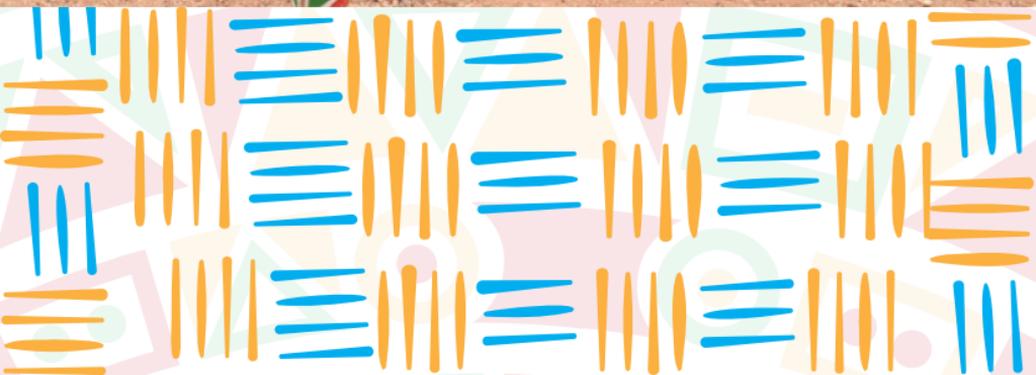




JESUITS

Rwanda-Burundi



Cover page: Very Reverend Father Arturo Sosa, SJ the Superior General of the Society of Jesus playing the Burundian Drum on the occasion of his visit to the region in 2017.

Photo taken on Tuesday 2 May 2017
Nyabiyorwa- Burundi

GENERAL PRESENTATION

The Society of Jesus, whose members are commonly known as 'Jesuits,' was founded on September 27, 1540, when Pope Paul III signed the bull *Regimini Militantis Ecclesiae* approving the existence of this new religious order. The first Jesuits were ten. They had been brought together by Ignatius of Loyola, the founder of the order. The Society of Jesus was born at a time when many Christians in Europe were attracted by the pagan humanism of the Renaissance and by the scientific spirit and Protestant Reformation of Martin Luther and John Calvin.

It was in these circumstances that Ignatius and his companions felt the need for a new conversion. Two principles had to and should guide Jesuits: fidelity to our Lord Jesus Christ who calls us to constant conversion, and fidelity to the Catholic Church and to the Holy Father, successor of St. Peter. Fidelity to our Lord helps the

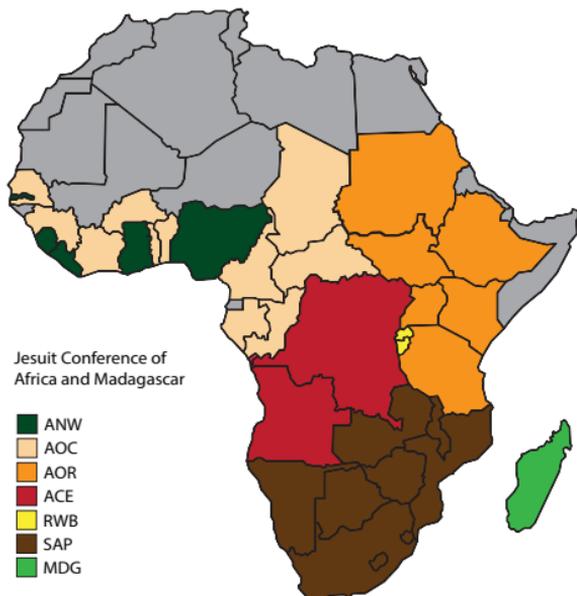


Saint Ignatius of Loyola

Church to convert, without the need to oppose it. The Founder of the Society wanted Jesuits to be characterized by a constant search for the calls and invitations of his Lord, a search that includes responsible obedience, obedience of mind and heart. This obedience implies an unconditional availability to go where there is the greatest urgency, the greatest need or the most universal good, all this for the Greater Glory of God. Indeed, "*Ad Majorem Dei Gloriam*" (A.M.D.G.) is the motto of the Society of Jesus.

Throughout the five centuries of its history, the Society has always remained faithful to this primary motion. The Jesuits, initially ten (10) men but now numbering around fifteen thousands (15,000), are tirelessly tracing new paths of conversion on every continent. They work in 127 different countries.

THE SOCIETY OF JESUS IN AFRICA¹



The Society of Jesus' contact with Africa is not new. St. Francis Xavier, one of the first companions of St. Ignatius, stayed in Mozambique and Kenya in early 1541 on his way to India and Far East. Jesuits resided in Ethiopia almost continuously from 1557 to 1633. In 1547, other Jesuit missionaries set foot on the Congolese soil. They were expelled in 1555 and returned in 1589. In the same period, Jesuits arrived in Angola in 1560 and founded St. Paul's College in Luanda in 1574. Others passed through Madagascar without being able to establish themselves there.

Unfortunately, as Africa was suffering from slavery and the Arab invasion, Jesuit missions suffered from the consequences of these calamities, as well as from the preference that Portugal, the country from which most of these missionaries came, gave to Asia. The Society of Jesus itself was suppressed in 1773 (on August 16) by Pope Clement XIV. It was restored by Pope Pius VII in 1814. It was not until 50 years after, the restoration of the Society of Jesus, that Jesuit missionaries were again present in Africa. On June 1, 1893, Frs. Van Hencxthoven and Liagre, accompanied by two Jesuit brothers and a scholastic, founded the missions of Kimwenza and Kisantu, in the present-day

¹ We are referring to sub-Saharan Africa. The few Jesuits who are in North Africa belong to the Middle East Province.

Democratic Republic of Congo. Since then, the Society in Africa has grown. Currently, they are close to 1700 Jesuits in Africa and the numbers continue to increase.

Administratively speaking, the Society of Jesus is subdivided into Conferences, Provinces, Independent Regions, Dependent Regions and local communities. The Conference of Africa and Madagascar comprises six provinces and one independent region. The six provinces and region are:

- Central Africa Province (ACE): D.R.C. and Angola headquartered in Kinshasa, DRC.
- West Africa Province (AOC); one of the largest because it includes all the former French colonies, with its headquarters in Douala, Cameroun.
- Eastern Africa Province (AOR): Tanzania, Kenya, Uganda, Ethiopia, Sudan and South Sudan. Its headquarters are in Nairobi, Kenya.
- Province of Madagascar (MDG) for the Malagasy Island, with its provincial offices in Antananarivo.
- Southern Africa Province (SAP): Zambia, Malawi, Zimbabwe, Mozambique, Lesotho, Eswatini, South Africa, Botswana and Namibia. Its headquarters are in Lusaka, Zambia.
- Africa North West Province (ANW). It includes Ghana, Nigeria, Liberia, Sierra Leone and Gambia, with headquarters in Lagos, Nigeria.
- There is one Independent Region of Rwanda-Burundi (RWB). The Superior of the Region has his office in Kigali, Rwanda (Kimironko).

Rwanda and Burundi were for a long time attached to the Province of Central Africa whose headquarters are in Kinshasa. However, due to the recent history of these three countries and also taking into account their particular history, Father General decided to put Rwanda and Burundi together to form a jurisdiction that was first dependent and then independent of the Province of Central Africa. The Jesuit presence in Rwanda and Burundi dates from 1952. The following lines try to narrate that history.

THE SOCIETY OF JESUS IN RWANDA AND BURUNDI



THE SOCIETY OF JESUS IN RWANDA

In the middle of the 20th Century, at the insistence of King Leon Pierre Mutara III Rudahigwa, the first Jesuits arrived in Rwanda, in 1952, to found a college. The first students studied at Kabgayi, the then Episcopal Seat of the Vicariate of Rwanda, and then at the Major Seminary of Nyakibanda. But in 1955, the Belgian government forced the Jesuits and their students to move to Usumbura, the colonial capital of Rwanda and Burundi, in order to start the Collège Interracial du Saint Esprit de Usumbura. It was not until 1966 that the Jesuits returned to Rwanda to establish themselves permanently.



In Kigali, the Jesuits work in three places. At Remera, there is **Centre Christus**. In Centre Christus Jesuits run a **Chapel**. They give individually accompanied retreats; they organize and lead recollections and formation sessions following the spirit of the Spiritual Exercises of Saint Ignatius.

Then there is the **Jesuit Urumuri Centre (JUC)** which is a social justice initiative of the Society of Jesus in Rwanda-Burundi Region. In its work, JUC strives to foster national consciousness as regards keeping in tension Christian faith, cultural values and human experience. This is done through works of research and advocacy, formation on Christian values and human dignity and social empowerment of the youth and vulnerable people.



Jesuit Urumuli Centre - Remera

At Kimironko, we have the **Maison de la Sainte Trinité (Regional House)** which houses Jesuits who ensure the Government of the Region of Rwanda-Burundi, the service of the communities and works of the Region, the management of finances, the coordination of formation and apostolate, the regional Development office, technical interventions, chancellery and travel. The Jesuits resident at the Regional House also run a Chapel –i.e **Chapelle de la Sainte Trinité** and a Marian Grotto, all at the service of the faithful.



Jesuit Regional House -Kimironko

Finally, in Kibagabaga suburb, there is **Saint Ignace Community** for the Jesuits working in **Saint Ignatius Schools**. The whole complex currently has a kindergarten, a primary, and a secondary school. A university institute to be built as part of that apostolic work of the Society of Jesus in Rwanda is in view.



Saint Ignatius High School -Kibagabaga

In South-western part of Rwanda, in Cyangugu (Rusizi), Jesuits have three apostolic works. The first is the **Noviciat Notre Dame de la Route (Our Lady of the Wayside Novitiate)**. Established in 1966, it has been the place of the first stage of formation for many Jesuits in Rwanda, Burundi and DRC. Today, it gathers novices from RWB-Region, West Africa province (AOC) and Central Africa province (ACE).



A partial view of Noviciat Notre Dame de la Route

The second is **La Storta Spiritual Centre**, where Jesuits animate retreats and spiritual sessions in the tradition of Ignatian Spirituality, mainly for people from Rwanda, Burundi, and DRC (Bukavu).

The third is **Mizero TSS**, a technical secondary school that aims at equipping its students with an integral formation in technical fields.



Mizero TSS

In the Southern part of Rwanda in Butare (Huye), Jesuits run **Saint Dominique Parish**, a parish attached to the University of Rwanda – Huye campus. There is **Saint Pierre Favre community** for Jesuits who work at the parish, and sometimes



A Partial View of the Pierre Favre Community Butare

those who are doing their Special studies in campuses of universities or higher learning institutions located in Huye. In addition to the community where those Jesuits stay, there is also a **Residence for Pre-novices**. The pre-novitiate is a structure that houses candidates to the Society of Jesus while they undergo programs that prepare them for the Jesuit formation.

Another apostolate is the accompaniment of people gathered in the Christian Life Community (CLC/CVX) in different cities of Rwanda.

In addition to these permanent works belonging to and run by the Society of Jesus; Jesuits serve the Catholic Church and the country in different capacities. For instance, at the



Mgr Alexis Habiyambere, SJ celebrating mass at Centre Christus - Remera

request of Pope (now Saint) John Paul II, a Jesuit, His Grace Alexis Habiyambere, was ordained a bishop and has led the diocese of Nyundo from March 22, 1997 until his retirement on March 11, 2016.

Other Jesuits have been teaching in different universities and tertiary institutions, especially the Major Seminary Saint Charles Borromeo of Nyakibanda. Others have served or serve as chaplains for monasteries, schools, prisons...

In the past, in Gisenyi (Rubavu), before the 1994, Jesuits ran a secondary school called Collège Inyemeramihigo. But the Society did not continue to run this school after 1994. Jesuits have also held responsibilities for humanitarian projects in Kibuye (Kiziba Camp) and Byumba (Gihembe Camp) as part of the Jesuit Refugee Service (JRS).

THE SOCIETY OF JESUS IN BURUNDI

In 1953, the authorities of the Belgian Trusteeship invited the Jesuits to run a secondary school in Bujumbura. The first companions of Jesus who came to this country came from the Belgian provinces, in connection with the mission they had been in charge of in Congo for more than 50 years.

Very quickly, these Jesuits saw a need to launch higher education. The first Rector of the University of Burundi was a Belgian Jesuit in 1960. In addition to these educational works, the Society of Jesus developed various activities: support for agricultural development from the farm in Kiriri; support for spiritual retreats from a house in Vugizo and then in Gitega; support for the parish apostolate in Kiriri, Mubimbi and then Gitega.

In 1983, the Collège Interracial du Saint Esprit de Usumbura was transformed into a university faculty by decision of the State. The Jesuits built a new secondary school: the Collège du Saint-Esprit in Kamenge.

Currently, Jesuits are present in Bujumbura, in different apostolic works.

In Gihosha, there is the then Collège du Saint-Esprit (in Kamenge) which has changed name, now called the **Lycée du Saint-Esprit (LSE)**. There is a **Jesuit community** for Jesuits who serve in the School.



Alain Christy Ininahazwe and Eddy Bollard Irakoze are among the Jesuits who were educated at Lycée du Saint - Esprit

There is also the **Sacred Heart Chapel**, run by the Jesuits.



An inside view of the Sacred Heart Chapel

In Kiriri, there is a **Chapel** run by Jesuits, a Spiritual Centre – **Centre Sprituel Emmaüs** – where Jesuits give retreats and sessions in line with the Spiritual Exercises of St. Ignatius.

Since 1993, the **Jesuit Refugee Service (JRS)** has had an office in Bujumbura. JRS manages projects according to the needs of refugees in order to be a presence of God's tenderness to these vulnerable populations.



Centre Sprituel Emmaüs-Kiriri

The Offices of JRS in Burundi are in Kiriri.

In 2008, a medical and social center called **Service Yezu Mwiza (SYM)** was created. It is mainly concerned with the prevention of HIV/STI/TB infections, medical and psychosocial care to help patients adhere to treatment and live positively with the disease, and the promotion of socio-economic empowerment in communities by encouraging vulnerable women to initiate income-generating activities in order to raise their standard of living. SYM is headquartered in Rohero, Bujumbura but carries out its activities in different provinces of the country.



Jesuits and their collaborators in Service Yezu Mwiza

In Nyabiyorwa, a locality in the outskirts of Bujumbura, not far from Kiriri, Jesuits run a school – **Ecole Fondamentale Saint Louis de Gonzague** – for children, mainly poor, of the surrounding areas. There are primary and secondary sections.



Saint Louis de Gonzague - Nyabiyorwa

Jesuits who work at the Chapel, at the Spiritual Centre, at SYM and at ECOFO Saint Louis de Gonzague stay in the **community located at Kiriri.**

Like their brothers in Rwanda, Jesuits in mission in Burundi also are in service to the Catholic Church and the country in different capacities. Those services include, but not limited to teaching in universities, spiritual accompaniment and teaching in different houses of formation...

THE APOSTOLIC FIELDS IN THE REGION OF RWANDA-BURUNDI

- Administrative services of the Region of Rwanda-Burundi
- Formation of our people and promotion of vocations
- Nursery, Primary, and Secondary Education
- Spiritual Exercises
- Social Apostolate
- Christian Life Communities
- Priestly ministries...

BECOMING A JESUIT

Becoming a Jesuit, let us admit it, is a long undertaking. Certainly there is, at the beginning, the call of Christ which can be lightning, fast or slow, a joyful desire to be entirely to the Lord in this way and the persistent feeling that happiness is at this price. This desire to enter the Society of Jesus will be tested by a number of people (Jesuits and non-Jesuits) and for a variable length of time (usually a close to a year candidacy program) before the candidate is admitted to the Novitiate. Once admitted, the candidate begins the journey of his formation that will end with the final vows. An average of 11 years before he is ordained a priest and a shorter period for Jesuit brothers. However, we who have lived this experience find that this time passes quickly.

THE JESUIT VOCATION AND ITS REQUIREMENTS

The young man who chooses the Society of Jesus must know why he chooses this path rather than that of a diocesan priest, a Dominican, a Salesian or a Benedictine. We would like to highlight here, without seeking to make comparisons with other vocations, three requirements that are crucial in the life of a Jesuit.

A Spiritual Impulse

The call to the Society of Jesus is a gift from God, a grace. This call can manifest itself clearly and quickly or grow silently and slowly. It will be recognized by the Superiors of the Order who admit the young man to the Novitiate and, later, to the vows. In any case, the result is a joyful desire, a true enthusiasm, to serve the Lord in the kind of consecrated life that one will gradually come to know, and a permanent feeling that happiness is at this price. At the beginning of this long journey, there is a two year Novitiate where one experiences for a long time this spiritual hold, the active presence of God, and discerns different aspects of this ever new call to be a companion of Jesus. The climax of this period is the 30-day retreat.

Throughout the formation that follows, and later on, the Jesuit is invited, outside of the normal daily Spiritual Exercises, to immerse himself in these feelings of gratitude and joy, and to renew his spiritual impetus, in an 8-day retreat each year. At the end of his formation, he will do a third year of Novitiate, where he will make the 30-day retreat, once again. All this is done to keep, and if possible increase, this spiritual desire which must nourish the Jesuit in all that he undertakes: one does not serve God in gloom.

Accepting a Long and Demanding Formation

This formation is made up of studies, but also of apostolic experiences. It leads to the openness of mind, the ability and, the passion to understand the demands of God and the complexity of man. Father Arrupe wrote: "It is appropriate to repeat here what the Society has never ceased to affirm, even in recent General Congregations: that is, the maintenance of a strong intellectual option for apostolic preparation. In

accordance with its entire tradition, the Society confirms that it expects from all its scholastics a serious commitment to studies.”

After these long studies, the Jesuit is still called to assure, in life, a “permanent formation”. Fathers General Arrupe and Kolvenbach have recently insisted on this. This formation includes two areas:

1. The growth and maturation of the personality in all the stages of life and faith. Indeed, the man who does not grow is dead.
2. The acquisition of knowledge and skills required for the accomplishment of our apostolic missions.

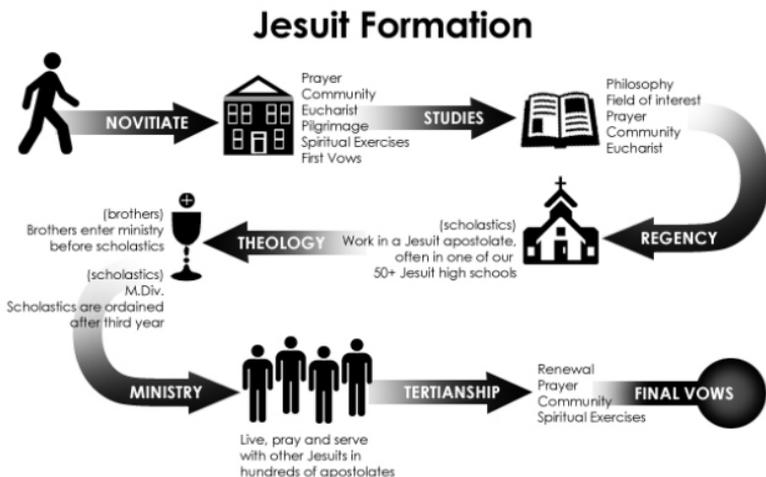
This requirement of formation must be clearly indicated to every candidate who comes knocking at the door of the Society.

Total Apostolic Availability

A Jesuit is an “apostle” in the Church of Jesus Christ. He would not be a companion of Jesus if he were not, like Christ, sent to evangelize, to make the Kingdom of God grow, to make every man and all men grow according to the plan of the Sovereign Creator, for a fulness of happy life. The Society of Jesus has sometimes been referred to as a disciplined army at the service of the Pope, and the bold expression “to obey like a corpse” of St. Ignatius in his letter to the scholastics of Coimbra has often been interpreted negatively. The fact remains that these ambiguous expressions are meant to underline the demands of the Jesuit vocation: total apostolic availability. It is a matter of motivated obedience (putting one’s whole mind, intelligence and heart into it) and responsibility. One does not enter the Society to realize one’s own ambitions, which are often petty and selfish, but to fulfill the will of God expressed by the Society. As soon as one begins to play hide-and-seek with this requirement, one is no longer on the right path, one ceases to be a Jesuit. Therefore, the studies one does, the apostolates one carries out, the places one goes to live... all this is given to us by the Society, according to the apostolic needs and not the whims of the Jesuit. In a particular way, during the time of formation, Jesuits will have to discover more concretely how to integrate the responsible exercise of their freedom into a life marked by obedience and by the total surrender of themselves

to the Society. It must be added that it is this availability, this total docility to God that makes the Jesuit a happy man.

THE STAGES OF FORMATION



Formation stages chart from the Canadian Province of the Society of Jesus

Strictly speaking, the Jesuit formation starts with the admission of the candidate to the novitiate. A candidate is anyone who has expressed his desire to join the Society of Jesus. After a series of sessions, discernment and interviews some candidates are invited to spend some time in the Pre-novitiate. In the pre-novitiate, the process of discerning their call to the Society of Jesus deepens as they follow programs that prepare them for the Jesuit formation. The programs equip the candidates with languages and communication skills, with a special emphasis on French language.

Two Years of Novitiate

The first and universal stage of Jesuit formation is the novitiate. The Novitiate is a “school of life” and a time of “personal encounter” with Christ. The novices learn about the Jesuit life with its demands of sustained prayer in silence and the progressive discovery of the adventure with God in faith. It is also a time of personal renunciation and of a charity that goes beyond borders. A 30-day retreat, according to the Spiritual Exercises of Saint Ignatius, is one of the highlights

of this period. During these 30 days, the novice makes a personal discovery of God and his plan of love for him in the Church. In the novitiate, the young man studies Spirituality, the Constitution and history of the Society, the Church, etc.

From the Novitiate onwards, the young man learns, through some inevitable frictions and tensions, to go beyond the limits of his family, his country and his culture, in order to widen his heart to the dimensions of the world and of the apostolic project of the Society. It must be said, in fact, that the Jesuit vocation is not conceivable without this missionary dimension. Novices must necessarily experience the service of others, the apostolic life, and the humble accompaniment of vulnerable people.

After two years, the Novice will take his first vows! St. Ignatius intended these to be “perpetual vows” of total commitment to God publicly.

The Brothers in the Society of Jesus

The 34th General Congregation tells us that a Jesuit brother is a man who has heard the call of the Father to become a “companion of Jesus. By his vows, he consecrates his life, in a gratuitous way, to help in the common mission of the apostolic, religious and priestly body of the Society: “the service of the faith, of which the promotion of justice is an absolute requirement.”

The Society of Jesus includes priests and brothers. The latter participate in the same religious consecration and dedicate themselves to activities that are complementary to those proper to priests. Brothers may follow the same formation path as scholastics, in line with the needs of the society.

Study of Philosophy

The study of philosophy is an essential time of reflection for the future apostle. It is about understanding man in society. In other words, the new scholastic learns to situate man in the universe and, by the same token, to place himself at the heart of the world as an agent of transformation. The young Jesuit must force his intelligence (we say force, because it is a discipline) to be open to all the big questions

that preoccupy the mind of man today. These questions underlie his ideals, his socio-political projects, his religious practices and explain the anxieties and joys that we experience in society. The philosophical formation of future priests is normally more developed than that given to future Jesuit brothers and lasts between two to four years.



At Arrupe Jesuit University - Zimbabwe, there is one of the philosophates of the Society of Jesus

The Regency

At this stage of his formation or later, the Jesuit must interrupt his studies to be sent to the field for direct insertion into the apostolic body of the Society. It is this period that we call "Regency". The contact with the work will make it possible to appreciate the flexibility and the practical spirit of the young Jesuit and will give a glimpse of the type of apostolate for which he would be more gifted. The companion discovers his talents, measures his capacities in the heat of the action, refines his sensitivity, his generosity, his sense of others and concretizes the apostolic impulse that animates his entire formation. He learns to become a contemplative in action, working to concretely unify his love of Christ and his service to others. The duration of the regency varies from one to several years.

The Special Studies

The scope, timing (before regency, after regency, or after priestly ordination), and duration of humanistic or scientific studies will be determined in obedience to the Regional Superior, taking into account the apostolic needs of the Society and the aptitudes of the young Jesuit. These studies which are only an apostolic means, and in no way a pursuit of a career, can never constitute a major preoccupation for the Jesuit. They are neither an obligation nor a right, and not everyone does them. They are subordinate to ecclesiastical studies, which can never be taken lightly: any Jesuit who is oriented towards priesthood, in fact, must have a master's degree in either philosophy or theology. Jesuit brothers do more practical studies according to the services they will be asked to provide in administration, management, teaching, catechesis, and technology or computer science.

Study of Theology



Hekima University College, Kenya is one of the theologates of the Society of Jesus

As for all ecclesiastics, the study of the Word of God, the history and development of dogma, the history of the Church, questions of Christian morality...immediately precede priestly ordination. The Church asks us to excel in this area and it is an inescapable duty. The study of theology is a direct preparation for the sacrament

of Holy Orders. The Society of Jesus wants a solid philosophical and theological formation in the scholastics so that they can approach the most diverse missions in different environments as true apostles. The study of Theology generally lasts 3 years. For the Jesuit brothers, a serious formation in religious sciences prepares them for pastoral services in cooperation with those for priests.

Tertianship

After some years of priestly ministry or apostolic service to the brothers, the Jesuit enters the last probation stage in the Society, called the “Tertianship”. It is a time of renewal and deepening of human experience, but above all, it is a time when the Jesuit learns to synthesize, in prayer, all the spiritual experience of a mature man. The Jesuit recalls the great deeds of God in his personal history and in the history of the Society and redoes the 30-day retreat. He may then take the final vows that incorporate him definitively into the Society, either as a Jesuit priest or as a Jesuit Brother.

THE CONDITIONS OF ADMISSION

The vocation can be rooted in the contemplation of the story of vocation of Simon, Andrew, James, and John (Mt 4:17-21). This gospel passage reveals first of all to consecrated persons the choice of Christ who attracts creatures to himself by a special love and in view of a particular mission.

Responding to this call accompanied by an inner attraction, the candidate entrusts himself to the love of God who wants to have him at his sole service, and dedicates himself totally to him and to his plan of salvation: an initiative that comes entirely from the Father, who asks of those he has chosen the response of a total and exclusive offering.

The experience of this gratuitous love of God is so intimate and powerful that the young man understands that he must respond with an unconditional offering of his life, placing everything, at that moment and for the future, in his hands. This is precisely why, in line with St. Thomas Aquinas, we can understand the identity of the consecrated person from the totality of his offering, which is comparable to an authentic holocaust.

In this way we can understand that every vocation is a sovereign free call from God and that it is God himself who gives the grace to fulfill to the point of holiness the desire he has placed in the heart of man. However, the Lord acts through and with men. That is why, in the Society, as in all other religious congregations, a certain number of norms are set for discerning the seriousness of God's call in the heart of the young man who comes knocking at the door. These could be summarized under four headings:

- (a) Clear evidence of a sincere and firm commitment to devote his life to the glory of God.
- b) Clear habits of a life oriented towards the service of others, and a firm will to commit one's whole life in response to Christ's call: 'Make disciples of all nations'.
- c) Good physical and mental health.
- d) Intellectual and technical abilities that guarantee the candidate's aptitude to carry out the training and work required by the Society. For our Region, the candidate must have, at least, a diploma attesting to the successful completion (a suitable percentage) of a higher cycle of secondary studies.

WHAT FUTURE ?

This question underlies the intense and diverse field of human aspirations. What is my future in this Society of Jesus? Who am I going to be in the end in this environment that is not easy to define, to imagine?

It is normal to finish reading this text with a good moment of reflection. And even to take one or another step: to meet people with whom to share the type of aspirations awakened by the many whys and how-s raised by the reading of this booklet, find some solid answers for the life that is an adventure. In a simple way, the radiant answer is that your future must be sought. It is up to you to build it as best as you can. To search for your vocation is not to decipher what is already written, nor is it to pick up where you have not ploughed to sow the seed. The young Rwandan or Burundian who enters the Society of Jesus lets himself be taken by the breath of God's will. As a result, he opens himself to the promises of the Spirit which surpass all desire.

The Lord of history invites each one to make his future with him, to collaborate in his work, through the events of his life and the life of the world, in the hollows of the multiple decisions to be taken from day to day. This is to say: Become responsible for your own future that is germinating in the depths of your being, in your deepest desires. It is a question of opening yourself to something new...which very often disturbs! The new challenge is to make the talents you have received bear fruit in the time you have been given.

In general but direct terms, the future is woven by habits of service to others by becoming a disciple of Christ. From him, the one called gradually learns to recognize the reality of the call he hears. Christ alone shapes the interior of the one he wants to awaken to be a witness of the future to which he destines the world. The response given to the mysterious call will mean that merciful love seizes each one in the most intimate part of himself. In the singular as well as in the plural, it will be a question of vocations for the Church or of "vocation" for others. On this path of God and his Church, each one is alone while being with and for others, whoever they are and wherever they come from.

Established on Rwandan and Burundian soil, the Society of Jesus lives and evolves in a particular context, but thanks to the breath of God's will, it welcomes for its own mission the young people that the Lord wants to send it. Burundians and Rwandans are knocking at its door and are seeking to make their "home" there as other young people do in other countries. To commit oneself in the works of education and formation, in order to serve God better and better, to celebrate the Eucharist on the various occasions of the life of the Christians while being ready to be converted for the coming of total reconciliation, these are some of the examples which form the apostolic field of the Jesuits of today and tomorrow.

But we must not forget others that are necessary because of the context in our two countries: some are sent to give courses or study in universities while others collaborate in the formation of future priests, religious or catechists in ecclesiastical institutions, in our two countries or abroad. Others are engaged in social activities as a way of propagation of faith and promotion of social justice.

The multi-century history of the Society of Jesus is full of vital needs that open up new horizons for apostolic action. The interior spirit fostered by the Founder's Constitutions stimulates the Companions to work in this world in progress. Formed to obey joyfully, they sometimes discover, as if without knowing it, new paths of service to God for the good of their brothers and sisters. New responses must be given to the new needs of men. The progress of our two peoples, as elsewhere in the world, calls for new men who are available to the "Motherland" which is making its way towards this future of which we are all in solidarity.

Thus, you who want to enter the Society with a generous heart know that this heart will never cease to expand. Christ is introducing you into his light to make you understand the immense hope of his call. Know, from now on, that the path you are invited to follow is none other than the path of a poverty assumed in a personal way and with love, translated into actions; the path of an absolute rectitude and of an extreme purity of intention; the path of a serious, generous effort, responsibly assumed in the life of prayer, study, service and patience. Christ who calls you will be with you always, he will be your strength and your joy on this path.

If you need more information, here are some useful addresses:

Kigali

Vocation Promotor
KG 180 St 8
Centre Christus, Remera
P.O Box : 6009 Kigali
Tel : +250785183804

Vocation Promotor
152 KG 11 Av
Regional House, Kimironko
At Isangano – Near the Former Gasabo/Kimironko Prison
P.O Box: 6039 Kigali
Tel: +250 789 969 587

Vocation Promotor
Ecoles Saint Ignace - Kibagabaga

Butare (Huye)

Vocation Promotor
Saint Peter Faber Jesuit Community
SH 9 Av 5
At Taba near the Catholic Bishop's Residence
P.O Box 291 Butare
or
Saint Dominique Parish
At Mamba in front of the Faculty of Medicine

Cyangugu (Rusizi)

Vocation Promotor
Noviciat Notre-Dame de la Route
The Former CENA – Near the Cathedral
P.O Box 3 Cyangugu

Bujumbura

Vocation Promotor
Centre Spirituel Emmaüs, Kiriri
P.O Box 2130 Bujumbura (Burundi)
Near the Université du Burundi
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Suscipe

Take, Lord, and receive all my liberty,
my memory, my understanding, and
my entire will. All I own and all I
have, You gave to me, to you, Lord, I
return it. Everything is yours, dispose
of it according to your will. Give me
your love and grace, this is enough
for me.

Prends Seigneur, et reçois
toute ma liberté,
ma mémoire, mon intelligence
et toute ma volonté.
Tout ce que j'ai et tout ce que je
possède.
C'est toi qui m'as tout donné, à toi,
Seigneur, je le rends.
Tout est à toi, disposes-en selon ton
entière volonté.
Donne-moi seulement de t'aimer
et donne-moi ta grâce, elle seule me
suffit.

Shyikira Nyagasani kandi wakire
ubwigenge bwanjye bwose,
n'ukwibuka kwanjye, n'ubwenge
bwanjye,
n'ugushaka kwanjye kwose, n'ibyo
mfite byose n'ibyo ntunze byose.
Warabingabiye; Ubwawe,
Nyagasani, ndabikweguriye. Byose
ni ibyawwe, ubwawe ubyigenere
ukurikije ugushaka kwawe kwose.
Gusa umpe kugukunda, umpe iyi
ngabire, iyi yonyine irampagije.

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