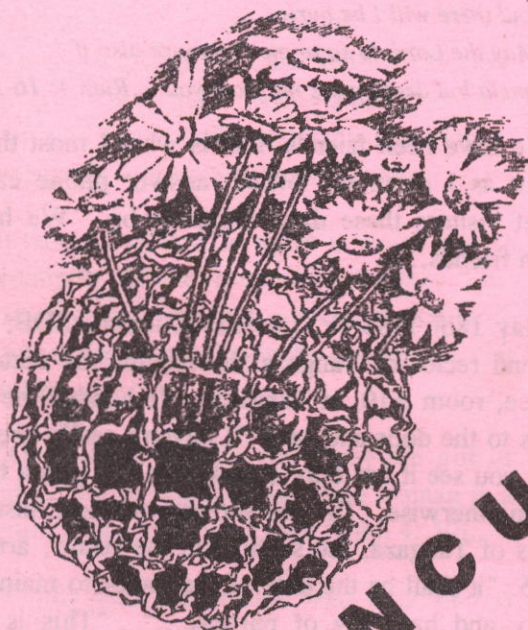


TANGAZA VISION

OCTOBER 1993

FED UP WITH



**INCULTURATION
TALK!**

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TANGAZA VISION

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sound of goodbye

ON LEAVING TANGAZA.....

**ANDRE McGRATH, OFM
THIRD RECTOR OF TANGAZA**

18 MAY 1988 - 10 SEPTEMBER 1993

Entreat me not to leave you or to return from following you

*for where you will go I will go
and where you lodge I will lodge
your people shall be my people
and your God my God
where you die I will die
and there will I be buried...*

*May the Lord do so to me and more also if
aught but death parts me from you.... Ruth 1: 16-17*

We have been friends--that is what I most think about as I clean my office, answer phone calls, greet visitors these days dropping by. We have been friends....

May 18th 1988 Fr. Luciano Odorico, SDB, the second rector of Tangaza showed me the rector's office, room A10, at Tangaza. He handed me the keys to the door and said, "I haven't really used it yet, you see it has only a desk in it"--it was a bare room otherwise. Then he showed me the Constitutions of Tangaza, the section on the rector, article 4.55: "it shall be the duty of the rector to maintain unity and harmony of purpose..." "This is the most important thing you have to do," Fr. Odorico said.

"Unity and harmony of purpose"--"He is to see to it that all departments are operated efficiently and according to proper academic and educational standards [art. 4.1]." So the Constitutions say. They don't say much how you are supposed to do all that--"maintain unity and harmony of purpose"... make sure "all departments are operated efficiently and according to proper standards." How? How?

I was eight months in Africa, eight months a missionary. What did I know. So I thought, maybe start by making friends with those who

sound of good bye

know something. Try to make everyone feel at home, so they can share what they have, share who they are. Maybe something good will happen...

And so I tried...we tried. To make a friend, start by being a friend--not judging or criticizing, but visiting, asking, listening. And so our friendship grew. So we grew together.

We did not always agree. It is easy for strangers to agree--the agreeableness of conventional politeness and conformity is easier for mere acquaintances and fellow travellers than it is for friends. Social amenity is easy when you share nothing of any importance. For friends it is another matter indeed.

It would be easier to agree if we all shared a common culture, a common tongue, common customs. But how could we ever agree if we cannot even begin to understand one another.

"Oh woman if only you knew the gift of God..." Jesus tells the Samaritan woman in a culture shock at Jacob's well [John 4: 10].

If only you can realize who it is who is speaking to you. If only we knew, would we not listen with respect, with acceptance, with love?

Ethnocentrism makes us think that each of our own culture is the arbiter of the good and the true--and what is incomprehensible to us must be less. We then regard those who are different or difficult to understand as less developed than we are. So we treat these others as incompetents, as children.

How then can we learn from one another, without the respect for the unique gift of each one, the incomparable value of each?

Are these not the brothers and sisters for whom Christ died? Who are we to judge the servant of another? [cf. Rom. 14:4]

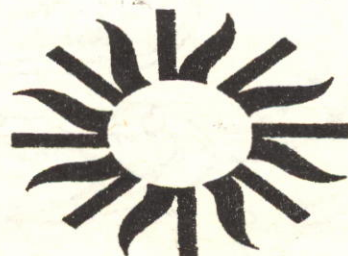
We only learn from one another when we are convinced that we have something to learn. We are open to learn only when we do not take our own selves so seriously that we cannot change or grow. How hard it is to carry the burdens of life when we must always be right and when we have nothing to learn from one another, when we cannot ask for help.

Faith in the goodness of the Gift of God, respect for the gift of each other, and a sense of humour toward ourselves--these are the sure ingredients of a friendship that grows. I believe that Tangaza has truly become a community of friends in Christ--learning from one another, growing together with each other, I am proud that you have made me part of your lives. I am deeply grateful and will bear forever the treasure--that you are always a part of mine.

It is only right that I should feel this way about you all, because I hold you in my heart for you have all become with me partakers of grace . . . [Phil. 1:7]

With much affection, in the faith of Christ, in all respect:

*Fr. Andre McGrath, OFM
Rector - Tangaza College
September, 1993.*



MACGRATH RESIGNS

Fr. Andre McGrath OFM. resigned from the chair of rector on Friday, Sep. 10. As he put it in the assembly on that day, he was asked to resign by his Minister General, something that came as a surprise. He had barely completed one year since his re-appointment to rectorship for another term of three years. Fr. MacGrath was the third rector of Tangaza College.

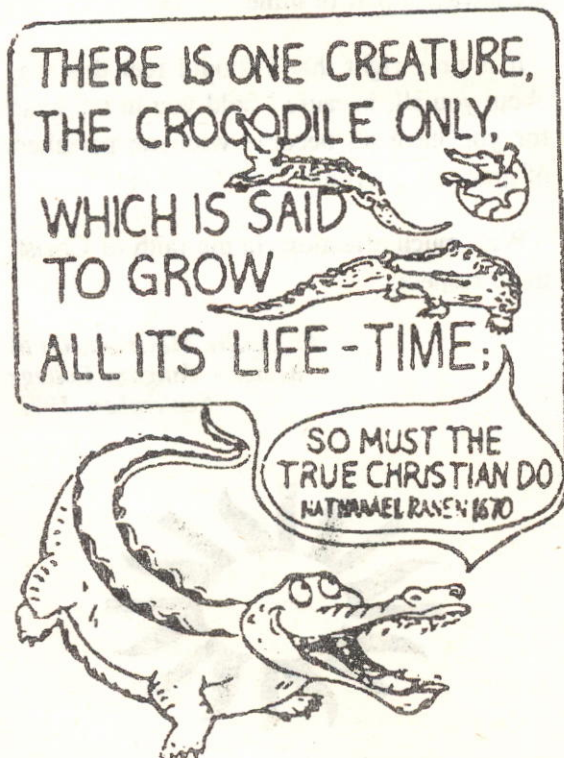
KIMARYO APPOINTED ACTING RECTOR

Fr. Rogath Kimaryo CSSp. was appointed acting rector of Tangaza College on 16th September this year. He took over from Fr. Andre McGrath who resigned from rectorship the same month.

Fr. Kimaryo is a regular contributor in this magazine. We wish him success in his new job.

CTC GROWS BIGGER

Christ The Teacher Centre is growing bigger. Its population has grown from 12 to 40. The centre has 13 lay students, 19 Religious brothers and 8 sisters.



CTC was founded by Religious brothers, Leonard Chrysostom, FSC. and William Zaydak, CSC. in 1992. CTC is designed to provide post-secondary preparation for teachers.

In addition to a full curriculum in religion, theology and education, there are areas of concentration: English, mathematics and counselling.

Saint Mary's College of Minnesota (USA) grants university credit towards a Bachelors degree to qualifying students.

'Tangaza Vision' wishes CTC all the best in their endeavours.

IN LOVING MEMORY OF FR. KESSY

Fr. Isaiah Kessy, CSSp. was called into the heavenly Kingdom on 18th July 1993. Paying tribute to him, a friend said, "... he will be missed by many who knew him as a committed teacher, understanding priest and a courageous man."

Fr. Kessy had been teaching in Tangaza since 1990. On Thursday, Sep 9, hundreds of friends joined Spiritan House community in a Mass celebrated in his memory. May he rest in eternal peace.

SOLIDARITY WITH VICTIMS OF CLASHES

The Justice and Peace Commission of TCR visited the victims of tribal clashes in Elburgon on Sunday, 18th of April 1993. Touched by the suffering of these people, the J&P commission members prayed with the victims. They also gave a donation of Ksh. 20,000 and clothes. On behalf of Bishop Ndingi of Nakuru Diocese, Mr. E.K. Murimi of J&P commission of the diocese wrote a letter expressing his appreciation and thanks to Tangaza J&P commission.

*-Compiled by Dominic Gathuru, CSSp.
and John Muthengi, CP.*

FROM SRC CHAIRMAN'S DESK

Tangaza College, (TCR) "...is an institution arising from the cooperation of a number of provinces of Religious institutes, to provide for the theological education of their respective students by the sharing of resources and teaching personnel in a collaborative effort." (Constitution of TCR 1.2)

Presently there are 15 religious congregations sending their students to Tangaza College. These students are from all over the world; which makes Tangaza a college with very few parallels if any, the world over. When such an international body of students elects some of its members to take up leadership roles, to speak and act on behalf of the whole population, there is something here that says a lot about their high level of collaboration, friendship, co-operation, support and encouragement. Above all there is a clear recognition that a leader in such a community would need a thorough training in disciplines like international, inter-congregational, inter-provincial and inter-cultural cooperation and public relations. But since neither of these is provided by Tangaza, a conclusion might be that Tangaza demonstrates tremendous trust in Somebody else who leads both humanity and all creation. And who is that? You guessed right: It is the carpenter preacher, brother and Lord of all from Nazareth.

The leaders of Tangaza are His instruments called and empowered by the community to SERVE out of love and friendship, a service which goes way beyond the call of duty. And all this for no monetary gain whatsoever.

"You will be overworked and unpaid. Yet in a sense you will feel strengthened and encouraged by the friendship, support and co-operation of those who have delegated you to speak and act on their behalf", a former Tangaza leader told me recently. What a life! And yet it is yours oh servants of Tangaza. So courage brethren, courage Fr. Pilot (our new rector)...courage everybody for there is another PILOT... the only pilot who has always existed; for " Before Abraham ever was I am."

John K Muthengi, CP.



Religious Life - Whose Life?

Religious life and ministerial priesthood have provoked debate among critical Christians. One point of debate that attracts my attention is, "whether religious life is for Africans". You simply wonder whether this question should arise. It somehow pre-supposes that religious life belongs to a certain culture (or race).

There is no culture under the sky which can claim to be characterized by the vows of obedience chastity and poverty. These are evangelical Gospel values which could be exercised in any culture. There are certainly some elements in every culture which could be incarnated into religious life.

The values of the vows come from the purpose for which we profess them. Pope Paul VI in his encyclical letter 'Sacerdotalis Caelibatus' said that our consecrated life finds its meaning not only in its religious professions but also as a way to evangelical availability. As Christians, we are called to this availability regardless of our colour, race or language.

In most African ethnic groups vows are equated to oaths. And an oath for an African is something that can bring disaster if undermined.

Things are getting mixed up. In the name of God, and with good intention, some missionaries have been mixing the values of their own cultures with the Christian values of the Gospel. It looks more of a 'cultural imperialism' than evangelization.

John Assey, CSSp.

WHY NOT RECONSIDER MARRIAGE FOR PRIESTS ?

The issue of priests' celibacy is a compounded one although it should be simple and straight forward.

In my personal view, if priests have to guide and advise members of community then they ought to be full members of their respective communities with all that appertains to it i.e. they should marry.

Although I do not know the origin of celibacy I guess it was meant to mimic the life of Jesus with a strong element of denial, and a lot of tradition. Even if it might have helped or served a purpose in the past, I think it is counter productive in these times in our society; urban areas and most western countries.

A married priest would carry more esteem and would influence the society more than a celibate. In my view other denominations priests fit better in their congregations than Catholics. I remember how Father Joseph Didders of St. Paul's University Chapel used to mention (several times) that he felt awkward when married couples would come to him for counselling after a quarrel. Or after conducting wedding how to advise a new couple in ways that apparently he had no experience.

What I think needs to be addressed is at what stage of priesthood should one marry rather than whether or not to marry. However a topic like this can be thrashed in a symposium from a cross-section of Christians-Catholics plus few non-catholics.

JK (Lecturer, University of Nairobi.)

Readers, what do you think?

- Editor.

Dear Editor,

Ambrose Mutinda was a good guy. As Chairman of SRC he did the best we would expect of a students' spokesman. I wish him good luck. The

new chairman of SRC, John Muthengi, has shown enough competence as the Editor of 'Tangaza Vision'. I hope and pray that he handles his new job well especially at a time when students are starting to raise questions as, "Is this teacher supposed to teach us?"

Concerned Student.

BROTHER TITLE IS NOT FOR SEMINARIANS

So many times I have found out that the laity do not know what a Brother is. One reason for this is that there is a vocational confusion caused by seminarians using the title "Brother" in their apostolate as well as in their own religious communities. The stage of "Brother", therefore, becomes in the popular mind a step towards the priesthood.

The title "Brother" has to be restricted to Religious Brothers as such, and not a temporary title afforded to seminarians on their way to ordination.

Religious Brothers look upon their vocation as possessing a purpose, fulfillment, and finality in its own. This understanding of Brothers' vocation is lost upon clerical confreres and the laity who do not respect this vocational completeness.

We Brothers do not envy the priests, their vocation or their title, we just wish that our vocation and title were equally respected. What we have in a Brothers' vocation is marvelous in itself. We would like to share this vocation with the laity and with prospective vocations, but it becomes difficult when clerical confreres and some other people treat us as though we are less important, because we are Brothers.

Br. Gentil Goncalves MCCJ

Many Africans will call anybody they respect 'brother' or 'sister' without any religious implication. Some medical nurses are also called sisters and nobody complains.

Editor.

THE CHURCH IN AFRICA AND HER MISSION OF EVAGELIZATION

Right from the first century Africa has been in contact with christianity. An Ethiopian was reading Isaiah the prophet on his way from Jerusalem to Ethiopia (Isaiah 53:7-8). Then Philip came upon him and after having ascertained that this Ethiopian had accepted Jesus as his Lord he baptized him (Acts 8:26-40). The Gospel has been in contact with the African people for centuries but in some places only for a couple of decades. Where some inculturation took place, like Ethiopia, christianity is still bearing witness that Jesus is dead, is risen and will come again.

Some African Pastoral Needs

An African traditional priest who is called in Western languages "witchdoctor", has a tremendous influence among the Africans. They, Africans, both christians and non-christians know the difference between a witchdoctor and a healer. The services this traditional priest offers are generally not found in practice within the Catholic Church. The expatriate christian evangelisers and the modern African christian priests have not been trained to meet some of these African basic spiritual needs like, healing, protecting from harm or anger of evil spirits and the living departed ancestors. The attitude of the Church towards these christians has been very negative. They are regarded as defectors from faith to paganism. They are denied sacraments henceforth till the day they will attend more catechetical instructions. Those who feel unwelcome join the mushrooming christian sects which offer healing and protection from evil spirits as part of their liturgical service.

It is not unusual to find christians on Sundays or some other days of obligation going for confession and reception of the Eucharist but in the evening of the same day they will be at the feet of the traditional priest-healer for guidance, cleansing and healing.

The life situation of the African people expects the forthcoming synod to offer pastoral solutions

to this spiritual need. African christian counselling centres should be set up. Seminaries should take African Christian spiritual and counselling courses during their priestly formation period. Western principles should enrich the African content and methodology. Healing prayer services should find a place in some of our liturgies. The pastor or priests should offer prayers for those who need physical, psychological or spiritual healing. These cleansing ceremonies, besides the reconciliation rite should use holy water to enable the African evils, taboos and sins which are not absolvable in the confession box to be taken care of here.

Marriage

The African people, in most places, have two rites of marriage: the traditional one and the Church one. Until the customary one is performed the couple is not considered married - husband and wife. On the other hand the completion of it makes them, communally, husband and wife even if the church ceremony has not yet taken place. But as far as the church is concerned they are living in sin and also unworthy of receiving sacraments. They have to go to confession on the day they marry in church.

Consummation of Marriage

The time has come when the African understanding of what constitutes an indissoluble marriage becomes part of matrimonial ethics in theological seminaries and catholic marriage tribunals. The Western concept of sexual intercourse in a *ratum* marriage as one of the major criteria for the indissolubility of marriage has been and is still foreign to the African church. The science of psychology shows us that physical consummation may take place without necessarily making a certain christian marriage indissoluble. The African concept of indissolubility is not based on copulation after *ratum* rite has been celebrated. Many christians do not frequent sacraments on account of being told that their marriage

bonds hold till death since there was consummation. Having been remarried they live happily within their christian communities but without sacraments. The hope, these husbands or wives have, of resuming sacramental life will dawn with the old age when they will become incapable of sex. Without sexual intercourse communion and confession will be available to them.

The African understanding of sex, marriage, copulation *ratum*, *consummatum* and indissolubility should lay a firm foundation in the contextualisation of the faith among the Africans. These issues are no longer reserved to canonists. They are pastoral life issues. They should not be left to theologians, especially dogmaticians, to theologise on them. The African church should realistically face them.

Sex and Polygamous Baptism

The christian preachers and evangelisers of the middle 19th century believed that Western type of education will gradually eliminate polygamous marriages. On the contrary it has not. We have today professors of universities freely married to two or three educated wives. University doctorates have very little effect on the African traditional beliefs on Polygamy. Some of these elite celebrities are catholics who go for Mass on Sunday besides taking various leadership roles in their respective christian communities. As general practice the children from these families are baptized. A pastoral care to these unions, which are legally local communities has to be found.

The polygamous pastoral care becomes crucial when it is linked with cessation of copulation for baptism or for applicable to non-christian polygamists. Whoever wants to become a catholic has either to choose only one wife to be sacramentally united with or wait until he/she will be incapable of sexual intercourse. Baptism is linked with sexual intercourse with only one wife or with impotency due to old age. The abandoned wives, however, sexually active they may be, are forced to live like maternal sisters with their traditional legal husband. Any slight violation this brother-

sister sexual relation will automatically disqualify them from the reception of the sacraments due to their act of adultery.

Celibacy is a gift of the Holy Spirit to a few men and women who feel called to live that state of life as priests or religious. But for these once married women, it is not a charism. They had married in order not to burn with passion as St. Paul puts it on 1 Cor.7:9. The argument presented that they are free to remarry does not hold water in many ethnic groups. A foreigner to the African culture sees nothing wrong with this salvific offer. But a concerned African knows that Marriage in and for many African communities is not an affair of both fiance and fiancée. It is a family and clan undertaking. The wife and her children belong to the new family and clan. To tell her to walk out and go to look for another lover, to enable her traditional husband receive baptism with the youngest or any of his other wives, seems to overlook the whole structural fabric of the African marriage.

The Synod for Africa has to address itself to these issues. A solution should not concentrate on those who were polygamous before the arrival of christianity. Christian faith is a gift of God. We are going to have, even in the future, many polygamists. The fact that they are not christians, especially catholics, may mean that they have not yet been given this gift of christian faith. Religious liberty acknowledges them to be who they are.

The universal church has issued two documents: *Personae Humanae and Instruction from the Congregation for the Doctrine of the Faith to Bishops of the Catholic Church*. The pastoral care and concern of the homosexual people are clearly manifested in these two documents. The Synod for Africa should follow this existential example and produce African pastoral guidelines to meet the needs of African people. Who is closer to nature's design of sexuality? A polygamist or a homosexual? Unity in diversity is necessary for the future survival of the church in Africa.

Population Philosophy

About two hundred years ago we see Thomas Robert Malthus, both an economist and an English clergyman thinking that the increase of people was geometric:

2- 4- 8- 16

and the increase of food production was arithmetic:

2- 3- 4- 5

He concluded that people will never have enough food and consequently the poor have no right to exist. They would be left to die of hunger or disease. Almost a century later a statistician under the name of Sir Francis Galton (1822-1911) upheld the theory of eugenics of "good birth" which advocated elimination of inferior races to safeguard the genetic pool. The less suitable strains of blood to be done away with consisted of:

- iBlack - considered to be genetically inferior,
- iiJews - considered to be parasitical.

The philosophical ideology behind the elimination policy was the belief that poverty was transmitted in genes.

Another enthusiastic eugenicist of the time was Margaret Sanger (1883-1900). She is the founder of I.P.P. or International Planned Parenthood Federation which has branches in almost all African countries under different names like Family Planning Association of Kenya, etc. Sanger believed that the greatest handicap of the poor was their biological inheritance. She upheld that there should be more children from the fit and less or none from the unfit. Free maternity to the poor did good since it forced the healthier to shoulder the burden of fecundity from the unthinking. This fecundity from the poor was a dead weight of human waste.

In brief, Sanger advocated free sex and compassionate marriage which does not produce children and could painlessly be broken off. She became the mother of the birth control movement

aimed at creating a race of thorough-breds. The unfit members of the society have to be eliminated by massive sterilization programmes called "polite genocide". These unfit or "human weeds" are:

- the Blacks
- the Jews
- the Indians
- the Illiterate
- the Handicapped, and
- the Criminals.

The Synod for Africa should address itself to the issue of being told that African countries are poor because they do not practice family planning in the Western style; or as it is advocated by the IPPF through its local branches in various respective countries, with the help of the government population departments or ministries. The main target of this policy is the African children from the age of nine or ten. They have to be introduced and provided with condoms and abortion services without the consent of their parents. Kenya was supposed to implement this family planning education policy by January 1993.

Unless the Synod for Africa seriously tackles this issue, a time will come when Africa will become a dying continent. Christians will lead the death list. Moslems will be the last due to their strict sex ethical code of life. AIDS is wiping out black Africa in thousands every year. Soon it is going to be in millions. The Moslems will still be left enjoying life. Much promiscuity and AIDS are signs of a dying nation or race. May the forthcoming Synod for Africa make the African Church truly African and truly Christian in an African way of life.

Rev. Dr. R. Wanjohi
Catholic University of Eastern Africa

SUNDAY MOST FOUL (Comic)

By Anthony Njuguna Kamau

After a late night of drinking, I woke up feeling weary and dizzy. It was a Sunday Morning. A Church bell was ringing nearby, to inform people that Holy Mass was about to begin. I wished I could join them and take my troubles to Jesus.

I had once heard a preacher say that if you become a friend of Jesus, He will see to your problems. And how much I needed Him now. But the devil would not let me off his hooks.

I had lost my job because of over-drinking. My landlord had evicted me for a wealthy Somali refugee. And now I was walking the streets, dirty and smelling stale sweat. And boy! was I drinking hard to ease my frustrations.

I dressed and boarded a bus for city centre. I had to meet Themba, a bus manamba. I was badly off and in dire need of money. Themba had promised me a job as a manamba in town. He always dressed expensively apart from owning a string of cute chicks.

He had told me how I could make big money as a bus stop tout. Boy! I just couldn't wait to stretch my hands to this prosperous job.

I found Themba at Koinange bus stop. He gave me a treat of breakfast and moved ahead to introduce me to other Manambas. "Hey, this is Magua" Themba told the head-tout, a short plump man with eyes like beads that reminded me of a chameleon.

"So you're the buddy Themba was taking about." The plump man said in acknowledgement. "Welcome to the world of manambas". He then shoved me around to be seen by others.

I was now on the payroll. Touts are interesting characters. Apart from their bad manners, they can make dynamic salesmen. They see a passenger in every walking being. Be it a man or a goat provided it can pay bus fare.

A new sleek 'Manyanga' arrived and passengers alighted. I joined five touts inside the bus. This move is to fool travellers that the bus is getting full. The problem is that this is an old trick and travellers never learn. And they always get fooled. A real funny world of touts and travellers.

"Thika, Thika - Gari na jaa" The touts shouted as they drummed on the minibus enticing passengers. I was seated in the comfort of a velvet cushioned seat. And the noise was driving me crazy. You don't nurse a hangover in such stabbing atmosphere. I was feeling wornout and it wasn't long before I fell asleep. A mistake that was to cost me dearly.

I was awakened by a pat on my shoulder to see the bus speeding towards Thika. The driver was a woman who looked from every angle a toughie. Her face was scarred, obviously in battle with men. She was handling the machine like a toy and I envied her.

I rubbed my eyes from slumber and saw a tout demanding bus fare from me. "Pay up an" he demanded. Some passengers started stealing glances at me.



It took a split second for me to grab what was cooking up. I should have alighted from the minibus the moment it filled up. I was supposed to be a phoney passenger. And here I was now heading to Thika.

I was too new in the field for this tout to know me. And I hadn't a coin in my pocket.

My claim that I was a new manamba fell on deaf ears.

"You've to pay man" The tout went on yapping. I bet he thought I was the most stupid clown in town.

"Alaa ni nini Deree," asked the woman driver suddenly.

"Si ni huyu jamaa" retorted the tout. "Ati anataka free ride."

The woman burst out laughing. "Then just forget about him" She admonished the tout "I'll make him see sense later." I hated this woman the very moment I saw her. I gathered that she owned the Manyanga.

I don't need to narrate how this toughter handled me when we arrived in Thika. I swore that if I ever met her in a dark alley, her own mother wouldn't recognize her again.

No sooner had I alighted from the bus than she had me roughted up by a group of touts. Kicks and slaps rained on me.

She then had me taken to a nearby hotel. I was to learn later that she owned the joint. "This is how you earn your ride Mister" she said pointing to a full sack of potatoes. She then burst into a sadistic laugh. "Make sure he peels every damn potato." She ordered the cooks. The head cook looked at me and grinned. "At least you'll have supper friend."

I remembered the chimings of the Church bell that morning calling people to attend Mass.

And here I was. Bruised and peeling a goddamn sack of potatoes. Not the best way to spend a Sunday.

AN OPEN LETTER TO ALL CONSECRATED RELIGIOUS MEN AND WOMEN

Dear Editor,

I wrote previously in your Magazine my reflections on Seminary and Religious formation in an African milieu and today as I am presented with the Lineamenta text of next year's Synod of Bishops on consecrated life, I am motivated once again, to share with your readers my ideas on consecrated life. I am doing this, from my own background as an African religious, belonging to an international institute.

I am writing to you, all consecrated men and women, particularly those from Africa and those who have for many years given and sacrificed so much for this continent.

I am writing to you, all Religious Superiors, Rectors, Novice masters and mistresses and all formators, especially those working and recruiting vocations in Africa. I understand that most of you are expatriates. Have you ever asked yourselves about the impact and image you impart on your students, mainly your way of life, manners, food, habit, language etc.?

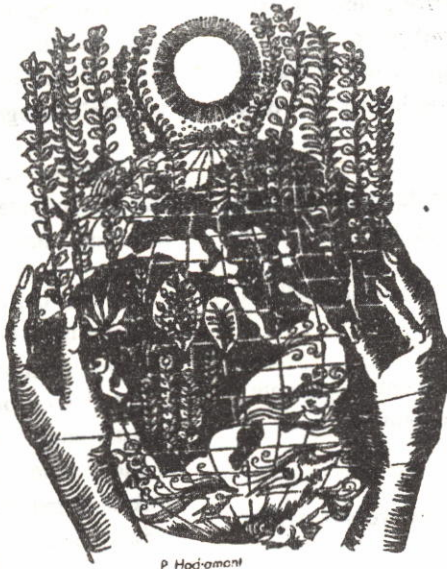
The official language of my congregation happens to be French simply because my founders were Frenchmen. English and Portuguese have also been official languages these latter years. Are you prepared as superiors to believe that things are going to change drastically and even some African languages to become official in your institutes? Are you going to let this happen?

I am writing to you, all directors and promoters of vocations in this continent, that as you strive untiringly to recruit the best vocations, by using the most sophisticated means, bear in mind that you are dealing with human beings. Be motivated by the right intention. Remember that you cannot buy vocations. It is God's gift in the first place. The material support and finance you receive from home provinces could easily suffocate the predominantly African institutes.

I am writing to you, all young men and women in formation. You have consecrated your lives by the Evangelical Counsels, for the service of the Church and mankind. It is a prophetic mission you are called to live. How do you carry out your mission in a "foreign" style? Could you live your consecration in a way intelligible to your people? The Youth of Kenya in their open letter to all Seminarians and Young Religious still in formation said, "There is an urgent need to define clearly the kind of clergy and religious that we need today. There is a great hunger and thirst among us the youth for the need of having priests and Religious people who are "part of us," the marginalized, (Youth of Mji Wa Furaha, Nairobi, 4th April 1993, pg.3).

I am writing to you, dear Rev. Bishops because you have been entrusted with the mission of sanctifying, ruling and teaching the people of God. I am thinking particularly of the Synod Fathers, as you have been given the responsibility of addressing on Synod level, the role of consecrated men and women in the church and in the modern world. I do hope that in your discussions, you will be open to the Holy Spirit, especially in encouraging new forms of consecration to emerge in the Church.

I am writing to you, all people of good will, your daughters and sons, or sisters and brothers



P. Had-omant

have chosen to follow Christ in the Consecrated life. At times they are misunderstood and discouraged from doing so. Remember that they can only live faithfully and happily in their form of consecration by the loving support and trustful encouragement they receive from you.

The Conviction of the Synod of Bishops next year's autumn on consecrated life is to my mind, timely, i.e. it is being called at a time when almost every particular church is seeking its identity vis-a-vis the universal church,

trying to explain the significance of the Gospel in their own cultures.

This is the time when consecrated men and women in Africa particularly are questioning the life pattern and "life-style" they have adopted from the international Religious Communities. They are asking themselves: WHO ARE WE AND WHAT ARE WE DOING IN THE RELIGIOUS COMMUNITIES? They are seeking for their identity and what they can offer to the institution of consecrated life at large. An input made by two young African Religious to the Kenya Religious Formators' workshop at Dimesse Sisters culture in Nairobi on 29/10/92 said, "For it to take on an African character, and to be the carrier of a Jesus message, that will have a far-reaching transformation of African communities, there is need for dialogue - genuine dialogue between African cultures and the cultures with which it is vested."

The Synod is taking place at a time when the shortage of vocations is alarming in the North (Europe & N/America) and abundant in the South (Africa, Asia & S/ America). It is therefore a time of great exodus. There is an influx of religious institutes from Europe and North America, rushing to the South in search of vocations. They open up big formation structures and establish

formation programmes without much touch with the local situation and cultures. One can doubt the motive of such an influx and the spending of huge amounts of money. One could easily confuse them with the multinational companies! Nevertheless, these institutes are motivated by Survival. To this, the young Religious reiterated a point already raised by Fr. Sesana Kizito Editor of 'New People' and companions, "It is essential to scrutinize the motives of the many congregations which are engaged in recruitment of personnel in Africa... while they have probably outlived their usefulness in Europe, and run the risk of having lost their purpose and specific charisms, they should not consider Africa their last chance of survival". ("Africa the Gospel belongs to us" Ndola, 1986 pp.75-76).

The Synod is convoked at a time when the church through the special Synod of Bishops is reflecting on the church in Africa and its evangelizing mission - towards the year 2,000. I do hope

that the insights which will come up from the African synod, will enlighten the discussions on consecrated life.

Nobody can deny the fact that there is a growing over dependence in the South and disinterestedness and laxity among consecrated people, particularly in the North. There is a serious laxity in community living, the vow of poverty seems to have lost meaning with many religious, the throwing away of religious habits in the pretext of being progressive and the lack of identity amongst many religious. These are some of the questions, I would like the Synod Fathers to address, as they embark on finding the role of consecrated life today. By so doing they can re-discover the Spirit, vitality, genuineness, prophecy and the ever-living hope which consecrated men and women are called to offer to the Church and the world today.

Fr. Rogath Kimaryo, CSSp.

MISSIONARY MOTIVATION

By Brian Cronin, CSSp.

In the old days there was not much of a problem of missionary motivation. It was presumed that if people did not hear the Gospel and be baptized, then they would be condemned to hell. The missionary was indeed a heroic individual who brought the possibility of salvation to minds darkened by sin and possessed by devil.

Even in our time as students I still remember one veteran missionary talking to us about "the missions" in those kinds of terms. In that perspective it is very obvious that missionary work is important and necessary and that the missionary is doing invaluable work "saving souls".

Theological Change

In the teaching of the Second Vatican Council this whole perspective is changed. *Gaudium et Spes* (par.22) says, "All this holds true not for Christians only but also for all men of good will in whose hearts grace acts invisibly. For since

Christ died for all, and since all men are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partners, in a way known to God, in the pascal mystery" (1). Here it is clearly asserted that grace is at work in the hearts of all men. It asserts that salvation is offered to all men and that this work is done through the Holy Spirit working in the hearts of all men invisibly.

The reasoning is simply that God wills the salvation of all men and therefore must will the means for men to achieve salvation. In the understanding of Vatican 2 it is repugnant that God would condemn to hell those who were inculpably ignorant of the Gospel message and the sacraments. This whole attitude pervades the documents of Vatican 2 especially those concerned with Church, Ecumenism, Missionary Work and relations with non-Christian religions.

Anonymous Christians

This has left many missionaries in a state of confusion. If all people can be saved by the invisible work of the Holy Spirit in his heart then why bother to preach the gospel and bring the sacraments? It seems that the Holy Spirit can do well enough without us. As well as this we are told to respect local cultures and so the work of missionaries is sometimes understood as cultural imperialism. So it is that in the last twenty years missionaries have done a lot of rethinking about the theology of missionary work and also the practice following from this theory.

The Church, of course, continues to teach that missionary work is important and an essential work of the Church. But it is the theologians who have tried to explain why this is so. The image of the church as a Sign or Sacrament of the work of God in the world has been important; the church is not seen as containing salvation within itself but as a sign of God's work of salvation in the world.

Karl Rahner elaborated his theory of "Anonymous Christians", claiming that the people outside the visible church who have responded to the call of the Holy Spirit in their hearts were really covert Christians; the work of the missionary was to make what was implicit explicit, what was anonymous was to be given a name. These efforts are very commendable and go some of the way to reconciling the work of the visible missionary and the work of the invisible Spirit. However, I would still feel that they are beating a bit about the bush and not grasping firmly the nub of the problem.

The theory I would like to propose might be called "Anonymous Spiritans". This is not a reference to members of the Holy Ghost Congregation but the universal mission of the Holy Spirit in the hearts of all men. We usually think of the mission of the Holy Spirit starting at Pentecost. This theory suggests that the mission of the Holy Spirit started at creation and prepared the way for the coming of the Son. Normally we think of Christ sending the Holy Spirit. This perspective reverses the order somewhat. First there is the

universal, invisible gift of the Holy Spirit working anonymously in the hearts of all mankind; then in the fullness of time there is the visible sending of the Son, born of the virgin Mary, to be crucified and to rise again.

This is a very radical change of perspective but it is supported by two great theologians, Fr. B. Lonergan, S.J. and Fr. F. Crowe, S.J. Fr. Lonergan himself never explicitly put it like that. But his later thinking on the role of the Son and the gift of the Spirit clearly points in that direction (See *Third Collection*). It is Frederick Crowe who grasped the nettle and put it explicitly, "The thesis says that, on the contrary, God first sent the Spirit, and then sent the Son in the context of the Spirit's mission, to bring to completion - perhaps not precisely the work of the Spirit, but the work which God conceived as one work to be executed in the two steps of the two fold mission of first the Spirit and then the Son" (2).

If the universal invisible mission of the Holy Spirit in the hearts of all men precedes and prepares the way for the coming of the Word, why should we not think of this mission as God's first communication of Himself to mankind. It is very difficult to link this with Pentecost. First of all because it was already in place since the first homo sapiens walked on earth; the Holy Spirit was already at work long before Pentecost. Secondly because Pentecost is intrinsically bound up with the visible Church and the sending of the apostles to preach and teach. But the invisible, universal mission of the Holy Spirit something quite different and separate from that.

Traditional theology has emphasized Christ as the one and only Saviour. All grace and salvation was centred on Christ, who effected salvation, redemption, atonement by His death and resurrection; the sending of the Spirit was a consequence of Christ's work and any grace outside the Church had to be somehow linked with Christ. Perhaps it would be better if we centered on the Trinity and not exclusively on Christ. In that perspective the first mission is the gift of the Spirit, given universally, invisibly, anonymously, making possible religious conversion and eternal sal-

vation; the second mission is that of the Son, visible counterpart and necessary complement to that of the Spirit; the final gift is the self-giving of the Father in the beatific vision. It is God who saves, the Father, the Son and the Holy Spirit, each in their own way.

Distinctiveness of Christianity

It is quite easy to see the unity and complementarity of the gift of the Spirit and the mission of the Son. Lonergan himself suggests a wealth of images to express this. The Spirit would be identified with infrastructure and the Son with suprastructure. The work of the Spirit is done invisibly, the work of the Son is visible in the Incarnation and the Church. The invisible work of the Spirit



prepares the way for the acceptance of the Son; without the work of the Spirit, the Son will not be accepted. But without the mission of the Son, the work of the Spirit is 'a being-in-love without a proper object'.

The work of the Spirit is the orientation of mystery; the mission of the Son is its interpretation. The work of the Spirit is the inner word, *ex infusione*; the mission of the Son is the outer word, *ex auditu*. The work of the Spirit is from above downwards, namely falling in love, leading to moral and intellectual conversion; the work of the Son is from below upwards, research and interpretation of the scriptures of the leading to deliberation and conversion. Especially he picks out the image of love and the need to express and avow that love. The love is declaration and incarnation in the birth of the Son.

It is in the mission of the Son that the distinctiveness of Christianity lies. It lies in its historical visible nature though the Jesus who suffered, died and rose again, through the visible Church in its teaching and sacraments. What is distinct about Christianity is the mission of the Son not the gift of the Holy Spirit. The gift of the Spirit is given to all men of all ages and all cultures invisibly. It could find expression in the great world religions and the religious traditions of Africa. The Spirit is already present in African religions long before the missionary comes marching over the hill.

Consequences for Missionary Work

It is in this context of the gift of the Holy Spirit and the mission of the Son that we can now situate our understanding of missionary work. God has one plan that unfolds in two steps; the two are not alternatives but complementary. On the one hand, the missionary accepts the presence of the Spirit invisibly; on the other hand, he realizes that even reinforces the urgency of proclaiming the incarnate Word. Missionary work involves listening and speaking. Because the Holy Spirit is already present the missionary has to listen to the culture and religious tradition to perceive the signs and symbols of his presence. The classical attitude that ignores or condemns all local religious customs is denying the presence and activity of the Holy Spirit. The missionary has to exploit the resources of a culture so that the gospel can be presented in such a way that it fulfills the aspirations of the Spirit. It is the activity of the already present Spirit that enables people to recognize the outer Word for what it really is. The Good News does not destroy, disrupt, or tear up a local culture at its roots but fulfills, purifies, transforms and transcends it.

On the other hand, the missionary must also speak. He is bringing something new. God did send his Son in unity and complementarity with the gift of the Holy Spirit. Christ is really becoming present to save in the Church and sacraments; there will be new meanings, value and symbols brought to the culture. This outer symbols brought to the culture. This outer Word is not an optional extra; it is not a peripheral work.

In God's plan the mission of the Son complements, completes and forms a unity with the gift of the Spirit. Without the outer Word, religious experience is a loving without its proper object. As an outer Word, it has to be communicated through sacraments, preaching, teaching, fellowship, etc. It needs all the paraphernalia associated with communicating any teaching - seminaries, books, preachers, institutions, etc. The importance of missionary work now is the same importance it had when in the fullness of time God first sent his Son into the world.

The mode of missionary work has to be by way of dialogue or inculturation. The African Christian has received the invisible Spirit through his African religious background; he has received the outer communication of the Son through baptism. But God is one; the two missions are complementary, complete one another and form a unity in the divine plan. There is nothing in the authentic religious experience of Africa that has to be abandoned. Baptism is not an uprooting and a rejection of the work of the universal Spirit. The African Christian is not living in two worlds but in one grace-filled world.

ON LIBERATION OF WOMEN

Lawyer Kivutha Kibwana who teaches in the Kenya School of Law advises women to popularize their programme to ensure that there is a broad based consensus among the Kenyan women. A few learned women may be meeting in Nairobi discussing great issues but the rural woman may never know of these issues unless she is informed.

Women should be more aggressive. Many women especially in Africa are too submissive that they are easily dominated by men.

The media could also play a big role in liberating women. Unfortunately, even the newspapers edited by women in Kenya are not aggressive enough in defending women rights.

Conclusion

I think that it is now clear that we can accept all that the Second Vatican Council says about salvation being offered to all men invisibly and at the same time see that this does not replace the need for the Outer Word but rather enhances and calls for it. We can be as positive as we like in our attitude to religious traditions and still see the great need for the outer teaching, sacraments and incarnation of the Son.

This perspective goes to the nub of the problem. Even though it does suggest a fairly radical change in the perspective of our theology it does not really involve any doctrines that are not already there in Vatican 2.

I have found this perspective personally very satisfying and hope it may help others too.

(The writer is a Professor of Philosophy at Spiritan Missionary Seminary, Tanzania)

References:

1. Gaudium et Spes, 22.
2. Crowe, F. *Son of God, Holy Spirit*. Regis College, Toronto, 1984.

Trade Unions that stand for women can also do a lot of good. For instance, women who are sexually harassed by their male bosses could use such trade unions to sue these sex-prone bosses.

Dr. Maria Nzomo of University of Nairobi suggests that a Programme of gender sensitive development should be drawn with the aim of fully integrating women's concerns into mainstream development in agriculture, health, education, the legal framework, environment, research and technology, political participation and decision making.

Also, leaders who deliberately utter statements which depict women as second class citizens need to be punished. Such language as "women belong

to the kitchen; you behave like a woman; women don't think" should be banned because it is offensive to women and promote the male ego (read chauvanism).

Women and society as a whole should devise practical workable strategies that will empower women in all sectors.

Gender sensitizing and awareness raising programmes should also be set up and be included in all school curricula.

The Church is not free from blame. A religious Sister in Nairobi says, " I think power and administration in the Catholic Church are issues that should be addressed to ensure active participation of women. When women ask, 'Can we not share this power?', men are saying 'NO'. When big decisions are made women should be consulted, knowing too well that women form about 70% of the Catholic Church population.

Dominic Gathuru, CSSp.

FED UP WITH "INCULTURATION TALK": UN-TIMELY MUSINGS

There is universal lament over a so-called "kidnapped" or "hijacked" African Synod, because of its overseas' venue. Sarcastic observers claim that for once the Vatican duly consulted with the eight black Cardinals on form and venue, and their answer is said to have been in truly African style. It was "Holy Father from Poland knows best." But the Old Book says that God's and His Christ's Spirit blows where He wants to blow. Who is bold enough to predict that He would have blown differently in Nairobi's Langata, or at Kinshasa, or in the notorious monster-basilica of Yamoussoukro in the President's home town in the Ivory Coast? At all these places the crowds of international journalists and TV crews would equally have filmed the processions of hundreds of well-fed African prelates, dressed gaudily and sumptuously in their heavenly-designed purple robes, gorgeously contrasting with their faces in all shades of brown and black: what a feast for colour TV! But obsessive as media-people have to be, they might intermittently intersperse between the prelates, unwelcome pictures of a different contrast: the flimsy huts and stinking sewage pools of the Kuwinda or Korogocho slums; or the rag-dressed children and famine-ravished faces of their suffering mothers there, from whose faces all light has gone out, extinguished by years of daily impossible struggles against ever more biting impoverishment... After all, imperial Rome might offer a more palatable background for a meeting of hierarchs to the

hypocritical eyes of a sensation-hungry, luxury-satiated world!

They say the flimsiest Chapter of the Lineamenta was the one on *Inculturation*. The working paper is no better, they say, in spite of the claims of the authors that no Roman Synod had ever gotten a more massive feedback. "Inculturation" has now for more than twenty years been the magic word:

"Christian life is insufficiently incarnated into African ways, customs and traditions, very often lived merely at the surface, without any real link of continuity with the genuine values of tradition..."

It is a clear task of living Christian communities, rooted and integrated as they are in the life of their peoples, to search deeper into the Gospel, to take the initiative called for by the mission of the Church, to discern in a spirit of faith where there can be continuity between culture and Christian life, and where cleavage is necessary in all aspects of life that hinder the penetration of the Gospel..."

(Statement of the Bishops of Africa and Madagascar at the 1974 Roman (Synod of Bishops)

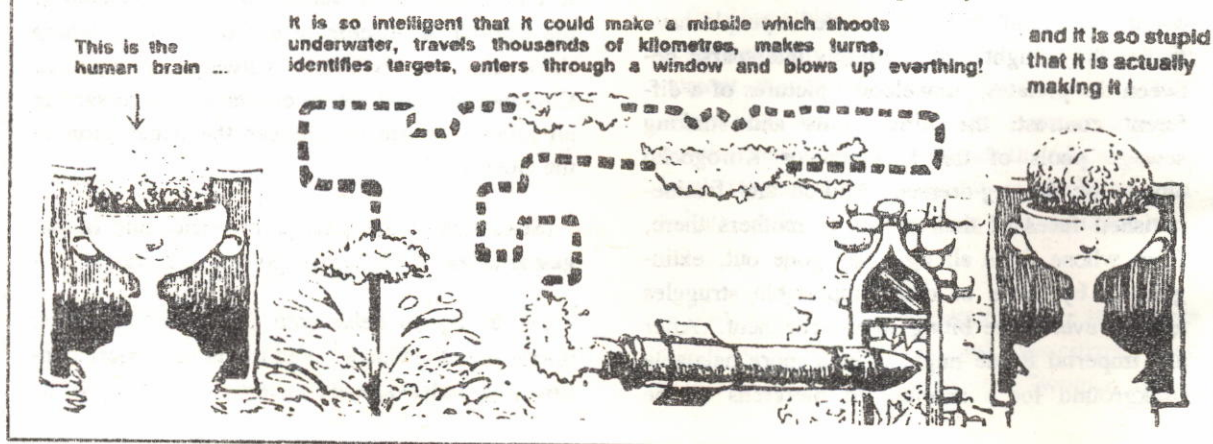
Let us try to delve into this task "to search deeper into the Gospel" and to discern where continuity and cleavage are necessary. Although the

bishops addressed primarily the 'living Christian Communities', also several black theologians have busily worked on the task and established an 'Ancestor-Christology', like e.g. my friend Charles Nyamiti who has deposited twelve manuscript volumes of what I call his Summa ancestrologica at the Kipalapala Seminary library, besides his continuously published contributions to the topic. But a younger and less respectful generation of Africa, post-ancestral seminary students dares to talk of him as a man "who writes books which nobody reads", except a few sympathetic European scholars. And a seasoned missionary who in his lifelong eagerness to make himself as much as humanly possible 'an African for the Africans' adds his caustic observation: "Show me a single African who was galvanized to Christian action and holiness by an Ancestor-Christology!" Arm-chair theology?

Benezet Bujo, the Zairean Moral Theologian, the first black in European Chair of university theology, at Fribourg, Switzerland, claims that "most African chiefs were dictators" (I impudently dared to ask him: "How do you know?"); he claims that they wanted to display their social position by taking in some cultures as many wives as possible (remember: Hebrew Solomon was no different!), producing innumerable sons, showing off luxury and wealth and prosperity however much the resources of their respective culture allowed, and of which they had robbed their thousands of subjects. My impudent question: is the present Africa not true to this tradition, only now on the massive scale made possible by a modern money economy? But do we, on second thought, not have to observe soberly that the super-rich

potentates of any culture in past or present felt the need to act likewise, Pharaohs or Herods or Chinese or Roman emperors. This is part of common human nature, not a specifically African trait! We all are sons and daughters of Adam and Eve, as that old mid-Eastern Holy Books says. All such this-worldly-centred materialistically-minded cultures laughed at celibates, relegating them into the category of religious fanatics. Mark, the earliest of the Gospel writers, still dared to report it, while the later ones deleted it (3:21): "When his family heard of it, they set out to take charge of Jesus, convinced that he was out of his mind" (Jerusalem bible translation/The Good News Bible more cautiously: "because people were saying, 'He's gone mad!'").

How do you, Holy man of God from Nazareth, fit into your own culture? You had wasted your life for twenty years on manual work for the upkeep of your family and your widowed mother, in a lost rural village at the edge of your homeland. After you had then heard your call in the river down in the desert, with that anachronistic man clad in animal skin and feeding on locusts and honey as your witness, you returned to extended family and village, but this new prophet had turned so-to-say ex-cultured. For the following three years he practiced as an itinerant healer, preacher and religious formator; he had become a counter-cultural prophetic challenger of the traditional bourgeois values of his fellow-citizens, in the tradition of the great counter-cultural Prophets of Hebrew tradition, which had never welcomed them. He also was challenging family, property, social status, even temple-religion turned into business-income for a priestly class.



Special Contribution

You Jesus,

were laughed at as a 35-year old celibate youngster, seemingly incapable of taking responsibility for wife and children and therefore useless to fertility-centred Hebrew society. You had to justify yourself by speaking of a "self-castration for the sake of Yahweh's government", stating that such charism would not be regarded as normal and general, but as given to those who hear the call and educate themselves for it: they would be few, outsiders to the common folk. But then you said generally to all of those who wanted to become Christians, that the cost would be to set your Person higher even than wife and sons and old parents and shambas and social prestige. You started to call legitimate wealth as if it were something evil and Satanic, with the old Idol name "Mammon", and claimed that no one could be a servant of both God and Mammon, as if riches or family-obligations would constitute a rival and competitor to your Abba. Jesus, did you not just overdo it? Had you gone 'mad', one more religious fanatic?

You Jesus,

how would you 'inculturate' and 'ex-culturate' if you were a black prophet in the Africa of AD 1993? What would be your advice to the purpled prelates in Rome and the Basilica-builders at Yamoussoukro in front of their de-humanizing slums and shanty towns? They need your advice badly. But they might hand you over once more to the authorities, who knows?

You Jesus,

you certainly seem to have lost your way, have walked into the wrong Continent in spite of its adulating millions who have no ascetic traditions, you have chosen the wrong cultures, where everybody wants to be rich, and powerful, and to sleep every night with a warm woman in his arms to produce plenty of sons, however limited their food-producing lands may be. And your mother's shouting goes unheard: "Down with the

rich elite and up with the sucked-out and oppressed", as that old Handbook for religious revolutionaries records in Luke: 1:51-53, which every Religious also in posh Langata recites (mindless?) day by day.

You Jesus,

in your own Jewish culture your call had made you 'ex-cultured'. You started thereupon against all Jewish decency as a unmarried, fully grown man to roam around with a bunch of supportive women, widows and some of ill repute; more: in the company of Twelve who in their turn had lost their heads to your enchantment, running irresponsibly away from wives and children and old parents...

You Jesus,

don't you see, do we not see, that in no human culture whatsoever you will ever truly become 'in-cultured' as they say? You will remain a stranger and foreigner forever on our selfish planet. Even the formerly 'Christian', now plainly post-Christian West is daily doing its best to 'ex-culturate' you from its Christian traditions and customs and heritage, because You no longer fit into their materialistic, pleasure-centered luxury culture. This comes as no surprise: does not the Old Book say that no Prophet is ever welcomed by his own, at the cost of the loss of his mission?

Brothers,

is it not high time we started to talk about the prophetic, i.e. counter-cultural mission also of African Christianity today? Some of the early apostolic letters were addresses to Christians as "aliens and foreigners in this world", as to people exiled from their true homeland and home-culture made 'in Heaven'. Let us all help to in-culturate more energetically that other-worldly culture into our spinning planet Earth!

13 May, 1993
Luigi Clerici

THE RIGHTS OF A CHILD IN THE STREET

(By Peter Ndegwa CSSp.)

When we say that street children are a concern for everybody, which problems are we solving? Are we saying we help them to be off the street so that we don't have them there completely? Or are we saying we help them while they are still in the streets so that they may remain there but with a better life? Or are we just being charitable to these helpless creatures who just seem to be unlucky. Or are we doing our duty as human beings? Isn't the phrase "a concern for everybody" as good as 'a concern for nobody'? Which problem in history has every been solved by such a principle. All those questions are challenging the values of our society. They simply mean somebody somewhere has to be responsible or nobody will ever be.

Apparently it is this attitude of leaving the question of street children open to anybody that has left them protected by nobody. Even the Law itself has abandoned them categorically. This is because they don't seem to have any rights. Consequently this has made them less human, like children of a lesser God. They don't seem to qualify for human rights which all other children get or are entitled to. it therefore become particularly ridiculous when people hold meetings under the umbrella of "the rights of the child." What are these rights and who are these children?

Maybe the definition which has been used or which is being used for a child has to be revised. This is because it does not seem to have included a street child. If it ever did something, it would have been done especially about child labour in towns. The street child begins to earn its living when its around seven, what justification is there for this? What of child abuse - what constitutes child abuse within the sphere of the street situation? Is the hostile attitude against these children by the general public that they don't deserve to live, part of child abuse? Who is to define this? The people who have been holding meetings and seminars don't seem to have addressed these questions thoroughly.

The office of the Attorney General can make a difference in this situation. This office can draft laws or a law which can protect and make the life of the street children better, now and in future, either inside or outside the streets. Such laws would be in line with the rights for a child. Here the Attorney General would only be doing his/her duty because it is the duty of the government to protect the lives of its people. Street children are part of its people and therefore it follows they have the right to begin protected.

Laws like those which require that men look after the children they father out of wedlock should be scrupulously adhered to. Here The Law should deal with men and women who may be tempted to channel their money elsewhere. This is not just a task of anybody, but specifically the office of the Attorney General has to make such laws and if there are already there they should be revised to deal with this problem of street children who seem to be multiplying everyday.



The street girl child has more serious problems than a boy. These include rape and teenage pregnancies. In fact there is a sub-culture that exists in the street where children are giving birth to children. This is leading to a problem within a problem and it will surely take long to break this cycle of children getting children. Who is to break this cycle and who is going to trace the father of a child that has been born by a child. Again this area should be examined by law.

Other than laws that can be made or that are already there about the protection of the rights of a child, there is another solution to this problem of the street child. This solution is education. What kind of education and who is being educated? Its both the child and the society at large. It is not enough to pick a child from the street and attach it to an artisan say a blacksmith or a tailor and expect that the child be well educated by that. School education and especially primary education is necessary, and it is the duty of the government to provide this. It is also the right of each child to get this education.

For education to be able to solve this problem, there has to be a programme aimed at educating both the child of its rights and duties and simultaneously educating the society of the rights of any child. A forum can be devised for this purpose. Whatever the forum the idea should be to have the street children receive the same treatment like all the other children in the society. Let the government use its machinery to deal with this problem.

So far these children have no rights. They don't have access to education, no access to clean water, no access to health facilities. Such basic human needs are a right of each child and especially to these ones who are in towns.

If the rights of a street child are going to be addressed, then maybe the first step would be to approach the situation with a correct attitude.

This is to accept that street children are a problem in the society today. After this then there should also be an acceptance that these children are as human as those others whose rights are being sought for. Also there should be acceptance that they have rights and the society has a duty towards them. To recognize this implies an acceptance that enough has not been done in this field and more can be done. With such an attitude a step will have been made both for now and for future.



Under such circumstances, the government could give priority to street children, even in its budget. It can even make them into a project which could receive donations from the donor countries if it can't afford the expenses. In fact once the government meets the basic needs, other things will be provided for by charitable organizations and other non-governmental bodies. If this is achieved the street children will belong to the same category as other children and will be within the definition of the rights of a child.

Otherwise there is no way we can close our eyes and assume street children are not there. They are a reality not only in the city centre but also in other urban centres in Kenya. Let us not expect miracles from heaven, only practical solutions will help.

Thus the way I see it, street children should be treated with seriousness just as any national problem or natural calamity is treated. Apparently the office of the Attorney General, has to be involved in this because this office can draft new laws which can make the life of these children better. The word children should be used without discrimination, so that when we talk of the rights of a child, we consider the child at home, in the street and even in a refugee camp. Categorizing or naming street children names that imply they are sub-humans is an attitude that only education of the society at large can eradicate.

Peter Ndegwa CSSp

BISHOP NDIINGI ADVISES RELIGIOUS

I am very happy to be with you today and to share in your celebration of your ordination to the Priesthood.

Today is a very great day in your lives, and you have come to it because of God's mysterious choosing you, and through your own discipline and perseverance.

For the significance of what you are about to undertake today, we look back to the very ancient past in the history of the people of God. When Aaron was overburdened in his priestly ministry, God spoke directly to Moses commanding him "to minister men from the tribe of Levi" to be at the disposal of Aaron, to carry out the duties that Aaron would assign to them. They were to be completely available in the service of the Tabernacle. God gave these chosen men the title of "OBLATES", a word that denotes the complete giving of themselves in sacrifice or oblation.

At the beginning of the infant church of the new covenant a similar situation arose. The apostles found themselves overburdened by the demands of the Gospel. In trying to find a solution to their problems, the 12 Apostles made their first recorded, collegiate decision. They called the whole group of believers together, and asked them to choose 7 *HELPERS*, known to be of good repute, and to be "full of the Holy Spirit and of Wisdom". They were given the office of *serving* in the works of charity, and would also be servants of the word. When the 7 were chosen, the apostles prayed over them and laid their hands on them. The office to which they were elected was that of "Diakonia", i.e. availability to the apostles and the church, in serving the poor of the community.

As a result, "the word of God continued to spread, and the number of disciples in Jerusalem was greatly increased". So we can thank God for the dignity of the office of diaconate given to the Church that of *obedient service* to the apostles of availability to the poor, and of complete *identity with Christ*, who, Himself came not to be served, but to serve.

While the diaconate is a pre-requisite for ordination to the Priesthood, it still stands as an office in its own right, as we see in the early church, and in the reforms of Vatican II. We are sometimes inclined to think of the diaconate as a stepping stone to the Priesthood. We do not drop the diaconate when we become priests, on the contrary, the Charism of Service assumes even wider proportions. And should any of you later be ordained Bishop, the Charism of "diaconia" will be stretched to the very limits.

I am confident, then that you fully appreciate the nature of the commitment you are about to make. The Priesthood calls for *total self-giving*, which is never easy. But "I am quite certain" says St. Paul in Philippians "that the one, who began this good work in you, will see that it is finished when the day of Christ Jesus comes". Remember that the first christian martyr, was the deacon Stephen. Tradition tells of the 3rd century Roman martyr, the deacon Lawrence, who happily faced death by roasting. And one of the most influential and inspirational figures of the middle ages was the deacon, Francis of Assisi. So you have been and will continue to be in very good company.

It is also most interesting and very relevant to the Kenya situation to note that the immediate cause leading to the election of the 7 deacons, was the problem of ethnic division between the Greek-speaking and Hebrew-speaking christians. The deacons were able to restore calm, and bring healing harmony to the people. We as ministers of Christ must be totally free of ethnic bias wherever we may work.

The infant church had to survive and grow in the face of probably the greatest socio-religious *TRANSITION* in history. We too in Africa are now living through a traumatic, continental transition. This is obvious in politics - and in Kenya, priests and lay people must stand solidly with the Bishops in their repeated proclamations on human rights and justice.

But I would like more specifically to refer to the *transition* within the church itself. From being a dependent, expatriate - missionary church, we now have the destiny of the African Church in our own hands. Your generation of committed workers faces an enormous challenge of *INCULTURATION*, or the penetration of the Gospel into every aspect of our culture. Theologians speak of the *INCARNATION*, of Gospel within African Culture, in an authentic way.

The acceptance of christianity in Africa in modern times is said to be a most astonishing, religious phenomenon. It is projected that in 8 years time Africa will have more than 350,000,000 baptized christians, over half of them catholics. Africa would then have the largest christian population in the world.

The invitation of Pope IV, "Africans, be missionaries to yourselves," is now more urgent than ever. The Decree 'Ad Gentes' urges us to bring the riches of our traditions and cultural values with us into our christian faith. Pope Paul IV stressed the importance of inculturation in this way. "The Gospel and therefore evangelization, are certainly not identical with culture, and they are independent of all cultures.

Nevertheless, the Kingdom which the Gospel proclaims is lived by men who are profoundly linked to culture; and the building up of the Kingdom comes out of that culture". Next year's, Africa Synod has a major issue on its agenda, inculturation. Missionaries agree with us that we should not be a European church. Transition will be at the heart of our apostolate. "Behold I am making all things new".

Finally, the great *SIGN* and *COUNTER-SIGN* of our total identification with Christ and of our total availability to God's people is our *Celibacy*. In some Eastern religious and in countries of long christian standing, celibacy is seen as an accepted cultural value. It has been alien to African values with its emphasis, as in the Old Testament, on fecundity. The Gospel value of "celibacy for the sake of the kingdom, however, has found an amazing acceptance and respect among our peo-

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ple. Surely they see in our celibacy a powerful witness to the supernatural.

As a *counter-sign* equally powerful, it confronts what Matungulu Oteine, a Zairian Priest, calls the danger "of idolizing biological fecundity". Celibacy gives us a spiritual fecundity transcending that of the merely biological. Thousands will be glad to run to you and call you "father", - adults as well as children.

One of the great pastoral problems we face is that of unmarried mothers. We are shocked too by estimates of 10,000 to 15,000 street children here in Nairobi. Celibacy, which is our *relationship* of love to Jesus Christ, gives us the freedom and authority to bring to all people, whatever their plight, the undivided love of Christ Himself.

No matter what the culture, celibacy is an individual personal gift and calling. It is a personal burden that is light, if we take the adequate means to protect it. We see its beauty in prayer. It is the pearl of great price that we have found. It is a source of great joy and should be received in daily thankfulness.

Bishop Raphael Ndingi Mwana 'a Nzeki: ordaining ten Deacons .

TANGAZA COLLEGE
28TH NOVEMBER, 1992

THE ETERNAL SAFARI
(The Song of Humanity)

Through this land we pass
poor lot in life.

To touch and let be touched.

Though all life is but a dance
with each step a real chance,
a chance to love more.

When you are out of step
and the waters up to your neck,
you wriggle and scream
as everyone dances around you
stealing a glance at you,.

Each day passes
with all these chances.
Our dance in the eternal safari.

There are the steady winds,
each of them a lovely gentle breeze.

The dark clouds ahead
swiftly collecting into one head
and the flash of thunder
as the head explodes giving
rain to the parched earth beneath.

These are broken hearts
and wasted chances to love more.

These are tears in troubled lands
of hearts that long to touch and be touched.

What more on this safari?

We see sparks in your eyes
tears clear as crystals
as we all remember days of
innocence.

From all nations and races we come.

Buoyant and full of gusto
with the force of a stormy sea
beating against the shore.

Thus do we go forward,
all life full of colours and pleasant smells,
Yet nature will not let us rest
ageing and wiser do we go on
in the Safari of Life.

George Tambala O.C.D.

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Tangaza Vision

Every semester we publish 'Tangaza Vision'. I am sure very few people know what happens before they have this magazine ready for reading.

The editor invites readers to write articles for the magazine. He also looks for experts to write on a topic or topics that need professionalism. An editor with no patience will resign before he has his first issue published. Disappointments are many. People don't write unless they are consistently requested to do so. Others will say they were not born to write. Others write things that you have to wash your hands before getting them published. You ask others to write and they simply sneer at you. And at the end of the day you are exhausted and you wish you just didn't take the job. After all you don't get a penny for all the work.

I mean, this is not the kind of a job you take if you are lazy. It takes a lot of your time.

But there is plenty of joy in journalism. As assistant editor of Tangaza Vision I have always felt happy seeing people reading what we have edited and published. I feel proud receiving letters congratulating us for our great job. The other day a very senior official was talking about an issue he read in our magazine and I proudly told him, "I am assistant editor and John Muthengi is the editor." He promised to buy me a drink, an offer I proudly accepted.

Working with Tangaza Vision will introduce you to the basis of journalism. I mean, if you are thinking of being an editor or writer you start now.

Dominic Gathuru CSSp.
Assistant editor.

LISTEN ANDRE TANGAZA SPEAKS TO YOU

Many men have written great songs of praise
we learn of their greatness.
Tangaza speaks to you *Ndugu*
the walls, people
the love you leave behind.

Listen Andre Tangaza Speaks To You

Each day you are looking last at this beautiful college which is an oasis for the African Church.

Habari Ndugu was the fresh greeting of the rector to his students.

Now back home this will be switched back to hi Frank, hi Billy.

To others a hero has fallen but to us who knew you

as our *Ndugu* we say Courage.



(The Tablet, U.K.)

Parting is the sweetest sorrow.
It is Tangaza speaking to you *Ndugu*
Asante sana.
Kwaheri.

Listen Andre Tangaza speaks to you

By Innocent Mazibuko, CP.