



Vol.4 No.2 Issue 8

Jul - Dec 2015

BARAKA

ZA FRANSALIANS

Half yearly news bulletin of MSFS in East Africa

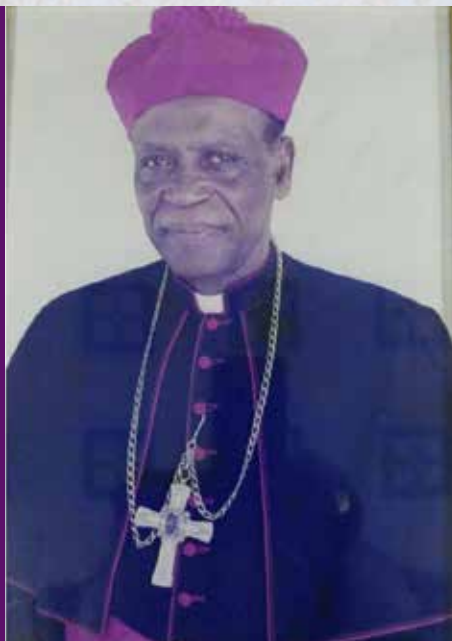


**You must be compassionate, just as
your Father is compassionate. *Lk.6:36***

Bishop Mathew Shija - RIP :

Bishop Emeritus Most Rev. Mathew Shija of Kahama Diocese was called to eternal rest on December 9, 2015 in Kahama at the age of 91. Those of us who have encountered him know how fatherly he was to us. He was the Bishop of Kahama from November 11, 1983 to April 24, 2001 during which time we as MSFS started our ministry in the Diocese of Kahama. His mortal remains were laid to rest on December 17 in the Cathedral Church of Kahama.

*Mungu
ana saa
yake!*



Bishop Shija was a person of simplicity and compassion. He had genuine human concern for the other. We all remember the graceful moments we had with him whenever he visited our communities in Kahama and Tabora. With his unassuming personality and ever willing pastoral zeal, his life served as a telling example of the compassionate love of God and the missionary face of the church. When asked about his health, future, life style etc, he had always the serene answer: *Mungu ana saa yake. God has his own time.* Yes, God called him to eternal rest at the very beginning of the Jubilee Year of Mercy - in his own time.

*May the Souls of the faithful departed through the mercy of
God rest in Peace. Amen.*



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From the Editor



Samuel Johnson, also Known as Dr. Johnson, made a commendable contribution for the English Literature. As today most of us like to have a copy of Oxford Dictionary which came to be fully printed since 1933, people for almost 173 years thought prestige to have a copy of “A Dictionary of the English Language” which was one of the greatest single achievements of scholarship. It would not be an exaggeration to say that Samuel Johnson ruled the entire English world for two centuries. He was well accepted poet, essayist, moralist, literary critic, biographer, editor and lexicographer, especially since his completion of dictionary in English. People from all corners were of praise for the commendable work he did for the English language.



Once People had arranged a party to facilitate Dr. Johnson and people had come in large number to appreciate him. The party went on well, until a woman in the crowd stood up and told Dr. Johnson, “Respected Samuel Johnson, I appreciate you wholeheartedly for service you have done towards English Literature. But at the same time I want to bring to your notice that there is a mistake in your work”. The crowd become silent for a moment. People began to wonder what the mistake could be. Samuel Johnson did not shun away his critic. Instead, he asked the woman if she could prove the mistakes in front of the crowd. Saying “yes” the woman stood up and proved the mistake in his work. Samuel Johnson immediately accepted the correction and said, “Dear friend, I shall correct the mistake which is the outcome of my ignorance and at the same time I ask your forgiveness for my mistake.”

On 13th March 2015 Pope Francis announced the Jubilee Year of Mercy which began on 8th December with the Feast of Immaculate Conception and the conclusion will on 20th November 2016 with the Feast of Christ the King. By announcing the Jubilee year of mercy, Pope Francis invites each and every child of God experience the Mercy of God. To seek the mercy of God demands that we first show mercy among ourselves. In this first step we need to accept and acknowledge our mistakes, wrongdoings and sins and ask for forgiveness, for “To err is human but to forgive is Divine”. Let this year be a time of experiencing the real mercy of God. Let us “Be Merciful as the Father”.

Fr. Clement Sudhakar MSFS

Message from Fr. Provincial

Dear Respected Reader of Baraka,

Greetings !

Today on December 31, 2015 as I write this message, I recall with deep sense of gratitude those four pioneering MSFS confreres (late Fr. Devasia Kuzhupil MSFS, Fr. Augustine Mangatt MSFS, Fr. Sebastian Kuzhupil MSFS and Fr. Thomas Kochuparampil MSFS) who landed at Dar es Salaam International Airport on this day in the year 1987. It was exactly 28 years ago! I was trying to visualize the disposition of these confreres. Most of them, first time in a foreign land; first time flying; their knowledge of Swahili language is less than zero! What must have been going on in their minds? Was it a state of fear of the unknown, anxiety concerning the future; feeling of missing home land ; joy, enthusiasm, passion for the mission of the Lord; Deep faith in God and the authorities who gave them the mandate for the African Mission ? Perhaps mixture of all that. This is very natural to anyone who is in a similar situation. None of those feelings are negative or forbidden. They are only natural responses of an ordinary human being exposed to such a condition. However what matters is what follows.



In the initial stages of the mission, when we look at their external world, hardly anything was ideal and comfortable. Uncertainty about the future, Lack of required resources; hostile climatic conditions, poor infrastructures and lack of basic facilities. Many more similar things can be enumerated.

However they did not remain wailing over the missing homeland; Home sickness was no more an issue as they made themselves a home wherever they were placed The passion for the mission of the Lord obscured the feelings of fear and anxiety. Although externally they lacked many things, when it came to fulfil the mission, they were governed by the spirit of single mindedness, they were purposeful and plunged into the mission. This is possible only if we see things in the light of faith. Here the mission of the Lord takes priority over the performer of the mission.

Today when we look for new missions, as Church, as missionary Congregation are we afraid to move to the periphery ? If we the ministers of God and missionaries are reluctant to offer ourselves to the frontier and difficult missions; if we idle ourselves lamenting over the lacking of things and facilities, mission of Christ cannot go on. The questions is: If we don't do, who will do it for them who are in the periphery? Dear readers of Baraka, we request your valuable prayers and blessings, that we never grow tired of doing what is right (Ref. Gal. 6:9).

Fr. Johnson Kallidukil MSFS

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A quarrel between friends, when made up, adds a new tie to friendship.

-Saint Francis de Sales

Mercy: God's Identity and Man's Dignity

By Fr Agnelo Fernandes MSFS

In this Year of Mercy, let me share with the readers of Baraka some reflections on mercy that I hope will make us cherish God as Father of Mercy and inspire us to be a merciful children like our Heavenly Father.

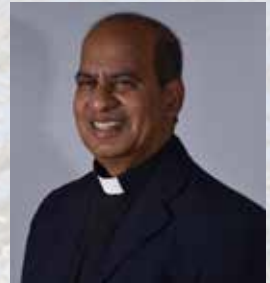
Is mercy the same as compassion ?

Mercy is acts of kindness, forgiveness, pity, shown towards one who does not deserve the same .In fact he deserves punishment and reprimand . But compassion is the gut-level sensitivity to the poor, weak, feeble, sinful that prompts one to show mercy, to do good, to forgive, to give help. Therefore compassion is strictly towards those who are suffering and in all forms of pitiable conditions. Mercy is towards those who have wronged. Being merciful allows the person who is wronged to gain peace because he feels forgiven. Pope Francis says “ *Mercy is God's generous love-kick which starts a virtuous circle which leads us to acting in a way that is tolerant, patient and tender* ”

In God His mercy and compassion are so integrated that it is impossible to see only one aspect of this reality . In God mercy and compassion go together. It is from the depth of His visceral compassion that His mercy flows.

The name of God is mercy

One of the great things that has happened in our times , is that the Holy Father , Pope Francis has proclaimed 2016 as the Year of Mercy. Mercy



Fr Agnelo Fernandes MSFS

and Love are so much related in God that mercy becomes the most comprehensive expressions of God's love. Pope Francis will release a book very soon entitled : **The Name of God is Mercy** .The human heart longs for love at every moment and at every time and in every age . So Pope Benedict addressed this concern by his encyclical “ **God is Love** ” But when man threads the journey of love he deviates and man finds himself in a quandary of self- contradictory behaviour, self-destructive orientations, and of actions that are self-depreciative , demeaning and lowering of his self-image and self-worth. Caught between the tremendous successes of his life in the field of science, technology, art and culture, he finds unable to overcome

internal forces of divisiveness and contradiction. He feels it below his freedom and human dignity to seek mercy from the One who can restore that harmony and dignity. Mercy, according to them, is condescension from above and belittling of oneself and grovelling below by the one who receives mercy. It is precisely to this wounded and alienated humanity that Pope Francis addresses the theme of the Jubilee Year affirming that 'Our God is rich in mercy and full of kindness'. In seeking His mercy and in the way He gives His mercy, there is celebration of the identity of God and the dignity of man ; the generosity, tenderness and faithfulness of God's love and the beauty and possibilities of man as an image of God and a child of God. God's Mercy is a win-win situation for God and man. In God's mercy God rises to his truthful nature as being *hesed* (faithfulness forever) and *rahamim* (visceral tenderness) that no behaviour of man can change. Mercy not only makes God rise to the core nature of His being but also raises man to the core of his being ie his dignity as image of God and child of God .Man needs to understand this God of ours who defies human categories of the understanding of mercy and experience mercy as lived

by God and offered by Him.

Mary perfectly understood this God of mercy and so at the beginning of Luke's Gospel she becomes ecstatic and proclaims : *"His name is Holy; from one generation to another He shows mercy to those who honour him. " (Lk 1:50) and "He has remembered to show mercy to Abraham and to all his descendants forever."* (Lk 1:55) . Mary understood the God of mercy as she herself was the result of His mercy and love and she urges every generation of humanity not to ignore this God of mercy .

Jesus , the face of the mercy of God

Jesus is the face of the mercy of God . The disciples asked Jesus to show the Father to them. Jesus says :*"He who has seen me , has seen the Father."* The being , the doing, the ministry , and preaching of Jesus were acts of loving, caring, empowering mercy and compassion of God . Through the ministry of Jesus the deaf hear, the blind see, the lame walk, lepers are cleansed, the hungry are fed, sinners are forgiven. Jesus told his disciples :*" be merciful as your Heavenly Father is merciful"* If you do not show mercy towards others , mercy will

A highway will be there, a roadway, and it will be called the Highway of Holiness. The unclean will not travel on it. But it will be for him who walks that way, and fools will not wander on it. No lion will be there, nor will any vicious beast go up on it; These will not be found there. But the redeemed will walk there.

Is. 35:8-9

not be shown to you. Recall to mind the parable of prodigal son and the parables of the lost coin, and sheep, Recall the joy and celebration that follows when they are found.

The greatest act of mercy of God is the passion, death and resurrection of Jesus. The Passion, Death and Resurrection of Jesus is the supreme act of mercy, that reveals the justice and love of God at its best .

Merciful Jesus is also the face of humanity

Jesus is not only the face of the merciful God but also the face of humanity: *Jesus is what man should be: merciful like the Father.* Mary is the Mother of Mercy because she shows us the true paths of discipleship of Jesus, the face of the Father and the face of humanity. Our MSFS Constitutions No 10 says that *Mary teaches us how to be close to the crucified saviour by " a complete life of surrender and total dedication to the father's will and to be ready to suffer the consequences of standing for the values of the Kingdom of God..... Through*



Mercy of God, gives us the freedom of heart and lasting joy!

her closeness to Christ and by her perfect discipleship she becomes the model of our closeness to Christ and our discipleship." (MSFS Const No 10)

Formation for Mercy and Compassion

In our Congregation our Superior General has announced the Year of Mercy as also the Year of Formation , with the theme "**Formation for Mercy and Compassion**". Bishop Rey reminded the first MSFS about one of their important duties as missionaries : ... *let your approach to sinners be like that of St Francis de Sales : full of mercy and compassion for sinners* "How shall we make this Year a meaningful Year of Formation for Mercy and Compassion ? While engaged in the various programmes outlined by the Church and our MSFS congregation, you could initiate a mercy culture to last not only this Year but in the future as well.

(i)Develop a personal and collective (communitarian) vision of mercy

: by resisting the urge to condemn others; by forgiving oneself and loving oneself the way God loves ; by identifying the lost in our ministry and creatively search for them and getting them back; by the urgency and immediacy to forgive those who hurt us or whom we have hurt; by fostering the culture and "revolution of tenderness " through the practice of the virtues of humility, gentleness, patience , forgiveness, generosity; by attentiveness to those experiencing diminishment of life in one form or the other; by doing anonymous acts of kindness and care as and when opportunity presents itself; by being

a genuinely welcoming person , empathic listener, and truly friendly and human.

(ii) Celebrating the Joy of the Gospel by regularity of personal confession and receiving of the sacrament of reconciliation; animating and promoting the beauty and grandeur of the sacrament of reconciliation and healing services; sitting regularly in the confessional by priests at a particular time and be available for confession without being asked for the same.

(iii)Meditating on the Mercy of God through the passages of the Bible that radiate God's Mercy, and promote other mercy devotions .

Focus on the Parable of the Prodigal Son, the parable of the Lost Coin , the Lost Sheep, the Parable of the Good Samaritan, a closer and detailed reflection and meditation on the various aspects of the Passion, Death and Resurrection of our Lord; daily/ weekly brief personal way of the Cross; daily recitation of the Mercy Rosary; daily opening the door of our heart to God's mercy as we enter the Church/Temple/ chapel; at least one visit to the Holy Door declared by the Pope or the Bishop of the Diocese during the Jubilee Year.

(iv) Performing Corporal and Spiritual Works of Mercy as catholic catechism and tradition outlines to us: **The Seven Corporal Works of Mercy** (I) Feed the hungry (ii) Give drink to the thirsty (iii) Clothe the naked (iv)Shelter the homeless (v)Visit the sick (vi)Visit the imprisoned (vii)



In many ways we are different. But we are children of merciful God.

Bury the dead .**The Seven Spiritual Works of Mercy:** (i)Admonish the sinner (ii) Instruct the ignorant (This and the next work are extremely pertinent categories today, when so many people are confused by what the Church teaches on contraception, abortion, sexuality, euthanasia , divorce, etc.) (iii) Counsel the doubtful (iv) Comfort the sorrowful (v) Bear wrongs patiently (vi) Forgive all injuries (vii) Pray for the living and the dead

(v) Formation for Mercy and Compassion :

- (a) through healing of personal wounds and hurts ; and also healing of collective wounds and hurts.
- (b) cultivating the personal habit and attitude of divine gaze at sinners, mistake-makers, walk-away

Half an hour's meditation each day is essential, except when you are busy. Then a full hour is needed.

-Saint Francis de Sales

people, divorces, absentees from the Church, those who are highly critical of us , drug-addicts, alcoholics, prostitutes , the sick , the disabled, and elderly persons, and helpless children.

- (c) launch out into ministries to the loveless, lonely, unwanted, Aids affected people, orphans, those oppressed by social customs and taboos, migrants, compassionate ministry to nature wounded by man's indiscreet use and interventions
- (d) In all ministries, focus on the family : its integrity , unity and its healing ; the holiness of marriage and preparation for the same to be consciously adopted as the pastoral priority.
- (e) Formation for above compassionate ministries should be undertaken not only by priests and religious but they should also animate laypeople to organise and prioritize similar services of mercy, to incarnate divine mercy amidst them.
- (f) Make a list of specific war torn areas in the world and pray for peace and reconciliation consecutively during community prayer or the Holy Eucharist.
- (f) Ongoing formation for mercy and

compassion should be sustained by reflective reading of some of the famous and insightful documents of the Church such as:

- (i) Divina Vultus, Pope Francis, 2015
- (ii) Redemptor Hominis , Pope John Paul II, 1979
- (iii) Dives Misericordiae, Pope John Paul II, 1984
- (iv) Gaudium et Spes, (The Church in the Modern World), Vat II

May this Year of Mercy usher in that “revolution of tenderness “ of which Pope Francis speaks about. God has a tender and loving heart that does not put off the flickering flame but through his mercy blows it into a mighty flame ; that does not crush the bruised reed but with unobtrusive tender and caring support enables bruised reed to straighten up and shoot up . The way to discover the riches of God's mercy is to explore its energy , hope and beauty by practising mercy towards each other.

Fr. Agnelo Fernandes MSFS is the former Superior General of MSFS and now one of the General Curia Members. He resides at LCI, Arusha, Tanzania.

Spread love everywhere you go. Let no one ever come to you without leaving happier.

Mother Teresa

35 years of missionary life!

With words and deeds of Consolation and Comfort
by way of Counselling, Instructions and Evangelization
Sharing from Sr. Lekheng Chen

*Rev. Sr Lekheng Chen is a Mary Knoll Missionary from Taiwan. She was baptized as an adult at the age of 23 and consecrated herself as a religious as a Mary Knoll missionary at the age of 31. She has her Degree and CPE Training from Hawaii USA. As a junior sister, she came to Tanzania in the year 1981. **At present she is voluntarily working as a Counsellor at Mermier Holistic Centre for Alternative Therapies and Counselling at Kihonda, Morogoro.***



Sr. Lekheng Chen

She shares to us in Baraka:

I am really happy to be a missionary in Tanzania. I have worked earlier in some of the remote villages of Shinyanga and Geita in family counselling, HIV / AIDS prevention instruction and in catechetical training. Later I worked at Bugando Hospital, Mwanza in the CPE program for two years. Almost five years I have been very much closely associated with Rev. Fr. Sebastian Kuzhupil MSFS who is the founder and director of Mermier Holistic Centre for Alternative Therapies and Counselling. When I reached Morogoro I happened to be in contact with Fr. Sebastian through one of our sisters who knew Fr. Sebastian. I noticed the need for offering accompaniment to people who visit MHC. Sure, Fr. Sebastian was doing that. However he welcomed me to join him for the service.

What I can share with you is that many people are affected from many social evils. Witchcraft is one of the challenges for many people. They need the real assistance to be free of such evil practices because of the system and traditions in the society. People carry heavy burdens in their hearts and minds. They need someone with whom they can confide. I have seen many people who come here with worried minds go out from here relaxed and happy. It is nothing but the work of God.

Families suffer today due to many reasons. Children are not given enough attention, especially in families where the father and mother are employed or doing business. Since parents have no time for them, children heed to TV, Social media, and to relationships that are not healthy. We find in young people



what I would call “TV Language and TV behaviour”. Even if they get rather good education, many are not able to live lives based on Gospel values.

Besides working at MHC, I have also organized a library for children in collaboration with Capuchin Fathers in Morogoro. On week-ends many young children come there and read books and to play. I also participate regularly in the prayer and other activities of JNNK (Small Christian Communities) in our area. Many times I also get requests to visit the patients at home and I go and pray with them and listen to them. Without doubt, by our comforting presence we can communicate a lot of the love and mercy of God to the people.

My most important message for the family people is: Faithfulness. Most

of the people that come to me for prayer and counselling are the ones who suffer due to lack of faithfulness from the partners. In such families children suffer. Not knowing how to communicate with their parents they act strangely. The family misunderstands such behaviour and treat them as if they are possessed. This affects also the society, Church and religious life today.

I am grateful to the Fransalians for this centre. I have learnt many things from Fr. Sebastian. He is doing a wonderful ministry. With his guidance and assistance I am motivated to do this ministry in a very enthusiastic way. I can say he is my Guru.

May God bless our lives and works so that we can be blessings to the people of God.

Our new Venture KASHISHI

St. Francis de Sales Mission Kashishi, Tabora, Tanzania

The new MSFS Mission in East Africa Province,
Missionaries of St. Francis de Sales

Introduction

As part of the mission expansion and the intensification of the missionary activities, the Province of East Africa has decided to offer its services to open a new mission in a very remote area of Tanzania. The new Mission is called Kashishi and is dedicated to St. Francis de Sales, the Patron of the Missionaries of St. Francis de Sales. This decision from the part of the MSFS to move to Kashishi is the response to the need of the time and the place, in accordance with the exhortation given by Pope Francis *to go to the peripheries*.



His Grace Archbishop Paul Ruzoka blessed the new Church in Kashishi on October 7, 2015

Brief History

At present Kashishi is part of the St. Antony's Parish Itaga, in the Archdiocese of Tabora, Tanzania. St. Antony's Parish Itaga was started

and developed by the Missionaries of Africa (White Fathers), in the year 1913. Later in the year 1991 the former Archbishop of Tabora, the late Mario A. Mgulunde entrusted this parish to the care of the Congregation of the Missionaries of Saint Francis de Sales. MSFS is in this parish to this day fully engaging themselves in the pastoral care of the entire area, covering an area of 6100 sq. kms., this being the second largest parish in the Archdiocese. At that time as MSFS began its mission in Itaga, it had 23 substations. Today Itaga Parish has got 54 sub-stations with total Catholic population of 13,500.

St. Francis de Sales Mission Kashishi

The newly announced Parish of Kashishi is one of the sub-stations of Itaga Parish. It was established as a sub-station in the year 1981. At that time this sub-station had only 25 baptized Christians and 80 Catechumens who were undergoing catechetical training for Baptisms. With the establishment of the new parish of Kashishi, it will have around 20 Substations with total catholic population of more than 6400. The nearest substation will be 15 kms from the parish centre and the farthest will be 55 kms.

The New Church Building

In the year 1982, the faithful of Kashishi under the leadership of Itaga Parish constructed a small church made of mud and grass, which was used for worship



till the year 1990 until it collapsed due to heavy wind. Another structure was made in the year 1992 with mud bricks and wood. This served as a place of worship till last year. However due to the increasing number of faithful and the people seeking catechistical instructions, a new church was essential. To this effect the construction was initiated in the year 2008 and was completed in the year 2015. With the external assistance and to a great extent with contribution by the faithful, it took seven years to complete the church.

The newly constructed church at Kashishi was opened and blessed by His Grace the Archbishop of Tabora Most Rev. Paulo. R. Ruzoka on October 7, 2015, in the presence large number of faithful, several religious and priests. The church was dedicated to the patronage of St. Francis de Sales.

Brief Description of the Area

Tabora is one of the up country Regions in Tanzania. It is considered to a dry area due to lack of infrastructure and connectivity to the rest of the country and above all due to the dry climatic conditions. Most of the inhabitants are farmers who depend on seasonal rain. Others live from the small scale business, baking mud bricks and selling charcoals. The average income of an

ordinary person does not exceed TZS 2,200,000/- (Euro.1,000/- in an year). But many earn much below that. It means that the monthly income of a person is below Euro 80/ per month. In many cases the whole family is dependent on one earning member.

Major challenges for the people include constant attacks of malaria and typhoid. Health care facilities are almost nil in this area. For a major treatment they need to reach Tabora town. In Kashishi, there is a primary school and a secondary school run by the government. The quality of education is generally very poor in the schools run by the government especially in rural areas.

Plans for the Future

In June 2016 we are completing 25 years of our dedicated service in the Parish of Itaga. The plan is to entrust back the parish to the Archdiocese and to be entrusted with the task of developing the mission of Kashishi as a new parish. As a full pledged parish Kashishi needs to have fully furnished parish church, house for the priests, parish office, parish hall, house for the catechists, a convent for the sisters and transport facilities. We also intend to start a dispensary and a primary school in Kashishi. As proposed by the Archdiocese, the plan is to open the parish in January 2017.

Challenges

Being a missionary implies being challenged in many ways. However being a missionary and priest in Kashishi has its unique challenges. Geographically it is 120 kms from the Diocesan Centre. The access to Kashishi is only by mud road whose usability varies from season to season depending on *rain and shine*. In the heavy rainy season part of the road is not passable and usually for about 3 to 5 months Kashishi can be cut off from the main centre. There is no electricity. We use oil lamps and candles for the night. Installing Solar Energy Systems could be the best solution in the given situation.



needs to take diversion via Uliyankulu Parish which adds another 45 kms to the distance. We also need a strong 4 W Drive vehicle to reach the place as well as to go to the out-stations.

Statement of needs

1. Furnishing the Parish Church
2. Priest House
3. Parish offices
4. Parish Hall for gathering and instructions
5. Convent for the Sisters
6. House of the Catechists
7. Car and motor bike for the Transport
8. Solar System for the residences and for the Church
9. Bore hole and Rain water harvesting system

Seeking your blessings

As stated above, new beginnings are full of challenges. However trusting the divine providence and the generosity of many people known to us and unknown to us, we move forward in this venture. We remember with gratitude, the many people of good will and organizations who have been praying for us and supporting us in our various apostolic activities. We humbly seek your prayers and blessings of as you hold this Baraka in your hands.



The vibrant choir in procession on the day of blessing.

Good water is scarce. In summer people walk or go by bicycle many kilometres to fetch water. Even that water is often muddy and contaminated. Shallow open wells serve as rather good source for water in rainy season. However in summer they get dried. Rainwater harvest facilities and the deep well (boreholes) would address this issue. Due to the big distance and the poor road conditions the accessibility to Kashishi is a tedious task. There is no reliable public transport system. In rainy season when the road is cut off, one



Malaria: The Silent Tsunami

10 Key Facts



Source: World Health Organization

1. Malaria is a life-threatening disease caused by parasites that are transmitted to people through the bites of infected female mosquitoes.
2. About 3.2 billion people – almost half of the world's population – are at risk of malaria.
3. According to the latest WHO estimates, released in December 2015, there were 214 million cases of malaria in 2015 and 438 000 deaths
4. Young children, pregnant women and non-immune travellers from malaria-free areas are particularly vulnerable to the disease when they become infected.
5. Malaria is preventable and curable, and increased efforts are dramatically reducing the malaria burden in many places.
6. Sub-Saharan Africa carries a disproportionately high share of the global malaria burden. In 2015, the region was home to 88% of malaria cases and 90% of malaria deaths.
7. In 2015, 97 countries and territories had ongoing malaria transmission.
8. Some population groups are at considerably higher risk of contracting malaria, and developing severe disease, than others. These include infants, children under 5 years of age, pregnant women and patients with HIV / AIDS, as well as non-immune migrants, mobile populations and travellers.
9. National malaria control programmes need to take special measures to protect these population groups from malaria infection, taking into consideration their specific circumstances.
10. Transmission is more intense in places where the mosquito lifespan is longer (so that the parasite has time to complete its development inside the mosquito) and where it prefers to bite humans rather than other animals. The long lifespan and strong human-biting habit of the African vector species is the main reason why nearly 90% of the world's malaria cases are in Africa.

Alleluia Prayer Group, Leuven, Belgium

Connected to Fransalians in East Africa

Ms. Anne Marie Compagnol

It is my great joy and rare privilege to write a short article in BARAKA, the news bulletin of the MSFS (Missionaries of St. Francis de Sales) in East Africa! It was through Fr. James Panthalanickel MSFS doing his PhD in the Biblical Studies at KU Leuven, Belgium that I came to learn about the MSFS and their missionary activities in East Africa! I have come to appreciate the great missionary work of the MSFS by hearing about the missionary of experiences of Fr. James and through reading BARAKA. Besides, the kind visit of Fr. Johnson Kallidukil MSFS, the Provincial superior of East Africa in January 2015 to our prayer group in Leuven and his Eucharistic celebration with us have strengthened our association with the MSFS and motivated us to accompany the Mission with our sincere prayers and support.

In this article, I give a short description of our prayer group with the hope that its members, the MSFS, their associates and the readers of BARAKA may remain closely bonded in the motherly care of the Blessed Virgin and the love of Jesus Christ, her son and our Lord. It began in the year 70 in the last century. A group of women under the leadership of certain Mrs.

Marie - Alice Mertens, a retired nurse came together every week in a house in Parijstraat in Leuven to pray for the promotion of life and to stand up against abortion. In 1982, when it became known that Mother Mary was appearing daily in Medjugorje (Bosnia-Herzegovina), Marie-Alice went on a pilgrimage with a group of believers from Wallonia (the French Region of Belgium). Much convinced of the truth of the apparitions, she dedicated her prayer group to Mary under the name "Alleluia."



Ms. Anne Marie Compagnol

The group gather together every Tuesday from 10-12 hours to do the Rosary, the Holy Mass, the Eucharistic Adoration and the sacrament of confession. Fr. E. P. Goossens of the Congregation of the Blessed Sacrament presided over the sacraments. Once a month the group observe night vigils with Adoration of the Blessed Sacrament starting at 22.00 hours and concluding with the Holy Mass at 6.00 hours the following day. Moreover, many of us lead Rosary, the Chaplets

of Divine Mercy and intercessory prayers which are broadcast by "Radio Maria," a Catholic voice in the highly secularized society of Flanders (the Flemish Region of Belgium). We consider it our special mission to pray for priests, religious and Christian families. Apart from prayers, the group engages in works of charity by visiting the sick and supporting the Missions. We are thankful to the Lord that our prayers, worship and pilgrimages serve as the source and motivation of vocations. Four of us became Priests, one a Brother, one a Sister. And quite a number of us opted for large Christian families with five or six children.

When our number increased we moved to the gate keeper's house (*Portiershuis*) of the Kaizerberg Abbey

in Leuven. The Dean blessed the house and installed the Blessed Sacrament for adoration. In 1980 some university students belonging to our group started their own prayer group at the University Parish at Jan Stasstraat and gathered on Thursday evenings to do the Rosary, Adoration, Holy Mass and the sacrament of penance. With gratitude, I remember Fr. Fons, a Passionist who served as the spiritual guide and presider of the Holy Mass on Thursdays until he passed away on Good Friday in 2015. Now Fr. Yesudas Remias a PhD student at KU Leuven assists the group. The members from 'Alleluia' frequently join this group in their prayer services.

I came to 'Alleluia' after a meeting with Marie Alice in 1983. She encouraged me to make a pilgrimage



to Medjugorje which I could realize in 1984. I was deeply touched by the presence of God and the powerful intercession of the Blessed Mother in Medjugorje. Thereafter, I have been making this pilgrimage every year regularly! It has proved to be a source of great grace for me personally and for others of the group who regularly go to Medjugorje. It serves as a real encounter in our hearts with Jesus and his mother Mary. It makes you alive and renewed in heart and soul. It gives much joy, happiness and peace to go forward as one prayer group. Mother Mary teaches us to pray with our hearts and to remain close to her. She is indeed our MAMA! Our hearts are filled with gratitude for what she is doing in our lives. Like little

children we cling to her and rely on her motherly care. I am grateful to God that Fr. James also could make a retreat cum pilgrimage to Medjugorje in November 2015.

The foundress Marie Alice passed away on July 20, 2000 at the age of 73 and I assumed the leadership of the group. As 'Alleluia' grew further in number, we moved to the Assumptionist Fathers at Halvestraat in Leuven. We are grateful to Fr. Aloysius who used to preside over the Holy Mass until he became sick in 2008 and was unable to assist us. Since then, different priests are being invited to do the Mass for us. It was in 2013 that I met Fr. James at Leo XIII seminary (where he resides) and requested him



to assist us once a month. He gladly accepted the invitation and began to do the Holy Mass and Adoration on every first Tuesday of the month.

Fr. James was much impressed by our devotion to the Blessed Sacrament and the Blessed Mother, and our regular prayers for vocations to Religious and Priestly life. It was in this context that he proposed that we pray also for seminarians in his mission in East Africa. We have received the suggestion very gladly and do pray for them regularly! Moreover, to remain close to the young seminarians in their aspiration to become priests and to concretely demonstrate our concern for the Missions, we agreed to 'adopt' two theology students at Fransalian House, Morogoro, Tanzania, namely, Bros. Patrick and Simon Peter. We are happy to make certain regular sacrifices in our lives and save some money for the priestly formation of these candidates! We are proud to be part of the mission of

the MSFS in East Africa. We do hope that Bros. Patrick, Simon Peter and all other MSFS seminarians will become and remain holy, sincere and zealous missionary priests who can lead many to the motherly care of the Blessed Virgin and to the love of Jesus Christ, her son and our Lord. That is our unceasing prayer for them! We invoke the intercession of the Blessed Mother upon Fr. Johnson Kallidukil MSFS the Provincial, Fr. Thomas Kochuparampil MSFS, the Rector and all those who are engaged in Priestly Formation and other Missionary activities in East Africa! Finally, we thank the MSFS Province of East Africa for the gift of our dear Fr. James and his services to our prayer group and to the Catholic Church in Flanders!

Anne Marie Compermol

Leuven, Belgium



Are you inspired to support our mission work in Africa?

We value very much your encouraging presence, your sincere prayers and your generous contributions. They are great blessings for us.

For further information, please contact:

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The Beginning of Christianity in East Africa (Part 5)

The Benedictine Congregation of St. Ottilien

by Fr. Thomas Chozhithara MSFS



A new German Benedictine Congregation, founded in Bavaria (Southern Germany) by Fr. Andreas Amrhein in 1884, sent 15 missionaries to Tanganyika, who arrived in Pugu on 7th February 1888. They built a house and began a life of *Ora et labora*. But it did not last long. They were attacked by the Arabs who destroyed everything. Some of them were killed and the others were imprisoned, but were later ransomed by the Holy Ghost Fathers. In Dar es Salaam, they opened two villages for the freed slaves and built the monumental St. Joseph's Cathedral (1896-1902).

After the destruction of the first monastery at Pugu and some lost years in the capital of Dar es Salaam, which was dominated by Islam, the Apostolic Prefect Maurus Hartmann set out in 1894 to occupy the huge territory of about 400,000

km² entrusted to him by Rome. His first foundations were Lukuledi and Nyangao in the remote areas of Lindi.

In few years they founded five mission stations, which became five dioceses in the future: Ndanda-Mtwara, Peramiho-Songea, Tosamaganga-Iringa, Kwiroti-Mahenge and Bihawana-Dodoma. In all missions they set up many bush-schools, so that their presence was felt, and a new culture was established.¹

In 1902 Maji-Maji revolt against the German rule took place. Just because they were German nationals, many of the Monks and sisters were brutally massacred, four mission stations were burned down to ashes. It was yet another major setback in the mission history of the Benedictine in Tanganyika. But

¹ ref. John Bauer, 2000 years of Christianity in Africa, Nairobi, 1994, 250.

they were hard to be discouraged. After the revolt, they continued their mission of evangelization and social development with more zeal and enthusiasm.²

After the devastating rebellion of 1905 in which all the mission stations in the south of German East Africa (present-day Tanzania) were destroyed, Ndanda was started by Bishop Thomas Spreiter on August 15th in 1906 as a replacement for these two stations and a new central mission for the south-eastern area of his vicariate. In spite of difficult setbacks caused by the First World War (1914-1918), the expulsion of Bishop Thomas and all his missionaries of German nationality, Ndanda developed constantly and in 1927 together with the inland mission of Peramiho was elevated to the rank of an abbey nullius, called Lindi, with Abbot Gallus Steiger at the helm.

One important characteristic of the Benedictine missionaries was that it brought economic development and improved the living standards, typified at this stage by the appearance of bicycles and marketable crops. One of the outstanding missionaries in developing a total civilization was Gallus Steiger a Bishop with the Benedictines in southern Tanganyika. Father Steiger was one of the few Swiss- German Benedictines. He happened to come to Tanganyika

in the hard days of the Maji-Maji rebellion and had the difficult job after World war I of trying to hold the Benedictines work together after expulsion of the Germans.

In the Benedictine areas, the monastery was the center of everything. Bishop Steiger wished his monasteries to be self-sufficient, brought many brothers from Europe, built houses, farms, vocational training schools and other formal schools.. Peramiho region became the best educated area in Tanganyika after Kilimanjaro. Steiger even provided shops run by the brothers in order to keep the Asians out of the area. In 1953 when he turned the diocese over to his successor, 59% of the population was Catholic. By the late sixties the indigenous Benedictine monastery at Hanga was the largest of its kind in Africa.³

In 1931 the Abbey Nullius of Lindi was divided into two abbeys Nullius. Peramiho and Ndanda. Abbot Gallus became now the first Abbot of Peramiho and was consecrated bishop 1934. He built the present church of Peramiho between 1943 and 1948 and retired in 1953, staying on in Peramiho until his death in 1966. He was succeeded by Fr. Eberhard Spiess as the second Abbot-Bishop. In the course of the years 1968/69 Peramiho reverted to the status of a simple

² ref. Lukas Malishi, A History of the Catholic Church in Tanzania, Dar es Salaam, 1990, 21.

³ ref.W.B. Anderson, The Church in East Africa (1840-1974), Dodoma (Tanzania), 1977, 115-116.

abbey, when its territory became two dioceses, Njombe (1968) and Songea (1969; since 1985 Archdiocese and in 1986 again divided with the erection of the Diocese of Mbinga). Abbot-Bishop Eberhard continued as Abbot of Peramiho until his resignation in 1976 after which he divided his time between the abbey and Mpandangindo Parish until his death in 1990. His successor as the third Abbot of Peramiho was between 1976 and 2006 Lambert Doerr. Since 8. August 2006 Anastasius Reiser is the fourth Abbot.

In 1972 the monks of Peramiho expanded the scope of their work to Kenya starting missionary work in the Kerio Valley, an isolated area within the Diocese of Eldoret. In 1977 a monastery was founded in the

capital Nairobi with its own novitiate at Nanyuki. In 1988 the monastery in Nairobi became independent when it was erected as a Conventual priory which was transferred to Tigoni in 1992.

In Peramiho itself recruiting of local vocations only started in the 1980s, while before all local vocations to Benedictine life went to Hanga which had been founded for his purpose by Abbot Bishop Eberhard in 1956. Slowly the Abbey took on a 'African face' and now more than half of its members are Tanzanians.

In the late sixties Ndanda numbered about 40 parishes, 220 outstations, 200 primary schools, three hospitals and 22 dispensaries, six middle schools and the famous Abbey School at Ndanda. All this was cared for by about 120 missionaries and 10 African diocesan priests, 50 Tutzing Benedictine Sisters, 65 African diocesan sisters and 250 catechists. In December 1972 the Territorial Abbey of Ndanda was raised to the rank of a diocese. At this point Bishop Viktor was able to hand over the pastoral leadership of the territory to an African bishop, Maurus Libaba.

Bishop Viktor remained the abbot of Ndanda as an exempt monastery in the new Diocese of Mtwara. In the course of time the vast territory of Ndanda was divided into three dioceses: Mtwara, Lindi and Tunduru-Masasi,



which now number about 260,000 Catholics, cared for by 120 African diocesan priests and 280 African sisters. Abbot-Bishop Viktor died in December 1975 and in February 1976 Abbot Siegfried Hertlein was elected as his successor. Step by step the monastery took on a new dimension. It has now definitely become a monastic center and mother-house for the Benedictine missionaries. On November 30th 2000 Abbot Siegfried resigned and the community elected Abbot Dionys Lindermeier as its new leader. He was blessed on January 5th 2001 and since then is fully in charge of the abbey's activities

With the passage of time, there were new attempts. Between 1887 and 1895, no less than seventy missionaries were sent to the east of Africa. At the beginning of the century, thanks to the flourishing number of vocations, the missions were able to intensify the work. Monasteries such as Peramiho (1927-1931), Ndanda (1931) or Hanga (1971) are clear testimonies to the efforts of the Congregation of St. Ottilien to plant the seed of Benedictine

missionary life in Africa. The life of the Congregation has enriched by the foundation of various new monastic communities on various continents, which gives it a window onto the world.

They have today altogether 1008 monks who work in four continents, in 20 countries, in 56 monasteries.

Women religious have formed part of the Missionary Benedictine enterprise from the beginning, based at first at St. Ottilien but shortly after at their own house nearby. They have developed independently and today form the Congregation of Missionary Benedictine Sisters of Tutzing.

(To be continued...)

Online References

<http://www.peramiho.org/en/abbey/history.html>

<http://ndanda.org/history>



**I want Missions!
I am so resolved!**

Servant of God Fr. Peter Mary Mermier
*(Founder of the Missionaries of St. Francis de Sales;
Co Founder of the Sisters of the Cross of Chavanod)*

Seminar on the Mercy of God

Spirituality seminar in at MSFS Scholasticate Kola, Morogoro

Young Fransalians at MSFS Scholasticate Kola, Morogoro, Tanzania, organized once again spirituality seminar at Fransalian Study House, Kola Morogoro. The theme was **“the Mercy of God as one of the main pillars of the Church, the goal of spiritual life and apostolate.”** This theme expounded various sub-topics such as Biblical understanding of the Mercy of God; forgiveness and self-sacrifice; indulgences and remission of generational curses; Mercy of God in our spiritual life and apostolate; and how mercy of God is intertwined with the Hierarchy of the Church.

Excluding the scholastics, 38 persons attended the seminar from different religious congregations of men and women and the lay faithful from different Regions of Tanzania. Many participants were inspired by this

seminar.. The spirituality seminar began on December 28, 2015 and ended on January 1, 2016. It was animated by resourceful persons from Jordan University College and Dar es Salaam University especially those who are teaching Religious Studies and Theological disciplines.

The Fransalian Community Kola was actively part of the seminar by way of entire organization and by way of animating all the spiritual exercises such as Salesian way of Meditation, Solemn Rosary, Eucharistic adoration and selected Biblical reflections. It was really a time of encounter with the God and spiritual ascent to divine realm.

Congratulations to the Rector and the Seminarians at Fransalian Scholasticate Morogoro.



You are what you do, not what you say you'll do.

-C.G. Jung

A diocesan by origin, Religious by life style, Missionary by work!

Sharing from Rev. Fr. Raparathi Vara Prasad from the Archdiocese of Visakhapatnam, India. He works with MSFS in East Africa as an Associate Member.

My missionary experience in a Foreign Land - in Africa

Dear Readers of *Baraka*,

Greetings of peace and joy in the name of the Lord! As a *diocesan priest*, I am very happy to share my ongoing missionary experiences in Africa.

First and foremost, I can proudly say that **'I am a fruit of the Fransalian Mission** in Visakhapatnam', A.P., India. This I could say frankly after coming to Tanzania, because when I was in my own home land, Visakhapatnam as a diocesan priest, I did not realize the greatness of Missionaries specially Fransalians. During the past eight years of my priesthood, I worked as assistant parish priest; parish priest; teacher in the school and secretary to the Archbishop. But after coming to Tanzania, and working with MSFS as an associate member, I came to know and experienced **the greatness of all the missionaries and of their great works specially that of Fransalians**. They have left their families and their mother land, made the choice of serving the people of God in the land of Africa. They have sacrificed the joy of being with their near and dear ones, gave up security of the homeland, and came to this part of Africa, without knowing what would be ahead of them. I started appreciating them dearly in their courage to learn a new language and to live among new people and culture. They continue to serve the Lord without giving up, without getting disappointed,

despite getting sick very often, due to malaria, typhoid etc. At times they are attacked by the robbers too. There

are also the challenges of lack of finance; great distances, unfavourable climatic conditions etc. With this context I am able to say **'HATS OFF TO ALL THE MISSIONARIES specially FRANSALIANS'**.



Fr. Raparathi Vara Prasad

With a grateful heart I say a big THANKS to all the MSFS missionaries who worked in my homeland Andhra Pradesh, India and led us to the Catholic faith.

My Vocation Story to African Mission

I firmly affirm that my coming to Africa, was God's call and His plan. As a young boy, I had the desire to work in poor countries like Africa. However, since I joined the diocese, I did not find any chance for the same. When the Archbishop Most Rev. Mallavarapu Prakash appointed me as his secretary, I thought that was the right time to request the archbishop for the

I slept and dreamt that life was joy. I awoke and saw that life was service. I acted and behold, service was joy. -Rabindranath Tagore

necessary permission to work in Africa. But my initial attempts were in vain and I had almost lost my hope even to step into Africa. I did not get any encouraging word from any one. But one day, when I was praying in the bishop's chapel, I got the inspiration (or intuition?) that I am going to Africa for mission work. But I thought it was only my imagination. But God's ways are really amazing. The very next morning, Archbishop called me and granted me the permission to go to Africa. My joy was boundless. Soon through Rev. Fr. Simon Paicatt MSFS the Provincial of Visakhapatnam Province, we contacted Fr. Johnson Kallidukil MSFS the Provincial of East Africa Province.

I am lucky that I am the first diocesan priest of Visakhapatnam going out of the diocese for mission work. Besides I was so happy that I am going to work with the MSFS, who brought Good News to my homeland, Visakhapatnam. I am grateful to the Lord for this call within the call. My sincere thanks to my Archbishop, Most Rev. Mallavarapu Prakash for giving me this chance and to the Provincial Superior of MSFS East Africa province, Rev. Fr. Johnson Kallidukil MSFS and the Provincial Curia for accepting me as an Associate Member to collaborate with them in their mission.





Fr. Johnson with my mother

My Experiences

- After getting permission to work in Africa, the first response from my family members, my fellow diocesan priests and from some of my friends was not very encouraging. There were moments reproaches and discouragements (I know all out of love for me!). One priest even asked me, 'are you gone mad or what?' Some even went to the extent of bidding adieu to me forever. Hardly anyone could really fathom what the land of the Africa was!
- With different ideas and expectations, I began my journey from my home country to Africa on July 20, 2015. Now with my limited experiences in Tanzania, I can say with conviction, "Africa is not what I thought it be (I too thought much worse). It is very pleasant and beautiful place to stay." Because what I see here is not what I had heard about Africa. The people here are very simple. They manifest deep genuine sense of fraternal affection and concern towards me. The sense of cordiality, even when one is a stranger and not knowing their language, is manifested with exchange of warm greetings and a broad smile. When the whole world gets tensed when the Holy Mass exceeds five minutes beyond the schedule, here in Africa we find the people having time of God. There is lively involvement from all in the life giving and well organized liturgical celebrations. Liturgy is very meaningful, with the generous offering from the faithful, with the well prepared celestial choir, with a dedicated participation.
- For me, as a diocesan priest, one of the joyful and a pleasant experiences I cherish is the community life (Fransalian community Mkuza). I am thankful to my loving community members Rev. Fr. Pius Kochuparampil MSFS (who is my Swahili master and true to his name) and Rev. Fr. Sebastian Williams MSFS. With them I am having a beautiful and memorable pastoral ministry in Mkuza. I am also very much associated with the MSFS Novitiate situated in Mkuza Parish.
- And I was lucky enough to visit all the Fransalian communities in East Africa. It is my touching experience of being loved and accepted by all the MSFS Confreres in East Africa. I also experience the constant care and support from the Sisters of St. Joseph of Annecy (from the time I made my mind to come to East Africa), and sisterly love and concern from the FCC and *Misericordia* Sisters in Mkuza.
- Just after 20 days of my reaching Tanzania, an unpleasant incident occurred. I fell from ladder and had a fracture on shoulder. Because of the poor medical handling of the case due to the sheer carelessness of the medical personnel the condition was made from bad to worse. Thus I

had to suffer for 6 months and which caused me a little disappointment. Later I made up my mind that it was a chance for me to experience the people's struggle regarding poor medical facilities in Tanzania.

- When I left for Tanzania, my mother was very unhappy. My father died some years ago and my siblings are away from home (in USA and Chennai) due to their work. In this context my presence in India was a great support for my mother. Hence she could never reconcile with the fact that I was going to Africa. She was not happy to respond whenever I called her; over the phone, she never called me either. But in December 2015 Fr. Johnson Kallidukil visited my mother in Vizag. (He also visited the Archbishop). Fr. Johnson explained to my mother the situation here. He convinced her that I am happy here, being accepted and loved by the

people. He also prayed for her. This visit changed her attitude towards my presence in Africa. Soon after Fr. Johnson left my home, my mother called me for the first time. It was a very unique touching moment in my life. Now my mother is very happy with the fact that I am a missionary in Africa.

May God be praised !

I thank God for all the wonderful opportunities to be a missionary in Africa. Let us hope and pray that the Lord's Kingdom come and may His peace and blessings be with us in Africa always.

Tumsifu Yesu Kristu.....Milele Amina.

Fr. Raparthi Vara Prasad



LOOK AT JACKY (Jaquiline Christian Mkude)

Jaquiline is 12 years old. She lives in Morogoro, Tanzania

Paralyzed due to Polio. She cannot move on her own; fully dependent on others; lives in a simple house without electricity and running water; taken care by the parents, siblings and neighbors.

Look at her smile, the radiating joy on her face!

When you have complaints about your life, look at Jaquiline
When you feel sad about what you do not have, look at Jaquiline
When you think that others have done injustice to you, look at Jaquiline
When you are convinced that God discriminated you, look at Jaquiline
When you have no more hope in your life and mission, look at Jaquiline

Only a life lived for others is a life worthwhile.

-- Albert Einstein

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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Our New Priests of 2015

Hearty Congratulations !



Rev. Fr. Joseph Mary Kayanja MSFS

Fr. Joseph Mary Kayanja was born on May 9, 1978 in the Christian family of Mr. & Mrs. Ddumba Laurence and Esther Ddumba Najjemba in Mityana, Uganda and was baptized on May 30 same year. He is the second born and the only boy in the family of five children. Joseph Mary Kayanja received his First Holy communion on the Dec 13, 1987, and was confirmed on May 19, 1991 at Mwera Parish - Kiyinda Mityana Diocese.

He studied at Elgon View Primary School, Tororo, from 1991-1997. Later he studied "O" Level at Atiri secondary school, Tororo from 1998-2001. After Form IV, Joseph Mary Kayanja joined Rock High school, Tororo for "A" level from 2002-2003.

Fr. Joseph Mary Kayanja started his religious formation in the congregation of the Missionaries of St. Francis de Sales, at Ndagani minor seminary

Chuka - Kenya, from 2004-2005. After the postulancy, he began Novitiate on May 15, 2005 at Kibaha - Dar es Salaam, and on July 10, 2007, he made his first religious profession. He did his philosophical studies at Spiritan Missionary Seminary, Affiliated College of the Catholic University of Eastern Africa, from 2007-2010. After Philosophical studies, Joseph Mary Kayanja did his pastoral year at Katani Primary school Nairobi -Kenya from 2010-2011.

He did his theological studies at Jordan University college, a constituent of St. Augustine University of Tanzania, from 2011-2015. He made his final profession on July 10, 2014 and was ordained deacon on September 27, 2014 by His Lordship Most Rev. Telesphore Mkude, the Bishop of Morogoro. He was ordained priest on July 4, 2015 by His Grace Archbishop Emmanuel Oboo A.J of the Archdiocese of Tororo, in the Cathedral Church of Tororo Archdiocese, Uganda. At. Present Fr. Joseph is working in Itaga Parish, Tabora Tanzania.

Priesthood for me is a God given gift of service, for the benefit of human being. In other words, I understand priesthood as service to be done in love, without expecting any reward from those served.

Fr. Joseph Kayanja MSFS



Rev. Fr. Japheth Kirihi Mwebia MSFS

Fr. Japheth Kirihi Mwebia MSFS was born on March 25, 1981 of the family of Mr and Mrs Bernard mwebia in Chogoria-MERU. He is the fourth born of the seven children of whom five are boys and two are girls. He was baptised on April 19, 1984 at Majira Prayer House Kariakomo parish and was confirmed on January 1, 1992. He studied his initial primary school from 1990-1998. Secondary education was from 1999-2002 partly in Nturiri sec School and Thigaa sec school.

Having the desire to become a priest he joined the missionaries of St Francis de Sales and started formation in Ndagani Seminary on July 4, 2005. Then the following year proceeded with his Noviciate. He joined Noviate in July 9, 2006. He made the first profession on

July 10, 2007. He studied philosophy in Spiritan Missionary Seminary Njiro, between 2007-2010 and did his regency between 2010-2011 at St Francis de Sales Seminary Kihonda.

He did the Theological studies at Jordan University College, Morogoro. He made the perpetual profession on 10 July 10, 2014. Japheth Kirihi Mwebia was ordained deacon on Sept. 27, 2014 at Jordan University College by His Lordship Bishop Telesphore Mkude of Catholic Diocese of Morogoro.

Fr.Japheth Kirihi Mwebia was ordained priest in his native land Chogoria Majira prayer house on July 18, 2015 by His Lordship Bishop Salesius Mugambi of Catholic Diocese of Meru, Kenya. At present Fr. Japheth is working in Mji Mpya Relini Parish Dar es Salaam, Tanzania.

For me priesthood means participating in the ministry of Jesus, especially being a minister of divine worship, offering sacrifices and administering sacraments.

Fr. Kirihi MSFS

"Without the priest, the passion and death of our Lord would be of no avail. It is the priest who continues the work of redemption here on earth...What use would be a house filled with gold, were there no one to open its door? The priest holds the key to the treasures of heaven: it is he who opens the door: he is the steward of the good Lord; the administrator of His goods...Leave a parish for twenty years without a priest and they will end by worshipping the beasts there..The priest is not a priest for himself, he is a priest for you."

Saint John Marie Vianney



Rev. Fr. Charles Linus Ouma MSFS

Fr. Charles Linus Ouma MSFS was born on February 24, 1981 at Kisumu, Nyanza Province Kenya. His parents are Mr Silfanus Nicholas Ondiek and the late Mary Atieno Ondiek. He received Sacrament of Baptism on July 26, 1981 at Sacred Heart Church, Kericho Diocese. Later, at the Parish of Saint Mary's Chiga he received the first Holy Communion on April 24, 1993 and confirmation on December 18, 1994. He did his Primary education at Koruma and Bungu Primary schools. And Secondary at Dr Aloo Gumbi High School in Kisumu County.

In the year 2005, he was admitted to Ndagani Seminary for his initial

formation. He did his Canonical Novitiate at Fransalianum, Kibaha, Tanzania, and made the first profession on July 10, 2007. Thereupon, He joined Spiritan Major Seminary for his Philosophical Studies 2007-2010 in Arusha. After the completion of his Philosophical studies he was sent to Lumen Christi Institute, Arusha for Regency in 2010-2011. Later he joined Fransalian Study House Kola for his Theological Studies at Jordan University College (JUCO) Morogoro. He made his perpetual profession on July 10, 2014. He was ordained a deacon on September 27, 2014 by His Lordship Telesphor Richard Mkude Bishop of Morogoro. Fr. Charles was ordained priest on July 23, 2015, by His Grace, Most Rev. Zaccheus Okoth Archbishop of Kisumu at Saint Mary's Chiga Parish, Kenya. At present Fr. Charles is working in Osia Parish Uganda.

To me Priesthood, is to be at the service of the Lord and humanity, and radiate the love of Christ to all. It is for me a unique call to be another Christ the good shepherd.

Fr. Charles Ouma MSFS

Fransalians to Swaziland !

With this MSFS will be present in 10 countries in the continent of Africa !

At the initiative of the Southern African Region / North East India Province of the Missionaries of St. Francis de Sales, MSFS is soon stepping into one more country in Africa: Swaziland.



We wish our confreres all the blessings in this new beginning!

The eight most powerful messages from the Pope's trip to Africa



Kenya, Uganda, and the Central African Republic hosted the Pope as he made his first tour of the African continent from November 25 to 30, 2015. . The trip made a profound impact on this part of Africa and world at large. And the Pope was especially touched. It was five intense days for the Pope, as he delivered messages of peace, reconciliation, faith, and mercy.

1. CARING FOR NATURE

While in Kenya, the Pope spoke before the seat of the United Nations in Africa that focuses on the environment and sustainable development. He called on governments to make decisions that favour the planet and people, instead of special interests.

POPE FRANCIS

"It would be sad, and I dare say even catastrophic, were particular interests to prevail over the common good and lead to manipulating information in order to protect their own plans and projects."

2. CORRUPTION

In Kenya, the Pope held a massive encounter with young people. He warned them about the danger of corruption in all parts of life.

POPE FRANCIS

"But it's not only in politics. It's in all institutions. Even in the Vatican there are cases of corruption. Corruption is something that hits us inside. It's like sugar. It's sweet. We like it. It's easy. And afterward it ends badly."

3. POVERTY

Before leaving Kenya, he visited one of the largest marginalized neighbourhoods in Nairobi. He told the residents that he felt at home among the most humble.

POPE FRANCIS

"I feel very much at home sharing these moments with brothers and sisters who, and I am not ashamed to say this, have a special place in my life and my decisions."

If you don't know where you're going, any road will take you there.

-- Lewis Carroll

4. FAITH

In Uganda, the Pope wanted to honour the memory of Catholic and Anglican martyrs who were killed for their faith in the 19th century. He called on Ugandans to never forget that time.

POPE FRANCIS

"Their lives give witness even now to the transforming power of the Gospel of Jesus Christ. This legacy is not served by an occasional remembrance, or by being enshrined in a museum as a precious jewel."

5. HOPE

The Pope also heard moving testimony while in Uganda: a young woman with AIDS and a boy who was kidnapped and tortured told their stories. The Pope asked them to never lose hope.

POPE FRANCIS

"Winnie transformed bitterness into hope. It's not magic. It is the work of Jesus. Jesus can do anything."

6. FRATERNITY

The final stop of the Pope's trip was the most delicate. The Central African Republic has been at war since 2013, and about a quarter of its 5 million inhabitants are internally displaced. Those who lost their homes were the first ones the Pope visited.

POPE FRANCIS

"I would like for everyone to say together, 'We are all brothers.' And for that reason, because we are all brothers, we hope for peace. I will give you the blessing of Lord. And pray for me."

7. MERCY

Without a doubt, one of the most emotional moments of the trip was this...

The Pope inaugurated the Jubilee of Mercy in the Cathedral of Bangui by opening the Holy Door.

POPE FRANCIS

"Together we ask for love and peace. Love and peace. Now, with this prayer, we begin the Holy Year, here in this spiritual capital of the world."

8. FORGIVENESS AND PEACE

The Pope's most persistent message during his trip to the Central African Republic was one of peace. This is how he told young Central Africans to treat their enemies.

POPE FRANCIS

"Can you love your enemy? Yes. Can you forgive when they have hurt you? Yes. With love and forgiveness you can be the victor."

At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children." Mt 11: 25



We must suffer our imperfection in order to have perfection.

"St. Francis de Sales"