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The Catholic Magazine



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Message from the Editorials Team

Salom brothers and sisters in Christ! Welcome to the 10th edition of the Basilican Magazine, your educative, bold and entertaining Catholic magazine. We come to you after missing two years of publication thanks to the disruptions wrought by the COVID-19 pandemic. Fortunately with the resumption of normalcy this year, we have a magazine!

Threats to the family affect society and the Church, God's Kingdom on earth. Not in vain has the family been called "a church in miniature," "the domestic Church." We find this principle enunciated by Pope St. John Paul II, who poignantly stated: the future of the world and the Church passes through the family" (The family in the Modern World, 79). *The pastoral letter by His Grace Archbishop Philip Anyolo, December 2022.*

We are all aware of the dangers threatening our families today such as infidelity, the plague of separation and divorce, cohabitation, contraception, gay unions, polygamy, insecurity and economic crisis. The ties that in the past kept parents united to one another, parents to children, and children to parents are growing weaker day by day, and many families are falling apart. *The pastoral letter by His Grace Archbishop Philip Anyolo, December 2022.*

The emergence of Covid-19 has presented a number of ways in which community has broken down, but also opportunities for the church to step in and respond with solidarity and love. *Our theme this year is STRENGTHENING FAMILY, FAITH AND SPIRITUALITY. And so His Grace through his message has proposed some activities that can help to solidify family fabric and enhance spirituality within our families post covid-19 going forward.*

We encourage contributions from parishoners through Church group vice secretaries to ensure continuity of our successful magazine. We also welcome comments and suggestions that could improve the quality of the magazine. We publish the magazine once a year usually to commemorate the Parish Family Day and look forward to celebrating the Solemnity of the Nativity of the Lord (Christmas) on December 25 and the Feast of the Holy Family on December 30.

We thank our Chaplain Rev. Fr. Simon Kamomoe for the wise counsel and all the priests working in this parish for the support and guidance in the production of this magazine. We also thank everyone that has contributed articles for this edition and hope that you will be spiritually nourished as you enjoy reading!

**From the entire editorial team,
we wish you all a Merry
Christmas and blessed New
Year 2023!**

Pope Francis urges people to be kind to their mothers-in-law

Pope Francis leaves at the end of his weekly general audience in St Peter's Square (Andrew Medichini/AP)

Pope Francis has called on couples to be kinder to their mothers-in-law, saying they are often the victims of "clichés" that portray them in a negative light.

On 27th April, 2022, at his weekly general audience at St Peter's Square in the Vatican, he gave a sermon on relationships between generations. The Pope, 85, said: "I'm not saying we see *ũthe mother-in-lawĩ* as the devil, but she is always presented in a pejorative way. But the mother-in-law is the mother of your husband and the mother of your wife."

In addressing daughters-in-law, he advised them to respect the mothers of their partners and stressed that they had "given birth to your spouse".

He added: "At least make them happy."



The pontiff also told mothers-in-law to 'be careful how you express yourselves'

The Pope also said: "We say to ourselves 'the further away your mother-in-law is, the better'. But no – she's a mother, she's an elderly person. One of the most beautiful things for a woman is to have grandchildren. When her children have children, it brings her to life again."

But he also had a few words of advice for mothers-in-law, saying: "I tell you, be careful how you express yourselves."

The Pope has touched upon the subject before. In 2015, he

sparked laughter among a crowd of thousands of people in the US when he said: "Families quarrel and sometimes plates can fly and children bring headaches, and I won't speak about mother-in-laws."

The day before his speech on Wednesday, a flare-up of knee pain forced him to cancel all activities. Persistent pain in his right knee has limited his activity in recent months, and he also suffers from sciatica.

He told the crowd at the end of his speech: "I apologise because I will greet you while seated. The healing of this knee seems to be never-ending and I can't stand for long periods."

During the address, he also

called for prayers for an end to the war in Ukraine, which he has condemned since Russia launched its invasion on 24 February 2022.

He said: "May the weapons fall silent, so that those who have the power to stop the war hear the cry for peace coming from all of humanity."

Pope Francis has arrived at an audience in a wheelchair as his knee pain continues to limit his mobility

The Compiler is the Vice Secretary for CWA, HFMB

Vatican Pope

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Strengthening Family Faith & Spirituality

The family is the basic building block of society. It's described as the domestic church, or the church of the home, or the household of faith. When we sustain, support, and encourage families, they're then able to better impact the world around them. The family is alive if it is united in prayer. The family is strong if it rediscovers the Word of God and the providential value of all its promises. The family is generous and builds history if it remains open to life, if it does not discriminate and serves the most fragile and needy, if it does not stop offering the world the bread of charity and the wine of fraternity. Spirituality in family life can help families rediscover the meaning of their mission in "transforming the world" as a domestic church and "strive towards something greater than ourselves" with all of life's ups and downs. Family spirituality includes everything a family does and everything a family is. The love that flows among the family members is the most important element of the spirituality of family. As we live out our lives as members of families, the spirituality of each particular family emerges. This spirituality is revealed through the love of the family members, and is expressed by the caring and thoughtful acts taking place in our families day by day. Each of us was created by God with a deep longing to love and to be loved. God never wanted us to live in isolation. God created us to live our lives within a loving community.

Ideally, each human life begins as an expression of the mutual love between mother and father, and continues to find its deepest fulfillment within the love of the family, and by extension within the love of the community of

faith. Nothing we do in our families is too small or too insignificant to be considered sacred or holy. Each movement, each interaction, each act of service uncovers another facet of the spiritual life of our family. While the simple humble

activities happening in our families may seem worldly and mundane, in reality they express the divine love revealed to us in our family love and our faith in action. We need to recognize each of these family activities as holy and sacred and set apart

for a divine purpose. In his Post Synodal Apostolic Exhortation *Amoris Laetitia* (The Joy of Love), Pope Francis says, “The family lives its spirituality precisely by being at one and the same time a domestic church and a vital cell for transforming the world.” Moreover, the Pope stressed the importance of the spirituality of the family which “is made up of small but real gestures” that manifest God’s presence in “real and concrete families, with all their daily troubles and struggles, joys and hopes.” Every action within our families that strengthens the love among the family members is a holy and sacred action. The love we share is an expression of our family spirituality. I propose to you, know some of the activities that can help to enhance spirituality within our families:

- **To build a relationship with Christ.** We are called to pray individually, as a family and as a community. “Pray, hope and don’t worry. God is merciful and will hear your prayer,”- said Padre Pio.
- **Reading the Bible.** We cannot love our faith if we do not know it. And the Bible is the source of our faith.
- **The Sacraments.** The celebration of the Sacraments is a vital part of the life of the Church, especially the Eucharist. Pope Francis emphasizes the importance of the

Eucharist, the sacrament of the new covenant, that offers “spouses the strength and incentive needed to live the marriage covenant each day as a ‘domestic church.’”

- **The Saints.** The Saints and holy Martyrs are bright examples of the faith for us. Reading about their lives and their writings helps us grow in faith and knowledge.
- **The Liturgical Seasons.** Throughout the year, the Church family celebrates the life, death and resurrection of Jesus, as well as feasts and saints. This journey we take together, as a community, brings us together as one family and strengthens our faith.
- **Charity.** Actions speak louder than words. If we attend Mass every Sunday and know our faith but do not live it, we are but “a resounding gong or a clanging cymbal” (1Cor13:1). Works of charity are a necessary part of our spirituality.
- **Mary.** We honour and love Mary because Jesus did so. Our dear mother Mary always prays with us and for us and she leads us to her Son.

Finally, Pope Francis reminds us that there is no family that drops down from heaven perfectly formed; families

need constantly to grow and mature in the ability to love.” May we never lose heart because of our limitations, or ever stop seeking that fullness of love and communion which God holds out before us. Like St. Paul, I pray for all your families: “For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God”.

As we approach Christmas, I encourage you to stop in the church and say a prayer. Read some Scriptures, perhaps the Christmas story in the beginning of Matthew and Luke. Go to Confession. Get to Mass whenever you can. Give something to the poor. Show an extra bit of love to your family and friends. Don’t let the days of Advent and Christmas pass you by. After all, Jesus, the Word made flesh, the Messiah, came for you! Now that’s something to get excited about. Make your enthusiasm last.

Merry Christmas and Happy New Year!

Sincerely yours in Christ,

Most Rev. Philip A. Anyolo

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Mother Mary, The Model Of True Freedom

Introduction

Mary is the mother of all Christians – Her motherhood is portrayed or presented to us in all its greatness. When Jesus hung in agony on the cross, he gave Mary, his mother, as the mother of all the faithful. Jesus saw His Mother and the disciple he loved standing there; so he said to His Mother, “He is your son.” Then he said to the disciple, “She is your Mother” (Jn. 19:26-27). From that time, Mary became our Mother.

The Redeemer's Mother

Mother Mary is the Mother of God and the Mother of our redeemer. Therefore, all the graces she received from God were received in freedom and

on our behalf. As a result, we need to have recourse to her as Christians. In freedom, she bore the Son of God who redeemed us. In her, there is freedom that we can receive through a devoted relationship with her.

Mother Mary is the Mother of the Church. Her freedom enabled her to endure agony with her son by joining him in his sufferings. She is therefore fully part of the course of our redemption. She also aided the beginning of the Church after Christ's ascension.

The Co-redeemer with Christ

Mother Mary took a great role

in the plan of salvation – She brought forth our salvation (freedom) by becoming the Mother of our Redeemer. Therefore, she participated in our redemption hence being a co-redeemer with Christ.

The Perfect Intercessor

Mother Mary is our perfect intercessor. When wine ran out at the wedding at Cana in Galilee, she told the servants, “Do whatever he tells you” (Jn. 2:5). The guests at the wedding, who were obviously at the risk of being captives of lack and limitation, enjoyed freedom when the situation was restored to a normalcy greater than the previous one. This is because the wine that

came through Mother Mary's intercession was far better than the previous one.

The man in charge of the feast called the bridegroom and said to him, "Everyone else serves the best wine first, and after the guests have had plenty to drink, he serves the ordinary wine. But you have kept the best wine until now!" (Jn. 2:10). It was because of Mother Mary's intercession, in freedom, that the joy in the wedding was restored although Jesus' hour had not yet come (Jn. 2:4). Freedom enables us to intercede effectively.

The Perfect Model of Faithfulness

Mother Mary is a perfect model of virginity/faithfulness for every Christian. This is clearly seen in her own confession. When visited by angel Gabriel, she said, "I am a virgin. How, then, can this be?" (Lk. 1:34). Her conception of the Lord through the power of the Holy Spirit (Lk. 1:35) confirms her faithfulness. She was a virgin and a faithful servant of God. The power of the Holy Spirit fell upon her because she had the freedom to say "Yes" to God's mission. "I am the Lord's servant," said Mary; "May it happen to me as you have said" (Lk. 1:38).

The Perfect Model of Humility

Mother Mary is a model of humility and complete obedience for all Christians. She enjoyed these attributes because she was totally free. Only a liberated person can

be humble and fully obedient like Mother Mary. God calls us to emulate her so that our joy in living our Christian life concretely may be full.

The Perfect Model of Faith/Charity

Mother Mary is the model of faith/charity. She took care of her Son, Jesus Christ, by encouraging him in matters of faith. Especially, she taught him values and virtues of goodness and observance of religious practices. "Jesus grew both in body and in wisdom, gaining favour with God and people" (Lk. 2:52). Free people are charitable and live values and virtues all their lives as Mother Mary did.

The Reflective Mother

The freedom Mother Mary enjoyed enabled her to be reflective. She was in touch with her heart all the time. The shepherds who visited her and Joseph in Bethlehem "told them what the angel had said about the child" (Lk. 2:17). Everyone who heard their message was amazed (Lk. 2:18). In the midst of all this amazement, "Mary remembered all these things and thought deeply about them" (Lk. 2:19). This means that she pondered them; she kept them at heart.

When Jesus, as a boy, remained in the temple, Mother Mary and Joseph were in great agony. They frantically searched for Him among their relatives and friends (Lk. 2:44). "On the third day they found Him in the Temple, sitting with the Jewish

teachers, listening to them and asking them questions. All who heard Him were amazed at His intelligent answers" (Lk. 2:46-47).

His Mother asked Him, "My Son, why have you done this to us?" (Lk. 2:48). Instead of answering them, she also asked them a question, "Why did you have to look for me? Didn't you know that I had to be in my Father's house?" (Lk. 2:49). "His Mother treasured all these things in her heart" (Lk. 2:51). She reflected on them.

As Christians, we are called to emulate Mother Mary because in doing so we can attain total freedom. We should discern God's will for our lives and say "Yes" to it as Mother Mary did. Also, we need to understand that following Christ is costly. Like Mother Mary, we should endure the pain that comes with doing so. Further, we should intercede for others and be faithful and charitable in our Christian living. Furthermore, we should be aware of the actions of the Lord in our lives and like Mother Mary, ponder them.

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Our Liturgy is rich with signs, symbols, and gestures

By: Fr. David Mbugua Kinyanjui

“When we enter the church and make the sign of the cross; let it be a real sign of the cross. Instead of a small overcrowded gesture that gives no notion of its meaning”



Fr. David giving sermon during on of the Holy Mass at HFMB

Liturgy is a public worship which the Catholic Church makes every effort to incorporate and involve our senses and our entire being into our act of worship. In this article, I invite us to think about the importance and significance of some postures and gestures in the celebration of the Holy Eucharist. We are all very aware of our Catholic calisthenics which are a routine part of the Liturgy, namely sitting, standing, bowing, kneeling and silence at various times. These postures serve an important purpose and reveal the importance of the action taking place.

When we enter the church and make the sign of the cross; let it be a real sign of the cross. Instead of a small overcrowded gesture that gives no notion of its meaning, let us make a large unhurried sign, from forehead to breast, from shoulder to shoulder, consciously feeling how it includes the whole of us, our thoughts, our attitudes, our body and soul, every part of us at once, how it consecrates and sanctifies us.

Upon entering and leaving the church, we face the Tabernacle where Jesus is reposed and genuflect. A genuflection, made by bending the right knee to the ground, is a sign of adoration. It is therefore reserved for the Most Blessed Sacrament. This act requires that it be performed in a recollected

way. In order that the heart may bow before God in profound reverence, the genuflection must be neither hurried nor careless.

Our faith, devotion and reverence at Mass, is further manifested through the various gestures and postures (standing, kneeling, sitting, bowing) prescribed by the church, as we express in a unified exterior manner what the interior disposition holds so dearly. These gestures and postures have profound meaning and when done with understanding, can enhance our personal participation at Mass.

Sitting may be seen as our “learning” mode. We think of the various times at which we sit during the Sacred Liturgy, in particular the Scripture readings from the Old and New Testaments as well as during the homily.

Standing may be seen as our “preparing” mode: We stand at various times during the Liturgy, most importantly when we are preparing to receive the Lord in His Word through the proclamation of the Gospel and receiving His Body and Blood in Holy Communion.

Kneeling is an expression of our humble submission before the majesty of God, penance and a spirit of repentance, adoration and reverence in prayer. We kneel, when we reach our pews for personal prayer. We also kneel during part of the Eucharistic Prayer.

Liturgy

Folding our hands; our hands, like every part of the body is an expressive instrument of the soul. When we enter into ourselves and the soul is alone with God, our hands closely interlock, finger clasped in finger, in a gesture of compression and control. The Ceremonial of Bishops (Caeremoniale Episcoporum), published in 1985, prescribes the manner of folding hands: “palms extended and joined together in front of the breast, with the right thumb over the left in the form of a cross”. This action reflects a sign of intimate and personal prayer to God.

Silence has its place and importance as a help toward the promotion of the required interior disposition to prayer. “At the proper times, all should observe a reverent silence”, the constitution of the sacred liturgy (Sacrosanctum Concilium, 30). A period of silence before Mass begins is a help to recollection. After the readings and the homily, a suitable period of silence can help us to meditate and interiorize what we have heard. We should refrain from chatting away... or SMS-ing on the phone. Silence helps us to bask in the indescribable glory of the Blessed Sacrament.

We can often compare our sacred actions with similar secular actions. For example, those serving in the military saluting an officer of higher rank; removing one’s hat and holding a hand over his or her heart when the flag of our nation passes by or the National Anthem is sung; raising one’s right hand when taking an oath; standing up to show courtesy and respect for others. Just as these actions and gestures have important significance and meaning to us, so too do the actions, postures, and gestures that the Church incorporates into her worship of God.

In celebrating the Sacred Liturgy, we know that some actions or gestures are intended for all those

present, while other actions or gestures are reserved to the principal celebrant, concelebrating priests, or deacons. The distinction of these gestures reflect the role of each person participating in the action of the Liturgy.

Some of the common gestures for the assembly, the principal celebrant and concelebrants, and other liturgical ministers are the genuflection, blessing one’s self with the Sign of the Cross at various times; making the Sign of the Cross on one’s forehead, lips, and breast at the introduction of the Gospel; and bowing the head at different times during the Liturgy, in particular during the words commemorating the Incarnation when the Profession of Faith is offered. There is also the lesser-known tradition of bowing one’s head out of respect when the three Divine Persons. Those who share in the Sacrament of Holy Orders reverence the altar with a kiss.

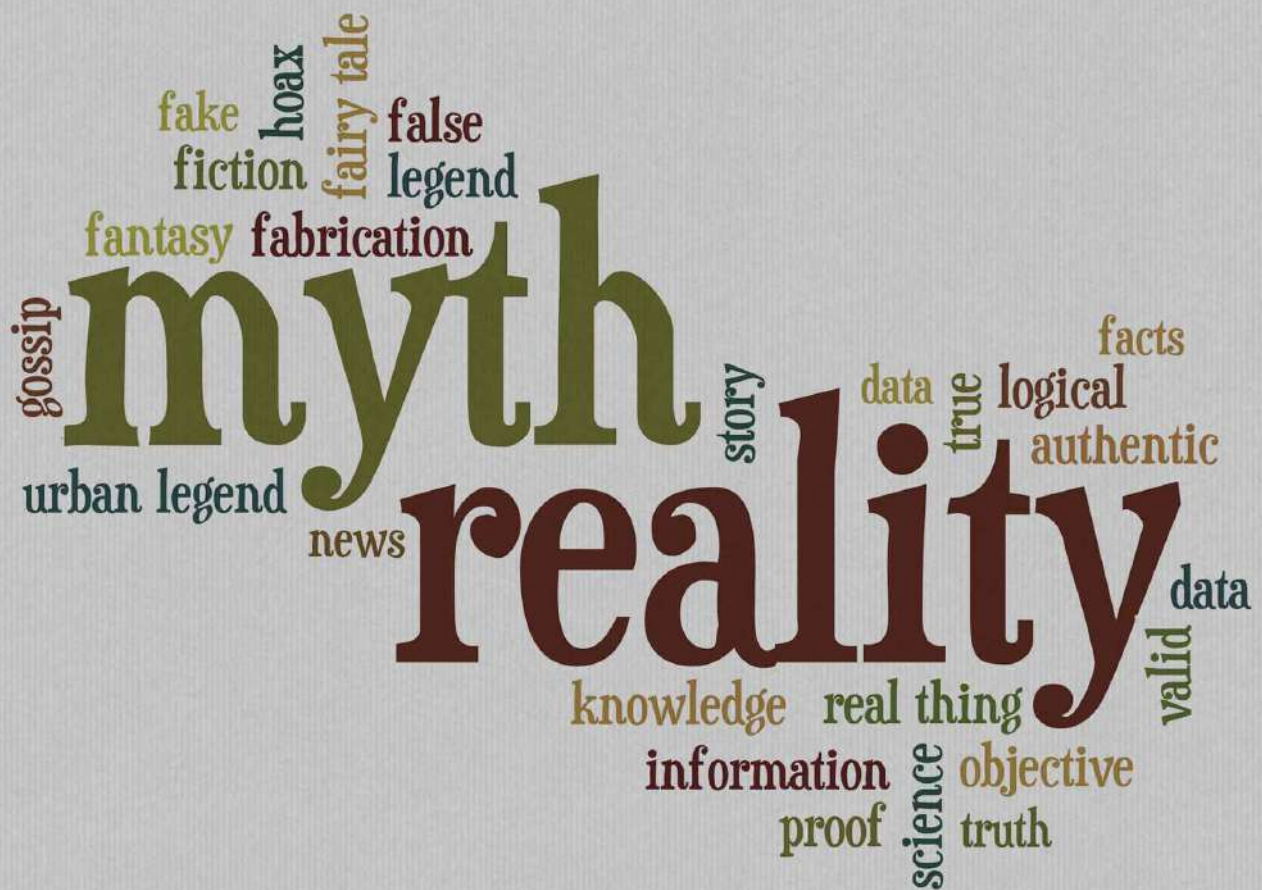
A gesture reserved to the principal celebrant is the extension of the hands during the various greetings. As a sign of unity within the priesthood, the principal celebrant and concelebrating priests extend their hands together at different times during the Eucharistic Prayer, during the offering of the Lord’s Prayer, or for a blessing. NOTE: THERE IS NO PLACE OF EXTENDING HANDS DURING MASS FOR THE LAY PEOPLE. These are just a few examples of the many important actions and gestures which are part of the Liturgy. Our worship as Catholics is very “rich” with signs, symbols, and gestures, many of which have ancient origins.

The next time you attend Mass, Make these actions and gestures part of your own personal participation in the Liturgy and offer them with care, devotion, and sincerity. They are not just simple and empty actions but reveal to us the great Mystery of God.

The writer is Assistant Priest In-Charge of Liturgy, HFMB Parish



Part of the Liturgy Team just after animating one of the Holy Mass at HFMB



Questions and Myths to be answered by Fr. David

Questions on matters of Faith – Ask a priest

Responses by Rev. Fr. David Kinyanjui

1. **In church why do we bow to the cross, the statue of Mary and any other statues?**
 - We bow as a form of reverence to signify our belief and to give respect for that which we are bowing to.
2. **During Mtakatifu are we supposed to bow when we reach hosana juu mbinguni?**
 - NO
3. **How many times should the sign of the cross made during mass?**
 - At the beginning of mass

- During final blessing
 - During other blessings, such as blessing with holy water
 - During the concluding pontifical rite
4. **What time is any movement allowed during mass?**
 - During processions
 - When faithful bring up the gifts
 - During communion
 5. **Are we supposed to say the Rosary during mass?**
 - NO
 7. **Why do Catholics hit their chest when praying?**
 - As a sign of penance

8. When praying the Our Father.....during mass, should we all open our arms like the Priest?

- NO

10. Is chewing the Holy Eucharist sinful?

- NO. It is not sinful. It can be chewed or simply allowed to dissolve in the mouth

11. Do Catholic worship Mary and the Saints?

- We worship God alone. Catholics honor/revere/venerate Mother Mary and Saints.

12. Why do Catholics baptize by pouring water on the head instead of immersion?

- Baptism by water is valid either by sprinkling (pouring on the forehead) or by immersion.

Our Faith:

FREQUENTLY ASKED QUESTIONS

By Nathan Ngumi

Is the COVID-19 vaccine linked to the 'mark of the Beast' mentioned in Revelation?

1. No, the COVID-19 vaccine is not linked with the mark of the Beast. A vaccine such as the BCG vaccine leaves a physical mark on the body, but the mark of the Beast is an invisible spiritual mark.
2. In the Bible, marks have been used to set apart certain groups of people:
 - *Ezekiel 9* describes a vision that the prophet Ezekiel had in which God sent an Angel to pass through Jerusalem to mark righteous people before sending another Angel to strike down sinners not marked.
 - *Revelation 7* describes a vision that St. John had, in which an Angel was sent by God to Earth to mark the foreheads of righteous people before other Angels were sent to inflict tribulation on Earth for which only the marked were spared.
 - *Revelation 13* describes another vision that St. John had, in which two beasts rose up to inflict tribulation on Earth. These beasts represented pagan empires that persecuted Israel and the early Church, and also the pagan cult of emperor worship.
3. Therefore, even though the COVID-19 vaccine does not leave a mark on the body, any other vaccine which is administered by injection and leaves a physical mark on the body cannot be the mark of the Beast.

Can watching a livestreamed/online Mass substitute for physical attendance of Mass on Sunday?

- Generally speaking, watching an online/livestreamed Mass is permitted only if it is impossible to attend Mass physically.

- The Vatican's Congregation of Divine Worship clarified this in a letter sent to all Bishops in September 2021, in which it stated that it is important for the faithful to have physical contact with God in the Eucharist and participate actively in communal praise and worship of God in Mass. This is not possible when watching Mass online. Consequently, online Mass should be relied on only in extreme circumstances such as during a global pandemic when lockdowns are instituted to curb spread of contagion, but as soon as circumstances permit, the faithful ought to return to attending Mass physically.
- However some Bishops can dispense faithful in a diocese of the obligation to attend Mass on Sundays, as was done in many dioceses around the world during the early months of the COVID-19 pandemic in 2020-21, in which case the online Mass can suffice. Some Bishops made watching online Mass obligatory during the



LIVE *by* FAITH

period that physical Mass was unavailable, in which case the faithful in those dioceses were obliged to watch Mass every Sunday. Unless this is done by a Bishop, watching Mass online does not fulfil the Sunday obligation that requires physical attendance of Mass.

What is spiritual communion and when should faithful use it?

- Spiritual communion is a prayer made by a believer who has a very strong desire to be united with Jesus but is unable to physically receive the Eucharist in Mass. Reasons for this can vary, e.g. the person is in a state of mortal sin, or is physically unable to attend Mass due to being in hospital or prison, or Mass has been suspended like was the case during the COVID-19 lockdowns in 2020-21.
- The origin of spiritual communion can be traced back to the 12th and 13th centuries during the time of St. Thomas Aquinas, who when articulating it was inspired by writings of the early Church Fathers like St. Augustine. It was affirmed at the Council of

Trent which followed the Protestant Reformation. In the 18th century, St. Alphonsus Liguori was the first cleric to propose a basic structure: act of sincere contrition, reading and meditating on Sacred Scripture, deliberate act of charity and prayer of spiritual communion.

- Spiritual communion is efficacious because of the power of God. However its efficacy is diminished if the believer is in a state of mortal sin.
- St. Alphonsus Liguori composed a prayer which is commonly used today for spiritual communion:
- *My Jesus, I believe that you are present in the most Blessed Sacrament. I love you above all things, and I desire to receive you into my soul. Since I cannot at this moment receive you sacramentally, come at least spiritually into my heart. I embrace you as if you were already there and unite myself wholly to you. Never permit me to be separated from you. Amen.*

What should a Catholic do to get spiritual nourishment if the sacraments become inaccessible for an extended period of time?

- There have been times in the Church's history when the sacraments became inaccessible: persecution of the Church by the State, war, plagues, natural disasters, lack of clergy, etc. In these situations, the Church usually encouraged the faithful to do the following:

- » Pray fervently
- » Read and meditate on Sacred Scripture
- » Do regular spiritual reading e.g. lives of the saints, Church documents, etc.
- » Perform regular acts of spiritual communion
- » Perform regular works of mercy and works of charity

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Speaking in tongues

By Deacon Mulinge Malii

Have you ever spoken in tongues as a Christian? If the answer to this question is no then you have to reevaluate your Christian life, go back to the drawing board and come up with a resolution especially during this Holy season of Advent. The message of John the Baptist during the second Sunday of advent, Year A, to the Pharisees, that they must not only seek the ritualistic washing but a change of heart is a message to all of us. This season should not leave us the way it found us. If we do not purpose to 'speak in tongues', then there will be no Christmas for our families, our social groups, our nation, or even for the entire World. As the light of the candles in the wreath increases, the light in our hearts should also increase and dispel the darkness in our heart and Souls. Such darkness is of hatred, malice, bitterness and contempt. We should not approach Christmas with such a poor heart and disposition.

So many denominations accuse members of the Catholic church of not being able to speak in tongues. On the day of Pentecost, the apostles of Jesus were able to speak in many tongues which were understood by those who heard them speak. Acts 2:4-10 says that "all of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit

enabled them. And every person who heard them was astonished and asked "are not all these men Galileans?" Then how is it that each of us understands them in his own native language? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome" They were perplexed.

One thing that strikes me is that they were able to hear and understand the languages the Apostles were speaking. Then one question we should ask ourselves is, 'for us to speak in tongues, do we need to learn foreign languages like French, Spanish, Italian, Arabic, Hebrew, and Greek?' The answer to this question is, no. I believe that this is not the kind of understanding we should have for speaking in tongues. I believe if we want to speak in tongues we are obliged to pay attention to what Jesus said in John 14:12, "very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father" In the presence of Jesus, the blind were able to see, the deaf were able to hear, the maim were able to walk, the sick were healed and even the dead were raised from death. If Jesus was able to do all that, what greater things can we, who believe in him perform? This

question can only be answered in the context of the Church. The Church has been able to heal many people through establishment of Hospitals, has been able to dispel ignorance through the establishment of Schools, Colleges and Universities and feed millions through establishment of social offices in different parishes. If all these things are happening, which other greater things are we waiting to see?

In this context, we too, individually should be able to do greater things 'than these' and 'speak in tongues' which can be understood by everyone just like on the day of the Pentecost. Which are these languages that are understood by everyone? These languages are the languages of love and charity. Who cannot understand such a language as love and charity? Who cannot understand the language of humility and self-control, who cannot understand the language of kindness and gentleness?

These are the languages we "Must" speak in order to be disposed to celebrate Christmas in an authentic way and not to be attacked by John the Baptist like the Pharisees and Sadducees.

The writer is currently
as a Deacon at Holy Family
Minor Basilica Parish



Nuncio planting a tree.



Handing over the key to Rev. Fr. Kamomoe



The Clergy at the opening of the Holy Family Minor Basilica Rectory

Education



CBC EDUCATION SYSTEM IN KENYA

By Anne Obonyo

CBC is the country's new education system introduced in December 2017. Under this system, each learner's progress is monitored over a period of 2-6-3-3 years, evenly divided into three major levels of education: Early years education. Middle school education. Senior school, tertiary, and university education.

CBC is a curriculum that emphasizes the complex outcomes of a learning process (i.e. knowledge, skills and attitudes to be applied by learners) rather than mainly focusing on what learners are expected to learn about in terms of traditionally-defined subject content. The Competency-Based Curriculum (CBC) replaces the much-criticized 8-4-4 system.

CBC is more of knowledge and skills application through creativity, innovation and problem solving while 8-4-4 is more of content memorization and reproduction during examinations.

Differences between 8-4-4 and CBC.

1. CBC emphasizes excellence and competitiveness while 8-4-4 emphasizes on competition for examination grades.
2. CBC is more of knowledge and skills application through creativity, innovation and problem solving while 8-4-4 is more of content memorization and reproduction during examinations.
3. In CBC, a teacher facilitates learners to construct own knowledge and skills through exposure to challenging situations and experiences. While 8-4-4 a teacher is the main source of knowledge with learners being more of passive participants.
4. CBC is flexible, responsive and supportive in embracing diverse learning needs and abilities. 8-4-4 is more rigid in content, learning time and strategies.
5. CBC engages parents through empowerment and allow shared responsibility in all tiers and levels of basic education (that's why there are assignments that has to be done by a parents together with the

learners)in 8-4-4 there's little parental engagement and support.

6. CBC aims at integration of pertinent and contemporary issues and service learning that connects classroom to real life and self-reliance. 8-4-4 focuses more on cognitive development.
7. CBC aims at striking a balance between formative and summative assessment while 8-4-4 has a primary focus on summative assessment.

Major Challenges Facing CBC

However, the CBC has received a lot of backlash from several stakeholders who have termed the curriculum as being expensive and tedious. Therefore, these are some of the challenges the government has faced in implementing the CBC.

1. Lack of parental support

Basically, the majority of the parents of learners who are currently undergoing the competence based education were products of the outcome based education (8:4:4 curriculum) therefore they have very little knowledge of the new curriculum apart from the who are in the education sector and have undergone training as part of their jobs. This therefore makes it very difficult for parents to understand what is going on in the curriculum and not able to assist their children with homework and other home supervision required of them.

2. Curriculum structure

The curriculum structure has

been designed in such a way that most of the activities happens almost at the same time and therefore if a student was to be absent from school for any reason it would be very difficult for the student to catch up with the others who were in school during his/her absence.

3. Lack of information, communication and technology (ICT) skills among the majority of teachers

Most of the teachers are not able to integrate information, communication and technology (ICT) in the learning and teaching within the competency based curriculum. When technology is used as a partner then it assists the learners and teachers to develop access to new ideas and tasks and it also assists them to find a new way of handling the previous known tasks and to explore further perspectives of knowledge. Therefore, if teachers still do not have these ICT skills then it is not easy for them to implement the curriculum during this technological advancement era.

4. Inadequate learning and teaching materials and inadequate quality textbooks.

It's not easy to get particular books for a certain class and this has worked negatively on the implementation of this curriculum as it frustrates both parents and teachers who need these books for their children and learners respectively. This kind of situation has also been witnessed in the availability of the other learning and teaching resources which was lacking in quite a number of schools.

WAY FORWARD

Kenyan President William Ruto has assured that his administration will streamline the Competency Based Curriculum (CBC) to avoid burdening parents and teachers.

He appointed a 42-member taskforce to evaluate the country's Education system and come up with recommendations, key among them an appropriate structure to implement the Competency Based Curriculum (CBC). The team, which will be chaired Prof. Raphael Munavu, comprises of among others globally celebrated Kenyan teacher Peter Tabichi, Mutheu Kasanga, who was part of the CBC task force as well as Prof Collins Odete among others.

He pointed out that the 42-member taskforce committee formed to assess the CBC curriculum will ensure they make changes in the curriculum after a thorough public participation.

"I formed a special taskforce to look into the CBC curriculum so that the curriculum can be able to help our children and also alleviate the burden of the curriculum from our parents," he stated.

"I hear parents are doing homework until 2am in the night so we will reduce the homework burden on parents," President Ruto stated.

In conclusion, all we want is a good education system that is responsible for the overall development of a person.

The writer is a member of Education & Communication PDC and Moderator of St, Mathis SCC, HFMB



Compiled by Carol Mbuvi - Kitonga

The word **Synod** is rooted in Greek and means “same road” or “journeying together.”

A Synod is both an event and a process that allows Clergy to consult with Catholics — from parishioners all the way up to priests — in a spirit of collaboration and openness on matters that concern their Faith and the Church

Pope Francis launched the Synod on Synodality in October 2021 as a worldwide undertaking during which Catholics were encouraged to submit feedback to their local dioceses

For a Synodal Church,” it is Synodality is a way of “journeying together” – of living out our faith – that calls for speaking and listening to one another and the Holy Spirit in order to find a path forward in addressing the issues facing the Church in our day as we work to carry out our mission of evangelizing

The theme of the Synod is “For a Synodal Church:

- **Communion**
- **Participation**
- **Mission**

Synodality ought to be expressed in the Church’s ordinary way of

living and working. In this sense, synodality enables the entire People of God to walk forward together, listening to the Holy Spirit and the Word of God, to **Participate** in the **Mission** of the Church in the **Communion** that Christ establishes between us. Ultimately, this path of walking together is the most effective way of manifesting and putting into practice the nature of the Church as the pilgrim and missionary People of God

By reflecting together on the journey that has been made so far, the diverse members of the Church will be able to learn from one another’s experiences and perspectives, guided by the Holy Spirit. Enlightened by the Word of God and united in prayer, we will be able to discern the processes to seek God’s will and pursue the pathways to which God calls us – towards deeper communion, fuller participation, and greater openness to fulfilling our mission in the world.

A Synodal Church walks forward in **Communion** to pursue a common **Mission** through the **Participation** of each and every one of her members.

The Nairobi Central Deanery comprising of 13 Parishes participated in the Synodality where parishioners had an

opportunity to share feedback on matters pertaining to the Church and Faith through responses to questionnaires distributed to the groups below

	Group/Association
1	CWA
2	CMA
3	Youth Groups
4	CJPC
5	Charismatic
6	Small Christian Communities

Each Parish was asked to host listening sessions to record how the Church is journeying with her members including those on the margins of society and in the Church. This exercise was possible with the engagement of the ecclesial groups, small Christian communities and solidarity groups.

A report of the feedback has been compiled and is under discussion pending implementation.

Actively listening to one another and understanding our personal, lived experience is an important aspect of the Synodal Process. It is a worthy style for the Church to adopt moving forward as we accompany one another on our Christian lives.

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1. <https://www.synod.va/en.html>
2. The Nairobi Central Deanery report on the Synodal Church findings and discussion

The writer is the Secretary for Youth Board

BIPOLAR

Living with Bipolar disorder

by Anonymous 25 year old

I was diagnosed with Bipolar Disorder in 2017. In the beginnings, I felt like it was the end of the world because it has no cure, you can only manage it.

According to the World Health Organization (WHO), mental health is a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community. A mental health issue interferes with a person's cognitive, emotional or social abilities and multiple factors contribute to the onset of mental illness such as genetics (hereditary), environmental and social stressors, biological make up, and psychological trauma. I realized that mental health has a huge impact on how I relate with others, make decisions and handle stress.


Bipolar is a mixture of manic, depressive and anxiety episodes. Signs include mood changes, self-esteem issues, appetite fluctuations, poor sleep patterns, restlessness, panic attacks and paranoia to name a few. The condition is caused by chemical imbalance in the brain. For instance, my brain produces excess dopamine, serotonin and other brain chemicals. The psychiatrist finds the perfect medicine combination to make me feel better while talk therapy with the psychologist helps me resolve past trauma. The idea of health as a holistic concept is widely acknowledged historically and across cultures, and reflected in the popular slogan 'no health without mental health.' My psychiatrist prescribes medication to improve symptoms, boost the body's absorption of feel-good chemicals, advance the overall levels of brain's chemicals or prevent their degradation. For certain diagnoses and age groups, medication may be considered.

After being hospitalized for the 7th time, this year, it dawned on me that I have power over the condition and power is in my hands to be better. I trust God has blessed me with multiple creative abilities to help me cope, all on my own with support from family and friends.

The psychiatrist can prescribe medication to improve my routine, help me resume interactions while working on my mental health. On the other hand, psychotherapy helps me understand the root of my illness, to work on more thoughtful patterns that support everyday living while reducing risk of isolation and self-harm.

In 2022, I got my first paying job and made amends with my father - I believe in God's divine timing and that all will be well. Mental health conditions are increasing worldwide and digital solutions can also help bridge the global gap in treatment coverage for disorders in various countries across the world.

I am better than I've ever been thanks to the dedicated doctors, nurses and other medical staff along with my emotional support system. I believe God has plans for prosperity in my life. As the saying goes, "Life doesn't make any sense without interdependence. We need each other, and the sooner we learn that, the better for us all."

- Anonymous (25-yrs old) 

Picture Speak



Meet some members of Deaf Community based at Holy Family Minor Basilica



PPC during Team building exercise at St. Mary School, Msongari





By Nancy W. Gichohi

Mental health is a state of well being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully and is able to contribute to his or her own community. Mental illnesses are health conditions involving changes in emotion, thinking or behaviour (or a combination of these). Mental health is not easy to define and just like physical health the line between health and illness cannot be determined precisely hence, with this in mind a healthy person from the point of view of mental health, is one who is reasonably happy with self, happy with others, and able to face day-today problems of life.

Mental health influences how we think and feel about ourselves and others, and how we interpret events. It affects our capacity to learn, to communicate and to form, sustain and end relationships. It also influences our ability to cope with change, transition and life events, such as: having a baby, moving to a new house, experiencing bereavement. Mental illnesses are associated with distress and/or problems

functioning in social, work or family activities.

Mental health is the foundation for emotions, thinking, communication, learning, resilience and self-esteem. Mental health is also key to relationships, personal and emotional well-being and contributing to community or society. Mental Illness refers collectively to all diagnosable mental disorders — health conditions involving significant changes in thinking, emotion and/or behavior.

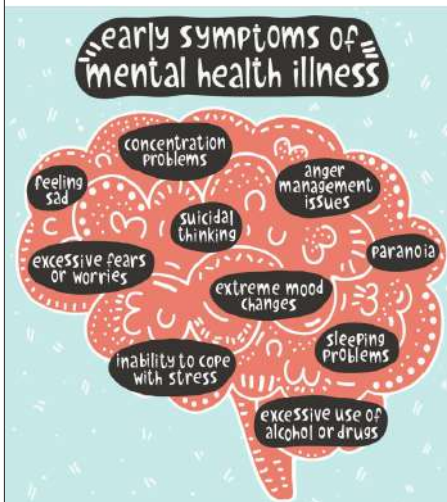
Mental illness is nothing to be ashamed of, it is a medical problem, just like a heart disease or diabetes. Mental illness is treatable. The vast majority of individuals with mental illness continue to function in their daily lives. Mental Health

involves effective functioning in daily activities resulting in productive activities (work, school and caregiving), healthy relationships and ability to adapt to change and cope with adversity.

Many people who have a mental illness do not want to talk about it, but mental illness is nothing to be ashamed of! It is a medical condition, just like heart disease or diabetes. Mental health conditions are treatable if diagnosed early. Doctors and care givers are continually expanding our understanding of how the human brain works, and treatments are available to help people successfully manage mental health conditions.

Mental illness does not discriminate; it can affect anyone regardless of your age, gender, geography, income, social status, race/ethnicity, religion/spirituality, sexual orientation, background or other aspect of cultural identity. While mental illness can occur at any age, three-fourths of all mental illness begins by age 24.

Mental illnesses take many forms some are mild and only interfere in limited ways with daily life, such as certain phobias



(abnormal fears). Other mental health conditions are so severe that a person may need care in a hospital.

Diagnosis

Mental health conditions are treatable and improvement is possible. Many people with mental health conditions return to full functioning. Some mental illness is preventable.

It is not always clear when a problem with mood or thinking has become serious enough to be a mental health concern. Sometimes, for example, a depressed mood is normal, such as when a person experiences the loss of a loved one. But if that depressed mood continues to cause distress or gets in the way of normal functioning, the person may benefit from professional care. Family or friends may recognize changes or problems that a person does not see in themselves. Some mental illnesses can be related to or mimic a medical condition. For example, depressive symptoms can relate to a thyroid condition. Therefore a mental health diagnosis typically involves a full evaluation including a physical exam. This may include blood work and/or neurological tests.

People of diverse cultures and backgrounds may express mental health conditions differently. For example, some are more likely to come to a health care professional with complaints of physical symptoms that are caused by a mental health condition. Some cultures view and describe mental health conditions in different ways and

there is so much stigma around mental illness and treatment that prevents many people from seeking needed treatment.

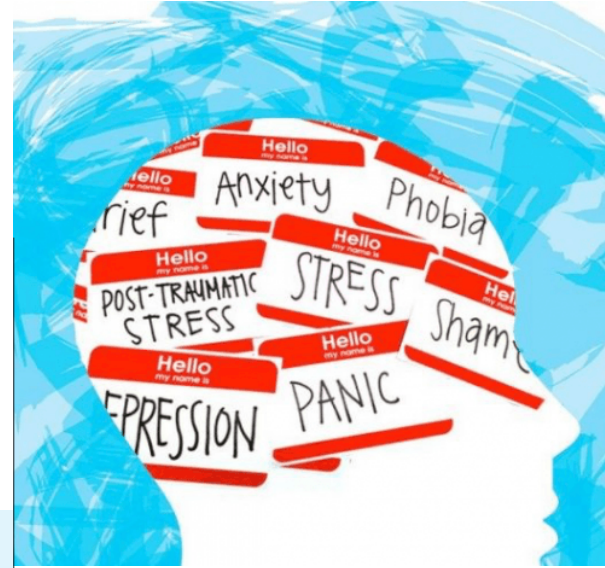
The main causes of Mental Illness are:

- Neurodevelopmental disorders
- Schizophrenia spectrum and other psychotic disorders
- Bipolar and related disorders
- Anxiety disorders
- Obsessive-compulsive and related disorders
- Trauma and stressor-related disorders
- Dissociative disorders.

Treatment & Self-help

The diagnosis of a mental disorder is not the same as a need for treatment. Need for treatment takes into consideration how severe the symptoms are, how much symptoms cause distress and affect daily living, the risks and benefits of available treatments and other factors (for example, psychiatric symptoms complicating other illness). Mental health treatment is based upon an individualized plan developed collaboratively with a mental health clinician and an individual (and family members if the individual desires). It may include psychotherapy (talk therapy), medication or other treatments. Often a combination of therapy and medication is most effective. Complementary and alternative therapies are also increasingly being used.

Self-help and support can be very important to an individual's



copied, recovery and wellbeing. Lifestyle changes, such as good nutrition, exercise, and adequate sleep can support mental health and recovery. A comprehensive treatment plan may include individual actions (for example, lifestyle changes, support groups or exercise) that enhance recovery and well-being. Primary care clinicians, psychiatrists and other mental health clinicians help individuals and families understand mental illnesses and what they can do to control or cope with symptoms in order to improve health, wellness and function.

Serious mental illness is a mental, behavioral or emotional disorder (excluding developmental and substance use disorders) resulting in serious functional impairment, which substantially interferes with or limits one or more major life activities. Examples of serious mental illness include major depressive disorder, schizophrenia and bipolar disorder.

Mental health is a decisive factor that can cause a lot of stress and destroy lives. Our bodies need Strengthening and spiritual dimensions for self help which can improve and maintain mental health as well as:-

Knowing yourself; Be aware of your strengths and weaknesses,



plan your activities without becoming a slave to your own plans or objectives or to those of others.

Accept yourself just as you are. Admit your limitations, forget about your grudges and seek excellence.

Know reality. Do not live in a make-believe world, but in the real one.

Try and solve your personal problems. Through effort and determination, try to reach the summit of success.

Set yourself a high target. Settle on a goal and strive to achieve it.

Understand others. Do not expect too much from others, but rather try to help them.

Cultivate good friendships. Share your fight for self-excellence.

Maintain a positive philosophy. Think that it is always possible to make progress.

Harbour unselfish and noble intentions. Good intentions favour a clean conscience.

Keep your mind active. Exercise your mind, body and spirit so that they don't fade away in the lethargy of inaction.

Meditation is a mental state which allows the person to isolate himself from daily obligations and to concentrate on a point of focus to eliminate stress. Meditation is perhaps,

the oldest procedure still in existence, and undoubtedly it is one of the most efficient for acquiring mental peace and dispelling stress and tension. Because of its possibility of carrying out alone without the aid of others, it has been popular throughout the centuries. Unfortunately, it has lost much of its strength in western society today.

“ Mental Health is more than the absence of a mental illness - it is essential to your overall health and quality life. ”

Meditation helps the person reach beyond the material side of daily life to touch the spiritual dimension. Physiological sensors applied to people in moments of mediation show that, during meditation, the respiratory and circulatory rates slow, the heart rate is reduced and the circulatory system becomes more balanced. Brainwaves show balanced patterns. This suggests that there is a spiritual dimension which is favourable to a state of mental and physical health. This spiritual aspect has been rejected by many in our society. Those who reject this human dimension do not realize that such denial produces complete imbalance in their state of being.

Psychotherapy is the therapeutic treatment of mental illness provided by

a trained mental health professional. Psychotherapy explores thoughts, feelings, and behaviours and seeks to improve an individual's well-being. Psychotherapy paired with medication is most effective way to promote recovery. The examples include: Cognitive Behavioural Therapy, Exposure Therapy and Dialectical Behaviour Therapy.

Warning signs of mental illness:

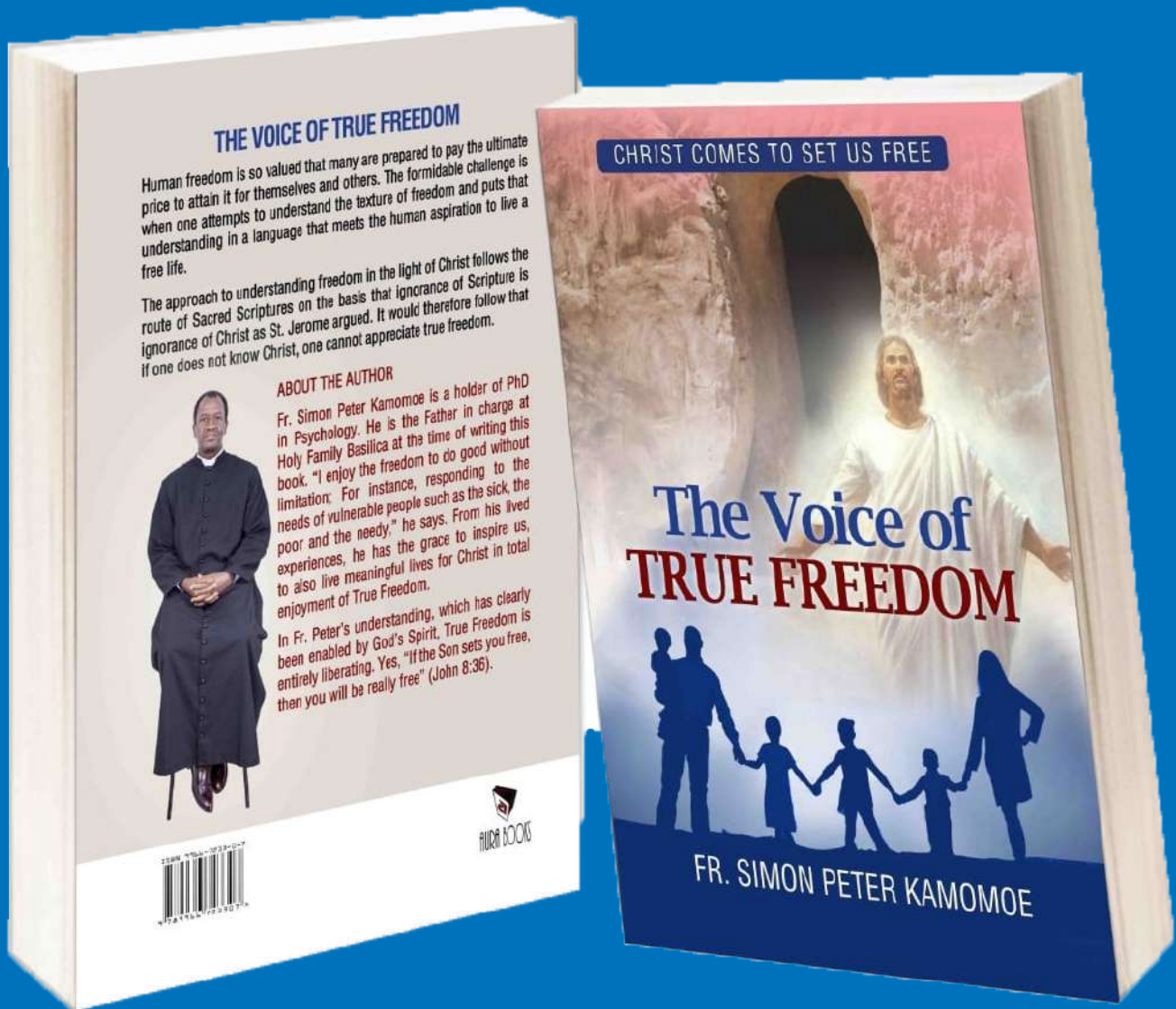
- Long-lasting sadness or irritability
- Extremely worry or anxiety
- Social withdrawal
- Dramatic changes in eating or sleeping habits
- Extreme mood changes of highs and lows
- Reduced ability to concentrate

Significant tiredness, low energy
Mental health is essential to our overall well-being and as important as physical health. When we feel mentally well, we can work productively, enjoy our free time and contribute actively to our communities. Keep mentally healthy to reduce stress and in case of mental distress the first step is to talk to someone you trust, and if you feel the need seek help from a professional. Mental Health is more than the absence of a mental illness - it is essential to your overall health and quality life. Self-care can play a role in maintaining your mental health and help support your treatment and recovery if you have a mental illness.

The writer is MA, Psychologist & Life Coach and a member of St. Dominic SCC

New!!

Christ comes to set us free



THE VOICE OF TRUE FREEDOM

Human freedom is so valued that many are prepared to pay the ultimate price to attain it for themselves and others. The formidable challenge is when one attempts to understand the texture of freedom and puts that understanding in a language that meets the human aspiration to live a free life.

The approach to understanding freedom in the light of Christ follows the route of Sacred Scriptures on the basis that ignorance of Scripture is ignorance of Christ as St. Jerome argued. It would therefore follow that if one does not know Christ, one cannot appreciate true freedom.

ABOUT THE AUTHOR

Fr. Simon Peter Kamomoe is a holder of PhD in Psychology. He is the Father in charge at Holy Family Basilica at the time of writing this book. "I enjoy the freedom to do good without limitation. For instance, responding to the needs of vulnerable people such as the sick, the poor and the needy," he says. From his lived experiences, he has the grace to inspire us, to also live meaningful lives for Christ in total enjoyment of True Freedom.

In Fr. Peter's understanding, which has clearly been enabled by God's Spirit, True Freedom is entirely liberating. Yes, "If the Son sets you free, then you will be really free" (John 8:36).



CHRIST COMES TO SET US FREE

The Voice of TRUE FREEDOM

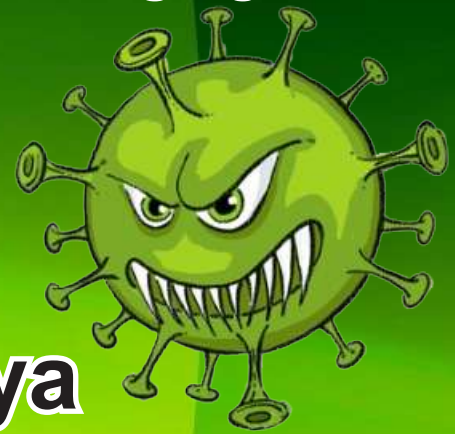


FR. SIMON PETER KAMOMOE

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0712 311 394

COVID-19 & Impact on the Society of Kenya



By Nathan Ngumi

In December 2019 a strange contagious flu-like disease emerged in a city called Wuhan in the Hubei province of China. It quickly spread through the province and on to other parts of the country. By January 2020 people in Wuhan then Hubei and also other parts of China were locked down in their homes and localities by the Chinese government, and prevented from moving around in order to curb the spread of the disease which was called the ‘coronavirus disease 2019’ or COVID-19. By this time China had not banned international travel in and out of the country, and consequently COVID-19 began to find its way to other

parts of the world: first in Asia, then Europe, then USA and the Americas, then lastly Oceania and Africa.

It was 13 March 2020 when Kenya reported its first local case of COVID-19. This was likely the result of passengers on a flight from China to Nairobi earlier in the month not being quarantined at the JKIA airport upon arrival but being left to enter and mingle in the population. On 29 March 2020 as cases began to increase in Nairobi and a few other counties the Kenyan government instituted strict measures like cessation of movement and closure of public spaces to try and contain the spread of the disease. From this point up to late 2021 when

COVID-19 began to recede globally, Kenya was greatly affected. This article highlights four areas that the disease greatly impacted.

Trade and commerce were affected immediately various businesses deemed non-essential were forced to close before Easter in April 2020. These closures coupled with cessation of movement caused many enterprises to fold because of becoming too expensive to maintain with no inflow of revenues from customers. The closures of borders also cut supply chains which hurt exporters and importers especially in agriculture and horticulture sectors which deal with perishables. By the time these restrictions were

lifted from late 2021 to early 2022, the few small- and medium-sized enterprises that survived due to innovations like online trading were hobbled. Poor infrastructure in Kenya impaired development of advanced logistics that would have enabled most of these businesses to shift their operations online and operate dial-a-delivery models.

Religious practices were also affected. Places of worship were ordered closed until further notice on the evening of Palm Sunday. For Christians this threw the Easter festivities into disarray. Good Friday, Holy Saturday and Easter Sunday celebrations were experienced online. Weekday Masses were also streamed online on social media and television. Weddings were suspended and funerals done in Churches became strictly family affairs with limits on numbers of attendance. Access to sacraments was restricted to only emergency cases such as people going for medical operations or on the verge of death requesting Anointing of the Sick. Private prayer and reading of the Word of God, which are usually not stressed in catechesis, became the primary source of spiritual nourishment for Catholics.

Education was also interrupted. The indefinite closure of schools in particular disorganized the calendar. Exams were postponed and progression to higher classes stalled. Pupils and students in boarding schools, colleges and universities were forced to go home. Some well-off institutions of learning were able to quickly adapt to

online instruction via video conferencing software like Zoom and Microsoft Teams, but these were beyond the reach of majority. This introduced additional inequality across the sector: those who were able to learn online did not have their studies disrupted. Unfortunately most students could not afford personal computers and Internet connections fast enough to handle video conferencing, and had to wait for over a year for schools to begin slow reopening by which time they had fallen behind their better-off peers.

Cultural practices were also impacted. Weddings and funerals in particular were shortened. The elaborate traditional ceremonies and rituals that many are accustomed to were dispensed with for the sake of adherence to public health measures like hand washing and sanitizing, masking, social distancing and burying the dead within a fixed time period of a day or two. Initiations of young boys and girls into adulthood via circumcision and other rites were also suspended in some parts of the country and stripped down to bare essentials in other parts.

From late 2021 to early 2022, with vaccine rollout having been done in multiple parts of the country, the pandemic began to recede in Kenya and the government started lifting restrictions. Schools and non-essential businesses were reopened and more people were allowed in places of worship. Restrictions on free travel within and out of the country

were lifted. Things began to slowly return to normal. Fewer people still wore masks and sanitized their hands. Churches started to have more people on Sundays. Weddings and funerals also started having more guests and participants. People also reverted to shaking hands and discarded elbow taps for greetings. Crucially for Catholics, access to the sacraments was reinstated. In December 2022 it seems that life has gone back to the way things were in the pre-covid time.

In conclusion, it is worth noting that the coronavirus pandemic has receded this year in most parts of the world thanks to the mass rollout of vaccines globally and the development of natural herd immunity in populations. This is not the first global pandemic. The Spanish Flu in 1918-1920 was a similar disease but deadlier. It killed millions and countries took long to recover due to the effects of World War I and the unavailability of vaccines and other drugs used to treat symptoms which have been deployed today. In recent decades there have also been regional epidemics of SARS and MERS in Asia and Ebola in West and Central Africa. It is hoped that the global recovery from COVID-19 shall be faster than the recovery from the Spanish Flu a century ago. However the impact of the coronavirus pandemic shall be felt for decades to come.

The writer is the Organizing Secretary for Basilica Parish Pastoral Council (PPC) & Secretary for St. Mathias SCC, HFMB

Saints Calendar 2023

JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE
<p>1 S THE BLESSED VIRGIN MARY, THE MOTHER OF GOD</p> <p>2 M Sts Basil the Great and Gregory</p> <p>3 T The Most Holy Name of Jesus</p> <p>4 W St Angela of Foligno</p> <p>5 T St Emiliana</p> <p>6 F St Anastasius VIII</p> <p>7 S St Raymond of Penyafort, Priest</p> <p>8 S THE BAPTISM OF THE LORD</p> <p>9 M St Adrian of Canterbury</p> <p>10 T St Gregory of Nyssa</p> <p>11 W St Hygenius</p> <p>12 T St Arcadius</p> <p>13 F St Hilary, Bishop and Doctor</p> <p>14 S Sis Felix</p> <p>15 2nd SUNDAY IN ORDINARY TIME</p> <p>16 M St Marcel</p> <p>17 T St Anthony Abbot</p> <p>18 W St Prisca</p> <p>19 T St Pontian</p> <p>20 F Bi Cyprian Michael Tansi, Priest</p> <p>21 S St Agnes, Virgin and Martyr</p> <p>22 3rd SUNDAY IN ORDINARY TIME</p> <p>23 M St Emerentiana</p> <p>24 T St Francis de Sales Bishop and Doctor</p> <p>25 W Conversion of St Paul (F)</p> <p>26 T Sis Timothy and Titus, Bishops</p> <p>27 F St Angela Merici, Virgin</p> <p>28 S St Thomas Aquinas Priest and Doctor</p> <p>29 4th SUNDAY IN ORDINARY TIME</p> <p>30 M St Martina</p> <p>31 T St John Bosco Priest</p>	<p>1 W Bi Benedict Daswa</p> <p>2 T Presentation of the Lord (F) L.H.P.</p> <p>3 F Sis Blaise, Bishop and Martyr.</p> <p>4 S St Gilbert</p> <p>5 5th SUNDAY IN ORDINARY TIME</p> <p>6 M Sts Paul Miki and Companions, Martyrs</p> <p>7 T St Richard</p> <p>8 W St Josephine Bakhita, Virgin</p> <p>9 T St Apollonia</p> <p>10 F St Scholastica, Virgin</p> <p>11 S Our Lady of Lourdes</p> <p>12 6th SUNDAY IN ORDINARY TIME</p> <p>13 M St Jordan</p> <p>14 T St Cyril Monk, and Methodius Bishop</p> <p>15 W St Faustine</p> <p>16 T Bi Joseph Allamano</p> <p>17 F Seven Holy Founders of the Servite Order, Religious</p> <p>18 S St Simeon</p> <p>19 7th SUNDAY IN ORDINARY TIME</p> <p>20 M St Jacinta and Francisco Marto</p> <p>21 T St Peter Damian, Bishop and Doctor</p> <p>22 W Ash Wednesday</p> <p>23 T St Polycarp, Bishop and Martyr</p> <p>24 F St Sergius.</p> <p>25 S St Ceasarus of Nazianzus</p> <p>26 1st SUNDAY OF LENT</p> <p>27 M St Gabriel of Sorrows</p> <p>28 T St Oswald</p>	<p>1 W St David</p> <p>2 T Ash Wednesday</p> <p>3 F St Marinus</p> <p>4 S St Casimir</p> <p>5 2nd SUNDAY OF LENT</p> <p>6 M St Colette Boylet</p> <p>7 T Sts Perpetua and Felicity, Martyrs</p> <p>8 W St John of God, Religious</p> <p>9 T St Francis of Rome, Religious</p> <p>10 F St Victor</p> <p>1 S St Constantine</p> <p>12 3rd SUNDAY OF LENT</p> <p>13 M St Roderick</p> <p>14 T St Matilda</p> <p>15 W St Louise de Marillac</p> <p>16 T St Eusebia</p> <p>17 F St Patrick, Bishop</p> <p>18 S S Cyril of Jerusalem, Bishop and Doctor of the Church</p> <p>19 4th SUNDAY OF LENT</p> <p>20 M St Claudia</p> <p>21 T St Nicolas</p> <p>22 W St Lea</p> <p>23 T St Turbicus of Mongrovego, Bishop</p> <p>24 F St Catherine</p> <p>25 S Annunciation of the Lord</p> <p>26 5th SUNDAY OF LENT</p> <p>27 M St John of Egypt</p> <p>28 T St Castor</p> <p>29 W St Berthold</p> <p>30 T St Leonard L.H.P.</p> <p>31 F St Benjami</p>	<p>1 S St Hugh of Grenoble</p> <p>2 S PALM SUNDAY OF THE PASSION OF THE LORD</p> <p>3 M Holy Monday</p> <p>4 T Holy Tuesday</p> <p>5 W Holy Wednesday</p> <p>6 T Holy Thursday</p> <p>7 F Good Friday</p> <p>8 S Holy Saturday</p> <p>9 S EASTER SUNDAY</p> <p>10 M Easter Monday</p> <p>11 T Easter Tuesday</p> <p>12 W Easter Wednesday</p> <p>13 T Easter Thursday</p> <p>14 F Easter Friday</p> <p>15 S Easter Saturday</p> <p>16 2nd SUNDAY OF EASTER (Divine Mercy)</p> <p>17 M St Zeno of Verona, Bishop</p> <p>18 T St Martin I, Pope and Martyr</p> <p>19 W St Lambertus</p> <p>20 T St Damien de Veuster</p> <p>21 F St Bernadette Soubirous</p> <p>20 S St Kateri Tekakwitha</p> <p>23 3rd SUNDAY OF EASTER</p> <p>24 M St Fidelis, Priest and Martyr</p> <p>25 T St Mark, Evangelist (F)</p> <p>26 W St Cletus</p> <p>27 T St Zita</p> <p>28 F St Louis Grignon de Montfort, Priest</p> <p>29 S St Catherine of Siena, Virgin and Doctor</p> <p>30 4th SUNDAY OF EASTER</p>	<p>1 M St Joseph the Worker</p> <p>2 T St Athanasius, Bishop and Doctor</p> <p>3 W Sis Philip and James, Apostles (F)</p> <p>4 T St John Payne</p> <p>5 F St Irene</p> <p>6 S St Dominic Savio</p> <p>7 5th SUNDAY OF EASTER</p> <p>8 M St Victor the Black</p> <p>9 T St Pachomius</p> <p>10 W St John of Avila</p> <p>11 T St Ignatius of Laconi</p> <p>12 F Sis Nereus, Achilles and Pancras, Martyrs</p> <p>13 S Our Lady of Fatima</p> <p>14 6th SUNDAY OF EASTER</p> <p>15 M St Isidore the Farmer</p> <p>16 T St Ubaldus</p> <p>17 W St Pascal Babylon</p> <p>18 T St John I Pope and Martyr</p> <p>19 F St Celestine</p> <p>20 S St Bernardine of Siena, Priest</p> <p>21 7th SUNDAY OF EASTER</p> <p>22 M St Rita of Cascia, Religious</p> <p>23 T St Desiderius</p> <p>24 W St Patrick of Bayeux</p> <p>25 T Sis Bede the Venerable, Priest and Doctor, Gregory VII, Pope and Magdalene de Pazzi, Virgin</p> <p>26 F St Philip Neri, Priest</p> <p>27 S St Augustine of Canterbury Bishop</p> <p>28 S PENTECOST SUNDAY (S)</p> <p>29 M St Paul VI, Pope</p> <p>30 T St Joan of Arc</p> <p>31 W Visitation of the Blessed Virgin Mary, (F)</p>	<p>1 T St Justin, Martyr</p> <p>2 F Sis Marcellinus and Peter, Martyrs</p> <p>3 S The Ugandan Martyrs (F) L.H.P</p> <p>4 S THE MOST HOLY TRINITY (S)</p> <p>5 M St Boniface, Bishop and Martyr (I)</p> <p>6 T The Blessed Virgin Mary, Mother of the Church</p> <p>7 W St Robert</p> <p>8 T St James Berthieu</p> <p>9 F St Ephrem, Deacon and Doctor</p> <p>10 S St Maurinus</p> <p>11 S CORPUS CHRISTI SUNDAY (S)</p> <p>12 M The Immaculate Heart of the B.V.M</p> <p>13 T St Anthony of Padua, Priest and Doctor</p> <p>14 W St Methodius</p> <p>15 T St Orsilius</p> <p>16 F St Aurelian</p> <p>17 S St Teresa of Portugal</p> <p>18 11th SUNDAY IN ORDINARY TIME</p> <p>19 M St Romuald, Abbot</p> <p>20 T Our Lady of Consolata</p> <p>21 W St Aloysius Gonzaga, Religious</p> <p>22 T St John Fisher, Bishop and Thomas More, Martyrs</p> <p>23 F The Nativity of St John the Baptist (S)</p> <p>24 S The Most Sacred Heart of Jesus</p> <p>25 12th SUNDAY IN ORDINARY TIME</p> <p>26 M St Josemaria Escriva</p> <p>27 T St Cyril of Alexandria, Bishop and Doctor</p> <p>28 W St Ireneaus, Bishop and Martyr</p> <p>29 T Sis Peter and Paul, Apostles (S)</p> <p>30 F First Martyrs of Rome</p>

Christmas Time

Ordinary Time

Easter Time

Paschal Triduum

Lent

JULY

- 1 S Bl Anthony Rosmini
2 14th SUNDAY IN ORDINARY TIME
 3 M St Thomas, Apostle (F) L.H.P.
 4 T St Elizabeth of Portugal
 5 W St Anthony Zaccaria, Priest
 6 T St Maria Goretti, Virgin and Martyr
 7 F St Odo of Urgell
 8 S Sis Aquila and Prisca
9 15th SUNDAY IN ORDINARY TIME

- 10 M St Veronica
 11 T St Benedict, Abbot
 12 W St Jason
 13 T St Henry
 14 F St Camillus De Lellis, Priest
 15 S St Bonaventure, Bishop and Doctor

- 16 16th SUNDAY IN ORDINARY TIME**
 17 M St Marcellina
 18 T St Fredenok
 19 W St Macrina
 20 T St Appollinaris, Bishop and Martyr

- 21 F St Lawrence of Brindisi, Priest and Doctor
 22 S St Mary Magdalen L.H.P.
23 17th SUNDAY IN ORDINARY TIME

- 24 M St Sharbel Makhluf, Priest
 25 T St James, Apostle (F)
 26 W Sis Joachim and Anne, Parents of the B.V.M.
 27 T St Natalia

- 28 F St Victor I Pope and Martyr
 29 S St Martha L.H.P.
30 18th SUNDAY IN ORDINARY TIME
 31 M St Ignatius of Loyola, Priest

- 1 T St Alphonsus Liguori, Bishop and Doctor
 2 W Sis Eusebius of Vercelli, Bishop and Peter Julian Eymard, Priest
 3 T St Lydia
 4 F St John Vianney, Priest
 5 S Dedication of Basilica of St Mary Major
6 19th SUNDAY IN ORDINARY TIME

- 7 M Sis Sixtus II, Pope and Companions
 Cajetan, Priest
 8 T St Dominic, Priest
 9 W St Teresa Benedicta of the Cross, Virgin and Martyr
 10 T St Lawrence, Deacon and Martyr (F) L.H.P.

- 11 F St Clare, Virgin
 12 S Blessed Isidore Bakanja, Martyr
13 20th SUNDAY IN ORDINARY TIME
 14 M St Maximilian Kolbe, Priest and Martyr
 15 T Assumption of Blessed Virgin Mary (S)

- 16 W St Stephen of Hungary
 17 T St Hyacinth
 18 F Bl Victoria Rasoamanana
 19 S St John Eudes, Priest
20 21st SUNDAY IN ORDINARY TIME

- 21 M St Pius X, Pope
 22 T The Queenship of B.V.M
 23 W St Rose of Lima, Virgin
 24 T St Bartholomew, Apostle (F) L.H.P.
 25 F Sis Louis and Joseph Calasanz, Priest
 26 S St Alexander

- 27 22nd SUNDAY IN ORDINARY TIME**
 28 M St Augustine, Bishop and Doctor
 29 T The Passion of St John the Baptist
 30 W St Felice
 31 T St Aristeide

- 1 F St Giles
 2 S St Eplidius
3 23rd SUNDAY IN ORDINARY TIME
 4 M St Rosalia
 5 T St Teresa of Calcutta
 6 W St Zachariah
 7 T St Regina
 8 F Nativity of the Blessed Virgin Mary (F)

- 9 S St Peter Claver, Priest
10 24th SUNDAY IN ORDINARY TIME
 11 M Sis Protus and Giacinto
 12 T The Most Holy Name of Mary
 13 W St John Chrysostom, Bishop and Doctor
 14 T The Exaltation of the Cross (F) L.H.P.

- 15 F Our Lady of Sorrows
 16 S Sis Cornelius Pope and Cyprian, Bishop Martyrs
17 25th SUNDAY IN ORDINARY TIME
 18 M St Joseph Cupertino
 19 T St Januarius, Bishop and Martyr

- 20 W Sis Andrew Kim Taegon and Companions, Martyrs
 21 T St Matthew, Apostle and Evangelist (F) L.H.P.
 22 F St Maurice and Companions, Martyrs
 23 S St Pius of Pietrelcina, Priest

- 24 26th SUNDAY IN ORDINARY TIME**
 25 M St Aurelia
 26 T Sis Cosmas and Damian, Martyrs
 27 W St Vincent de Paul, Priest
 28 T Sis Wenceslas, Martyr, Lawrence Ruiz and Companions, Martyrs
 29 F Sis Michael, Gabriel and Raphael, Archangels (F)

- 30 S St Jerome Priest and Doctor
Ordinary Time

OCTOBER

- 1 **27th SUNDAY IN ORDINARY TIME**
 2 M The Holy Guardian Angels L.H.P.
 3 T St Candidus
 4 W St Francis of Assisi, Religious
 5 T St Faustina Kowalska
 6 F St Bruno, Priest
 7 S Our Lady of the Rosary
8 28th SUNDAY IN ORDINARY TIME

- 9 M Sis Denis, Bishop and Companions, Martyrs and John Leonardi, Priest
 10 T St Daniel Comboni, Bishop
 11 W St John XXIII, Pope
 12 T St Wilfred
 13 F St Edward
 14 S St Callistus I, Pope an Martyr

- 15 29th SUNDAY IN ORDINARY TIME**
 16 M Sis Hedwig, Religious and Margaret Mary Alacoque, Virgin
 17 T St Ignatius of Antioch, Bishop and Martyr
 18 W St Luke, Evangelist
 19 T Sis John de Brébeuf, Isaac Jogues, Priests and Companions and Paul of the Cross, Priest

- 20 F Bl Daudt Okello and Jildo Iwa, Martyr
 21 S St Ursula
22 30th SUNDAY IN ORDINARY TIME
 23 M St John of Capistrano, Priest
 24 T St Anthony Mary Claret, Bishop
 25 W St Crispino
 26 T St Evaristus
 27 F St Florence

- 28 S Sis Simon and Jude, Apostles (F) L.H.P.
29 31st SUNDAY IN ORDINARY TIME
 30 M St Gerald
 31 T Bl Irene Stefani (Nyaaatha)

NOVEMBER

- 1 W All Saints (S) L.H.P.
 2 T All Souls Day L.H.P.
 3 F St Martin De Porres, Religious
 4 S St Charles Borromeo, Bishop
5 32nd SUNDAY IN ORDINARY TIM
 6 M All Saints of Africa
 7 T St Ernest
 8 W St Pope Deusdedit
 9 T The Dedication of the Lateran Basilica (F) L.H.P.

- 10 F St Leo the Great Pope and Doctor
 11 S St Martin of Tours Bishop
12 33rd SUNDAY IN ORDINARY TIM
 13 M Sis Arcadius and Companions
 14 T St Serapion
 15 W St Albert the great, Bishop and Doctor
 16 T Sis Margaret of Scotland and Gertrude, Virgin

- 17 F St Elizabeth of Hungary, Religious
 18 S The Dedication of Basilica of Sis Peter and Paul Apostles
19 S OUR LORD JESUS CHRIST, KING OF THE UNIVERSE
 20 M St Edmund
 21 T Presentation of the Blessed Virgin Mary
 22 W St Cecilia, Virgin and Martyr

- 23 T Sis Clement I, Pope and Martyr
 24 F St Andrew Dung-Lac, Priest and Companions, Martyrs
 25 S St Catherine of Alexandria Virgin and Martyr
26 1st SUNDAY OF ADVENT
 27 M St Virgil
 28 T St Valerian
 29 W St Dionysius
 30 T St Andrew, Apostle (F)

DECEMBER

- 1 F Bl Clementine Anuarite, Virgin and Martyr
 2 S St Bibiana
3 1st SUNDAY OF ADVENT
 4 M St John Damascene, Priest and Doctor
 5 T St Dalmatius, Bishop
 6 W St Nicholas, Bishop
 7 T St Ambrose, Bishop and Doctor
 8 F Immaculate Conception of the Blessed Virgin Mary (S)

- 9 S St Juan Diego Cuatlatlacoazin
10 2nd SUNDAY OF ADVENT
 11 M St Damasus I, Pope
 12 T Our Lady of Guadalupe
 13 W St Lucy Virgin and Martyr
 14 T St John of the Cross, Priest and Doctor
 15 F St Valerianus
 16 S St Adelaide
17 3rd SUNDAY OF ADVENT

- 18 M St Irmina
 19 T St Anastasius
 20 W St Dominic and Bl Scubillon
 21 T St Peter Canisius, Priest and Doctor
 22 F St Francis Cabrini
 23 S St John of Kanty, Priest
24 4th SUNDAY OF ADVENT
 25 M The Nativity of the Lord (S) L.H.P.

- 26 T St Stephen, The First Martyr (F)
 27 W St John, Apostle and Evangelist (F)
 28 T The Holy Innocents, Martyrs (F)
 29 F St Thomas Becket Bishop and Martyr
 30 S St Eugene
31 THE HOLY FAMILY OF JESUS, MARY AND JOSEPH

Christmas Time



Upcoming Church Elections

by *Nicholas Otieno*

Origin of Leadership/ Introduction

To lead or to follow, perhaps is a question that lingers in many of us Christians as we approach Our Church elections. In this article we discern within ourselves whether this call is for us at this level. "We are all Leaders" We have come across this saying not once or twice but several instances when elections approach or when a task ahead of us is to be accomplished at groups or even family/social level. But where did leadership originate from?

Leadership is an inbuilt trait in every human being, male or female. It is anchored in us by the creator Himself, God the Father, working with God the Son and God the Holy Spirit. At Creation, He commands Man to be in charge of His other creations, to have dominion over all. (Gen 1:26) Leadership is divine (especially within the context of Church or spiritual setting) because man is created in the divine Image and likeness of God; we therefore draw our Authority over all creation directly from God the creator of All. To have dominion means to control, to rule, to have power

over, to guide and, - to lead. As a leader therefore, you and I must take commands and instructions from God directly or through His representatives. He put Adam and later with Eve to be in charge of all He created, a privilege they misused through disobedience, leading to the Fall of Man (Genesis chapter 3).

Therefore, we see that Leadership comes with responsibility and readiness to be accountable and bear the consequences of our decisions. The sense of control and dominion we have talked of above is deeply entrenched at the heart of any leader or one inspiring to be. Action or inaction directly affects how the group or people we offer leadership moves on. God still allows us the free will which He granted us even as He gives us His commandments, Statutes and decrees. We can choose to follow or not. One decision by a Couple (Adam and Eve) has greatly affected each and every generation after them. As a leader therefore, you and I must listen to God who is the author of leadership, follow His commands and see the impact our decisions can have on others. So, in every sense we can relate with this saying as true: Leadership comes

from God, the exercise of it by men notwithstanding.

Am I called or chosen?

In answering the above, we see what Jesus Christ said in the parable of the wedding feast. Many were called and gave excuses and probably reasons. (Mathew 22:14) Many don't find themselves desiring to serve and they have priority in other areas. Let me confine myself to that person who feels this desire to serve, a burden in you to go the extra mile? What if I want to give more? What if I feel like giving directions, example in a confused situation, do I stand out to show the way? In a fellowship or my small Christian community, do I organize the few that have already showed up as we await the rest? Do I take initiatives that are for common good of all the group members?

These are the indicators of a calling in me to be a leader. The trait is excited in me and I remain restless until I fulfill the task. After the fall of man, God started the reconciliation mission taking us back to Himself. So He called men and women to lead the same, like Abraham, Moses, the prophets, kings and finally He came down Himself through

His Son to complete the mission. Throughout, He continued to give promises and instructions. Leaders must come from within us, from among us, from our families, our brothers and sisters. God calls all of us and chooses some of us to carry out the mission and be the vision carriers of His plan. You may be feeling a burning desire or passion to be this person to change the course of things in your group; do not ignore this because you may just be the one God is searching to lift your group to another level.

How are leaders chosen?

Going back to the creation story, we are made in the image and likeness of God. He is loving, kind, caring, and many attributes we know of. All of us therefore, must exercise these attributes to be like Him. In His wisdom therefore, He trusts us to make decisions on His behalf using our free will to and in agreement among us (Prayer of agreement Matthew 18:19) then He grants our desires. When we agree to choose leaders, we must pray and exercise the nature of God and allow the Holy Spirit at work within us to direct our actions. Jesus Christ withdrew to pray, came back and picked his disciples (Luke 6:12). The Apostles had to pray together when picking a replacement for Judas and the spirit of God influenced the choice of Matthias. They cast lots after praying in the spirit. We must also use our judgement (faculties of the mind) after prayer to agree on a leader's example when the apostles suggested in (Acts 6:1-7). Since they were constantly in prayer, they used their wisdom to appoint Stephen. This teaches us also that we must incorporate others.

Who can be a leader? Qualities of a Good Leader

Some of the qualities among many others we must always look out for are:

- I. **Must be obedient** - obedience to God is non-negotiable. You must do what God tells you to do, e.g. Abraham, Moses, David, Samuel, etc. Imitate Christ who was obedient even to accepting death on the cross.
- II. **Must be a listener** - Learn to listen before to you speak. Give a listening ear both to the Word of God and to people you lead. Be still at the feet of Christ and listen to him.
- III. **Must be Christ-centered** - His/her life must reflect Christ in totality. The actions, whether in private or public, must conform to Christ. (Romans 12:1-1).
- IV. **Commitment** - A leader must be committed to the cause of the group s/he is leading, must articulate well the vision and ideals of the group, and must be well-versed with the group.
- V. **Caring** - Be compassionate as Christ was. A leader must treat his/her flock with utmost love and care, understanding their needs and addressing them with love.
- VI. **Discipline / focused** - A leader must show all elements of discipline, strictness, adherence to timelines and seriousness to the task at hand.
- VII. **Team player (community)** - A leader must always work in a team and carry everyone along. We must not lead others to break away from the community (Acts of the Apostles), from the Body of Christ and from the Church.

VIII. Teachable - A leader must have a teachable spirit, not a know-it-all attitude. We must understand that others may have more knowledge and unique gifts that can help one lead. We must attend seminars, courses, and continuously improve our skills.

IX. Responsible - As a leader, I must take responsibility for my actions. Do not pass

(shift blame) like Adam did to his wife Eve.

X. Humble - Finally, Jesus says we should learn from Him the humility of heart. He who humbles himself will be exalted and the one who exalts himself shall be humbled. *"True humility is not thinking less of yourself, it is thinking of yourself less"* - C.S Lewis

The Church invites us to take an active role in evangelization of the word. We must not in any way "stay away" or be laid back or be hands off. We need all hands on deck so that the Gospel of Christ spread throughout the whole world, starting from Our Jerusalem. Holy Family Basilica, *"Injili ieende Mbele"*, Are You Ready to Lead?

Who can be elected? Refer to the Archdiocese pastoral guidelines.

Prayer:

May the Holy Spirit of God reveal to us the saints from among us. He has chosen to lead His flock in the upcoming Church elections. In Jesus Christ's name we pray. Amen.

The writer is the Vice Secretary, Catholic Charismatic Renewal, HFMB



“As Old as the City”- the first stone building in Nairobi

The history of Holy Family Basilica dates back to 1899 when the city of Nairobi was first established. The city was established by the colonial authorities in British East Africa, as a rail depot on the Kenya-Uganda Railway. It is therefore believed that Catholic railway workers needed a place to worship necessitating the establishment of a church in the city-near the railway station. Consequently, in 1904, the Holy Family was built.

It was established by the Holy Ghost Missionaries (now also known as the Spiritan Fathers). This first church was built under the administration of Brother Josaphat, C.S.S.P (Holy Ghost Missionary) who had been entrusted with the building of the church.

It was first stone building in Nairobi. It had a sitting capacity of 300-400 people. At that time, it was a gigantic building

compared to the shacks in the surrounding. It had a green corrugated iron roofing spire.

The idea to construct the current Church was driven by two main needs; first to build a church that could cater for the increasing number of worshipers. And second, to build a cathedral for the Archdiocese of Nairobi to serve as the Archbishop’s seat. Remember on 25 March 1953 the Archdiocese of Nairobi was promoted as Metropolitan Archdiocese of Nairobi.

The foundation stone for the current church as it stands was officially laid on 29 June 1960 by the First Archbishop of Archdiocese of Nairobi, John Joseph ‘J. J’. McCarthy, during the Feast of Saints Peter & Paul. The construction was completed in 1963. The new church was blessed and officially opened on Saturday 6 July 1963.

Construction of phase one, which comprised of the

concrete shell and the roof, commenced in July 1960 at a cost of £75,000 and was completed in October 1961. It consisted of the skeleton, i.e. the building, walls, and roof.

The structure of the current church was constructed by a British firm, Mowlem Construction International while the architectural work was designed by East Africa’s first woman architect, Dorothy Hughes of Hughes & Polkinghorne Architects. The aerial view shows that the Cathedral is designed in the shape of a cross.

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END OF YEAR REFLECTION

A year-end message from the Parish Council Moderator.

By Paul Kasimu

The year 2020 started out full of promise for what we hoped to be yet another great 12 months for the Basilica family. His Eminence John Cardinal Njue had just commissioned the construction of the rectory and therefore top on the agenda was ensuring that the project was delivered on time and on budget, while maintaining quality expectations. We were eagerly looking forward to mobilizing funds to see the project come to fruition, revitalizing our jumuiyas, walking with our youth, and many other exciting plans that were lined up for the year.

Slowly but surely, a monster pandemic started to unfold in March leading to unimaginable state of lockdown that brought almost every aspect of our lives to a halt. As was the case the world over, COVID-19 led to total shutdown resulting to what was, up to the time, the unimaginable

closure of the church. At the Basilica, we resulted to online masses, thanks to Kenya Broadcasting Corporation (KBC), Capuchin TV and TV 47. We had an opportunity to host several Bishops and it was a joy to see a small team of up to 12 choir members represent the 'waumini' on Sundays. Thankfully, we witnessed the diminished prevalence and the potency of the pandemic with an increased resumption of Parish activities in 2022.

Granted, the happenings during the remainder of the year 2020 eating into 2021 are still with us as we wind down year 2022. I take a moment to share with you highlights of the current PPC achievements amid the pandemic struggle.

Top on the list was the construction of the rectory which was a pure work of faith. The generosity and sacrifice from parishioners at a time

when the pandemic had greatly impacted the labor market was remarkable. A good number of our parishioners was driven out of employment, with majority of them relocating to the village to adjust to the new normal. The odds were seemingly against us with the reduced targeted numbers to support the project, significantly reduced disposal income and the ripple effect of infections. Nevertheless, the Parish was able to start and complete the construction of the rectory through the Grace of God within 18 months. Led by our Parish Administrator Fr. Simon Peter Kamomoe, we navigated the fundraising challenges as we managed to pool funds through the selflessness of Basilica families and from past church savings. The priest house was officially opened on 29th June 2022 and was blessed by His Grace, Archbishop Philip Anyolo, Archbishop Hubertus Matheus Maria van Megen, the Apostolic

Nuncio to Kenya and South Sudan, His Eminence John Cardinal Njue and His Lordship Bishop David Kamau. We thank God as with the completion of the project, the rectory will comfortably house our Parish priests and clergy.

Secondly, the Parish had the opportunity to contribute towards the Synodal process. We engaged with and received feedback from the PPC executive, parish development committee, small christian communities, ecclesial groups, and other groups (including the devotional groups and choirs). In line with the Synodal focus on journeying together, we reviewed several aspects of our Parish with respect to communion and participation in the fulfilment of our mission. The key areas of reflection focused on how we can grow as a Synodal Church, walking together without leaving anyone behind, driving common life and mission in our community, dealing with societal challenges, and healing any wounds in the Church. We all acknowledged that the Synod is a continuous process, and we shall continue to engage and journey together as we act on the feedback received.

Other notable achievements were the continuous masses broadcast weekly Christians who, due to health reasons, are not able to attend mass physically; introduction of the Children's mass; ensuring the Liturgical calendar ran smoothly, including the Easter Triduum; increased baptisms and confirmation; another birth of a small Christian community, St Simon Peter; and more

vibrant choirs. It was with joy and humility that we saw the Magnificat Choir join the Christ Centered Choir at the CLIMAK festivals and going all the way to winning in their category at the Archdiocese level– and subsequent promotion to a higher class. St Gregory the Great Choir maintained their remarkable performance at the Diamond level and a result they were promoted to the Platinum class. We thank God for our choirs and welcome those who may wish to glorify God through singing to join one of the three choirs.

Finally, the parish honored its obligation toward the annual contribution to the Archdiocese of Nairobi to support the evangelical work done by the Archdiocese in preparing the Clergy and religious people, assisting in setting up new Parishes, charity work and education and health services, among others. We also participated actively in the Central Deanery and Archdiocese family days.

On a sad note, we lost some parishioners and family members during the period. Let us continue to pray to God to grant their souls eternal rest. Similarly, let us journey with those who require our support and pray for the sick in our community.

We are in the planning stage for a performance review of the current Parish Council as we prepare for the council elections in the new year. The outcome of the reflection will be shared with the new Council members to be installed in 2023. In the

meantime, we shall continue to focus on the liturgical growth and vibrancy of Small Christian Communities and welcome all parishioners to join at least one of the existing church groups (please visit the Holy Family Basilica website or parish office for details on all Church groups).

On behalf of the parish council i thank our priests Fr. Calisto Nyagilo and Fr. Fredrick Chege who have since moved to Our Lady Consolata and Mutunguru respectively for the time we spent in fellowship together as a family and welcome Fr. Edwin Hunja and Fr. Michael Ndichu into the family.

I take this opportunity to thank our Archbishop Philip Anyolo for his shepherdship, our Parish priests, deacons and Sisters led by our Administrator Fr Simon Peter Kamomoe, and all Parishioners for their devotion to making the Holy Family Minor Basilica a wonderful home for devotion, veneration, and worship. I pray that we shall all continue to participate more actively and journey together in communion as we pursue our mission in this world.

Finally, I wish you all a happy Christmas and a blessed 2023 full of God's graces.

The writer is the Moderator of Basilica Parish Pastoral Council (PPC), Moderator of Central Deanery Pastoral Council (CDPC) and moderator of Philip Neri SCC

Church Groups



Catholic Men Association

Introduction

Holy family Minor Basilica Catholic Men Association (CMA) was started by Fr Joseph Mukui the Fr in charge mid 1997 under the chairmanship of Aloysius Wanda, Secretary Thomas Gwandaru and Treasurer Joseph Kimani as pioneer officials.

CMA is a lay non-profit making and non-political membership of baptized and devout male Christian men of the Roman Catholic Church. HFMB CMA collaborate with the Archdiocese of Nairobi and participate in planned spiritual and social activities as well as make the annual and monthly affiliation contributions to the Archdiocese and CMA funds account.

Patron saint - St Joseph the Patron of Men, Families, work, and the church

- ✓ Group Chaplain - Rev Fr Simon Ng'ang'a
- ✓ The Basic Identity of the group - Blue Suits, Blue Tie with logo of the CMA and a Certificate
- ✓ Pride of the group; -The group is proud of being part of the mission of the Universal Church
- ✓ The group is hopeful for – To be a strong member of the Archdiocese of Nairobi projects. Members 'contributions and donations to support the current project, which is the construction of St Joseph Technical Institute in Kamulu as part of the legacy of a father to the boy child.

Vision - A Catholic Men Association that enriches the society by living the Gospel values in the Family, Church, and Society.

Mission To promote the family institution through companionship, fatherhood, and active participation in the church's mission of evangelization and sanctification of humanity

Objectives

- To promote a cohesive Catholic Family in which each member plays his rightful role for the common good emulating the Holy Family of Nazareth (Ephesians 5:22-32; 6:1-4)
- To live and propagate Catholic Faith in fulfilling the baptismal promises as kings, prophets and priests
- To evangelize through role modelling in solidarity with fellow catholic men.
- To inspire, serve and contribute positively to good governance and social justice.(MT.5:13)

Core values- Humility, Understanding, Deep faith, Fortitude, Temperament and Prayer

Motto in English - GOOD FAMILY>GOOD CHURCH>GOOD SOCIETY

Motto in Kiswahili - FAMILIA TAKATIFU>KANISA NJEMA>JAMII BORA

Membership

Membership is drawn from all baptised catholic male above 18 years and not simultaneously members of the youth group. We are currently 231 members of these 163 are fully commissioned members.

Who can join the group

Being a Christian association, it is rightfully a union of all baptized catholic men. Since Christ calls to his holiness, this association also has the formative/ catechesis role for members (Canon 204 paragraph 1: Vatican 11 Document LG NO.9). it is through this mission that the association becomes a nursery bed for various vocations.

Qualifications

- One must be primarily a married catholic male
- Above 35years if single
- Member of a Small Christian community
- Associate membership -all catholic clergy by virtue of their ministry

How can one join the group

This is done through recruitment where the above qualifications are considered, after recruitment one is taken through formation classes and and commissioned into a full member.

Benefits of joining the group\

As full CMA member the following benefits accrue

- a) Use of CMA Tie, badge, and a Certificate.
- b) Participation in CMA activities
- c) Right to register as a member of the Social Development Programme popularly known as the Microfinance where members contribute as little as ksh 100 per month and able to borrow at the rate of 8% per annum interest on loans.

Group Activities

1. Liturgical/ Spiritual

- i. Opening reflections during CMA meetings
- ii. Animations during The Holy Mass in the Church
- iii. Spiritual talks from various resources
- iv. Retreats/pilgrimages for spiritual renewal
- v. Novenas for Good Intentions
- vi. Bio Data of members and commissioning etc

I. Finance/Social Development

- i. Prepare budget for CMA activities
- ii. Organise development projects for CMA and the Parish.
- iii. Liase with CMA Archdiocese office for the Archdiocesan projects
- iv. Prepare CMA Financial reports.
- v. Organise Microfinance recruitments and activities.

II. Social incl Charity

- i. Organise charity visits, to the needy or the sick
- ii. Organise celebrations for CMA Patron days,
- iii. Parish Family days, Archdiocesan Family days,
- iv. CMA wedding days, Births, and deaths.

Compiled by Joseph Barasa the Secretary for Catholic Men Association, HFMB

Catholic Women Association



CWA is an association of Catholic lay women mandated to empower Catholic Women spiritually, morally, socially and economically for the purposes of evangelizing families and society at large. The services provided help in promoting strong faith, commitment, teamwork, humility, respect, diligence, hard work and accountability.

Its main purpose/mission is to empower Association members spiritually in order to strengthen their faith, evangelize to families and society at large.

Historical Background

CWA was founded in 1980 during the visit of Pope John Paul II to Kenya under the guidance of the late servant of God Maurice Michael Cardinal Otunga who was the Ordinary of the Archdiocese of Nairobi by then. **NB.** Holy Family Basilica CWA was started in 1986.

A priest in the Lay Apostolate office Rev. Fr. David Kamau who is currently the Auxiliary Bishop of Nairobi, was appointed by the ordinary of the Diocese to guide the women after the visit. This marked the beginning of the CWA in the Archdiocese of Nairobi.

Catholic Women Association is affiliated to National Council of Catholic Women.

The CWA in the Archdiocese of Nairobi current membership is approximately 15,000 members in 106 parishes, 13 deaneries and a chaplaincy (Prisons).

CWA actively participates in different activities at all levels of the Catholic Church, such as: small Christian Communities, outstations and parishes in the central deanery.

CWA also participates in evangelization at all levels including:

1. The first Christian Church i.e. the family,

2. Sharing the Word of God in all its meetings/gatherings,
3. Retreats and seminars,
4. Helping the sick and needy,
5. All church groups.

Mission, Vision & Objectives

Vision - Seeking to bear witness to Christ and committed to holistic development of Catholic women and families in the Archdioceses of Nairobi

Mission - To empower Association members in the Archdiocese of Nairobi spiritually in order to strengthen their faith, evangelize to families and society at large.

Motto - Strong in faith.

Patron - Monica who is a model wife, mother and Saint.

Objectives

The objectives for which the association is formed are evangelical and in conformity with the Kenya Conference of Catholic Bishops (KCCB), Vatican II teachings and according to the *Canon Law (Can.300/312)*.

1. To work with the Church Leadership in Apostolic work.
2. To assist and promote the active participation of members in evangelization,
3. To promote socio-Economic well-being of members
4. To promote the doctrine of Catholic Church.
5. To bring Catholic women together so that they can effectively participate in the general development of their church and community (*Canon 301 paragraphs 1, 2, 3, Canon 304 paragraphs 1 and 2*).

Strategic Objectives

1. To ensure pastoral development in the church
2. Ensure that the Association is financially stable and sustainable projects are run effectively
3. Develop capacities for the members to fully help in implementation of the Plan of the Association
4. Plan, implement and evaluate sustainable development projects to help the Association economically
5. Ensure gender empowerment for confidence building of CWA members

Goal - Strengthening faith in the total membership

Core Values – Commitment, Teamwork, Humility, Integrity, Respect, Diligence & Accountability

Pillars

CWA is anchored on the following pillars; Grounded in Catholic Faith, Members United in purpose and Visionary Leadership

Target Group /Requirements for joining the group

Open to catholic women (one who practices the catholic faith and is baptized in Catholic Church) who have attained the age of 18 years.

Benefits of joining the group

In case of sickness, bereavement, wedding, a member is supported from the groups' kitty, we pray for one another, encourage each other.

How does one sign up

CWA in Holy Family Basilica meets every second Sunday of the month at 11.30am. Any new member is welcomed and becomes a full member after formation.

Compiled by Colet Wamukoya, the Vice Secretary for Catholic Women Association, HFMB





Objective: -

- To nature and mold Basilica Youth spiritually whilst engaging closely with Parents to ensure they are integrated in the Church and they grow guided by Christian Values and in a Christian environment.
- To be guided by the gospel of Luke 2:52, the Jesus grew in wisdom, in stature, in favor with God, and with the people.
- To help the youth be committed Catholics and witnesses of the gospel.

Board Structure

- The Fr. In-Charge
- Chaplain – Parish Priest
- Moderator
- Asst Moderator
- Secretary
- Treasure
- Members
- Meetings are held monthly

Membership

- Board currently has 13 members including the Chaplain
- Members are selected or elected from the Basilica Christian Communities and groups, then they are presented to the Chaplain and Father in Charge for appointment of leaders and commissioning for a tenor of 3 years, renewable.

Key Committees

1. **Spiritual Growth** comprising of
 - a. Youth Formation , Guidance and Counselling
 - b. Catechism and Bible Studies
 - c. Retreats, Recollection, Pilgrimage, Benediction and Adoration

- d. Vocations eg Marriages Rites of Passage / Religious Life

2. Social and Community Development

- a. Engage in works of Mercy and Charity
- b. Participation in Church activities
- c. Participate in Parish, Archdioceses and Deanery Activities
- d. Engage and Participate in Social events amongst members
- e. Engage in sporting activities

3. Financial growth and Sustainability

- a. Guide Youth in Identifying and exploring/ engaging in sustainable revenue generating activities to fund their events
- b. Participate in fund raising activities
- c. Periodically Identify sponsors for various events

4. Talent and Career Development

- a. Arrange Career Guidance Talks with Industry specialists / subject matter experts
- b. Identify employment and internship opportunities for the Youth
- c. Induct and grow Youth to Leadership

Achievements

- Currently overseeing operations and running the Youth Shop profitably
- Worked closely with the Chaplain and Youth who composed and produced a Music Album titled – “Roho Za Waumuni ”
- Initiated independent Children’s Mass
- Developed annual Transition framework across the different Youth groups
- 2 Youth members joined the Board

Complied By Carol Mbuvi- Kitonga the Secretary and Fr Edwin Hunja the Youth Chaplain for Youth Board

Pontifical Missionary Children



Adrian.

My name is Adrian Yaya. I am 12 years old. I am a member of P.M.C. and I want to talk about my Church. My Church is located in Nairobi County. Our Church is called Holy Family Minor Basilica and it is very big in size. The one in charge of the Church is Fr. Simon Peter Kamomoe. He is a man of God. Our Church is very beautiful.

My Church has many places where people go to discuss about the Church. Our Church always amazes people when they come for Mass on Sundays. The Church builds confidence for people to repent their sins and have faith. The Church is a very wonderful place to go.

Adrian is in Grade 6 at Happy Child Academy



Ruby

My name is Ruby Bakhita. I am 10 years old. I am member of P.M.C. My animators are called

teacher Charles and teacher Bernice. I love them so much because they teach me about God, Jesus and the Church. They teach me about God, Jesus and the Church. We come to Church on Saturday so that they can teach us. They are good animators. They give us sweets. All children love them. They are wonderful animators.

Ruby is in Grade 5 at Kianda School



Ann Ashley

My name is Ann Ashley Nkatha. I am 12 years old. I am member of P.M.C. I want to share my experience as a Missionary. I love being a missionary because I get to encounter new Christian ways every day. I am able to answer Christ call, to go make good discipleship to all people and live in an upright way, encourage people out there in the society who have been forgotten and not well taken care of, give upon to the people who are suffering and in pain. PMC helps me empathize and journey with them. A few weeks ago, while having Bible studying session together, we were taught about how to live and abstain from substance abuse. My friends and I agreed that it is the right way to live and we should

take up the responsibility. I know I am well taken care of and I can get to be what I want to be because of the values I am already taught. I love being a missionary and mostly my input in the missionary work.

Ann Ashley is in Grade 6 at Moi Educational Centre



Nicole

My name is Nicole Njoki, I'm 9 years old and a PMC member. PMC stands for Pontifical Missionary Children and we meet every Sunday. We learn about God, His commandments and things that help us in future. We are also taught to be honest and obey our parents so we can live long lives. I also get to see my friends and tell stories. I love PMC because I am able to learn about God and the church.

Nicole is in Grade 5

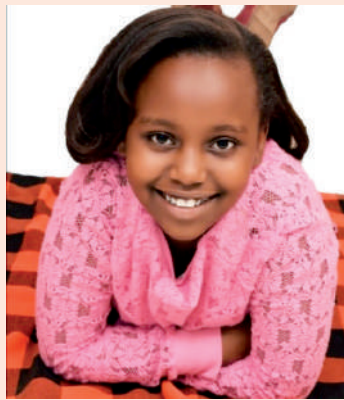


Bridget

My name is Bridget Karobia. I am 12 years old. I am in

grade 7 and I school at Nova Pioneer Tatu primary located in Ruiru. I am a member of the Pontifical Missionary Children (PMC). This article is about how I want to show my love and thankfulness to my animators, teacher Charles and teacher Bernice. They have always been there to correct us and teach us the ways of the Lord. We stay in Church after 9:30 mass so that they can teach us. All PMC children love them and appreciate them for being the best animators and role models. We will always keep them in our hearts.

Bridget is in Grade 7 at Nova Pioneer Tatu primary



Trina Muthoni

My name is Trina Muthoni, I am 11 years old. I have been in PMC for the last 11 years. It has been a wonderful experience, from the festival to charity work and active participation during children's mass. Ever since I joined PMC, I have learnt a lot, for instance, I can identify the colors of the PMC rosary and the continents those colors represent, meaning we are all God's children. PMC has nourished my spiritual growth and helped me to be more understanding, respectful, polite, and grateful.

Another wonderful experience I have had was when we participated in the Adoration of the Blessed Sacrament led by Rev. Fr. Hunja. On that day I got to understand more about what adoration is. I personally got to understand that adoration is a time to visit Jesus and talk to him in person through prayer. We went to visit the Adoration chapel and were asked to be quiet and respectful. In the chapel you get to see Jesus in the MONSTRANCE on the altar. The Monstrance is a golden vessel that holds Jesus present in the Eucharist. I do not get to see Jesus when I go to adoration because He is in heaven, but I can see Jesus in the Eucharist which is bread that changes into the body of Jesus through the miracle TRANSUBSTANTIATION. I know if I ever want to see Jesus, I can be near him by going to Adoration Chapel.

Trina Muthoni is in Grade 5 at Lakewood Schools Kenya



Austin

My name is Austin Lewis. I am 11 years old and currently heading to Grade 6.

I go to Kidfarmaco primary school. My father is Bernard Mwangi Ngugi, and my mother

is Martha Wanjiru Miano. My sibling is Gianna Wambui Mwangi. I worship at Holy Family Basilica.

PMC stands for Pontifical Missionary Children. Our PMC motto is children helping children meaning we should help other children who are needy and in the streets.

PMC rosary is a rosary we pray to our mother Mary. It has different colors and these colors represent children from different continents. Green color represents PMC children from Africa, Red beads represent PMC children from Europe continent, Yellow beads represent PMC children from Asia continent while the Blue beads represent PMC children from oceanic continent.

PMC has helped me very much in my spiritual life. It has brought me closer to God and help other children who are needy. It has helped me to also understand more about the life of Jesus Christ.

Though PMC, I will grow to be obedient, a person who fears God, forgiving and a worshipful person. I would like to see PMC with more members, to grow more and the children to obey God.

I would like to thank our father in charge Fr. Simon Peter Kamomoe, Fr. Edwin Hunja, Sister Mary Aulisia, Tr Charles, Tr. Bernice, Tr. Lucinda, other teachers and also my parents. They have helped me in my spiritual growth in church.

May god bless you all.

Thank you

Austin Lewis is heading to Grade 6 at Kidfarmaco primary school



My Journey with PMC

My Name is Charles Murugami, I am one of the PMC animator at Holy Family Minor Basilica and the PMC Central Deanery moderator. Being with the children have been a blessing and a source of grace for me.

My life has not been easy but

I have experienced positive difference when I started engaging with the children as their dancing teacher. Being there for the children, showing them how to dance with a passion for Christ. Praying through dancing an act that never grew old. When I reflect back and appreciate how far I have come, to be selected as one

of the PMC parish animator not to forget Central Deanery moderator is all Glory to God. I became David even in my worst as a human being. I believe the fruits of the sacrifices that I make as I journey with the children are as a result of the young children praying for me as I am always involved with them. The life changing Blessings are endless. My positive story stems from the constant encouragement, support and message of hope by Fr. Kamomoe, Fr. Chege, Fr. Banard and parents.

I pray to God to protect all the children, Keep them healthy and help them to thrive. I thank God for this great opportunity to serve him in the most unique way.

The writers is one of the PMC animator for Holy Family Minor Basilica & Moderator for PMC Central Deanery

WRITE UP ON 2022 MISSIONARY ROSARY SOCIETY



PMC Animators

By Bernice Njoki, Charles Murugami, Esther Nyambura & Lucinda Aiko

In the month of October, Pontifical Missionary Childhood (PMC) closed the Missionary Rosary Society (MRS) period which began in May. This is an annual event that takes places in different parishes under

Central Deanery in a rotational manner. The closing of the PMS period for year 2022 took place at Consolata Shrine. The day began with a rosary procession by the children walking while reciting the rosary from Westlands to the Consolata Shrine.

After the rosary procession, all parishes presented their MRS kit items which were arranged in a spectacular way at the church altar.

These items are:

- The PMC flag
- The Statute of the Blessed Virgin Mary
- The big PMC rosary bearing colors from different continents
- A framed image of the Blessed Virgin Mary
- A bouquet of flowers
- Colored candles with colors representing the five

continents (as per the PMC Rosary)

After the preparation of the altar with all items from all parishes, we celebrated mass together as Central Deanery PMC. The mass was followed by testimonies from the children on how the MRS period from May to October had impacted their lives, and their experience.

Children said the period motivated them to pray the rosary more often, encouraged their families to recite the rosary, prayed for children all over the world, among other testimonies.

As teachers and PMC animators, we encourage parents to bring their children every Sunday for children mass at 9:30am and thereafter PMC formation classes.

The writers are PMC animators at Holy Family Minor Basilica

Missionary Youth Movement



Missionary Youth Movement (MYM) We, members of Missionary Youth Movement (MYM) would like to thank God for bringing us this far and the church for always being there for us in our journey of faith. We are always away in school as the majority of us

are in boarding school but the church has always find ways in bringing us together by engaging us in different activities such as team building, liturgical dance, mass animation and among many other activities. Liturgical dancing has been the best since we get the chance to praise God, express ourselves and make the mass lively. The journey has been

tough following the disruptions brought about by COVID-19 but together we have made it as we continue to work together for the Glory of God.

By Ribanna Nafula, a member of MYM and a student at Limuru Girls School



MYM participate in the family day celebrations



Youth SERVING CHRIST



YSC 2022 Dance Festivals – A Good Neighbour

By Basil Jonah Okena,

To be a good neighbour is one of the richest joys in the world. Who is a good neighbour? A good neighbour is someone who can be trusted, a courteous, friendly source of help when needed, someone you can count on, and one who cares.

This was the theme for the 2022 Youth Serving Christ dance festivals. We had a fun time coming up with an exceptional choreography. We spent our weekdays and weekends practicing as hard as we could to make it a superb dance choreography. Over the practice period we discovered that dance brought us together as a family both physically and spiritually and in this we bore out an idea of starting dance classes in the Holy Family Basilica, which will be favourable to all ages both adults and youngsters. We usually practice dance every Sunday after the 9:30 mass in the big hall or the 3rd floor of the Cardinal Otunga plaza. I as a Youth Serving Christ member believe that through dance, we can help christians, especially the youth to grow in faith to love and serve the Lord and live together as good neighbours.

The writer is the YSC Dance Instructor and a member of Youth Serving Christ.



YSC 2022 Dance Festivals - Respect for the Rule of Law

By Kanana Koome

In today's society, respect for the rule of law has become a thing as rare as venison in a poor man's kitchen. It is as if to some people it simply doesn't exist.

As the Youth Serving Christ, we had a good time thinking, coming up with, practising and performing a play with the theme, Respect for the Rule of Law. It was a great eye opener and a good reminder that no one is above the law!

We performed two plays based around organ trafficking and embezzlement of public funds which were good examples of how some people fail to Respect the rule of Law.

It was a great learning, bonding and spiritual experience for all.

The writer is a member of Youth Serving Christ

Keeping Busy, Active, and Engaged as YSC

By Daniel Gondi



We do engage in soccer every Sunday afternoon at the St. Mary's Msongari grounds, a way to stay busy and active. We play the CMA who we commonly refer to as 'wazee'. Our Sunday afternoons usually begin with some warm up activities led by Thaddeus Ishmael who is our captain in the field of play. We then select our best team to play against the wazee. Our team is filled with talented and skilful players. We have our forwards namely Jesse Gondi (Haaland) and Allan (Nunez). Our midfield has

the likes of Basil Jr, Tom Agumba, Dennis Mulama, Allan Wambua, John Mbotela, Mark, Paul, our skilful number 7, Byronne and our speed star Mbio. Our defence is led by our captain Thaddeus (Alexander Arnold), Sila (Ben White), Joskimsey, Alex Mutuku, Moses Mbotela (The Butcher) and Daniel Gondi (Sergio Ramos). The man between the sticks, our shot stopper is John Ngugi (Jontee miondoko).

Our team is disciplined, committed and focussed on our goals. Engaging in sporting activities for example football, enables us to socialize and build very strong bonds in our friendships. Sports also helps us to avoid idling, as the saying goes "an idle mind is a devils workshop." Through sports we get to understand each other and be there for one another as a family. Playing with the CMA enables us appreciate our potential as youths for having a lot of energy, necessary to excel. We see this as a good way to invite our peers to the church through sports. We also get to focus on our day-to-day activities which is majorly studying.

I encourage more of our peers to join the Youth Serving Christ not only because of sports but also to worship and serve God. Our day in the field comes to a close at around six in the evening with most of our games ending with the YSC having prevailed against the CMA. We depart to our homes after having a delightful day in the field as we await the dawn of the week.

The writer is the Vice-Captain YSC FC and member of Youth Serving Christ.

Saint Simon Peter

Small Christian Community



His Grace Most Rev. Philip Angolo with Fr. Simon Peter Kamomoe (Administrator Basilica), pose for a Photo with Saint Peter Small Christian Community after being Baptized and Confirmed by Fr. Kinyanjui on 16th April 2022 at Holy Family minor Basilica.

About St. Simon Peter Small Christian Community

Saint Simon Peter Small Christian Community was formed on April 10, 2022 by the RCIA class of 2020/2022 at Holy Family Minor Basilica. Fr. David Kinyanjui, who is our chaplain, baptized and confirmed us into the Catholic Faith and gave us our first Holy Communion during the Easter Vigil on Saturday, April 16, 2022.

Journeying Together In Faith

The community was established to provide a haven for those seeking to connect with their faith, grow in their spiritual journey, and live a life of peace, joy and purpose.

The members of Saint Peter are dedicated to living out their Catholic faith through worship, service, prayer, fellowship, and active participation in the Holy Mass. The biweekly Sunday Jumuiya meetings are based on prayer, and Holy Scripture and the community is committed to living out God's Word in their daily lives.

Throughout the year, Saint Peter

comes together for various events such as Bible studies, praying the Holy Rosary, potlucks, outreach projects, and retreats. The goal is to create a strong, supportive community where everyone feels comfortable to share and grow together.

The community's mission is to be a beacon of hope and encouragement and to share God's love with the world. Through their dedication to the Gospel of Jesus Christ and the Holy Mass, the members of Saint Peter strive to make a difference in their local community and beyond.

Following The Example Of St. Simon Peter

The small Christian community of Saint Peter chose Saint Peter as their patron saint for a few reasons. Firstly, Saint Peter is one of the most important figures in the Bible and is referred to as the "rock" upon which the Church was built. He is also the first Pope, which makes him a prime candidate for a patron saint. Secondly, he was

a disciple and a leader of the early Church, and thus his legacy and accomplishments are an inspiration to the Christian faith. Lastly, he was known for his courage and faithfulness in the face of adversity, which serves as an excellent example for the members of the community. His commitment to the Lord and his willingness to suffer hardship and persecution for his faith are qualities that the members of the community can strive for and emulate.

In short, the small Christian community of Saint Peter chose Saint Peter as their patron saint because of his importance in the Bible and in the Church, his inspiring legacy, and his courage and faithfulness in the face of adversity. "As he who called you is holy, be holy yourselves in all your conduct" (1 Peter 1:15).

Join Our Community

Saint Peter is truly a special and unique community, and those who join are welcomed with open arms and a sense of family. If you're looking for somewhere that feels like home but also allows you to grow as an individual, then this might be the place for you! We'd love for you to join us next time. For more information on how to join St. Peter Small Christian Community, visit the Parish office at Cardinal Otunga Plaza. We're all about being kind and compassionate towards one another, no matter what we look like or where we come from. Whether you're a new believer or are looking to deepen your faith, we welcome you with open arms.

Compiled by Peter Mwangi, the Vice Secretary for St. Simon Peter SCC, HFMB

Saint Philip Neri

Small Christian Community



This is a Small Christian Community formed in 2018 in the Holy Family Basilica Parish. The membership initially comprised of the current and retired members of the Basilica Youth Board, but is now open to all Catholics.

St. Philip Neri, the Patron Saint, was a Christian missionary and founder of the Congregation of the Oratory, a community of Catholic priests and lay brothers. He encouraged groups of people to gather for discussions, studies, prayers and enjoyment of music. His customary question was always, “Well, brothers, when shall we begin to do good?” He loved to share the Gospel and help people to find or rediscover their faith in Jesus Christ.

He was beatified by Pope Paul V on May 11, 1615 and canonized by Pope Gregory XV on March 12, 1622. He is the patron saint of Rome, US Special Forces, humor and joy and his feast day is celebrated on May 26.

Objectives and Activities

- ✓ Praying
 - Celebrating Mass with respective Members and their Families every month
 - Attending periodic Retreats and Recollections
 - Attending Periodic Pilgrimages
- ✓ Conducting Works of Mercy
 - Visiting and Supporting charity activities

- Reaching out and supporting members in times of need
- ✓ Bonding
 - Celebrating joyous occasions amongst members
 - Visiting Clergy Parents/homes
 - Visiting and consoling members
 - Team building activities

Membership

St Philip Neri SCC was formed as an off-shoot of retired and current members of the Holy Family Basilica Youth Board and the Youth. Membership is however open to all Catholics who worship at Holy Family Basilica and is by introduction by any of the members.

Meetings are held monthly

Current membership is 18

Leadership Year 2022

Chaplain:- Fr. Edwin Hunja

Moderator:- Paul Kasimu

Vice Moderator:- Carol Sikasa

Organizing Secretary:- Dr Wanjiru Kibe

Treasurer: Jane Ngugi Francis

Compiled by Carol Mbuvi - Kitonga, Secretary to the Youth Board and Carol Sikasa, Vice Moderator for St. Philip Neri SCC, HFMB

St. Augustine

Small Christian Community



VISION: To be the best Christian group that wins souls for Christ through action.

MISSION: To lead souls to Christ by promoting sacramental living.

OBJECTIVES.

1. Encourage members to receive sacraments of the Church.
2. To be stakeholders in parish development.
3. To evangelize the gospel of Christ outside the church through Charity events and social welfare activities.
4. To support our members grow in faith through communal prayers and fellowship.

INTRODUCTION

St. Augustine SCC is one of small Christian communities groups at Holy Family Minor Basilica parish. The group was formed by catechumen who were undergoing catechism classes between May 2011 and April 2012 to receive different sacraments in the church. The catechism was being taught by Fr. Paul Ng'ang'a and Fr. Oscar Mung'oma who were deacons at the time. The group was officially commissioned as a church group on Easter Sunday of 2012 after the catechumen received the sacraments of Baptism, First Holy Communion and Confirmation.

The group chose St. Augustine of Hippo as their Patron Saint. Just

like St. Augustine of Hippo who used to live a loose life in darkness before he got saved and baptized, the group members said they were in darkness before they received the sacraments and therefore St. Augustine of Hippo was a perfect Patron Saint for the group as they were just like him. They too had been wandering in darkness and had been restless till they received the sacraments.

MEMBERSHIP.

Membership to St. Augustine SCC is open to any catholic who worships in Holy Family Basilica; people of any race, tribe, gender and age.

St. Augustine SCC has continued to grow both in numbers and in spirit since inception. From 35 pioneer members as of 2012 to current membership of 65 members.

To join St. Augustine SCC, one can be introduced by a member or contact any of the officials or visit the parish office.

Activities

The group undertakes several activities throughout the year as follows;

- ✓ Meeting and prayers every Sunday at 9:30am by the group in one of the Church halls.
- ✓ Holds at least 2 annual charity events, a Recollection, Pilgrimage and team building activities.

- ✓ Participates in parish activities like Sunday mass animation when assigned and parish development projects,
- ✓ Members also support each other in social welfare events

The group celebrates St. Augustine Feast on 28th August every year, during we celebrates all new born babies born in the year. The group also celebrates birthdays for members quarterly where all members born in a certain quarter share a cake with other members on the last Sunday of that quarter.

ACHIEVEMENTS.

St. Augustine SCC has achieved so many things since inception. Over 10 families have so far solemnized their marriages in church. The group has also been voted as the best Small Christian community in the parish for 2 consecutive years and we are the reigning champion of the parish sports that are held every year. St. Augustine SCC prides itself as one of the groups that survived the Covid-19 menace as we were able to maintain cohesion and our numbers throughout that period the churches were closed. We are hopeful that we will maintain the cohesion and the bond in the group and the growth and commitment that we have enjoyed over the years.

Matthew 11:28-29

28' Come to me, all you who labour and are overburdened, and I will give you rest.

29' Shoulder my yoke and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.

Compiled by Paul Njuguna, the Vice Secretary for St. Augustine SCC, HFMB

St Therese and John Paul II **Small Christian Community**



St Therese and John Paul II Small Christian Community (SCC) is a conglomerate of two groups which were commissioned in 2015 and 2016 respectively. This is after receiving the sacraments of initiation in to the catholic faith. St Therese of the Child Jesus SCC was formed with a desire for the members to radiate the love depicted by 'roses' which St. Therese described as the 'good deeds' we should do to one another in life. The SCC was started in the year 2015 with more than 31 members. The second group –John Paul

II was formed in the subsequent year with aspirations to serve God and Humanity with longevity and resilience like the one exemplified by Pope John Paul II in his 27-year pontificate

The two groups had shared objectives and have since joined hands in to one formation under Rev. Fr. Simon Kamomoe as their chaplain. St Therese and John Paul II SCC animates masses as per the church Liturgy programme as well as conducting mass during the Feast of the Patron Saints (St. Therese 1st of October and John Paul II 22nd of October.

We usually meet at 10.00 am every Sunday at Cardinal Otunga annex meeting room on 7th Floor

Patron saint: - St Therese and St. John Paul II

Benefits of joining the Group

- Encourages one's commitment in life general: Family, work, community;
- To nurture the Christian faith especially after sacramental initiation which is critical for growth

- To draw near to the church active participation as required by Vatican II council
- Christians have a sense of belonging because they fellowship with the people mostly known to them.
- Christians participate directly to the building and wellbeing of the church by their contributions
- To better Shape the young children in the church ways since it is impossible to do so if one remains just a mere churchgoer.
- Christians needs are met effectively and speedy by the clergy and priest.

Group's Activities

1. Animating mass
2. Participate in charitable activities; Visiting children's homes etc
3. Organizing Retreats and Team Building;
4. Prayer meetings; Visit to Komarok Shrine, Resurrection Garden
5. Organizing Spiritual events;
6. Organize social functions and gatherings;
7. Supporting the members in sickness, death in the family etc.

Covid 19 Pandemic and how it has affected Church at SCC level-St Therese OF THE Child Jesus and John Paul II SCC-HFB

Covid-19 pandemic came with disruption of Physical gathering and hence controlled church

groups' meetings and Church in-person attendance. In particular, our Jumuia was supposed to animate mass on Palm Sunday 2020 but as the health guidelines would have it, we had to adjust quickly and communicate to our members that only 2 or 3 people would be required to attend mass in-person at the church. We organized for offerings to be availed by one person as the rest of the members followed mass online and on TV as the new norm would have it. Members shared of instances where they contracted Covid and got well afterwards, had relatives and colleagues who got sick etc. We thank God that all our members have weathered the pandemic. We adjusted quickly to prayer meetings on whatsapp where we would do rosary and Devine mercy at agreed times. The disruption saw change in activities modality for instance sending 2-3 persons to represent in charity visits. At times the numbers attending recollection reduced due to Covid scare and we had to combine with groups. While this might primarily be seen as reduced commitment to faith matters, It may also be seen as a humanity retreat and an inward opportunity of revisiting our innermost heart relationship with God. Who knows we need to reset from our "complacency?"

With the passage of time economic disruptions saw us adjust our membership monthly contributions. This has left a gap in group kitty balances where some members pleaded to have their 2020 contribution gaps forfeited. There was resilience

and desire by members and on the resumption, church gathering our members were supportive to animate the first 8:00 am mass both at church and in the hall as numbers in each gathering were controlled. Currently, we have managed to resume monthly meetings though with reduced numbers. We also managed to mark our saint day with mass as per our calendar in October 2021. Reduced attendance was noted but those attending showed stamina. We are optimistic that with reduced infection rates and less psychological fears, our members will bounce back to church presence.

Unique activities the group has achieved

- The group decided to make garments (aprons) that were donated to St. Teresa Children's Home at Kasarani Nairobi. The aprons will be used by the staffs.

For more information, please contact our moderator

Peter Kinyanjui;

Tel: 0724 459 457

E-mail: peter.

kinyanjui518@gmail.com

Compiled by Immaculate Wanjiru Kabathi, the Vice Secretary for St Therese and John Paul II, HFMB

Saint Paul

Small Christian Community



INTRODUCTION

March 24, 2013 marked the birth of a new SCC at the Holy Family Minor Basilica as a group of individuals were welcome into the Catholic faith having received the sacrament of Baptism, First Holy Communion and Confirmation and picking St. Paul as their patron saint hence becoming St. Paul SCC.

St. Paul SCC was founded on two pillars; main pillar being our patron saint St. Paul who is one of the most influential saints in catholic church with rich history well known across Christian faith, previously known as Saul who persecuted Christians. That road to Damascus marked his turning point from being a persecutor to a preacher of the same gospel. Same way we as St Paul SCC had our own challenges that kept us away from God and when our turning point came we imitated our patron saint.

Second pillar is father Paul who was our catechist, he was instrumental for our initial sacramental life and he left an indelible mark to live by the example set for us by St. Paul.

VISION: “To help people find God, grow their faith, discover their purpose and making the difference”

MISION: “To know our faith, to live by truth and love, to serve the needs of others, to teach by example and thereby strengthen and inspire the SCC.”

OBJECTIVES

1. To provide a perfect platform for Christians to share God’s word.
2. Support and grow each other to be upstanding beings socially.
3. To breed good family values whilst growing our spiritual value.

MEMBERSHIP

As St. Paul SCC is a mix of individuals in terms of age and status. A mix of young and old, single and married with a big percentage being young couples/families and therefore all aged people are welcomed to join the group.

LEADERSHIP

1. Fr. Paul Ng’ang’a - chaplain queen of apostles
2. Eric Macharia - moderator
3. Florence Wanjiku- vice moderator
4. Ruth Mutua- secretary
5. Inviolata Shijinga- organizing secretary
6. Rita Macharia- treasurer

ACTIVITIES

Recollection and prayers
Charity work
Bible reading and reflections
Sports

ACHIEVEMENTS

Grand wedding for our two member in the year 2016 which was presided by Fr Paul Ng’ang’a
Visited mother Teresa children’s home in Huruma whereby we presented to them food stuffs.

Visited Nyumba ya Wazee home at Kasarani.

We have also agreed as a group to adapt a boys’ only children home.

Compiled by Ruth Mutua, the Vice Secretary for St. Paul SCC, HFMB

Jesus, Mary & Joseph

Small Christian Community

Chaplain: Rev. Fr. Simon Ng'ang'a

Brief History

Jesus, Mary and Joseph Small Christian Community (SCC) was started in January 2007. The SCC was started by about 20 ladies and 5 men during the time of Rev. Fr. Immanuel Ngugi. Most of the people who started it worked in the Central Business District and because of the traffic jam in the city centre it was not possible to join SCC in their respective estates. The group approached Fr. Ngugi who accepted their proposal to form the SCC and allowed them to be meeting in the Church compound (under Parochial School). The SCC was initially named Holy Family Basilica but was later changed to Jesus, Mary and Joseph in the year 2010.

JMJ SCC animates in the days allocated according to the Liturgy programme as well as during the Feast of the Holy Family. The Feast of the Holy Family is a liturgical celebration in the Catholic Church. Holy Family is the name given to the family unit of Jesus the Son of God, His mother the Virgin Mary, and His foster-father Joseph. The primary purpose of this Feast is to present the Holy Family as a model for Christian families and is celebrated on the first Sunday after Christmas.

Membership

The group targets all Christians, men and women, young and old. For any faithful who may wish to join the SCC, we meet on the first Sunday of every month in St. Bakhita Hall at 10.00a.m. and all one needs to do is appear



in the meeting and register as a member. Currently we have 50 active registered members.

Benefits of joining the Group

- ✓ Have an opportunity to witness to what the Holy Spirit has done in your life;
- ✓ Come to a better understanding on your baptismal call;
- ✓ Deepening of relationships with God and other Christians;
- ✓ Faith development – through the use of prepared materials, and reflection on Scripture and Church teachings, members gain a fuller knowledge of the richness of our Faith and how Church teachings and the Scriptures relate to their lives;
- ✓ Support in living as disciples of Jesus Christ and working to transform the society;
- ✓ Challenged to grow spiritually as an individual;
- ✓ Deepening one's commitment to family, work, community;
- ✓ Mutual support – as community, members support one another in and through the events of life.

Group's Activities

1. Animating mass
2. Participate in Acts of Mercy e.g. visit charitable homes, talk and pray with the inmates, etc.;
3. Organizing Recollections and Retreats;
4. Organize Spiritual talks given by our Priests and other invited guests as well as talks on various topics tackling problems faced by our members;
5. Organize members social functions i.e. get-together parties, buying gifts and cards at various occasions like visiting members in their homes during confinement, sickness or death in the family.

God's Word reminds us that we are put in relationships in order to encourage one another in our pursuit of God and His Kingdom. Small Christian Communities are powerful vehicles for adult faith formation, providing opportunities for learning, prayer, mutual support and the shared experience of Christian living and service to church and society.

*Compiled by Rosemary Wamuyu
the Vice Secretary for Jesus, Mary & Joseph SCC, HFMB*



Lectors

Lector Society

Patron Saint – St Bede the Venerable

Who is a Lector?

A lector is a member of the lay faithful, who is properly prepared on how to proclaim the Word during the liturgy of the Mass. In the absence of a deacon, the lector may also announce the Prayers of the Faithful.

The Lector Society of Holy Family Minor Basilica is a liturgical group that consists of Catholic men and women, who have been prepared, trained and commissioned to proclaim the Word of God during the celebration of the weekday Masses at the church. In addition, the lectors serve as

cantors (lead the faithful in the singing of appropriate hymns) during the Masses.

Membership

The current membership is 38 persons, and has been growing steadily over the years.

In order to be a member of the Lector Society, one needs to meet the following requirements:

- Be a lover of the Sacred Scriptures
- Be a baptized and practicing Catholic, witnessing the Word that is proclaimed
- Be confident before large gatherings
- Be knowledgeable of the Catholic teachings
- Be disciplined and orderly
- Be punctual
- Have a clear voice

Other activities

Apart from the proclamation of the Word, the Lector Society engages in spiritual and social enhancing activities including recollections, workshops, charity works and Sunday Mass animation (at least once every quarter).

Compiled by Esther Munuku, the Vice Secretary for Lectors Society, HFMB

Catholic Charismatic Renewal

Basilica Group

Introduction

“We live in the church at a privileged moment of the spirit,” declared His Holiness Pope Paul VI in the Apostolic Exhortation “*Evangelii Nuntiandi*” (n.75). These are, indeed, many signs throughout the world by which we can see the fruits of the Spirit. Currents, movements and testimonies of holiness renew the communication and the mission of the Church, built on hierarchical and charismatic gifts. Among them are the Catholic Charismatic Renewal or Renewal in the Spirit and many and the new forms of community life arising from it. “The vigour and the fruits of the Renewal –said His Holiness Pope John Paul II to the participants in the 6th International Assembly of Charismatic Renewal, on 15 May 1987–certainly testify to the powerful presence of the Holy Spirit in the Church during these years following Second Vatican Council. The Spirit has, of course, guided the church in every age bringing forth a great variety of gifts among the faithful. Thanks to the Spirit, the Church constantly keeps her youth and vitality. And the Charismatic Renewal is an eloquent manifestation of these vitality today, a vigorous affirmation of what “the Spirit is Saying to the Churches” (Rev 2:7).”

CATHOLIC CHARISMATIC RENEWAL (CCR) HOLY FAMILY MINOR BASILICA

The Charismatic Renewal Group in Basilica (also called Set My Spirit Free prayer group) started officially in the year 1977, then coordinated and led by Fr. Bill Madden, Fr. Morris Zerr –both of Maryknoll Fathers and Brothers -, Sr. Joanna and Sr. Francis Okondo (Loreto Sisters). The Archbishop of Nairobi then was the late Maurice Cardinal Otunga. The Parish Priest was Fr. Myles Healy of Holy Ghost Fathers who were the administrators of the parish, who later transferred the administration to the Jesuits and finally to the Diocesan as it is up-to-date. The prayer group held its meetings on Fridays from 6pm in the small hall and later expanded to the large hall. Today, the group continues to meet every Friday in the small hall and last Friday of the month they celebrate mass. The group’s Chaplain is Fr. Simon Peter Kamomoe.

Goals of CCR

- ❖ **Conversion** - to foster ongoing conversion to the person of Jesus Christ by CONTINUALLY LIVING The Example of Jesus Christ
- ❖ **Sanctification** -through the ongoing openness to the person and power of the Holy Spirit
- ❖ **Edification** -to foster openness and receptivity to the gifts and charisms of the Holy Spirit
- ❖ **Evangelization** -taking good news both to the baptized and those who have not yet come to the knowledge of Christ
- ❖ **Integration** -to foster a proper absorption/working relationship with the church

Activities of Charismatic Group

- ❖ Mass animation - occasionally the group animates mass in the church and the participation is good.
- ❖ Retreats -The group organizes retreats for its members for continued spiritual growth.
- ❖ Charity work - the group participates yearly in charity works most recently visited Ruai Boys Town, a boys’ home for the street children and abandoned kids.
- ❖ Social events - the group has had team building every year to foster cohesion among the members.
- ❖ Life in the Spirit Seminar for its members –A basic Entry Seminar into the membership of Charismatic renewal. Grounding one to understand His/her relationship with God The Father, God The Son and God The Holy Spirit.

The group has also continued to be part of Basilica family by participating in the all the church programs such as family

days, sports days, harvest days and its members are actively involved.

Membership.

The membership of the group is drawn from all Catholic faithful and \Christians of goodwill. Young or old we welcome everyone without minding social status, No discrimination whatsoever. Member’s fellowship freely in the Love of Christ that binds us together. When you join our group be assured of support as you walk a personal Journey of transformation in Christ Jesus by the power of the Holy Spirit. The group Meets every Friday from 6pm to 7:30pm in the small hall. Members fellowship in Praise and Worship, sharing Word of God, Testimonies and Praying together in the. Everyone is eligible for membership. For more information on How to Join Contact the Moderator

Ursla Kiarie on 0722 380446.

Challenges during Lockdowns.

As everyone is aware, the Covid 19 came with many challenges among them groups not being able to meet physically and the Congregational worship suspended. Because the core of the group is personal relationship with Jesus Christ, we encouraged members to continue fellowship at various homes they stayed through reading Scriptures, having quiet time, praise and worship in their families. The group also held various online fellowships in which members shared the many Challenges faced during the period. The fire in the fellowship continued to burn and the burdens make lighter. Carry one another’s burdens so as to fulfil the law of Christ (Galatians 6:2)

The compiled by Nicholas Otieno, the Vice Secretary, Catholic Charismatic Renewal, HFM





We pay tribute to our recent fallen members of Basilica family

We pause for a moment to honour our recent fallen members of Basilican family for their contributions and impact they have had in our lives. The men who dedicated their time, talent, treasure and interests to the work of God. Great example to those left behind to emulate.



Rev. Fr. Nicholas Munai Mutua – October 2021

He grew up at Holy Family Minor Basilica, served in the PMC and ordained on Friday, 29th November 2019. At his ordination, his prayer was that God make him a Holy priest. He was working at St. Ann's Parish, Mataara at the time of his demise.

Samson M. Okwanda – July 2020

He was the moderator of St. Michael the Archangel, a member of CMA and active member of Magnificat Choir



Harrison Ogweno Okeche – October 2020

A former Vice Chairperson of the Parish Council and patron of the Choirs at Holy Family Minor Basilica



Dr. Robert Ayisi – November 2020

He was the moderator of the Catholic Men Association (CMA)

Mr. Lucas Oyuyo – August 2021

Mr. Oyuyo served in the Parish council and was the first PDC Chairman. They drew up the development plans and it was his great pride to see some of them coming to fusion before he passed away



Dr. James Chege Munene – November 2022

A top Cardio-Thoracic Surgeon and lecturer. Affectionately referred to as the smiling Doctor. Dr. Munene was a Rector at Flora Hostels, 4th Ngong Avenue where he religiously attended Mass daily at 6.15 am.

As great Christian leaders, deeply beloved by many and greatly missed by all of us. May God bless and keep ever alive the memory of their devoted life of faith and service.

Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May their souls through the mercy of God rest in peace. Amen.





Can a Catholic Marry a Non-Catholic?

Compiled by Colet Wamukoya

The Catholic Church does not forbid Catholics from marrying people who are not Catholic. **It has been the practice of the Church to marry non-Catholics and Catholics for quite some time.** The Church refers to these types of marriages as *mixed-marriages*.

Sometimes a future spouse will choose to go through a process called RCIA to become Catholic prior to marriage, but it is not necessary to become Catholic before marrying a Catholic. However, express permission of the local bishop is necessary. The Catholic person must uphold the obligation to preserve his or her own faith and “ensure the baptism and education of the children in the Catholic Church,” (Catechism of the Catholic Church, 1635).

One of the reasons that the Church exists is to safeguard the souls of those in its care. If a Catholic insists on marriage to a non-Catholic, the Church allows it, but wants to protect the soul of the Catholic in the marriage by making sure the

non-Catholic understands the moral teaching and obligations of the Catholic party and assure that the Catholic is not in a position hostile to his or her faith.

Marriage to a Non-Baptized Person

The Catholic Church calls the union of a Catholic to someone who has not been baptized a *disparity of cult*. In the above example the two people are baptized Christians of different confessions (or denominations), but a non-baptized person is not a part of the Christian family. When it involves someone who has not been baptized then the marriage requires an express dispensation from the bishop in order for the union to be considered valid.

Scripture tells us that the unbelieving spouse is made holy through the believing spouse (1 Cor. 7:14). Sacramentally in marriage the spouses are the conduits of grace to each other and in a mixed-marriage of disparity of cult the Catholic is a conduit of grace to the non-believer. If this leads to a free conversion of belief by the non-believer then the church rejoices.

Concerns about Marrying Non-Catholics

For a mixed-marriage between a Catholic and a non-Catholic to work well it is important that the couple embraces what is common between their respective faith traditions and “to learn from each other the way in which each lives in fidelity to Christ,” (Catechism of the Catholic Church, 1634). This can be very difficult and trying, but can be overcome by mutual respect.

A marriage to a non-baptized person can be especially difficult because of the greater chasm in religious belief. In either case the disparities between faiths can lead to tension and gradually religious indifference. Attempting to convert one’s spouse can be interpreted as hostile and could lead to discord in the marriage. Humility and open and honest communication about expectations and the practical side of a mixed-marriage is important to making it succeed.

The writer is the Vice Secretary, Catholic Women Association (CWA), HFMB

Getting a Tattoo?



By Ngugi Muiruri

Most opposition to tattoo(s) among Christians is cultural, not scriptural. For a long time in Kenyan society, tattoos were associated with subcultures that were considered undesirable. Apart from musicians, soldiers and bikers, most tattoos were limited to the tough/rebel guys who had either been in prison or in a gang. Inking a tattoo wasn't something done in by "decent people". Not anymore. Nowadays inking is a vogue that has affected virtually every age group, tribe, gender, industry and religion.

The question is does the Catholic Church prohibit tattoos? The answer is **NO**. Tattoo(s) are morally permissible as long as they respect the dignity of the person. If you look up "tattoo" in the index of the Catechism of the Catholic Church, you will come up empty handed.

At HFMB you might see a butterfly tattoo on a mom's back shoulder dropping a child on Sunday school, a tribal design on a colleague at a business meeting, a floral pattern on a girl next door, or a cross on the person sitting in front of you at Mass. It's worth noting that a tattoo, if it is discreet, wouldn't necessarily ban you from the priesthood vocation or inhibit becoming a nun. Though you would have to check with the vocation director or religious superior for consent.

The verse in the Bible that most Christians make reference to is Leviticus 19:28, which says, "You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you: I am the Lord."

But this verse is not binding upon Christians for the same reason that the verse "nor shall there come upon you a garment of cloth made of two kinds of stuff" (Lev. 19:19) is not binding

upon Christians. Reason, it was part of the ceremonial law that was binding upon the Jewish people but not binding upon Christians (except for when it coincides with the moral law).

During Pre-Synodal meeting at the The Vatican in 2018, Yulian Vendzylowych, a seminarian at Holy Spirit Seminary in Lviv asked Pope Francis how the clergy of the Church should respond to the fact that tattoos are so widespread and "that for some it is beautiful," while others think it is something "difficult to understand."

Pope Francis responded by saying:

"Do not be scared of tattoos. The Eritreans for years made the cross here (on the forehead). Also today we see them. The cross was tattooed. Yes, they are exaggerations, but today I see some."

"I think those who have a strong measure of tattoos cannot donate blood, things like that... because there is danger of poisoning. There can be a problem of exaggeration, but not of the tattoos themselves."



Then the Pontiff was encouraged to ask a question to young people who use tattoos:

“Tattoos often signify membership in a community. You, young man, that you’re tattooed like that, what are you looking for? In this tattoo, which community membership are you expressing?”

WHEN NOT TO TATTOO

As aforementioned a tattoo in and of itself is not a sin, rather a form of art that happens to be done on a person’s body. There is no reason why one cannot colour one’s skin, which is what tattooing amounts to i.e. One can apply colour to one’s skin by make-up (as is common among women), magic markers (as is common among children), press-on tattoos (as are common in Crackerjack boxes), or with real tattoos (inking which goes into the skin). But just because a tattoo is not sinful, does not mean getting a tattoo is not sinful. There are times when getting a tattoo can be sinful i.e;

1. A minor who wants to get a tattoo and his/her parents are opposed to the child getting a tattoo. As a minor, that person is still under the commandment of honouring his/her mother and father. In this case, the act of getting a tattoo is

sinful because the child is disobeying his/her parents.

2. A person who decides to get a tattoo that is vulgar/offensive to others. That action is sinful because of the offense it brings to God and others. So while the artwork of a tattoo is not a sin, the act of getting a tattoo and the message it delivers can be sinful.
3. Tattoo images should not be immoral i.e. sexually explicit, Satanic or in anyway opposed to the truths and teachings of Catholic Church.

THE RULE OF THUMB

There are a few points you might want to consider when getting a tattoo;

- ❖ A tattoo is something you will carry on your body forever. If you choose to get one, it should be something that will inspire and remind you of what is of true importance in your life.
- ❖ The Catechism in No. 2288 notes, “Life and physical health are precious gifts entrusted to us by God. We must take reasonable care of them, taking into account the needs of others and the common good.”

Tattoos carry a remote risk of infection, so you might want to consider whether it is worth the danger.

- ❖ Ask yourself whether a tattoo will give glory to the Almighty God.
- ❖ Before you ink a tattoo, you should ask yourself, is this something I might grow out of? Is this tattoo something that will have meaning for me for the rest of my life or is it just something I find attractive now?
- ❖ Majority of people get tattoos because they feel in some ways it makes them more attractive to other people. If you’re considering a tattoo, you might want to ask yourself within your heart, “Why am I trying to make myself attractive in this way? Does it reveal anything about me that needs to be adjusted?”
- ❖ Examine your motives. Ask yourself: do I want this for reasons of vanity, which is a sinful pride in one’s own appearance? Which indicate an unhealthy attitude toward our bodies that needs to be addressed before permanently marking ourselves.



CONCLUSION

Tattoo(s) can be morally permissible if it's a fashion statement or body art as a form of adornment, which is ordered to the ultimate good of the person and to humanity, if it observes

modesty and avoids vanity and if it respects the fundamental integrity of the human person—including the integrity of the body. Our bodies are meant to be temples of the Holy Spirit (1 Corinthians 6:19). While it is appropriate to decorate a temple with art, it is wrong to deface a temple with graffiti. The same is true of our bodies. When considering a tattoo it is important to ask, is this appropriate artwork for my temple? Am I honouring my body? Or am I vandalizing it? Consider the following question: Would you put a bumper sticker on a Ferrari?



If you have considered all of the above “rule of thumb”, and you are mindful of the sacredness of your body and the need to decorate and not desecrate your temple, only then should you move forward with getting a tattoo. Even then, I would still suggest waiting at least a year or two to pull the trigger, just to see if you still want it after the initial charm of the idea has worn off. A friend in her late 40s had musician tattoo on her arm. She told me once, “I thought it was really cute when I was 19, but I outgrew that stage a long time ago. Now I’m kind of just sick of it.” I couldn’t help thinking about just how much my taste in music and musicians have changed since I was in college.

But if you do choose to get one, rest assured that you are not going against Church teaching, and in fact you will be in the good company of centuries of Christians who have commemorated pilgrimages and honoured their faith by adorning the sacred temples of their bodies with holy art.

Though before we do anything, we ought to ask the question, what does the Lord think about what I’m thinking about doing?

If you still have questions about conduct of Catholic Mass, seek the advice and knowledge of the Parish Administrator, Holy Family Minor Basilica, Cardinal Otunga Annex, Kaunda Street.

The writer is the Vice Secretary, Catholic Men Association (CMA), HFMB

CATHOLIC PAROCHIAL SCHOOL

THE 2022 RELEASE

THE SCHOOL IS EMBEDDED ON THE GENERAL ROLE OF INSTILLING ETHICAL AND ACADEMIC VALUES IN THE PUPILS IN READINESS TO ESTABLISHING A HIGHLY COMPETITIVE CHRISTIAN LEARNER WHO WILL NOT ONLY GIVE THE BEST IN LIFE BUT ALSO BE AN ICON TO MANY .

MISSION STATEMENT:

To offer education that enhances spiritual, intellectual and character formation of the pupils through mutual co-operation among pupils, parents, teachers and benefactors.

VISION STATEMENT:

To be a model school that cultivates love for lifelong learning, spiritual growth and exemplary moral values.

SCHOOL MOTTO:

Strive for spiritual and academic excellence.

CORE VALUES:

Love, excellence, integrity, teamwork, hardwork, respect, commitment

Catholic Parochial School



The school is established and founded on Christian values which are our daily moving and operating gear. Being built within the Holy Family Minor Basilica premises, the school enjoys a variety of privileges ranging from the weekly Eucharistic celebrations and spiritual guidance from our ever-available clergy personnel led by our director Fr. Peter Kamomoe

Under the leadership of sister Joyce, the school has been able to partner with various schools around Nairobi and beyond not only in academic fields but also in the world of co-curricular activities.

The school has for long enjoyed and taken pride in various achievements and awards both in the world of music and sports. In the past years, the school has participated in music and drama festivals up to the National level.

Being administered by a team of expert facilitators, alias teachers, the school has been able to marvel in various clubs and associations/movements as clearly highlighted in the captions below.

The school has one of the most coveted pupils' choir that has recorded its own art in studio and is still aiming higher.

The pupils have always enjoyed the frequent educational tours and travels all-round the country. Promotion of internal tourism is in the hearts and souls of these young ones.

As part of patriotism to our country, the school enrolls pupils from as low as grade

1 in the school's leading and competitive scouts' movement.

When you land in any of the lower grades classes, you will be amazed beyond words on the excellent works of the pupils and teachers in the bid to put CBC in practice. *Indeed, we are a 2-6-6-3 conversant and practising institution.*

THE GREATEST OF ALL NEWS.

Catholic parochial school, has now established a junior secondary. Yes! A Junior Secondary School. The junior secondary school is within the same compound with the primary school. The new and indeed spectacular Science laboratory is now complete and fully equipped. Yes! Fully equipped. The state-of-the-art classrooms are also complete and ready for use in 2023. It is amazing to hear what very many people who have visited the block are saying.

"I can't wait to see my son join the secondary school here, I'll be the happiest man of all. I just love this school," says one.

"Children who go to church schools are normally well behaved and focused. I can't dream taking my daughter to another school," said another one.

Do you want to be left out really? I am sure you don't. Bring your child and he shall reap through the guidance of a great team of expatriates.

KUFIKIRI NI KAZI

Fikiri kabla hujatenda na baada ya kutenda jambo lolote. Fikiri kabla ya kusema na ufikiri zaidi unachotaka kukisema na matokeo baada yakukisema. Fikiri kuhusu nafsi ya ndo yako. Fikiria sana unapoyapuuza ya jana na kuwapuuza waliokutangulia na waliokuwahi. Fikiria ulipotoka ili ujue ulipo na unapokwenda. Jua lengo lako la kuishi na ukumbuke kuishi ni kuisha hivyo basi matendo yako yasikufanye uishe kabla ya kuishi. Unasema, UNAENDA WAPI? FIKIRI!!!!

BRINGING UP RESPONSIBLE CHILDREN

It is the desire of every teacher and parent to see every child succeeding and prospering in life. For this to happen all the stakeholders surrounding this child try by every bit to see to it that all bad winds are shattered. At home, a responsible parent ensures that the child gets all the necessary social growth amenities; which of course entail the key basic needs: food, shelter and clothing. One major question at this point could be... is this where focus loses its meaning? A parent would argue, I give everything to my daughter/son, she has a roof on her head, heavy breakfast and dinner as well as a king size bed for the night, I believe she is going to be a great citizen. A second ques-



Part of the scouts and girl guides during one of the parades



Class seven pupils on a trip to Lake Nakuru

BEST PARENTAL QUOTE

“Parents who rarely create time for their children, usually have a hard time in shaping their children’s character”

tion comes in here, are these the only things a child needs to become responsible?

A child spends almost close to 70% of his/her childhood with a teacher who in most cases turns to be the number one mentor in his or her life. For this to actually happen, there are many factors that are always put in place

greased mainly by the home environment. In an ordinary society, a child becomes of what he saw, did, interacted with and dreamed of. The first environment of a child is the home; therefore any child will take to his/her friends what he/she learnt at home. One hypothetical conclusion here would be...

“if a child wants to be happy with other children, he must interact with happiness at home, if he must be kind with others, kindness must be learnt at home and if he must be responsible, responsibility must be taught to him way back before he gets into the hands of the teacher in class. The first parent to a child is the parent/guardian”

Education
is the most
powerful
weapon
which you can
use
to change
the world.

– Nelson Mandela

A teachers’ main work is mainly to affirm and furnish the various characters established at home. He shapes, aligns, straightens and creates a fair ground for all children to expound their home learnt traits. Where necessary, he digs out the roots and plants an all new child with the desired traits.

By the writers’ club
CATHOLIC PAROCHIAL
SCHOOL

Entertainment



TRIVIA

In 1979 Pope John Paul II created a patron saint of those who promote ecology. Who is this heavenly Patron?

1. What is the name of the small, round container that is used to bring consecrated hosts to the sick.
2. What is the term for the change of bread and wine into the Body and Blood of Christ during the Mass?
3. What is the cross worn by a bishop or abbot?
4. who is called the patron saint of missions even though she never left her convent?
5. What station has been added recently to the Way of the Cross?
6. What is the name of the large, colored vestment the priest wears for mass?
7. How many days after Easter does Pentecost occur?
8. According to the Gospel, how many times did Jesus speak when he was on the cross?
9. What man of God had so radiant a face after conversing with God that the people feared him?

10. What is the title bestowed on a Roman Catholic Church because of its age or importance?
11. Which saint is celebrated the day after Christmas on the Church's universal calendar?
12. In New Testament who's figures is regarded as "Apostle to the Apostles"?
13. Which recent pope restored the practice of wearing the traditional red papal shoes?
14. Who was the first pope to broadcast on radio?

ANSWERS.

Answer: Saint Francis of Assisi

1. Pyx
2. Transubstantiation
3. Pectoral
4. Saint Therese, Saint Frances Xavier
5. Jesus resurrection
6. Chasable
7. 50 days
8. 7 statements
9. Moses
10. Basilica
11. St. Stephen
12. St. Mary Magdalene
13. Pope Benedict XVI
14. Pope Pius XI

SCORECARD

12-14 correct: You should be teaching theology!

13-10: If only you had a lifeline!

9-6: Consider attending a faith-formation class?

5-3: Take courage, some saints even failed theology.

Less than 2: Pray to St. Jude (patron of hopeless causes)

JOKES

Man: What is a million years like to you?

God: Like one second.

Man: What is a million Shillings like to you?

God: Like one cent.

Man: Can I have a cent?

God: Just a second.

I was going to tell you about all the stories at the convent, but then remembered it's nun of your business.

How do we know that atoms are Catholic?

Because they have mass.

How do you make holy water? Boil the hell out of it.

A parishioner was driving and gets stopped for speeding. The Police smells alcohol on the parishioner breath and then sees an empty wine bottle on the floor of the car.

He says, "Mister, have you been drinking?"

"Just water," says the parishioner, fingers crossed.

The Police says, "Then why do I smell wine?" The parishioner looks at the bottle and says, "Woe it has happened again!"

On their way to get married, a young Catholic couple is involved in a fatal car accident.

The couple found themselves sitting outside the Pearly Gates waiting for St. Peter to process them into Heaven.

While waiting, they began to wonder: Could they possibly get married in Heaven?

When St. Peter showed up, they asked him. He said, "I don't know. This is the first time anyone has asked. Let me go find out," and he left.

The couple sat and waited, and waited. Two months passed and the couple were still waiting. While waiting, they began to wonder what would happen if it didn't work out; could you get a divorce in heaven?

After yet another month, St. Peter finally returned, looking somewhat bedraggled. "Yes," he informed the couple, "You can get married in Heaven."

"Great!" said the couple, "But we were just wondering, what if things don't work out? Could we also get a divorce in Heaven?"

St. Peter, red-faced with anger, slammed his clipboard onto the ground.

"What's wrong?" asked the frightened couple.

"OH, COME ON!," St. Peter shouted, "It took me three months to find a priest up here! Do you have any idea how long it'll take me to find a lawyer?"

A 13-year-old boy has difficulty with mathematics, failing in public school.

His parents were not religious but after a friend's suggestion they felt a private Catholic school may be more effective.

His grades began to rise dramatically after this switch. Asked what has helped him so much, he answered, "When I saw the guy nailed to the plus sign, I knew this school meant business!"

While the pope was visiting Kenya, he told the driver of his limo that he has the sudden urge to drive.

The driver was a good Catholic man, and would not ever dream of questioning the pope's authority.

So the pope sat at the wheel, while his driver got in the back. They were travelling down the road doing between 100 and 120 kph, when a policeman happened to see them.



As he pulled them over, he called in to headquarters reporting a speeding limo, with a VIP inside it.

The chief asked: "Who is in the limo, a MCA?"

The policeman told him: "No, someone more important than the MCA."

Then the chief asked "Is it the governor?"

The policeman answered: "No, someone more important than the governor."

The chief finally asked: "Is it the President?"

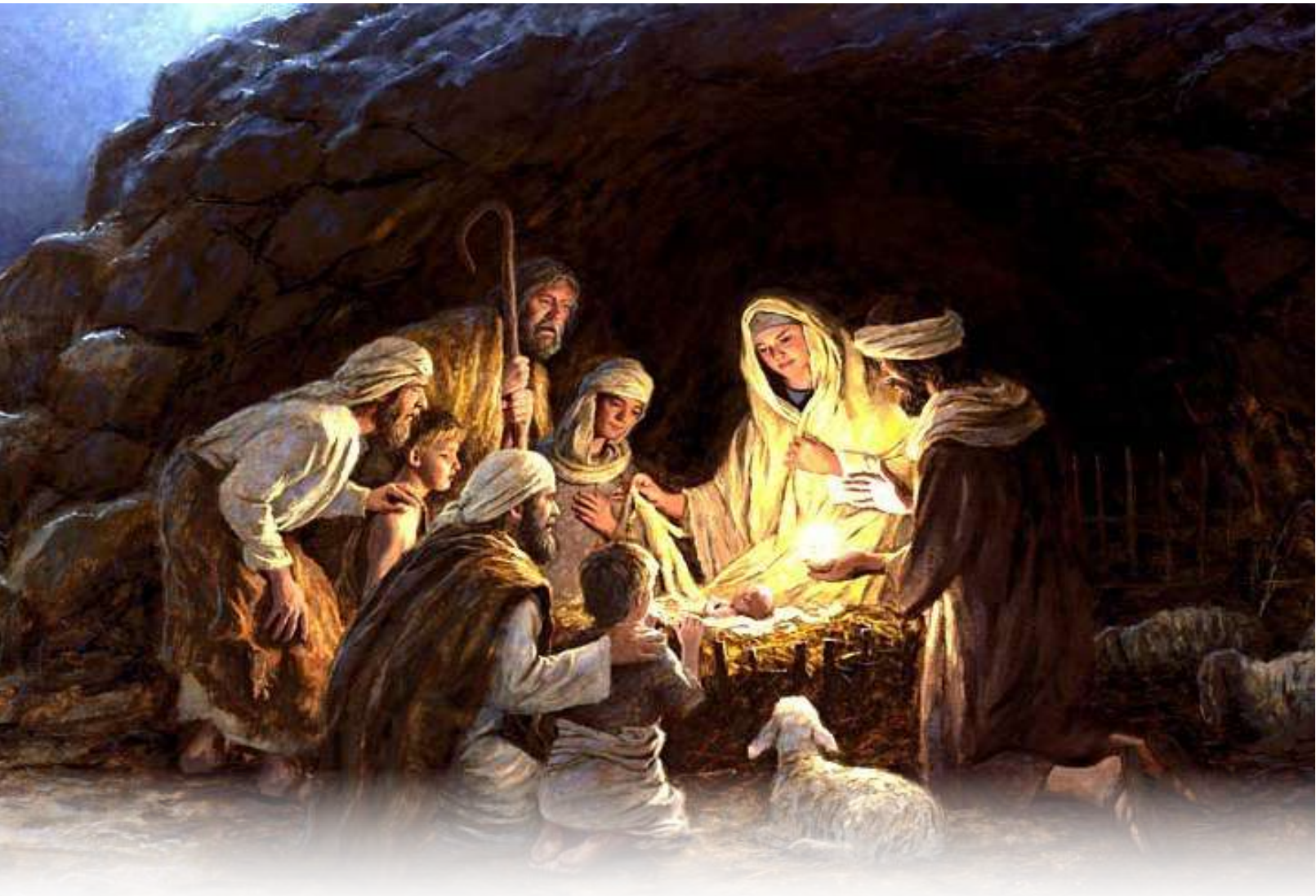
The policeman answered: "No, someone even more important than the President."

This made the chief very angry and he bellowed: "Now who is more important than the President?!"

The policeman calmly whispered: "I'll put it to you this way chief. I don't know who is this guy, but he has the pope as his chauffeur."

FUN FACTS

The Stations of the Cross varied in number from 5-20 until the 18th century when Pope Clement XII fixed the number at 14. Stations of the Cross were only an outside devotional until the mid-18th century when the Stations were allowed inside churches.



**We the Clergy of The Holy Family Minor Basilica
Wish you a joyous Advent Christmas season
and a Happy 2023**

