

IMCA 2022

An Official Franciscan publication of the
Inter-Obediential Missionary Course in Africa (IMCA)



**“Sent in Africa as Lesser Brothers, to
Proclaim the Gospel in Synodality...”**

MONYONYO SHRINE OF MARTYRS, KAMPALA, UGANDA



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Segretario Generale per l'Animazione Missionaria
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MESSAGE FROM

BR. MASSIMO FUSARELLI, OFM

MINISTER GENERAL OF THE
ORDER OF FRIARS MINOR



”

I hope this course will be a true workshop of the charism of mission in Africa today, for us the Franciscans.

Dear Brothers,

May the Lord give you peace!

As you know well after Brussels, begins the new way of the Franciscan family to form new missionaries.

We wanted to form new missionaries precisely in the place of the mission itself with direct contact with the cultures, languages, and methods of evangelization.

I invite you especially on behalf of the Ministers, to grow in the vision of evangelization as a witness of life. That is, living among and with the people, in an encounter and dialogue with different languages, cultures, and religions. Proclaim the good news of Jesus in the languages of those we meet.

Mission is at the very heart of the evangelical life of St Francis and understandably at the depth of the Franciscan life and charism.

This is why, I hope this course will be a true workshop of the charism of mission in Africa today, for us the Franciscans.

Best wishes for this time of fraternity and contact among you participants, but also with the

beautiful country of Africa that you are in. My heartfelt thanks to the secretaries for Missionary evangelization of our Franciscan family and to those who made the course possible through their service.

My special thanks at the name of the Ministers, go to the Conventual brothers who welcome you in Uganda.

With the blessings of St Francis, I give fraternally, peace and good. Have a good course. Pace e Bene!



MESSAGE FROM
**BR. CARLOS
TROVARELLI
OFM CONV.**
MINISTER GENERAL



”

I hope this course will be a true workshop of the charism of mission in Africa today, for us the Franciscans.

Dear Brothers:

Peace and good! I greet you from San Luis de Maranhao in the north of Brazil where we have just finished the Custodial Chapter.

This is in fact a missionary zone, a pre-Amazonian zone with many remote mission places where our friars and the rest of the Franciscan Family work and try to witness and also to transmit the Gospel of Jesus.

I thank God for this course that you are finishing, for the openness of your hearts and minds to think together how to live the Gospel today as Franciscans and how best to transmit it especially where the Good News is not so well known or where there is a great thirst for the Gospel of Jesus.

I am very happy and very happy for the time that has passed. I know some details thanks to the transmission of Fr. Dario, so I just want to wish you all the best for you wherever God wants to take you.

I also wish you a commitment to the Franciscan Family so that we can think together and perhaps act together where God calls us to transmit to the world the value of fraternity.

God bless each one of you, also the brothers who have received you where you have been living in these days in our community there in Uganda.

May God watch over you and give you all a thousand times more than what you have given and contributed. Peace and Good.

A strong embrace.



MESSAGE FROM

ROBERTO GENUIN, OFMCAAP

MINISTER GENERAL OF THE
CAPUCHIN FRIARS MINOR



”

**May it be a nice course
and when you finish
may you exit while being
enriched, willing to
give yourselves to God
generously**

Dear brothers,

I know I am speaking to those that are finally participating to the missionary course in Africa which in these years has been interrupted because of the pandemic.

We insisted between us general ministers through our mission secretaries that they organize but, in a bit different way for this occasion/course.

Seeing the difficulties of Brussels lets do it by continents and this starts with you in Africa. So, let's try to make it worth and profitable.

May it be a nice course and when you finish may you exit while being enriched, willing to give yourselves to God generously and you may tell the people you encounter that is worth to reflect, think and deepen to be able to answer today's demands of

mankind according to their necessities with our own Franciscan style.

So dear brothers, may you have a nice encounter for this month and few weeks trying to stay while together and also smile joying together as brothers. Greetings of peace and a good course to all of you!

Fraternally,

**Roberto Genuin, OFMCAAP
Minister General-Capuchins**





MESSAGE FROM MARIOSVALDO FLORENTION, OFMCA

GENERAL SECRETARY FOR
MISSIONS, OFMCA

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The Church today has a new way of understanding missions. First of all, to witness but also the need for inculturation, the capacity for dialogue, and openness to the challenges of today.

Peace and good!

The missionary vocation is an integral part of the Franciscan charism and there is a concrete way of living the mission according to the proposal of Saint Francis of Assisi. For this reason, brothers who feel "the Divine inspiration to go among other peoples" must be prepared. Good will is not enough.

The Church today has a new way of understanding missions. First of all, to witness but also the need for inculturation, the capacity for dialogue, and openness to the challenges of today.

Furthermore, we need to integrate the characteristic notes of our charism into the concrete mission of the Franciscans: fraternity, minority and contemplative life. All this requires that missionaries receive adequate preparation.

It had been a long time since the brothers

suggested of having an alternative course for missionaries that could continue, as good as in Brussels, but this time more specific for each Continent. This is how the proposal for a course in Africa came about.

It is intended for brothers who were about to go to this continent, or for brothers who had been there for a short time; or for African brothers who were about to leave for

mission in other African countries.

Uganda - 2022 is the first experience. Now we want to collect its fruits, evaluate and improve for new experiences, whether in Africa or in other continents. In addition, we showed that we can work together as a First Order (OFM, OFMConv. and OFMCA).

God be praised for this beautiful experience.



MESSAGE FROM **FRANCISCO GÓMEZ VARGAS, OFM**

OFM GENERAL SECRETARY
FOR MISSIONS AND
EVANGELIZATION



I believe that the challenge of continuing to build paths of fraternity together, especially to sow the Gospel through dialogue, is an opportunity to discern how to jointly walk in becoming a fully ministerial Church

My experience lived in the few days, as shared with the friars from three Orders who came to participate in the course for missionaries, evoked in me several feelings.

The first one is that of joy - to meet with a young group that wants to evangelize the African people. Then, the feeling of belongingness from the warm welcome of the fraternity of Munyoyo, made everyone felt at home as a family, and above all as brothers. I would like to thank specifically Friar Dario, OFMConv, Friar Evans, OFMCap and Friar Dennis, OFM for their dedication in the animation and coordination of this

great moment of the Franciscan family.

I believe that the challenge of continuing to build paths of fraternity together, especially to sow the Gospel through dialogue, is an opportunity to discern how to jointly walk in becoming a fully ministerial Church that lives the Gospel and proclaims it in different ways. It is not about imposing

an idea or a vision of the world, but about promoting a better world built among all - the Kingdom of God, where "another world is possible".

Thanks again to all those who have made this course possible, and I am fully convinced that everything will be for the glory of God.

Thank you, brother participants, for the desire and God with the dynamism of his Spirit, will continue to accompany you!

My fraternal embrace to all, Francisco Gómez Vargas, OFM



MESSAGE FROM

DARIO MAZUREK OFM CONV.

GENERAL DELEGATE FOR
MISSION ANIMATION



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We are Christians to the extent that we are missionaries. But if we do not proclaim the Gospel, God can also send other people to proclaim salvation

Once, during the celebration of the Mission Week in Poland, I heard the following example: From the globe there was a large cross, from which light was coming out. This light illuminated only one third of the earth.

What does this mean? It means that only one third of the earth's inhabitants have the light of the Gospel, that the rest of humanity does not know Jesus.

This image is very memorable to me and reminds me to this day of the missionary vocation that God has given me. I have to share the light of faith with others.

Today, Christ's mandate to go and teach the Good News to all peoples challenges us to be missionaries, in other words, ambassadors of the Kingdom of heaven on earth. In this mission we are not alone, Jesus is with us until the end of the world.

Moreover, it is worth remembering how John Paul II said that faith is

strengthened by giving it. So, if our life is too static, even our spiritual life - the mission can help us move forward. It can reawaken our Christian identity because being a missionary is not a matter of choice, but precisely, a matter of identity.

We are Christians to the extent that we are missionaries. But if we do not proclaim the Gospel, God can also send other people to proclaim salvation to all nations, but the question that remains will be: but then, will we be saved?

I think that the course for missionaries who are preparing to work in Africa or are already living in Africa, which took place in such an important place for the whole Church in Africa, the Shrine of the Ugandan Martyrs in Munyonyo (Kampala), will help to strengthen the participants in their missionary vocation. At this point, I would also like to thank all the brothers of the Ugandan Delegation for the very fraternal welcome they gave us in Kakooge, Matuga and, above all, in Munyonyo. With special thanks to Brother Wojciech Male Ulman and Brother Wojciech Kaggwa Szymczak for opening to us not only the friary, but also their hearts. May the Lord grant you peace!



A HISTORICAL LOOK OF THE MISSION COURSE IN BRUSSELS...

DENNIS T. TAYO, OFM
(GENERAL ANIMATOR
FOR MISSIONS)



The missionary training program of the OFM in Brussels, "Notre Dame des Nations," has existed since 2000.

In 2005, the Capuchin and Conventual friars joined this endeavor, providing personnel for the formation team, professors, instructors, and opening the doors of their fraternities in Belgium and Italy to participants. They also have actively promoted recruitment within their respective Orders.

Since the year 2000, more than 300 friars have participated in this experience. (Report of the MG, OFM Chapter 2021). Between 2014 and 2020, there were 9 courses offered, 6 in English and 3 in French. A total of 90 Franciscans has participated (in these six years): 34 OFM, 35 OFM Cap, 21 OFM Conv, covering 9 countries (10 from Africa, three from Asia, one from Brazil, six from Europe) and imploring 44 facilitators. (GSME Report, OFM Chapter 2021)

Under the previous program, friars live and study together for three months. One session is held in the fall (September-November) in French while a second is held in

the spring (March-May). The program offers not only theoretical reflections and analyses but also experiential opportunities in Belgium (inter-religious dialogue; migrants; local pastoral realities, sharing of experiences in the local parish, etc.). Fundamental to the program is the creation of a sense of fraternity as a vital dimension for all missionary evangelization. Great emphasis is therefore placed on group dynamics, interpersonal dialogue/communications, the resolution of interpersonal conflicts, and the promotion of trust.

Participants have the opportunity to visit the Franciscan shrines in Assisi and Italy at the conclusion of the program. Special thanks to the Friars who have been engaged in this important work for much of the last 10 years for both the OFM, OFM Capuchin and Conventual Friars who have dedicated periods of time to working on the team, or offering courses or guiding reflections, and providing other services. (Report of the MG, OFM Chapter 2021),

The General Secretaries for Missions and Evangelization of the three Orders - OFM, Conventual, and Capuchin - have conducted an evaluation

of this missionary training program. The results of their evaluation was presented to the three Ministers General and their Definitories early in 2021. There were several proposals discussed recognizing some inherent urgent needs to renew friar personnel as well as possible revision of the missionary training program vis a vis the need to reduce operational costs whenever possible (Cf. Acta Capituli Generalis, 2015,

Commission 8, p. 402 §6) After a series of discernment, the three Orders came into a decision to change the location from Brussels (friary/retreat center of Chant d'Oiseau) bringing each time the course in the context of its missionary continent. With this, the first course outside of Brussels is realized.

The Inter-obediential Mission Course in Africa (IMCA) is a landmark evolution towards a more contextualized and relevant preparation of missionaries in Africa, given the diversity, religious pluralism, war and poverty - among its other realities. Hence, with this new venture, we hope to continue the "spirit of Brussels" in the other Continents in the future. After all, as an anonymous author once said, "more than the will to win, is the courage to begin."



IMCA JOURNAL: “MY MISSION JOURNEY WITHIN..”

DENNIS T TAYO, OFM

The Inter-obediential Missionary Course In Africa (IMCA) 2022, provided the participants a Mission Journal as a guide to crystallize precious leanings and realizations as missionaries.

It's goal is to lead the participants to an inward journey of self-awareness, by keeping in touch with his feelings and aspirations, and to recognize and own one's capacities and limitations, as a person of mission.

Thus, through this journal, the friar is led and guided each week “to journey within one's heart”.

Following a specific reflection theme for the week, he is encouraged to pay a particular attention to the task at hand as he progresses deeper during the entire 6 weeks of the course. All activities of going to classes, joining directed tours, personal or communal quiet moments of prayers, participating in simple house chores, in simple exchanges of life's stories, in celebrating the inter-obediential and inter-cultural diversity of each one, - are directed to equip him not only cognitively but more importantly affectively and spiritually, through a series of inward preparations and self-discovery towards becoming a better version of himself as a man of mission.

Hence, for the first week, the participants were led to focus and identify one's growth areas , as well as on those things that get in the way to become a better person

of mission, identifying respectively his strengths and weaknesses.

In the second week, he is asked to articulate a “long term mission vision” lying beyond his missionary horizon, exploring his “possibility” thinking and his powerful drive to accomplish this vision. On the third week, the friars are guided on how to identify and keep in touch of his mission values as they respond to challenges of mission, given one's context.

On the fourth week, each is directed to write a “one-sentence mission purpose” statement that clearly expresses God's will for him. The fifth week is dedicated to listening to this inner and persistent urge for mission, to identify this mission call that gives meaning to his life and existence.

And finally, during the last week, the friar is asked to identify his mission legacy, by asking how would he like to be best remembered for, the things he has and is capable to contribute as a person of mission.

Finally, these crystallized “precious gems” are hoped to deepen his commitment and resolve as he proceeds with his mission journey.



DENNIS T. TAYO, OFM

(GENERAL ANIMATOR
FOR MISSIONS)



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A Synopsis of the Inter-obediential Missionary Course in Africa...

The Inter-Obediential Missionary Course in Africa (IMCA) was held in St. Francis of Assisi Friary of the OFM Conventuals, in Kampala -Munyonyo, Uganda.

It started on June 13 to July 22, 2022. With the course theme: “Sent in Africa as lesser brothers, to proclaim the Gospel in synodality,” it hopes to achieve the following objectives:

“Sent in Africa” - to witness and contextualize missionary realities in Africa (anthropologic, sociologic and ecclesiological) in order to deepen discernment and commitment to live one’s missionary inspiration, given its contexts and challenges.

“As lesser brothers to proclaim the gospel”- to holistically prepare and form missionaries in the Human, Franciscan (charismatic) and Christian (biblical/theological) dimensions

of their missionary life through cognitive, affective, and integrative approaches that utilizes an “adult learning” process.

“Insynodality” -toestablish and/or strengthen inter-obediential collaboration that will foster a more inclusive and shared - missionary linkages in Africa.

The course was participated by fifteen (15) friars who joined the IMCA with five coming from each of the Orders,

along with three friar-Program Animators who accompanied them during the entire six weeks journey as organized by the three Secretaries for Missions of the three Orders. There were seven friars who spoke on the assigned topics per week as follows:

1st Week -General notions, health issues, and history of evangelization in Africa.

2nd Week -Basics of missiology (biblical, theological, historical, ecclesiological and African)

3rdWeek -Mission and inculturation in Africa (in theory and by experience / approaches to

TOPICS COVERED

1. General notions about the African continent, health issues in Africa, History of evangelization in Africa
Bro. Odilo Mroso, OFMCap
2. The Basics of missiology (Biblical, theological, historical, ecclesiological and African)
Bro. Tadeusz Swiatkowski, OFMConv.
3. The Mission of St. Francis of Assisi and the First Friars, Franciscan Spirituality and Missionary Vocation
Bro. Dariusz R. Mazurek, OFMConv.
4. Mission and Inculturation in Africa (in theory and by experience / approaches to evangelization, organization of missions, buildings, liturgy, the presence of Mary in Africa) - Bro. James Kabata, OFMConv.
5. Mission and Dialogue (fraternal intertribal, interreligious, ecumenical, with cultures, synodality in missions and reconciliation)
Bro. Jeffery Ray Haller, OFM.
6. Mission and Economy (Projects, self-sustenance, welfare-promotions and evangelical poverty)
Bro. Justino Sanchez, OFMCap. & Bro. Thomas Francis, OFMCap.
7. Contemporary Franciscan Approach to the Mission of the Church (Franciscan Missionary 'Ad Gentes', challenges and perspectives in mission, - Vincenzo Marcoli, OFMConv. & Bro. Evance A. Msechu, OFMCap.
8. Franciscan Psycho-spiritual Analysis in Mission, biological, ethical and well-being of a missionary in the mission
Bro. Dennis T. Tayo, OFM.
9. The Spirit of Synodality in Justice Peace and Integrity of Creation (JPIC) in alignment with the Franciscan Missions, Laudato Si and Ecology - Bro. Evance A. Msechu, OFMCap
10. The Media at the service of evangelization (Practical Proposals)
Bro. Dariusz R. Mazurek, OFMConv.
11. The Mission and the New 'Areopagus' (high tribunal) in Africa: the challenges (globalization, migration, multiculturalism, clericalism, abuse and the protection of the minors and vulnerable adults, new communication technologies....) Bro. Rodrigo Peret, OFM
12. Franciscan Missions in Africa- (where we are in Africa- OFMCap, OFMConv. & OFM) - Bro. Mariosvaldo Fiorentino, OFMCap, Bro. Dariusz Mazurek, OFMConv, and Bro. Francisco G. Vargas & Bro. Dennis T. Tayo, OFM.

evangelization, organization of missions, buildings, liturgy, Mary presence in Africa)

4thWeek - Mission and dialogue (fraternal, intertribal, interreligious, ecumenical, with culture in synodality in missions) and reconciliation

5thWeek - Mission and economy (projects, self-sustenance, welfare-promotion, evangelical poverty)

6th Week - Missions and the new Areopagus (high tribunal) in Africa: the challenges (globalization, migration, multiculturalism, clericalism, abuse and the protection of minors and vulnerable adults, new communications technologies)

In a nut shell, the different activities offered occasions to affirm learned principles and realizations or opportunities to discover new ones.

The venue, weekly inputs, the “mission learning journal”, visitation exposures, daily quite moments of prayers, sharing of diverse experiences, in fraternal gatherings and/ or in celebrating the inter-cultural and joys of inter-obediential presence of one another - all contributed to the holistic preparation of the friars, as they face and share,

in collaboration, the missionary horizons of Africa with its contexts!



MESSAGE FROM

FRA. EVANCE AMANI MSECHU

OFM CAP
ANIMATOR



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We are the “Synodal” orders with same ‘DNA’ In Mission

(‘BROTHERLINESS’ IN ‘TOGETHERNESS’)

“Synodality” being part of our theme of inter-obediential course in Africa this year 2022, I find that it is worth to share some reflections on it in relation to our Franciscan missions especially in Africa.

In line with the invitation of Pope Francis who for 2 years from October 2021 to October 2023 invites the whole church to reflect on the spirit of synodality, I find this so interesting to link the theme with the identity charism of our Franciscan orders. We are the missionary order just as the church is missionary by its very nature AG.2.

The central themes of synodality are “C o m m u n i o n , Participation and Mission”. Mission is at

the heart of any synodal community.

As a vowed friar, I leave my possessions, blood relationships and the self and enter the Order, to find something better and higher. Francis at any cost wanted the familial relationship in a brotherhood with both humanity and creation. Thus, as Franciscans we are a synodal family.

We are the synodal Orders since we walk together in the same path of the Church in mission and of our founder St. Francis of Assisi who set forth for the mission as the first missionary of our Order.

The spirit of synodality can be a concept if grasped in the mind and remain only in the

level of mindset. It will be a reality and practical if there is a continuity of what already started in these inter-obediential missionary collaborations of each year where we have experienced missionaries having same DNA's in mission where the only identification as “Conventuals, Capuchins and Friars Minors,” can only be visible by our brown and grey habits but the spirit of prayer, fraternal life, approach to mission and our DNA's have a synodal spirit.

As we move in the spirit of synodality in the missions of our Orders, we are now sent to encounter, listen, discern and interact well with humanity and nature as Pope Francis reminds us in his homily on the opening Mass of Synodality, and in his two encyclicals of “Laudato Si” and “Fratelli Tutti” where humanity in brotherhood/sisterhood and ecological environments.



FROM THE PARTICIPANTS

ANDRÉ AWIYEH LITIKA

OFM CAP

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Formation of a Franciscan Missionary mentality at all levels.

“Divinely sent to the nations of the world to be unto them “a universal sacrament of salvation,” the Church, driven by the inner necessity of her own Catholicity, and obeying the mandate of her Founder (cf. Mark 16:16), strives ever to proclaim the Gospel to all men”. (Vat II, Ad Gentes, 1965).

The call to discipleship is essentially the same. Contexts and languages may differ, but the message of Christ remains the same.

The Church in herself is missionary. This goes the same for the Franciscan vocation and life in which we all called to a life of service of our fellow brothers and sisters in the Church.

“The Rule and life of the Minor Brothers is this,

namely, to observe the holy Gospel of our Lord Jesus Christ...” RB 1.1. We comfortably therefore fit as a missionary order in a Missionary Church striving each day to live out its mission as mandated by Christ its head.

Generally, one can be called to serve either in one's home country or elsewhere in the world depending on the need.

Given growing exigencies of today's Church and society, the universal nature of Franciscan Orders and the uneven distribution of vocations in the world, the call to itinerancy becomes urgent so as to meet these needs. In this

light, our Franciscan formation could consider giving ample importance to the missionary dimensions of our vocation at all levels. Stressing the missionary values of our life to candidates and brothers will ensure a more wholistic formation of the candidate and brothers before their eventual insertion without major hitches or resistance into the demanding society for service.

May we always bear in mind that the Church is One and Universal with its mission from its Head, Christ, and we are a Religious Order in the Church.

Peace and Goodness!

FROM THE PARTICIPANTS

FRA KAMAU B. NDUNG’U AKA KADUSH

OFM CONV



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REMOVE YOUR SHOES!

Remove your shoes for the ground you are standing is holy (Exodus 3:5). This is the primary disposition for anyone intending to undertake inter-religious dialogue.

The complexity of the religious phenomena entangled with its multi-layered reality presents any serious agent of inter-religious dialogue with the primordial question: what is not sacred?

The capacity to see value and meaning in the various cultures that happen to be the couriers of many religious persuasions of the world demands a consciousness of the sacred in these cultures.

Removing one's 'shoes' hence becomes a pre-requisite for dialogue of any kind. The essential purpose of a dialogue is to learn, which entails change. At the very least, to learn that one's dialogue partner views the world differently is to effect a change in oneself. Reciprocally, change happens for one's partner as she/he learns about oneself.

Similarly, when engaging in dialogue, participants must not come

to the dialogue with any preconceptions as to where the points of disagreement lie.

A process of agreeing with their partner as much as possible, without violating the integrity of their own tradition, will reveal where the real boundaries between the traditions lie; the point where she / he cannot agree without going against the principle of their own tradition. This disposition requires that each participant comes to the dialogue with complete honesty and sincerity.

This means not only describing the major and minor thrusts as well as potential future shifts of one's tradition, but also possible difficulties that she/he has with it. Hence, the one undertaking the cause of dialogue should have a healthy level of criticism toward their own traditions. A lack of such criticism implies that one's tradition has all the answers, thus making dialogue not only unnecessary, but unfeasible. The primary purpose of dialogue is to learn, which is impossible if one's tradition is seen as having all the answers.

Consequently, an attitude of awe and humility that inspires respect in the encounter with the Other has to be cultivated in the enterprise of dialogue. For fruitful encounter, one is required to set aside their personal baggage be it cultural bias, intellectual prejudice, one sided convictions and executive claim to the Truth. It is an enterprise that requires one to enter with the mind-set of playing a game. With such a mind-set, one sees the other not as a threat but an opportunity to enhance their knowledge and broaden their perspective. As authentic sons of the Poverello, we ought to have a natural disposition in this manner of witnessing to the Kingdom of God.

The genius of St. Francis of Assisi in the choice of Minoritas as a lifestyle speaks to the very core of the conviction that all that is created by the Most High has something to teach us; something it can say to us, no matter how profane it seems from our human perspective. Francis' choice to be a minor, lesser brother, 'vulnerable', is a vital insight for all who are in pursuit of dialogue.

FROM THE PARTICIPANTS

BR. JOHN CECIL WILSON

OFM CAP



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UNIVERSAL BROTHERHOOD

Universal Brotherhood refers to the Oneness of the Creation. It is to end wars and inspires and motivates us to live in peace and harmony.

He (St. Francis of Assisi) dedicated completely both himself and his disciples to the care and service of the entire creation.

He also wished that a brotherly love similar to his own should reign among his disciples; because of this his wish, the Franciscan Brotherhood grew to be "a noble edifice of charity, from the living stones of which, gathered from every part of the world, there was built a dwelling for the Holy Spirit." (Thomas of Celano, Legenda I, No. 38 et seq.)

St. Francis of Assisi believed in the Universal Brotherhood of the entire creation. Universal Brotherhood refers to the Oneness of the Creation. It is to end wars and inspires and motivates us to live

in peace and harmony.

It is to eradicate all racial, ethnic, religious, economic and other forms of classification or hierarchy in the society. It is to safeguard the Mother Earth. The very essence of Christian Universal Brotherhood locates in love, Gospel Values, tolerance, mercy, forgiveness and egalitarianism.

But the reality is this, since February 24, 2022, Ukraine has been under attacked by Russia. Regarding this Pope Francis desired to illustrate that peace is possible and that this peace comes from friendship among people.

In the sermon on the Mount, found in Matthew's Gospel Jesus gives us the standard for dealing with our enemies.

He declared, 'Love your enemies, bless them, do good to them and pray for them that you may be called the children of the Heavenly Father.'

Indifference towards our fellow human being and creation is the law against the Universal Brotherhood.

Let us participate in bringing healing both by praying for those countries and by giving up our own anger and dislikes that we may be feeling towards others.

FROM THE PARTICIPANTS

BR. AUGUSTYN CHWAŁEK,

OFM CAP



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The Muwafú Tree

Listening to the story of Munyonyo, the story of the first Roman martyrs who died during the reign of Emperor Nero in Rome, came to my mind irresistibly.

Muwafú tree, a tree that memorializes the event of 26 May 1886 when king Mwanga sentenced Christians servants to death, was then about 25 years old, today is 160 years old. I

It is a special witness to the faith of the Ugandan martyrs. For me, the number of times I looked at it, was also a picture of the community of the local church: on the one hand, its invisible roots represent the "glorious church" of the martyrs who shed their blood for their faith.

On the other hand, everything that can be seen, the trunk and the huge roots, is the image of the "pilgrim church", that is, a community that prays here (and throughout Uganda) and grows in faith. That is

why I am going to share these two aspects of the fellowship of the local church.

The unseen church community... that is, the community of the Ugandan martyrs, "glorious church", became especially close to me during these 6 weeks. I made some friends with them... Before that, I only knew them from a quick reading of the memoirs in Breviary.

Listening to the story of Munyonyo, the story of the first Roman martyrs who died during the reign of Emperor Nero in Rome, came to my mind irresistibly. The Ugandan martyrs also became victims of the then ruler, the king. Both shed their blood for Christ, remaining faithful to him until death.

However, both in the first centuries and in the nineteenth century, apart from the martyrs there were also those who failed. The story of one convict from Uganda who turned back from the path of martyrdom and even left the faith, shows that every time has its martyrs as well as its "lapsi" or fallen ones. At any time and until the end, we have a choice: to stand for Christ or against Him. To get closer and closer to Him or to move away.

This is what the stained-glass window in the Basilica reminded me of, depicting the king who gives future martyrs time to think on which side they want to stand on. I am aware that as long as I am alive, I can fall, I can betray Jesus... That is why I went to the chapel of the relics every day and prayed with a litany to the martyrs, that they would help me stand on the side of Jesus, every day: both in important moments of my life and in everyday ones. Now especially in view of the mission.



In addition to the community of the “glorious church” - martyrs, the visible community of the Munyonio a “pilgrim church”, has become equally close to me - people who come here to pray and deepen their faith. I could write about many things (the singing that touched my heart, the Saturday meeting of people around Merciful Jesus, pilgrims praying in various places ...). I will share one thing that I will remember the most: Thursday-Friday adoration. From my Polish experience, I know that it is difficult to find people to adore the Jesus at night. Therefore, the greater was my surprise when it turned out that there is no problem with it here.

Last Friday, I counted about 30 people at the church at three o'clock in the morning. Old and young, women and men, mothers with young children - adoring Jesus; some sleeping on benches, others standing not to fall asleep, others sitting on the floor or adoring Jesus in prostration.

Everything gives the impression of being at home, being at the house of Jesus, where I feel good... I must admit that so far, I associated the Church in Africa with lively singing and dancing than with silence, reflection, and adoration. From today I will be able to add that there are also believers who can remain in silence and adoration for hours before Jesus! It is surely the fruit of the blood of Ugandan martyrs who have loved God above their own lives.

Thanks to everyone who contributed to this course. I thank the local church community for their testimony of faith in Jesus. I wish you continued growth and perseverance because there are certainly many challenges. I entrust myself to your prayer.

FROM THE PARTICIPANTS

EMMANUEL MULENGA

OFM CONV.



THE IMPORTANCE OF DIALOGUE

God is and become the initiator of dialogue in that He dialogued with humanity through His Incarnate Son who communicated God's love and salvation to humanity.

It is an undisputable fact that our world today has become a global village in which people from different cultures, races, and continents are able to interact and share some common values.

This idea of coming together is found among leaders of religions who seek to see how they can foster mutual understanding and promote peace, love and the common good of humanity despite having different religious beliefs.

The Catholic Church thus becomes the champion in initiating

Interreligious Dialogue. From this perspective, Pope Paul VI in his encyclical letter *Ecclesiam Suam* (ES, 70), pointed out that religion by nature is a relation between God and man which is expressed in a dialogue of prayer.

Thus, God is and become the initiator of dialogue in that He dialogued with humanity through His Incarnate Son who communicated God's love and salvation to humanity.

The Church in her effort to promote religious unity and love, *Nostra*

Aetate begins by looking at the ultimate common element that humanity possesses.

In the same pursuit of the primary objective of Interreligious Dialogue, humanity has been asking fundamental and existential questions that could give meaning to human life.

However, *Lumen Gentium* (LG, 16) states that all humanity is part of God's salvific plan, and that God reveals His goodness to all so that all come to know and seek Him.

From the above understanding, we can infer that Interreligious Dialogue does not seek for unity of world's religions but rather strives to bring mutual understanding without prejudice.



FROM THE PARTICIPANTS

**BR. CALVIN NSAHLAI
MBIYDZENYUY**

OFM CAP

”

SILENT AND LISTEN: TWO SIDES OF THE SAME COIN

Our world filled with technology, social media and materialism exerts a powerful influence on us to the point in which we are gradually losing the Christian values of silence and listening.

In reality, missionary work most have these values among many as indispensable tools for effective relationship with God and the people we are serving. In fact, it is in silence we are able to listen to God and allow ourselves to be led by Him, bearing in mind that it's God's mission we undertake not ours. God speaks in the silence of our hearts. His voice is not heard in noise.

Silence plays a prodigious role in listening. Silence will help in active listening of God and those we serve. It is for this reason that I describe them as two sides of the same coin. A good listener must be a man of silence.

It is interesting to note that the two words, "Listen" and "silent" have

the same letters. These two important values must be practiced by a missionary because as Franciscans we are contemplative in action.

Not having this coin, we lose the contemplative part of our life and vocation as Franciscans. Some missionaries failed in their missionary work because they failed to listen to the people they were called to serve. Without listening and silence, there is no effective communication and relationships are rendered redundant vis a vis us and God and with the people.

And this can give rise to misunderstanding and unnecessary conflict. So effective listening veritably helps in interpersonal relationship, builds trust, reduce misunderstanding, eliminates conflicts and encourages living and working in synodality.

As missionaries we are called upon to look at Christ our model and imitate Him. During His public ministry, He often withdrew to lonely places to be alone with the Father. This shows how important to have silent moments in prayer and meditation as we go on with our missionary tasks. This will certainly help us to do the will of God in mission, take good decisions, and make wise judgments also in moments of trials according to the mind of God.

I thank God immensely for having participated in this formative Course for missionary orientation. I thank also our superiors, organizers, animators, resource persons for their work and all the brother participants for the fraternal life and the experiences shared during these six grace filled weeks.

FROM THE PARTICIPANTS

EMMANUEL N. CHAFWA

OFM CONV.



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AUTHENTIC EVANGELIZATION

In authentic evangelization, two cardinal things must be noted: **PLACE** and **METHOD**.

Where is evangelization to take place?

In the light of St. Francis of Assisi **EVANGELIZATION** is to take place in the world, contrary to monastic life. This entails that it has to be done where people are found.

Therefore, we evangelizers do not have to isolate ourselves from the people but should be with the people. In addition, as Propagators of the kingdom of God, we have to be in the world but not of the world.

In another sense, we have to immerse ourselves in the lives and the culture of the people who are

the beneficiaries of the Word of God.

This is the case because it is in being near, close, amidst the people that evangelization would be effective. In other words, in-order for evangelization not to be a mockery to the people, we do not have to be detached or isolated from the lives of the recipients.

A balance between **ACTIVE** and **CONTEMPLATIVE** life is indispensable in evangelization. This then calls us to do the Active Apostolate during the day. Then at night Contemplate on God, on oneself and on

the Mission.

What is the method (How is this kind of evangelization supposed to be done?)

This kind of evangelization is to be done through witness. This means that we have to be present to the people as witnesses. Our life style itself should be enough proclamation of the word of God.

In simple terms, evangelization per excellence is in witnessing, in living the life and not in talking. More of action and not mere words or rhetoric. Authentic evangelization is not abstract but practical otherwise no real evangelization takes place.

Perhaps you have heard the quote attributed to St. Francis of Assisi “Preach the Gospel at all times. Use words if necessary”

FROM THE PARTICIPANTS
FRA. MICHAEL DANIELS

OFM



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FROM CREATION TO RECREATION

We're entrusted with one another, and we find these seeds that the Creator has put in every continent, people, culture, religion.

In an attitude of being “silent” and “Listen” (they have the same letters) we discover that we come from God and journey back towards Him. We enter life as a unique gift of God, a gift of love.

When we discover this, we feel that we are called to answer back the dynamics of vocation. Our way back to God is related to others and the whole of creation.

We're entrusted with one another, and we find these seeds that the Creator has put in every continent, people, culture, religion.

We're called to openness, willing to greet and receive others for a deeper and reciprocal understanding of how in mutual caring, we can journey together in

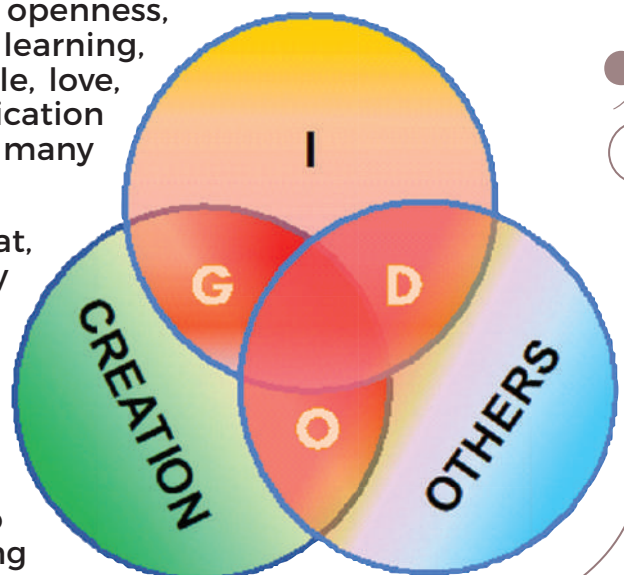
this life.

This is mission: a journey from God in this world, through others back to God.

The dictionary of inspiring words during the trip is made of faith, prayer, conversion, listening, openness, simplicity, learning, being humble, love, joy, sanctification - among many others.

We ask that, God may help us to live our call praying the Holy Trinity, and that we may do it carrying

everyone in our hearts, journeying towards knowing the immeasurable eternal love of God which has been revealed in his Son Jesus Christ as Saint Francis wishes us to be.



FROM THE PARTICIPANTS

FRIAR NATHAN KAKUBO

OFM CONV



THE PURPOSE OF LIFE

The Catechism of the Catholic Church (CCC 356) teaches us that God has created us to know, love, serve and be happy with Him eternally.

WHAT IS THE PURPOSE OF YOUR LIFE? This question calls for a personal assessment of one's life, and the benchmark to this realization that God has created us for a purpose.

The Catechism of the Catholic Church (CCC 356) teaches us that God has created us to know, love, serve and be happy with Him eternally. Hence, if we live according to this plan, we live our purpose.

TO KNOW GOD: God reveals Himself in various ways so that we may know Him. "In time past God spoke to us in partial and through the prophets, the dreams and in various ways but today in our time, God speaks to us through his Son Jesus Christ (Heb. 1:1)." He is present among us in the Scriptures, the Eucharist, the Sacraments, and in our hearts. Hence, we are to make effort to know Him and to make Him known to others as the source of all goodness. In the words of St. Augustine of Hippo "late have I known you Lord, and

our hearts are restless, until they rest in you O Lord." Henceforth, to know Him is to live a purposeful life.

TO LOVE GOD: "The love of God towards us endures forever" (Ps. 136). God has loved us first and to love Him in return is expressed through service to Him and His people. Christ asked, "Peter do you love me... feed my sheep" (Jn. 21:15-25). St. Theresa of Calcutta puts it "the fruit of love is service." Loving Christ again implies following His commandments. Christ said, "if you love me, you will keep my commandments" (Jn. 14:15). This is a call to put God at the center of our lives. So, to love God is the way of fulfilling the noble task of one's life.

TO SERVE GOD: Christ remains our model to the call of service. He said, "I came not to be served but to serve (Mt. 20:28)." We serve the Lord in various ways: as Missionary Priests or Sisters, as Catechists, as leaders in various capacities, by our professions, and so forth. What is important is to use

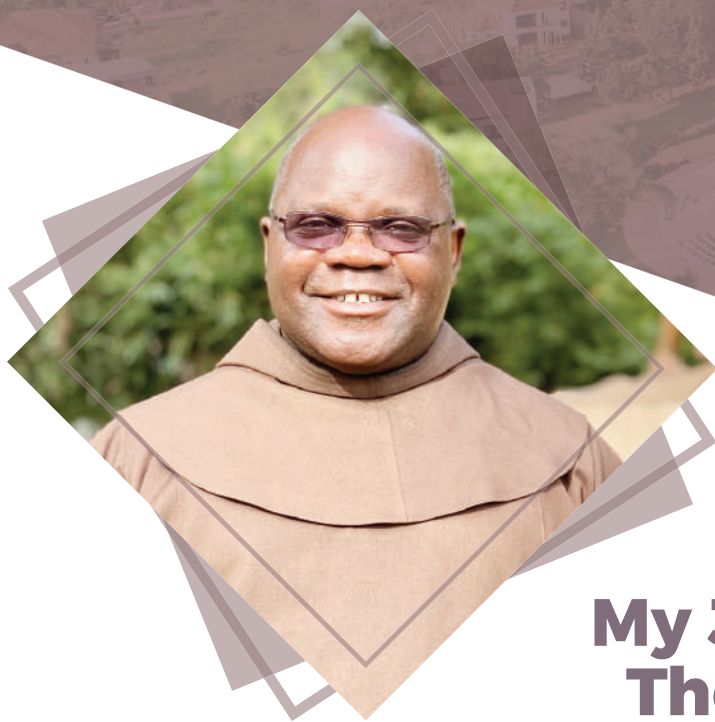
our gifts as a tool to serve the Lord.

TO BE HAPPY WITH GOD ETERNALLY: Christ reminds us of our purpose: "Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?" (Mathews 6: 26-34). Created in His own image and likeness, our loving Father cares for our wellbeing. The Psalmist acclaims: "The Lord is my shepherd, I shall not lack... Surely your goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever" (Ps. 23). Therefore, having sole confidence and making choices for God's goodness, leads to the way for true happiness and a purposeful life.

EXAMINATION OF CONSCIENCE: What is the purpose of your life? God created you for a purpose, do you know this purpose? Are you living according to that purpose?

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FROM THE PARTICIPANTS **BR. ORLANDO ANTÓNIO, OFM**

OFM

”

My Joy To Participate In The Inter-Obediential Missionary Course In Africa (Uganda)

I feel very privileged to participate in this formation, which in itself is a great wealth.

The fact that the three branches of the First Franciscan Order (OFM, Capuchins and Conventuals) came together, is in itself, a fraternal witness that we are brothers and a prophetic sign that the world calls every mankind to live the same kind of brotherhood.

In this course we have experienced our togetherness and the joy of our Franciscan vocation, as well as an opportunity to share our mission experiences, the challenges, anxieties and fears that sometimes affect us.

The Conventual fraternity of the Shrine of the Saint Martyrs of Munyonyo that hosted us, despite the hard work they have, with their openness, simplicity and dedication allowed the success of this formation, thanks to the members of this friary, may God reward each one and in the special way Fr. Male and Kaggwa as well as the workers who collaborated so much to make us feel at ease.

The course was conceived as a personal mission journey

based on a concrete and historical background in which we live, combining the past and the present, drawing inspiration from the biblical, theological, historical and ecclesiological sources of mission and how this reality is lived in the concrete context of Africa, together with the challenges of inculturation, dialogue at different levels, economic support and Justice Peace and integrity of creation.

The course was further enriched with the experiences and visits made to different friaries, missions, social and teaching establishments, visits to different churches, which complemented the theory with the practice. I personally understood and see the importance of openness and dialogue in mission.

This implies, in the first place, the encounter with the reality, the acceptance and respect of differences without prejudice, convinced that others have something to give us as well

as we to them. The virtues of simplicity, humility, openness, listening, togetherness, hard work and others alike, are indispensable for the good results in one's mission.

Jesus Christ, the missionary of God the Father and His project of salvation as we find in the Sacred Scriptures is the focal point of our mission. However, there is a scale of values in this mission, as Jesus entrusted it to the Church and the Church to the Order, the Order to the fraternity and the Fraternity to each brother in particular, hence it must be carried out in the synodal spirit, that is, it must be an involving mission, done in the spirit of the Church and of the Order.

I leave this course in gladness and very enriched, certain that it will be a mandatory reference in my ministry and in my mission. Congratulations and a special thanks to the course organizing team.

FROM THE PARTICIPANTS

BR. YOSEPH YAKOB GUDUNO

OFM CAP



THE FRANCISCAN WAY OF EVANGELIZATION

We must have the courage to go against the ideas and behaviors that lead man away from God. We have to be humble and meek as we go on preaching the Gospel of Christ.

Mission involves two words, namely, “send” and “go.” As Franciscans we are sent to preach and as a missionary Order we can go to other places to evangelize.

As Franciscans we have our own way of going about missionary work bearing in mind that the Gospel is the starting point of our mission.

Our Seraphic Father admonishes that as we go on preaching let us not be judges but be meek. Whatever house we enter into let us say,

“Peace be to this house” as Jesus admonished His disciples.

Also, Francis made it clear that the Friars should put on meekness, humility and simplicity as they go on to preach. They should avoid quarrelling or disputing showing that they are Christians.

Moreover, brothers should be prayerful, they should fast, and let their oral preaching be oriented more toward penance or conversion.

Furthermore, we are to preach first by our way

of life and if necessary use words according to our Father Francis.

The mission of Saint Francis is basically to return to Christ.

We must have the courage to go against the ideas and behaviors that lead man away from God. We have to be humble and meek as we go on preaching the Gospel of Christ. Also, we have a peaceful and a joyful attitude. Our aim in mission should be to help all men to go back to God.

In our activities we should not complain. The missionary does not swell with successes. Finally, the key of Franciscan mission is poverty in usage of things, simplicity, meekness in attitude and being an instrument of peace and unity.





FROM THE PARTICIPANTS

**FR. LUKASZ
MEZYK**

OFM CONV

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MUNYONYO - A SPECIAL PLACE.

We're entrusted with one another, and we find these seeds that the Creator has put in every continent, people, culture, religion.

On the feast of St. Anthony of Padua at the Shrine of the Martyrs of Uganda in Munyonyo, I had the opportunity to begin a five-week missionary course for friars coming from three Franciscan families.

The site itself is a district of Uganda's capital Kampala, where the Friars Minor Conventual have been present since 2013. In 2017, the Archbishop of Kampala asked the Franciscans to develop and promote the area where Uganda's first Christian martyrs, St. Andrew Kaggwa (Patron Saint of Catechists), St. Denis Ssebugwawo (Patron Saint of Choirs) and St. Pontian Ngondwe (Patron Saint of Soldiers), died a martyr's death in 1886, and began the path to martyrdom of Charles Lwanga and his companions, who are remembered in the Church's liturgy on June 3. July 29, 2019.

The Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments Cardinal Robert Sarah raised the Franciscan church to the

dignity of a minor basilica. Today, the site serves the local community, as well as the many pilgrims who come in large numbers to honor their martyrs.

The course, organized by the General Secretariat for Missionary Animation, aims to ground missionaries in witnessing and to set them in the African context. Since the experience of the African continent is a first in my life, I am extremely happy in preparing for a future mission precisely in Uganda.

The course itself, although condensed into six weeks, gives a broad idea of the African continent taking into account both theoretical and practical aspects. Classes on extensive missionary topics deepen our outlook on the multitude of problems facing Africa.

Weekly trips give us the opportunity to directly see, witness and in contact with the culture, religious peculiarities of the areas in question, the mentality of the indigenous people and specific missionary works.

On the other hand, I particularly value the participation of brothers from three Franciscan families serving in different parts of the world, which is extremely enriching.

The course also allows for the exchange of experiences and the establishment of relationships conducive to the building of an inter-faith community, which is a testimony of faith and opens up new opportunities to preach the Gospel in the African areopagus.

I am grateful for the time in Munyonyo!

FROM THE PARTICIPANTS

FR. CYRIAK WIKTOR BUDZISZ

OFM



BEFORE THE MISSION BEGINS...

During the course for Franciscan missionaries, we were prepared by lecturers from all branches of Franciscan family (the OFM, the OFMConv and the OFMCap).

The Rule of the Order of Friars Minor written by St. Francis of Assisi is the first rule in history which mentions about going on missions. Being a missionary is an integral part of Franciscan identity.

That is why the superiors of each Franciscan Order provide a preparation for friars who want to go and proclaim the Holy Gospel all over the world. It's a challenging task, so it implies being properly prepared... Sending one of the friars on a mission is connected with the responsibility for every superior – that is why it's crucial to prepare well every missionary. Of course it is impossible to make ourselves ready to face every kind of danger and every kind of struggle, yet we must do our best and leave all the rest in the Providence of the Almighty God...

There was no accident with choosing the place for the course for the missionaries – Munyonyo Shrine so strongly connected with the martyrs of Uganda – it reminds all the participants that someone had paid the highest price for the faith...

During the course for Franciscan missionaries, we were prepared by lecturers from all branches of Franciscan family (the OFM, the OFMConv and the OFMCap). Every one who thinks seriously about serving God as a missionary knows well that there are two kinds of knowledge we should obtain: the first one is a knowledge from the books, the second kind is something you won't find in literature... During the course we had this rare possibility to learn straight from someone's experience.

Even the best book won't tell you everything because the words are not everything you can learn from.... Language barriers which are present worldwide are just the peek of the iceberg – the real struggle is to preach the Gospel and act as a missionary in a place of different culture, different way of thinking of the people, different values in the local society...

It is somehow a duty of every missionary to permanently

change the point of view – because since the moment of being sent, since this very moment, a completely new challenges await...

It is understandable that at some point we reach our limits – at some point you realize that there are more things you don't know than the things you familiar with... and what then? It is very useful to trust God and rely on someone else's experience – because you're probably not the only one who think's that way... But here is the point where another hint from the course comes up: you musn't stop to learn. As a missionary you have to be open, you have to be constant in learning, obtaining new knowledge...

No one can assure you that it's going to be easy... You probably won't have the solution for every problem – but that's the part of the challenge – if you decide to go to the mission, you must realize that you won't be able to do everything and to help everyone... You don't know something? – You'll get used to this :) You don't have the luxury to give up... There is nothing wrong with being afraid but you musn't hesitate...



FROM THE PARTICIPANTS

BR. SIZWE HERBERT MKHONZA

OFM



A WORD OF APPRECIATION

I am deeply happy because I met brothers of the three branches of the First Order of the Franciscan family which is richness by itself.

I thank God for choosing me to be part of the Course on missionary orientation which took place in Uganda.

I am deeply happy because I met brothers of the three branches of the First Order of the Franciscan family which is richness by itself. Their contributions during the classes, prayer and the trips we had, have been so inspiring and enriching to me and give me hope.

The Munyonyo Martyrs Shrine is paradise, a place to be, conducive for such a course to have taken place. Also, the climate was not bad. I think we had a nice session and enjoyed the place.

The lessons for these six weeks were well presented and balanced. Two most

important things among many which I took to heart is that the mistakes done by our predecessors in mission remain a lesson to me as things not to repeat again.

Besides, I was particularly touched with the fact that as evangelizers we ought to represent Christ and to bring His love to the people wherever we are or will be.



The joy of my attendance in the course!

Gidion Nuwagaba,
OFM

It is my joy that I am one of the participants of this enriching course: the Inter-obediential Missionary Course in Africa.

I really appreciate our three Minister Generals who facilitated to highlight and

bring back the missionary spirit of our Founder Saint Francis, in the contexts of Africa. One of the most significant affirmations that has attracted me during this course and which I am resolved to share in impartiality to everyone, is that of our true nature of being humans. We are called to live and relate to all as human

beings. That is to say, it does not matter whether one is white, black, short, tall, medium, Muslim, Catholic, Anglican - name it! What matters is, we are human beings originating from one God. Hence we need each other, loving one another, respecting one another and moving together in building the Kingdom of God.



A VOTE OF THANKS AND APPRECIATION

ON BEHALF OF THE ANIMATION TEAM AND OF ALL THE MISSIONARY PARTICIPANTS,
FRA. EVANCE AMANI MSECHU, OFMCAP

“Sent in Africa as lesser brothers to proclaim the Gospel in Synodality” is our mission phrase and theme for our missionary journey.

Being conducted in Africa, Uganda in particular, we affirm with African wisdom ancestors that: “The one who gives thanks for the gift of yesterday will receive another gift tomorrow” (Mende, Sierra Leone).

On the same note, on behalf of the whole animating team and of all the participants we would like to first thank God for the gift of vocation to life, Christianity, religious life, and missionary vocation He has endowed on us. God has called us to religious life but in a special way He has called us closer to cooperate with him in the missions (cf. Lk.9:28; Mk 9:2; 14:33; Mt. 17:1).

We also extend our sincere appreciations to our general ministers of the three Orders namely OFM, OFMConv., and OFMCap. in collaboration with the general secretaries of missions and evangelizations of the above mentioned three Orders who made this mission course possible and well implemented and organized in a more contextual manner. A famous books writer, Jim George says; Every major accomplishment in a man’s life requires a major level of commitment. We thank you our major superiors for putting your heart in the missionary charism of our Orders.

To our distinguished presenters of various topics, we acknowledge your tireless and willingly efforts to leave your responsibilities and avail yourselves for sharing your experiences and inputs. Thank you and God bless.

Through you we have come to the realization that- Pursuing God in missions really is an adventure, a lot like climbing a mountain. There are all kinds of challenges on the way up, but the awesome view at the top is well worth the trip. This course has surely helped our missionaries to experience the thrill of knowing the reality of success in missions, the kind that counts with God.

The example of the Good Samaritan teaches us that, love takes the initiative. We appreciate so much the love rendered to us by the community of Munyonyo Martyrs Shrine under the Conventual friars who despite their busy programs in the shrine but opened the doors for our inter-obediential Franciscan missionary course.

They have surely created a conducive environment for our missionary enrichment. These include friars Rector and his assistant and all the ancillary staffs within the shrine. You will always remain in our hearts and united in prayers.

As we keep reechoing the wisdom of our ancestors as they say “The farmer who has never left his fields thinks

that his farming system is the best” (Hausa, Nigeria), and “He who has never left his village believes that no one can prepare porridge better than his mother” (Ewé, Togo), we therefore appreciate all the communities in Kabulamuliro-Capuchin friars, Kakoge and Matuga- Conventual Friars, Rushooka and Center of Hope, Mbarara- Friars Minor and Lay missionaries, and all places we visited for pilgrimage and religious experience and dialogue. Thank you all for a beautiful experience and love.

“A child brought up where there is always dancing cannot fail to dance (Nyanja, Zambia).”

Having completed this course we courageously and with a renewed spirit, can witness to the world and Africa in particular how joy is found by stepping out of our zones of safety and comfort to go to those who live in the suburbs, with the simple desire to share the Word of God, to break down the walls of isolation through communion and solidarity and learning from the wisdom proclaimed from the periphery.

We are not sure when our efforts will bear fruits, but there is joy in being humble servants and in hope, as pope Francis invites us. Gratia, Asante, Salammat, Zikomo, Grazie, Merci, Thank you!

Inter - Obediential Course for Missionaries Munyonyo – Kampala (Uganda) 2022



OFM Conv. – OFM – OFM Cap.

Franciscan Friars

1. Łukasz Meżyk OFM Conv. (Poland – Uganda)
2. Cyriak Budzisz OFM (Poland – Botswana)
3. Emmanuel Chafwa OFM Conv. (Zambia)
4. Augustyn Chwalek OFM Cap. (Poland – South Sudan)
5. André Awiye Lika OFM Cap. (Cameroon – Equatorial Guinea)
6. Bernard Ndung'u Kamau OFM Conv. (Kenya)
7. Calvin Mbiydzanyuy Nsahlai OFM Cap. (Cameroon – Equatorial Guinea)
8. Sizwe Herbert Mkhonza OFM (South Africa)
9. Emmanuel Mulenga OFM Conv. (Zambia – Burkina Faso)
10. Yoseph Yakob Guduno OFM Cap. (Ethiopia – South Africa)
11. Gidion Nuwagaba Twongirwe OFM (Uganda)
12. Orlando António OFM (Mozambique)
13. Nathan Kakubo OFM Conv. (Zambia – Malawi)
14. John Cecil Wilson OFM Cap. (India – Burkina Faso)
15. Michael Andre Daniels OFM (USA – Guinea Bissau)



Inter - Obediential Course for Missionaries Munyonyo - Kampala (Uganda) 2022 OFM Conv. – OFM – OFM Cap.



Animation Team of the Friars

1. Evance Amani Msechu OFM Cap (Tanzania – Papua New Guinea)
2. Francisco Gómez OFM (Colombia – Italy)
3. Dariusz Mazurek OFM Conv. (Polonia– Italy)
4. Mariosvaldo Florentino OFM Cap. (Brazil – Italy)
5. Dennis Tupas Tayo OFM (Philippines – Italy)

Inter - Obediential Course for Missionaries Munyonyo - Kampala (Uganda) 2022 OFM Conv. – OFM – OFM Cap.



Franciscan Friars

1. Dennis Tupas Tayo OFM
2. Yoseph Yakob Guduno OFM Cap.
3. Evance Pax Msechu OFM Cap.
4. Michael Andre Daniels OFM
5. John Cecil Wilson OFM Cap.
6. Augustyn Chwalek OFM Cap.
7. Bernard Ndung'u Kamau OFM Conv.
8. Calvin Mbiydzanyuy Nsahlai OFM Cap.
9. Nathan Kakubo OFM Conv.
10. Mariosvaldo Florentino OFM Cap.
11. Dariusz Mazurek OFM Conv.
12. Orlando António OFM
13. Francisco Gómez OFM
14. Emmanuel Chafwa OFM Conv.
15. Gidion Nuwagaba Twongirwe OFM
16. André Awiye Lika OFM Cap.
17. Łukasz Meżyk OFM Conv.
18. Emmanuel Mulenga OFM Conv.
19. Odilo Joseph Mroso OFM Cap.
20. Cyriak Budzisz OFM





"SEND ME..."

Where the human strength ends
and begin pain and sorrow,
I give You my hands
to build better tommorow.
When the world falls apart
and the innocents cry,
I give You my heart
so that love will not die.
When after someone's choice
You're still not understood,
I give You my voice
to proclaim "Peace and Good!".
To this uncertain world
which is afraid and weary
please send me o Lord,
let me be missionary.
(Cyriak Wiktor Budzisz OFM)





