priest of Mkuza on January 6, 2008. The parish community is making strenuous efforts to build a spacious and stable structure for the new church.

The Parish of Mkuza and the presence of MSFS in Fransalium, Novitiate, Kibaha are very much intertwined. The MSFS Novitiate in Kibaha - was blessed by His Eminence Polycarp Cardinal Pengo, the Archbishop of Dar-es-Salaam and opened by Rev. Fr. Emile Mayoraz, the then Superior General of the MSFS on September 8, 2000. Ever since our confreres in the novitiate were giving pastoral service in Tumbi Parish and all its sub-stations. Simultaneously the Sisters of the Congregation of Misericordia from Verona, Italy also started working in Mkuza in the year 2000.

Mkuza Mission was officially declared as a parish on January 24, 2004. Fr. Pathiyil Johnson MSFS was the first parish priest.

Before the opening of the parish officially, Fr. Johnson



Fr. Kochuparampil Pius MSFS

(Asst. Parish Priest)



The new Parish Church under construction



Sisters of Misericordia work in this mission

“It is only a stupid cow that rejoices at the prospect of being taken to a beautiful abattoir” ~ African Proverb

Our Lady of Compassion Parish

Mji Mpya Relini, Archdiocese of Dar es Salaam , Tanzania



Fr. Mattathil Sunny MSFS
(Parish Priest)

The Parish of Mji Mpya Relini - formerly called Tazara-Relini - was one of the sub-stations of erstwhile Ukonga Parish in the Archdiocese of Dar es Salaam. This sub-station was entrusted to the care of Missionaries of St. Francis de Sales on January 20, 2008. Fr. Mattathil Sunny MSFS was placed in -charge of this mission. Initially he was staying in the parish house and later in a rented house near the sub-station, with very minimum facilities. On July 19, 2009, Mji Mpya was declared as independent parish by His Eminence Polycarp Cardinal Pengo, the Archbishop of Dar es Salaam. A spacious church was built and was consecrated on October 9, 2011. It was followed by

the blessing of the newly built presbytery on July 28, 2012.

The parish has 5 centres today with nearly 80 Small Christian Communities. There are two MSFS priests serving in this parish. The Holy Spirit Sisters and Sisters of Visitation are engaged in the parish work as well as collaborating in the ministry of education. The parish also started an English Medium Primary School. The parish being in the city has the mixed and floating population.



Fr. Kallikattu Francis MSFS
(Asst. Parish Priest)



The Parish Church



The Priests' House



Holy Spirit Sisters work in this mission

St. Stephen the Martyr Parish

Maji ya Chai, Archdiocese of Arusha , Tanzania



Fr. Vijayakumar Nelson MSFS
(Parish Priest)

The sub-station of Maji ya Chai was under care of the Holy Ghost Fathers (Spiritans) in USA River Parish, in the Archdiocese of Arusha. On February 7, 2010 the sub-station of Maji ya Chai was declared as Parish by His Grace Most Rev. Josephat L. Lebulu the Archbishop of Arusha. The Parish was placed under the patronage of St. Stephen the Martyr and the Parish was entrusted to the care of the Missionaries of St. Francis de Sales. Fr. Kallidukil Johnson MSFS was appointed as the first Parish Priest of the Parish. Later on September 26, 2010 Fr. Vijayakumar Nelson MSFS was appointed as Parish priest of Maji ya Chai Parish.

Geographically the parish is not very vast. But the area is densely populated. The presbytery is under construction. There is no resident priest here. Fr. Nelson who is also the parish priest of Ngurdoto Parish resides in Ngurdoto. Maji ya Chai Parish is in the vicinity of Lumen Christi Institute. Hence the MSFS priests and scholastics from LCI render regular pastoral and catechetical assistance in the parish. Besides there are women religious (DSFS, SSS, CPS) who partially involve in the parish works.



The Parish Church



The Priests' House under construction

St. Francis de Sales Parish

Ngurdotto, Archdiocese of Arusha, Tanzania



Fr. Vijayakumar Nelson MSFS
(Parish Priest)

The Ngurdoto sub-station was under Kikatiti Parish, served by the Religious Congregation called Apostles of Jesus. From the year 2000 the faithful of Ngurdoto had made constant request to His grace the Archbishop to provide them with resident priests at Ngurdoto and to declare the sub-station as Parish. They had already prepared the house for the priest. But due to lack of priests in the Archdiocese of Arusha the Archbishop could not respond positively to their request.

In God's own time, Ngurdoto was raised to the status of a full-pledged parish and was entrusted to the Missionaries of St. Francis de Sales on February 14, 2010. On the same day it was declared to be St. Francis de Sales Parish by his Grace Most Rev. Josephat Lebulu, the Archbishop of Arusha. Fr. Johnson Kallidukil MSFS was installed as the first Parish Priest. He was serving the parish residing at Lumen Christi Institute where he was the Director too at the same time. Later Fr. Vijayakumar Nelson MSFS took charge as the Parish Priest on October 3, 2010. He started to reside in the renovated presbytery from December the same year. The parish has 6 centres and a total catholic population of above 3000. The parish also has dispensary where the Assisi Sisters of Mary Immaculate - also known as Green Garden Sisters - are rendering their service. The MSFS priests and the scholastics from LCI render regular and constant assistance in the pastoral care and catechesis.



The Parish Church

St. Francis de Sales Mission Lukobe in the Diocese of Morogoro

Lukobe Mission with 9 Small Christian Communities is a sub-station of St. Monica Parish Kihonda, in Morogoro Diocese. It is served by the priests from the SFS Junior Seminary, Kihonda, Morogoro.

Right now Fr. Poikunnel Joseph MSFS is priest in-charge. The Sisters of Mary Immaculate also render their assistance in catechesis and faith formation.



Fr. Poikunnel Joseph MSFS

St. Francis de Sales Mission Mkmabarani in the Diocese of Morogoro

Mkambarani Mission with 6 Small Christian Communities is a sub-station of Mgolole Parish, in Morogoro Diocese. It is served by the priest from the MSFS Scholasticate, Kola Morogoro.

Right now Fr. Nirappel Sebastian MSFS is priest in-charge. The Little Sisters of Africa also render their assistance in catechesis and faith formation.



Fr. Nirappel Sebastian MSFS

MSFS now to IYOLWA !!!

Our new venture in the Archdiocese of Tororo, Uganda

Fr. Chozhithara Thomas along with our confreres in Uganda are entrusted with the task of initiating this new mission.



Fr. Chozhithara Thomas MSFS

Priestly Ordination: Fr. Silvester Clement Sudhakar MSFS

Reverend Father Silvester Clement Sudhakar MSFS was born on August 14, 1987, at P. Muthuvijayapuram, Semponkudi, Ramnad - in the Diocese of Sivagangai, Tamil Nadu, India. He is the first born of the family of Mr Silvester and Mrs S. Lourdu Mary. As in a devout Catholic family Clement was baptized on October 4, 1987. He received the First Communion on April 24, 1997 and later he was confirmed on May 30, 2004 at Infant Jesus Cathedral, Salem Tamil Nadu. He began his primary education R.C Elementary School at Muthuvijayapuram (1992 - 1997) and the Secondary School Studies at Sacred Heart Higher Secondary school at Thiruvaragam (1997-2002). Later he did his Orientation Program at Jyothi Darshan Minor Seminary and the Higher Secondary School at Holy Cross Higher Secondary School (2002-2005).

He did his Canonical Noviciate at Belgaum and made the First Profession on June 10, 2006 and became a member of the Fransalian Family. Originally he belonged to the Pune Province and after completing his Philosophy studies in Suidya College in 2009 he opted for East Africa and became a member of the East Africa Province. He did his regency in the Noviciate, Kibaha and later did his Theological formation at Fransalian House Kola, studying Theology at Jordan University College. He was ordained Deacon on July 18, 2013 in Bukene, by His Grace the Archbishop of Tabora, Tanzania. After completing all the requirements and after due preparations he received the grace of Sacred Ordination to Priesthood on June 14, 2014 by His Lordship Rt. Rev. Jebamalai Susaimanickam Bishop of Diocese of Sivagangai, Tamil Nadu.



Our Congratulations, Gratitude and Good Wishes to our New Priest Fr. Clement

Our sincere appreciation and congratulations to Fr. Clement Sudhakar. He is a precious gift of God to the universal Church, to the Fransalian family and specially to our mission in East Africa. We also express our sincere thanks to His Lordship **Rt. Rev. Jebamalai Susaimanickam** Bishop of Diocese of Sivagangai for ordaining Fr. Clement. We also thank Rev. Fr. R.S. Irudaya Raj the Parish Priest and the parish team for all the arrangements. As a congregation we also express our sincere thanks to the parents of Fr. Clement and to his only brother who have made big sacrifice of giving their dear one for the work in the vineyard of the Lord.

We also thank all the teachers, formators, professors and spiritual guides who constantly supported him in his journey of vocation. The kind service they have rendered is not merely a personal service given to Fr. Clement but to each one of us and to everyone who will be served by Fr. Clement. We owe much to the Pune Province for the initial formation and preparing Fr. Clement for the mission in Africa. It was very kind of **Fr. Vincent Lourdasamy MSFS** the Provincial of Pune Province to be present for the Ordination and to present the candidate to the Bishop on behalf of the Congregation. I also thank all our confreres from East Africa and from India who made efforts to participate in the ordination.

Our Congratulations, Gratitude and Good Wishes to our New Priest Fr. Clement

PASTORAL MINISTRY IN OUR TIMES

Rev. Fr. Kurian Kollapallil MSFS

A. Pastoral ministry

It is not very easy to describe just with one sentence what pastoral ministry is. The term "Pastoral ministry" is the combination of two Latin words *pastor* and *ministrare*. *Pastor* means "to tend, keep, pasture, feed, guard or protect" and *ministrare* means to 'to serve, attend, to tend, or wait upon.' The scope of pastoral ministry is monumental as it encompasses a wider spectrum.

The chief metaphor for pastoral ministry is taken from the Bible. In the Old Testament and in the New Testament we have magnificent imageries of the shepherd as the leader of the flock and sheep as the followers. The image of the good shepherd is the underlining paradigm of pastoral ministry as it contains references to authority, tender care, specific tasks, courage and sacrifice. The most outstanding imagery we find is in Psalm 23 'the good shepherd'. In Genesis 48: 15 Jacob the patriarch, on his deathbed as he summarized his life, declared that God had been his "shepherd all of his lives to this day." Both Testaments in great detail sketches out what a good shepherd would look like. The great leaders like Joseph, Moses and David were shepherds (Ps. 100:3; Ps. 44:22; 119:176; Jer. 23:1; 50:6). Jesus himself said "I am the good shepherd" (John 10:11). The focus of a good shepherd was

to be on his flock, up on their provision, guidance and safety. On the other hand the epitome of the bad shepherd is found in Ezekiel's expose of Israel's leaders of his day (34:1-6). The prophet sketches out in vivid terms, what it looked like when leaders failed to provide this care. These leaders were slaughtering their sheep for their own gain rather than feeding them.



In 2013 during the Chrism Mass at St. Peter's Basilica, Pope Francis called on the world's priests to bring the healing power of God's grace to everyone in need, to stay close to the marginalized and to be "shepherds living with the smell of the sheep." Pastoral ministry is identified with the ministry of Jesus and those who minister in the Church are called to grow in the likeness of Jesus so that their ministries more accurately reflect his life and communicate his message. St. Teresa of Avila states it more succinctly: "Christ has no body now on earth but yours". Therefore pastoral ministry is nothing but the daily struggle to be more like Christ in one's approach in service and loving others.

1. Nature of Pastoral ministry

Pastoral ministry consists of various services offered to the community. Church has grouped these manifold services under three general categories which encompass all these ministries: the ministry of word, the ministry of sacrament or sanctification, and the ministry of being pastor to the community of faith.

a) Ministry of the Word

The disciples of Jesus realized their primary responsibility to proclaim the word of God. To dedicate themselves more faithfully to the ministry of the word, they selected seven deacons who could minister to the physical and material needs of the community. The disciples said, "It would not be right for us to neglect the word of God so as to give out food" (Acts 6:2). The Second Vatican Council says, "For since nobody can be saved who has not first believed, it is the first task of priests as co-workers of the bishops to preach the Gospel of God to all" (PO, no 4).

The ministry of proclamation assumes number of different forms. In the context of a liturgical celebration, the planning of the celebration, choosing the right songs, prayers and homily which occurs in the sacramental celebrations are ministries of the word. Teaching the word in the catechetical context, counseling and praying with the word of God so as to strengthen the weak, giving moral exhortation to people with moral dilemma, prophetic preaching to give direction for the people in the light of the word of God and various forms of evangelizations

are the diverse forms of ministries of the word.

b) Ministry of the Sacraments

Sacraments are the visible signs of the invisible grace. Priests acting in the person of Christ are responsible for directing the sacramental life of the church. In the context of the Church as 'universal sacrament of salvation' in which Christ 'manifests and actualizes the mystery of God's love for men', the sacraments, privileged moments in communicating the divine life to man, are at the very core of priestly ministry. Priests are especially conscious of being living instruments of Christ, their function, in virtue of sacramental character, is that of men complying with the action of God through shared instrumental effectiveness."¹ Priests encourage and lead the faithful in the sacraments. "Priests extend the sacramental celebration of the mysteries of Christ through living the sacraments and committing themselves to the new way of life brought by the effects of their intercessory celebration of the Liturgy of the Hours for the sake of the whole body of Christ."²

c) Ministry to the Community of Faith

Priests are shepherds of the people. They care for the people entrusted to them in various ways. Formation of a faith community, having a vision and mission for the community, leading the community, sustaining and nourishing it, protecting it from the evil one, praying with and for the

community are most important aspects of the ministry to the community. Priests need to stand for and nurture the bonds that link the local community with the diocese and the universal Church. Organizing various ministries to meet the physical, spiritual and social needs of the people of different age groups, language and culture are part of the ministry to the community of faith.

2. Credibility of the minister

Unlike many other places, most of the parishes in the United States are not limited by the territorial boundaries. People who live in the neighborhood of a parish may choose to be the members of another parish which may be fifty miles away. What makes them to do so is due to their linkage with the parish, long time membership, family ties, particular liking for a pastor and dislike for another. When priests convey competence, trustworthiness, goodwill, closeness, and provide services more readily, people long to be members of that parish. When a new pastor is appointed sometime hundreds of families leave the parish and at other times many who have gone away come back to the old sheepfold. As it was researched and proven priests' communicative behavior, holiness, and performance as teachers, leaders and effective administrators of the sacraments affect the church attendance.

3. Pastoral care

Many people have a misunderstanding

of what exactly pastors do, thinking that their primary responsibility is preaching on Sunday. The joke that 'when everyone rests the pastor works and only one day in a week' is not the case at present as the pastoral care covers a wide range of practical issues that alert the service of the minister. Beyond preparing and delivering a sermon, priests have to be administrators, deal with the employees, volunteers, parishioners, people of different cultures, languages, various age groups, visit the sick and injured in hospitals, provide communion and sacrament for the sick and the homebound, counseling for those who face various issues, and bereavement ministry for those who mourn.

4. Spirituality as the source of ministry

The most important and unavoidable aspect of the pastoral ministry is prayer. The success of the ministry depends on the prayer life of the minister. Prayer is the essential key for making the most of the ministry. Carving out time from the hectic lifestyle to have intimate relationship with the Lord is very essential for a fervent prayer life. The minister needs to imitate the Chief shepherd who, despite the overwhelming demands, found time to have an intimate relationship with the Father. Solitary prayer was a habit for Jesus; it was typical of his life. Often Jesus went to the mountain top and to other deserted places to pray (Matthew 14:23, Mark 1:35, Luke 5:13, 6:12, 22:39). Prayer for Jesus was not some issue tucked on the periphery of his life; prayer was at the center of his

life. Like Jesus we need to pray, besides the communal prayers, solitary prayers are needed for the minister as it avoids attention, distractions and spiritual pride. Jesus was immersed in God's word, he took part in the synagogue, prayed before meals, and even sang the traditional Passover hymns from the Psalms 115-118 (Mark 14: 26). As we read in the psalm 119: 105 "Your word is a lamp for my feet, a light on my path," God's word is the compass (GPS) in pastoral ministry, therefore the minister need to be nourished and sustained in His word daily (Psalm 1:2-3).

5. Intercultural competence

Inter cultural competence is a "complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself " (Fantini). Intercultural competence is a requisite for rendering effective pastoral work in the United States, since the culture of the United states is an amalgam of various cultures primarily Western, but also influenced by Native American, African, Asian, Polynesian, and Latin American cultures. Identifying one's own culture and the culture of the people whom he encounters enables one to notice the cultural differences of the new pasture and to appreciate and differentiate oneself from the other. Cultural identification will enable one to adapt, accommodate and inculturate in order to communicate effectively and to work well with people of different cultures. Lack of this competence often leads to cultural shock, power distance, avoidance of uncertainty, cultural bias, stereotyping, and racism, trouble with law and authority and disappointment.

6. Contemporary ministry challenges

As the world became a global village, pastoral ministry meets with a multitude of people from many races, different religious faith, value systems and languages. People have various traditional customs and practices that need to be incorporated in the celebration of sacraments and various life events. Spanish has almost become the second language of USA. With the surge over the past decade in the Hispanic population in the United States, speaking Spanish is becoming more of a necessity than a choice in many parts of the country. The rising linguistic tide also has sparked tension and resentment in many communities. Another challenge in pastoral ministry is the consumer mentality. People are busy and have filled their days with activities, from school to work to sports and to social groups. People look for fastest, shortest, and the best. People like short sermons, they don't have listening endurance anymore. Electronic church is a challenge now as the technology has made available to all. Screens, tablets and iPhones substitute missalettes and hymnals. Now pastors have to be creative in the way they deliver the message. The other challenge is to keep the faithful, due to the high dropping out of the church membership. As the 'Nones" are on the rise young people abandon their church and church practices. The number of Americans who do not identify with any religion continues to grow at a rapid pace. One-fifth of the U.S. public and a third of adults under 30 are religiously unaffiliated today. Like the rest of the world, the US is an ageing society and therefore the generation gap is felt in all

fields. Ministering to various age groups to meet their expectation is a real challenge. Decline in marriages and the rise of new family forms have greater demands on the pastoral ministry. Ministering to diverse communities such as the co-habited, LGBT, blended families, single parent and bisexuals involves sensitivity. "The church allows gay and lesbian Catholics' full participation in the church, provided they are celibate. Moreover, it supports the basic human rights of gay and lesbian people and rejects as sinful any acts of prejudice and discrimination against them."

Conclusion

Pastoral ministry is a challenge in the modern context. It also calls for a new mentality and new skills to be effective today. Ministry identifies the minister always. The true identity of the pastor derives from his vertical relationship with Christ. False identity created with pharisaic approach from the horizontal situations will soon fade away. The spirituality, emotionality, mentality, functionality and relationships define what type of a pastor someone is. Lack of commitment, knowledge, fear and bias may cause one to be ineffective in ministry. Pastoral ministry today is highly collaborative and it raises the challenge of coordinating the diversity of gifts and talents to render effective pastoral ministry. Ministers need to develop skills to deal effectively with complexity.

Fr. Kollapallil Kurian MSFS is an associate pastor at St. John the Evangelist Church, Fenton MI, USA, which has 3200 registered families.

Adult baptism is very common in Africa.

In the ordinary circumstances an adult is baptized only after three years of intensive catechetical and spiritual preparations.

MSFS also rendered pastoral service in Mbulu Parish in the Diocese of Kahama, Tanzania from 1993 to 2006. In 2006 the parish was divided into three parishes ie, Mbulu, Kagongwa and Isaka. MSFS was then entrusted with the new Isaka Parish which is under the patronage of St. Francis de Sales. In the year 2013 Isaka Parish was entrusted back to the Diocese at the end of the contract. However our confreres working in our institutions in the Diocese render pastoral services according to the need.

The Beginnings of Christian Missions in East Africa (Part 3)

The Holy Ghost Fathers (Spiritans) and the Initial Missions in Zanzibar and Bagamoyo

Fr. Thomas Chozhithara MSFS



Prior to the arrival of the Holy Ghost Fathers, in the pioneers of Fr. Antoine Horner and Etienne Baur, the Bishop of the French island Reunion, Armand Maupoint sent his vicar general Fr. Armand Fava in 1860 to Zanzibar to set up houses for the newly coming missionaries. By December his group of "two secular priests and six nuns, ("Filles de Marie") were living near Shangani point in a large convent house which also had a small chapel. The sisters belonged to the congregation of the Daughters of Mary, which was founded in the island of Reunion with girls of humble origin- former slaves. In the 19th century Zanzibar was the greatest slave market in the world

with an annual turnover of 60,000 slaves.

The Spiritans and the later arrived Anglican Missionaries liberated many slaves and offered them a new life in the so called Christian villages. The Church Missionary Society of London published a book 1869, narrating the process of "unslaving" the new Christians.

"The captives knelt down, and, in their way of expressing thanks, clapped their hands with great energy. They were thus left entirely on our hands, and knives were soon busy at work cutting the women and children loose. It was more difficult to cut the men adrift, as each had his neck in the fork of a stout stick, six or seven feet long, and kept in by an iron rod which was riveted at both ends across the throat. With a saw, luckily in the Bishop's baggage, one by one the men were sawn out into freedom. The women, on being told to take the meal they were carrying, and cook breakfast for themselves and the children, seemed to consider the news too good to be true; but, after a little coaxing, went at it with alacrity, and made a capital fire by which to boil their pots, with the slave sticks and bonds, their old acquaintances through many a sad night and weary day.

Many were mere children, about five years of age and under. One little boy, with

the simplicity of childhood, said to our men, 'The others tied and starved us; you cut the ropes and tell us to eat. What sort of people are you? Where did you come from?' Two of the women had been shot the day before, for attempting to untie the thongs. This, the rest were told, was to prevent them attempting to escape. One woman had her infant's brains knocked out, because she could not carry her load and it fell on the child; and a man was dispatched with an axe, because he had broken down with fatigue."¹

The pioneers of the Holy Ghost Fathers thought it fitting to begin their missionary work with the ransomed slaves. They bought the slaves from the Arab traders, or the British officers brought the slaves to them. They also accepted runaway slaves. But the island lacked facilities and life there was very expensive. Therefore Fr. Horner acquired a large piece of land (about 80 acres) in Bagamoyo, the coastal port from where the slaves of the mainland were shipped to Zanzibar to be sold off. Soon a very large Christian mission became established, which was hailed by Livingstone in his books and letters.

This mission fostered Christian civilization based on African traditions. More than 200 children underwent academic, industrial or agricultural training and more than 40 couples lived in the Christian village in the monastic tradition of *ora et labora* – pray and work. The day began with

prayers and Holy Mass and ended with evening prayers. They worked 4 days in the common fields, which provided food and clothing for all, which left 2 days for cultivating one's own garden. It was in Bagamoyo that the people for the first time in East Africa worked with a plough and planted coffee, which was brought from Reunion.

The Spiritan missionary method of founding organised Christian villages, which could support the people spiritually, physically and socially, was found to be successful. Sir Bartle Frere, the British governor of Bombay, came to Zanzibar to sign a treaty with the sultan. He was inspired by the missionary works of the Spiritans in Bagamoyo, suggested the same to the CMS and to the Lutherans.



¹ Church Missionary Society London, The Slave Trade of East Africa, SALISBURY SQUARE, 1869, 12.

He himself established such Christian villages in Mbweni-Zanzibar, Magila, and on the Kenyan coast Freretown, Rabai, and Ribe. The White Fathers in the interiors followed the same method.

More and more people came to embrace the new religion, which offered them a new way of life and new skills in agriculture and handicraft. The new Christian villages were set up in the middle of the villages and their schools were attended by most of the children. The HG fathers spread the new faith in and around Bagamoyo and Morogoro. Then they proceeded to the Chaaga land where the *Chaagas* were more receptive to the new faith. But when a conflict arose between the Lutheran and Fr. Auguste Gommenginger for Kibosho, the German administrator divided the Kilimanjaro region into spheres of evangelization in order to avoid a religious war. Kibosho and Rombo were given to the Catholics, and Old Moshi and Marangu to the Lutherans. In 1910 Kilimanjaro was made a vicariate, which was comprised of Tanga till Arusha.

The HG Fathers had already opened their missions in Kenya too. Already in 1889 Fr. Alexander Le Roy (later superior general of the Spiritans) was posted in Mombasa. They also founded their missions in 1889 in Nairobi and in 1891 in Voi, where they introduced Arabica coffee plantations, which would contribute greatly to Kenya's future economy. War broke out in 1914 and it had a very negative influence on the missionaries.

Main Activities of the early Missionaries in East Africa

The early missionaries carried out a number of activities in East Africa. Their activities had various impacts on the social, political and economic conditions of East Africa. Missionaries carried out evangelization. Here they tried to convert and baptize many people into Christianity from their paganism and Islam. They carried out linguistic research and came up with new developments in language. Dr. Kraft for example translated the Bible into Swahili and wrote a Swahili dictionary and grammar hence making it easy for people to understand the Bible more. They built many churches in East Africa many of which are still in existence. They, for example, set up a church at Zanzibar, Rubaga and Rabai missionary station near Mombasa.

They carried out exploration work into the discovery of various East African physical features. For example, Kraft was the first European to see Mt. Kenya in 1849 while Rebman was the first European to see Kilimanjaro in 1848. They participated in skill development in East Africa.

They participated in modernizing Agriculture and carpentry by setting up agricultural institutions and carpentry workshops for training. They were also influential in establishing educational institutions and training efficient class of African clergy (catechists) who were close and more understandable to the local communities. This helped and enhanced

the propagation of faith. They were at times involved in political processes that were beyond spiritual jurisdiction. They

for example participated in the overthrow of Kabaka Mwanga of Buganda.



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Itaga is the largest parish the Arch diocese of Tabora. It has 53 sub-stations. The farthest one is kms. 135 from the parish centre. It is big enough to be divided into four parishes. There is enough work for 8 priests. But now Itaga has just two priests! Similar is the situation in many of our parishes!



The General Curia of the MSFS at Lumen Christi Institute Arusha in May 2014



The Superior General & Provincial with
His Excellency Francisco Montecillo Padilla the Apostolic Nuncio to Tanzania



Hearty Congratulations
to **Fr. Pius Kochuparampil MSFS**
on his Silver Jubilee of Priestly Ordination
April 19, 1990 - April 19, 2015

Do you wish to join hand with us?

- A prayer for the Mission
- Offering Mass intentions
- Sponsoring a candidate to priesthood
- Sponsoring an orphan child in his/her studies
- Supporting a development project in a Mission center

“God blesses
abundantly a
cheerful giver”

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"Watch the bees on the thyme; they find a very bitter juice, but, by sucking it, convert it into honey. O worldly people! At times devout souls encounter great bitterness in their works of mortification, but by performing them they change them into something most sweet and delicious. Because the martyrs were devout men and women, fire, flame, wheel and sword seemed to be flowers and perfume to them. If devotion can sweeten the most cruel torments and even death itself, what must it do for virtuous actions?" St. Francis de Sales