

**Message of the General Superior to the Camillian Delegation in Kenya  
Nord Italia Camillian Province  
Pastoral Visit, April 19- 28, 2016**

*“One again, we have to ask ourselves: Is Jesus really our first and only love, as we promised he would be when we professed our vows? Only if he is, will we be empowered to love, in truth and mercy, every person who crosses our path. For we will have learned from Jesus the meaning and practice of love. We will be able to love because we have his own heart”.*

*“Communion is lived first and foremost within the respective communities of each Institute. To this end, I would ask, you to think about my frequent comments about criticism, gossip, envy, jealousy, hostility as ways of acting which have no place in our houses. This being the case, the path of charity open before us is almost infinite, since it entails mutual acceptance and concern, practicing a communion of goods both material and spiritual, fraternal correction and respect for those who are weak... We need to ask ourselves about the way we relate to persons from different cultures, as our communities become increasingly international. How can we enable each member to say freely what he or she thinks, to be accepted with his or her particular gifts, and to become fully co-responsible?”*

**Pope Francis**

*Apostolic Letter to all Consecrated People on the  
Occasion of the Year of Consecrated Life (2015)*

**Dear Fr. Aloice Nyanya, MI**

*Provincial Delegate of the Camillian Delegation of Keya*

**Dear Fr. Vittorio Paleari, MI**

*Provincial of the Nord Italia Camillian Province*

**Dear members of the Delegation Council and confreres:**

*Health and Peace in the living God!*

*For the first time, in this term of our General Government (2014-2020), myself, Fr. Leocir Pessini as General Superior, together with Fr. Laurent Zoungrana, General Vicar and Consultor responsible for Vocation Promotion and Formation in the Order, made the Pastoral (fraternal, canonical) visit your delegation from April 19-28, 2016.*

*We had a very intense agenda of work. Our first meeting of this pastoral (fraternal and canonical) visit took place in the Delegate’s residence in the compound of the Seminary in*

Nairobi with Fr. Aloice Nyanya, the Delegate. During three hours we listened (intertwined with some questions of clarification made by us) his oral and written report on the status of the Kenyan Delegation. We went thru several reports and documents from the mother Province (Nord Italian Province) and Kenyan Delegation, regarding the last canonical visitation made by two Provincial Counselors of the Mother Province to the Delegation. We appreciated the honest exposition of the Delegate and the full disclosure of the facts, challenges, problems and hopes of the Kenyan Delegation.

After this meeting we got together with the **formators** of the seminary, meeting with the **temporary profess** and paid a visit to the **Camillian sisters** that live nearby the seminary.

In the following day (April 23) we visited the **Rodi Parish**, near Karungu, and the **Karungo Community Mission Hospital**. We meet with the religious community, visit the Mission Hospital, talked to the novices and had the Eucharist celebration in the evening.

On April 24, Sunday we visited the **Tabaka Community in Tabaka**. In the morning we celebrated the Eucharist in the hospital, with many people, with chants in swaili, dances in the two and a haft hour liturgy. In the afternoon we were presented in the ceremony of the signing a contract of collaboration of the Ministers of the Sick (Camillian Sisters) that work in the Tabaka Mission Hospital since the beginning of this mission.

On Monday 25, back to Nairobi we visited the **Caledonia community** (former Bolech's house) and met with all its members.

On Tuesday 26, we had in the morning the **General Assembly of the Delegation**. In this first moment Fr. General delivered a talk on the theme: **"Camillians: The call to be Witnesses and Prophets of the God's Mercy"**. that was conclude by the Eucharist celebration presided by the Fr. General. In the afternoon we had the meeting with the Delegate and the Council of the Delegation following with the meeting with the students of philosophy and professed members that are in the Pastoral Year. And finally, on April 27-28, Fr. Laurent Zoungana was available for personal meetings.

During our meetings with the community we had the opportunity to update you about the Order, mainly in what concerns the implementation of **Camillian Project of Revitalization of the Camillian consecrated life**, with its three priorities for this sexennial (2014-2020) of our government: a) Organize the economy of the Order, mainly at the General House; b) vocational promotion and formation (initial and permanent), and c) communication. We also commented and discussed about the happy moment that we are living in the ecclesial world, with leadership of **Pope Francis**, with the promulgation of the **Year of the Consecrated Life** (2015), and the **Extraordinary jubilee of Mercy** (2015-2016). For us as Camillians, that received inspired by Saint Camillus and confirmed by the Church "the Charism of the mercy" it's as exceptional opportunity for all of us, to growth in spirituality and in our ministry with Samaritan actions of creative compassion in the health care field responding to the challenges that this world brings today to us.

Commenting about the Year of Consecrated Life (2015), one point of the letter that Pope Francis wrote to all the consecrated persons in the world. The Pope remembered us of an important point historical identity that we can never forget. He said that we religious have not only and glorious history to remember and to recount to those that don't know, but we all have a great history to build together. Looking to the past we need to cultivate an attitude

*of gratitude, while living the present with passion (and we as Camillians, serving with Samaritan compassion) and embracing the future with hope.*

*During our talks and meetings, we talked extensively about the pastoral vocation, formation process and possibility of collaboration among Camillians from the East Africa (the Anglo speaking countries), especially Uganda, Tanzania e Kenya.*

*The General Consultor of the Order, Fr. Zoungrana, mentioned about the need of having a coordinator for pastoral vocation and formation for these three neighboring countries. There existed already an important history of collaboration among the Camillians in these East African Countries. As occurred in recent past, still exists in the present collaboration in the field of formation. We recommend and encourage to walk in this direction and strengthening your ties of communication, friendship and fraternity. Living isolated and being still few ones, we simply will not have future. We need to question the possible cultural issues or attitudes of some leaders that are not aligned with the spirit of communion and that are blocking this process of walking together. United we can do better and really make the difference in the world. It is necessary to elaborate programmes that may be shared with all the parties involved, with the essentials for each one of the phases of formation, as well as, taking into account the values of the different cultural traditions, that always plays an important role. As Camillians, members of just one religious family, **first of all we are Camillians (with capital C) and then we are Kenyans Tanzanians or Ugandans... belonging to a particular culture or nationality.***

*If we are not convinced of this perspective, it's useless the work of trying to build community and fraternity, It's just impossible! We are just privileging "what is different and diverse" rather than "the values that can unite us", Gospel and Camillian values!*

### **1) Some historical and geographical information about Kenya**

*Kenya lies across the equator in east-central Africa, on the cost of Indian Ocean, and achieved full independence from Great Britain on Dec 12, 1963. Jomo Kenyatta, a nationalist leader during the fight to win independence, as the first President. The population that is member of the east African countries, and one of the three, around the Lake Victoria (Nyanza in the local language), is 45.010.056 (est. 2014). Have a growth rate of 2.11%; birth rate: 28.27/1000; infant mortality rate of 40.71/1000 and a life expectancy of 63.52 years.*

*Its Capital Nairobi is the largest city in the country and today has approx. 4 million people. The second major city is Mombasa, a port city in the Indian Ocean with approx. almost one million people. Lake Victoria (area 69.490 sq. kms) is one of the biggest lakes in the world (along with Lake Superior and Huron in USA/Canada) and is a great natural asset even though Kenya has only a limit access to its shores. Of the three countries bordering the lake, (Uganda, Tanzania e Kenya) kenya has the smallest and least developed portion.*

*Christianity arrived in Kenya with the Anglican missionaries, who came along with the British explores. Other Protestant groups from Europe and the EUA followed in stages. Catholic evangelization came later and was set up on a broader scale. In Kenya the missionary drive came partly from Uganda and partly from the coast. Among the first pioneers we note the Consolata Missionaries and the Mill Hill Missionaries. The Mill Hill Missionaries in particular did wonderful work in the Vicariate of Kisumu and there were over one hundred of them in 1954 when the Catholic hierarchy was established and Kisumu became a*

metropolitan archdiocese. At that time Kisumu had 400.000 thousand Catholics. Today is estimate that around 30% of Kenyans are catholic – 40% belong to other Christian denominations, 10% are Muslim and the remainder belong to indigenous religious. All the Christian denominations, however, including Catholics, must contend with the animist heritage of their tradition. Faith and Christian rites live side by side with ancestral practices belonging to indigenous religion, practices which are not without some values like the need for moral law and for faith in a supreme being, a creator who rewards and punishes and can be recognized the forces of nature.

The poverty in Kenya is reflected in the public healthcare structures which are incapable of providing healthcare to the population. The government does not provide free healthcare and private health insurance is the privilege of the few. Religious institutes and international foundations and ONGs dos a great job however they fall short of providing a satisfactory service to all. Perhaps for this reason the people still resort to natural healers and in Tabaka the people come to seek a cure in the hospital having failed to obtain one from the healer. Endemic diseases have not as yet been brought fully under control. Malaria is still a killer and even with every precaution there remains a latent risk also for the missionaries.

The vast and continuous migration explains the great diversity among the people of Kenya, with over seventy recognized ethnic group each with its own language which by and are is unknown to the tribe next door. The official languages are Swahili and English. English was introduced by the colonialists while Swahili is a lingua franca widely spoken in East Africa.

The social structures among ethnic groups is pyramidal, with chiefs and sub-chiefs, and their authority is recognized by the State. Polygamy is still quite widespread. Many residents in Kenya are more aware of their tribal affiliation, than of being a Kenyan. The tribe is still the most important aspect of a Kenyans identity: upon meeting a fellow Kenyan, the first question on anyone s lips is: What tribe do your come from? Among the most important tribes in Kenya we have: **KiKuyu**, the countrys largest tribal group, make up 20% of the population; **LUHYA**, the luhya are of Bantu origin and is made up of 17 different groups. They are the second-largest group after the Kikuyu. Many Luhya are superstitious and still have a strong belief in witchcraft. **LUO**, is the Third-Largest group, making up about 12% of the population; **Maasai**, for many the Maasai are the symbol of tribal Kenya. With a reputation as fierce warriors. At around the age of 14, males become el-moran (warriors) and build a small livestock camp (manyatta) after their circumcision ceremony. Female genital mutilation is common among the Maasai; **Samburu**, closely related to the Maasai, and speaking the same language, the Samburu, occupy an arid area directly nort of Mt Kenya. Others important tribes: Borana, El-Molo, Babbra, Gusii, Kalenjim, Swahili people, Turkana, etc.

Kenya is famous worldwide by its National Parks and safaris. Many movies were made portraying interesting stories, and making the country known by its fabulous fauna and wild animals. Many tourist comes from all parts of the world to know this nature and country. For example, in the suburb where is located our Camillian Seminary (filosphy, theology and the house of the Camillian Kenyan Delegation, has the the of Karen. There is Karen Road and Suburb of Karen. The name is taken from Karen Blixen, aka Isak Dinesen, a Danish coffee

planter and lady aristocrat, who went on to become one of the Europe s most famous writer on Africa. She lived in Kanya from 1914-1931, then returned to Denmark, when she wrote her famous memoir **OUT OF AFRICA (Universal Studios)**. This book was subsequently made into a famous movie with the same name (1986, with the famous actors: Meryl Streep and Robert Redford). The house where lived Karen Blixen, is just down the road of our seminary and was transformed in **Karen Blixen Museum**, and is open to the public visitation. We visited this interesting museum, during some free hours of our visit to the Camillians in Nairobi.

## **2) Looking the past with gratitude: How the Camillians arrived in Kenya**

The presence of the Camillians in Kenya started in 1976 in the Tabaca Mission Hospital, 400km away from the Capital, Nairobi, in 1976. The Camillians enter initially as administrators of this hospital, that was built with the resources of MISEREOR (Germany) and given to the diocese of KISSI. The Camillians and the Missionary of the Infirm Saint Camillus, in an agreement inter-congregational, enter together in this mission hospital. Still today exists this collaboration.

The first Camillians that arrived for this mission were: Fr. Franco Avi (He is still in Tabaca community, actual superior almost retiring from this responsibility); Bro Albano Bazarinan (still in Tabaca community and will be returning to Italy in July 2016), Bro Fabio Zini, nurse that died in a road accident near Tabaca on 6<sup>th</sup> September 1983, and Fr. Francesco Spanholo, nominated by Fr. Vezzani to be the head of this group. Later on in 1979 arrived Bro. Gianmario Canzi e Fr. Emilio Balliana (today is in the Mission Hospital Saint Camillus in Karungo). After we had the presence of Fr. Mario Cattaneo.

The three Camillian Sisters that started to work were Sr. Maria Grazia Lucchesi, Sr. Veronica Tondini and Sr. Emilia Balbinot. The first two were Italian while Sr. Emilia was Brazilian.

The initial idea was about the necessity of having a point of reference in Nairobi, a fixed person or house in the capital, for the benefit of the Tabaca Hospital so far away and remote, was always in the minds of the first pioneers. In 1979 was bought a house situated in Caledonian Road, near the center of the city, next to the residence of the President of the Republic of Kenya. Fr. Rino Meneghello is leading this process in Nairobi. This residence was named "Bolech House", in homage to an Austrian Camillian, Fr. Bolech, that was the benefactor to buy the house. This house was demolished recently and today in his place were constructed a very nice building of 5 stories for the Camillian Center of Pastoral Care.

At the beginning of 1982 in Caledonia, there were three religious in the community and all three of them were going to the Kenyatta Hospital as chaplains, volunteers of course. Fr. Marco Dal Bon, Fr. Zerr and Fr. Confalonieri. On 7<sup>th</sup> January of 1984 arrived Fr. Paolo Guarise. Among other missionaries that came to Kenya that we want to express our gratitude for your work are: Fr. Giuseppe Proserpio, Fr Piero Cunegatti, Brother Camillus McHugh, Fr. Juio Chezzi and Fr. Alessandro Vigano (novice master and Delegate).

The seminary for welcome vocations and forming future Camillians in Nairobi is opened on July 29, 1985, in the Karen surroundings, where today we have students of philosophy and theology. The first Kenyan Camillian religious that was ordained on 1997, is Fr. Martin Mwangi Njau. The second is Fr. Rapahel Wanjau, that was ordained in march 1999.

In Karungo, (around 80 Km from Tabaka on the shores of the Lake Victoria) the St Camillus Mission Hospital, started in 1992 with the construction in a terrain generously offered by the Passionist fathers and Bro Valentino Castaldello and Fr. Emilio Balliana, will be the pioneers for this new mission. The inauguration of this new mission hospital was in 29 April 1998 with the blessing of the Archbishop Zaaueus Okoh of Kisumu (these historical informations were based on the publication: BONALDI, Giovanni. **The Camillians Celebrating 25 years in Kenya**. Nairobi, Kenyan Delegation, 2003).

### **3) Living the Present with Passion and Serving with Samaritan Compassion: Presence of the Camillians in Kenya today**

This year of 2016 is a special year when this delegation celebrates its **40<sup>th</sup> anniversary of the arrival of the first Camillian missionaries in Kenya** to work in the Mission Hospital of Tabaka.

The Camillians in Kenya are 31 (solemnly professed), 26 priests and four brothers. Still working in Kenya there are four Italian missionaries: Fr. Francesco Avi (Tabaka Mission Hospital); Fr. Emilio Balliana (Karungo Mission Hospital); Brother Albano Balzarini (Tabaka Mission Hospital) – He is returning definitively to Italy in the next July 2016; Fr. Ermenegildo Calderaro (Novice Master at the community of the Karungo Mission Hospital).

Among the Kenyan Camillians there are three that are working and studying abroad. Two in Italy (Fr. Chrispinos Wasike and Fr. Raphael Ndungu) and one in Austria (Fr. Neuben Nzagi).

The delegation in terms of **vocations** counts with twelve (12) temporary professed members: Four (4) are finishing the Pastoral year and preparing for the perpetual vows; three (3) just started the pastoral year and five are doing the theological studies. In the novitiate there are four (4) Kenyan and two (2) Ugandan novices. The Kenyan Delegation contributes with the Ugandan Camillian Delegation, in the formation of future Camillians.

The aspirants/postulants are thirteen (13), six of them are in the first year of philosophy and 7 are in the orientation course, waiting to start philosophy.

The Delegation has **four (4) canonically erected communities**: 1) The seminary community (Nairobi). This community comprise three houses: Delegate's house; Philosophicum and theologicum. 2) Caledonia Community (former Bolech's house) – This

community is in the new building that where built in the place of the former Bolech's house, where functions also the course of Clinical Pastoral Education. 3) The Tabaka Hospital Community (Tabaka – 400km away from Nairobi) and 4) The Community of the Karungo Mission Hospital – approx. 80 Km from Tabaka).

There are **several residencies** belonging to different communities. The major composed of twelve (12) members, with five residencies and its members work as Chaplains in several hospitals in Nairobi, as well as Parish Priest in two parishes.

The Delegation has under his pastoral responsibility three parishes in Kenya and is present in four dioceses: Archdiocese of Nairobi; 2) Diocese of Kissi; 3) Diocese of Homabay, and Diocese of Garisa.

#### 4) **Some urgent Challenges to be faced with courage in the present!**

##### 4.1) **Building, strengthening and nurturing the sense of belonging and unity in the Delegation**

This issue becomes fundamental in pursuing together a promising future because of the “tribalism” mentality and politics of discrimination attached, that may undermine any effort to build communion among us. The Delegates and his Council is madding all the efforts to face this problem within the Delegation and “help the delegation heal through it” and rejects vehemently the accusation that he was promoting tribal discrimination.

In sum, **we need to learn a strive to be one for and with another and not against the other!** We as humans being so different one another, it's a blessing and a richness. The sense of unity and belonging will grow among yourselves in the measure that these cultural differences are carefully taking into account but not as an absolute value.

Belonging to the same religious family, **we are first of all Camillians with a Capital C** and then locals, as Kenyans, Tanzanians or Ugandans... as we talked and point out at the beginning of this message. This issue of the inculturation of the Christian faith is an old challenge in the history of our Catholic Church. The values of our Camillian Charism and spirituality must be in the first place, and cultural diversity with its regional differences, come after. It's a no easy task, though, as we all know, but not impossible one!

##### 4.2) **Work toward economy auto sustainability of the Delegation**

This is another challenge that our pretty much conscious and feeling much pressed by the Mother Province, that is giving sign that the material resources will be decreasing along the years ahead. What is being given is just for the formation purposes and also will be have an end. Just to remind you that the Mother Province by its Decree of the Provincial, in the ten issues to be considered by the Delegation this is one very important.

So, in front of this scenario you need a well elaborated plan and programme must start. With the consensus and collaboration of everybody we can face this not easy reality

*new reality! In fact, during our meetings and conversations, we heard that some initiatives already are being implanted and creatively being considered with the implantation of some new “self-sustainability programs”.*

*We talked about the possibility of exploration the **site of the Pastoral Center**, where Clinical Pastoral Education is being pioneered already for many years. In this new building, with a lot of rooms and spaces, in a privilege area downtown Nairobi, can attract many people interested in courses of the most varied kind in the health care field. **This initiative can material and finances resources for the delegation.** We heard that now you are in the process of regularization of the documentation of this property and construction in order to ahead in this direction. There’s no sense build a huge beautiful building like his one and not utilize it for some profitable activities also!*

*All the communities must have its financial status in order, to be presented to the Delegation and his Council. The salaries belong to the community and not to the individual religious! Honesty and transparency in this matter are the necessary virtues. We cannot act like being mere actors as religious, doing one thing and appearing another. I (Fr. Leo) never forget one saying of Camillian during my formation process that would repeat constantly to us as students, in educating us to assume responsibility and consequences of our actions: “We can cheat other but never ourselves”. This is not a good new for some people and sometimes is forgotten! Transparency its necessary if we want to preserve justice and the common good in our communities. It’s interesting that our conflicts in our religious communities’ life are almost always - ironically - around and about material things, and not spiritual things!*

#### **4.3) Fraternal relationship and potential collaboration with other Eastern African Countries where Camilians are present**

*This is issue we have been talking extensively in Uganda and also in Tanzania. You built an history of collaboration among yourselves along the years in the area of formation. Kenya played an import role welcoming the new Camillian students for the novitiate and theology.*

*Lately some sad facts liked with the formation process brought some distrust and weakened this process of collaboration, with some incomprehension and wounds in terms of relationship. We do need in the level of the Order a coordinator for this region and sadly we cannot yet have it, because of this discouraging situation. We are sure that with good sense and good will, in a near future we will have a different and promising reality. To face and deal positively with this challenge we have being talking about the perspective of a meeting with the three delegates and formators of these three countries in the first semester of 2017. Fr. Laurent Zoungrana, as General Consultor for Pastoral vocation promotion and Formation within our Order is taking to the heart this task.*

*Creatively we can go beyond the formation level and advancing in pastoral and ministry collaboration. For example, the Clinical Pastoral Education Program in Nairobi, that is very*



*important in terms of professionalism to work in the area of Pastoral Care as Chaplains, can be shared and used by other neighboring countries.*

*Permanent formation can be done also together, when convenient. updating the religious on important issues regarding church, religious life, Camillian Spirituality, Pastoral Care, Ethics and Bioethics issues in the health Care world, annually retreats, among other important themes. It would be just useless romanticism to point out this potential collaboration you do not sit down in a table, face to face and plan a journey ahead, overcoming these challenges and problems (costs of the studies, different styles of life, absent of a common programme of formation among other issues) that making your searching for individual solution in your own country, and in some times with religious not prepared for work in formation (we mustn't not to forget that improvisation in formation is very dangerous and usually doesn't bring good results!) and that are affecting your fraternal coloration in the present.*

*Anyway, alone and isolated, and still being only few ones, we will not have future. Take into your care this initiative, historically you had an important protagonism. This process can contribute to create and strength the sense of togetherness, belonging and Camillian identity.*

#### **4.4) Fraternal relationship with the mother Province (Nord Italian Province)**

*From our listening the sharing of your perspectives about the Delegation and feeling, you voiced in many occasions in different ways, that you as a Delegation, still have in the heart a heavy feeling ("We felt a heavy hand on us") about the last pastoral visitation made by Mother Province, with two Counselors that came to visit you, from December 8-21, 2015. For your surprise "The Canonical visitation was declared not closed", and the visit of the Provincial planned for the end of the visit was cancelled is written in the Delegates report. In mid-January 2016, without any consultation or dialogue ("Just applying the power of authority top down), you all were surprised by the Decree of the Provincial with the "the 10 Acts of the Provincial Council" directed to you for implementation in the life of the Delegation.*

*"This brought among us feelings of anger because we felt disrespected and hurted... we were basically judged and not understood, by the visitors", it was said and repeat several times in our meetings. "We did not felt a compassionate presence of the correction where it was necessary and of encouragement in front of the problems and challenges that we are facing"! There was also interference in some decisions already made by the Government of the Delegation and this created some distrust in the leadership of the Delegation! The issue of a good communication is vital in this context and some incomprehension also was caused because of the problem of Language.*

*Obviously that here it's necessary to install or reinstall a relationship of trust in a respectful dialogue, with clarification on some basic agreements on both sides, about rights, duties, responsibilities and accountabilities, on both sides. Dialogue, respect for the cultural differences, understanding before judging, honesty and transparency on material things, shared responsibilities, accountability, are always the necessary ingredients and values to be*

preserved an any kind of relationship, would it be in the personal, community or institutional level. The complain that you voice toward us **was not about the content of the ten actions to be taken**, but by **the way that it was done**, how we described above. We felt that this intervention of the mother Province was like a “Tsunami” in your hearts ant thoughts that made you to “awake up” for assuming more protagonism for the future of your Delegation. The protagonism of the first hour was of the Missionaries that came from abroad, now and on, it’s yours!

Our presence among you in these days in this aftermath was good in the sense of also to put some balsam in the open wounds (compression, solidarity and consolation), taking the care of not putting the Mother against the Delegation, or vice and versa. We also noted that you are working hard to put into practice the ten issues that the mother Province ask you to work on in the Delegation, and you are doing (Delegate and Council) in spirit of humility and obedience! This really made us proud of you and edified us.

We read carefully and meditated about all the reports about all this issue (more than 40 pages. Myself (Fr. Leo), during the flight from Nairobi to Dubai (six hours’ flight) and then from Dubai to Sao Paulo (sleeping, eating, drinking and reading during fourteen and a half hours’ flight!!!) This gave us, a more comprehensive vision of the question on the both side. I noticed that related to the ten points appointed to be accomplished by the Delegation, the majority are organizational ones, that is, means planning together, like this: Contracts of ministry where we work in hospitals and Dioceses ( normal practices in today’s business world) ; Legalization of the New building constructed on the terrain where once did exist the historical “Bolech House”; Conform a team of formators; Annually economic report of the Delegation (in time); the search of auto sustainability (as an urgent objective); the organization of the communities (avoiding the politics of tribalism) and the common sharing of the material goods and salaries in the communities.

We feel also that there some cultural differences that play an important role in this whole scenario and sometimes for us as westerners it’s not easy to understand. For example, the **concept of the time** is completely different from us. It’s a culture where the future time doesn’t count too much, but the present time. And when we are in front projects... planning things with fatal deadlines!!! .... It’s not easy to put a definite and exact dealine. Look for example the time to start the mass, or a meeting. What is stablished it’s a mere reference of time... starting always afterwards. It’s good for many of us that are somewhat ae simply neurotics about the exact time to start or ending things!

In sum, we saw that you are working hard, in the constraint of the time, trying to do the best in relation to was requested to implement or change in your Delegations organization. In fact, it’s hard to disagree that without all these things in order we simply cannot build community, Delegation, Vice-Province, Province, and simply we will not have future, if we not take them seriously! In this sense the Decree of the ten points, that you felt as a heavy, and sometimes unjust, load on your shoulders, will be your “ten commandments of salvation” for the future.

### **5) Don not be afraid of Embracing the future with hope**

*In conclusion, we would like to remember that, you are **living a special and historic moment with the celebration in this year of 2016 of the 40<sup>th</sup> anniversary of the arrival of the first missionaries from Italy. They deserve a special tribute of gratitude.***

*We invite you all, united in the same spirit and hope to embrace this especial opportunity as a KAIROS (concept of time as God's grace) to restart anew with invigorated enthusiasm, faith and hope toward a promising future. **Why not to set up as a goal to be achieved, the journey from Delegation Toward Vice-Province?** Somewhat we felt that there is some tiredness in being Delegation... after 40 years! Anyway, the future is really in your hands as Camillians from Kenya and the protagonism is yours. In the first moment of the new foundation the protagonism was from the missionaries from Italy. Now it's your historical responsibility to project the future. Please, don not lose the grace of this special historical moment! We are confident also, that the return to your Delegation of Fr. Paolo Guarise, that knows very well your reality, having being in Kenya for more than 25 years (for many or you he is dearly called "spiritual father" since formation, we heard from many), will be a great help for your take ahead your dreams and plans mainly in formation. He was, is and will be always for you!*

*Finally, ours deep felt feeling of gratitude to all of you for welcoming us. Specially we thank the Delegate, Fr. Aloice for accompanying us and assisting us all the time with all our needs in all places and communities where we went for the visit.*

*May God sustain your courage in front of potential challenges in spreading the good news of the gospel in your wonderful Country Kenya, as Camillians. May our founder Saint Camillus bless you all, keeping you united in only one heart as Camillians, always healthy and happy in serving with Samaritan compassion in the health care field.*

*Fraternally yours in the Lord of our lives,*

*Fr. Leocir Pessini, MI  
General Superior*

*Fr. Laurent Zougrana, MI  
General Vicar*

*Sao Paulo, Brazil, April 30, 2016*