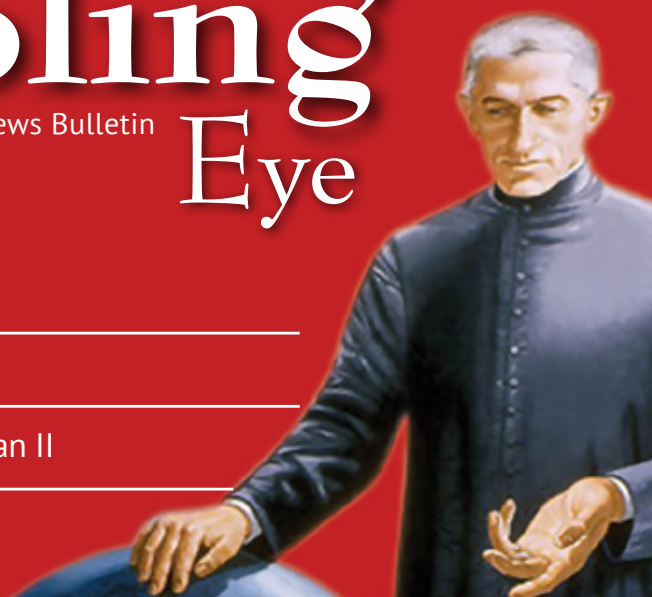


Apr – Jun 2020

The Consoling Eye

The Consolata Shrine Parish Quarterly News Bulletin



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HE IS RISEN



Consolata Shrine, Westlands, Nairobi



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God saves us - His people

During Easter, we celebrate the resurrection of Christ, who is our joy and hope. Easter is the highest celebration in Christianity. Without Easter, other celebrations do not make sense. In fact, Easter is a celebration of victory over evil.

In this year's Easter, we find ourselves in unpredictable times brought about by COVID-19. As we celebrate, we also feel sad, we are confused, fearful and in panic because of the situation. We have witnessed sickness in Kenya and death from the Corona Virus is escalating. Some people are isolated, quarantined, and in hospitals. Through media information we see that the virus is advancing; leading to tough circumstances, towards a crisis.

It is unfortunate that during Easter this year, we have not listened the Word of God together, catechumens were not baptized or confirmed and we have not received Holy Communion. On Palm Sunday, we did not have a chance to gather and exult in Jesus as our messiah as He enters Jerusalem. The elation and joy are reduced because of the trauma. We missed the celebration of Easter together as Consolata Shrine Congregation. Yet celebrations as a congregation are vital for liturgical celebrations. For us

priests, as we celebrate the liturgy without you members of Consolata Shrine, we feel emptiness and a void in our hearts. The spirit of Easter has been unusual: it has been different.

All these circumstances have affected our Easter. But as Christians, who know that we are in this world for a purpose, we should not lose the joy of Easter. Easter still makes sense: our circumstances are transformed by the glorious resurrection of Jesus Christ. We urge you to actively celebrate Easter wherever you are, as if you are together in a church congregation. Rejoice with courage even if we are celebrating online. Use these avenues to the maximum and live the spiritual aspect of Easter despite these tough situations.

At Easter we call upon the risen Jesus to end this Corona Virus disease. Christ is the highest hope of humanity. It means then that through Easter, God manifested the highest act of mercy when He raised His Son. The power and mercy of God will prevail and end the coronavirus pandemic. This is our hope and our focus during this Easter.

In celebrating Easter, we affirm that God has not abandoned us. We must not feel alone because through the resurrection, God saves us - His people. This is our faith.

We must remain hopeful. As Christians, let us rise and look in the skies where our salvation is. Jesus said, *"When I am lifted up, from the earth, I will draw all people to myself"* (Jn 12:32). We are all to look at the Cross of Jesus and have hope. After crucifixion, there is resurrection which has overcome death and all powers of this world.

We rejoice together and sing Alleluia, our Lord is risen! ☩

From the Pastoral Team



The Pastoral Team with visiting priest Fr Felix.

Lent 2020

In his message for Lent 2020, the Holy Father Pope Francis pointed to the Paschal Mystery – the Mystery of Jesus' Passion, Death, and Resurrection – as the basis of conversion. The Message bore the title, **"We implore you on behalf of Christ be reconciled to God," (2Cor)**. He continued to invite all the faithful to focus their eyes on the crucified Lord so that they can be saved again. This may be in line with the sinful nature of Christians.

In Kenya, the Kenya Conference of Catholic Bishops initiated a campaign against corruption; a vice that has seriously affected the country and jeopardised the service delivery to the community. This was the basis of the 2020 Lenten campaign theme: **Stewardship for a Transformed Nation... My obligation.**

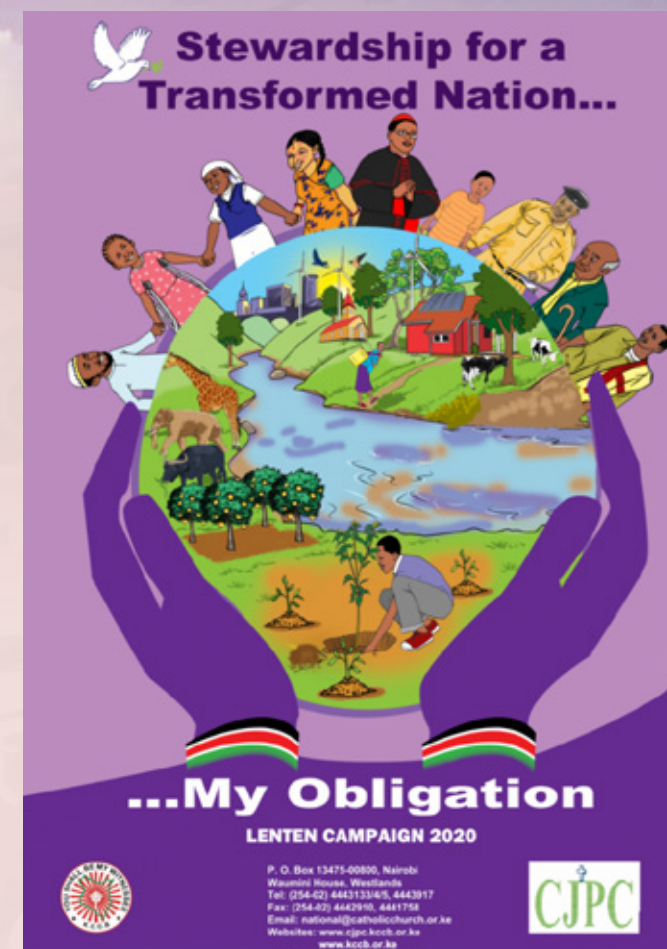
In the wisdom of the Church, corruption is currently, the most cancerous sin affecting the society. As Christians, we all have a responsibility in condemning this vice and we must exercise responsibility to move closer to God. Being stewards, it means we must commit ourselves and our wealth to God's service.

As Christians, this Lent called on us to examine how we have exercised this gift of stewardship from God. We were invited to have a deep discussion with ourselves, with soul searching and a call to conversion. The message clearly defined the key, the agenda for reflection and soul searching as dependent on the roles we have played in making a better society; the roles we play as individuals.

During the five weeks of Lent, each week had a key agenda.

In Week One of Lent, we were called on to reflect on **Responsible Farming**. This is an area with many negative practices, which greatly affect our Mother Earth. As good stewards, we should strive to preserve our home, the Earth. This will not only enable us to feed the nation, but also to take care of future generations.

In the second week, we were called upon to exercise our stewardship in **Youth and Development**. *What roles, as Christians, have we played in engaging the youths in day to day discussions on the development of our society?* We were called upon to reflect on some of the contributions we have made as individuals in engaging the youths.



In Week Three, the campaign called upon us to reflect on the roles we have played in **managing the natural resources**. This is a reflection on Pope Francis' call in his second encyclical, *'Laudato Si'*. We are always invited to focus on our common home.

The fourth week of the Lenten reflection focused on **Leadership and Accountability**. As good stewards, we must practise servant leadership: *'It is not what I get that matters, but the service I give.'* First and foremost, we must be accountable to God and then to the people we serve.

During the last week of Lent discussions focused on the **Sanctity of Life and Dignity**. It is important to respect the Dignity of Life, from conception to its natural end. We are all created in the likeness and image of God and to protect life, we must always appeal to our consciences and always act ethically. ☩

Chris Agunga, Justice and Peace Committee

Easter in Quarantine:

Corona virus and the test of our Catholic Faith

“The corona virus is testing our whole humanity.” Pope Francis

Never before have millions of Catholics all over the world been forced to stay indoors, not attending church and following Easter proceedings from an electronic medium.

Are you the CHURCH or is it the BUILDING?

Since mid-March 2020, celebrating Holy Mass in an empty church has become relatively “normal” begging the question, **“Who or what is the Church? Isn’t the Church the Body of Christ?”** (*“Now you are the Body of Christ, and members individually.”* 1Corinthians 12:27). **Is our faith as Catholics conditioned by physically being in the church? Was this Easter’s celebration at home still valid and powerful in spite of not being in church?**

As Lent came to an end and the situation plummeted, it dawned on most Catholics that there would be no procession on Palm Sunday, washing of feet on Holy Thursday, Way of the Cross on Good Friday, Easter Vigil on Holy Saturday or joyous celebrations on Easter Sunday.

In retrospect, this was truly an Easter like the one experienced by the disciples, *“On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders.”* (John 20:19) It is only that ours was occasioned by the fear of contracting the corona virus.

Holy Week and the Pinnacle of Easter:

On Sunday 5th April 2020, the Consolata Missionaries ministered to many Catholics by streaming Holy Mass on the **Palm Sunday**. Though physically absent, many followed the celebrations with great devotion while observing Mass etiquette; standing during the reading of the Gospel, kneeling and praying the Spiritual Act of Communion.



“...(Let us) take advantage of this week and be silent, even switching off our mobile device...to contemplate the Mystery of the Passion, Death and Resurrection of Christ.” Father Peter Makau (Regional Superior, Consolata Fathers).

CELEBRATING THE TRIDUUM DURING COVID-19



Holy Thursday

came and went without the washing of feet as it customary in the church. Holy Thursday marks the day our Lord Jesus consecrated the hands of the disciples establishing the Priesthood and instituted the Holy Eucharist, **“then He took the bread, said the blessing, broke it, and gave it to them, saying, “This is My Body, which will be given for you; this in memory of Me. And likewise the cup after they had eaten, saying, “This cup is the new covenant in My blood, which will be shed for you.”** Luke 22:19-20

However, since this was **“Easter at home”** some faithful decided to conduct the tradition in their own homes. The head of the family washed the feet of their loved ones as Jesus did.



“Let us not allow the Resurrection of Jesus Christ to fight for room in our lives but let His Death and Resurrection be the centre of our lives.” Father Jackson

Good Friday:

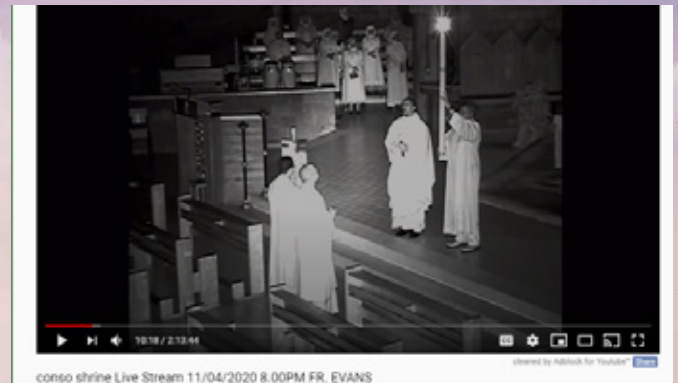
Since remote ages, Catholic faithful have celebrated Good Friday through a **symbolic Way of the Cross**: a long journey that immortalises the **fourteen Stations of the Cross with the culmination of the Passion of Christ at 3:00 pm** in the church. This time they observed silence and in small online groups on Whatsapp, Facebook, while others conducted a **virtual Way of the Cross**.



“Jesus Christ’s death on the Cross was the climax of the manifestation of the Love of God, and therefore He suffered silently, like a Lamb going to the slaughter house and before His shearers.” Father Joakim

The Easter Vigil

was broadcasted on the Consolata Shrine Facebook and YouTube from 8pm. The Paschal candle was lit to represent the **“Light of Christ”** who has dispelled the darkness that is death.



“The God who made it possible for Jesus to leave the tomb and remove the stone, will also make us overcome all this fear, all this pandemic, which is making rich and poor, old and young, fear.” Father Evans

Easter Sunday

Easter Sunday saw a colourful celebration of the **Risen Lord** live on Consolata social media platforms. Families celebrated together by sharing a meal and spent the day reflecting.



Holy Mass was streamed online and on TV and Radio celebrated by His Eminence John Cardinal Njue together with the Archbishop of Nyeri, Anthony Muheria at Holy Family Basilica.

The Catholic Church in Kenya, and globally, has continued to dominate in the sphere of Christian content, both online and in the mainstream media. Everyday there is Holy Mass streamed. Millions have tuned in and have found spiritual nourishment and hope, especially when the world is grappling with the biggest crisis yet.

When this pandemic ends, may we never again take for granted the liberties God has bestowed upon us.

Let the same vigour we use to scrub our hands be the same we use to scrub our hearts; the same one we use to cleanse our hearts, by filling ourselves with the fruits of Holy Spirit.

Our Lady Consolata, pray for us. **CE**

By Esther Kama, Communications Secretary, YCA

Ten years of Holy Priesthood - A journey of dedication and faith with Fr. Evans Mogwanchi

About forty one years ago a young man called Evans Mogwanchi Mochama was born. Educated in a Catholic setting, his attraction to the Faith started with his childhood sacraments. But, how to live the faith was his greatest challenge. He began to notice and admire the work of a Mill Hill missionary, the late Father Dennis. The latter traversed the hills of Kisii in his small white Nissan, listening to confessions, presiding over Holy Mass, visiting the sick and even attending school meetings. He had left his home in England and stayed in a simple home without electricity or other comforts, to live and share the Word of God. This commitment to serve God truly inspired the young man.

"I have learnt that the Priesthood is a call and to do what I can here and now. Day by day, I learn something new. It needs a lot of prayer and determination to overcome obstacles on the way. It needs a lot of listening to myself, as well as others, before doing anything."

Fr. Evans

God always has a plan!

Evans had decided to be a priest before entering secondary school. He attended a good catholic school and took his spiritual life seriously. He continued to investigate the Priesthood. In Form Two, a providential introduction to *The Seed* magazine led to an application to the Consolata Fathers. It soon became obvious that his performance in the KCSE examinations was going to be a major factor.

The examinations took place in 1997. This proved to be a challenging year. The family suffered a shock and a tragedy when they lost the head of the family. His Dad had been most supportive of his dream. He had told him, *"Do your best to go to Seminary, but if that fails, go on and do Law!"*

In December of the same year, after years of correspondence, he was to have his first physical encounter with the Consolata Missionaries. He was invited to a five day seminar in Kisumu. It was an insightful event with extensive interaction and dialogue. This was followed by a period of anxious waiting for the examination results. However, his faith in God and God's Will for him provided Evans with his personal mantra *"Lord, may Your will always be done."* His mantra has accompanied him throughout his life.

Lord, may Your Will always be done

In February 1998 the results were finally announced and Evans had done well. Following further enquiry, the much awaited letter of admission to the Consolata Seminary arrived. The journey to Nairobi was complicated by the August bombing of the US Embassy. He missed the deadline for registration and after initial difficulties, the Rector, Father Rose Giancarlo, admitted him. However to test his determination, he was told not to unpack his belongings! That first year of Formation (Preparation or Orientation), the future Father Evans says, *"Was the most exacting of my life."* However, he persevered. In July 2002 he entered the Novitiate in Sagana and made his First Profession on the Feast of Our Lady of Carmel, July 16 2003.

Barely a month later, he traveled to the Democratic Republic of Congo (DRC) to continue his formation. This was going to be a new experience fraught with many spiritual and physical challenges. But his mantra carried him through, even at the most difficult times.

"What has given me the most joy when I realise that even without success, I have done my part. Serving the people of God has given me great joy, since by doing so, I feel as a person, satisfied with what I have done in my Priest hood. It gives me the courage to move on."

Fr. Evans

He continued to carry out his vocation with passion and zeal. On 12th July 2009 he was ordained as a Deacon. He returned to Kenya in December to prepare for his Priestly Ordination on 20th March 2010.



With the late Fr Tarcisio in DRC.

A Shepherd Ordained



Fr. Evans with His Mother and Uncle.

Father Evans was privileged to be ordained at Sengera Parish, his local parish. He had now achieved his dream of joining the Priesthood. It was a wonderful day attended by family, friends and members of his new family, the Church. A *"mixed bag of emotions,"* is the way Father Evans describes it; the anxiety, the joy, the focus on him and the pride of his mother escorting him to the altar.



The newly ordained Father Evans with His Lordship Bishop of Kisii

He was celebrated by his kinsfolk and neighbouring villagers. His mother would now call him 'Father.' His Superior, Father Franco Cellana, was deeply impressed by the day's activities and the huge turnout. And this was just the beginning.



Receiving blessings from Fr. Cellana, Regional Superior.

"God is Giver of the Priesthood. I have learnt from Him that it is His Gift to me. I am to nurture it with His Grace. He has always been my companion in good and challenging moments. Whenever I have remained connected to Him, I have always seen His Presence keep me going. I have learned to consult Him and listen to Him as My Master."

Fr. Evans.

Now a shepherd, the newly ordained Father Evans was given his first posting, an *ad gentes* mission at St. Camillian Parish, with the totally uncatechised Pygmies of the DRC. There were also Bantus in the Parish. They were more exposed and had received some catechesis from the hard pressed catechists, complemented with rare visits from visiting priests. Both communities had very strong cultural traditions which were not always compatible with the Church. The area was extremely remote, with a poor road network, no electricity and no telecommunication infrastructure. At this point, he remembered Father Dennis, the missionary from his childhood. Having no previous exposure to God, this first destination, had the capacity to destroy him or to mould him. Prayer, patience, perseverance, understanding and humility were required in plenty.



The produce of the garden.

The new Pastoral Team embarked on making the parish self-sufficient. This involved them and parishioners taking to the land to clear the bushes. In the spirit of Human Promotion, the importance of farming was emphasized by planting two hundred and fifty bananas, four hundred coffee trees, as well as pineapples, beans, soya beans, rice and maize. Education and health were, and still are, very much a fundamental part of the mission. They also set about improving the quality of life, by installing solar power and internet services. Some of the achievements Father Evans oversaw included roofing fourteen chapels with iron sheets.



Donation of new school uniforms.

His most joyful and memorable moments with the Pygmies involved the winning of souls. He carried out many baptisms and was blessed to preside over the Sacrament of Matrimony.



Three years after his ordination, Father Evans became the first African Parish Priest of St. Camillian Parish, a position he held until 2015.



Farewell Mass.

May we flower where we are planted.

Having spent a third of his life in the DRC, Father Evans has learnt to adapt to a new evangelization; a mission of doing, of being and journeying with the people. On his return, he pursued a two year Masters Degree in Pastoral Theology at Catholic University of East Africa, while also serving as Assistant Parish Priest at Consolata Shrine. In December 2018, he was appointed the Regional Council Secretary based at the Regional House.

After ten years of Priesthood, Father Evans feels enriched by his experiences. Having served in two extreme locations, he feels well utilised and satisfied that he is doing what he was called to do. He prays this exposure will help him in any future station.

He thanks all who have held and helped his Priesthood in the past and all who continue to do so.

"We pray for each other, that we may flower where we are planted." **CE**



Fr Evans with Proclaimers.

"The journey has been long but still I feel I am going far. But looking from where He has brought me, I feel encouraged that He will be there for me if I remain connected to Him." **Fr. Evans**

Lee Komora

"The surprises I have encountered occur when things do not work out or I am misunderstood. But looking at Christ, I realise that even for Him things did not always work out. He was misunderstood. But with determination and knowing where He wanted to go, He went on, even against the current."
Fr. Evans

The Ethics of Work

Each year on 1 May we celebrate the Feast of St. Joseph the Worker. This was officially instituted by Pope Pius XII in 1955 to coincide with the well established international Labour Day. The dignity of human work has always been celebrated as a participation in God's creative work. By work, man fulfills the command from God to care for the earth (Gen 2:15) and to be productive in his labour. *Saint Joseph, the carpenter and foster father of Jesus, is an example of the holiness of human labour and is thus the Patron of All Workers.* (On Human Work... by St John Paul 2).

Work is one of the characteristics that distinguish man from the rest of the creatures, whose activity for sustaining their lives cannot be called work. Only man is capable of work and only man works. Thus, work bears a particular mark of man and humanity; the mark of a person operating within a community of persons- it is a social activity. Man eats the bread produced by the work of his hands thus it is a good thing for man because through it man transforms nature, adapting it to his own needs, and achieves fulfillment as a human making him become more a human being. (On Human Work... by St John Paul 2).

Work is an expression of love which makes us more human. **"The Lord God took the man and settled him in**

the Garden of Eden to cultivate and care for it" (Gen 2:15). Therefore, it is not only a duty but an honour, a call and a privilege; since in it we become collaborators of God in His continuous creation.

St. Paul, though a preacher, had to work to support himself and others. **"Let him work with his hands at honest labour, so that he will have something to share with those in need"** (Eph 4:28). When Paul commanded believers to work with their hands, he ennobled manual labour, which society generally scorned. Our work is to benefit ourselves and others: thus it is mandatory. **"If a man will not work, he shall not eat"** (2Thes 3:10), and **"Anyone who does not provide for his family is worse than an unbeliever"** (1Tim.5:8).

We should work without wasting time, be punctual at work and stay until the end. Going to work late or leaving earlier is stealing, a sin. Without a full day's work you have no right to your wage or salary. Work has to be done well, not 'somehow', and with diligence, without noise.

The Lord worked six days and rested the seventh day, setting both a pattern and limit for work. This pattern prohibits ceaseless toil and laziness; workaholics and sluggards. *Every person has a right to rest* which involves a regular weekly rest comprising at least Sunday, and also a holiday or vacation taken once a year. Like God, we work, rest, and reflect. Thus work is "for man" and not man "for work".

Work is corrupted by sin, i.e. when we become unfaithful guarantors of work, we abuse work. Sometimes we use work to exploit others socially, by oppression and dishonesty. Competition in work, in order to have more than the other, and ambitions for power are also forms of sin. **CE**

We work by God's command for His own glory.

Fr. Evans Mochama



SUBUKIA PILGRIMAGE 15 March 2020

Legion of Mary and St Theresa of the Child Jesus SCC.



Dorothy Kwasira (Legion of Mary/St Theresa), Sr. Mary Chazzy (St Joseph Sisters of Mombasa), Sr. Stephanie Mariette (IHM), Sr. Mary Everlyene Paula (IHM) and Judy Juma (Legion of Mary/St Theresa)

Being March, two things came to our mind; Lent and the Annunciation of the Lord. The two groups, the Legion of Mary and St Theresa of the Child Jesus SCC, planned a pilgrimage to the Marian Shrine of Subukia. After a few days of preparation, pilgrims streamed into the Consolata compound from 5.30am on Sunday 15 March. The pilgrims, including three religious Sisters, were forty six in total. We departed at 6.20am in one minibus and a Nissan. The joyful singing of Marian Hymns started as soon as the vehicles entered Waiyaki Way. The journey was complemented by the recitation of all the Mysteries of the Holy Rosary and the Seven Sorrows of the Our Lady of Sorrows Rosary.

The pilgrims arrived at the Shrine at 10.30am. Sister Stephanie, the chaplain of the Legion of Mary, asked us why we had come to the Shrine. Her message was that this was not a place for picnics but a place of prayer. We were encouraged to pray with a special intention for the country during this corona virus crisis.

Our program started with the Way of Light. We began with the Prayer of St Francis: *Make me a channel of Your Peace*. Hence forth, we prayed for three specific intentions; for our children, for our parents and for our Church and country. Making our way towards the Cross, we prayed the Mysteries of Light Rosary. At the foot of the Cross, we were asked to make an Act of Contrition as we receive the forgiveness and blessings from the Lord. We proceeded to Mary's grotto reciting the Litany of Our Lady.

At the grotto, we had a reflection about the Rosary of the Seven Sorrows. Sr. Stephanie encouraged us by telling us how our mother Mary went through sorrows and reminding us that we, as her children, need to follow her footsteps. Regardless of the pain we go through, we should keep



praying in our hearts. She said that Mary taught us how to pray. The Sacrament of Reconciliation was available for those who wanted to go to Confession.


At 1pm we started the Way of the Cross. This was the toughest part of the pilgrimage. This hill was so steep that no one could look up. Each pilgrim, from the youngest to the eldest, focused on their next step and struggled to lift his or her leg. We were all united in the struggle to reach the top. At each Station there was a short relief and a cold breeze that made the pilgrim forget, briefly, how tough the climb was. It was a true reminder of the Passion of Christ.

At the top we met two women who were praying and crying in a loud voice to Our Lady. It reminded me that it was time for us all to turn to Jesus during this corona crisis. We prayed at the grotto and collected some holy water. Just before 2pm, we began our descent to the main Shrine for Holy Mass at 3pm. During the Mass Father Elijah told us to

pray and read the Holy Bible: *"The corona virus did not mean we remain in locked in our homes just drinking tea and coffee."*

The journey home started at 4.10pm. As they traveled, the pilgrims happily shared their experiences. We arrived safely at Consolata Shrine before 9pm.

I would like to thank all the pilgrims for their cooperation throughout the pilgrimage. We also greatly appreciated the presence of the religious Sisters who walked with us.

I also thank Mother Mary for her graces and intercession for all humanity. 

Josephine Khantunyi. Legion of Mary Consolata Shrine

The Holy Spirit at Pentecost

According to the religious tradition of Israel, Pentecost was originally the feast of the first fruits of the harvest: *“Three times in the year shall all your males appear before the Lord God, the God of Israel”* (Ex 34:23). The first time was for the Feast of the Pasch; the second for the Harvest Festival; the third for the so-called Feast of Tabernacles.

The *“Feast of the Harvest, of the first fruits of your labour of what you sow in the field”* (Ex 23:16), was called **‘Pentecost’** in Greek, because it was celebrated fifty days after the Feast of the Pasch (Passover). It was so called the Feast of Weeks because it fell seven weeks after the Pasch.

The Feast of the Harvest becomes the Feast of the new “Harvest” for which the Holy Spirit is responsible; the harvest in the Spirit. This harvest is the fruit of Christ’s sacrifice.

The Birth of the Church

The birth of the Church is like a *“new creation”* (cf. Eph 2:15). We can make an analogy with the first creation when *‘the Lord formed man of dust from the ground, and breathed into his nostrils the breath of life’* (Gen 2:7). We

must refer back to this creative breath when we read that the risen Christ, appearing to the Apostles assembled in the upper room, *‘...breathed on them, and said to them: “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained”’* (Jn 20:22-23). This event can be considered as a ‘Pentecost in anticipation,’ not yet public.

In the Encyclical *Dominum et Vivificantem*, I wrote: *“The era of the Church began with the ‘coming,’ that is to say, with the descent of the Holy Spirit on the Apostles gathered in the upper room in Jerusalem, together with Mary, the Lord’s mother. The time of the Church began at the moment when the promises and predictions that so explicitly referred of the Counselor, the Spirit of Truth, began to be fulfilled in complete power and clarity upon the Apostles, thus determining the birth of the Church.... The Holy Spirit assumed the invisible (but in a certain way, ‘perceptible’) guidance of those who, after the departure of the Lord Jesus, felt deeply that they had been left orphans. With the coming of the Spirit, they felt capable of fulfilling the mission entrusted to them. They felt full of strength. It is precisely this that the Spirit worked in them, and this is certainly at work in the Church, through their successors”* (n.2)



The scene at Pentecost

The Holy Spirit in the Mission to the Gentiles

We already know that the development of the Church in Antioch was due in large part to the influx of the Greeks who were converted to the Gospel (cf. Acts 11:20). This had aroused the interest of the Church at Jerusalem. However, even after Barnabas’ inspection, there remained some perplexity about the procedure followed in admitting pagans into the Church without following the Mosaic observance.

The problem was resolved in the ‘Council of Jerusalem’ (as it is usually called) by the Apostles and elders, but under the **action** of the Holy Spirit. The Acts tell us that, *‘After there had been much debate, Peter rose and said to them, “Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the Word of the Gospel and believe. And God, who knows the heart, bore witness to them, giving them the Holy Spirit just as He did to us: and He made no distinction between us and them, but cleansed their hearts by faith”’* (Acts 15: 7-9).

It was the outstanding moment of the awareness of the ‘Pentecost of the Pagans’ on the part of the mother community in Jerusalem, where the highest representatives of the

Church were gathered together. The whole community felt that it was living and acting *‘filled with the comfort of the Holy Spirit’* (Acts 9:31). It knew that not only the Apostles, but also other brethren, had taken this decision and acted under the movement of the Spirit, as for example, Stephen (Acts 6:5; 7:55), Barnabas and Saul (Acts 13:2; 4:9)

The Apostles communicated the conclusions arrived at, and the decisions taken, in a significant formula: *“It has seemed good to the Holy Spirit and to us”* (Acts 15:28). This expressed their complete awareness of acting under the guidance of this Spirit of Truth which Christ had promised them (cf. Jn 14:16-17). They knew that they derived from Him the authority to make that decision and the certainty of the decision taken. It was the Paraclete, the Spirit of Truth, who at that moment ensured that the ‘Pentecost of Jerusalem’ should become to an even greater extent, the ‘Pentecost of the Pagans.’ **Thus God’s new covenant with humanity ‘in the Blood of Christ’** (cf. Lk 22:20) **was open to all peoples and nations to the very ends of the Earth.** ☩

Excerpts from the Catechesis (God and the Holy Spirit) given by St John Paul II (April 1989 – July 1990)

Communications Committee



Introduction to the Vatican II Documents of the Church

The Christian Education Committee (CEC) is concerned with the religious formation of all our parishioners: formation refers to a thorough grasp of the Bible, Sacred Tradition and the Teachings of the Magisterium. Unlike the consecrated ranks of the Church, who receive training as part of graduating to their Ministry, the faithful will generally be formed through catechism. Thereafter, they are left to their own devices. The CEC has recognized that self-formation is a difficult task; adding religious study to the hardships of day to day life can be very challenging. The CEC's work is to improve on your formation, using the resources available both within and without Consolata Shrine.

At the time of Kenya's independence, the Church was undergoing significant changes in response to the impact of the Vatican II Ecumenical Council, the 21st of the Roman Catholic Church. The idea was to reverse the trajectory of a Church losing numbers and influence in a rapidly changing world. If successful, this would renew the Church and allow her to respond effectively to the new challenges.

Vatican II forms the basis of everything that we encounter and study about the Church today. Our catechism for instance, promulgated in 1992 by Pope John Paul II, is a direct product of the documents produced at Vatican II. Thus, it is an excellent read for your formation (we encourage the full catechism and not the Compendium) Available at Consolata Shrines' bookshop.

Father Joakim K. Njani (Chaplain of CEC) has been taking us through the Vatican II Documents every third Sunday of the month from 10.30 am to 12.30pm. In the past six months we have studied the first document, the **Sacrosanctum Concilium** (Constitution on the Restoration and Renewal of the Sacred Liturgy). Through interactive sessions we were able to understand the AIMS OF THE LITURGICAL RESTORATION AND RENEWAL:

- to impart an ever increasing **vigour to the Christian life** of the faithful,
- to adapt more suitably to the needs of our times those institutions which are subject to change and
- to strengthen whatever can help to call the whole of mankind into the household of the Church. It is through liturgy that **"work of our redemption is accomplished."**

The main reason for this document on Sacred Liturgy was to encourage active participation of the laity in the liturgical process. We have noted that there are some people who come to church and are mum. They do not give any responses or gestures. According to the *Sacrosanctum Concilium*, the laity need to be actively involved; unlike during Vatican I, where they were passive participants. Actually, one of the actions of Vatican II was to authorise the use of vernacular languages in all liturgical celebrations so that the laity may actively and consciously participate. Though not common in our urban churches, this Vatican II document emphasises traditional liturgical dances and songs as part of the celebration.

Why the emphasis on this active participation?

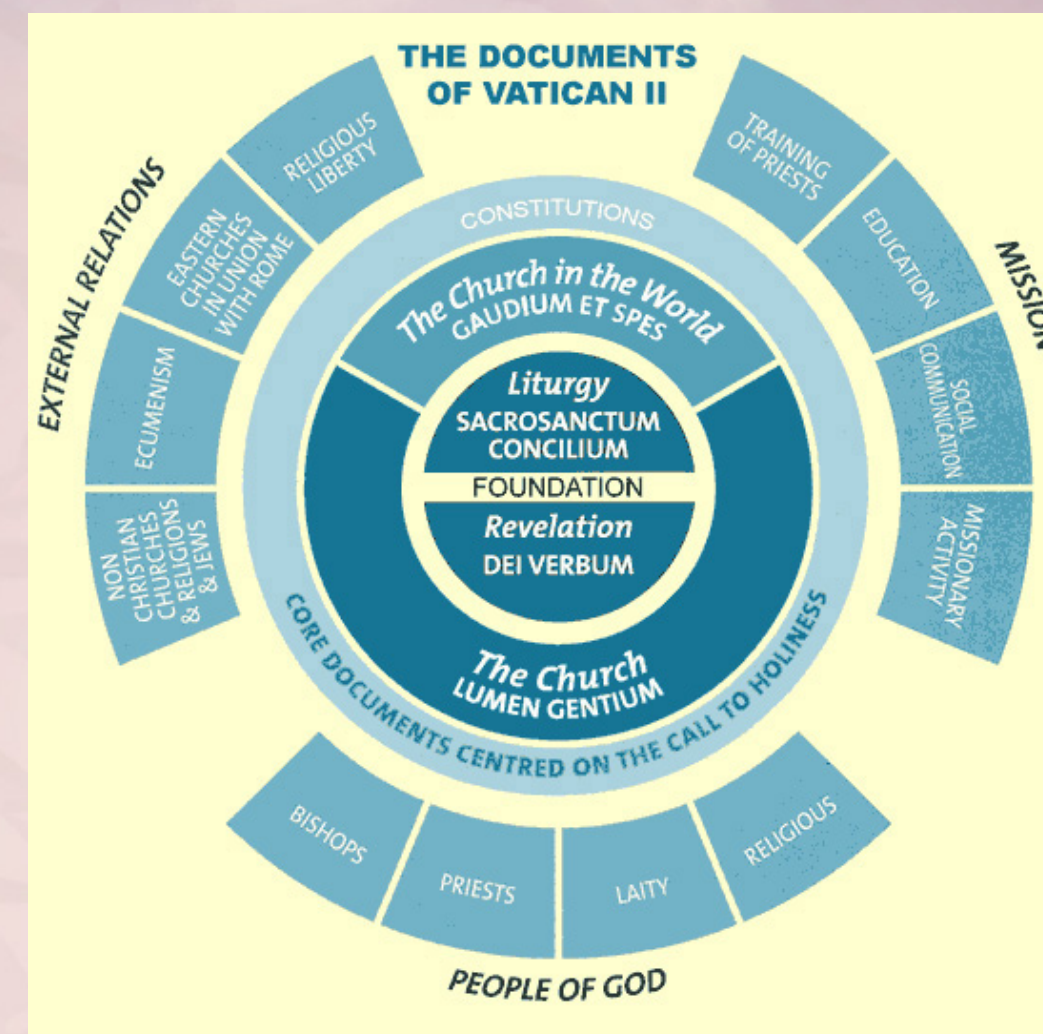
Christ is also present when the Church "PRAYS AND SINGS." He is the one who guaranteed this presence when He said that He would be present whenever any two or three would be gathered in His name (SC no 7). In the earthly liturgy we take part in a "FORETASTE" of the heavenly liturgy. Liturgy is the "SUMMIT" towards which the activities of the Church are directed. It is also the "FONT" from which all her power flows which is bestowed on all Christians. We make liturgical celebrations incomplete when we leave everything to the priests and other religious. However, these celebrations should be in harmony with the "LITURGICAL SEASONS".

Currently we are having so many questions concerning the

live streaming of Mass: is liturgically correct? The answer, according to the Vatican II document *Sacrosanctum Concilium*, is **"YES"**. However, the Holy Mother Church earnestly desires that all faithful be led to that **"FULLY CONSCIOUS AND ACTIVE PARTICIPATION IN LITURGICAL CELEBRATIONS"**. In cases of the transmission of liturgical celebrations especially the HOLY MASS through radio, television and other modes of mass communication, it must be **"done with dignity and discretion"**. During the online transmission of Holy Mass active participation should be observed. You have to be actively present during the entire celebration and ready to participate. It is not the time to respond to chat messages, cook, or be doing other household chores. You are supposed to assume the mood of participation as though in the church.

During this tough season, may the breaking of the Word and bread warm our hearts and brighten our sight to behold Him in the Sacraments, in the liturgical celebrations and in our brothers and sisters around us. May we encounter the Risen Lord and allow Him to transform us. Amen **CE**

Ongoing Christian Formation, CEC



Actively participate in liturgical celebration through:

- ✓ Acclamations
- ✓ Responses
- ✓ Psalmody
- ✓ Antiphons
- ✓ Gestures /dances
- ✓ Bodily language and attitudes (liturgical dances etc)



2020/03/15

Empty Church.



The covering of Crucifixes on Good Friday. Top: Sacramentals covered. Below: Sacramentals uncovered



Faustina on Palm Sunday.



The tireless workers behind every Mass and Adoration; Edward Mwangi, Sr. Maureen and Joseph Kabutha.



The proclaimers and choir of daily celebrations of the Eucharist.

- Back row from left to right: Sr. Luciana & Sr. Nimalie
- Middle row from left to right: Sr. Magdalene, Sr. Christine & Sr. Lucika
- Front row from left to right: Sr. Mary, Sr. Maureen, Sr. Canister & Sr. Margaret



The Holy Father blesses the empty streets of Rome.

A TIME FOR GIVING.

1. Donation of food from Parishoners.
2. Food parcels from Team Pankaj.
3. Food hampers and hand washing polypots from Rotary Club of Nairobi - Connect.
4. Water containers from Rotary Club Muthaiga.



Artificial Family Planning (Contraception)

Artificial Family Planning is the deliberate attempt to interfere with the creation of a new life. It uses mechanical devices; condoms, diaphragm, cervical cap, chemicals (spermicidal foams and jellies), drugs (hormonal contraceptives) and sterilisation. Contraception regards sexual intercourse as primarily a source of pleasure, even within marriage.

We are most familiar with the **hormonal contraceptives**. These are taken by the woman alone. They are marketed as

- combination contraceptive pills,
- transdermal contraceptive patch,
- hormone releasing coils
- hormone releasing vaginal ring,
- Depot Provera injection,
- long acting implant and
- emergency contraceptives or 'morning after' pill.

The hormonal contraceptives prevent births by four mechanisms:

1. stopping ovulation (**sterilising effect**),
2. causing thickening of the cervical mucus to make it difficult for the sperms to go through the cervix to reach the egg (**contraceptive effect**),
3. slowing the movement of the embryo and cause either death of the embryo or ectopic pregnancy (**abortifacient effect**) and
4. preventing implantation of the embryo through making the internal lining of the womb thinner than it ought to be and so the embryo starves to death, (**abortifacient effect**). This effect is most



evident after the use of the 'morning after' pills.

The hormonal contraceptives are the most potent drugs ever discovered. They affect every organ system to cause numerous **physical, social, psychological, religious and spiritual effects**.

The physical side effects

These effects are numerous including: obesity, nausea, vomiting, bloating and abdominal pains, jaundice, tumour of the liver, gall bladder disease including gall stones, gum disease, fatigue, anxiety, migraine headaches, irritability, dizziness, fainting, sudden total or partial blindness, memory loss, loss of sexual desire, swelling or aching of the legs, loss of bone calcium, breast tenderness, breast cancer (especially in those who begin using contraceptives before the first pregnancy), cervical cancer, heavy menstrual flows, decline of male fertility from hormone contaminated water, severe pain during menses, ectopic pregnancy, sexually transmitted diseases, early (silent) abortion, ovarian cysts, fatal clots in the lungs, heart attack, stroke, high blood pressure and sudden death (especially from the patch).

Besides the above, the coil may also cause pain, abnormal bleeding, infection, ectopic pregnancy and perforation of the womb.

Effect of contraception on marital love.

Contraception destroys marital love which is total unreserved gift of self for life, 'until death do us part'. With contraception, the marital act is not a true self-gift, since the spouses do not give themselves completely in their entire being, with all the potentialities of their persons, body and soul. The holding back of a part or aspect of their love transforms the language of their bodies of total personal reciprocal self-giving and fruitfulness of husband and wife into a lie, the marital act becoming sterile of both love and life. *The contraceptive marital act is not an act of love because the marital union is deprived of the possibility of new life. Openness to life is an indispensable condition of true love. True love is never made sterile.* A contraceptive marital act is simply another act of fornication. Mutual rejection of fertility implies personal rejection of each other. The relationship is not based on the value of a person who becomes an object of use for gratifying the other. This can result in a loveless marriage which renders life meaningless and often leads to divorce.

Effects of contraception on the society

Many family and social problems are linked to contraception primarily, separation, divorce, cohabitation, premarital sex, infidelity, homosexuality, abortion (for contraception failure in 8.7% of users), pornography, artificial procreation, euthanasia, embryonic stem cell experimentation, cloning, pre-implantation diagnosis, objectification of women who are regarded as instruments of pleasure (rather than partners to be loved and cared for), and personal rejection of each other from rejection of fertility.

Psychological effects of contraception.

The psychological effects of contraception include: depression, mood changes, loss of libido, changes in stability of affective relationships, fatigue, anger, anxiety, divorce, suicide, substance abuse and children's suffering loss of secure home. The result is man's failure to grow. This is due to the lack of the creative forces of love and life the marital act is designed to produce.


Religious effects of effects of contraception.

Contraception is a mortal sin as are adultery, fornication, homosexuality or sex for selfish purposes. The religious effect of contraception is the breaching the covenant of husband and wife; not only between themselves but also between them and God. There is devaluation of human

dignity, desecration of life as man arrogantly allocates to himself the place of God in creation.

Spiritual effects of contraception.

By diminishing what the spouses are able to bring to each other, contraception destroys the spiritual union. Spiritual union is possible only within an unconditional commitment to marriage and openness to life. In contraception, a spouse's attention is directed to enjoyment, not to the spouse, who, thus, becomes a mere means of pleasure. Contraception makes women feel less attractive and makes the women less attractive to men. The antidepressants used for treating the resulting depression reduce sexual desire. The reduction of sexual desire remains even after discontinuing the hormonal contraceptives.

Conclusion. The promoters of contraception promise heaven but the user only gets hell on earth. We must learn to give sex drives good direction in ways that glorify God and benefit us. Human life and spousal love are sacred and ought to be respected. To return to strong marriages, happy families and healthy sex, we have to shun contraception. 

Dr Daniel Njai is a Paediatrician. He is also a founder member of the Family Life Counselling Association of Kenya. He has forty three years of experience in the promotion of Family Life. Currently he is a Family Life and Natural Planning instructor.



NATURAL FAMILY PLANNING (NFP)

Natural Family Planning is a way of life in which married couples are able to plan when to achieve or postpone pregnancy without resorting to artificial family planning (contraception). To be able to practise NFP, the couple needs to learn or be taught to identify accurately the times when they can achieve pregnancy. Needless to say, NFP requires self control, mutual respect and continuous cooperation and communication between the husband and the wife. Among the numerous advantages of NFP is strengthening the marital bond.

Consolata Shrine Dispensary



DEEP SEA BACKGROUND

The first settlers settled on the land located at the 6th Parklands in 1968. With time more people settled thus the Deep Sea informal settlement was established. The name is derived from the river that crosses the informal settlement. Initially the residents were living in makeshift houses made of cartons and polythene papers, but as more people entered the slums they upgraded the houses to iron sheet structures.

In 2000, the Consolata Fathers started assisting the people living in Deep Sea spiritually by establishing Small Christian Communities: St Joseph was the first. Catechism classes were also started for children aged between seven to fifteen years of age. In the same year, Consolata Shrine constructed communal toilets and bathrooms and a drainage system inside the slum. In 2010, the toilets and bathrooms were renovated.

In 2001 Consolata Shrine introduced a craft centre where students were trained in Leatherwork and tailoring. A formal school was also established in the same year which catered for the kindergarten children. The older pupils were enrolled in to government school like Parklands, Highridge, North Highridge, Visa Oshwal and City Primary.

The Parish also built a modern chapel, St. Joseph Chapel, where the residents worship. To date St. Joseph remains as an outstation for Consolata Shrine Parish.

The residents of Deep Sea continue to benefit from

Consolata Shrine through provision of healthcare, education, economic empowerment trainings and water and sanitation.

Currently the Deep Sea Informal Settlement has a population of approximately 1,600 families.

BACKGROUND OF THE HEALTH PROJECT



In 2004, a very simple structure was established in Suswa slum to serve as a clinic. For three and a half years, the structure operated from a road reserve. The Consolata Fathers acquired land at the Deep Sea slum and constructed a more improved facility. The new refurbished

Consolata Shrine Dispensary was officially inaugurated in April 2007 and received an official license in April 2008. The dispensary was established so that the less privileged members of society could access affordable and quality health care services.

It has been operating from Monday 8.00am to 4.00pm and Saturday from 8.00am to 1.00pm with Sr. Luciana, in charge of the dispensary and the cashier, Sr. Mary. Every year, Consolata Shrine organises a team of medical professional volunteers (doctors, nurses and others) for a free medical camp to facilitate delivery of Primary Health Care services to the less privileged of the area.

We offer laboratory services especially focusing on the most

basic tests. Gradually, our range of products is increasing the most recent being vaccination services for children. An average of **thirty five patients** is treated daily.



Sister Luciana.

The services offered at the facility are:

1. Outpatient services
2. Maternal healthcare
3. Comprehensive Care Clinic
4. Health Education
5. HIV testing and Counselling
6. Diabetes Clinic
7. Hypertension Clinic

Laboratory Services are:

1. Full Haemogram
2. Blood Sugar
3. Urinalysis
4. Blood Group
5. Stool Analysis
6. H.Pylori test
7. Salmonella Antigen
8. Tuberculosis
9. Antenatal Clinic
10. Hemoglobin Levels
11. Rheumatoid Factor
12. Brucella Antigen test



Sister Mary.

13. ASOT
14. Pregnancy test
15. Prostate Antigen test

It is still a big challenge for most residents of Deep Sea and the surrounding who wish to access affordable and quality health care. It is for this reason that we invite well-wishers, doctors, clinical officers, nurses, nutritionists, individual and corporate sponsors to partner with us in giving back to the society by reaching out to this vulnerable population. The target population constitutes of people from Deep Sea, Gachie, Waruku, Kangemi and the surrounding environs.

For more information on donations in form of cash, medicines, equipments or volunteer services, Kindly visit the Parish Office or call 0722 615 105. ☎



Samuel Baraza..

Health Department, Consolata Shrine

The Calling of a Lay Catholic Woman

This article is dedicated to my Catholic community and family for having embraced the Christian faith. For many years, having received the first sacraments of Baptism at infancy and Holy Communion with Confirmation at less than ten years of age, I was used to the status quo of worshipping through the Holy Rosary and attending Mass. Later in my working life, exposure to the Catholic Charismatic Renewal and Adoration was a further blessing. The pilgrimage to the Holy Land in late March to mid-April 2019 was a dream come true for me and I remain grateful to Consolata Shrine for this precious chance.

As for the Catholic Women Association (CWA), my younger sister has been ahead and is now trained to the Archdiocesan level. She keenly follows the activities that saw transformation in her entire character to a much more peaceful, focused and influential individual managing her family affairs, career and that of the Parish Council. After the pilgrimage to the Holy Land, I began to look forward to enrolling into CWA and the chance came up in September 2019 at the Shrine.


A Catholic woman should benefit from this formation in

order to emulate the lives of our Mother Mary and Church saints like St. Monica, our model in CWA. Our catechism teaches us that the way to the Father will have trials in order to teach us perseverance, forgiveness, and prayer. St. Monica lived through that experience but trusted God for desired results. Hence, she won over her son St. Augustine and the difficult mother-in-law through prayer and a diplomatic approach to conflict resolution. Challenges come our way so that we emerge stronger in character, rather than harboring bitterness. This training taught me generosity and obedience to the CWA hierarchy. In addition to contributions, financial or in kind, for equality, we need to be conscious of the needy in our midst.

In a nutshell, women are proven evangelisers, from the day Mary Magdalene and the other Mary witnessed the resurrection of Christ at the empty tomb, before the Apostles (Mathew 28:1-10). They represented stability and had courage to bear good news like the Angels.

The more we seek God, the more He surprises us with gifts. Three weeks before our commissioning, I traveled to the Vatican for a meeting on the *"Pastoral care for the Elderly."*

On the last day, we concluded with Mass at St. Peter's Basilica and an audience with the Holy Father.

I register my gratitude to Rebecca Mwicigi and Zipporah Kiruthu, our moderator and trainer respectively. I would also like to thank our assessor and Parish Priests (including Fr. Harrison, who led us in a retreat) and colleagues for the enabling environment. 

Ms. Domitilla B Icha



A call to service – Consolata Shrine CMA Commissioning

"Good family - good church, good church - good society."

Sunday 1 December 2019 was a very special day. Armed with Bibles and Rosaries, a troop of men at the Consolata Shrine, proudly clad in navy blue suits and white shirts, would march in pairs ahead of the main celebrant at the midday Mass. This day would not only mark the end of our initial formation for service in CMA (Catholic Men Association) but also the commissioning to a lifetime mission. On this day, these men would say the CMA vows in front of their families, friends and the congregation!


We had rehearsed! Since March of 2019, in prayer and fellowship, we had been undertaking a refreshing journey of spiritual formation as faithfully men preparing for battle. We covered many subjects from Creation and God's plan for man, to the Bible and the Church. All this was importantly shaping the "Mission of a Man"! We were reminded that a man evangelises by what he says, what he does and also that which he fails to do.

The battles we were preparing for are already here. We battle corruption in our society, which has crippled the lives of the most vulnerable of our society. We battle immorality. We fight to spread the Good News to all the corners of our country, where a large population is still struggling with the most basic needs of food, shelter, clothing and security. Most recently we are battling a more bizarre pandemic that has demanded social distancing and threatened the livelihoods of many families, even striking at the very heart of communal worship.

We trained for these times! Let us lead our families on our knees; praying to God for forgiveness. Let us lead our families in resetting our priorities; putting God first in all we do and embracing prayers at home as our way of life. We must take appropriate action in our homes, workplaces and neighborhoods. Let us be the voice of the voiceless in our society; participating in honest public debate and holding our government leadership to account.



The commissioning rites concluded with the blessing and installation of our CMA ties. We then proudly sang, in great harmony, the CMA anthem to the wonder of the congregation!

We invite more men to this army, to imitate the life of St. Joseph, our Patron; gifting our families the greatest inheritance - the knowledge, and worship of Almighty God! 

Allamano Youth Day

THEME: *‘That they may all be one.’ John 17:21...*

Who are **Allamano Youth**? We are youths serving and attending parishes under the Consolata Missionaries. As **Allamano Youth**, we are urged to strive for sanctity. Our founder, Bl. Joseph Allamano always stressed: “*Missions require great sanctity.*” The youths under the Consolata fraternity meet annually. This year’s **Allamano Youth Day** was held on Sunday 23rd February 2020.

In the Archdiocese of Nairobi, the parishes run by the Consolata Missionaries are Consolata Shrine Westlands, St. Joseph Deep Sea (Out station of Consolata Shrine), Holy Trinity Kileleshwa, Holy Mary Githurai, St. Joseph Mukasa Kahawa West, St. Martin De Porres Karuri, Flora Chapel and Nazareth. This year we were lucky to be joined by youths from Nairobi West Prison.

Br. Mark, who is part of the vocations team in the Consolata family, gave us a talk on youths and the Church. He specifically talked about the vocations and the role of the youths. We, as the youths, look up to the Church for spiritual nourishment and guidance. On the other hand, the future of the Church depends on us. Quoting from Pope Emeritus Benedict XVI’s pastoral letter to the youths, he reminded us that we are not *‘the leaders of tomorrow but the leaders of today.’* The future of the Church is in our hands and the decisions we make now could determine her destiny. He was categorical in urging those with the Call for the religious life not to shy away, but to come forward so that they could be guided. Being a missionary congregation, Br. Mark stressed the need for more youths heeding to the Vocation Call to fulfill the aspirations of our founder, Bl. Joseph Allamano. The vocation is open for both boys and girls.

As for Br. Mark, he has made his decision, as for me, I am still deciding. What about you the reader?

Mass was celebrated at the seminary hall. With almost four hundred youths in attendance, the hall was filled to capacity: some had to follow Mass from outside. That day, Bl. Allamano watching us from the balcony in heaven, must have been very pleased with the youths.

The priests stressed the need for love, unity and sanity. They encouraged us to be persistent but also patient. Due to the modernisation of the world, they urged us to pray always so as to overcome the temptations.

During the Mass the new leaders were commissioned and presented to the youths. They were challenged to rise to the occasion since much was expected of them. Their predecessors had done their best; it was now upon them to raise the standards for their successors.



The main celebrant encouraged us before the final blessings:

“I love to hear a choir sing. I love the youth...to see the faces of young people devoting themselves to serving God with all their strength. I like your teamwork as Allamano Youth. It makes me feel optimistic about the future of the Church when I see you cooperating like that.

The path of love is not tedious path. It’s a path of singing and dancing. It’s not a desert. It’s a valley of flowers. Today you made me believe that everything you need to know about the world can be learned in a youth choir.”

Unlike previous Allamano Youth Day, this year’s was special because there were games. The unique thing about the games was that there was neither a winner nor a loser: all of us were winners. Being Allamano Day, it was all about love, unity and sanity; not the hatred that often arises in competitive competitions.

With the theme, *“That they may all be one,”* we had to play our games to strengthen our bonds as **Allamano Youth**. In some instances we came up with a team containing



youths drawn from all the eight churches. We worked hard to eliminate the philosophy of ‘them against us.’ Instead we were one Consolata family, irrespective of the church we came from. By doing this we had accomplished what our patron Fr. Makau, had all along dreamt of; a united **Allamano Youth** where all are winners.

Not only was our spiritual thirst satisfied, our stomachs were well taken care of too. As we traveled back we were all in agreement the day had more than met our expectations.

In conclusion, we shall forever be grateful to the Consolata seminarians for their hospitality. Our interaction with them dispelled our fears towards the priests and sisters. They opened our eyes to considering them as our elder brothers and sisters to whom we should go for guidance. We won’t forget Fr. Geoffrey Kimathi, Rector of Consolata seminary, our various parish priests and Br. Julius who ensured the day was a success. They journeyed with us right from the planning all through to the D-day; supporting us with guidance and financial resources.



Brother Julius and Mr. Joseph Kahuko, Patron Consolata Youth.

To Fr. Makau, we owe you enormous gratitude for being our pillar and refuge. We, as **Allamano Youth**, are lucky to have you as our patron. As we express our gratitude, we must never forget that the highest appreciation is not to utter words, but live by them. **CE**

Shadrack Kiprotich.

Moderator - **Allamano Youth**

Ministering beyond Quarantine

One of the major queries on people's minds, when it became apparent that gathering or even attending a spiritual event was dangerous, was, *'How will we be nourished spiritually?'* That had to be answered in the fastest way possible. Apart from the Eucharist, the life consoling Word needed to reach people in world where every news bulletin started and ended with the sad Covid19 Corona virus. In Consolata Shrine the Ministry of the Word of God, commonly referred to as the Proclaimers, was confronted with the need for the Word to be ever-present to parishioners; starting with themselves.

The Ministry of the Word of God is synonymous with Consolata Shrine. It is like a billboard put in a strategic place. So with the Corona issues sending us to the confines of our homes in the name of partial or full quarantine, how has it been possible? Well, the Word of God has been pretty much alive each moment, each day. The Proclaimers understand from the Word of the Gospel that, *"We cannot give what we don't have."* So even with no physical meeting at the Shrine, virtual digital online meetings have been on every Thursday and at times, around the days leading to Holy Week, daily. The virtual meetings start promptly at 7:00 pm daily and run for one hour. It is a session to review the weekly and Sunday scriptures, reflect on them and pray with them. The attendance at these meetings is pretty good. The sessions are very engaging, with a moderator/facilitator giving guidance on contributions since, as we may be aware, Skype or Zoom platforms need a more controlled environment to make them interesting. But of what benefit will it be if it only stopped with us?

Reaching the parishioners has been our core purpose now, just as before. So how does this happen? It takes some effort to achieve. The efforts supplement the wishes of the Pastoral Team, to reach out to all parishioners wherever they are during this trying time. Holy Mass is celebrated in an empty church and streamed live through the Internet. Through Consoshrine YouTube Channel,



Face book, and Instagram, parishioners experience the Liturgy of the Eucharist daily (5pm) and on Sundays (7am, 10.30am and 5pm).

On Palm Sunday and Good Friday, the Proclaimers were on duty to give the people the experience of the Word of God directly in their homes. As someone put it, *"The Church has found a home in people's houses, while becoming part and parcel of the social media platforms where it never existed before."* Nowadays it is common to hear colleagues, friends and other people saying, *"I will be attending Holy Mass at the Consoshrine Channel at 5 pm."*

We have been surely kept together, comforted, found warmth and strength in knowing that the Word of God gives true transformation, not only to our lives as lectors, but to all in Kenya and beyond. The bigger question is always, *"What else do we need to do to make God known, cherished, loved and served by everyone?"* This is a question for everyone. The healing Word has been a consolation to those in hospitals who, due to the obvious limitations of these days, are missing the usual visits by the priests. Surely the Word of God has not been quarantined. It is as free as the air we breathe and as sweet as honey. **CE**

Amos Ochieng, Liturgy Committee

Join the Daily Holy Masses Live from Our Lady Consolata Shrine



"The doors of the church may be closed, but our hearts remain open"

The family unit has also experienced a radical spiritual transformation through a realisation of the adage, **"a family that prays together, stays together."**

Some popular international Catholic Stations that broadcast daily include **Eternal Word Television Network (EWTN)**, **Vatican Live**, **Ascension Presents** among so many more. Local broadcasters here in Kenya include Radio Waumini and Capuchin TV. KBC broadcasts Sunday Mass at 9.30am.

Our Shrine has not been left behind, remaining consistent in daily live streaming of Holy Mass and **Adoration** since the church closed.

Order of Online DAILY Holy Mass and Adoration LIVE

HOLYMASS SCHEDULE

Day	Time	Channel
MONDAY - SATURDAY	5:00PM	Facebook: @ConsolataShrineWestlandslands YouTube: conso shrine
SUNDAY	7:00AM 10:30AM 5:00PM	Facebook: @ConsolataShrineWestlandslands YouTube: conso shrine

ADORATION

Day	Time	Channel
THURSDAY	4:00pm – 4:45pm	Facebook: @ConsolataShrineWestlandslands YouTube: conso shrine
SUNDAY	12PM – 12:45PM	Facebook: @ConsolataShrineWestlandslands YouTube: conso shrine

Physically absent, spiritually one

The Consolata Fathers: Parish Priest - Fr. Jackson, Fr. Evans, Fr. Joachim and Fr. Felix have joined all the priests in the world in devoting themselves to celebrating Mass daily, albeit in an empty church. In our spirit, we all partake in the Eucharistic celebrations.

Our Lady Consolata, pray for us.

Esther Kamau (YCA)

Something new but we are not alone!

The Corona virus is something new! How are we coping with it?

Jeremy was asked about the virus.

Hi Jeremy!

Hi Mum!

You are not going to school and every one is at home, Why?

It is because of the corona virus/

Can Jesus help us?

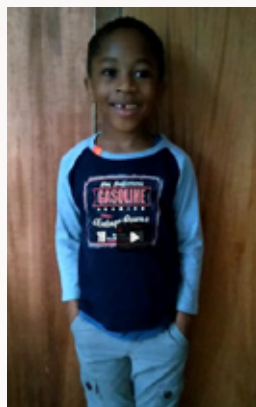
Yes

How can Jesus help us?

By saying the Rosary. photo of Rosary

Wow?

Thank you Jeremy!



Immaculate and Paul were also asked about the virus.

Why are we at home and not going to school, church and even to Sunday School?

Because of the corona virus.

What is corona virus?

It is a bad disease that makes people sick. (Immaculate)

It makes people sick and spreads throughout the world without a cure. (Paul)

Can Jesus do anything about this corona virus?

Yes. Jesus can help us!

How can we pray to Jesus to help us?

By praying the Rosary (Paul) and by reading the Bible (Immaculate)

We can also say the Prayer for the Corona Virus

Do you know the prayer?

Yes we do!

Dear God,
Your Word says You answer and deliver people when they call on Your name.

So we ask that You would heal and protect those who are sick or who are carrying the COVID-19 Virus without knowing it.

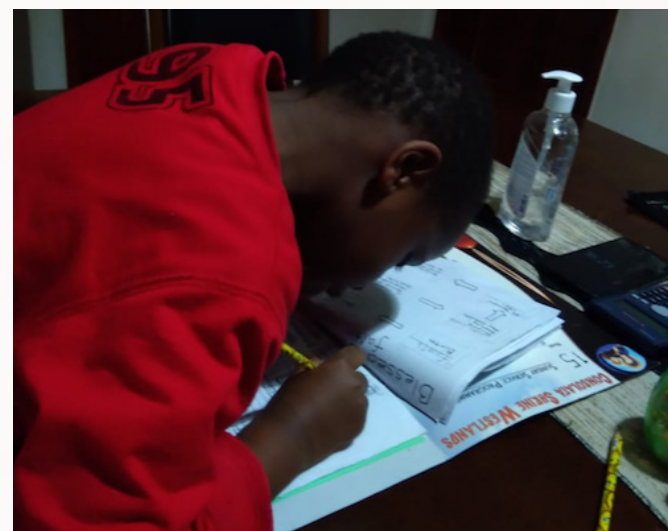
Provide a cure for the corona virus; heal our economy, and bring a quick end to this darkness.

Whether healing comes today; next week or next month, we believe You will heal our world. And we shall continue to praise You, even as we wait for answers
In Jesus' name we pray. Amen

Thank you Immaculate and Paul!

This is a difficult time for all of us. Let us all pray this beautiful prayer.

Let us keep praying with our families and follow Mass on the television, radio or computer. If you are in the Children's Sunday Service, make sure you keep up with your work. If you are in the other groups, look out for the material being sent to your parents. There will be prizes for those who have been following the Church calendar.



Trevor doing his work

Left: The Walk to Emmaus by Trevor

Keep safe.
God bless you all.

Children's Animators, CEC

(For the quiz, please copy it and be ready to submit it when the Shrine opens)



Our Easter Journey

Fill in the missing words. You can use the Holy Bible to assist you.

1. EASTER SUNDAY OF THE RESURRECTION OF THE LORD (Jn 20:1-9)

On the f_____ day of the week, M_____ M_____ came to the tomb e_____ in the m_____. It was still d____. She saw the s_____ was removed from the tomb. Immediately, she ran to tell S_____ P_____ and J_____.

2. 2nd SUNDAY OF EASTER (Jn 20: 19-31)

Jesus told His disciples, "P_____ be with you!" He said this t_____ times. T_____, also known as D_____ (the Twin), had refused to believe that Jesus was alive.

This Sunday is also called D_____ M_____ Sunday. We remember the B_____ and the W_____ that flowed from the S_____ Heart of Jesus. He l_____ us very much and wants to f_____ our s_____.

3. 3rd SUNDAY OF EASTER (Lk 24: 13-35)

C_____ and his friend were walking to a village called E_____, seven miles from J_____. They met Jesus but they did not k_____ Him. As they walked along, Jesus explained the S_____ to them. At supper that evening, they r_____ Jesus at the B_____ of B_____.

This reminds us that Jesus is present during the celebration of each H_____ M_____.

4. 4th SUNDAY OF EASTER (Jn 10:1-10)

On this Sunday, we learnt that Our Lord Jesus is the G_____ S_____. We are the s_____ of His flock. Jesus was willing to d_____ for us because He l_____ us so much.

5. 5th SUNDAY OF EASTER (Jn 14: 1-12)

Jesus said, "I am the W_____, the T_____ and the L_____. He starts telling the disciples about returning to His F_____.

6. 6th SUNDAY OF EASTER (Jn 14: 15-21)

The Lord Jesus will not be with the disciples for much longer. He tells them, "I will not leave you o_____." The F_____ will send the S_____ of T_____.

7. ASCENSION SUNDAY (Mt 28: 16-20)

Jesus told them, "Go, therefore and make d_____ of all the n_____, baptising them in the name of the F_____, the S_____ and the H_____ S_____.

8. PENTECOST SUNDAY (Acts 2:1-11)

Suddenly there came from the sky, a s_____ like a strong w____. It filled the w_____ house. Then there appeared t_____ of f_____, which parted and came to r_____ on each of their heads. And there were filled with the H_____ S_____ and began to speak in d_____ l_____, as the S_____ allowed them to.

The Consolata Missionaries who have recently lost their lives due COVID-19 infection complications.

'Come to Me, faithful servants, to the place which has been prepared for you.'



P. Lorenzo Cometto IMC
16/03/2020



P. Giovanni Medri IMC
19/03/2020



Sr. Giulia Vanzetto MC
29/03/2020



P. Antonio Roberti IMC
16/04/2020



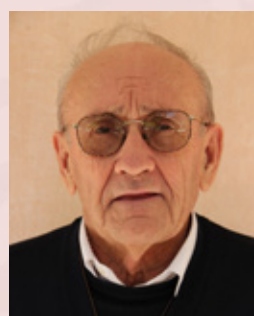
P. Giovanni Viscardi IMC
19/04/2020



Sr. Pier Giacomina Bagnati MC
20/04/2020



P. Gabriele Goletto IMC
23/04/2020



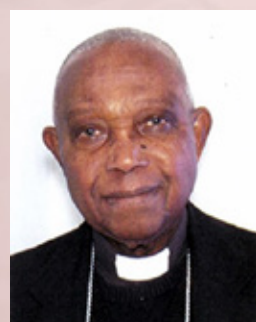
P. Virgilio Panero IMC
24/04/2020



P. Fedele Crippa IMC
25/04/2020



P. Mario Baseggio IMC
26/04/2020



Mons. Silas Silviu Njiru
28/04/2020



P. Francesco Pavese IMC
03/05/2020



P. Silvestro Bettinsoli IMC
04/05/2020

May they rest in peace. Amen

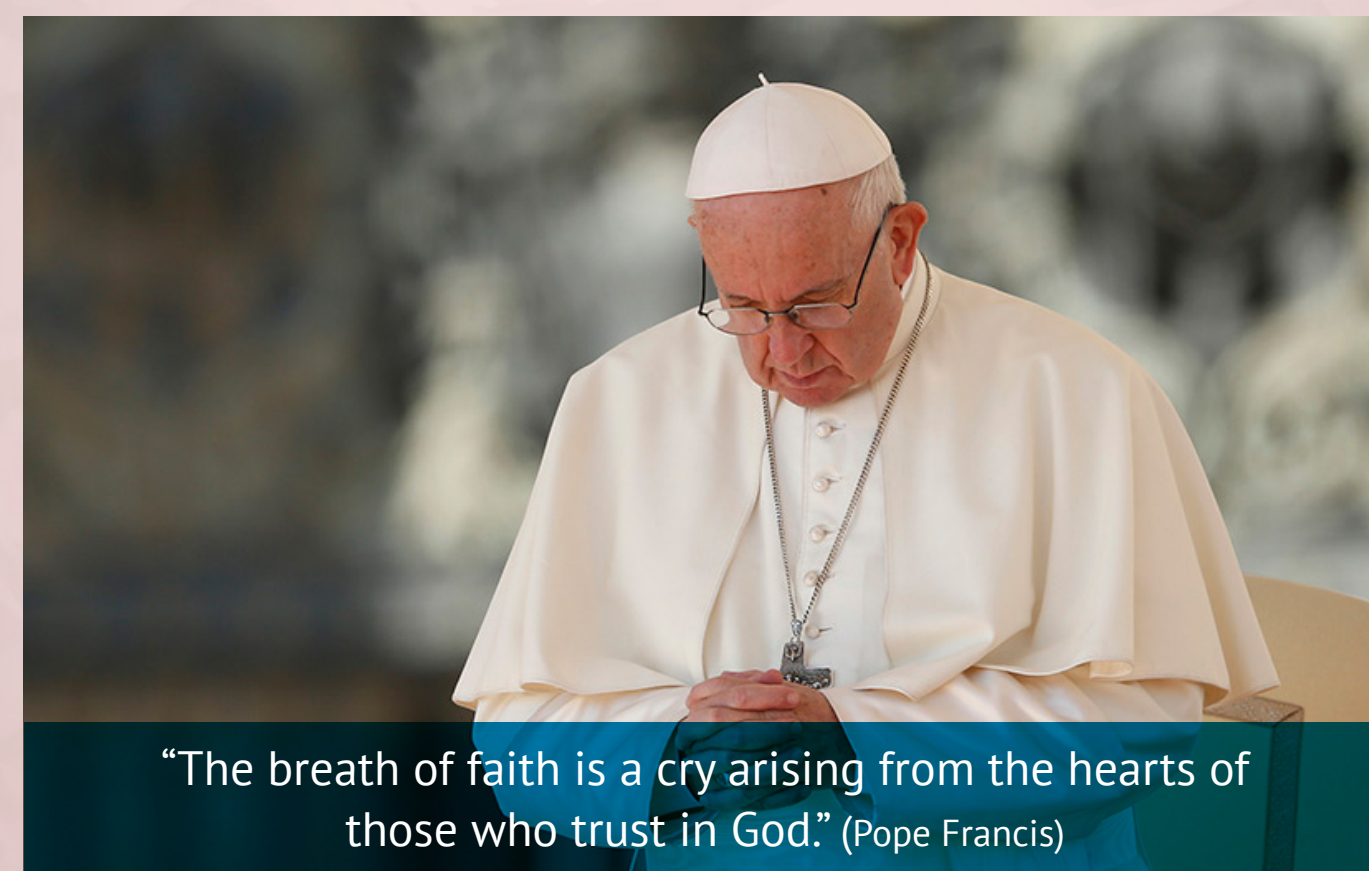


Beloved Mother, help us to realise that we are all members of one great family and to recognise the bond that unites us, so that in fraternity and solidarity, we can help to alleviate countless situations of poverty and need.

Be close to those who assist the sick night and day, and to the priests, who in their pastoral concern and fidelity to the Gospel, are trying to help us support everyone.

Make us strong on faith, preserving in service and constant in prayer.

Amen



"The breath of faith is a cry arising from the hearts of those who trust in God." (Pope Francis)

BAPTISM IN FEBRUARY 2020

1. Teclah Wanja Maina of David Maina and Regina Mugure
2. Kevin Ogolla Mwasame of Roges Mwasame and Dorine Atsieno
3. Adrian Alvin Mutemi of James Musembi and Florence Muthini
4. Fredrick Juma of Sammy Simiyu and Delphine Cherotich
5. Emelda Ndinda Kiseo of Edward Kiseo and Redemptor Ndunge
6. Kelvin Baraka Anderson of Mutheni Anderson and Annastacia Mutio
7. Mary Atara Kavevo of James Thuku Maina and Nancy Mwithi
8. Hope Stacy Nzaumi of David Mutua and Rebecca Ndunge
9. Gideon Magaka of James Maranga Bigingi and Risper Ngaboke Ngamari
10. Mathew Reagan Mutua of James Musembi and Florence Muthini
11. Lily Jane Ateko Otsembo of Cleophas Otsembo and Alice Otsembo
12. Jude Brayden Masiga of Josephat O. Masiga and Maureen Kerubo
13. Gabriela Wambui Ngugi of Peter Ngugi and Judy Tereina Leparan
14. Hadasah Njeri Karanja of Lazarus K. Karingi and Veronica Kimunga
15. Keisha Mary Dias Kasaku of Athanas K. Mukundi and Priyadiharshani Dias
16. Surina Theresa D. Kasaku of Athanas K. Mukundi and Priyadiharshani Dias

MARRIAGE IN FEBRUARY 2020.

1. Joseph Wachira Gichuki and Elizabeth Mwende Muema

DECEASED OF THE PARISH.

1. William Elwark Otiti
2. William Onyango Ogembo

3. Festo Omoding Ingura
4. Augustine Kilian Kensey Anam Ochieng
5. Mathew Marian Pinto
6. Gloria Atieno Okudo
7. Hellen Wambui Annan



The late Rev. Monsigneur Silas Silvius Njiru. Bishop Emeritus of Meru.



The late Father Lorenzo P. Cometto with the Consolata PMC at Familia ya Ufariji, 2011.

EVENTS OF THE PARISH FOR MAY AND JUNE 2020

Sat 23	Nine Saturdays Novena for The Solemnity of Our Lady Consolata (6) PMC: Zonal Mass, St John the Evangelist, Karen
Sun 24	LITURGICAL CELEBRATION OF THE ASCENSION OF THE LORD Formation for parents and sponsors of Infant Baptism, 3pm
Mon 25	St. Gregory VII, Pope, Memorial St. Bede, the Venerable, Priest, Doctor, Memorial
Tue 26	St Philip Neri, Priest, Patron of the Central Deanery, Memorial
Fri 29	Beginning of the Charismatic Group Pentecost Novena YCA: Retreat 29 May – 1 June), Nanyuki
Sat 30	Nine Saturdays Novena for The Solemnity of Our Lady Consolata (7) Ongoing Formation for Children who have received First Holy Communion Infant Baptism, 230pm Proclaimers Retreat in preparation for the commitment at Pentecost Charities Committee: Charity Visit YSC: Deanery Vigil, Shrine of Our Lady Help of Christians
Sun 31	PENTECOST SUNDAY, Solemnity Children's Mass, 9am Proclaimers renewal of commitment, 12 Noon Mass
JUNE	
MISSIONARY INTENTION: <i>The Way to the Heart</i> <i>We pray that all those who suffer may find their way of life, allowing them to be touched by the Heart of Jesus.</i>	
Mon 1	Mary, Mother of the Church, Candle lit Rosary Procession MADARAKA DAY , Public Holiday. Masses follow the Saturday schedule of Masses.
Tue 2	PARISH PILGRIMAGE: NAMUGONGO, UGANDA (2 nd – 4 th)
Wed 3	Charles Lwanga and companions, Martyrs, Memorial St. Charles Lwanga SCC: Feast Day;
Thu 4	OUR LORD JESUS CHRIST THE ETERNAL HIGH PRIEST, Feast
Fri 5	1st Friday of the month: Adoration in honour of the Sacred Heart of Jesus (programme starts at 9pm with confessions and the Rosary; Mass at 10pm; ends at 5am with Holy Mass)
Sat 6	1st Saturday of the Month: Prayers in honour of the Immaculate Heart of Mary: Hourly Rosary prayers start at 9.30am to 4.30pm at the Prayer Garden by various groups. Nine Saturdays Novena for the Solemnity of Our Lady Consolata (8) Proclaimers: Retreat in preparation for the Renewal of Commitment on Pentecost Sunday YSC: Deanery Athletics and Indoor Games CWA: Zonal Seminar for Officials, Resurrection Garden CJPC: Environment Day

Sun 7	THE MOST HOLY TRINITY, Solemnity Confirmation Class Day of Recollection,
Thu 9	St Dominic SCC: Feast Day
Wed 10	Beginning of the Corpus Christi Triduum
Thu 11	CORPUS CHRISTI, Saint Barnabas, Apostle, Memorial
Sat 13	Saint Anthony of Padua, Memorial Mass for FHC candidates, 10am PMC: Deanery Animators Formation, St Francis Xavier, Parklands OLOF SCC: Commemoration of the 2 nd Apparition, Candle lit Rosary Blessed Irene Stefani SCC: Family Day, Arboretum Nine Saturdays Novena for Our Lady Consolata (9)
Sun 14	LITURGICAL CELEBRATION OF CORPUS CHRIST, Solemnity Masses animated by PEA. Procession with the Blessed Sacrament from school to the church with scripture readings with four stops as designated Benediction. Final blessing outside the church. 12 Noon Mass to be moved to 1pm. Parish Pastoral Council Meeting
Tue 16	MYM: Borders Day (Half Term)
Fri 19	SACRED HEART OF JESUS, Solemnity, 1 hour of Adoration after 5.30pm Mass
Sat 20	SOLEMNITY OF OUR LADY CONSOLATA, PATRONESS Immaculate Heart of Mary
Sun 21	LITURGICAL CELEBRATION OF OUR LADY CONSOLATA, CONSOLATA SHRINE FAMILY DAY St Joseph YSC: Visit to Prison CMA: World Father's Day Christian Education Committee: Teachings on Church Doctrine
Wed 24	Nativity of John the Baptist, Solemnity
Fri 26	Catechists: All Catechists Pilgrimage, Subukia
Sat 27	Ongoing formation for children who have received First Holy Communion. Infant Baptism 2.30pm CMA: Zone A Festival, Mang'u Parish Proclaimers: Saturday of Prayer with the Pastoral Team
Sun 28	LITURGICAL CELEBRATION OF STS PETER AND PAUL, Solemnity Children's Mass, 9.00am Charities Committee: Flower Sale OLOF SCC: visit senior citizens home St Dominic SCC: Recollection, Resurrection Garden Charismatic Group: Life in the Spirit Seminar (28 June – 6 September)