



# ANNUAL REVIEW 2025



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## Letter from the **PRESIDENT**

Fr. José Minaku Lukoli, SJ, President of JCAM

The Lord's promise of constant presence and renewal inspires our hearts, awakens our vision, and calls us to move forward with courage and faith. The year 2025 will be remembered as a year of fresh winds and new beginnings for the Jesuit Conference of Africa and Madagascar, a year shaped by the passionate desire of Father General, Arturo Sosa, SJ, to see the Conference develop an integral apostolic plan.

Yet, true renewal is never just about structure or process. It is spiritual, apostolic, and communal. It invites us to envision a shared future bold, rooted in the realities of today, and filled with hope; a vision that strengthens our communities, guides our actions, and expands our mission to wider horizons.

We live in a time of grace where depth, patience, and authenticity must take precedence over haste. This is a time to nurture living communion and collaboration, moving beyond provincial boundaries and embracing all our companions in mission.

Through this shared effort, a dynamic apostolic project can take root embodied by everyone, strengthening the unity and vitality of our apostolic community.

We deeply thank the entire Africama team, our benefactors and partners whose generosity, spirit of co-enterprise, and readiness to sacrifice light up this mission. Their unwavering dedication, relentless effort, and joyful enthusiasm inspire all of us.

May the Lord, who makes all things new, ignite our apostolic zeal once again, strengthen our hope, and guide our steps along the bright paths of His mission.

Fr. José Minaku, SJ

*President of JCAM*

# Letter from the THE EDITOR

Anastasia Makunu, JCAM Communications



**Dear Reader,**

It is with joy and a deep hope that we present the 2025 Annual Review of the Jesuit Conference of Africa and Madagascar (JCAM). The year behind us has been one of historic milestones, courageous discernment, and unwavering commitment to our mission.

We celebrate the official erection of the Rwanda-Burundi Province, a “grown-up baby” born from decades of mission, resilience, and service amidst complex histories. Also, in a world grappling with climate injustice, funding crises, and technological upheaval, our response has been to dig deeper into our Ignatian roots. From the banks of the Amazon at COP30 to the shores of Lake Victoria, our mission remains grounded in faith that does justice: to stand with and for the most vulnerable. The reflections from our scientists remind us that the pursuit of knowledge, from quantum physics to AI, must always be in service of a just future for all whether through electronic pillboxes improving HIV adherence or early detection of crop diseases threatening food security. The Spiritual Exercises, the very source of our identity, are finding a vibrant new voice on African soil; from the classrooms of our JASBEAM schools to the social ministries of West and Southern Africa, from the hospital

halls in Chad to the prison ministries in Nairobi the theme of faith that does justice and collaboration echoes.

As Fr. José Minaku, SJ, our President asked, “Are we ready?” Ready for the deeper solidarity that our universal mission demands? This review shows that the answer is a resounding yes. We are ready to share not only resources, but also our people, our gifts, and our responsibilities, walking together as one body in Christ.

We extend our deepest gratitude to you, our partners, donors, and companions on this journey. Your support makes the mission possible. As you read these stories of hope, resilience, and transformation, may you be inspired to continue walking with us.

Thank you for journeying with us.

**Anastasia Makunu**

*Editor, Communications for Development Officer  
Jesuit Conference of Africa and Madagascar (JCAM)*



# JESUITS

## MAJOR SUPERIORS



# *Universal* **MISSION**

## Jesuit Major Superiors

Fr José Minaku, SJ - JCAM President

In October 2025, Rome became the centre of gravity for the global Society of Jesus as Major Superiors from around the world gathered for one of the most significant moments of communal discernment in recent Jesuit history. The meeting of Major Superiors held only for the third time since the 34th General Congregation called for regular worldwide consultations bringing together those entrusted with guiding the spiritual, pastoral, and apostolic direction of Jesuit Provinces and Regions. For the Jesuit Conference of Africa and Madagascar (JCAM), these days carried particular weight: they highlighted the growing importance of Africa within the universal Society, strengthened collaboration across continents, and deepened regional reflection through JCAM's own bi-annual plenary held immediately afterward.

The global gathering officially held from 17–27 October at the Jesuit Curia in Rome, began in silence. The retreat led by Father General Arturo Sosa invited the participants

to reread *The Pilgrim's Story*—the Autobiography of St Ignatius to rediscover and reconnect with the spiritual roots of Ignatius and his first companions—the original wellspring of their identity. This contemplative start set the spiritual framework for the days that followed.

The retreat flowed into a symbolic pilgrimage to the Holy Door in Rome, echoing St. Ignatius and the first companions' journey from Venice to the heart of the Church. Over 100 Jesuits walked in a prayerful procession to St. Peter's Basilica, passing through the Holy Door as a Jubilee Year gesture of "renewal, reconciliation, and recommitment to mission" evoking the early Jesuits' own journey to place themselves at the heart of the Church.

To strengthen inter-Conference collaboration, a historic moment during the gathering in Rome was also the convocation of an in-person joint meeting between JCAM and the Jesuit Conference of European Provincials



*Fr. José Minaku, SJ meets Pope Leo XIV during the audience of the Pope with Major Superiors*

(JCEP), the first full such encounter after years of virtual discussions. The late Father Kolvenbach had established the Commissio Mixta precisely to foster closer collaboration between the two Conferences, recognizing their strong historical ties. Since 2008, the Commissio Mixta has served as the platform for collaboration between the two Conferences; this meeting renewed and deepened that commitment. Although Africa and Europe have long collaborated through the Commissio Mixta, this reunion gave new life to a partnership shaped by history but now oriented toward a shared future.

JCAM President Fr José Minaku, S.J. framed the conversation with a pointed question: Are we ready? Ready for the demographic shifts in the Society? Ready for deeper solidarity? Ready to share not only resources but also people, gifts, and responsibilities for the universal mission? “The mission entrusted to us today” he insisted, “is too great for any single Province or Conference to handle alone. Solidarity in the Society must extend beyond exchanging money or personnel; it must include sharing gifts, people, and resources for the universal mission of the Society of Jesus.”

JCEP President Fr Dalibor Renić, S.J. recalled decades of partnership and invited both Conferences to imagine new forms of collaboration that match today’s apostolic challenges. Participants called for more balanced exchanges between North and South, stronger personal relationships, and an expansion of the Commissio Mixta to anchor future co-operation. The meeting ended with a renewed sense of unity and shared purpose.

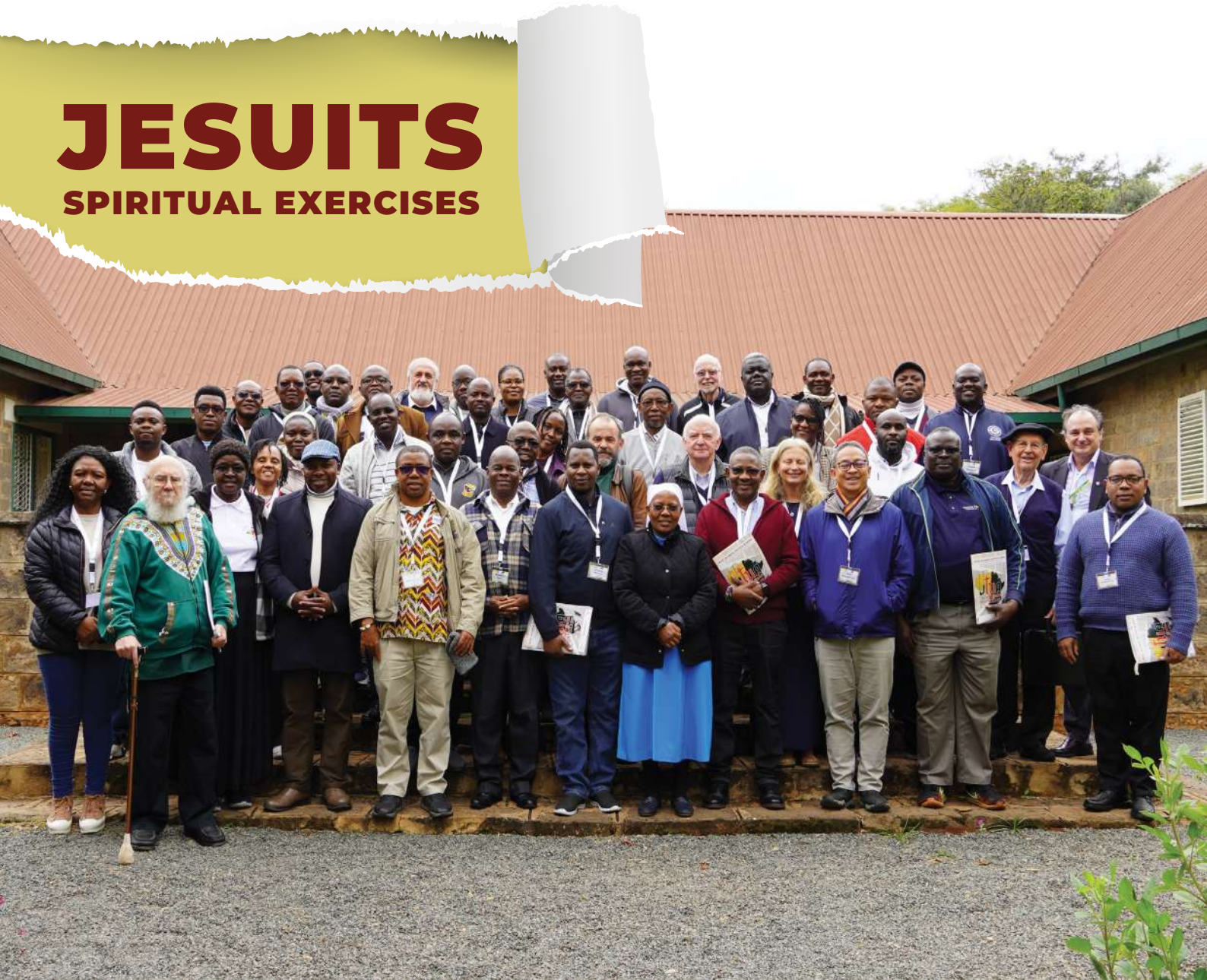
Following the global gathering, JCAM held its 70th bi-annual plenary in Rome, bringing together the Provincials of the seven Provinces of Africa and Madagascar. Their discussions joined by Father General, his Regional Assistants, and the JCAM president focused on translating the global themes of mission, collaboration, care for creation, formation, and governance into concrete strategies for the African continent. Father General invited the Provincials to articulate their long-term dreams for Africa and Madagascar, prompting the formation of a special committee tasked with shaping this vision.

As JCAM continues to discern its path forward and as the universal Society leans into the vision affirmed by Pope Leo XIV, one thing is clear: the future of Jesuit mission will be forged in collaboration across continents, cultures, and contexts guided always by the Spirit who sends the Society to serve where the need is greatest.



# JESUITS

## SPIRITUAL EXERCISES





# *A flame of* **HOPE IN AFRICA**

Fr. Joseph Mboya Oburu, SJ - Jesuit Eastern Africa Province (AOR)

The Jubilee theme song speaks of a flame of hope, a powerful image that captures what the Spiritual Exercises of Saint Ignatius of Loyola have become for Africa today. That flame shone brightly in Nairobi from 6–10 July 2025, when the Mwangaza Jesuit Spirituality Centre hosted the International Symposium on the Spiritual Exercises from an African Context.

Mwangaza, a Swahili word meaning light, knowledge, or wisdom, symbolically represents the flame of the Spiritual Exercises, which has continued to enkindle other flames for centuries. It was a historic gathering, the first of its kind on the African continent. The Symposium brought together scholars and practitioners from parishes, retreat centres, schools, Ignatian religious and lay movements, and even in the digital space.

Over three days, participants engaged in discussions on the intellectual, cultural, pastoral, and practical aspects of the Spiritual Exercises from an African perspective. One participant remarked Why did it take so long to have such a gathering? "I hope we will not wait another twenty or so years for the next one". By the conclusion, there was unanimous agreement that the time has come to rethink, reimagine, and reclaim the Spiritual Exercises on African soil.

What stood out the most was the quality of the presentations by the main speakers in the mornings. They enabled us to expand our thinking on what the Spiritual Exercises are for in the African context, and on the great potential they have for transformation, reconciliation, and healing.

The afternoon sessions in smaller groups enabled participants to explore and discuss practical methods of giving the Spiritual Exercises, thereby drawing more fruit from them. Equally important was the great need to form and equip more persons in the giving of the Spiritual Exercises, whether youth, lay persons, Jesuits in formation or other religious men and women. These afternoon sessions allowed us to familiarize ourselves with what is already being done, what the needs are, and how to creatively engage the targeted recipients. We had interesting sharings, for instance, about giving the Spiritual Exercises to online groups of people, despite the challenge of not having enough Jesuits and trained directors to meet the need for many to be accompanied. The presentations at the Symposium will be published as a book in early 2026.

This Spiritual and intellectual hunger for collaboration in the Exercises for Ministry led to the decision to hold the next symposium in 2027. The proposed theme that emerged from the majority of the views was "Embracing and Popularizing the Spiritual Exercises in Africa". In the words of Fr. Agbonkhanmeghe E. Orobator, SJ, "the goal is not to Africanize the Spiritual Exercises, but rather to

discern where and how the Exercises are already speaking to African languages and healing African Hearts".

The theme of the next Symposium invites us to a deeper reflection on the impact the Exercises are already making in the African context. It will seek to address the question of how to vernacularize and popularise the Spiritual Exercises in the formation of Jesuits, in the accompaniment of young people, as well as African families and the poor.

As a precursor to the next Symposium several follow-up webinars have been lined up, with the intention of engaging as many key players as possible, as well as bringing together persons working in the same ministries, for example, retreat directors, chaplains, parish priests, lay persons and families. The Webinars will capture specific areas of ministry and how they are shaped by the Exercises from an African perspective.

For upcoming forums on Spiritual Exercises, check the JCAM website on [www.jesuits.africa](http://www.jesuits.africa)



AN CONTEXT

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TRE, NAIROBI.



*In Photo: Dr. Annemarie Paulin-Campbell*

# *Lighting* **THE WAY**

## **Dr. Annemarie Paulin-Campbell - Deepening Ignatian Practice**

To be among those attending the Symposium on the Spiritual Exercises in Africa at the peaceful Mwangaza Retreat Centre in Nairobi, was both inspiring and challenging. Jesuits and lay partners in mission gathered for three rich days of input, discussion and spiritual conversation about how the Spiritual Exercises are being offered and studied in the African context. I was struck by the spirit of friendship in the Lord and the valuing of diverse perspectives that permeated those days. There was a genuine sense of Jesuit-lay partnership and a shared commitment to developing this ministry across the continent.

While a conference on Spiritual Direction in Africa had been held in South Africa some twelve years ago, this was historic as the first gathering with all African Provinces represented and the focus specifically on the Spiritual Exercises.



There is little academic research on Spiritual Exercises in Africa. While inspiring grassroots Ignatian work is happening in Africa through the Jesuit Institute South Africa, the Zaidi Centre in Kenya and many retreat houses there is a pressing need to reflect on practice and share learning across the continent. The conference offered a rare and much-needed space for residential retreat work, Ignatian outreach, academic research and the Jesuit Historical Institute of Africa to meet, share and identify areas for growth.

The Exercises must be studied from the vantage point of Africa's complex, rich and diverse experience. I was also struck by the need to bridge academic study and the practice of giving the Exercises. Africa, with its vibrant youth population, presents unique opportunities and challenges. How might we offer Spiritual Exercises in ways that resonate with young people? How do African women make and give the Exercises in ways that honour embodied experience, storytelling and imagination? The symposium highlighted the fact that the global pandemic has opened creative online possibilities for retreats and

training, which could be explored further. We also grappled with how to accompany people spiritually in contexts where beliefs in witchcraft are part of psychological and cultural experience.

Delegates expressed a strong desire to keep meeting, sharing and developing a robust sense of what it means to make and give the Exercises in Africa. We recognised the need to engage deeply with original Ignatian sources from our own vantage point and to make the Exercises accessible to many more people. This includes creating resources for giving the Exercises using African stories and images and translating the text of the Exercises into more local languages. The symposium also highlighted the importance of increased academic engagement including sharing what is being done in Africa with the global Ignatian community and working to establish an African Journal of Ignatian Spirituality.

There is much to be done. The Symposium was a great gift, a starting place from which we glimpse the long journey ahead and the committed companions ready to walk it together.





*In Photo: Ms. Catherine Waiyaki*

# *Finding* **OUR VOICE**

**Ms. Catherine Waiyaki - Christian Life Community (CLC)**

It is hard to describe my experience of the symposium as it was so rich. I will simply stay with what moved me most, while holding with gratitude all that continues to stir quietly within me.

Often, Africa is forgotten. But this time, she was seen and heard, her voice, stories, and faith welcomed into conversation with the Spiritual Exercises. The symposium explored how the Exercises might come alive more easily and meaningfully in African soil, not as a borrowed treasure, but as an experience that speaks in our own symbols, rhythms, and ways of seeing God.

Fr. James Hanvey, SJ, in his closing reflection *Quo Vadis* "Where are you going?" - *The Gift of the Spiritual Exercises to the Future of an African Church and Cultures*," said something that remains etched in my heart: if the Church is to have a future, it must have a future in Africa. For me, this meant that the Exercises must be re-narrated in our languages and experiences, so that we may encounter God with our whole being, with our eyes and ears, our troubled past and hopeful present, our bodies and our stories, narratives and symbols.



*In Photo: Ms. Puleng Matsaneng*

Ms. Puleng Matsaneng’s talk on “Forming Young People in the Spiritual Exercises” reminded me that the youth need and are waiting for this encounter. The Exercises can help them name their hurts and joys, dreams and hopes, and to discover God’s love as something real and personal.

Ms. Edel Ebale, in “Ignatian Spirituality and African Culture and Traditions,” drew from the lives of her grandmother and mother to show how many Africans already live the Ignatian spirit through discernment, service, and resilience, even without naming or knowing it. It made me even more convinced that the Exercises hold great promise for the African family, as I tried to express in my own presentation, “The Spiritual Exercises and the African Family.”

Fr. Festo Mkenda, SJ, reminded us that the Exercises cannot truly take root unless they speak in the languages and metaphors that carry our deepest meanings. His reflections, together with those of Agbonkhianmeghe E. Orobator SJ’s opening keynote, and José García de Castro’s “Drawing Inspiration from the Sources,” showed that the work before us is a call to translate the

experience of God into the heart of African life, so that our cultures and symbols may reveal the face of God anew.

When Sr. Anne Arabome, SSS, spoke on “The Spiritual Exercises and the African Woman,” it was as if she gave voice to my own longing that women may find in the Exercises the tools for genuine freedom and intimacy with God, beyond patriarchal interpretations. Her talk was both affirmation and invitation: to see ourselves in the mirror of God’s gaze, not through borrowed lenses, but in our own light.

Looking around during the symposium at the diversity of participants, the vibrant conversations, the questions that time could not contain, I sensed something alive. The *sensus fidelium* seemed to whisper, “Here we are. We are ready.” There was a quiet urgency, a sense that this work of rooting the Exercises in Africa has begun and can only deepen. The fire is lit; it only needs tending.

May we continue to walk together, discerning and listening, allowing the Spiritual Exercises to find a home in every heart and hearth in Africa so that God may be more deeply known and loved in our land.



Réseau Jesuite Africain contre le SIDA

# AJAN

African Jesuit AIDS Network

Jesuit Ministry for Health  
and Youth development

*“Linked for good and well-being.  
Promoting Protection of Care and  
Protection of a just world”*



**AJAN**  
AFRICAN JESUIT AIDS NETWORK



# *Reaffirming* **Community Support** Amid **HIV/ AIDS Global Funding Cuts**

**Dennis Owuoché - AJAN Communications and Research Officer**

Jesuits and collaborators from across Africa gathered in Nairobi for the African Jesuit AIDS Network (AJAN) General Assembly 2025, reaffirming their mission to support communities affected by HIV/AIDS amid a growing funding crisis and persistent public health challenges. The five-day Assembly brought together directors, beneficiaries, and partners under the theme “Linked for Life and Well-being: Shaping Our Common Mission in Africa.”

AJANs General Assembly comes at a critical moment. Cuts to U.S. government funding and the collapse of USAID programs have left gaps in HIV prevention, treatment, and community support. These reductions have intensified challenges for families already struggling with stigma, limited access to antiretroviral therapy, economic hardship, and the social vulnerabilities that exacerbate HIV risk. At the same time, HIV infections remain high in many African countries, particularly among young people, creating urgent demands for innovative and locally-led responses.

Africa continues to bear the heaviest burden of HIV globally, with an estimated 26.3 million people living with the virus, new infections each year, and adolescents, young women, and marginalized populations remain disproportionately affected. According to the UNAIDS report, in 2024 alone, over 210,000 young people aged 15–24 acquired HIV, with the vast majority (approximately 95%) being adolescent girls and young women, nearly all in sub-Saharan Africa. Still in the report, an estimated 9.2 million people living with HIV worldwide were not accessing antiretroviral treatment in

2024, with the majority in sub-Saharan Africa (which accounts for about two-thirds of the global HIV burden). Globally, there were 630,000 AIDS-related deaths in 2024, with 61% (approximately 385,000) occurring in sub-Saharan Africa.

Opening the Assembly, Fr. José Minaku, SJ, President of the Jesuit Conference of Africa and Madagascar (JCAM), called on participants to be bearers of hope. Drawing on Luke 8:16-18, he said, “We are entrusted to keep the light burning and to pass it on to the next generation. The light does not belong to us it belongs to God.” Fr. Minaku emphasized that AJAN’s strength lies not in perfect strategies, but in discerning the Spirit of God and responding courageously to the evolving needs of communities in Africa.

Fr. Ismael Matambura, SJ, AJAN Director, highlighted the network’s Ignatian roots, noting that Jesuit engagement in HIV/AIDS work goes beyond service, it aims for transformative and sustainable impact in communities. He acknowledged the funding challenges but stressed the network’s resolve to continue accompanying those most affected, promoting well-being, and advocating for justice and human dignity.

The Assembly’s programme combined reflection, capacity-building, and strategic planning. AJAN directors participated in sessions on leadership, youth engagement, innovation, entrepreneurship, and resource mobilization, ensuring that field centres can respond effectively despite shrinking external support. Strategic planning workshops refined AJAN’s Vision and Mission and identified four strategic pillars: Health and HIV Response; Youth Formation and Economic Empowerment; Resource Mobilization, Sustainability, and Networking; and Advocacy, Research, and Jesuit Identity. These pillars aim to strengthen the network’s holistic approach to care, prevention, and social support.

During the Assembly, Monica Apiyo, a participant in AJAN’s AHAPPY youth program, offered a deeply moving testimony that grounded the discussions in lived reality. Born with HIV, Monica spoke with courage about growing up with the virus and learning to navigate stigma,

uncertainty, and the pressures faced by young people living with HIV. A proud graduate of St. Aloysius Gonzaga Secondary School and a beneficiary of AJAN’s support, she described how the AHAPPY programme helped her discover her inner strength, embrace her identity, and choose to live each day with purpose. She framed her experience not as a limitation but as “a testimony of hope.” Her story served as a powerful reminder of the human faces behind the statistics: children and youth whose resilience and dignity are nurtured through AJAN’s accompaniment. In a context of rising HIV infections and shrinking funding landscapes, Monica’s voice underscored the urgency and impact of AJAN’s mission across African communities.

Youth engagement was celebrated through the AHAPPY Youth Storytelling Contest 2025, recognizing young Africans as “Pilgrims of Hope” who use creativity and advocacy to address HIV-related challenges. Their stories reflect resilience, social consciousness, and the enduring relevance of Jesuit values in a rapidly changing world.

Participants concluded the Assembly with a Thanksgiving Eucharist, offering the new strategic plan to God and committing to a mission that balances care, advocacy, and social justice.





# JENA

JESUIT JUSTICE AND ECOLOGY



## SOCIAL MINISTRIES:

# *Strengthening Our* **COMMON MISSION**

Fr. Rampe Hlobo, SJ – JENA, Director

In 2025, the Jesuit Justice and Ecology Network – Africa (JENA) journeyed across West Africa, Southern Africa, and Madagascar with renewed purpose. Through social justice assemblies, provincial social days, and moments of deep solidarity, the year revealed a network becoming more connected, more grounded in local realities, and more deliberate in advancing justice, peace, and care for creation.

Across diverse contexts, these encounters shared a common thread: the strengthening of the Jesuit social apostolate through collaboration, discernment, and accompaniment. Together, they reflected a continental movement taking clearer apace within the mission of the Society of Jesus in Africa and Madagascar.

## Shaping a Shared Social Vision

**West Africa:** The Jesuit North-West Africa Province (ANW) held its first Social Justice Assembly from 10–11 September 2025. Supported by JENA as part of a wider effort across the Jesuit Conference of Africa and Madagascar (JCAM), the assembly gathered Jesuits and lay collaborators from schools, parishes, spiritual centres, social institutions, ecological initiatives, and youth networks.

At the heart of the gathering was apostolic sharing. Jesuit Refugee Service Nigeria reflected on its work in protection, education, and livelihoods amid ongoing insecurity. The Arrupe Jesuit Institute highlighted engagement in governance reform, migration, and youth networks, while Xavier Jesuit Institute shared agroecological research supporting sustainable agriculture. Loyola Jesuit College presented practical expressions of *Laudato Si'* through renewable energy use and waste reduction, and the Peter Faber Centre reflected on its ministry of retreats, discernment, and spiritual accompaniment. Together, these contributions pointed to a shared commitment to holistic formation, community engagement, and care for creation.



## Pilgrims of Hope

**Southern Africa:** A similar spirit animated the **Jesuit Southern Africa Province (SAP)** during its first Social Justice Assembly, held from 26–27 May 2025 under the theme Pilgrims of Hope. More than thirty participants from Zambia, Malawi, Zimbabwe, and South Africa gathered with a strong sense of shared mission.

Representatives from institutions such as the Jesuit Centre for Theological Reflection (JCTR), the Jesuit Centre for Ecology and Development (JCED), Kasisi Agricultural Training Centre (KATC), the Jesuit Institute South Africa (JISA), and Silveira House shared experiences revealing the depth and diversity of SAP's social engagement. Reflections highlighted work in climate resilience and food security, research-based policy advocacy, civic education, leadership formation, and long-standing commitments to rural development and ecological stewardship.

Through facilitation and liturgical leadership, JENA reinforced the spirit of accompaniment at the heart of the network. For SAP, the assembly became more than an initial gathering; it emerged as a formative space for connection and co-creation, offering insights that will guide future collaboration within JCAM.





## Rooted in Reality

**Madagascar:** From 14–16 May 2025, JENA representatives joined the **Jesuit Madagascar Province's (MDG)** annual Social Days in Antananarivo. Known for strong coordination and deep engagement with national realities, the gathering reflected a mature and well-rooted social apostolate.

The visit began at the Jesuit Centre Arrupe Madagascar, where teams presented initiatives in research, grassroots empowerment, formation, and policy engagement. Discussions also explored the possibility of establishing a Laudato Si' Fellowship at Centre Arrupe, an initiative envisioned to host Jesuits in formation from around the world to study African ecological and justice concerns.

The Social Days were marked by unity and substantive reflection. Discussions ranged from environmental justice to Madagascar's participation in international processes such as the United Nations COP summits. Contributions from JENA's team opened new avenues for collaboration and mutual learning. From Centre Arrupe in the city to the Higher Vocational Agricultural School of Bevalala on the outskirts, the message was clear: the Malagasy social apostolate is deeply rooted in local realities and ready for deeper continental engagement.

## Solidarity in a Time of Crisis

From 1–3 October 2025, Jesuits and collaborators from social centres across the provinces gathered again in Antananarivo for JENA's Annual Assembly. The meeting coincided with a period of national unrest, largely driven by Generation Z-young Malagasy citizens calling for dignity, opportunity, and access to basic services such as water and electricity.

The situation was impossible to overlook. Protestors filled the streets, tear gas lingered in the air, and signs of hardship marked daily life. Deeply moved, the assembly participants, together with Fr. José Minaku, SJ, President of JCAM, issued a public statement on 9 October expressing solidarity with the Malagasy people. The statement urged national leaders to listen with compassion to citizens demanding clean water, education, healthcare, and economic opportunity, the foundations of a dignified life and reaffirmed the Jesuit conviction that “to serve the poor is to serve Christ himself.” This moment crystallised the essence of the Jesuit social apostolate: accompaniment, advocacy, and a steadfast commitment to peace and justice.





Photo credit: Julien Harneis from Goma, DRC, CC BY-SA 2.0 via Wikimedia Commons

# **DRC:** *The Human Cost* **OF YOUR TECHNOLOGY**

**Fr. Toussaint Kafarhire, SJ, PhD – CARF, Jesuit Central Africa Province**

I am a Jesuit priest from Lubumbashi in the Democratic Republic of Congo. I work at the Centre Arrupe pour la Recherche et la Formation (CARF), in a region where the exploitation of rare minerals is a daily reality for our communities. I went to COP30 in Belém, Brazil with a single purpose: to bring the voice and the experiences of these local communities to the global stage.

This was my first COP, and it was a profound learning experience. My greatest impression was the powerful wave of voices I encountered there, a wave from all four corners of the world. This wave carried a crucial message: we are one common humanity, with a common destiny. We have to work together, collectively, to solve the problems before us. Where I come from, we understand this interconnectedness deeply. I spoke with someone from Fiji and I heard their struggles. It would have been easy to think their problems did not affect us in Africa, or those in Europe or Canada. But there, I felt the truth: their problems were ours, and their solutions had to be ours as well.

In Belém, I saw two distinct realities. There was the official “Blue Zone,” where the delegates and negotiators worked. There, the language was one of kets, carbon credits, and financing. This was important; we need funding. But there was another space, the “Green Zone” and the People’s Summits, where the heart of civil society beat strongly. There, I felt a different movement, one that came from within the heart itself. It spoke of a spirituality of the Earth of Pachamama

there in Latin America, of Ubuntu back home in Africa. This was the change of paradigm we so desperately needed. The market logic could only take us so far. To truly heal, we have to integrate this deeper wisdom that reminds us of our sacred connection to the planet.

I was there only as a “mandatary” messenger. The true message came from the base, from the communities I serve. It came from the people digging for cobalt with their bare hands, entering the belly of the Earth to extract the minerals the world demands.

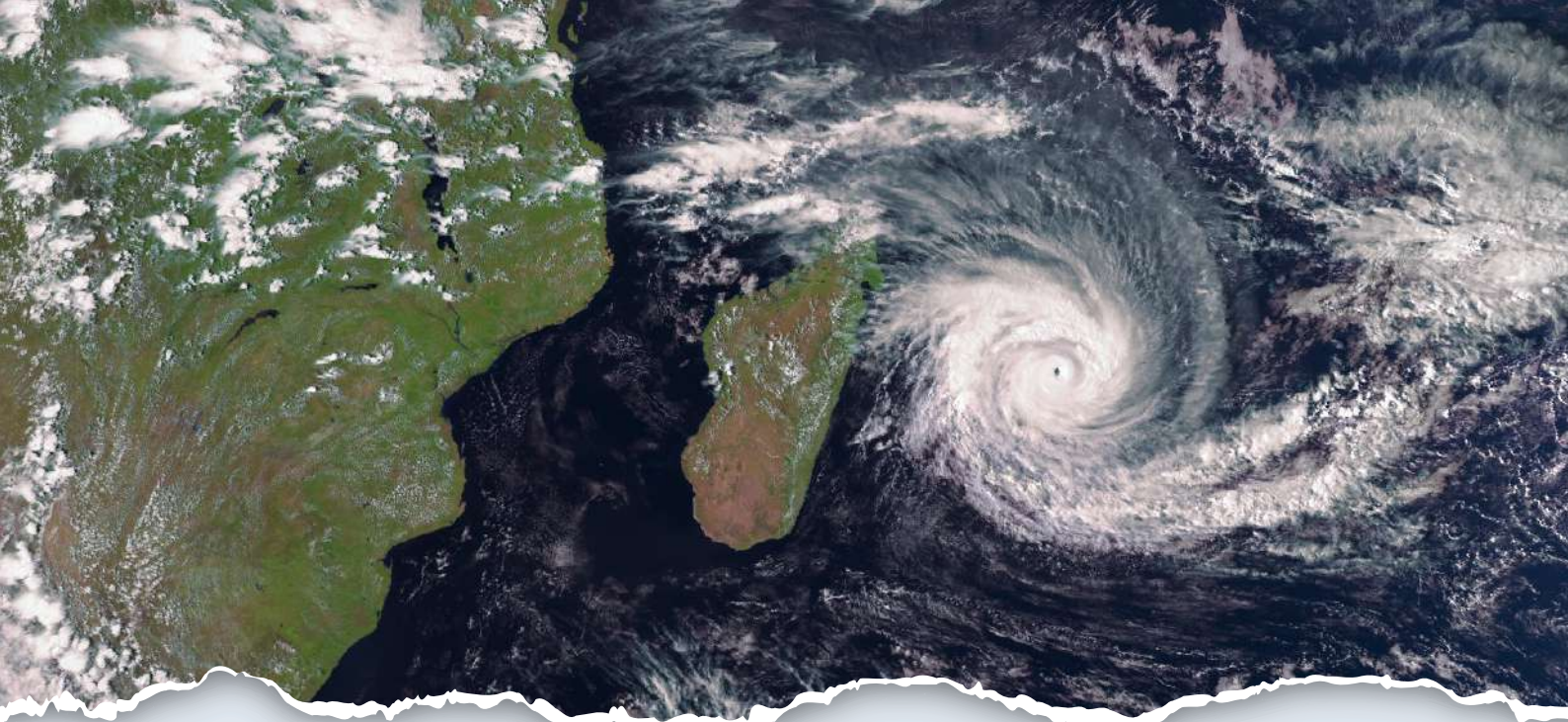
This was why we had to ask a difficult question at COP30: could we truly speak of a “just transition” when this transition destroys our lands, pollutes our water, destroys our schools, and erases our history little by little? When

people are relocated, they risk becoming people without memory, without history, without value, and without dignity.

So, my expectation for COP30 was simple. My plea was this: Listen. I urged them to listen to the voices from the Green Zone. I asked them to listen to the wisdom of traditional spirituality. And most importantly, I nudged them to listen to the cry of the land and the people from places like my home in Congo. If the decision-makers in the Blue Zone could listen not only with their minds, focused on funding and deals, but also with their hearts, attentive to what constituted true human dignity, then we can have hope. Then, we can truly work together and find a path forward that leaves no one behind.

*In photo: Fr. Toussaint Kafarhire, SJ*





Satellite image by shows the formation  
Cyclone Batsirai / Image by EUMETSAT via AP

# DROUGHTS TO CYCLONES: MADAGASCAR'S CLIMATE *Vulnerability*

**Patricia Tahirindray & Efa Ravelonantoandro, of Centre Arrupe Madagascar at COP 30**

From the very first moments inside the COP venue, Patricia says she felt enveloped by a unique energy one that only COP gatherings seem to generate. Delegates crossed paths in the early-morning corridors: government ministers, global NGOs, indigenous communities, young activists overflowing with determination, and entrepreneurs proposing new solutions for a warming world. Despite different motivations, Patricia observed a shared purpose: a deep desire to protect the planet and defend communities whose stories are too often absent from global discussions. Everywhere she looked, one truth was impossible to ignore: climate change had become a lived reality.

“Arriving in Belém ten years after the Paris Agreement,” she reflected, “still brought a renewed sense of hope but also a clear reminder of what the international community must change: put people at the centre, value local expertise, and direct funding where it truly transforms lives.”

On 18 November, Patricia joined the Malagasy delegation for discussions centred on the persistent difficulty of accessing climate finance. Madagascar once again emphasised the need for transparency and for funding that truly

aligns with national priorities. “We already know the solutions,” Patricia stressed. “The science is clear and the needs are well documented. What is missing is the political will to fund adaptation at the scale required before losses and damages become impossible to repair.”

Climate change is no longer an abstraction: Madagascar is one of the world’s most climate-vulnerable countries due to its limited adaptive capacity, high exposure as an island nation, and the fragility of its rich eco-systems conditions worsened by the fact that over 75% of its population lives in poverty. As Efa Ravelonantoandro of the Centre Arrupe notes, this extreme vulnerability exists despite Malagasy people contributing very little to global emissions, while industrialised nations continue to pollute through mining, fossil fuels, intensive agriculture, cement production, and transport.

Repeated COP commitments have not translated into sufficient action, leaving developing countries like Madagascar burdened by climate debt, injustices in the energy transition, and shrinking food sovereignty. The impacts are already severe: the North endures destructive cyclones such as Batsirai; the South faces chronic droughts and desertification; the East and West struggle with recurring locust invasions; and in the capital, reduced rainfall disrupts hydropower and leads to ongoing electricity shortages. For Efa, COP30 brought strong signs of hope, especially through the powerful presence of Indigenous peoples from the Amazon, the active engagement of countries and civil society, and the collaboration among Jesuits from multiple regions of the world.

At COP30, the Jesuits for Climate Justice Campaign coordinated by Social Justice and Ecology Secretariat (SJES) in Rome, made a unified appeal for a more just and decisive global climate response. Presenting their statement to the COP President, the Jesuit delegation reaffirmed the Society of Jesus’ commitment to urgent action grounded in justice, solidarity, and care for the most vulnerable. Their call focused on three priorities: securing predictable, grant-based financing for developing countries through a strengthened Just Transition framework; establishing a clear and accessible pathway for the Loss and Damage Fund that prioritises vulnerable nations; and reforming the global financial system, including the cancellation of climate-related debt.

This initiative was supported by Jesuit Missions, the international office of the Jesuits in Britain.





  
SARUNGAN  
MUSIC

# JASBEAM

JESUIT SECONDARY AND BASIC EDUCATION



JASBEAM  
HARARE 2025



In photo:  
(from right - Fr. Chikere Ugwuanyi, SJ with Fr. John Guiney, SJ)

# ONE MISSION, MANY VOICES— *A New Chapter*

## Fr. Chikere Ugwuanyi, SJ - JASBEAM Coordinator

As I stood in Harare in August, 2025 watching the young students of St. George's College process with the flags of nations represented at the second JASBEAM Colloquium, my soul was filled with a profound and certain joy. This was a true "consolation with cause." God had once again gathered the men and women dedicated to the mission of Jesuit education in Africa under one roof.

The colloquium, centred on the theme "Committed to Networking at the Service of the Mission to Educate for Faith in the 21st Century," was a resounding success. I was particularly moved by the integration of our Ignatian heritage, especially the use of spiritual conversation in our sharing, and the impressive deployment of technology that connected us both in the hall and beyond.

During the final ceremony, I officially assumed the role of Coordinator for JASBEAM and a member of the International Committee on Jesuit Education (ICAJE). In a simple, prayerful ritual presided over by Fr. José Minaku, SJ, President of JCAM, the leadership was transferred. It was a moment reminiscent of Moses and Joshua, though my predecessor, Fr. Joe Arimoso, SJ, did not hand me a staff. Instead, we held each other's hands in a wordless, solid grip that spoke more than any speech could, a silent assurance of his unwavering support and companionship on the road ahead.

Since that transition, I have been primarily in a season of listening. My Jesuit formation has gifted me with a deep appreciation for the rich tapestry of our continent and Madagascar. I have long believed that our Jesuit formation



houses are the spaces where a true African Union already subsists. This gives me a firm conviction that a truly African collaboration in education is not only desirable but entirely feasible and viable.

In reading previous JCAM and JASBEAM documents, I perceive a fresh urgency. There is an urgent need to network and to share the hopes espoused in the Universal Apostolic Preferences (UAPs) in their entirety through our schools. Where else can we find a more ready population for the integral implementation of the UAPs than in our school settings? Our institutions are fertile ground for this work.

From this reflection and listening, three domains are emerging as fertile spaces to promote networking and strengthen our common mission.

**The Formation of Educators:** Investing in Our Second Tier: The training of educators remains one of our highest priorities. To actualize the Right to Education and promote the dignity of the whole person, we require solid, mission-driven leadership at all levels. In JASBEAM, the formation of our second-tier leadership teams is most critical. While the top leadership of our schools is still predominantly Jesuit, the second tier is overwhelmingly composed of our dedicated lay partners. Many of them never attended a Jesuit school; they bring immense professional qualification and goodwill. It is therefore imperative that we provide them with a deep formation in the Ignatian ethos and our mission-oriented approach to education. They are the custodians of our future.

**Popular Education: Reaching the Middle Class:** The De Statu Societatis (2023) rightly noted a gap in Jesuit education today: we often educate either the rich or the poor. I believe Jesuits in Africa can lead the revitalization of “Popular Education,” ensuring access to quality education for the middle class, who often form the conscience of any community. We acknowledge that quality education is expensive, but we also believe in the power of innovative thinking and the richness of our networks to model a different type of education one that is community-centred, excellent, and accessible. This is a vital frontier for our mission of justice.

**A Consistent Culture of Safeguarding: Building an Enabling Community:** My experience leading Loyola Jesuit College, Abuja, through the Pilot Program for the Promotion of a Consistent Culture of Protection (PCCP) was life-giving for our school community. The program, rooted in Ignatian tradition and scientific evidence, led to a tangible shift in attitude and culture. We learned that safeguarding is not merely about reacting to problems. It is an attitude of the heart, a proactive commitment to building a school environment where every person feels safe, respected, and able to blossom. At its core, safeguarding is about building an enabling community conducive for the “help of the souls,” which is the ultimate aim of our educational enterprise.



(From right): Jesuit (Frs.) Joe Arimoso, José Minaku & Chikere Ugwuanyi



# “*Have* FAITH, EDUCATE, NETWORK”: 2025 JASBEAM

**Sharon Oduor - JASBEAM Administrator**

In August 2025, over 150 Jesuit educators, administrators, and collaborators gathered at St. George’s College in Harare, Zimbabwe, for the second Jesuit Association of Secondary and Basic Education in Africa and Madagascar (JASBEAM) Colloquium. What unfolded over those four days proved more than a simple conference; it became a transformative encounter that deepened conviction in the Jesuit mission of forming leaders grounded in faith, justice, and courage.

Arrival at St. George’s College felt momentous from the very beginning. As the Zimbabwe National Children’s Choir and the Hartmann House Band offered their voices, singing “Ishe Komborera Africa,” a profound sense of unity filled the assembly. Flags from every participating country were waved by students, a vivid reminder that this was more than a conference; it was a celebration of shared mission, identity, and hope.

The theme, “Committed to Networking at the Service of the Mission to Educate for Faith in the 21st Century,” resonated throughout. It became more than a slogan, it was embodied in every conversation, every presentation, and every prayer. The tradition of Jesuit education felt both reaffirmed and challenged: rich in history and yet called to adapt meaningfully in a rapidly changing world. Long-standing supporters and newcomers to Jesuit education alike found their faith in the tradition affirmed, while being challenged to imagine new ways of remaining faithful to it in a rapidly changing world.

During the opening ceremonies, Archbishop Robert Ndllovu offered a compelling welcome address, reminding attendees that the classroom, like the chapel, is sacred ground. He emphasized the need to educate not merely for knowledge but for wisdom, identity, and justice. His words echoed throughout the week. “Africa,” he said, “is crying out for leadership, and Jesuit schools must become nurseries for leaders committed to service and justice, in alignment with the vision of General

Congregation 32(GC 32)".

Fr. José Minaku, SJ, President of Jesuit Conference of Africa and Madagascar (JCAM), reflecting on the theme, underscored that no school, mission, or country can stand alone. He urged deep listening, renewed commitment to collaboration, and remembrance that Jesuit schools are not detached from Africa's struggles but are part of them. Creativity and an active refusal to remain stagnant were urged, stressing that together what seems impossible becomes achievable.

A thought provoking presentation by Rachel Adams titled "Educating Leaders for the Africa We Desire and Deserve" framed leadership as storytelling, systemic thinking, and courageous imagination. She encouraged participants to nurture leaders balancing faith, imagination, and bravery. Her reflection, "Tradition is not the worship of ashes but the preservation of fire," offered a powerful reminder of the need to keep the Ignatian flame burning.

In his final address as Education Secretary, Fr. José Mesa, SJ described the present moment not merely as an era of change, but as a change of era altogether. His reflections on the epochal nature of these times, and the need for courage and creativity, were deeply inspiring. Jesuit education, he asserted, must remain grounded in tradition while adapting to changing realities. The global Jesuit network connecting over 932,000 students across 73 countries stands as testament to the power of collaboration.

A standout session focused on promoting a consistent culture of protection, led by Fr. John Guiney, SJ and Dr. Sandra Racionero-Plaza. Their reflections extended beyond safeguarding procedures to highlight a spirituality of care rooted in human dignity. Report on the pilot of the Promotion of a Consistent Culture of Protection (PCCP) programmes on safeguarding in schools such as Loyola High School, Wau (South Sudan) and Loyola Jesuit College, Abuja (Nigeria) demonstrated how this programme is already having a meaningful change. The Educate Magis platform now hosting pilot frameworks for global collaboration illustrated how digital tools can support mission-driven education.

Fr. Augustin Kalubi, SJ, offered a rich reflection on the Catholic, Ignatian, and Jesuit identity of the schools. Jesuit institutions were urged to remain rooted in Christ's mission, enriched through the Spiritual Exercises, and sustained through networking. The reminder came that safeguarding is now a central part of the Jesuit identity. The Global Action Teams (GATs), piloted in schools across Africa, Asia, Europe, and the Americas, illustrated how students can engage locally while thinking globally.



# AJIS

AFRICAN JESUITS IN SCIENCE





# *Harnessing* **SCIENCE & ARTIFICIAL INTELLIGENCE FOR A JUST FUTURE**

**Fr. Didier Cimalamungo, SJ - Jesuit School of Theology, Santa Clara University, AJIS**

In a global moment saturated with headlines about artificial intelligence emerging from corporate laboratories and distant technology hubs, a quieter yet more consequential conversation unfolded in Nairobi. From August 4–8, 2025, African Jesuits in Science gathered under the banner Smart Planet, Just Future, not to celebrate technological novelty, but to wrestle with a deeper question: Can the world's most powerful tools be made to serve the world's most vulnerable people?

This was not a symposium driven by hype or speculation. It was a meeting of scientists whose lives are embedded in African realities, food insecurity, fragile health systems, climate disruption and whose faith demands that

knowledge be placed at the service of justice. For them, science is not an abstract pursuit. It is a vocation.

“Our work is not locked in laboratories,” one organizer reflected. “It is shaped by the communities we live with and the problems they face every day.”

That ethos framed the gathering from its opening moments. The symposium stretched the imagination outward toward the furthest reaches of space and inward, toward the smallest particles of existence, not for wonder alone, but to ground ethical responsibility. Fr. Jerome Paschal Manyahi invited participants into the strange logic of quantum physics, weaving science, philosophy, and theology into a meditation on life itself.



“Our work is not locked in laboratories,” one organizer reflected. “It is shaped by the communities we live with and the problems they face every day.”

These are simple digital devices that remind patients to take their medication and alert health workers when adherence slips. Grounded in real-world African health systems, his findings show that these tools significantly improve treatment outcomes while remaining feasible and acceptable for patients. This is innovation stripped of spectacle: technology designed for dignity, consistency, and care.

Fr. Williams Dhelonga confronted the seduction of interstellar escape, asking whether dreaming of other planets can become an ethical evasion of responsibility for this one. And Fr. Jean-Baptiste Kikwaya, an astronomer whose name now orbits the sun in the form of an asteroid, brought attention back to Earth through his work on planetary defence. By studying the trajectories and structures of asteroids, his research contributes to global efforts to predict and prevent catastrophic impacts, reminding the room that safeguarding life is a shared, planetary obligation.

Another form of quiet urgency emerged in Fr. Michael Otieno Ochieng’s work on pancreatic cancer, one of the deadliest and least understood malignancies. Often diagnosed too late, with chemotherapy as the only option, patients face devastating odds when treatment resistance emerges. Fr. Ochieng’s research reveals how cancer cells communicate through microscopic messengers called exosomes, sharing information that

From the cosmos, the conversation moved decisively to the body.

Africa bears a disproportionate burden of disease, and the consequences of weak health systems are measured in lives lost too early. Here, artificial intelligence appeared not as a luxury, but as a precise, life-saving ally. Among the most compelling presentations was the work of Fr. Armel F. Setubi, whose research addresses one of the quiet crises in HIV and tuberculosis care: adherence. In countries like Cameroon, missing medication doses can mean viral resistance, treatment failure, and years of lost progress. Fr. Setubi’s work examines the use of electronic pillboxes for HIV/TB therapy adherence in Cameroon, demonstrating improved monitoring and alignment with UNAIDS targets.



*African Cassava Mosaic Virus*

allows them to survive chemotherapy. By identifying 31 proteins involved in this resistance, his work opens the possibility of predicting treatment failure earlier and designing more effective therapies. In contexts where resources are limited and time is precious, such insight is not academic, it is lifesaving.

If health is a measure of survival, food security is its foundation. Cassava, a staple for more than 300 million Africans, stood at the centre of another cluster of innovations. Fr. Alain Pitti Djida presented research on African Cassava Mosaic Virus, a pathogen that devastates crops and livelihoods. Using advanced AI tools, he reconstructed the three-dimensional structure of the virus's replication protein, revealing vulnerabilities that could guide future antiviral strategies. Alongside this molecular work, Fr. Fabrice Kameni, approached cassava disease from the farmer's field, using quantum-enhanced machine learning to analyse thousands of leaf images and detect disease early. Together, their work illustrates how frontier technologies can be anchored in the daily struggle to feed families.

The symposium's concern for survival extended to air, energy, and land. In Kinshasa, Fr. Pierre Luhata Lokadi's research shows that household biogas systems could replace most charcoal use, reducing deforestation, indoor air pollution, and the physical burden borne by women. In Madagascar, Fr. Herintsitohaina Mahasedra Ratsimbarison shared plans for community-designed hydropower projects shaped not by imported templates, but by local data and ecological realities. These were not grand climate gestures, but changes felt at the hearth and in the lungs.

Yet running through every presentation was a sober recognition of AI's double edge. Fr. Boniface Mbouzaou warned that without intentional investment, artificial intelligence could widen educational inequalities rather than close them. Fr. Didier Cimalamungo exposed the environmental costs hidden behind AI's mineral hunger, calling for an ethical framework rooted in ecological justice. Fr. Itua Egbor revealed the often-invisible labor of data moderators in the Global South, reminding participants that technological progress built on exploitation betrays its own promise.

The symposium's ethical core was sharpened by guest speakers Thomas Mboa and Medard Sané, who articulated a challenge that lingered long after the sessions ended: Africa must become the author of its own technological future. They rejected "parachute innovation" solutions imported from afar that extract data, resources, and value arguing instead for a decolonial approach grounded in African knowledge systems, ecological wisdom, and communal values such as Ubuntu. Technology, they insisted, must grow from the soil it seeks to serve.



# JCAM

SAFEGUARDING





# *Reimagining* **SAFEGUARDING** AS A GOSPEL IMPERATIVE

**Lucy Monari — Safeguarding Coordinator, JCAM**

The annual gathering of safeguarding officers was held in Nairobi, Kenya in October 2025. In a powerful opening address, JCAM President Fr. José Minaku, SJ, framed the work in unequivocal terms. He invoked the African philosophy of Ubuntu, "I am because we are" to root safeguarding in communal responsibility rather than foreign imposition. Critically, he challenged the assembly to move "from compliance to compassion, from policy to presence," explicitly linking their mission to the Gospel story of Jesus healing the bent-over woman, a rebuke to leadership that prioritizes institutional order over merciful sight.

The meeting also marked a significant milestone. It was a moment of spiritual and strategic recalibration, formalising the officers' title change from Child Protection Officers to Province Safeguarding Officers to reflect a broader mandate, person-centred vocation to foster a culture of personhood the safety and wellbeing for all persons and re-centring the language from one of "control" to one of "care for the person."

A highlight of the 2025 Province Safeguarding Officers meeting was the advancement of the Promotion of a Consistent Culture of Protection (PCCP) school programme, a global Jesuit initiative for basic primary and secondary schools.



Following highly successful pilots at Loyola High School Wau and Loyola College Abuja, applauded for their Ignatian pedagogical roots, the programme is now poised for a full rollout across JCAM's extensive school network in close coordination with the Jesuit Association of Secondary and Basic Education in Africa and Madagascar (JASBEAM), marking a significant step towards proactive, community-embedded safeguarding.

The plenary of safeguarding officers applauded the initiative but also challenged the PCCP team to ensure deeper collaboration with local Province Safeguarding Officers from the outset. A key recommendation was to widen the program's outreach beyond schools to include parishes and social centres, addressing the critical need in these often unstructured environments where low safeguarding awareness presents a high risk for abuse.

The vision articulated in Nairobi is made tangible through the rigorous work of Jesuit Centre for Safeguarding in Africa (JCSA). Operating from Hekima University College, its core mandate is to build a deep, culturally competent safeguarding infrastructure across Africa through education. Its primary instrument is a comprehensive 32-hour certificate course, meticulously localized for the African context. The course's tri-modal delivery in-person for Jesuit scholastics, virtual for a global audience, and on-site for dioceses and congregations ensures maximum reach. The growth metrics speak to its critical role: from

52 trainees in 2019 to over 700 cumulative participants by 2025, with 235 actively enrolled in courses during the reporting year.

Formation does not end with a certificate. JCSA nurtures a vibrant and vital Community of Practice (CoP) through monthly themed webinars that serve as the steady heartbeat of continental safeguarding discourse. With a consistent attendance of 300+ participants, pastoral agents across the continent, these sessions tackle pressing, nuanced topics from "Safeguarding and False Accusations" to "Ageing in Religious Life" creating a living network of support and shared learning. This internal community outreach is amplified and strengthened by strategic external partnerships both with global Jesuit networks and those within the Jesuit Africa and Madagascar networks.

Though there is remarkable progress, the journey, however, is far from complete. Challenges persist including chronic under-funding and under-human resourcing, cultural scepticism and resistance, fragmented efforts and the daunting gap in awareness at the grassroots parish level where environments can be unstructured and risks high.

Despite the challenges, JCSA through relentless training, advocacy, and partnership continues to ensure that for the Society of Jesus in Africa, safeguarding is not a peripheral compliance task.





## GOSPEL OF LIFE ON THE LAKESHORE: *Safeguarding,* DIGNITY & HOPE

Nicholas Okwach - JCSA Research Coordinator

On the shores of Lake Victoria, the community of West Uyoma in Siaya County, Kenya, lives in a state of profound paradox. It is a land of breath taking natural beauty, yet one marked by deep-seated socio-economic vulnerabilities. Beneath this natural splendour runs a current of hardship: economic precarity, generational poverty, HIV/AIDS, and a deeply entrenched practice of exploitation known as *jaboya*—the “fish-for-sex” trade. It is a place of vibrant culture, yet one where a “silent war” of exploitation and disease threatens the very fabric of its society. It was into this complex reality that the African Jesuit AIDS Network (AJAN) a key partner invited to the free medical camp used the camp to raise awareness on HIV and AIDS, promote prevention on Sexually transmitted infections (STIs), and foster holistic development among young people and the Jesuit Centre for Safeguarding in Africa (JCSA) stepped, not as distant benefactors, but as companions on a journey of healing and hope.

The three-day West Uyoma Free Medical Camp, held from 28–30 August 2025, was not simply a medical outreach; it was an encounter of healing, accompaniment, and transformation. Serving over 3,000 people, the camp became a living testament to the Church’s mission to defend life, restore dignity, and empower the vulnerable.

To speak of and understand the Church’s commitment to safeguarding is to speak first of theology—not policies or procedures, but personhood. The Christian tradition grounds human dignity in the *Imago Dei*, the truth that every person bears the image and likeness of God. As the Second Vatican Council’s pastoral constitution *Gaudium et Spes* affirms, “Human dignity rests above all on the fact that humanity is called to communion with God.” To exploit a person through abuse, coercion, or silence is not merely a social failure. It is a spiritual tragedy, a desecration. The Uyoma

initiative embodied this sacred responsibility. Every HIV counselling session, and pastoral conversation was a recognition of divine dignity in the person before us.

The camp was also unmistakably Ignatian. *Cura Personalis*—care for the whole person—animated every activity. The free medical camp addressed physical needs, while HIV awareness and counselling sessions offered clarity, hope, and pathways to healing. Value-based formation through the AJAN’s AHAPPY programme shaped minds and moral vision. Pastoral accompaniment tended to the wounds of the spirit. This was safeguarding as care for the entire person intellectual, emotional, physical, and spiritual. In true Ignatian fashion, God was sought and found “in all things” in the teenage girl resisting exploitation, in the grandmother raising orphaned grandchildren, and in the resilience of youth longing for a different future.

Jaboya is more than exploitation; it is a structure of sin—a system that distorts relationships, destroys families, and normalizes coercion. It violates the dignity and bodily autonomy of women and girls who are forced to exchange sex simply to access fish to sell. It traps households in cycles of poverty and dependence. It fuels the HIV epidemic, leaving behind a trail of illness, orphanhood, and grief. It undermines the stability of families, contributing to teenage pregnancies, school dropouts, and broken homes. The community’s name for this slow destruction—*lweny mar piny*, the silent war—is heartbreakingly accurate.

In this context, the West Uyoma Free Medical Camp was a prophetic act, an intentional choice for life. Over three thousand people received medical care, and counselling. For many, it was their first opportunity to learn about the effects of HIV and AIDS and the importance of testing to know their HIV status and being linked to treatment or support. The counselling and psychosocial services offered a space to confront trauma, stigma, and fear, crucial elements of healing the whole person.

Ultimately, the West Uyoma Free Medical Camp was more than a successful event. It was the Church in its most authentic form of pastoral, healing, accompanying, empowering, and protecting. It showed that safeguarding is not an administrative task but a moral calling and a Gospel mandate. The silent war of *jaboya* will not end overnight, and the scars of HIV/AIDS will take time to heal. But seeds have been planted: seeds of dignity, courage, and renewed community responsibility. Young people have been reminded that they are protagonists of hope. The community has remembered its sacred duty to safeguard life. And the Church has lived out its vocation as a refuge, a healer, and a prophetic voice.

Safeguarding, at its heart, is the Gospel made flesh on the shores of Lake Victoria, a commitment to choose, defend, and enhance life.



# JCAM FORMATION

AU NOM DE L'ART





## INTER-CONFERENCE COLLABORATION: *Regency* ACROSS BORDERS

Cyrus Habib, SJ - Jesuit USA West Province

Since September 2024, Nairobi has been home for Jesuit regent Cyrus Habib, SJ, from the Jesuit USA West province as he serves at the Jesuit Conference of Africa and Madagascar (JCAM) headquarters during a two-year mission with the Justice and Ecology Office (JEO).

His regency places him at the heart of one of the Society's most urgent apostolic frontiers: accompanying African communities facing the intertwined realities of economic vulnerabilities, displacement, ecological crisis, and struggles for justice. From the beginning of his time

at JCAM, Cyrus has found himself drawn into a mission that is both deeply structural and profoundly personal where policy, formation, and encounter meet.

He arrived at a moment of transition for the Justice and Ecology Office. Following the conclusion of Fr. Charles Chilufya, SJ, as Director of JENA, and the appointment of Fr. Rampe Hlobo, SJ, as his successor, the office entered a season of reimagining. At the request of JCAM President Fr. José Minaku, SJ, together with the team he collaborated in supporting this renewed direction:

moving from a model centered primarily on direct advocacy toward one that emphasizes capacity-building, formation, and stronger networks across the Conference.

A major expression of this shift has been the development of province-level “Social Justice Assemblies.” These gatherings bring together Jesuits and lay partners working in social ministries to reflect, discern, and coordinate more intentionally across apostolates. The assemblies are helping create shared ownership of the justice and ecology mission, strengthening collaboration across regions, and grounding advocacy in local realities.

As part of collaborative efforts within the ministries of JCAM, he also participated in activities of the emerging Center for Interfaith Studies in Africa (CISA) at Hekima University, under the leadership of Fr. Norbert Litoing, SJ. As the Center has launched new programs over the past year, Cyrus has participated in strategic advisory accompaniment of the Centre’s efforts to deepen interreligious understanding and cooperation in a continent where faith remains a powerful force for peacebuilding and social cohesion.



Yet he speaks most warmly not about meetings or frameworks, but about the encounters that have shaped his regency from within. Several months after arriving in Nairobi, he also accepted an invitation to mentor a newly formed Christian Life Community of recent university graduates. Walking with young adults as they discern work, relationships, and faith has provided a grounding pastoral rhythm amid broader institutional responsibilities. “Working with them,” he reflects, “has brought an important balance to my time here.”

His regency has also included contributions on safeguarding through the Jesuit Centre for Safeguarding in Africa (JCSA) webinars, participating in the African Jesuit AIDS Network (AJAN) annual assembly, and visiting Kakuma Refugee Camp in Kenya to learn from the courageous work of Jesuit Refugee Service. These experiences have placed him close to communities marked by resilience and vulnerability, where the Church’s presence is often both quiet and indispensable. Travel across sub-Saharan Africa has exposed Cyrus to the depth of hope that persists even amid instability. Being present during unrest in Antananarivo was not something he anticipated, yet he found himself moved by the courage of those who continue to work for a better future.

For Cyrus, such moments are not incidental. They are formative.

“As much as I value working to bring about change at a structural level,” he says, “it’s the personal encounters with kind and courageous people all over this continent that are making me into the Jesuit God wants me to be.”

## Finding God In All Things: *Pastoral Journey* IN KENYA

**Pamela Adinda - HUC, Communications Officer**

For over a year and a half, Bonosa Kwadwo Fosu, a Ghanaian Jesuit scholastic, currently, in his third year of Theology at Hekima University College (HUC), has quietly woven himself into two of Nairobi's most vulnerable communities: the street families of Mathare Valley Slums and the inmates of Industrial Area Remand Prison. His pastoral engagement, rooted deeply in the Ignatian tradition of "finding God in all things," has become a source of personal renewal, community bonding, and transformative spiritual accompaniment.

Arriving at Hekima after the COVID-19 period, Kwadwo felt a spiritual unease. Much of ministry life remained online, and he longed for a more tangible apostolate. Encouraged by friends, he joined a colleague on a visit to Mathare's soup kitchen, where women volunteers prepare meals for street families. His first day of serving food, collecting plates, and washing them left him unexpectedly fulfilled.

He describes the experience as "profound, prolonged joy," echoing St. Ignatius' discernment of true spiritual consolation. "I felt like there is God here," he recalls, noting how the simple acts of service anchored him. The people of Mathare soon came to recognize him, sharing stories and companionship that deepened his resolve. Over time, he introduced fellow Hekima brothers to the ministry, with plans to expand their collective outreach.

Kwadwo's visits to Mathare typically take place on Sundays, though academic demands and logistics, especially finding transport, sometimes pose challenges. His Jesuit companions, Ronald Owiyo and Kanban Kol, have helped him travel when needed, allowing the ministry to continue despite an irregular schedule.

His pastoral footprint also extends to Langata Women's Prison and, occasionally, to the Industrial Area Prison, where a chance conversation with a colleague from the African Jesuit AIDS Network (AJAN) rekindled his earlier experience of conducting communion services during regency.

With the support of Hekima's rector, Father Emmanuel Foro, SJ, he formed a small team of companions, including Mberu Chidiebere Vitalis, Kambale Kasumba Joseph, and Matama Mputu Venance, all of whom completed the registration required to access the prison. After observing Sunday Mass inside, they agreed to avoid duplicating existing services and instead design a unique contribution.



*In photo : On the (right) Sch. Bonosa Kwadwo Fosu, SJ*

What emerged was a carefully crafted six-month formation program that blended psychology and Ignatian spirituality. Originally adapted from a 30-day proposal, Kwadwo reworked it into a once-a-week module offered three times a month. The group intentionally limits participants to about 20 to 25 inmates to ensure depth and personal attention.

The programme aims to help Langata Women's Prison inmates recognize themselves as loved by God and by others, face and accept their personal stories, including past mistakes, and develop a sense of responsibility and meaning, rather than avoidance or denial.

Acceptance, Kwadwo explains, is the doorway to a meaningful life. These sessions often evoke deep emotional release, including tears, moments of silence, and heartfelt sharing, which participants describe as encounters with grace.

Now approaching the end of the second month, the program has already shown signs of transformation. Kwadwo notes the "spirit-filled" nature of the journey, marked by consolation and vulnerability among the inmates. For him and his team, these moments reaffirm that God is intimately at work behind prison walls.

At the heart of Kwadwo's ministry is the Jesuit conviction that God can be found everywhere: in the slums, in the prisons, in the faces of the marginalized, and in one's own search for purpose. Whether serving a meal in Mathare or guiding an inmate to self-acceptance, he sees each encounter as a shared pilgrimage: "They are on a journey, and we are on a journey. Can we help them find God where they are?" At Mathare and Industrial Area Prison, his answer remains a quiet but resounding yes.





## Finding Joy In *Service:* JESUIT APOSTOLIC LIFE IN CHAD

**Ragounandéa Réda Nicolas, SJ - Jesuit West Africa Province (AOC)**

I am Ragounandéa Réda Nicolas, a Togolese Jesuit scholastic currently serving as regent in N'Djamena, Chad. I reside in the Saint Paul Miki community with 12 companions, where I serve as assistant minister. My primary apostolate is working at the Good Samaritan University Hospital Complex (CHU-BS), located in Walia, a suburb of the capital. The CHU-BS is a Jesuit institution that trains healthcare professionals (doctors, nurses, midwives, and laboratory technicians). These professionals are trained and called upon to provide quality care to the suffering, vulnerable, and low-income population.

Since September 2024, I have been working with young people in training and those suffering at our hospital. I serve as Head of Extracurricular Activities, Deputy Head of Campuses, and Assistant to the Chaplain of the CHU-BS. This mission aligns with the second and third universal apostolic preferences of the Society of Jesus. It allows me, on the one hand, to accompany young students in their holistic formation, helping them build a future filled with hope. On the other hand, it provides me with an opportunity to exercise the ministry of consolation, as I did during my hospital experiences in the novitiate, walking alongside those who are suffering (the sick, the poor, etc.).

“Science without conscience is but the ruin of the soul,” said Rabelais. This is why we educate men for others, men with others, through Jesuit pedagogy, which fosters the Magis. We are working to make students excellent in their fields, but above all, to make them more humane, capable of developing their talents and God-given gifts to serve and help humanity. This pedagogy requires combining academic activities with extracurricular activities. This justifies the organization of several activities to detect, value and develop their talents. These activities are: sports, educational (conferences...), cultural, tourist, associative and human-spiritual (listening, charitable works...).

Furthermore, mentoring each student allows me to identify those who are shy and help them develop their talents. It's a task I undertake with joy alongside my fellow mission members who encourage and guide me in my decision-making before each action. My work at the Chaplaincy allows me to rediscover human fragility and to take actions that can comfort these vulnerable individuals. These actions, generally spiritual (sacraments, listening, etc.) and social (visits, donations of goods, etc.), respond to their thirst for God and give meaning to their lives, especially during times of hardship.

Despite the joy these experiences bring, they also present some challenges.



Ragounandéa Réda Nicolas, SJ (left) awarding a student



Firstly, being in my second year of regency, the life of prayer is and remains the source of my joy and my flourishing actions. In fact, without prayer, I certainly would not have persevered in the face of the various challenges. However, prayer alone is not enough to be a good Jesuit, which leads me to speak of the great challenge of the ongoing quest for balance among the four dimensions of our Jesuit religious life (spiritual, apostolic, communal, and intellectual). Even though the spiritual life nourishes the other aspects, it must be emphasized that maintaining it, while not neglecting the others, is a daily effort and a grace constantly renewed by our Lord.

Secondly, witnessing human fragility in the face of illness creates emotional shocks, especially when one feels powerless in the face of others' suffering. These experiences strengthen my desire to serve God despite the many questions about God's love and presence in our painful trials.

Ultimately, I live my regency with much consolation and light in the various experiences I have had. Therefore, with my eyes fixed on the Lord, I continue my journey, inviting all my companions to rely on divine grace and its gifts in every mission, for all things work together for the good of those who love God. As for young people who hesitate to serve God, I simply reassure them that there is much joy in serving God in the Society of Jesus. Courage and confidence to those who are already discerning their calling.



**RWB**  
RWANDA - BURUNDI PROVINCE



# MISSION & MATURITY: *Becoming* A JESUIT PROVINCE

Laura Dusingize - RWB Communications Officer

From early missionary crossings on Africa's eastern shores to quiet chapels in Kigali and refugee camps in Bujumbura, the story of the Jesuits in Rwanda and Burundi is one of endurance, discernment, and service amid history's upheavals. Under the sign of St. Ignatius of Loyola the Society of Jesus in Rwanda and Burundi entered a historic new phase, as the Rwanda-Burundi Jesuit Region was officially constituted as a Province, one of the highest levels of governance within the global Jesuit order.

The decree establishing the new Province was issued by Fr. Arturo Sosa, SJ, Superior General of the Society of Jesus, and formally proclaimed in Kigali, by Fr. José Minaku Lukoli, SJ, President of the Jesuit Conference of Africa and Madagascar (JCAM). The celebration coincided with the Feast Day of St. Ignatius on July 31, giving the moment both symbolic and spiritual weight. Also present was Cardinal Michael Czerny, SJ, Prefect of the Dicastery for Promoting Integral Human Development, who witnessed the formal birth of the newest Jesuit Province in Africa. During the same ceremony, Fr. Fabien Gasigwa, SJ, was installed as the first Provincial of Rwanda-Burundi Province.

Within the Society of Jesus, the transition from a Region to a Province is not merely structural. It is a recognition of maturity, numerical growth, apostolic stability, and the capacity for self-governance. For the Jesuits of Rwanda and Burundi, it marks the culmination of more than seven decades of mission carried out amid complex political histories, social upheaval, and deep national wounds.



*In Photo: From right (Fr. General, Arturo Sosa, SJ, with Fr. Fabien Gasigwa, SJ - RWB provincial)*

“This new Province is not a reward for past achievements,” speakers emphasized during the celebration, “but a mandate for a renewed mission.”

In his homily, Cardinal Czerny reminded the congregation that greater responsibility accompanies greater autonomy. “We belong to the same family—the Church of God,” he said. “This makes us brothers and sisters, and it gives us the responsibility to care for one another.” His words echoed the Ignatian call to service rooted in humility, discernment, and solidarity with the most vulnerable.

Addressing the assembly, the newly installed Provincial, Fr. Fabien Gasigwa, SJ, captured the uniqueness of the moment with a striking image. Rwanda–Burundi Province, he said, was “born as a grown-up baby.”

The phrase reflected a shared awareness among the Jesuits present: while the Province is new in name, it rests on a long-established foundation. The Jesuit presence in Rwanda dates back to 1952, when the first missionaries arrived at the invitation of King Mutara III Rudahigwa, initially focusing on education. Burundi followed closely, with Jesuits playing a pioneering role in secondary and higher education, including the early leadership of what would become the University of Burundi.

Their mission has unfolded against difficult historical backdrops, including political violence, displacement, and in Rwanda the 1994 Genocide against the Tutsi. In the years that followed, Jesuit communities became spaces of healing, reconciliation, and quiet accompaniment, helping individuals and communities rebuild trust and hope.

Administratively, Rwanda and Burundi were long part of the Central Africa Province, headquartered in Kinshasa. In 1999, recognizing their distinct historical and pastoral realities, the Jesuit leadership established Rwanda–Burundi as a separate Region; first dependent, then independent. The elevation to a Province in 2025 completes that discernment process.

Today, the Rwanda–Burundi Province counts over 90 Jesuits, with 65 currently in formation, a demographic sign of vitality and future promise. Its apostolic works span Kigali, Huye, Cyangugu, Bujumbura, and beyond serving students, refugees, parish communities, young people, and those seeking spiritual depth in an increasingly complex world.

In the words echoed throughout the liturgy and speeches alike, the new Province begins its life not looking backward, but forward rooted in discernment, shaped by experience, and sent once more to serve faith and promote justice in Rwanda, Burundi, and beyond.



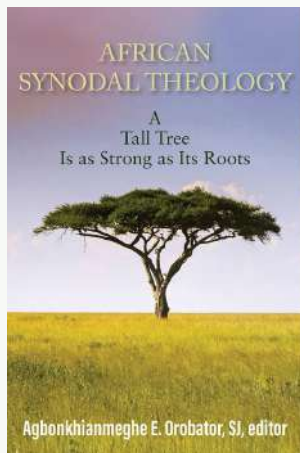
*(Front from left): Fr. José Minaku, SJ with Cardinal Michael Czerny, SJ*

## Some conditions which allow us to hear the Holy Spirit

- **Mutual Imagination:** We allow the Holy Spirit to speak to us only when we are listening for and ready to hear the Father with our spiritual ears. "What do you discerning hearts do not understand?"
- **Positive Disposition:** The attitude of the heart must be contrary, "contrary" and contrary to the natural self. "The Holy Spirit, who dwells in our hearts and leads us, is the Spirit of the Father." (1 Cor. 12:13)
- **Intuitive Listening:** It is the "inner" movement and the "inner" movement. We are listening to ourselves — to the Holy Spirit who is in us and who is leading us. We are listening to our inner self. "The Holy Spirit is the Spirit of the Father and the Spirit of the Son." (1 Cor. 12:13)
- **Intuitive Listening:** It is the "inner" movement and the "inner" movement. We are listening to ourselves — to the Holy Spirit who is in us and who is leading us. We are listening to our inner self. "The Holy Spirit is the Spirit of the Father and the Spirit of the Son." (1 Cor. 12:13)

# ASI

AFRICAN SYNODALITY INITIATIVE



# AFRICAN SYNODAL THEOLOGY:

## A TALL TREE IS AS *Strong* AS ITS ROOTS

At a time when the global Church continues to discern the meaning and mission of synodality, African Synodal Theology arrives as a vital and timely contribution. Edited by Fr. Agbonkhianmeghe E. Orobator, SJ, Director of the African Synodality Initiative (ASI) this ground-breaking volume gathers the wisdom, experience, and theological depth of Africa's leading Catholic thinkers to illuminate one of the most important ecclesial conversations of our time.

Rooted in the African proverb, "A tall tree is as strong as its roots," the book explores how Africa's rich ecclesial life, cultural imagination, and communal ways of being Church can deepen and shape the universal synodal journey. Synodality "journeying together" is not simply a process, but, as the late Pope Francis insisted, the very nature and mission of the Church. Yet it is still a theology in the making. This volume steps boldly into that space, offering clarity, insight, and fresh pathways for understanding and practicing synodality in local churches.

The book has already earned high praise from global Church leaders and theologians:

- Cardinal Mario Grech, Secretary General of the Synod, commends it as a creative and rigorous response to the Synod's call for deeper theological formation.

- Joe Healey, MM, celebrates its profound reflection on how Africa's ecclesial experience enriches the Global Church's synodal future.
- Massimo Faggioli highlights its importance for grasping Catholicism's evolving global landscape.
- Rafael Luciani calls it an "indispensable resource" for anyone engaged in theological or pastoral formation.
- Stan Chu Ilo praises its weaving together of culture, wisdom, and faith into a shared vision of journeying together.

Whether you are a theologian, pastoral minister, Jesuit collaborator, or simply someone seeking to understand the Church's path into the future, African Synodal Theology offers a compelling and necessary guide. It is a celebration of Africa's voice deep, rooted, and life-giving speaking into the heart of the global Church.

We invite you to discover this important book and join the conversation.

Now available on Amazon



*Scan me*



# **AFRICAMA HOUSE**

# The FINANCIALS

Fr Paul Hamill, SJ – Treasurer, JCAM

I sincerely hope that as you come to the end of this Review that you have seen and read something of the enormous range of activity in this part of the Society of Jesus, (Africa and Madagascar), reaching from a very solid engagement with the prospect and challenge of Artificial Intelligence through to supporting those most in need of the basics in life in some parts of our cities. All of the work described here is made possible by generous partners from within the Society of Jesus in other parts of the world and from outside the Society – individuals, families, institutions, charitable bodies. They are all part of what we endeavour to do here – building the Kingdom of God, faithfully and creatively.

Whether for small or large gifts, we say a very big thank you to all those who walk with us, work with us and through their generosity to all those who share in this mission of the Society of Jesus in Africa to serve and build up the Church. We remember you all in our prayers and masses throughout the year.

JCAM's accounts are externally and independently audited each year according to the International Standards on Auditing and for 2025 our audit contract has remained with FH & Company, 216 Muthaiga North, P.O. Box 64587, Nairobi, 00620.

For any further information or to assist us in our mission through your support please contact the JCAM Treasurer: [treasurer@jesuits.africa](mailto:treasurer@jesuits.africa)

Conrad Hilton  
Foundation -  
support of JENA

649,000.00

## Income in USD

**Total Income**

**1,603,894.00**

40.46%

British Province of  
the Society of Jesus -  
formation

470,400.00

29.33%

Core Income  
from JCAM  
Provinces

322,000.00

Porticus - African  
Synodality Initiative  
Year 5

55,944.00

20.08%

Porticus - for  
Safeguarding  
work

55,960.00

3.49%

Canadian Jesuits  
International for  
AJAN's work

44,990.00

3.49%

European Low  
Countries -  
Society of Jesus

5,600.00

2.81%

0.35%

# Expenditure in USD

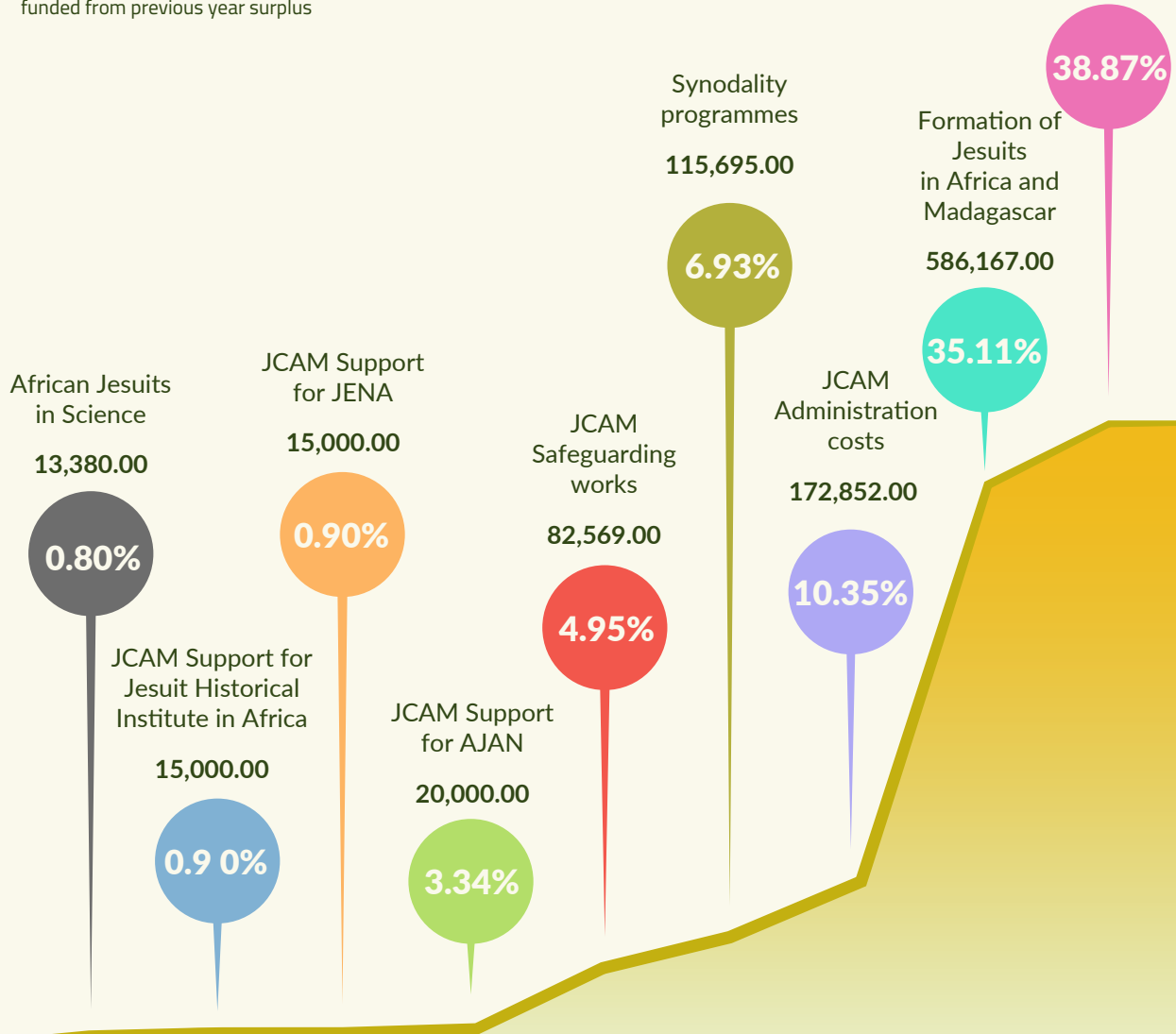
## Total Income

**1,669,663.00**

Any balance of expenditure over income is funded from previous year surplus

Conrad Hilton funds - Bakhita Partnership for girl's education

**649,000.00**



# Our PEOPLE



**Fr. José Minaku  
Lukoli, SJ**  
President of JCAM



**Lucy Monari**  
Safeguarding  
Coordinator, JCAM



**Kenneth Mmata**  
Support Staff  
Gardening, Africama House



**Mary Wainaina**  
Support Staff  
Catering, Africama House



**Sch. Cyrus Habib, SJ**  
Global Policy and  
Institutional Strategy  
Lead, JEO/JENA



**Scholastica Kilonzo**  
Support Staff  
Catering, Africama House



**Sch. Peter  
Agi Onah, SJ**  
Liaison Officer, AJAN



**Caroline Kavita**  
Programme Coordinator,  
ASI



**Fr. Rampeoane  
Hlobo, SJ**  
Director, JEO/JENA



**Sharon Oduor**  
Admin, Africama House &  
Admin. JASBEAM



**Dennis Owuoche**  
Communications &  
Research Officer, AJAN



**Esther Muraguri**  
Programme Coordinator,  
JEO/JENA

# Our PEOPLE



**Fr. Paul Hamill, SJ**  
Treasurer & Development  
Director, JCAM



**Mary Wanjiku**  
Support Staff  
Housekeeping, Africama  
House



**Wambua Mulwa**  
Support Staff  
Gardening, Africama House



**Joyce Githae**  
Accountant, JCAM



**Fr. John The Baptist  
Anyeh - Zamcho, SJ**  
Socius, JCAM



**Faith Kivuva**  
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Housekeeping, Africama  
House



**Fr. Ismael  
Matambura, SJ**  
Director, AJAN



**Anastasia Makunu**  
MBA, Development  
Communications, Webmaster -  
JCAM & Safeguarding  
Officer, Africama House



**Abbas Mohammed**  
Clerk of Works,  
Africama House



**Pascalia Sergon**  
Capacity Building Officer,  
AJAN



**Fr. Deogratias M.  
Rwezaura, SJ**  
Formation Delegate, JCAM

Misaotra

O še

Ngiyabonga

Obrigado

Enkosi

Imeela

Asante

Jërëjëf

Nagode

አመሰግናለሁ

Tatenda

Murakoze

WEEBALE

thank  
you!

NATOTELA

Merci

Medaase

Ke a leboga

matondı



We are very grateful for your support here in this youngest part of the society. All your donations continue to make possible the daily miracles of the Society of Jesus in its works. If you are at all able to share something of what you have in support of this mission, you can make a gift online in the currency of your choice by scanning the QR code. For bank transfers, you can contact Fr. Paul Hamill, SJ, [treasurer@jesuits.africa](mailto:treasurer@jesuits.africa)

If your giving is only through prayer then know that you too are remembered and counted in the prayers and Masses for benefactors which are offered by all Jesuits across the world.

#### For any further information

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