



The

BASILICAN

Family as the Spiritual and Moral foundation

The Catholic Magazine



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Merry Christmas & A Prosperous New Year 2020

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Welcome

to the 9th issue of

THE BASILICAN

From the Editor's Desk

Shalom brothers and sisters in Christ! Welcome to the 9th edition of Basilican Magazine your Educative, Bold and entertaining Catholic Magazine.

The Basilican Editorial team as always have put up educative articles that will impact our readers lives, articles that will challenge our readers to reflect more on their faith as well as articles that will entertain you. You will also find articles that captures some of the special occasions we have had as a parish throughout the year.

2019 has been a great year for us as a parish, for Archdiocese of Nairobi and for the universal church. We started the year with His Eminence John Cardinal Njue celebrating 40 years in priesthood. Our Administrator Rev. Fr Simon Kamomoe celebrated his Silver Jubilee in priesthood while His Grace Bishop Emeritus Ndingi Mwana Nzeki celebrated his golden jubilee as a Bishop and the universal church received 5 more saints who were canonized by Pope Francis on 13th October 2019.

Our theme this year is FAMILY AS THE SPIRITUAL AND MORAL FOUNDATION. Most of the articles inside are centered around this theme as we believe family is the foundation of the society, church and the nation. It is within the family unit that we are first molded morally and spiritually.

We thank our Administrator and all the priests working in this parish for the support and guiding us in production of this magazine, we thank you all the parishioners and all the readers of Basilican Magazine for support and your valuable feedback that helps us to make Basilican magazine better and we also thank everyone that has contributed articles for this edition. We hope that you will enjoy reading what we have prepared for you and that it will be of benefit to you.

From the entire editorial team, we wish a merry Christmas and blessed new year 2020.

SHALOM! SHALOM! SHALOM!



Kindly send your feedback on The Basilican to: thebasilican@holymfamilybasilica.info



Instituting The Sunday Of The Word Of God Apostolic Letter Issued “Motu Proprio”

By The Supreme Pontiff Francis “Aperuit Illis”

The relationship between the Risen Lord, the community of believers and sacred Scripture is essential to our identity as Christians. Without the Lord who opens our minds to them, it is impossible to understand the Scriptures in depth. Yet the contrary is equally true: without the Scriptures, the events of the mission of Jesus and his Church in this world would remain incomprehensible. Hence, Saint Jerome could rightly claim: “Ignorance of the Scriptures is ignorance of Christ” (Commentary on the Book of Isaiah, Prologue: PL 24,17B).

At the conclusion of the Extraordinary Jubilee of Mercy, I proposed setting aside “a Sunday given over entirely to the word of God so as to appreciate the inexhaustible riches contained in that constant dialogue between the Lord and his people”. Devoting a specific Sunday of the liturgical year to the word of God can enable the Church to experience anew how the risen Lord opens up for us the treasury of his word and enables us to proclaim its unfathomable riches before the world.

With this Letter, I wish to respond to the many requests I

have received from the people of God that the entire Church celebrate, in unity of purpose, a Sunday of the Word of God.

It is now common for the Christian community to set aside moments to reflect on the great importance of the word of God for everyday living.

This *Sunday of the Word of God* will thus be a fitting part of that time of the year when we are encouraged to strengthen our bonds with the Jewish people and to pray for Christian unity. On this Sunday, it would be particularly appropriate to

highlight the proclamation of the word of the Lord and to emphasize in the homily the honour that it is due.

Bishops could celebrate the Rite of Installation of Lectors or a similar commissioning of readers, in order to bring out the importance of the Proclamation of God's word in the liturgy. In this regard, renewed efforts should be made to provide members of the faithful with the training needed to be genuine proclaimers of the word, as is already the practice in the case of acolytes or extraordinary ministers of Holy Communion. Pastors can also find ways of giving a Bible, or one of its books, to the entire assembly as a way of showing the importance of learning how to read, appreciate and pray daily with sacred Scripture.

The Bible cannot be just the heritage of some, much less a collection of books for the benefit of a privileged few. It belongs above all to those called to hear its message and to recognize themselves in its words. At times, there can be a tendency to monopolize the sacred text by restricting it to certain circles or to select groups. It cannot be that way. The Bible is the book of the Lord's people, who, in listening to it, move from dispersion and division towards unity. The word of God unites believers and makes them one people.

Pastors are primarily responsible for explaining sacred Scripture and helping everyone to understand it.

The homily, in particular, has a distinctive function, for it possesses "a quasi-sacramental character". Helping people to enter more deeply into the word of God through simple and suitable language will allow priests themselves to discover the "beauty of the images used by the Lord to encourage the practice of the good" (ibid.).

Christ Jesus is knocking at our door in the words of sacred Scripture. If we hear his voice and open the doors of our minds and hearts, then he will enter our lives and remain ever with us.

This is a pastoral opportunity that should not be wasted! For many of our faithful, in fact, this is the only opportunity they have to grasp the beauty of God's word and to see it applied to their daily lives. Consequently, sufficient time must be devoted to the preparation of the homily. May we never tire of devoting time and prayer to Scripture, so that it may be received "not as a human word but as what it really is, the word of God" (1 Thess 2:13).

Since the Scriptures everywhere speak of Christ, they enable us to believe that his death and resurrection are not myth but

history, and are central to the faith of his disciples. A profound bond links sacred Scripture and the faith of believers. Since faith comes from hearing, and what is heard is based on the word of Christ (cf. Rom 10:17), believers are bound to listen attentively to the word of the Lord, both in the celebration of the liturgy and in their personal prayer and reflection.

Regular reading of sacred Scripture and the celebration of the Eucharist make it possible for us to see ourselves as part of one another. As Christians, we are a single people, making our pilgrim way through history, sustained by the Lord, present in our midst, which speaks to us and nourishes us. A day devoted to the Bible should not be seen as a yearly event but rather a year-long event, for we urgently need to grow in our knowledge and love of the Scriptures and of the risen Lord, who continues to speak his word and to break bread in the community of believers. For this reason, we need to develop a closer relationship with sacred Scripture; otherwise, our hearts will remain cold and our eyes shut, struck as we are by so many forms of blindness.

Christ Jesus is knocking at our door in the words of sacred Scripture. If we hear his voice and open the doors of our minds and hearts, then he will enter our lives and remain ever with us. The Bible is not a collection of history books or a chronicle, but is aimed entirely at the integral salvation of the person. To achieve this saving purpose,



sacred Scripture, by the working of the Holy Spirit, makes human words written in human fashion become the word of God (cf. *Dei Verbum*, 12).

The Holy Spirit, then, makes sacred Scripture the living word of God, experienced and handed down in the faith of his holy people. The work of the Holy Spirit has to do not only with the formation of sacred Scripture; it is also operative in those who hear the word of God. Before becoming a written text, sacred Scripture was handed down orally and kept alive by the faith of a people who, in the midst of many others, acknowledged it as their own history and the source of their identity. Biblical faith, then, is based on the living word, not on a book.

When sacred Scripture is read in the light of the same Spirit by whom it was written, it remains ever new. The sacred text as a whole serves a prophetic function regarding not the future but the present of whoever is nourished by this word. Jesus himself clearly stated this at the beginning of his ministry: “Today

this Scripture has been fulfilled in your hearing” (Lk 4:21). Those who draw daily nourishment from God’s word become, like Jesus, a contemporary of all those whom they encounter: they are not tempted to fall into sterile nostalgia for the past, or to dream of ethereal utopias yet to come.

Sacred Scripture accomplishes its prophetic work above all in those who listen to it. It proves both sweet and bitter. The sweetness of God’s word leads us to share it with all those whom we encounter in this life and to proclaim the sure hope that it contains (cf. 1 Pet 3:15-16). Its bitterness, in turn, often comes from our realization of how difficult it is to live that word consistently, or our personal experience of seeing it rejected as meaningless for life. We should never take God’s word for granted, but instead let ourselves be nourished by it, in order to acknowledge and live fully our relationship with him and with our brothers and sisters.

God’s word constantly reminds us of the merciful love of the Father who calls his children to live in love. To listen to sacred Scripture and then to practise mercy: this is the great challenge before us in life. God’s word has the power to open our eyes and to enable us to renounce a stifling and barren individualism and instead to embark on a new path of sharing and solidarity.

Along our path of welcoming God’s word into our hearts, the Mother of the Lord accompanies us. She is the one who was called blessed because she believed in the fulfilment of what the Lord had spoken to her (cf. Lk 1:45). Mary’s own beatitude is prior to all the beatitudes proclaimed by Jesus about the poor and those who mourn, the meek, the peacemakers and those who are persecuted, for it is the necessary condition for every other kind of beatitude. The poor are not blessed because they are poor; they become blessed if, like Mary, they believe in the fulfilment of God’s word.

May the Sunday of the Word of God help his people to grow in religious and intimate familiarity with the sacred Scriptures. For as the sacred author taught of old: “This word is very near to you: it is in your mouth and in your heart for your observance” (Dt 30:14).

Given in Rome, at the Basilica of Saint John Lateran, on 30 September 2019, the liturgical

Memorial of Saint Jerome, on the inauguration of the 1600th anniversary of his death.

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Via Dolorosa, Mother Mary and The Three Churches.

The Pastoral letters of His Eminence John Cardinal Njue on Lent and its meaning and Family Day (2019) make an excellent read for anyone seeking to understand the mysteries of the church. For they lend deep spiritual insights on what makes the church "corpus christi" and the roles and Responsibilities of each member from conception till eternity.

In the first letter pertaining lent, The cardinal exhorts the faithful and all humanity in embracing first diversity of each individual human being, in that we all must first acknowledge our guilt in sin, but even more so be contrite of the same for we all have sinned. The letter spans the entire Bible, for, Christ indeed did come to us.

In Christ coming, He took on the form of a slave, laying aside his sacred divinity, to embrace the Sinful creature that is mankind. even more so, he humbled himself to the point of a baby, fully dependent on us. He could have come as the Just Judge and king, but Mercy...Mercy was His aim.

And thus his passion (suffering for love's sake) as we know it began from point of Adam, when we first rejected him. The way of the cross or via Dolorosa, is His redeeming love for us, and His invitation to us. The Mysteries of The Rosary, The Nativity all through to coronation of Mother Mary paint out a habit and away of life...one that we are invited to.

The letter on lent is thus an invitation to not only know Christ but live like Him, embracing him totally and rejecting the "self" which is sinful by nature. Of rewards, we see first and foremost in Him who is God and the first born of God's children in His resurrection.

The resurrection is proof of victory over sin of whose ultimate reward is death...total separation from God. He that is God restores us to God, to Himself by first giving Himself in totality for us. Paying for our sins and their just punishment. Total redemption.

In His wounds and by his wounds we indeed are healed. He bears the wounds till date for us, but they are no longer about shame but glory. We are also enabled to, by following in His footsteps, enjoining our sufferings with His, be co-sharers in His Glory by first being co-bearers of His Passion.

What drives such a sacrifice? Here we see the manifestation of love of God's Divine love, For Indeed while we were still in sin He came and died for us. This is the love we are called to and called by. And it is this very love we should emulate. Ours thus starts with the first ...as Our Blessed Mother and Queen, Mary Most Holy who is Mother of Christ our God teaches by word and Deed.

More so it doesn't end in the First...this is but the beginning. The journey is for Eternity to the Pieta which represents the culmination



of the way of the cross. But the way of the cross is made complete by His Resurrection and Ascension, as is Hers (Mother Mary) and ours a Mystery that was revealed to Her after the Annunciation and during the visitation where she sang the magnificat.

"All generations shall call her blessed".

All the Saints at test to Her Queenship, all the angels acclaim to her. She is Mother to the church, drawing her children to Her, presenting us to Christ Her son and our God. It though is but only through Faith we can journey on this path only through hope we can Bear and Only by Love is the Cross made beautiful.

Christ the Prince of true peace is born

By Rev. Fr. Peter Kamomoe

Men must not be content simply to support the effort of others in the work for peace; they must also scrutinize their own attitudes. Statesmen, responsible as for the common good of their own nation and at the same for the wellbeing of the whole world, are very much dependent on the opinions and convictions of the general public.

Their efforts to secure peace are of no avail as long as men are divided or set against each other by feelings of hostility, contempt and distrust, by racial hatred or by inflexible ideologies. There is then a very great and urgent need to re-educate men and to provide fresh inspiration in the field of public opinion.

Those engaged in education, especially among young people, and those who influence public opinion should consider it a very serious responsibility to work for the reeducation of mankind to a new attitude towards peace. We must all undergo a change of heart. We must look out on the whole world and see the tasks that we can all do together to promote the wellbeing of the family of man. We must not be misled by a false sense of hope. Unless antagonism and hatred are abandoned, unless binding and honest agreements are concluded, safeguarding universal peace in the future, mankind, already in grave peril, may well face in spite of its marvelous advance in knowledge that day of disaster when it knows no other peace than the awful peace of death.



In saying this, however the church of Christ, living as it does in the midst of this anxious times, continues unwaveringly in hope. Time and again, in season and out of season, it seeks to proclaim to our age the message of the Apostle: *Now is the hour of God's favor, the hour for a change of heart: now is the day of salvation.*

To build peace, the causes of human discord which feed the fires of war must first be eliminated, and among these especially the violations of justice. Many of these causes are due to gross economic inequality and delay in providing necessary remedies. Others rise from a spirit of dominion and from a contempt for others, and, among more fundamental causes from human envy, distrust, pride and other forms of selfishness;

since man cannot bear so many violations of due order. The result is that, even where war does not rage, the world is constantly plagued by human conflict and acts of violence.

The same evils are also found in relations between nations. It is therefore absolutely necessary that international institutions should co-operate more effectively: more resolutely and with greater coordination of effort in order to overcome or prevent these evils and to check unbridled acts of violence.

There must also be constant encouragement for the creation of organizations designed to promote peace (*Gaudium et Spes*)

The writer is a Priest and the Administrator of Holy Family Minor Basilica



Give ear and hear my voice, Listen and hear my words (isaiah 28:23)

By Fr. David Mbugua Kinyanjui

In 1963 Vatican II, intent upon renewing the life of the Church, published one of its most important documents: the Constitution on the Sacred Liturgy. Since then, Catholics have become familiar with many aspects of the Church's prayer and, in particular, the two principal parts of the Mass: the Liturgy of the Word and the Liturgy of the Eucharist. In the first, we listen to the Scripture readings of the day. In the second, after praying the Eucharistic Prayer, we receive the

risen Lord in Holy Communion. In this article we will consider the liturgy of the word.

"When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his word, proclaims the Gospel" (GIRM, no. 29).

These words from the General Instruction of the Roman Missal (GIRM) set before us a profound truth that we need to ponder and make our own. The words of Sacred Scripture are unlike any other texts we will ever hear, for they not only give us information, they are the vehicle God uses to reveal himself to us, the means by which we come to know the depth of God's love for us, and the responsibilities entailed by being Christ's followers, members of his Body.

What is more, this Word of God proclaimed in the liturgy possesses a special sacramental power to bring about in us what it proclaims. The Word of God proclaimed at Mass is 'efficacious' that is, it not only tells us of God and God's will for us, it also helps us to put that will of God into practice in our own lives. How, then, do we respond to this wonderful gift of God's Word? We respond in word and song, in posture and gesture, in silent meditation and, most important of all, by listening attentively to that Word as it is proclaimed. Following each reading we express our gratitude for this gift with the words "Thanks be to God" or, in the case of the Gospel, "Praise to you, Lord Jesus Christ," and it is appropriate that a brief period of silence be observed to allow for personal reflection. Following the first reading we sing the Responsorial Psalm, a meditation on God's word through the inspired words of one of the psalms from the psalter, the Bible's prayer book.

Of course, God's ultimate "word" to us is Jesus Christ – God's Word made flesh for us. Present in the Old Testament like an "invisible and silent figure on every page," as well as in the New Testament, Jesus is already present to us in the Gospel, since it is he who speaks his redemptive word and announces the love of the Father for his people (SC 1 § 7). The Gospel is the highpoint of the Liturgy of the Word.

The proclamation of the Gospel is surrounded with marks of respect and honor: the Gospel is read by an ordained minister, the deacon, or, when no deacon is present, by a priest; the Book of the Gospels is carried aloft with honor in the entrance procession and placed on the altar until the Gospel reading to show the unity of Scripture and Eucharist, of the table of the Word and the table of the Christ's body and blood; just before the Gospel is read the Gospel book is carried in procession to the ambo to the accompaniment of an acclamation sung by the people; it may be incensed before the reading and is kissed at its conclusion; finally, all stand as the Gospel is proclaimed. Through this posture and through the honor paid to the book containing the Gospel, the Church pays homage to Christ who is present in his Word and who proclaims his Gospel.

What, then, must we do to properly receive the Word of God proclaimed at Mass? The General Instruction tells us that "the readings from the Word of God are to be listened to reverently by everyone" (no. 29), and it provides that those who read the Scriptures at Mass must be "truly suited to carrying out this function and carefully prepared, so that by their hearing the readings from the sacred texts the faithful may conceive in their hearts a sweet

and living affection for Sacred Scripture” (no. 101).

The key word in all of this is listening. We are called to listen attentively as the reader, deacon or priest proclaims God’s Word. Unless one is unable to hear, one should not be reading along with a text from a missal or missalette. Rather, taking our cue from the General Instruction itself, we should listen as we would if Christ himself were standing at the ambo, for in fact it is God who speaks when the Scriptures are proclaimed. Carefully following along with the printed word can cause us to miss the gentle voice of the Holy Spirit, the message that the Spirit may have for us in

one of the passages because we are anxious to “keep up,” to move along with the reader.

Perhaps the best way to understand the readings at Mass and our response to them is offered by Saint John Paul II in his Instruction *Dies Domini*. . . . He encourages “those who take part in the Eucharist—priest, ministers and faithful... to prepare the Sunday liturgy, reflecting beforehand upon the word of God which will be proclaimed” and adds that if we do not, “it is difficult for the liturgical proclamation of the word of God alone to produce the fruit we might expect” (no. 40). In this way we will till the soil, preparing

our souls to receive the seeds to be planted by the Word of God so that seed may bear fruit.

The Word of God, then calls for our listening and our response in silent reflection, as well as in word and song. Most important of all, the Word of God, which is living and active, calls each of us individually and all of us together for a response that moves beyond the liturgy itself and affects our daily lives, leading us to engage fully in the task of making Christ known to the world by all that we do and say.

*The writer is Assistant Priest
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File Photo



Band Performance during Silver Jubilee celebrations



OUR FAITH

By Ngugi Muiruri

Adoration Chapel or Grotto

A couple of weeks ago I was attending Morning weekday Mass with a protestant friend. He posed a question to me, since we have the Grotto and Adoration Chapel does that mean he ought to say different prayers on either. I knew he might not get a grip on the indepth of my explanation, so I bluntly told him God is omnipresent and he can always feel free to say his prayers on either Grotto or Adoration Chapel. We, as members of the HFMB can differentiate Grotto and Adoration Chapel in the following way;

A GROTTTO

A Conventional definition of A grotto (*Italian grotta and French grotte*) is a natural or artificial cave.

The best definition of The Grotto is an outdoor shrine and sanctuary dedicated to our Sorrowful Mother. The Prayers to the Sorrowful Mother allow us to comfort someone who has given us so much consolation, the Blessed Virgin Mary! She is known in this devotion, which is very pleasing to our Lord, as Our Lady of Sorrows, the Sorrowful Mother, or Our Lady of the Seven Sorrows, among other names.

These titles for her reflect the trials and tribulations she endured for

our salvation as the mother of our Savior Jesus Christ. The Mother church even has a feast day for Our Lady of Sorrows, September 15th. Our Blessed Mother, Virgin Mary, experienced great joy in her life, as we read in her prayer the 'Magnificat', for example. She knew, however, even when Jesus was just a baby of the inevitability of His Passion for our salvation. Evidently, our Blessed Mother was also our Sorrowful Mother!

There are seven prayers, one for each of Seven Sorrows of the Blessed Virgin Mary. They are prayed together in succession with the Hail Mary in between each one.

- The First Sorrow: The Prophecy of Simeon (Luke 2:22-35)
- The Second Sorrow: The Flight into Egypt (Matt 2:13-23)
- The Third Sorrow: The Loss of the Child Jesus (Luke 2:41-52)
- The Fourth Sorrow: Mary Meets Jesus On The Way To Calvary
- The Fifth Sorrow: Jesus Dies on The Cross (John 19:25-30)
- The Sixth Sorrow: Mary Receives the Body of Jesus In Her Arms
- The Seventh Sorrow: Jesus Is Placed in the Tomb (Luke 23:50-56)

PROMISES FOR DEVOTION TO OUR LADY'S SORROWS

Our Lady of Sorrows, our Blessed Mother granted several promises for those who would honor her under this title, and Jesus also added four more for this devotion.

These are the seven promises Our Lady made, through St. Bridget of Sweden, to those who are devoted to meditating on her Seven Sorrows:

1. "I will grant peace to their families."
2. "They will be enlightened about the Divine Mysteries."
3. "I will console them in their pains and I will accompany them in their work."
4. "I will give them as much as they ask for as long as it does not oppose the adorable will of my Divine Son or the sanctification of their souls."
5. "I will defend them in their spiritual battles with the infernal enemy and I will protect them at every instant of their lives."

6. "I will visibly help them at the moment of their death. They will see the face of their Mother."
7. "I have obtained this grace from my divine Son, that those who propagate this devotion to my tears and dolours, will be taken directly from this earthly life to eternal happiness since all their sins will be forgiven and my Son and I will be their eternal consolation and joy."

PROMISES OF OUR LORD TO THOSE DEVOTED TO THE SORROWS OF HIS BLESSED MOTHER

1. That those who before death invoke the divine Mother in the name of Her Sorrows will obtain true repentance of all their sins;
2. That He will protect all who have this devotion in their tribulations, and will protect them especially at the hour of death;
3. That He will impress on their minds the remembrance of His Passion;

ADORATION CHAPEL

Adoration is the first attitude of man acknowledging that he is a creature before his Creator. It exalts the greatness of the Lord who made us and the almighty power of the Savior who sets us free from evil. Adoration is homage of the spirit to the "King of Glory," respectful silence in

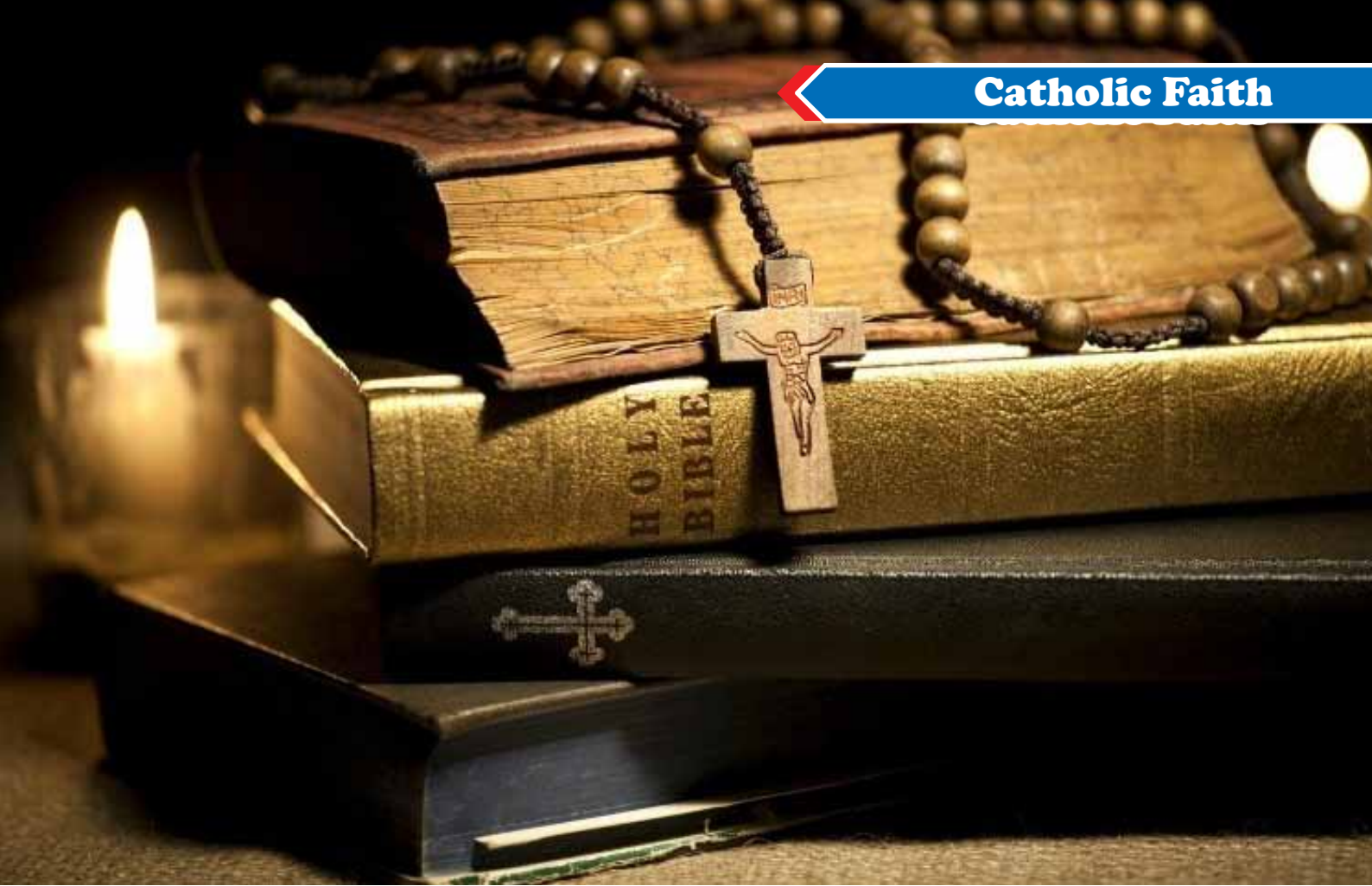
the presence of the "ever greater" God. Adoration of the thrice-holy and sovereign God of love blends with humility and gives assurance to our supplications.

An adoration chapel is a place where the Eucharist is exposed for adoration. Sometimes the chapel is for perpetual adoration, meaning that at any hour of the day or night you can go in and pray before the Blessed Sacrament. Blessed Sacrament is never to be left. Here at the HFMB there are always volunteers so that there is always at least one person praying (assigned to pray) before the Blessed Sacrament.

The Adoration Chapel at HFMB is easily recognizable by anyone entering the church to enable members know where to show reverence to Jesus. The Blessed Sacrament is exposed at times for adoration to see Jesus visibly present is much more conducive to intimacy than hidden away in the tabernacle. Moreover, it adds an extra responsibility on the adorers to be sure to be faithful to the hours they are scheduled, since the suggested norm for having Jesus exposed in the monstrance is that there should be at least two adorers present, and He must never be left alone.

The writer is the Vice Secretary of Catholic Men Association, HFMB





PROPER DISPOSAL OF RELIGIOUS ITEMS

Majority of HFMB faithful are normally at catch twenty two when it comes to the proper disposal of religious objects. i.e. Holy Bible, votive candles, religious pictures, rosaries, medals, palm branches, scapular, prayer card and books among others. In the case of the Holy Bible, Prayer books and cards majority opt to put the items under lock and key, or in case of broken or irreparable rosary others opt to hang them just somewhere in their house.

The treatment of blessed religious items and those dedicated for divine worship must be treated with reverence and must not be used in profane, improper or sacrilegious way. The Code of Canon Law, Sacramental(s), states on Can. 1171 that "Sacred objects, which are designated for divine

worship by dedication or blessing, are to be treated reverently and are not to be employed for profane or inappropriate use even if they are owned by private persons". It further explains on Can. 1172 (1) that "No one can perform exorcisms legitimately upon the possessed unless he has obtained special and express permission from the local ordinary". Number (2) clarifies that "The local ordinary is to give this permission only to a presbyter who has piety, knowledge, prudence, and integrity of life

RESPECTABLE DISPOSAL OF SACRAMENTAL(S)

It is worth noting that from the above, the disposal of religious item(s) is not something that is regulated by canon law. Subsequently, there is no canonical "right answer".

Catholic doctrine also does not treat the subject in any detail. Which basically means there

is no doctrinal correct answer beyond the general axiom that a religious object should be treated with great care and reverence that is due to it. In a nutshell, this is a pious custom and not a matter of law or doctrine, so when disposing the religious item(s) individual consciences may vary without there being sin.

THE QUESTION IS HOW MUCH IS REVERENCE?

The normal rule that applies is the "rule of thumb" which means a broadly accurate guide or principle, based on practice rather than theory. There are a couple of options;

- a. The sacramental(s) can be dropped at the Holy Family Basilica office.
- b. In case of sacramental(s) that are useable (i.e a Rosary or a Bible), you can gift someone or drop them on

- donation table to benefit other people who could use them.
- c. In case of a broken rosary, take it to Youth Shop or Holy Family Basilica Catholic bookstore to be repaired. If the sacramental(s) are beyond repair or totally worn out you can bury them.
 - d. The sacramental(s) can also be burnt and the ashes buried.
1. If possible, the ashes should be buried on church grounds or in a Catholic cemetery.
- e. If the items cannot be burned (i.e. metal) they should be disassembled or destroyed in a way that prevents any profane re-use.
 - f. When attempting to burn textiles:
 - A hot fire already burning with its own fuel source is required.
 - It may be best to throw any textile items on the already burning fire one-by-one, as some textiles are treated to specifically inhibit burning. (A thick pile of them thrown-on at once may not ignite and may even extinguish the fire.)
 - Stay away from the fumes given off by the burning textiles as they may be somewhat toxic.
 - g. When disposing votive candles the best method is to let the candles burn down entirely, or, if this presents a hazard should the soap stone/wooden/glass candle holders break, burn them by themselves.
 - h. When attempting to burn hardcover books:

- Unless the covers are removed and the pages are torn from the binding prior to burning, the portions of the pages nearest the binding will most likely not ignite, even if the fire is extremely hot.
- This would necessitate that any unburned/still recognizable portions, along with the ashes if possible, be collected and buried on church grounds or in a Catholic cemetery.

NOTE: It is never acceptable to simply toss a sacramental(s) into the trash. The trash bin is no place for a sacramental(s).



CONCLUSION

Sacrilege is a great sin, because it is an abuse of a sacred thing.

Catechism of Pope St. Pius X describes sacrilege as a profanation of a place, of a person, or of a thing consecrated to God and set apart for His worship.”

“Can. 2325 whoever excites superstition or perpetrates a sacrilege is to be punished by the Ordinary according to the gravity of the fault, with due regard for the penalties established by law against such superstitious or sacrilegious acts.” (1917 Code of Canon Law)

”Can. 1211 Sacred places are desecrated by acts done in them which are gravely injurious and give scandal to the faithful when, in the judgment of the local Ordinary, these acts are so serious and so contrary to the sacred character of the place that worship may not be held there until the harm is repaired by means of the penitential rite which is prescribed in the liturgical books.” (1983 Code of Canon Law)

“Can. 1537 Sacred things shall not be made available for uses that are repugnant to their nature.” (1917 Code of Canon Law)

St. Thomas Aquinas stated “Now in sacrilege we find a special aspect of deformity, namely, the violation of a sacred thing by treating it irreverently. Hence it is a special sin.” He further went ahead and said “A thing is called sacred through being deputed to the divine worship. Now just as a thing acquires an aspect of good through being deputed to a good end, so does a thing assume a divine character through being deputed to the divine worship, and thus a certain reverence is due to it, which reverence is referred to God. Therefore whatever pertains to irreverence for sacred things is an injury to God, and comes under the head of sacrilege.”

It is worth noting certain Church(es) may mandate ways of disposing sacramental(s).

If you still have questions about your personal situation, seek the advice and knowledge from the Parish Administrator, Holy Family Minor Basilica, Cardinal Otunga Annex, Kaunda Street.

Article by Ngugi Muiruri

Catholic Men Association, Vice-secretary

Does the Catholic Church

Allow CREMATION?

By Ngugi Muiruri

The Catholic Church believes that the soul is immortal and does not depend on the physical body. Cremation of a deceased's remains do not affect his or her soul, and therefore there are no doctrinal objections to the practice. This means that those who were cremated could still receive the sacraments and funeral rites, unless this is chosen for reasons which are contrary to The Catholic teaching (Code of Canon Law (1983 No. 1176, 3). However, The Church earnestly recommends that the pious custom be retained, according to the Order of Christian Funerals (OCF 412).

WHY WAS CREMATION NOT ALLOWED?

The Catholic Church has over the years modified policies on numerous principles of morality and faith. And cremation is no exception. Disallowing cremation stemmed from the biblical scripture (Gen. 1: 26-27), which teaches an extreme respect for the human body, both in life and in death. Christians believed in the resurrection of the body after death and since cremating was not in accordance to the custom of burying the dead in tombs, it implied that they no longer believed in the resurrection or were scoffing it.

CHURCH AMENDMENT ON CREMATION POLICY

Over the years The Church, has adopted a great deal to the changing times and has adjusted so that Catholics can follow their faith in a reasonable fashion. The Church will likely continue this practice as the world continues to revolutionize.



WHAT IS CREMATION?

Cambridge dictionary defines Cremation as the act of burning a dead body, or a part of a funeral ceremony in which this is done. Wikipedia defines Cremation as a method of final disposition wherein combustion, vaporization, and oxidation turns cadavers to basic chemical compounds, such as gases, ashes and mineral fragments retaining the appearance of dry bone. Cremated remains (also known as “cremains” or simply “ashes”) may be buried or interred

in memorial sites or cemeteries, or they may be retained by relatives and dispersed in various ways.

CAN CATHOLICS BE CREMATED

Many people are unsure about the views of The Catholic Church concerning the topic of cremation. So majority probably keep wondering, can Catholics be cremated?

The answer is simply **YES**, The Church does not forbid or prohibit the process of cremation.



In 1917, Code of Canon Law (No. 1203) allowed cremation only in times of plague, disaster, or other situations that necessitated a quick disposal of the body.

In 1963, The Sacred Congregation for the Doctrine of the Faith (then known as the Holy Office) issued an instruction “Piam et Constantem” stating amended policy on cremation i.e the funeral ceremony was to be performed before the body was cremated.

In 1997 the church modified Code of Canon Law, allowing the funeral to be performed in the presence of the cremated body. It was deemed that if there was not a presence of the deceased in some form, which can be mourned by the family and friends, it can hinder a healthy mourning.

GUIDELINES TO DISPOSE ASHES

The Church always has strict guidelines (“Piam et Constantem”), as well as many other statutes and it is expected that Catholic faithful abide by the guidelines. More so the body that lies in death recalls the personal story of faith, the past relationships, and the continued spiritual presence of the deceased person. The accepted way of

disposing of the ashes where they can be venerated is as follows:

1. The remains should be treated with reverence at all times, including when being handled or transported.
2. The ashes should be placed in an urn or other proper container.
3. A stand or table is prepared in the place that is normally occupied by the casket.
4. The vessel in which the remains are contained can be carried to the prepared place during the entrance procession or it can be placed there before the beginning of the liturgy.
5. The Catholic funeral rites which consist of the vigil and the funeral Mass are performed.
6. The body is cremated either before or after the ceremony, depending on each situation.
7. The burial takes place in a sacred location such as a

cemetery, mausoleum, crypt or other approved sacred places. Only the bishop can authorize an exception to this burial requirement in extraordinary circumstances.

8. Rite of Committal is celebrated at the burial site.
9. A gravestone or memorial plaque should be placed at the burial site to record the memory of the deceased.

Notably, in the modern era people have come to see scattering of ashes as allowing a “fusion” of them with nature. The ashes must not be separated or scattered because it gives the appearance of pantheism, naturalism or nihilism. More so, it is not permissible to scatter the ashes of the faithful departed in the air, on land, at sea or in some other way, nor may they be preserved in mementos, pieces of jewelry or other object(s) as these ideas flirt with new age religion and are not Catholic. These practice(s) tend to promote heretical ideas and can be dangerous from a faith perspective.

If you still have questions about your personal situation, seek the advice and knowledge from the Parish Administrator, Holy Family Minor Basilica, Cardinal Otunga Annex, Kaunda Street.

The writer is the Vice Secretary of Catholic Men Association, HFMB

Catholic Women & Headscarf's in Church

By Ngugi Muiruri

TO WEAR OR NOT?



Headscarf in Catholicism is called mantilla or chapel veil worn by women in Church. At any given time at HFMB compound you will see veils been part of the habit worn by some orders of nuns, religious sisters, ecclesial movement (i.e Catholic Women Association) among others.

When having an audience with the Pope -married or not- women wear black mantilla. Only on rare occasions can a woman wear white mantilla when meeting privately with the pontiff. Called *le privilège du blanc* in French or *ilprivilegio del bianco* in Italian, the special tradition is extended solely to designated Catholic queens and princesses and is usually reserved for important events at the Vatican, such as private audiences, canonizations, beatifications and special Masses.

The big question is “are women mandated to wear chapel veils while attending mass?”

In the 1970s there was a judgment issued by the Congregation for the Doctrine of the Faith in a document titled *Inter Insigniores* that basically stated that since chapel veils were not a matter of faith, it was no longer mandatory for women to wear them. In paragraph 4 it stated:

“It must be noted that these ordinances, probably inspired by the customs of the period, concern scarcely more than disciplinary practices

of minor importance, such as the obligation imposed upon women to wear a veil on their head such requirements NO longer have a normative value”.

The 1917 Code of Canon Law that mandated the wearing of a veil (or other head covering) for women in church has been abrogated by the 1983 new Code, which has nothing on the subject. All prior disciplinary laws, therefore, that are not in the new Code are no longer in effect: “Can. 61. When this Code goes into effect, the following are abrogated: The Code of Canon Law promulgated in 1917; etc.”

Much like other sacramental's, such as the scapular, wearing chapel veil shows a personal piety a sign of subordination to God, as that better suits the liturgical context and not a fashion statement or an act of pious pompousness. Those who wear a covering or veil and those who don't, should not judge the motives of the other, but leave each woman free in a matter that is clearly not of obligation. Hence, the question of whether to wear a head covering is left up to the individual.

WHY SOME WOMEN WEAR CHAPEL VEIL.

While it is not obligatory for women to wear chapel veil neither is there any prohibition of wearing them. If you're a woman contemplating wearing one, let me encourage you to go ahead and give it a try. It is worth noting, when it is time for a girls' First Communion (also Confirmation), parents still put a white veil on the child's head in honor of the Holy occasion. So, too, do Catholic brides still wear a veil at their weddings? The veil is an outward sign of the heart. It's a desire to make visible your obedience to the will of God. We are all called to live out our Catholic faith in a visible way, and the veil is just one way for women to show devotion to Christ. Wearing the veil is a way to show devotion to virtue – piety, humility,

modesty, and obedience. Prescinding from First Corinthians (11:2-16) the woman is a figure of Our Lady. Our Lady is always veiled in art, as she was in life. Women should do their best to imitate Mary especially in their modest dress at all times. St. Thomas Aquinas explains, modesty concerns four areas of human behavior. First, “the movement of the mind towards some excellence, and this is moderated by “humility.” The second is the desire of things pertaining to knowledge, and this is moderated by “studiousness” which is opposed to curiosity. The third regards bodily movements and actions, which require to be done becomingly and honestly, whether we act seriously or in play. The fourth regards outward show, for instance in dress and the like. The Catholic Church veils things that are sacred. The tabernacle is veiled, The chalice is veiled, Altars are veiled, Moses veiled his face after he had seen God. A veiled woman shows reverence for God, symbolizing the veiled bride of the Church, but also honors herself as a woman before God.

Conclusion

Reading First Corinthians 11:7, it is written men are supposed to uncover their heads in church. Why is it then that Priests or Bishops have their heads covered when they enter the church for the liturgy? Let it be noted that they remove their birettas or mitres for the holy ritual. The biretta and mitre, if I may add, are symbols of the priestly office. The mitre, in fact, goes back to the attire mandated for the priestly function in the Old Testament.

If you still have questions about your personal situation, seek the advice and knowledge from the Parish Administrator, Holy Family Minor Basilica, Cardinal Otunga Annex, Kaunda Street

The writer is the Vice Secretary of Catholic Men Association, HFMB

*"My sincere gratitude to the Clergy,
Religious Persons, my Family, Christians,
Friends and Well-wishers who prayed
and rejoiced with me in celebrating my
Priestly Silver Jubilee and
Thanksgiving Holy Masses."*

God bless you all

REV. FR. SIMON PETER KAMOMOE



- Single life.

DISCERNMENT

Discernment on the other hand is the ability to show good judgment about the quality of something. To discern is to know, recognize or understand something, especially something that is not obvious. So by talking of vocation discernment we are talking of the ability to show good judgment about our vocations in life.

According to Jordan Aumann in his book **Spiritual Theology**, he states that there are four ways by which one can try to learn the art of discernment, that is:

- ✓ Prayer
- ✓ Study
- ✓ Self-knowledge
- ✓ Removal of obstacles.

VOCATION TO PRIESTHOOD

The duty of fostering vocations falls on all of us. We should endeavor to support and pray for the young men who have expressed the desire to become priests.

BASIC REQUIREMENTS TO JOIN THE SEMINARY

1. Must be a man, aged between 18-25yrs.
2. Have attained a minimum grade of C+
3. Practicing Catholic that is, baptized, confirmed and receiving the Holy Eucharist.
4. Having the right intention and freedom of choice

Having attained the above requirements and believe that you are called, seek the assistance from the father in charge or any other priest.



VOCATION AND DISCERNMENT

By **Deacon Francis** (ordained as a priest on 29th November 2019) **Wamwea and Seminarian Boniface Mburu.**

The term vocation comes from the Latin word *vocare* which means **to call**. In the simplest sense, *vocare* means **to summon, to call someone over**. Also used in the sense of to invite.

Vocation has been generally understood as a call to either the priesthood or the religious life. This is the narrow sense. All human beings are called and everyone responds according to his or her own capacity (*Lumen Gentium 13*).

The specific states in life are:

- Priesthood,
- Religious life
- Married life

What does God want me to be?

PERSONAL EXPERIENCE

Having completed the seminary training, I make the following points;

1. Build a close relationship with God.

There are different ways of gaining strength of the soul such as:

- Daily Eucharistic celebration
- Adoration of the Blessed Sacrament
- Devotion to the Blessed Virgin Mary (Rosary)
- Frequent reception of the sacrament of the Holy Eucharist
- Spiritual Direction
- Spiritual reading
- Daily meditation on the word of God
- Monthly recollection and at least an annual retreat

N/B always create time for personal prayer and reflection.

2. Never lose identity

We all desire happiness in life but there is always an acute temptation to forget oneself in the worldly pleasures that give false happiness. One is invited to recall Christ's words in John 17: 16 - be in this world and not of this world, and St. Paul's

words to Timothy (1 Tim 5: 2) "Treat older women as you would your mother, and treat younger women with all purity as you would your own sisters." You should hold dear your call despite the temptations.

Challenges are inevitable; seminary studies which demand a lot of intellectual energy. Some people will misunderstand you, discourage you, criticize you and even your own friends and family members may never support you.

3. Never give up

Challenges are inevitable; seminary studies which demand a lot of intellectual energy. Some people will misunderstand you, discourage you, criticize you and even your own friends and family members may never support you. Nevertheless, be consumed by the conviction that God has called you and by the help of His grace, you will make it.

There is a great need of more priests in the Archdiocese as the population is growing and more and more parishes are being created. The older priests are retiring and the number of young men joining major seminaries is shrinking by years. My personal appeal to young men is, if you hear the voice of God calling you to serve him, do not harden your hearts; there is joy in serving God in religious life. My appeal to the parents is, encourage your children to join religious life and support them, do not be a stumbling block when one of your children says he wants to join priesthood.

May God grant us more laborers in His vineyard.

Both Deacon Francis Wamwea and Seminarian Boniface Mburu serve at HFMB

Ordinations



To Rev. **Fr. Nicholas Munai Mutua** and Rev. **Fr. Francis Wanwea Mburu** on your priestly Ordination at St. Mary's School, Msongari on 29th November 2019

Congratulations
and prayers as you become Ordained
as a priest - HFMB Parishoners

Mass Weddings



Mass Weddings

To the four Basilica Couples who were joined in Holy Matrimony during the 3rd Central Deanery Family Day held at Consolata Shrine on 30th November 2019

**Siras Karimi Nguyo & Jane Wairimu Wangai
Collins Akhura Mwori & Teresia Njeri Maina
Albert Uvoo Masua & Gertrude Kalondu Musyoki
Samuel Chepkwony & Charity Chelanga**

May your marriage be filled with delight and happy moments



CONGRATULATIONS - HFMB PARISHONERS



Marriage through a priestly eye. HEAVEN OR HELL?

By Rev. Fr. Simon Peter Kamomoe

Growing up in a big family, I had the privilege of seeing life from a different lens. We were well children from one Father and Mother. Being thirteen people in a house is not easy, so I can't entirely blame my parents for being stressed from time to time. Having to pull everyone together and making their marriage work was a serious challenge. Surviving on a teacher's salary those days, was

indeed an act of God and I cannot imagine that we lived through those difficult childhood years. It was so tough I cracked a joke once and said, "Your late father should be in heaven now, for he went through hell on earth with this number of children"

As a boy, I saw my father's knees hit the ground every evening, while he sought God's face in life as a married person and a father of 12 children. Battling with alcohol addiction (which he became free from later),

he started down at the empty bottles each day, slowly trying to quiet his mind. "How can I be a husband? How can I love her beyond her words, the Bill's, and the raising of these 12 children?" These weighing thoughts would linger in his mind. Can it be this hard? How can two be so blissfully in love at the altar, and yet struggling through their marriage?

Imagine that those were years ago when my parents struggled and what about now? By the day,

marriages have become more and more challenging. One out of every three marriages end up in divorce. Researchers estimate that about 50 percent of all marriages will end up in divorce. Even worse, close to 41 percent of first-time marriages will end up in divorce.

“Bone of my bone and flesh of my flesh” uttered Adam in the Garden of Eden, when he beheld his wife, Eve, for the first time. Imagine the excitement as he was savoring the moment, and can you imagine what was running through eve’s mind as she saw her husband for the first time? It was after this moment that God declared;

Therefore, a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.” (Genesis 2;24NKJV).

There at that moment, the institution of marriage was created and established. God, through the institution of marriage, pulled out a family, out of the family, communities out of communities, a nation and out of a nation, nations of the world. So, why is a good and lasting marriage a mirage, an illusion, a fantasy, a distant reality that only people of the old can attest to?

Marriages are turning sour today because of materialism, wealth Christian values, and foundation. Marriage is an institution where two individuals, usually from different backgrounds, come together to share a common life and journey, thus making it a complicated/

awkward fit. These two individuals have been exposed to different cultures and will interact differently in society. Socialization is critical in ones life since it prepares you to be part of a social group. Here you will learn the norms and what is expected of you either as a man or a woman. One will discover specific roles and how to perform them, impulse control, and conscience development.

Challenges are inevitable; seminary studies which demand a lot of intellectual energy. Some people will misunderstand you, discourage you, criticize you and even your own friends and family members may never support you.

Having this in mind, it is very easy for couples to force each other to view life from one or the others perspective or worldview. For example, a man would expect his wife to behave similarly to the women he has seen growing up (like his mother) and almost sub-consciously expects his wife to act in the same way. Or you will find a couple fighting over which restaurant they should go to for their anniversary since both parties wouldnt give up their ideologies. We should appreciate that we are individuals with different world views.

A wise man once said, *«unless the lord builds the house, they labor in vain who build it;...»* (Psalm 127:1). This verse should be the foundation of every marriage. Christian’s values have been watered down, and in most houses, Jesus Christ has been reserved for Sunday worship.

Coming from a God-fearing home, I learned a myriad of things from my father, and one of them was that God cannot be a visitor in the home. As a priest, now I understand conflicts from my background and their origin and why my parents thought it wise to have a strong commitment to the ways of the lord.

As couple should be strong in their faith. Strong faith is directly proportional to the kind of marriage a couple will have. When the faith is strong, there is one author of the marriage, and authority stems from one place, a higher standard - the word of God, and where there



Fr. Kamomoe share Silver Jubilee Cake with his mother

is order, there is peace. I once heard that “anything with two heads is a monster.” The “ism” or philosophy which the couple lives by, should be the same, this will also encapsulate their view of suffering, which is a part of life.

Most couples wander through marriage without any prior basic training, and the only conditions necessary for getting married in our society today, are two willing parties. It’s ironical that to get driver’s license takes at least one month of basic training! Just like anything important in life it is imperative that one looks at the journey ahead and gets ready for it. In the words of our savior.

“For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it a-list, after he has laid the

foundation, and is not able to finish, all who see it begin to mock him, saying, This man began to build and was not able to finish.” (Luke 14:28-30NKJV).

Without the necessary tools and the right kind of preparation, marriages will fail. I think this is the reason as to why a woman gave me a pen and said to me, “Father you need to write something that you may leave behind after you are gone.” It so happens that this God sent woman helped to spark this heart to help equip couples through this book. I hope that this book will not only equip you but chisel out certain cultural misconceptions. Money, for instance has been a significant factor in marriages whether there is lack or plenty of it. At times, when in plenty, one

can think that it establishes a marriage. On the contrary it doesn’t but daily prayer and steadfast commitment do.

My heart goes to the children who come from the broken and unhappy homes, because children are a product of a marriage be it good or bad marriage. I love children, and it hurts to see many of them in the streets and the youth devoid of purpose and meaning of life.

So for couples who are struggling, or want to strengthen their marriage, or even the individuals who are about to tie the knot, for not be afraid this book is tailor’ made for you

The writer is a Priest and the Administrator of Holy Family Minor Basilica



SPECIAL NEEDS EDUCATION

By Paul Njuguna and Catherine Obonyo

Education is one of the very important pillars of development in any country. Education plays a significant role in promoting social, economic and political developments of a country. It is common knowledge that a country with well educated citizenry will have accelerated economic growth, skilled man power, stable economy, reduced crime rate and self reliance. As Nelson Mandela once stated, education is the best weapon you can use to change the world.

It is the obligation of every government to offer its citizens quality, effective and affordable education. In Kenya, the government over times has invested hugely in education. Recently the government, through the Ministry of Education, developed a new curriculum which is competence

based. This curriculum aims to produce learners who are skilled and also aims to nurture different talents for learners. One of the most important things to note is that, this new curriculum has not left behind learners with special needs as the ministry has developed a competence based curriculum(CBC) model for special needs education(SNE).

In the 2019/2020 financial year budget, the Ministry of Education was allocated 473.4 billion shillings to finance implementation of different programs that the government has prioritized, among them being 100% transition, free primary and secondary education and special needs education. The government plans to recruit and train more teachers to support implementation of these programs.

SPECIAL NEEDS EDUCATION

Learners with special educational needs have potential like any other learner and they need an opportunity to develop their potential and talents. Over the years people with disabilities have had challenges in accessing quality education based on their conditions since there was no curriculum tailored specifically for them and therefore they had to compete with the other learners under the same curriculum. Under the new curriculum, there is a specific curriculum model for special needs education which gives learners with special needs opportunity to excel in their areas of ability and interests.

According to a National survey on children with disabilities and special needs conducted in 2016 and

2017 by the Ministry of Education and Kenya Institute of Special Education(KISE), 11 percent of all learners in Kenya have one form of disability or another. The survey also found that the distribution of children with disabilities is even, with 51.2 percent boys and 48.8 percent girls. 72.6 percent of these children live in rural areas while 27.4 percent live in urban areas.

Learners with special needs includes those with visual impairment, hearing impairment, physical handicap, mild and severe cerebral palsy, autism, mental handicap, deaf blindness, learning disabilities, emotional and behavioral difficulties, communication disorders and dyslexia.

All these learners have different gifts and abilities which need to be nurtured.

Despite the country having many children with special needs, the schools offering special education are very few (100 public schools and 1100 units in public primary schools) and most of them lack the necessary infrastructure, workforce and the support they need. This has made it very difficult for such children to acquire education. Through the new CBC model, the government aims to bridge this gap.

Two of our team players visited one of schools offering special needs education and filed the following report.

KENYA COMMUNITY CENTER FOR LEARNING(KCCL)

Kenya Community Center for Learning (KCCL) is a special needs school located in Roysambu Ward in Roysambu Constituency, Nairobi County. It was started in 2001 by an American lady, Ms. Astrid Robertson who had a child with learning difficulty. She later handed it over to parents who had children schooling there and today the school is under the board of trustees of parents.

The school offers the British curriculum of IGCSE. The school has 117 students spread throughout the grades from year one to year eleven (grade one to grade eleven). The school has 15 teachers and several members of subordinate staff. They also have a school bus and a van. The school has sports department for swimming, ball games, golf, bocce and cycling. They also have a functional music studio and Therapy Center where they offer free assessment services for needy cases.

She encourages the government to invest more on special needs education especially in training more teachers and improving the infrastructure.

Ms. Winnie Ngala, a teacher at KCCL, says that children living with disabilities are not entirely disabled, rather they are gifted differently. She points out that when these children are given an opportunity and the care that they need, they can become great people in the world who may impact and influence the world positively through their gifts. She gives an example of Simon Njuki, a student at KCCL who has learning difficulties since he is dyslexic yet he has very good leadership skills to an extent that he was elected as the school's president. She also refers to the Special Olympics games that were held in Abu Dhabi between March 16th and 19th 2019, where Kenya bagged 25 medals (12 gold medals, 8 silver medals and 5 bronze medals). Among the team that was representing Kenya were students from KCCL, where five of them won 5 gold medals: 1 for

Swimming, 1 for Cycling and 3 for Bocce and 3 silver medals:1 for Bocce, 1 for Swimming and 1 for cycling. Special Olympics is a world sport competition for learners with learning challenges to showcase their talents.

Ms. Esther Muchiri, the principal of KCCL, informs us that teaching children with special needs requires a lot of dedication, patience and goodwill. She says that they offer person-centered approach when teaching their pupils. She informs that one of the areas they focus on is Activities of Daily Living(ADL) e.g feeding, dressing, toileting and socializing with peers. They also teach practical life skills like preparing meals, using money and character building. They also teach vocational skills like jewelry, card making, cookery, and gardening.

Teacher Winnie commends the government for developing the competence based curriculum and says it is one step on the right way. She encourages other teachers and parents to embrace and support it as it will help unleash potential of all learners. She encourages the government to invest more on special needs education especially in training more teachers and improving the infrastructure. She challenges the parents to focus on what their children can do rather than what they can't do.

Madam Esther encourages the parents with children with disabilities not to hide them at home rather they should enroll them in schools. She urges the society to accept and show love to those living with disabilities.

SPECIAL NEEDS EDUCATION CURRICULUM MODEL

Paul Njuguna is the Vice Chairman of the editorial team and the Organizing Secretary of St. Augustine SCC.

Catherine Obonyo is the Vice Secretary of Couples for Christ.

Saints Calendar 2020

January

1	W	Solemnity Mary, Mother of God (S)
2	T	Ss Basil and Gregory
3	F	The Most Holy Name of Jesus
4	S	St Angela of Foligno
5	S	EPHANY OF THE LORD (S)
6	M	St Andrew Corsini
7	T	St Raymond of Penyafort, Priest
8	W	St Apollinaris
9	T	St Adrian of Canterbury, Abbot
10	F	St Gregory of Nyssa
11	S	St Hyginus
12	S	BAPTISM OF THE LORD (S)
13	M	St Hilary, Bishop and Doctor
14	T	Ss Felix & Hilary of Poitiers
15	W	St Maurice
16	T	St Marcel
17	F	St Anthony Abbot
18	S	St Prisca
19	2 nd	SUNDAY IN ORDINARY TIME
20	M	St Cyprian Michael Tensi, Priest
21	T	St Agnes, Virgin and Martyr
22	W	St Vincent, deacon and martyr
23	T	St Emerentiana
24	F	St Francis de Sales
25	S	Conversion of St Paul (F)
26	3 rd	SUNDAY IN ORDINARY TIME
27	M	St Angela Merici, Virgin
28	T	St Thomas Aquinas Priest and Doctor
29	W	Ss Pappa and Maurus
30	T	St Martina
31	F	St John Bosco

February

1	S	St Benedict Dismas
2	4 th	SUNDAY IN ORDINARY TIME
3	M	Ss Blaise, Bishop and Martyr, Ansgar, Bishop
4	T	St Gilbert
5	W	St Agatha, Virgin and Martyr
6	T	Ss Paul Miki and Companions, Martyrs
7	F	St Richard
8	S	St Josephine Bakhita, Virgin
9	5 th	SUNDAY IN ORDINARY TIME
10	M	St Scholastica, Virgin
11	T	Our Lady of Lourdes
12	W	Martyrs of Abitene
13	T	St Jordan
14	F	Ss Cyril Monk, and Methodius Bishop
15	S	St Faustine
16	6 th	SUNDAY IN ORDINARY TIME
17	M	Seven Holy Founders of the Servite Order
18	T	St Simplician
19	W	St Mansuetus
20	T	Ss Jacinta and Francisco Marto
21	F	St Peter Damian, Bishop and Doctor
22	S	The Chair of St Peter, Apostle
23	7 th	SUNDAY IN ORDINARY TIME
24	M	St Sergius
25	T	St Cosmas of Nizianzus
26	W	Ash Wednesday
27	T	St Gabriel of Sorrows
28	F	St Oswald
29	S	St Eve

March

1	1 st	SUNDAY OF LENT
2	M	St Simplicianus
3	T	St Marinos
4	W	St Casimir
5	T	St Virgilio
6	F	St Colette Boylet
7	S	Ss Perpetua and Felicity, Martyrs
8	2 nd	SUNDAY OF LENT
9	M	St Francis of Rome, Religious
10	T	St Victor
11	W	St Constantine
12	T	St Innocent I
13	F	St Rodrick
14	S	St Matilda
15	3 rd	SUNDAY OF LENT
16	M	St Eusebia
17	T	St Patrick, Bishop
18	W	St Cyril of Jerusalem, Bishop and Doctor of the Church
19	T	St Joseph Spouse of the B.V.M. (S)
20	F	St Claudia (I)
21	S	St Nicolas
22	4 th	SUNDAY OF LENT
23	M	St Turbus of Mogrovejo, Bishop
24	T	St Catherine
25	W	Annunciation of the Lord
26	T	St Emmanuel
27	F	St John of Egypt
28	S	St Caspar
29	5 th	SUNDAY OF LENT
30	M	St Leonard L.H.P.
31	T	St Benjamin

April

1	W	St Hugh of Grenoble
2	T	St Francis of Paola, Hermit
3	F	St Sisto
4	S	St Benedict, Religious
5	S	PALM SUNDAY OF THE PASSION OF THE LORD
6	M	Holy Monday
7	T	Holy Tuesday
8	W	Holy Wednesday
9	T	Holy Thursday
10	F	Good Friday
11	S	Holy Saturday
12	S	EASTER SUNDAY
13	M	Easter Monday
14	T	Easter Tuesday
15	W	Easter Wednesday
16	T	Easter Thursday
17	F	Easter Friday
18	S	Easter Saturday
19	2 nd	SUNDAY OF EASTER OF DIVINE MERCY
20	M	St Marcellinus, Bishop
21	T	St Anselm, Bishop and Doctor
22	W	St Leonida
23	T	St George
24	F	St Flokis, Priest and Martyr
25	S	St Mark, Evangelist (F)
26	3 rd	SUNDAY OF EASTER
27	M	St Zita
28	T	St Louis-Mary de Montfort, Priest
29	W	St Catherine of Siena, L.H.P.
30	T	Our Lady, Mother of Africa (F)

May

1	F	St Joseph the Worker L.H.P.
2	S	St Athanasius, Bishop and Doctor
3	4 th	SUNDAY OF EASTER
4	M	Ss Ada and Antonio
5	T	St Irene
6	W	St Dominic Savio
7	T	St Rosa Venerini
8	F	St Victor the Black
9	S	Bl Beatrice of Este
10	5 th	SUNDAY OF EASTER
11	M	St Ignatius of Loyola
12	T	Ss Nereus, Achilles and Pancras, Martyrs
13	W	Our Lady of Fatima
14	T	St Matthias (F) L.H.P.
15	F	St Isidore the Farmer
16	S	St Ubaldo
17	6 th	SUNDAY OF EASTER
18	M	St John I Pope and Martyr
19	T	St Celestine
20	W	St Bernardino of Siena, Priest
21	T	St Christopher Magallanes, Priest, and Companions, Martyrs (III)
22	F	St Rita of Cascia, Religious
23	S	St Desiderius
24	S	ASCENSION OF THE LORD (S)
25	M	St Bede the Venerable, Priest and Doctor
26	T	St Philip Neri, Priest
27	W	St Augustine of Canterbury Bishop
28	T	Ss Emilian and Ignatius
29	F	St Joseph Gerard, Priest
30	S	St Joan of Arc
31	S	PENTECOST SUNDAY (S)

June

1	M	St Justin, Martyr
2	T	Ss Marcellinus and Peter, Martyrs
3	W	The Ugandan Martyrs (F) L.H.P
4	T	St Othobald (I)
5	F	St Boniface, Bishop and Martyr
6	S	St Norbert, Bishop
7	S	MOST HOLY TRINITY SUNDAY (S)
8	M	St James Bertheleu
9	T	St Ephrem of Syria
10	W	St Maurinus
11	T	St Barnabas, Apostle
12	F	St Onofrius, Hermit
13	S	St Anthony of Padua, Priest and Doctor
14	S	CORPUS CHRISTI SUNDAY (S)
15	M	St Orsibus
16	T	St Aurelian
17	W	St Helena
18	T	St George Barbarigo
19	F	SACRED HEART OF JESUS (S)
20	S	The Immaculate Heart of Mary
21	12 th	SUNDAY IN ORDINARY TIME
22	M	St John Fisher, Bishop and Thomas More, Martyrs
23	T	Ss Joseph Cafasso and Lafranco
24	W	The Nativity of St John the Baptist (S)
25	T	St William of Montevergine (IV)
26	F	St Josemaria Escriva
27	S	St Cyril of Alexandria, Bishop and Doctor
28	13 th	SUNDAY IN ORDINARY TIME
29	M	Ss Peter and Paul, Apostles (S)
30	T	First Martyrs of Rome

July

August

September

October

November

December

1	W	Bl Anthony Rosentini	1	S	St Alphonsus Liguori, Bishop and Doctor	1	T	St Theresa of the Child Jesus, Virgin and Doctor	1	31 st	SUNDAY IN ORDINARY TIME	1	T	Bl Clementine Anacleto, Virgin and Martyr
2	T	St Marcellin	2	W	St Euladius	2	F	The Holy Guardian Angels	2	M	All Souls Day L.H.P.	2	W	St Barbara
3	F	St Thomas, Apostle (F)	3	T	St Gregory the Great, Pope and Doctor	3	S	St Edmund and Canda	3	T	St Martin De Porres, Religious	3	T	St Francis Xavier, Priest
4	S	St Elizabeth of Portugal	4	F	St Rosalia	4	27 th	SUNDAY IN ORDINARY TIME	4	W	St Charles Borromeo, Bishop	4	F	St John Damascene, Priest and Doctor
5	14 th	SUNDAY IN ORDINARY TIME	5	S	St Teresa of Calcutta	5	M	St Faustina Kowalska	5	T	Ss Elizabeth and Zechariah	5	S	St Dalmasius, Bishop
6	M	St Maria Goretti, Virgin and Martyr	6	23 rd	SUNDAY IN ORDINARY TIME	6	T	St Bruno, Priest	6	F	All Saints of Africa	6	2 nd	SUNDAY OF ADVENT
7	T	Ss Claudius and Cobone	7	M	St Regina	7	W	Our Lady of the Rosary	7	S	St Ernest	7	M	St Ambrose, Bishop and Doctor
8	W	Ss Aquila and Prisca	8	T	Nativity of the Blessed Virgin Mary (F)	8	T	St Felix, Sergius and Hugo	8	32 nd	SUNDAY IN ORDINARY TIME	8	T	Immaculate Conception of the Blessed Virgin Mary (S)
9	T	St Augustine Zhao Rong, Priest and Companions, Martyrs	9	W	St Peter Claver, Priest	9	F	Ss Denis, Bishop and Companions, Martyrs and John Leonardi, Priest	9	M	The Dedication of the Lateran Basilica (F) L.H.P.	9	W	St Juan Diego Cuauhtlanotzin
10	F	St Veronica	10	T	St Nicholas of Toronto	10	S	St Daniel Comboni, Bishop	10	T	St Leo the Great, Pope and Doctor	10	T	St Vincent of Lerino
11	S	St Benedict, Abbot	11	F	St Probus and Geminio	11	F	SUNDAY IN ORDINARY TIME	11	W	St Martin of Tours, Bishop	11	F	St Denissus I, Pope
12	15 th	SUNDAY IN ORDINARY TIME	12	S	The Most Holy Name of Mary	12	28 th	SUNDAY IN ORDINARY TIME	12	T	St Joseph, Bishop and Martyr	12	S	Our Lady of Guadalupe
13	M	St Henry	13	24 th	SUNDAY IN ORDINARY TIME	13	M	St Wilfrid	13	F	St Arcadius and Companions	13	3 rd	SUNDAY OF ADVENT
14	T	St Camillus De Lellis, Priest	14	M	The Exaltation of the Cross (F) L.H.P.	14	W	St Callistus I, Pope and Martyr	14	S	St Serapion	14	M	St John of the Cross, Priest and Doctor
15	W	St Bonaventura, Bishop and Doctor	15	T	Our Lady of Sorrows	15	T	St Teresa of Avila, Virgin	15	33 rd	SUNDAY IN ORDINARY TIME	15	T	St Valerianus
16	T	Our Lady of Mount Carmel	16	W	Ss Cornelius Pope and Cyprian, Bishop Martyrs	16	F	Ss Hedwig, Religious and Margaret Mary Alacoque, Virgin	16	M	Ss Margaret of Scotland and Gertrude, Virgin	16	W	St Agabide
17	F	St Marcelina	17	T	St Robert Bellarmine, Bishop and Doctor	17	S	St Ignatius of Antioch, Bishop and Martyr	17	T	St Elizabeth of Hungary, Religious	17	T	St Lazarus
18	S	St Frederick	18	F	St Joseph Cupertino	18	29 th	SUNDAY IN ORDINARY TIME	18	W	The Dedication of Basilica of St Peter and Paul Apostles	18	F	St Imma
19	16 th	SUNDAY IN ORDINARY TIME	19	S	St Jaroslav, Bishop and Martyr	19	M	Ss John, Isaac, Priests and Companions and Paul of the Cross, Priest	19	T	St Abbia	19	S	St Anastasius
20	M	St Apollonia, Bishop and Martyr	20	29 th	SUNDAY IN ORDINARY TIME	20	T	Bl David, Oweih and Jibba, Martyrs	20	F	St Felix	20	4 th	SUNDAY OF ADVENT
21	T	St Lawrence of Brindis, Priest and Doctor	21	M	St Matthew, Apostle and Evangelist (F) L.H.P.	21	W	St Ursula	21	S	Presentation of the Blessed Virgin Mary	21	M	St Peter, Carthusian, Priest and Doctor
22	W	St Mary Magdalen L.H.P.	22	T	St Maurice and Companions, Martyrs	22	T	St John Paul II	22	S	SUNDAY OF ADVENT	22	T	St Francis Cabrini
23	T	St Bridget of Sweden, religious	23	W	St Plus of Petronia, Priest	23	F	St John of Capistrano, Priest	23	W	SUNDAY, CHRIST THE KING	23	W	St John of Karly, Priest
24	F	St Shabel Makhluf, Priest	24	T	St Pious X, Pope	24	S	St Anthony Mary Claret, Bishop	24	T	Ss Clement I, Pope and Martyr	24	T	St Abbia
25	S	St James, Apostle (F)	25	F	St Aurelia	25	30 th	SUNDAY IN ORDINARY TIME	25	F	St Andrew Dung-Lac, Priest and Companions, Martyrs	25	F	THE NATIVITY OF THE LORD (S) L.H.P.
26	17 th	SUNDAY IN ORDINARY TIME	26	S	Ss Cosmas and Damian, Martyrs	26	M	St Evaristus	26	W	St Catherine of Alexandria, Virgin and Martyr	26	S	St Stephen, The First Martyr (F)
27	M	St Nazaria	27	26 th	SUNDAY IN ORDINARY TIME	27	T	St Florence	27	T	Bl James Alberione	27	S	SUNDAY, HOLY FAMILY OF JESUS, MARY AND JOSEPH (F)
28	T	St Victor I, Pope and Martyr	28	M	Ss Wenceslas, Martyr, Lawrence Ruiz and Companions, Martyrs	28	W	Ss Simon and Jude, Apostles (F) L.H.P.	28	F	St Vigil	28	M	The Holy Innocents (F)
29	W	St Martha L.H.P.	29	T	Ss Michael, Gabriel and Raphael, Archangels (F)	29	T	St Hermelinde	29	S	St Valerian	29	T	St Thomas Becket, Bishop and Martyr
30	T	St Justin Jacobs, Bishop and Peter Crisologus, Bishop and Doctor	30	F	St Jerome, Priest and Doctor	30	F	St Gerard	30	1 st	SUNDAY OF ADVENT	30	W	St Eugene
31	F	St Ignatius of Loyola, Priest	31	W	St Jerome, Priest and Doctor	31	S	Bl Irene Stefani (Nyaaitha)	31	M	St Andrew, Apostle (F)	31	T	St Sylvester I, Pope

MY JOURNEY WITH BREAST CANCER

FROM JULY 2007 TO DATE

By Florence Achieng Ojode



My younger sister succumbed to breast cancer in June 2007. Come July exactly a month after laying her to rest, I was also diagnosed with breast cancer. This was a bitter pill to the family as we were still mourning her. I took my sister to India for treatment in 2005. We were in a cancer hospital and that time I was well so I learnt a lot about cancer.

I learnt in India that self examination on the breasts is very important and it helps in early diagnosis. Through my routine breast examination, I felt a lump on my right breast

and immediately I consulted a doctor. The results revealed that the lump was cancerous.

The following month, I went through a series of treatments starting with full mastectomy of my right breast then followed by 6 sessions of chemotherapy and 25 sessions of daily radiotherapy at the Radiotherapy Department – The Nairobi Hospital. Chemotherapy is the worst treatment I have ever come across. I was nauseated throughout my treatment and I couldn't eat well.

I lost my hair and I was actually drained. I was depressed but I thank God I had a supportive

family. After that terrible treatment, I was then put on hormonal treatment which I was to take for a minimum of 5 years.

In April 2010, I again noticed that the tip of my left breast was inverting inside as though something was pulling it inside. I immediately again consulted my Oncologist and after doing various tests, it was confirmed that my cancer had recurred. I was crushed and frustrated and wondered why this was happening to me. I underwent another full mastectomy of my left breast. This time round I wasn't given chemotherapy but had 25 sessions of daily



Supporting the *fighters*
Admiring the *Survivors*
Honoring the *taken*
and never, ever giving up
hope

radiotherapy at Cancer Care Kenya, M.P Shah Hospital. I was again put on hormonal treatment.

Two years later in 2012, the cancer would shift. This time round, I became unusually sick. I was nauseated to the point that I couldn't eat, I was sweating a lot and feeling very tired. I could not sleep at night. A scan revealed a mass in my pelvis. The doctors could not tell whether the mass was cancerous or not until a biopsy was done after an operation. The family decided to take me abroad for a PET Scan as this radiology mode was not available locally. I travelled to Israel where PET Scan done revealed that the tumour was in my right ovary and was cancerous. This was another shocker and I was left with no words. I went through a very major operation for the removal of ovary there in Israel where I stayed for three (3) months while recovering.

Since I came back in 2013, I have been going for routine check-ups and so far my cancer has not re-occured. I am thankful to God for that.

Cancer is a very expensive illness and quite draining as I have been paying from out of pocket and especially since I got cancer when I was 60 years after retirement. I am 72 years old this year.

I am not on a special diet although during chemotherapy treatment, I had to be very specific on what I ate as most foods left me very nauseated and sometimes with lack of appetite. I am grateful to the Cancer Centres of the two hospitals I got treatment as both have support groups where we

“I have refused to live a life in fear and self pity between my regular check-ups, healthy lifestyle, wellness and support. I live a normal life and cancer does not put me down. I do all my routine jobs and I am up and about.

get to interact as patients and talk about our experiences and have counselors, nutritionists and doctors who give us advice during our journey with cancer.

I would urge all cancer fighters to join Cancer Support Groups as one gets encouraged to meet other cancer fighters.

Throughout my journey with cancer, I have refused to live a life in fear and self pity between my regular check-ups, healthy lifestyle, wellness and support. I live a normal life and cancer does not put me down. I do all my routine jobs and I am up and about.

I thank my Oncologist Dr. Anselmy Opiyo of Cancer Treatment Centre- The Nairobi Hospital his personal assistant Susan Gitau, the Oncology Nurses and all the support staff at the same centre for walking this difficult journey with me. I also thank the Doctors in Israel who operated on me. I cannot forget to thank my family who have been there for me through thick and thin

Cancer is one of the most expensive diseases to manage and I am now glad that I and my fellow patients are now benefiting a bit from treatment using NHIF. **I would urge the Government to consider cancer a national disaster and have it fully paid by NHIF as we end up paying so much more than NHIF provides for the treatment.**

Expert BREAST CANCER

What you need to know

By Dr. Catherine Nyongesa

Cancer is a disease in which cells in the body grow out of control. Breast cancer is the most common cancer in women all over the World. Deaths from breast cancer have declined over time, but remains the second leading cause of cancer death among women overall.

What Are the Symptoms of Breast Cancer?

Breast pain can be a symptom of cancer. If you have any symptoms that worry you, be sure to see your doctor right away.

Different people have different symptoms of breast cancer. Some people do not have any signs or symptoms at all.

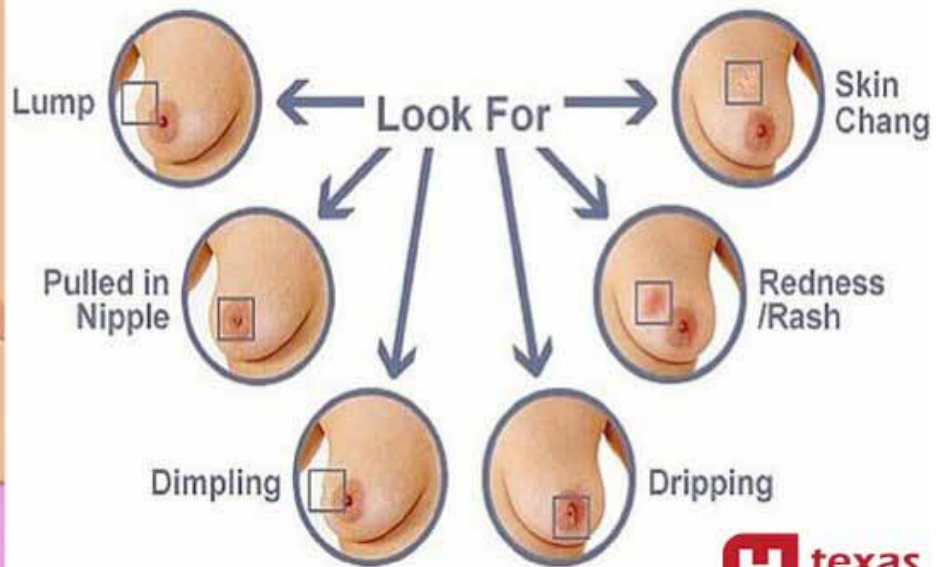
Some warning signs of breast cancer are:

- New lump in the breast or underarm (armpit).
- Thickening or swelling of part of the breast.
- Irritation or dimpling of breast skin.
- Redness or flaky skin in the nipple area or the breast.
- Pulling in of the nipple or pain in the nipple area.
- Nipple discharge other than breast milk, including blood.
- Any change in the size or the shape of the breast.
- Pain in any area of the breast.





SYMPTOMS OF BREAST CANCER



Keep in mind that these symptoms can happen with other conditions that are not cancer.

What Are the Risk Factors for Breast Cancer?

Being a woman and getting older are the main risk factors for breast cancer.

Studies have shown that your risk for breast cancer is due to a combination of factors. The main factors that influence your risk include being a woman and getting older. Most breast cancers are found in women who are 50 years old or older.

Some women will get breast cancer even without any other risk factors that they know of. Having a risk factor does not mean you will get the disease, and not all risk factors have the same effect. Most women have some risk factors, but most women do not get breast cancer. If you have breast cancer risk factors, talk with your doctor about ways you can lower your risk and about screening for breast cancer.

Risk Factors You Cannot Change

- **Getting older.** The risk for breast cancer increases with age; most breast cancers are diagnosed after age 50.
- **Genetic mutations.** Inherited changes (mutations) to certain genes, such as BRCA 1 and BRCA 2. Women who have inherited these genetic changes are at higher risk of breast and ovarian cancer.
- **Reproductive history.** Early menstrual periods before age 12 and starting menopause after age 55 expose women to hormones longer, raising their risk of getting breast cancer.
- **Having dense breasts.** Dense breasts have more connective tissue than fatty tissue, which can sometimes make it hard to see tumors on a mammogram. Women with dense breasts are more likely to get breast cancer.
- **Personal history of breast cancer or certain non-cancerous breast diseases.** Women who have had breast cancer are more

likely to get breast cancer a second time. Some non-cancerous breast diseases such as atypical hyperplasia or lobular carcinoma *in situ* are associated with a higher risk of getting breast cancer.

- **Family history of breast cancer.** A woman's risk for breast cancer is higher if she has a mother, sister, or daughter (first-degree relative) or multiple family members on either her mother's or father's side of the family who have had breast cancer. Having a first-degree male relative with breast cancer also raises a woman's risk.
- **Previous treatment using radiation therapy.** Women who had radiation therapy to the chest or breasts (like for treatment of Hodgkin's lymphoma) before age 30 have a higher risk of getting breast cancer later in life.
- **Women who took the drug diethylstilbestrol (DES),** which was given to some pregnant women to prevent miscarriage, have a higher risk. Women whose mothers took DES while pregnant with them are also at risk.



Risk Factors You Can Change

- **Not being physically active.** Women who are not physically active have a higher risk of getting breast cancer.
- **Being overweight or obese after menopause.** Older women who are overweight or obese have a higher risk of getting breast cancer than those at a normal weight.
- **Taking hormones.** Some forms of hormone replacement therapy (those that include both estrogen and progesterone) taken during menopause can raise risk for breast cancer when taken for more than five years. Certain oral contraceptives (birth control pills) also have been found to raise breast cancer risk.
- **Reproductive history.** Having the first pregnancy after age 30, not breastfeeding, and never having a full-term pregnancy can raise breast cancer risk.
- **Drinking alcohol.** Studies show that a woman's risk for breast cancer increases with the more alcohol she drinks.

Research suggests that other factors

such as smoking, being exposed to chemicals that can cause cancer.

What Is Breast Cancer Screening?

Screening can help find breast cancer early, when it is easier to treat.

Breast cancer screening means checking a woman's breasts for cancer before there are signs or symptoms of the disease. All women need to be informed by their health care provider about the best screening options for them. When you are told about the benefits and risks of screening and decide with your health care provider whether screening is right for you—and if so, when to have it—this is called informed and shared decision-making.

Although breast cancer screening cannot prevent breast cancer, it can help find breast cancer early, when it is easier to treat. Talk to your doctor about which breast cancer screening tests are right for you, and when you should have them.

Breast Cancer Screening Tests

You can get screened for breast cancer

at a clinic, hospital, or doctor's office. If you want to be screened for breast cancer, call your doctor's office. They can help you schedule an appointment.

Mammogram

A mammogram is an X-ray of the breasts. Mammograms are the best way to find breast cancer early, when it is easier to treat and before it is big enough to feel or cause symptoms. Having regular mammograms can lower the risk of having breast cancer. At this time, a mammogram is the best way to find breast cancer for most women.

Breast Magnetic Resonance Imaging (MRI)

A breast MRI uses magnets and radio waves to take pictures of the breast. MRI is used along with mammograms to screen women who are at high risk for getting breast cancer. Because breast MRIs may appear abnormal even when there is no cancer, they are not used for women at average risk.

Other Examinations

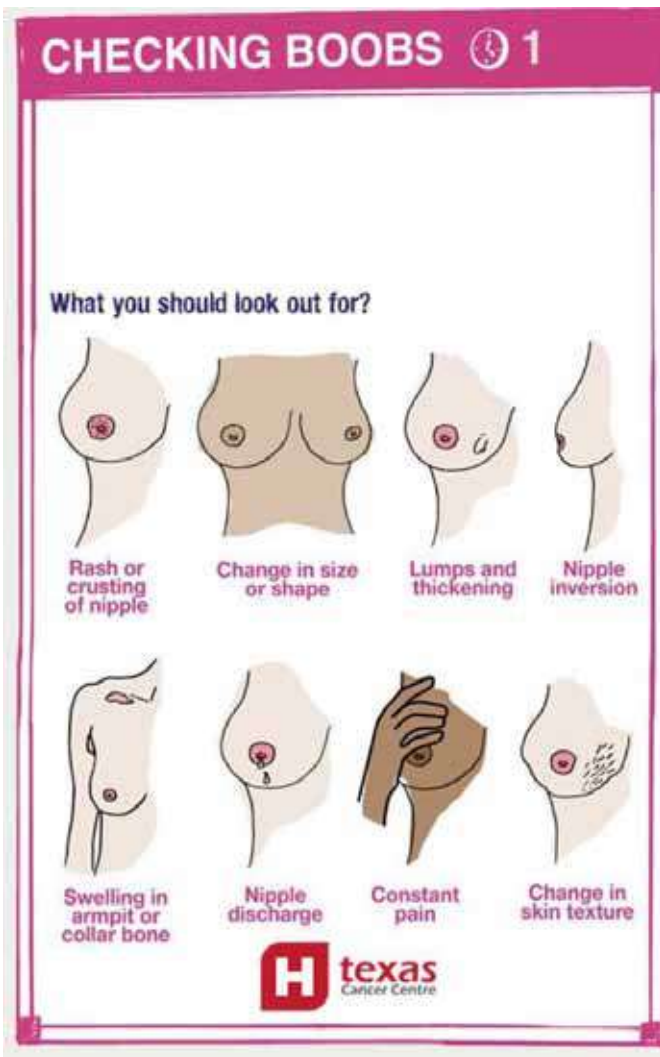
Clinical Breast Exam

A clinical breast exam is an examination by a doctor or nurse, who uses his or her hands to feel for lumps or other changes.

Breast Self-Awareness

Being familiar with how your breasts look and feel can help you notice symptoms such as lumps, pain, or changes in size that may be of concern. These could include changes found during a breast self-exam. You should report any changes that you notice to your doctor or health care provider.

Having a clinical breast exam or doing a breast self-exam has not been found to lower the risk of having from breast cancer.



How Is Breast Cancer Diagnosed?

Magnetic resonance imaging may be used to diagnose breast cancer.

Doctors often use additional tests to find or diagnose breast cancer. They may refer women to a breast specialist or a surgeon. This does not mean that she has cancer or that she needs surgery. These doctors are experts in diagnosing breast problems.

- **Breast ultrasound.** A machine that uses sound waves to make detailed pictures, called *sonograms*, of areas inside the breast.
- **Diagnostic mammogram.** If you have a problem in your breast, such as lumps, or if an area of the breast looks abnormal on a screening mammogram, doctors may have you get a diagnostic mammogram. This is

a more detailed X-ray of the breast.

- **Magnetic resonance imaging (MRI).** A kind of body scan that uses a magnet linked to a computer. The MRI scan will make detailed pictures of areas inside the breast.

- **Biopsy.** This is a test that removes tissue or fluid from the breast to be looked at under a microscope and do more testing. There are different kinds of biopsies (for example, fine-needle aspiration, core biopsy, or open biopsy).

Staging

If breast cancer is diagnosed, other tests are done to find out

if cancer cells have spread within the breast or to other parts of the body. This process is called staging. Whether the cancer is only in the breast, is found in lymph nodes under your arm, or has spread outside the breast determines your stage of breast cancer. The type and stage of breast cancer tells doctors what kind of treatment you need.

How Is Breast Cancer Treated?

Breast cancer is treated in several ways. It depends on the kind of breast cancer and how far it has spread. People with breast cancer often get more than one kind of treatment.

Surgery. An operation where doctors cut out cancer tissue.

- **Chemotherapy.** Using

special medicines to shrink or kill the cancer cells. The drugs can be pills you take or medicines given in your veins, or sometimes both.

- **Hormonal therapy.** Blocks cancer cells from getting the hormones they need to grow.
- **Radiation therapy.** Using high-energy rays (similar to X-rays) to kill the cancer cells.

Doctors from different specialties often work together to treat breast cancer. *Surgeons* are doctors who perform operations. *Medical oncologists* are doctors who treat cancer with medicine. *Radiation oncologists* are doctors who treat cancer with radiation. *Clinical oncologists* are doctors who treat cancer with both radiation and chemotherapy.

3 Steps women should take to understand their hereditary breast cancer risk

- Learn your family history of breast cancer. It may indicate whether you are at a higher risk.
- Talk to a doctor if you are at a higher risk. Your doctor can help you make a plan for managing your risk.
- Know how your breasts normally look and feel. Talk to your doctor right away if you notice changes in the size or shape of your breast, pain, or nipple discharge.

The writer is a Clinical Oncologist – Texas Cancer Centre - Nairobi



Corruption is a MORALITY ISSUE

By Rev. Fr. Peter Kamomoe



NINA PINGA

UFISADI

Morals and morality are familiar words in our daily talk. Morals as the acceptable ways of behaving; good, right, proper or acceptable.

Morality on the hand, more so, according to St. Paul is the work of something natural in man possibly the expression of innate knowledge of right and wrong. This is evident in his address to the people of Corinth. It involves notions such as rightness and wrongness, guilt and shame; the voluntary action that does not necessarily depend on factors external to the person, but on the person himself. We can conclude that morality is the moral institution of humanity.

Any individual brought up naturally with well-defined social instincts would inevitably acquire a moral sense. Ironically, some of whom are believed to have grown up in the normal and most natural and social paths portray the contrary behavior because natural ways are not enough without God's graces and Spirit.

Today's society is full of corruption and the society ignorantly tolerating and validating it, citizens deliberately electing leaders who are obviously known to be immoral and corrupt, spouses who cheat on their partners, domestic violence, spouses killing their partners so that they can take charge of the family wealth, children lying to their parents about their illegal activities, doctors selling

patients' drugs, teachers helping learners cheat in examination, engineers approving substandard buildings because of bribes, managers and administrators using their positions to manipulate the decisions of the institutions, lecturers exchanging grades for sex, companies polluting the environment, business owners deliberately not disclosing or submitting the correct taxes, employers mistreating their employees, politicians embezzling public funds. These are a few examples among many that you have been a perpetrator or a victim of.

But the big and common question is, as a Christian, are you convinced that people need to be morally upright? Has your faith influenced



your morality? Have you resolved to pursue good in life and avoid evil which is a basic moral principle for all Christians and the people of God?

Surely, there is the erosion of moral frameworks in 'modern' society. And this, in my mind, seemed to raise the question of «why?»

Borrowing from Kohlberg's theory (1958) on moral development, it is essential for parents, caregivers, teachers, church, society and those in authority to impact morality and closely monitor its development. Raise the child in such a way that the child is aware of the consequences of certain negative behavior such as disrespecting the authority, dishonesty, lying, etc.

As a child or rather a person interacts with society, he/she borrows the negative and bad morals. Living in societies where domestic violence, separations, and divorce (single parenting), pornographic content, tribalism, bribery from those in authority and politicians, gambling/betting, drug abuse, and prostitution can be a trigger to the spread of similar vices among the youth.

What worsens it, is when people justify such behavior by giving irrelevant reasons. An alcoholic says that nobody should advise how he/she drinks because the money is his/hers. A driver over speeds because he is late for work. A prostitute using the proceeds to educate her children or voting a particular leader not based on his/her ability to deliver but because he/she is a relative or a tribesman.

I feel that most of us lack moral guidance and genuine role models. The Christian formation is also in a downward trend with 'Christians' forming a chunk of the immoral in the society.

Why blame your son or your daughter for ignoring the teachings of the church or using vulgar and abusive language or beating up his wife/husband or having multiple love partners outside marriage or hating his neighbors or smoking or overly drinking, or land grabbing or betting/gambling? Or dressing inappropriately?

Look at yourself, how often do you go to church? Are you honest in your relationship or marriage? Are you a 'mpango wa Kando' daddy or a sugar mummy? How easily do you forgive? Do you smoke? Do you drink? Have you been accused or even convicted for land grabbing? Do you participate in gambling/betting? Are you decent in your dressing?

Having expressed these dire concerns, I encourage you to isolate yourself from the rest and become an example and an advocate of a moral transformation in our families and the entire society. Do not be that person who regularly goes to church without Christ in his life.

Before criticizing that corrupt policeman, stop giving out the bribe.

Before you point a finger to that one neighbor who did not forgive you, first forgive the ten people who wronged you. Before lamenting about your political

leader, remember the bribe you took from him/her during campaign and election. Before laying a hand to your wife, first, denounce that 'mpango wa Kando'

Stop blaming others for the evil happening in our societies, in your small way, help bring moral sanity to where it belongs. Make the line between good and bad, right and wrong bold, clear and conspicuous.

I understand that religion and Christian faith is not the only determinant of a person's morality, but genuine faith can transform it. The church provides us with guidelines from which many of us have been able to derive a sense of right and wrong. Studies show that children attending church have more morals than those who do not.

God perfects nature and human nature and behavior for that matter. So, our moral life requires God's guidance through the Gospel teachings and satisfaction through the satisfying mission of Christ. E.g. through sacraments; Baptism, Penance, and Eucharist. In Psalms 127, we are reminded that unless the Lord builds and guides us, we cannot be fruitful.

Join our Pope, cardinal, the Kenya Conference of Catholic Bishops and priests to spread the message of moral transformation. Recently the Bishops made a declaration on corruption and swore to ensure that all the Christians follow the teachings of Jesus Christ of truth and honesty. Be part of the moral ambassadors.

The writer is a Priest and the Administrator of Holy Family Minor Basilica

Look at yourself, how often do you go to church? Are you honest in your relationship or marriage?



HOMOSEXUALITY



CCC also condemns homosexuality. CCC 2357 states that homosexual acts are *intrinsically disordered, contrary to the natural law, close the sexual act to the gift of life, and do not proceed from genuine affective and sexual complementarity*. However the Church recognizes that many people may struggle with same-sex attractions and cautions people not to discriminate against them for this reason (CCC 2358). The Church calls these people who struggle with such to live in chastity, aided by prayer and sacramental grace (CCC 2359).

Homosexuality in Kenya

In traditional African societies homosexuality was taboo and still is today. However some tribes like Gikuyu, Kamba and Kalenjin (Nandi and Kipsigis) practiced a type of same-sex marriage whereby two women would get married to safeguard the inheritance of one of them.

Homosexuality has been illegal in Kenya since colonial times. This stance was upheld by the first Constitution of independent Kenya and the Kenyan Penal Code, both drawing much from British law. Legislations like the 2001 Childrens' Act prohibited same-sex couples and unmarried couples from adopting children. The new Constitution of 2010 continues to uphold the illegality of homosexuality, though not as explicitly as the previous Constitution.

However since 2010 the Kenyan Penal Code sections against homosexuality (sections 162 and 165) have been challenged multiple times in the courts by LGBTIQ activists who rely on multiple articles in the Constitution of 2010 that protect citizens against general

Introduction

Homosexuality is defined as same-sex sexuality, i.e. sexual attraction and activity between two members of the same gender. The three Abrahamic religions (Christianity, Islam and Judaism) condemn homosexuality as immoral and sinful. In Kenya and multiple other countries, homosexuality is illegal. For a long time this went unchallenged but in recent years a global movement of people who practice and espouse homosexuality and other non-heterosexual sexualities (collectively called LGBTIQ, an acronym for Lesbian, Gay, Bisexual, Transgender, Intersex and Queer) have been agitating for equal rights and recognition in law.

What does the Bible say about homosexuality?

The Bible is categorical on the immoral nature of homosexuality. While there are multiple portions of Scripture which address sex and sexual issues, there are only five that condemn homosexuality:

- *Leviticus 18:22*
- *Leviticus 20:13a*
- *Romans 1:27*
- *1 Corinthians 6:9-10*
- *1 Timothy 1:8-10*

However, there are a few implicit mentions, such as *Genesis 19:5* and *Jude 7*. The Bible condemns homosexuality as immoral because it is a deliberate violation of the natural order of things as designed by God during creation (see *Genesis 1 and 2*), and a violation of God's will is essentially sin.

What does the Catechism of the Catholic Church (CCC) say about homosexuality?



discrimination (e.g. *Articles 10, 27-4 and 27-5*). The activists are buoyed by the legalization of homosexuality in other countries, e.g. India last year, Botswana this year.

Civil society has been the main champion of LGBTIQ rights. The Kenya Human Rights Commission published a research paper in 2011 that showed LGBTIQ people suffer serious discrimination on account of their non-mainstream sexual orientations and gender identities. This was affirmed in a 2012 report of the government's Kenya National Commission of Human Rights. The Church has been the main opponent of LGBTIQ rights. The National Council of Churches has been vocal against homosexuality, stating that it is contrary to Christian and Muslim faiths and African traditional beliefs. The Council of Imams has also spoken against it.

Support of and opposition to LGBTIQ activism has sometimes taken a *political* turn. Senior government officials including the former Prime Minister and the former Chief Justice have touched on the subject in their pronouncements. Four years ago during the visit of then

USA President Barack Obama to Kenya, President Uhuru Kenyatta when responding to President Obama's appeal for equal rights for homosexuals said that it was a *non-issue* and *not in line with Kenyan culture*. Last year President Uhuru reiterated his 2015 stance, stating that LGBTIQ rights are *unacceptable in Kenya, not important to Kenyans, and are not an issue of human rights but of culture*.

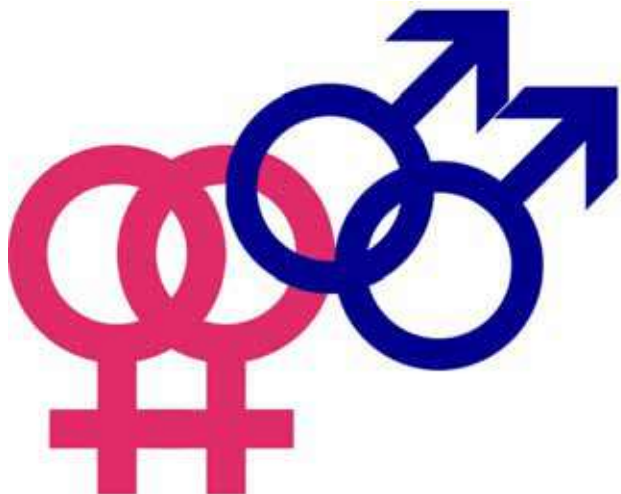
Art has been a notable battleground for homosexuality. Five years ago, Binyavanga Wainaina, a celebrated Kenyan writer who died on 22 May this year, announced publicly in a written article that he was gay. He swiftly received worldwide condemnation and support in equal measure. That same year, the Kenya Film Classification Board (KFCB) banned a film *Stories of Our Lives* that had a LGBTIQ theme, stating that it promotes homosexuality. Last year KFCB banned another film *Rafiki* that has a theme of lesbian love relationship, stating that the film's *homosexual nature and clear intent to promote lesbianism in Kenya are contrary to the law*. The Director of *Rafiki* sued KFCB and got a temporary reprieve to screen the film.

Advocates for homosexuality have had few legal victories in the past. Six years ago a group called the National Gay and Lesbian Human Rights Commission (NGLHRC) tried to register itself as a NGO but was thwarted by the NGO Coordination Board. It sued and the court case was only decided this year in favour of NGLHRC. Three years ago another group calling itself the Kenya National Gay and Lesbian Rights Commission (KNGLRC) challenged in court the legality of the Kenyan Penal Code sections 162 and 165 that outlaw homosexuality, saying these sections violate the Constitution and basic human rights. Last year the High Court heard the case, and its ruling made in May this year declined to legalize homosexuality on the basis of the fact that the petitioner failed to prove to the satisfaction of the court it had been discriminated against by the law.

Debunking arguments in favour of homosexuality: a Catholic guide

Common arguments supporting homosexuality include:

- Since Jesus did not explicitly condemn homosexuality, it is not immoral or sinful.



- Those who naturally experience same-sex attraction should have no qualms acting on their feelings, as not doing so would be unnatural.
- The sexual act is no longer primarily for procreation, and now it can be engaged in for purposes of human intimacy and pleasure only.
- Since conception can now be achieved artificially, there is no need to maintain the traditional heterosexual makeup of the family, and instead homosexual couples are valid families and can take its place.

All the above arguments are flawed, because:

- Although it is true that Jesus never explicitly condemn homosexuality, he did so implicitly by warning against contradicting the intention of God when He created man male and female for each other (Matthew 19:4-6, Mark 10:6-9).
- Immoral feelings are like temptations, and these are not in themselves sinful but become sin when acted upon.
- God intended sex to be

primarily for procreation, as the creation account in the Bible indicates. Throughout history, human beings have always known that sex is the means by which the species is naturally propagated, and they have even observed this in animals.

Homosexual couples cannot conceive naturally.

- All human cultures have throughout history valued the importance of families as the means of ensuring that communities remain in existence. Even the United Nations in its *Convention on the Rights of the Child* recognizes that every child has a right to know his father and his mother.

Conclusion

Homosexuality is condemned in mainstream religions and is still taboo in many cultures including traditional African society. However today with the modernization and globalization of the world, it has moved from being eschewed to being tolerated, to now even being espoused by a growing constituency. Sex is now front and centre in modern culture, and this has given succour to proponents of homosexuality who pose as an oppressed minority fighting for their sexual rights. *While human cultures are dynamic and change with the times, truth is constant.* Christians, especially Catholics who know what they believe and why they believe, ought not to be swayed by the prevailing winds but *stand*

firm in the truth that their faith has revealed to them about homosexuality, and be able to *persevere in obedience to the Bible and Church teachings.*

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ACCOUNTABILITY.

By Nicholas Otieno.

Accountability is defined as an obligation or willingness to accept responsibility or to account for one's actions. It involves an individual or organization to account for its activities, accept responsibility and also make known the results in a transparent manner. Leaders, including those in Churches, are called to be accountable as commanded in Acts 20:28, "Keep watch over yourselves and over the whole flock of which the Holy Spirit has appointed you overseers, in which you tend the church of God that he acquired with his own blood."

On the global front, Pope Francis has faced pressure to act on various challenges facing the Catholic Church as a whole. One of the challenges is that of young

people who feel the need for change in the Catholic Church such as the role of women in the church which emerged during the Synod on the Youth 2018. Another challenge is the financial scandals (VatiLeaks) and financial crimes of the 1980s and 1990s of which Pope Francis was expected to make reforms which are yet to be achieved.

The widely spoken challenge is that of allegations of sexual abuse in the Catholic Church. Pope Francis has made efforts as depicted in The Catholic World Report which had an article on a Vatican meeting held in February 2019 whose focus was on accountability. During his visit to Ireland in August 2018 Pope Francis asked for forgiveness for the "scandal and betrayal" felt by victims of sexual exploitation by

Catholic clergy. The main angle for this form of accountability was on protection of minors and how the bishops can hold each other to task. Pope Francis also mentioned that the Church will concentrate on eight aspects in developing its legislation as measures to try and eradicate the vice of abused, exploited and forgotten children. Some of these aspects include the protection of children from any form of abuse as the primary goal to all other measures. The Church will also have impeccable seriousness in bringing justice to whoever has committed crimes against Minors. There is also strengthening and reviewing of guidelines by Episcopal Conferences – developing new and effective approaches for prevention in all institutions. The humility coming from His Holiness is a demonstration of

one accepting responsibility for the actions not of his own but as the head of the institution-The church that has been accused of the ills. That is really an epitome of Accountability that as leaders we should emulate.

“However, whatever we do as leaders, we should do it with Love, with God’s Authority and according to the proper order of God and His Holy Church.”

In Kenya, the Kenya Conference of Catholic Bishops (KCCB), an assembly of the Catholic Bishops, enables unity and exercise of Pastoral offices in accordance with the Law to promote the greater good which the Church offers to all Mankind (c. 447, CIC).

The Archdiocese of Nairobi has departments which work together and one of this is the office of Procurator whose department is charged with acquiring, safeguarding and disposing temporal goods of the church.

The Archdiocese of Nairobi also holds a Family Day for all Christians within the Archdiocese to celebrate together the support and development within the Archdiocese and beyond. The Day

is usually in August and is held at St. Mary’s Msongari grounds in Nairobi. His Eminence John Cardinal Njue as the Shepherd always leads Christians in these celebrations along with all church group leaders in the various parishes that form the Archdiocese. There are 114 Parishes and 14 deaneries in the Archdiocese of Nairobi and each of these Parishes present their contributions during the Family Day. This enables transparency as all contributions go towards one kitty. It is also on this day that Christians are given a report of how the previous year’s contributions were utilized.

At the Parish level, there are Pastoral leaders who have been tasked under a Chaplain towards achieving the mission of evangelization.

There are various forms of accountability but all demand responsibility and openness to achieve the desired outcome. As Christians, we are all accountable to God as exemplified in Romans 14:12, “So each of us shall give an account of himself to God.”

The Holy Catholic Church has always been cited in various forums as an institution with the most organized and accountable management hierarchy. From the Holy See down to the Small Christian Community (Church at Home). The key values of obedience, respect for authorities and clear administrative and conflict resolution guidelines without losing the Biblical and Godly principles has made the Church stand for almost 2000 years. Any leader whether lay or Religious is therefore called upon

to always defend and practice these principles at all levels.

In our Nation and in many others, matters of accountability have led to divisions in churches and various religious denominations mainly due to lack of transparency and management of resources. Obedience to relevant authorities is Obedience to God as the Holy Scriptures affirms “Obedience is better than sacrifice” (1 Samuel 15:22-24).

According to writer Michael Brown, writing in Charisma magazine “Leaders must be accountable. Leaders are not above the law: Gods law or the laws of the Land. Leaders who persist in unrepentant or unconfessed sins are to be rebuked publicly by other leaders. There are times when leaders must set things in order, Must rebuke, Must correct, Must admonish, Must warn and must practice discipline. To fail to do this is to fail to be responsible Shepherds. However, whatever we do as leaders, we should do it with Love, with God’s Authority and according to the proper order of God and His Holy Church.

Church leadership is a higher calling and therefore, for any leader in church to be accountable to the flock he/she must first be accountable to God. This is achieved through having personal devotion to scriptures, listening to God, spending time in Prayer, adoration, meaningful reception of Holy Sacraments such as the Eucharist.

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



Silver Jubilee Celebrations

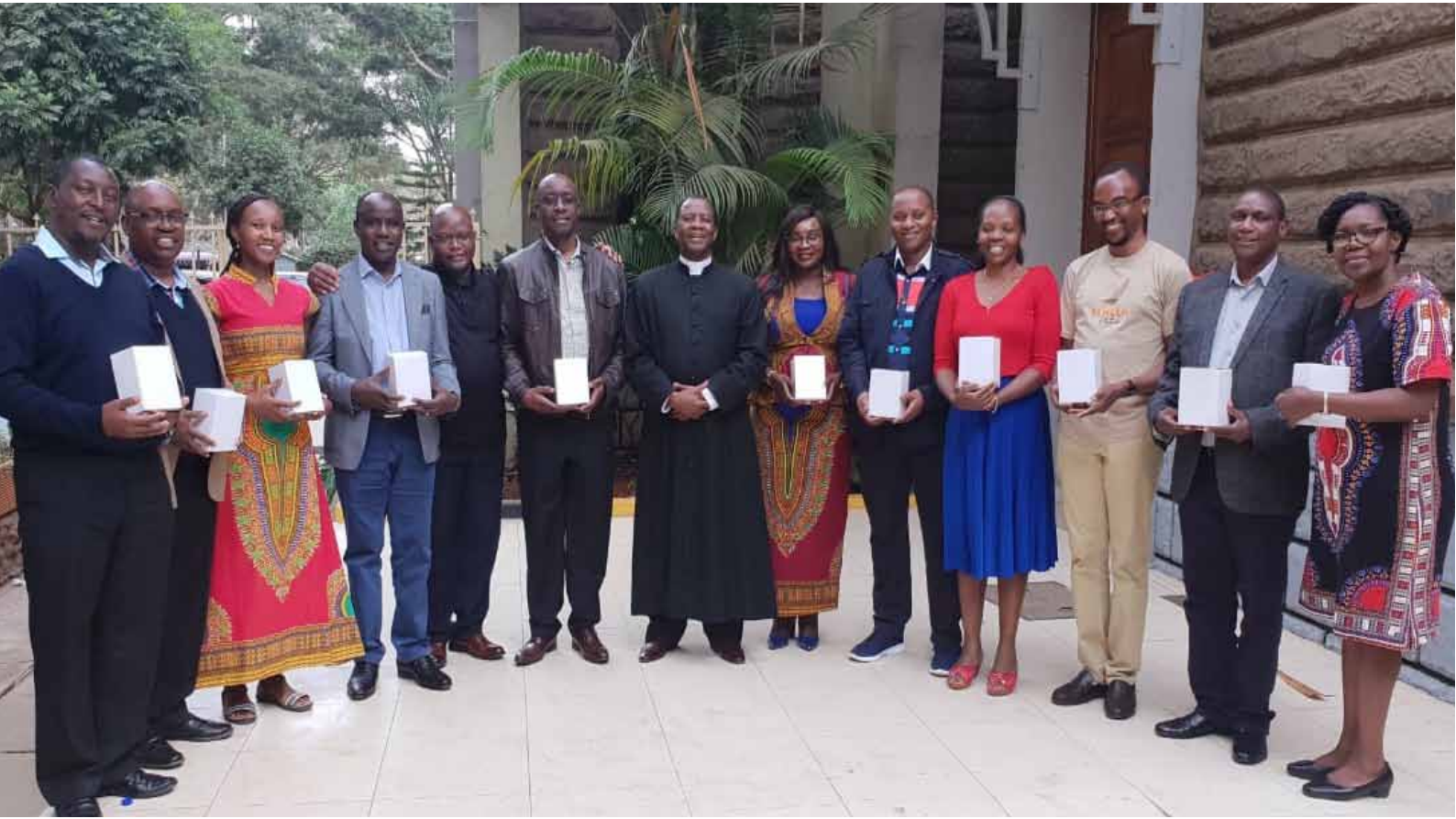
To Rev. Fr. Simon Peter Kamomoe on the Silver Jubilee Priestly celebrations.

Thank you for your loving service to the church, May God Bless you abundantly in your priestly ministry - HFMB Parishoners

Congratulations

HFMB Pastoral Council

By Paul Kasimu,



Fr. Kamomoe's Silver Jubilee Planning committee posing for a photo after each receiving a gift of appreciation from him

Fellow Christians of Holy Family Minor Basilica, on behalf of the Parish Pastoral Council, I present to you an account of the year 2019. It is a way to celebrate and honor the graces of the past year as well as a means of reporting on the Basilica community. We remember the extraordinary work done by the different groups who call Basilica home. The year was a packed one with numerous events and activities with one notably event being the celebrations of 25 years of priestly ordination of Father In-Charge, Rev. Fr. Simon Kamomoe, having spent 10 years

of the 25 years at HFMB. To pull this event through, a committee made of outgoing and incoming Executive committee was constituted. The first task was to put together a rationale as to why the celebrations was beyond and that touched the lives of those that call Basilica home. The team put together Ten points which in essence are areas of growth over the last 10 years. And as the discussion progressed, it was clear that it was difficult to talk about growth without mentioning FIC. And if you may ask why? Because the happenings took place under the leadership of Fr. Kamomoe. I share with you the growth;

The last 10 years

Promotion of sacraments - Emphasis put on sacraments of marriage and family life

Liturgy - Bible reading for the whole church, Enhanced Ash Wednesday, Easter Triduum with highlight of the way of the cross on Good Friday, Increased confession timings, Practical homilies, Encouraged participation of Christians in development that has led to increase Tithe and collections, Increased participation in Deanery and Archdiocese activities

Growth of Small Christians Communities. The number grew from 3 groups to 13 groups. An increase of 10 groups over a span of 10 years. This have ensured

Christians participation in mass animation as well as other spiritual group activities such as retreats, recollections, charity work and team building.

Growth of Ecclesial groups. The ecclesial groups; Catholic Men Association (CMA), Catholic Women Association (CWA), Young Catholic Adults (YCA), Youth Serving Christ (YSC), Missionary Youth Movement(MYM) and Pontifical Missionary Childhood (PMC) grew in strength in terms of its membership, commitment and service. Members of the groups got the opportunity to participate more in the spiritual work of the parish.

Due to continued generosity of Basilica families, the Parish was able to support the following development;

Development of Infrastructure. Over the period and with the support of the Parish Development Committee, the church achieved the following; Painting of the church, improvement of the priest house, Construction of Cardinal Otunga Annex, Adoration Chapel, Marian Grotto and The Crypt.

Social Work - Focus on poor with enhanced social worker service and counseling

Parish Twinning - Championed twinning of Holy family Minor Basilica with Our Lady of Fatima in Kiriko parish leading to the construction of a new church building and priest's house

Introduction of family activities such as family day,

Introduction family sports day managed with the support of group's secretaries

Introduction of a Parish magazine, The Basilican. Managed with

the support of the groups Vice Secretaries,

Year 2019

The year began with change in leadership, 2019-2021 PPC Cycle. As the new team took oath of office and having been taken through leadership seminars, the team reminded that The Pastoral Council is a consultative body to our Pastor, a representative body of the Parish, the eyes and ears of the Parish and who can only be effective when used as such by our group members. The highlight of activities experienced in the year being;

- Election of the new Council members,
- Introduction of Magnificat choir,
- Celebrations of 25 years of priestly Fr. Kamomoe,
- Support to the Felician sisters fund drive,
- Hosting of the new Nuncio,
- Small Christian Community increased by one, St. Bhakita SCC
- Twinning of Small Christians Communities. This is where mature SCC groups walk with the young and newly formed SCC groups. Currently St. Dominic SCC is mentoring St. Michael SCC

The current PPC have identified the following as areas to focus on during the current PPC cycle. They include;

- ✓ Construction of a modern Priest house

- ✓ Focus of the growth of the existing church groups to be vibrant with members filled with sense of belonging,
- ✓ Continuous maintenance of the church infrastructure

As the year come to close, the Council is thankful and appreciate the leadership of Fr. Kamomoe for his dedication and commitment. We are also thankful for the opportunity to serve the parishioners of the Basilica. It is your contributions of time, talent, and treasure that make this a strong and vibrant parish. On behalf of the Executive, I take this opportunity to wish you and your families a Merry Christmas and a Prosperous year 2020.

Thank you and God bless.

The writer is the Moderator of the Parish, Moderator of Central Deanery and Philip Neri SCC



Challenges

of attracting & retaining
the youths in the **church**

Compiled by Carol Mbuvi



Part of the Youth Board members during Recollection on 2nd November 2019 at Resurrection Gardens

The future of the Catholic Church is with the young, which is why Pope Francis called Bishops from all over the world to meet in Rome from 3rd to 28th Oct. for a synod on young people. If the Church cannot attract and keep young people, it has no future.

The Church's future, especially in the developed world, does not look bright. They find the church irrelevant to their lives and frankly boring. Many young people say they are "spiritual" but not "religious." In other words, they are thirsty but don't like what the Church is serving. The clergy needs to listen to the young before speaking to the young. And it needs to speak to a wide range of young people, not just those going to Church.

During the papacies of John Paul II and Benedict XVI, there was a lot of talk about the "new evangelization," but for most Bishops it was no

more than the Catechism of the Catholic Church with a smile. It was Pope Francis who made the new evangelization come alive with his stress on God's love, mercy and compassion and our need to respond to that love by loving our brothers and sisters. Young people want to be interactive, involved and take up leadership roles in the Catholic Church.

The Catholic Church also needs to learn how to make the Bible come alive for young people. Many of those who leave Catholicism for evangelical churches say they discovered the Bible there. The Catholic Church has the best Scripture scholars in the world, but their work has hardly impacted homilies in Mass or gotten ordinary Catholics to read the Bible outside Mass.

Second, besides saying that they are spiritual but not religious, young people say that they want community. The irony is that combining

spirituality and community is what religion is supposed to be about, but for young people the Catholic Church is a bureaucratic institution, not a community. They find parishes stifling, judgmental and unwelcoming. Young people must be welcomed and empowered to create their own small Christian communities. Some of these will undoubtedly be virtual communities.

The Catholic Church also must be relevant to the needs of young people. Young people today are sensitive to injustice and inequality. In fact, most young people in the world are poor, exploited and living in areas of conflict. The social justice message of the Catholic Church will resonate with the young who want to challenge the status quo. The Catholic Church must be a leader in the fight for justice and in the work of reconciliation. In addition, these young people are concerned about the environment. They and their children will have to live with the consequences of global warming.

The Catholic Church has a message relevant to young people; it is just not getting through. The clergy has a challenge to attract and retain the youth in the Church.

"Borrowed from National Catholic Reporter Magazine on Synod on Youth 2018 Forum by Thomas Reese"

The compiler is the Vice secretary of Youth Board, HFMB

PONTIFICAL MISSIONARY CHILDHOOD



purpose for this Mass is because not all children will understand the preaching in the main church when mixed with adults. We get the opportunity to animate Mass occasionally in the main church.

We have formation classes on Saturday mornings (10:00am – 12:30pm) with our animators and nuns. We are taught about good values like love, peace and patience. We are told to do away with vices like envy, anger, gluttony and lust. We also have catechism classes on Sundays after Mass. The first catechism class is for First Holy Communion and then Confirmation.

We also go for festivals. These festivals are not necessarily for competition but for evangelizing and spreading the Gospel. Our theme for the 2019 festival is "Baptized and Sent"

We have a missionary rosary which is made of five colors. These five colors represent the five continents in the world. Green represents Africa, Red represents Americas, White represents Europe, Blue represents Oceania and Yellow represents Asia.

My name is Jane Teresa Warukira and I am 10 years old. I go to Mt. Sinai C.M.I. School and I am in Class Five. I joined PMC in the year 2018 when I was in Class Four. Our PMC mission this year is "Baptized and sent". What I like in PMC is how we are taught to pray, especially the Holy Rosary during all Saturdays and Sundays.

Even little children are taught how to do the sign of the cross. We are also called as little children to help our fellow dear young ones, to become part of the PMC children. We go for trips in different parishes; for example there was a time we went to St. Francis Xavier, it was fun and exciting. In PMC, we are one family of children. I have learnt that we should help the needy, obey the commandments, love one another and always share what you have with others. We also have Children's Mass, where we are taught about the bible and how to become little Christians of God. We

are asked questions from the bible and sometimes children animate mass. This is where we do the ushering, bible reading and dance when presenting our offerings (matega).

As a PMC member, I encourage all parents to bring their children for PMC classes on Saturdays and Sundays, where they will learn a lot at a tender age about our Catholic Church as little friends of Jesus. May God Bless you all.

Jane is in Class 5 at Mt. Sinai C.M.I. School

My name is James K, our PMC motto is 'Children helping children' and that is why we have a charity tin for contributions to help other children who are needy. This teaches us that, if we are given money to buy snacks, we should not finish all the money but sacrifice some for other children.

We also have children Mass every Sunday at 10:00am in the large hall. The

My name is Ethan Kipro, PMC is like a tree nursery where we are taught the ways of God. Children are also guided in ways to become good Christians. In PMC, children are also taught how to pray the rosary and common church prayers. The smaller children are taught the Lord's Prayer and Hail Mary prayer. We are also taught how to participate actively in Mass. My name is Ruby Bakhita. I am

(PMG) Pictorial



7 years old. I am the leader of PMC. I love attending the Children's Mass. In the Mass we concentrate and listen to the Homily. This year we had PMC festivals where we danced and sung. I really enjoyed the singing games. On Saturdays I go for formation. I learn Bible Stories, Bible verses and also pray. I encourage parents to bring their children for formation and activities in PMC. I am a child of God and Happy to be a Catholic

Ruby is in Grade 1 at Happy Child Academy

My name is Bridget Muthoni Karobia, I joined PMC when I was 4 years old. Today I am 8 years old. To be a PMC member you should have love and faith in God. I learnt that when I went for PMC mass. The priest told us to love, be kind and be patient with our friends. The PMC mass helps us to grow in faith.

In PMC we have several activities like music festivals, charity works and trips. All these activities helps us to grow in faith, spread the gospel and to have fun. We also read the Bible and pray the rosary.

In PMC we are taught to believe in God, to be obedient, to be kind and respect people.

Bridget is in Grade 3 at Castle Academy

My Journey with (PMG)

By: Sr. Felicity

This is my third year working with PMC children at the Parish. I am glad to report that being with these children has been a blessing and a source of grace for me. For sure I feel I have immensely grown spiritually and socially. We journeyed together in two major areas; Catechesis for those who attained 9 years and PMC formation for 0-14 years.

The children have grown and improved especially in matters of liturgy. It has been a privilege to have mass for children every Sunday at 10.00 a.m. and they are able to follow order of mass on their own. I have great joy for I know that we have a stronger future as a church.



Missionary Youth Movement **MYM**

Central Deanery sports held on 23rd November 2019

This year the annual Missionary Youth Movement happened at the Don Bosco Boys Institute. Four Parishes; Holy Family Minor Basilica, Queen of Peace, Consolata Shrine and St. Francis Xavier participated. It was a fun day and we took part in various games. Our church had a strong team in basketball and soccer. As MYM we had lots of fun and we were able to interact with other MYMs from the other three parishes. The day was crowned with songs and delicacies. As a new member of MYM, I say that it is the best group to be in.

Natalie Irungu, Form 2, Loreto Convent Msongari

This year has been an eventful year but what stood out the most for me was the Central Deanery sports events and competitions. The theme of the 2019 festivals was Baptized and sent. It was a learning experience for us all. The most important lesson we all picked was that practice practice makes perfect. This experience also made me realize how much love and support we have amongst us all. Even though we didn't do well, we still encouraged each other through all the challenges we faced from injuries to asthma attacks. This is an amazing experience that we all got to share with each other and for sure we have the stains on our jerseys to remind us all as we spread the God's love in action.

Daniel Gondi, Form 3, The Corner Brook School



“Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.” 1 Timothy 4:12.

Motto
By Christ, for Christ

Mission
To understand and serve God in spirit and truth.

Vision
To be role models in apostolate and missionary work.

Objective
To enhance spiritual, moral and integral growth.

Values
Service, integrity, respect and mutual growth.

The youth serving Christ (YSC) group of The Holy Family minor Basilica comprises of members between ages 20 and 26 years.

The group currently has 60 members with an executive committee comprised of the Chaplain, the Patron and Matron, and the YSC Council.

We have four main committees; Spiritual, Social, Talent and Finance that umbrella the activities undertaken. They include:

1. 10:00am mass animation
2. Choir participation
3. Recollection, Pilgrimage and Retreat
4. Bible study sessions
5. Sports and swimming
6. Social and welfare activities
7. Works of charity
8. Way of the cross act
9. Adoration, Benediction and Confessions
10. Formations

Meetings are held every Sunday at 11.30am for 45 minutes. We get to pray the rosary, read the Bible, sing, review the 10.00am mass, get informed on upcoming activities

and the kind of preparations we need to have in place and interact with each other.

Most members in YSC are in colleges, attachments/internships, starting off their careers or businesses. Others have just graduated from Missionary Youth Movement (MYM).

Major activities done this year include: Electing of the new Youth council, Charity work, Play presentation during the way of the cross, Retreat, Formation, Talent show, Bible Trivia and Sports. Other activities in anticipation are; Induction of new members, Pilgrimage, Hiking and Recollection.

The council cordially invites young Christians in the age bracket mentioned to join us and they will be guided on the way forward.

The writer is the Vice Secretary of Youth Serving Christ, HFMB

CATHOLIC MEN ASSOCIATION

The Catholic Men Association (CMA) is a lay non-profit making and non-political membership of baptised and devout male Christians of the Roman Catholic Church.

The history of CMA in the Archdiocese of Nairobi dates back to the 1970's when Kenya hosted the International Conference for the Association at Kenya Technical Teachers College (KTTC). On 27th July 1996, the first CMA members meeting at the Archdiocesan level was held at St. Peter Clavers' Catholic Church. Holy Family Minor Basilica CMA was started by Fr. Joseph Mukui, the Fr. in charge at that time, mid 1997 under the chairmanship of Aloysius Wanda, Secretary Thomas Gwandaru and Treasurer Joseph Kimani. On 12th August 2000 the CMA was formally launched during Eucharistic Celebration at Holy Family Minor Basilica celebrated by the Emeritus Archbishop Ndingi Mwana A Nzeki, in which men from other dioceses also participated.

CMA is affiliated to the International Council of Catholic Men (ICCM), also known as "unumomnes", which means "that all may be one" borrowed from (John 17:21a). St. Joseph, the patron saint of Catholic Men gives both inspiration and encouragement to men of all times. Under the stewardship of St. Joseph, He is a model of the family and a pious God entrusted His own son and the Blessed virgin Mary. Every man in the CMA makes a personal and communal effort to understand and follow deeply the values lived and witnessed by St. Joseph. The Church has set aside two main feast days to celebrate in her liturgical calendar the role played by St. Joseph i.e. on 19th March as the Husband of the Blessed Virgin Mary and the second is commemorated on 1st May every year as the Patron of Workers.

HFMB CMA collaborate with the archdiocese of Nairobi and participates in planned activities as well as making affiliation contributions. HFMB CMA has

three groups which handle different aspects as follows

1. Liturgical/spiritual
2. Finance/Development
3. Social

LITURGICAL/ SPIRITUAL

1. Opening reflections during CMA meetings
2. Animations during The Holy Mass in the Church
3. Spiritual talks from various resources
4. Retreats/pilgrimages for spiritual renewal
5. Novenas for Good Intentions
6. Bio data registration of members and commissioning etc

Finance/Development

1. Prepare budget for CMA activities
2. Organise development projects for CMA and parish.
3. Liaise with CMA Archdiocese office for the Archdiocesan projects
4. Prepare CMA Financial reports.

Social

1. Organise microfinance activities
2. Organise charity visits, visits to needy or sick
3. Organise celebrations for CMA patron days, parish family days, archdiocesan Family days, CMA weddings days, Births and deaths.
4. Draw calendar of events for CMA etc.

HFMB CMA has adopted the general CMA objectives and core values and motto which are

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 and contribute positively to social justice.

Core values

- Humility
- Understanding
- Deep faith
- Fortitude
- Temperament
- Prayer

Motto

ENGLISH

GOOD FAMILY > GOOD CHURCH > GOOD SOCIETY

KISWAHILI

FAMILIA TAKATIFU > KANISA NJEMA > JAMII BORA

MEMBERSHIP

All catholic males above 18 years and not simultaneously members of the youth group

BENEFIT

CMA offers men the opportunity to participate in church activities, hence grow spiritually and economically through the social development projects, an initiative of the His Eminence The Cardinal popularly known as the microfinance. Through the CMA Microfinance, one can save and borrow at only 10% interest rate per annum. Through CMA members participates in each other's social activities.

HFMB CMA meets every 3rd Sunday of the month after the 11.30am Mass i.e. at 1pm. New members are welcome and after commissioning become a full member which is preceded by formation classes.

The writer is the Vice Secretary of Catholic Men Association, HFMB



YES FAMILY STREET CHARITY EVENT 2019



By James Mahonde

ABOUT US:

The Youth Evangelization Services commonly known as Y.E.S Family, is a prayer group domiciled at The Holy Family Minor Basilica whose mission is to evangelize the young and young at heart in the parish, Dioceses, the nation and the world at large. The group birthed in 1999 after a Life in The Spirit Seminar by youths who desired to fellowship together to sustain the zeal for serve to God experienced in the seminar. The groups meets every Sunday from 2:30pm – 5:00pm at Holy Family Minor Basilica and concludes its Sunday with animation of the 6:00pm evening mass at Holy Family Minor Basilica. It is anchored on three main pillars namely;

- Formation of members
- Outreach to the larger society
- Holy Mass-Animation of the Sunday 6pm Mass

Formation of Members

This pillar focuses of empowering members with the Word of God, knowing their Catholic faith, enriching their faith and love for

their calling to serve God and equipping them adequately with skills & Knowledge to be competent and effective evangelizers. It is the foundation on which the other two pillars are built and is actualized through a standing committee set in the Vice Moderator's office.

The family attains this objective mainly through retreats, recollections spiritual seminars, Bible Trivia among others.

Outreach to the Larger Society

This pillar focuses on evangelization of the young and young at heart by those fully formed as per the initial pillar. Outreach pillar is the basis on which the group's mission is inferred. The objective of this pillar is attained through various activities including Bible Trivia, Vigil Night Worships, School/hospital Mission programs, Prison ministry, Gents & Ladies Ministries (targeting specific gender issues), charity events, creativity & talent shows. This objective is executed through a standing committee chaired by the Vice Secretary who is also responsible for Creativity Ministry.

The Street Charity event therefore falls under this thematic area.

Holy Mass

Holy Mass is the highest form of worship in the Catholic Church as it is the platform within which the Paschal sacrifice of Christ is celebrated. It is divided into two parts namely the Liturgy of the Word and the Table of the Lord; the Eucharistic Paschal sacrifice

The group is responsible for animation of the Sunday 6p.m Mass which is beautiful platform of evangelizing the faithful in the church through singing and service.

THE STREET CHARITY EVENT

The Street Families Charity event was necessitated by the need to depart from the common charity operations of prior years' which focused majorly on hospitals, children homes, orphanages and homes for the aged. In assessing the most deserving group, the leadership resolved to reach out to the Street families mainly because they were the most forgotten by category especially groups within the church. Y.E.S Family was therefore the 1st group in the history of Holy Family Basilica to undertake such a charity event. The charity was premised on



Church Groups

the scriptural word from 1John 4:20 rallying Christians to be mindful of their neighbor as one cannot purport to serve a God he does not see if he isn't concerned about the wellbeing of his neighbor.

The Outreach committee was tasked with the planning, organizing and coordinating the charity by reaching out to street families within the Nairobi's CBD and its environs. The specific mandate of the committee was to facilitate a successful street families' charity event in line with the family's key pillar of Outreach and the church Lenten Campaign 2019 emphasizing on Prayer, Fasting & Almsgiving. It was thus expected that the event would remind the street families of the love of God, restore hope of a better tomorrow and inspire a sense a sense of dignity and pride.

In order to realize its mandate, the committee co-opted a few members to assist in coordinating and planning of the event which was successfully held at the Holy Family's Catholic Parochial School's ground on the 14th April, 2019.

MILLESTONES

The key milestones achieved were:

- The event was successfully held on the 14th April 2019 as scheduled despite the short time availed for planning.
- The event brought together more than 250 street persons composed of mothers, fathers, youth and children who prayed together and worshiped God in thanksgiving.
- The event was the first of its kind ever to be organized by any small Christian community and was graced by the group's chaplain Fr. David Kinyanjui & Deacon Francis.
- Clothing, bedding, footwear and foodstuff was distributed to all who turned up. The food was a five course meal provide by a professional caterer procured specifically for the event as part of affirmation,
- The event was a platform for inspiring hope and assurance of God's love irrespective of human challenges. The Word of God shared was a great source of comfort as well as words of encouragement from real life experiences
- The event provided a useful platform to parishioners/ Christians who desired to undertake acts of mercy through almsgivings in kind. They therefore donated clothes, footwear and bedding for the good of street families

Compiled by the YES family team, HFMB



YES Family team sorting out clothes and shoes before giving to the street families.



YES Family team mingling with the street families.



YES Family team mingling with the street families.



YES Family chaplain, Rev, Fr David Kinyanjui and Deacon Francis interacting with the street families.



St Dominic Small Christian Community



By the ST. Dominic SCC Executive team

St. Dominic Small Christian Community is a Constituent group of the Holy Family Minor Basilica.

The group was formed in 2010 following adult catechism in 2009/2010.

In catechism class, we were taught how to pray the Holy Rosary and therefore we felt that we would want our patron saint to be the man who was handed the Holy Rosary by our Blessed Virgin.

We have a membership of 50 active members.

We are privileged to meet every Sunday at 10.00 am in the St. Dominic hall situated behind the small hall in the church compound.

Our main activities are reciting the Rosary, Bible Study, charity work, winning souls for Christ, helping our colleagues acquire all the sacraments as required by the Catholic faith.

Besides being a prayer group, we are also social beings and therefore we delight in celebrating masses in members homes, counsel our youth, organize weddings for our members and in case of loss of life within ourselves, help and participate in the

funeral organizations, hold parties (end of year and quarterly birthday parties) etc. We also walk closely with our children in their studies and appreciate them for exemplary performances in school.

We have undertaken several major church projects and in our future plans, we intend to continue supporting the church with various projects according to our means.

In case of new membership, we have welfare officers who are always there to guide, welcome new members and take them through our activities

Below are some of the activities that we under took in the year 2019:

Alms giving/Charity – We carried out our charity at Nanyuki, Nyumba ya wazee on 24th March 2019

Some of the Biblical principles that we as St Dominic have benefitted from this activity are but not limited to:

1. Giving should be done in accordance with our means
2. Giving should be done in light of the incarnation.
3. The Lord Jesus expects and requires us to give.
4. The Lord Jesus wants us to give for the right reasons.

Team Building – This was at Karura Forest on 1st September 2019

In line with the church guidelines, we had our team building which helped bring the team together by encouraging collaboration and team work. Team-building exercises help encourage unity, cooperation and understanding. Laughter and shared experiences also break down emotional, cultural and spiritual walls that may be erected between team members.

Below are some of the key learnings that we as St Dominic got from the team building activities;

1. Communication and working better together
2. Collaboration and fostering innovation and creativity
3. Celebration, team spirit, fun and motivation
4. Healthy competition
5. Team work and boosting team performance
6. Networking, socializing and getting to know each other better.

Recollection/Retreat – This was held at Komarock Shrine on 13th October 2019

Below are some of the benefits that we as St Dominic got from the retreat:

1. We grow in our love relationship with God. (Luke 10:27)
2. We learn to meditate on God's nature. (Psalms 93:5)
3. We learn to shut out external activity. (Psalms 27:4)
4. We find God in a deeper dimension (Jeremiah 29:13-14)
5. God fights on our behalf when we are silent. (Exodus 14:14)

“Arm yourself with prayer rather than a sword; wear humility rather than fine clothes.” - Saint Dominic.



KCB BANK CATHOLIC JUMUIA – OUR LADY OF THE IMMACULATE CONCEPTION JUMUIA

By Maureen Kyaka

The KCB Bank Jumuia, christened as Our Lady of the Immaculate Conception; began on March 25, 2015 with approximately 10 members praying the Holy Rosary three times a week. In October the same year, we began praying the Holy Rosary daily, being the month dedicated to Our Lady. From then on, the Daily Rosary has been a norm.

We began by holding two Masses annually, i.e. on March 25 - the Feast of the Annunciation and



which is the Jumuia's Anniversary; and on December 8, the Feast of the Immaculate Conception, Our Patron Saint.

We have also had several recollections over the years: two at Resurrection Gardens, one at Rosa Mystica, at Carmelite Brothers in Karen and the most recent one was at Kyumvi Shrine. We have gone on pilgrimage to Subukia Shrine thrice. We have carried out charity work at Missionaries of Charity, Lang'ata.

In December 2017, KCB moved some of its functions to KCB Towers Upper Hill. This marked the beginning of the second branch of our Jumuia.

KCB Bank Jumia members being commissioned on 25th March 2018

On March 25, 2018 we marked 3 years since the inception of The KCB Bank Jumuia. We felt that we had come of age to be officially recognized in the Diocese; hence our request to be registered as a Small Christian Community at Holy Family Minor Basilica Church.

The KCB Bank Catholic Jumuia was officially commissioned as Our Lady of the Immaculate Conception Jumuia, and formally registered at Holy Family Minor Basilica on 4th October 2018. Our plan for 2019 includes quarterly Masses, a retreat and a recollection.

We thank God for this far that He has brought us as we surrender all our future plans to Him! Glory to God and Honour to Our Lady of the Immaculate Conception.

The Writer is the Secretary of KCB Jumuia (Our Lady of the Immaculate Conception)





CATHOLIC PAROCHIAL SCHOOL.

THE 2019 DOCUMENTARY

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.

BEST PARENTAL QUOTE

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



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 mass 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 previous years, the school has been participating in music and drama 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.**

**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/

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 yako,masomo
yako,kazi yako,shughuli
zako na
matendo yako.Fikiria sana
unapoyapuza 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!!!!**

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 question comes in here, are these the only things a child needs to become responsible? Kindly highlight a few you think may be added to the list.

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 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”

Teachers’ main work is mainly to affirm and furnish the various characters established at home. They, shape, align, straighten and create a fair ground for all children to expound their home learnt traits. Where necessary, they dig out the roots and plant an all new child with the desired traits.

By the writers club

CATHOLIC PAROCHIAL SCHOOL



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



Class seven pupils trip to Nakuru



The School Band



Grade three 2017 authentic task at City market

CATHOLIC PAROCHIAL SCHOOL.

Pupil's say

My name is Racheal Kyee, I am 11 years and I am in class seven at catholic parochial school. I am a member of the scouts' movement and also the commander. I love encouraging other pupils to remain focused in class and at home.

My leading quote is "FORWARD EVER BACKWARD NEVER...and... the leading Sungura scouts motto; "DO YOUR BEST."

The most exciting moments in life is when one discovers his abilities at the earliest stages of life. This does not only lead to a beautiful future but to a smooth career choice.

Felix kiprop class 6 cps

My name is Margaret, I am in grade one at catholic parochial school. I am six years old. I love my school so much and my classmates.

My best moments in school is during the weekly mass which usually happens every Wednesday. I like it because we get to worship God together as a school. I love the good singing which normally led by the school choir and great preaching we get.

God bless my school and my teachers.

Christ thy kingdom come? My name is Biatta Murugi. I am in grade five at Patholic Parochial School. I am 10 years old.

My most adorable moments is when I am with my classmates especially during break time when we compete in drawing. I love art so much such that whenever im through with my homework and house chores, I sit at my study table and practice drawing and painting. I want to be great in future.

Being focused in life is similar to having a dream. There is always a special feeling in heart and brain that helps one maintain a reason to work hard and all the time.

Sharing ideas with others helps one to magnify the little knowledge already previously learnt.

By Aizan Mwangi class 6 CPS

The Basilican Family



Cardinal 40 years in priesthood celebration





HOLY HUMOUR



A car full of ambitious youths had a head on collision with a truck. When they died, God granted all of them one wish. The first person said, "I want to be gorgeous." God snapped his fingers and it happened. The second person said the same thing and God did the same thing. This went on and on throughout the group. God noticed the last boy in line was laughing hysterically. By the time God got to the last two people, the boy was laughing and rolling on the ground. When the boy's turn came, he laughed and said, "I wish they were all ugly again."

A man is talking to God. "God, how long is a million years?"

God answers, "To me, it's about a minute."

Man: "God, how much is a million dollars?"

God: "To me, it's a penny."

Man: "God, may I have a penny?"

God: "Wait a minute."



During the new year eve vigil, the priest told Christians to come forward those who want their business to grow bigger in the coming new year. All the people moved forward but there was a scuffle when the mortuary guy and the coffin seller stood up.

Class 3 pupils at Catholic Parochial school were told to draw and paint cows grazing. No sooner had the teacher said that, Jason lifted his hand that he has finished drawing. The teacher moved in to mark for him and he found Jason with a blank sheet of paper.

Teacher: "Jason, but this is a blank paper, you haven't drawing anything?"

Jason: "well, the cow has eaten all the grass and since there is no more grass left the cow has gone away to search for more grass."

BIBLE TRIVIA

1. What was the name of Adam's youngest son?
2. At the time of census conducted by Moses in the first chapter of Numbers, which was the smallest Israelite tribe?
3. What is the last word in Old Testament?
4. Which book tells about the visit of 3 wise men to baby Jesus?
5. Who wrote the book of Acts of Apostles?
6. How many epistles did Paul write?



Merry Christmas



**Wishing our
esteemed readers
a merry christmas
and a prosperous
new year 2020**

Merry Christmas

