



I wish to send my Good Easter wishes to our Tangaza family. You are a wonderful family of faith and academics. I have observed this in the way you handle one another, the attendance to morning Mass, and the promptness you respond with when called to attend to certain matters. In the just concluded conference on the Muslim-Christian engagement for social transformation in Africa, with specific emphasis on the role of the academic institutions, which was jointly mounted by Tangaza and Umma University, we have committed to be true witnesses of our faith through charity, omission of stereotypes, and seeking the deeper levels of our mutual understanding.

The second level of engagement is through academic pursuit of excellence in peace building and outreach programmes. Among the international participants were H.E. Bishop Miguel Ayuso, Secretary of the Pontifical Council for Interreligious Dialogue at the Vatican. He reiterated the responsibility of each one of us in promote the mutual respect and understanding in the interreligious dialogue.

We had also representations from Iran and Egypt, as well as the NCIC, Zfd, African Muslim Agency, AGEH, Comboni Missionaries, Missionaries for Africa, among others. We thank them all for their support and financial contribution towards the conference.

In the *Veritas Gaudium*, a recent document by Pope Francis (2017), the pontiff reiterates that for an institution of higher learning to be functional, “*the academic community, all the people, either as individuals..... are each according to his or her own status, co-responsible for the common good and must strive to work for the same community’s goals*” (11, 2). Therefore, we are called to be strategic partners in pursuit of knowledge and excellency in mind and spirit.

We are heading towards the end of our semester. I wish all students success in their examination. Examinations are opportunities where we provide the proof that we have benefited from instruction, research, and outreach. We should not be afraid of them. I also call on you to be good ambassadors of our esteemed institutions by living the mission, vision, and core values on which our life revolves in our scholarship, and ministry. This is what we are called to be in all our life situations.

Finally, as we continue in our pursuit of the Charter, I call on all of you to keep praying so that the few issues to be resolved at the government policy level, which look very promising, may go through for us. May God bless you and keep you on the track of achieving your dreams.

Rev. Prof Stephen Mbugua Ngari



A Summer to Remember

Last year, seven religious from 4 missionary congregations, namely Bernard Mukeku (Quebec Missionaries), James Mwamba (Comboni Missionaries), Jean Paul and Edwin Obare (Missionaries of Africa), Geverson Marcelo, Vasco Mário and Celestino da Silva (Divine Word Missionaries) left Nairobi for Kakuma (Turkana County) to have a pastoral experience in the refugee camp for one month. The project was initiated by the Missionary Formators in collaboration with TAMIGRO (Tangaza Missionary Group) which facilitates a theological reflection

on the experience afterwards. Currently, the refugee camp, divided into four zones, hosts more than 180,000 refugees from Somalia, Southern Sudan, Burundi, Congo, Sudan, Tanzania, Rwanda, Ethiopia Eritrea and other African countries. Many of the refugees are Christian, others are Muslims or practice African Tradition Religion.

The Salesians are doing a great job in the camp. They have five professional training centres where they teach many courses like ICT, English, tailoring, carpentry, agriculture, etc. They are in partnership with the UN-



In these pages,
images from
Turkana.

CHR which pays the teachers and provides the materials. There is also the presence of the Jesuit Refugee Service (JRS) with Fr. Francis who is doing a magnificent job.

We stayed in Kakuma town where we were warmly welcomed by the humble and simple parish priest, Fr. David Kimaiyo who embodied the call to be a missionary. Two diocesan seminarians were also doing their pastoral experience. The Good Shepherd Catholic Parish is enormous with 27 outstations and many Small Christians Communities, 8 primary and secondary schools and one big hospital. In the camp, it is the same, many outstations and small Christian communities in all the zones. It is a place with many possibilities for pastoral experience. Three female religious congregations are also present in the parish helping in the schools, hospital and in the refugee camp.

Working with the mobile medical clinic we realized how mothers and children are vulnerable. Most of the children were malnourished, there were children taking care of other children, there was ignorance of the importance of clinical immunization.

We went early to the different Jumuiya so that we might have enough time to talk with people. This was the opportunity to hear what was going on in their lives as refugees, to listen to them and to encourage them to live in the love of Christ, always among them even in the darkness of sorrow.

A young lady painfully narrated her horrific experience of rape after the rest of her family members got killed. She wanted to remove the block of hatred from her heart. We felt her pain as we listened with empathy and could only offer a ministry of presence. We were humbled by her resolve to forgive her perpetrators.



Witness of communion

One of the schools was a boarding for refugee girls from South Sudan, Somalia, Ethiopia, Burundi, etc. These girls are Muslims, Christians, etc. However, there was a good relationship among them. It was the same among the different churches in town. There was no conflict among them.

A young man and his fellow young friends were using music as a way of keeping themselves busy and away from destructive habits when not studying. They had the best choir and presented several traditional songs during Refugee Day. Resilience in the face of the unknown made them close to each other creating a strong bond as young people and seeing each other as a family.

The celebratory life of the Turkana people during the liturgies was remarkable. Everyone, from the old to the young joined in the singing, whistling and dancing. They owned the celebration. They have enculturated the mass with songs and gestures from their daily life. You feel immersed in the celebration in the presence of God and the community. This I will keep for a long time.

I was impressed by the way the religious communities at Kakuma foster their communion amongst themselves. Three sister communities, a community of brothers, Don Bosco, Jesuits and the local parish clergy come together at least once in a month to pray together and share a meal encouraging each other. Such cooperation taught me the necessity of fostering communion among religious persons which is a source of strength especially in challenging environments. Also I learned, diversity in charism need not be a source of disparity but rather a complementarity in building God's kingdom.

Finally, was our own lived experience of communion. We were seven people from 4 different congregations of 5 nationalities. We were living in a diocesan





community. This experience taught me to see beyond our differences to share a common goal, a common life. In the beginning it was a challenge due to contrary opinions and ideas coming from our different backgrounds but we overcame this with constant communication amongst ourselves and not losing the reason for our presence in Kakuma. We recognized that no one was better placed than the other since this task and the conditions we were facing were a first time for each one of us. We did not make comparisons among our communities nor make claims of being better than others. We knew only cooperation, constant consultation and decision-making despite divergent opinions would keep us together and surely it did for our common good. We bonded as a family and worked as a team. This experience of being an inter-congregational community was an important and helpful experience.

In conclusion...

I learned it is good to step out of the ordinary to embrace what is new. The refugee experience opened me to an apostolate beyond the parish borders. What Pope Francis said about the need to go out of our comfort zones and let the Holy Spirit inspire and charter us to unknown territories where He has already preceded us. My experience in Kakuma has fostered my spiritual growth by praying this ministry experience. It has enabled me to grow in desire and zeal for pastoral ministry specially in love and commitment to the poor and the marginalized. I learned to make a connection between what I'm learning in theology and how to put that intellectual knowledge in practice. It is very easy to talk about Love, Service and Charity so, I was happy to go to Kakuma in order to concretely live that out in unconditional love, service, and charity. The life of the refugees and their trust in the God has been a challenge for me. They don't have decent houses or food, the weather was tough but they always live their life in thanksgiving. I realize how privileged I am with access to health care, good food, education, ease of transport, etc. It's to appreciate and consciously take care of the little I have and been entrusted, for my benefit and for the benefit of those around me.

It was an insight into what missionary path could entail, not only nourishing the spiritual thirst of the people but also being ready to face injustices that assail them and being a champion for justice for them becoming a voice for the voiceless. The experience of Kakuma made me more close to the people of my apostolate in Kenyatta National Hospital. When two patients I was ministering died of lung cancer and intestinal cancer, I found myself visiting the family. It was a continuation of what I used to do in Kakuma which had drawn me closer to people who are suffering. This experience has brought about a transformation in me. I see everything, my back ground and my current experience of life as grace. Everything is grace even if there are some challenges in my life. I have received the gift of gratefulness in my daily life. I want to encourage people, especially those who are discouraged because of some material limitation. I learnt from the refugees the practice of hospitality & the spirit of inclusion, they treat others well even when they do not know them. This hospitality helps them to live ecumenism and inter-religiosity. They are integrated as equals in activities for the whole camp. I learnt about solidarity with those who are suffering, to respect and support them in their needs As religious, after this experience, I have the idea that we are for other and not for ourselves, we are to serve to help others and make this world better.

Nowadays we are confronted more and more with the sad reality and lamentable situation of refugees. It is a challenge that we can all embrace for the sake of God's Kingdom since we are all members of a unique human family, we are all brothers and sisters in Jesus Christ our Lord and I could feel it indeed during this experience with the refugees. And so we pray with Pope Francis: May our merciful God through the interception of all Saints and our mother Mary watch over the refugees in Kakuma and all refugees in the world and victims of war, those separated from their loved ones, young people who are lost, and those who have left home or who have run away from home and to help us always to show your kindness to strangers and to all in need.

Jean Paul, Celestino, Bernard & Edwin



An encounter to *cherish*

The Parliamentary communication and administration committee warmly received the class of 20 from Tangaza. We were guided throughout the programme of the day by Mr. Daniel Chania. Tangaza University side was led by Dr. Reginald Nalugala, lecturer and coordinator of Advocacy for social transformation. The class is co-taught by Prof. Fr. Francesco Pierli. Part of the requirements of the degree in social transformation is to engage in a practical experience.

During the visit, different heads of department within Parliament made presentations. The Director of public communication appreciated very much the programs taught at Tangaza University. He also recalled that every year Tangaza University students visit Parliament for a study tour. The Director of legal services made references to article 95, which institutes the National Assembly, and article 96, which creates the Senate. Both senate and national assembly form the Parliament. The Legal Services office coordinates and harmonizes the work of both houses. It also ensures the autonomy of parliament is respected. The Director of legislative and procedural services explained what is meant by the standing orders of each house and their mandate from drafting of bills, motions and laws.

Making New Laws

Procedure of a bill and motion: There is an office that deals with the drafting of bills. A bill can start from any house provided there is concurrence of both speakers. There are special bills such as division of revenue bill which allocates money to National Government and County Governments and equalization funds. That bill must start from National Assembly, goes to Senate, from Senate back to National Assembly. In case all houses are in agreement - no disputes - it goes straight to the President after which it becomes an act of parliament. In case of dispute, an arbitration committee is formed drawing membership from both houses. They deliberate and agree and present a report to the houses and then it is passed.

County Allocation bill: starts from Senate, goes to National assembly and back to Senate. In this bill the Senate has an upper hand and no room for arbitration committee.

Motions: the are introduced by Members of Parliament or the leadership of the houses, these could be matters of national importance. Motions are not moved from one house to another. Motions are generated by individual houses.

The Director of committee services expounded on the formation committees' standing orders of each house. Standing order committee has a tenure of 5 years; sessional committees have one year tenure; procedural committees deliberate procedure and order of business of the houses and rules and discipline. During the lifespan of a legislature, the houses may form ad hoc committees whose lifespan is 90 days. Each committee has technical support staff who are professionals (finance & legal) employed by Parliamentary service commission.

Personal Encounter

The afternoon session took place inside the two chambers. The motion on the floor was about the handshake between the Nasa leader and the President. In the Senate, Senator Orendo moved the motion to debate why it was very important to build national unity. Majority leader Senator Murkomen seconded the motion. In the National Assembly the same motion was moved by Hon. Mbadi, minority leader, and seconded by Hon. Duale, the majority leader. The debate on the handshake was very captivating with much excitement. Pope Francis says 'building bridges not walls' creates a major political mileage.

In both houses, Tangaza University was acknowledged by the speakers. The Tangaza delegation had an opportunity to meet the speaker of the Senate, Hon. Ken Lusaka, for a photo session. Senator Mosit (Tangaza MA Student) who helped coordinate the visit asked the speaker to consider part of the senate orientation programmes to be conducted at Tangaza University. The students had a petition on the SGR and its negative impact on the environment. The following day the petition was read and debated at length. More MPs from both houses have since adjoined to the petition.

The MA Class in Advocacy 2018



A History of Service and Commitment

Under the Tangaza University College's vision of being a University distinguished for academic excellence, service orientation and commitment to social transformation according to Gospel values, Tangaza School of Theology (SOT) is a school of Ministry that trains priests, religious and lay men and women for ministry, leadership and service in the Church in Africa and beyond. As an institution committed to quality delivery, the School aspires to excellence in all its academic programmes and in its service of the wider public so that it can continue to be relevant Africa as an international centre of Catholic Theology for the twenty-first century. Through its civil and ecclesiastical degree and Diploma programmes, SOT develops in students the ability to think and reflect theologically, whilst forming habits of independent study and scientific research all oriented towards a preparation for an effective ministry in the Church.

Crunching the Numbers

The enrolment at SOT has continued to increase since 1996. The number of the students enrolled for Philosophy and Theology graduate programmes in the 2017-18 is 514, of which 511 belong to religious congregations and 3 are lay students. From the 514 students in SOT, 504 are Male students and 10 are Female. The School is determined to grow its students population by 10% in the next years thanks to new programmes. The Department of Philosophy in particular is going to grow with the implementation of a Baccalaureate Degree in Philosophy accredited by the Congregation for Catholic Education through Urbaniana and a Civil Degree in Philosophy, Peace and Security Studies. The Diploma Programme will continue running

as a prerequisite for anyone who would like to pursue any programme of theology. This has proven very useful especially for sisters, religious brothers and lay students who are pursuing theological students not leading to ordained ministry. In order to encourage many religious sisters and brothers as well as lay people to study theology in view of lay ministry in the Church, the School has introduced a special 4 Year - Degree Programme in theology which incorporates basic philosophy and complete Theology curriculum enough for students to qualify for a civil degree in Theology. With these different possibilities, we encourage many more people to join our School and study theology.

What is Happening Now

The School of Theology is in the process of developing Masters and PhD programmes in Theology with various specializations: Systematics, Mission, Moral, Pastoral and Bible as well as ecclesiastical Degree of Licentiate and Doctorate in Systematic Theology and Mission Theology. The School is also harmonizing the already existing Masters Degree in Theology and Masters in Pastoral Ministry offered in collaboration with Duquesne University, USA to comply with the local civil requirements of CUE. There are also two short May-July Programmes, one in Pastoral Ministry Skills and Cultural Orientation that has already been approved by the Academic Board and it is ready for launching this May 2018 and a short course in Islamic Studies that is being developed. All these are done under the guidance of the office of the Vice Chancellor Academics – Designate, in consideration of the standards and guidelines for university education as stipulated by CUE and the Congregation for Catholic Education.

As a way of adjusting to the new reality, to be assumed by Tangaza as it transits into a fully fledged University upon the grant of the Charter, the School embraces the necessary restructuring and it is fully disposed to collaboration with other Schools within Tangaza in bringing that unity and synergy that will help Tangaza best achieve its objectives as spelled out in its vision and mission. At the moment, SOT is in constant dialogue with the School of Arts and Social Sciences and in particular the Institute of Social Ministry in Mission about possible collaborations in certain programmes. Some of these programmes are Masters and PhD in Social Transformation with Specialization in Ministry. The Masters in Pastoral Ministry the School offers in collaboration with Duquesne University can be developed in such a way as to feed into PhD in Social Transformation with Specialization in Ministry. Apart from collaboration in programmes, there is also openness in sharing space and the teaching faculty whenever possible. The SOT is committed to improving Learning, Teaching, and Assessment for Students, working collaboratively with other schools to set high standards, develop curriculums that promote habits of mind and intellectual inquiry and utilize a wide range of instructional strategies and approaches. As a School aspiring a centre for excellence characterized by high quality, transformative and value-based teaching and learning, SOT is determined to creating a culture to support high achievement and personal development: creating structures that promote a culture of high-quality learning and teaching, establishing small learning communities, lowering student-educator ratios, enhancing formators/superiors/sponsor partnerships, promoting networking with other like-minded institutions within and outside



Above, PLO Lumumba. Opening page, participants at the International Conference on Integrity of Creation.

Kenya as well as participating in benchmarking forums.

As a way of responding to community service which is one of the three pillars of university education, SOT is documenting the various services both students and faculty render to the wider society within the context of the education offered and received. A concept paper and the record tool were proposed. A Community Service Committee has been put in place a committee to oversee community service undertaken by SOT in harmonization with the rest of the Schools in Tangaza.

Fr. Patrick Mwanja

International Conference on Integrity of Creation

Aware of the growing Global Environmental Crisis and in line with Pope Francis' appeal in his *Laudato Si'* to all People "to meet the urgent challenge to protect our common home," SOT, in collaboration with some external partners, organized an International Conference on the Integrity of Creation. The Conference, which took place between 21 to 23 February 2018, had the Theme "Ecological Crisis: The Sin of our Times: A Quest for a Global Theologico-Ecological Response". In this conference that focused on multi-disciplinary exchanges and insights on care for the Earth and environmental justice, scholars of international repute from across the globe: Theology, Religious Studies, Philosophy, Developmental Studies, Economics, Social Sciences, Biology, Human Geography, Anthropology, Law. They engaged in dialogue on how Academia should be involved in finding solutions to ecological problems that the World is facing and contribute to a sustainable future. Some of the main speakers were among others: Rev. Prof (Sr) Theresa Okure, S.H.C.J, Professor of New Testament and Gender Hermeneutics at the Catholic Institute of West Africa, Nigeria; Rev. Prof. Peter Kanyandago, a canonist, philanthropist and a high profile scholar; Rev. Prof. Emmanuel Katongole, Associate Professor, Theology and Peace Studies at The Kroc Institute, University of Notre Dame and Prof. PLO Lu-

mumba, Advocate of the High Courts of Kenya and Tanzania and former Director of the Kenya School of Law. The three-day conference, which kicked off Wednesday, February 21 and ended on February 23, brought together hundreds of participants made up of students, faculty, and members of the public, with all continents represented. The first day of the conference focused on scientific and religious approaches to ecological crisis with special emphasis input Christian and Islamic perspectives of ecological crisis, rediscovery of the human vocation in creation, and the biblical calling to environmental stewardship. The second day focused on the African perspectives of the ecological challenge, the inter-religious dimension of environmental care, and the role of law in socio-economic and political regulations and the final day looked at the synthesis and mapping of the way forward towards practical ways of responding to the ecological challenge in an effective manner. The three days conference was spearheaded by the Moral Department and that to a lot of efforts, it ended up a very fruitful and successful and a splendid event. All the papers will be published into a book that will be made public to all for use. The book is expected to be out by the end of August ready launching in September 2018. **P.M.**