

VISION TANGAZA

APRIL 1995



THE NEW VISION FOR TANGAZA



TANGAZA VISION

PUBLISHED BY:

Tangaza College
Theological Centre of Religious
P. O. Box 15055,
Tel: 891407
Nairobi, Kenya.

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EDITORIAL

THE NEW VISION FOR THE COLLEGE MAGAZINE

The future of the College Magazine (Tangaza Vision) is orientated towards bringing hope to people's life, enabling people to have good relationships among themselves, and above all bringing people closer to their Creator.

I hope that writers are going to offer solutions or suggestion to the problems facing people today. It is easier to criticize other people than to do something to overcome the problem. People often find it demanding to offer solutions or suggestions to the challenges of life. Remember the wise saying, "If I am not a part of the solution, then I am a part of the problem".

One of the contributions of the Magazine will be to help people approach life with a positive attitude. We need to open our eyes and see the good happening around us. Let us try to look at both sides of the coin. There are still good people in the world despite evil events that we see and hear everyday. God still shows his love through good people.

It is my hope that the magazine will be registered so that it become a public magazine. In that way, many people will benefit from it. Beside that, I am eager to see a continuous report about activities and achievements at Tangaza College.

My sincere thanks goes to those people who have been contributing in one way or another to keep the magazine alive.

Ombuya Moses C.P.

THE NEW VISION FOR TANGAZA

*** Reported by Moses Amala C.P.**

On 21st February 1995, there was general assembly in the Hall at Tangaza. The main agenda of the meeting was based on the future of Tangaza or dreams about the Tangaza, if you like "the Tangaza we want in the near future". It was good to dream since experience shows us that "Dreams are realized if there is commitment to them."

The purpose was to find ways to improve Tangaza College so that it can meet the challenges of today. Each speaker expressed his views, opinion, suggestion or dreams. Below are the speeches made by different speakers. Our aim is to try to see the future of Tangaza through proposals, dreams suggestions etc. However our dreams, needs a limit otherwise needing all things may do more harm than good to Tangaza.

TANGAZA OF MY DREAMS

*Dear Friends of Tangaza,
Good Morning.*

Change, we must! Dinosaurs, the enormous reptiles that traversed the face of planet earth millions of years ago, are now totally extinct. One of the probable reasons for their extinction, according to scientists, is that these huge animals couldn't adapt themselves to the changing environment.

So, change we must! The strength of an institution, I believe, rests in its ability to adapt itself constantly. Particularly in our age when everything becomes continually outdated, an institution that is not ready to change, runs the risk of becoming irrelevant and even extinct. So, change, we must! And Tangaza College, a dinosaur among theological institutions of this Continent also needs to Change. Tangaza does need a new vision.

I sincerely appreciate Fr. Martin Coffey and others, who have launched this discussion on "The New Vision for Tangaza". I am also grateful to the Student Association Chairman and the Secretary for this opportunity given me to share a few ideas this morning. These remarks that I am going to make consist of personal evaluation of certain situations in Tangaza and a few proposals. These are my own personal views, hence be given only the value that it deserves.

1. A Survey: I do agree with Fr. Martin Coffey that "this is an ideal time to take stock". To do a serious stock-taking, I would propose a survey, as far as possible scientific, to be conducted among all those who were and are associated with TCR. Of particular importance will be the reaction from the former students of TCR, to see how the formation offered here is helpful in their ministry in the field.

2. The curriculum and the Intellectual formation: There is a tremendous effort in the Theorising process in Tangaza to be as far as possible African and Mission oriented. The newly started Mission department is a great contribution to this.

2.1. Pastoral Department: Through the months that I have known TCR, there have been a lot of changes and developments in the Pastoral Department. Yet the department continues to suffer on account of professors who don't manage to carry the goods. This lacuna, in my opinion, needs to be seriously and urgently addressed and solutions sought to.

In this connection, I would make the following suggestions of areas or subjects that the Pastoral department needs to give greater importance.

1. Learning of Languages: Elective courses in languages, particularly the E. African languages, could be offered. This language-learning should be geared towards helping students, particularly the expatriates, to come to know the culture of the people more closely, to communicate the Good News more effectively and above all to build a deep rapport with the local people.

2. Fields of Communication and Mass Media: We live in an age of communication-Technology-Boom. It has become imperative for a minister of the word of God, to be an effective communicator. There are already many elective course offered in TCR in the field of Communication and Mass Media. However, these are limited in choice and are not offered very regularly. Besides the course in Public Speaking and Journalist, there could be courses on Communicating theories, TV & Film Criticism, Dramatics, traditional means of communication, etc., all in relation to communicating the Good News more effectively.

2.2. Exams: Often the academic proceedings in Tangaza give the impression of being too exam and grade oriented. Perhaps this is my personal impression. However, we cannot deny the fact that exams and marks have featured in most of our assembly discussions. Probably, the over-conscious and over-regulated system of marking in Tangaza contributes to this situation. Should we give ex-

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ams more importance than they really deserve?

2.3. Publications: We hear that already a project of publishing some text books, in view of contributing to theological formation in Africa, is being undertaken in Tangaza. This is a praiseworthy effort, and the Tangaza community should give its full support to this. In addition to this, some of the long essays that the third year students are beginning to work on could be considered for publication by Tangaza. This could be a very good starting point for a punishing tradition in Tangaza, which in turn would be a worthy contribution to the African Church. This would, I am sure, also give a boost to the Standardisation of the theorising process in our College.

3. Economic Aspect of Tangaza: Tangaza, as a joint venture of Religious who profess poverty, and who believe in option for the poor, has a deep responsibility to explicitly express its predilection for the poor. Tangaza at present, with its imposing building structures, with its army of workers, with

its high wages for the teaching staff, seems to be a ghetto, as it were of the first world within the Third World. Shouldn't Tangaza give a thought to this vital aspect of its existence, namely witness?

The two often-repeated terms today, in the political realm are Transparency and Accountability. These two words could also become the watchwords for the administration of Tangaza.

To conclude..... I dream of a Tangaza, where people from Cape Horn, Cape Town Comorin would continue to put their heads together in intellectual freedom and maturity. I dream of a Tangaza, where people, White, Black and Brown would rub shoulders in love and brotherhood. I dream of a Tangaza, where actives and contemplative, missionaries and educators will learn to work together to build the Kingdom.

Let us come out of our religious ghettos to build an institution of formation, that we will all be proud of. *Ask not what Tangaza can do for you. But what you can do for Tangaza!*

Sahaya G. Selvam SDB

A COMMUNION OF LOVE

24th February 1995 will remain one of the landmarks in the history of Tangaza College for it was on this day that the college invited St. Paul's United Theological College from Limuru for a day of sharing on the theme of 'Justice and Peace'. St. Paul's United Theological College is a theological college run by many protestant churches working in Kenya and East Africa. The aim of the day was to provide a forum for the two colleges to discuss the issue of Justice and Peace and the involvement of the churches in this issue. Previously, contacts between the two colleges had been confined to the field of sports.

In his opening address the Acting-Principal of Tangaza College Fr. Martin Coffey C.P. emphasised the need for all of us to reach out to those we consider as different and impossible to communicate with. He mentioned the part that memories play in

our life. As individual and groups we share memories of our history and how they have come to shape our own identities. In interpreting the data from our histories many times we have tended to set ourselves against others in a way that has come to divide us.

As protestants and Catholic we have our own memories in the form of history and doctrines which have defined our differences. In embracing these memories we have at many times made these memories static in a way that has reinforced our prejudices. History has witnessed to the perpetuation of animosities where Christian missionaries have spread the Gospel, and Africa has been no exception to this reality.

In contrast to this, Fr. Martin Coffey put before the participants the reality of Christianity in its true

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spirit. He pointed out that Christianity by its nature is dynamic and is supposed to break all barriers of division and hatred. It is high time, he said, that we realised our shortcomings and repented of them instead of getting stuck in our prejudices. In such a way we will retell the story of our common faith in a new way.

In a reflection on the theme of Justice and Peace Rev. Dr. Peter Bisem from St. Paul's United Theological College commented on Micah 6:8

"What does the Lord require of you
but to do justice
to love kinder
and to walk humbly with your
God."

By our very identity as Christians we are called to reach out to our fellow men and women in doing good and being just in economic, political, social and spiritual aspects of our life. Being a consequence of our very identity as Christians, Justice and Peace is not optional, a matter of taste, but imperative and part and parcel of the Kingdom of God. When we look at the countries that were traditionally called "Christian Countries" we see evidence of widespread atrocities against humanity which were committed by people of these countries. The term 'Christian' has often lost its meaning, especially when it comes to people living together. Justice to our neighbour is at the very heart of our Christian identity. History and evidence of division have to be looked at also with a positive attitude aiming at growth.

The Biblical message calls for 'righteousness' and 'justice' as being part of the same command to love God and neighbour. By living our identity in being just, we are being called to a life of transformation as individuals and groups; hence, 'justice'

He also pointed out that on the positive side churches have spoken out on issues relating to Justice and Peace from colonial times to the present Multi-Party

era. At the same time, in pointing out the evils in the society, churches have to avoid being seen as speaking on behalf of just one group of people. They have to be representative of all the oppressed.

Another speaker of the day was Fr. Carrol Houle M.M., a Maryknoll Missionary who has been involved in the

promotion of Justice and Peace. He spoke of the need for the churches to join in the fight against injustice in society. Fr. Houle gave a report of the work being done by various churches, starting with catholic movements, and also ecumenical efforts being made in the social and theological circles.

After this, participants went into groups to discuss possible developments in the area of ecumenical efforts in working for Justice and Peace. In the afternoon various groups reported back on their discussions. Among the proposals for the future were:

a) More cooperation should be fostered between Tangaza College and St. Paul's United Theological college especially in these areas;

- exchange of professors
- organising joint seminars on Justice and Peace
- joint commissions on Justice
- joint publications on issues relating to Justice and Peace

b) In the area of theological formation the two Colleges should be sensitive to these areas;

- Sensitisation to the issues raised by new theologies like Liberation Theology
- Future ministers should be formed in away that will enable them to engage in fruitful dialogue with forces in society which are subjecting people to oppression.
- Personal formation should not be overlooked for it is the very foundation of a mature and just minister of God.
- Future ministers should be made aware of the value of being themselves just and peaceful so that what they preach to others should also be seen in their own lives.

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- Prayer is indispensable to the attainment of Justice and Peace. the fruits of this day.

At the end of these proposals Rev. Peter Mageto on behalf of the students of St. Paul's United Theological College thanked Tangaza College for inviting them to this very fruitful day. He spoke of the need to realise that the day has come for the two colleges to start working together in implementing

A prayer service was held to mark the end of the day where all prayed for the strength to work in bringing about Justice and Peace in the society.

Reported by: **George Tambala O.C.D.**

LET US USE OUR TALENTS TO THE MAXIMUM

It is a fact that each of us is unique in our world which we live. It implies that nobody is a photocopy of any other person. The truth is that everyone has talents or one predominant talent. A talent, as such, is a God-given gift, to be used to improve our world and our well being.

It is our task to discover these talents and use them well. one way of discovering our gift is by listening to our friends comments about us as well as other people's comments. Besides that, talent naturally urges us to develop an interest in certain field of life. We may not only like doing certain things but enjoy doing them and feel fulfilled as well.

We need to help and encourage others to exploit their talents, especially if they are for the common good. I am sure we shall be asked one day whether we used our talents well or whether we just sat on them because of selfishness, fear, or laziness.

It is worth noticing that, we should not under use our talents because by doing so, the outcome will be of little use. We should not misuse our talents

since that way we may mistreat people instead of helping them. Lastly we need not overuse our talents as this can result in boredom, tiredness and hatred of our talents, seeing them as a burden. There should be a well balanced use of our talents especially if we gifted in various fields of life.

For one to continue to use his/her talents well, it need to be done out of love, without aiming at personal gain, self-glorification, to be seen or any other such motives. Above all, it needs to be out of unconditional love of God and our neighbour.

A gift is given by God for the help of the whole community. We are stewards of God's gifts and sharing our talents brings God's blessings to the people we encounter, live with, work with etc. It is a fact that life is like a journey which calls for help from one another to reach safely. It is not a matter of competition. It is our responsibility to take care of our gifts, use them well and show a sign of gratitude.

by: **Moses Ombuya Amala C.P.**

A BAD OMEN

On that early morning a strange bird was resting on top of their roof. The bird was known to be a sign of bad omen. Mrs. Taabu Shinda read the hidden message that the bird delivered and she knew that her struggle was yet to continue. Her husband was in bed dying, her son had lost the chance of going to a Secondary School, her youngest child had died of measles and her other three children were at home for lack of school uniform, books and building fund.

As if these were not enough, her land-lord had shown his face before to deliver what he considered to be important news which should only be known by the people concerned. The house rent had gone up Any 50%.

Mrs. Taabu sat on a stone outside her house supporting her head with her hands, she was staring into the distance with tears rolling down her cheeks.

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She was trying to contemplate the hidden message of the bird. This brought back the old memories, she recalled how her husband, Shinda, lost his job on a big plantation owned by a prominent figure. Shinda was very hardworking and faithful. A few months before losing his job, Shinda, had complained of his employer for several days that he was not feeling well. The employer had no room for weak people, as if he had never been and was never going to be ill. He had noticed that Shinda was losing weight and he had concluded that Shinda had Aids. Shouting with anger, the employer had called Shinda a prostitute, good for nothing and a bad example to the good and faithful workers.

Shinda could not argue with his employer. He knew that the boss is always right. $2 + 2 = 4$, but when the boss says its 6, then, one has to accept. He did not want to lose his job for this reason he had asked the supervisor to intercede for him, but in vain. Shinda was thrown out of the plantation like a dying dog. With no money to see a doctor, and with no job, the poor man returned to his poor home and family.

Taabu had tried all she could and managed to take Shinda to the nearest hospital, since none of the health centres around manage him. He stayed in the hospital for several months without treatment. His stomach was bulging like a big pumpkin while the rest of his body had become as thin as a rake. At last the doctors ordered that he should be taken home to die. "He stayed in the hospital for several months without treatment. His stomach was bulging like a big pumpkin while the rest of his body had become as thin as a rake. At last the doctors ordered that he should be taken home to die. "He can't recover," Said one doctor. "He has a malignancy and cannot be treated. Taabu could not understand the language of the doctors, and she was afraid to ask. With the little English that she had learnt in school, she told herself that her husband might have malaria which was causing the growth in the stomach.

At home, Taabu continued to buy all kinds of tablet that she could get from the local kiosk. Though all these did not seem to improve the health of her husband, she did not want to give up until she lost her

job. Her mistress had accused her of being irresponsible and lazy, just because she was late for work a few days. Poor Taabu, she was late because she had to attend to her sick husband and she was ready to pay for her late-coming by working extra hours but the mistress would not listen. Nobody seemed to care.

Her son had been called to one of the best schools in the country but he missed the chance because she had no money. Taabu recalled how she had gone to the relevant authorities to try and get a bursary fund for her son. She never saw the face of the 'big' man with her. *Mkono mtupu haulambwi.*" (an empty hand cannot be licked). She had to T.K.K. (Toa Kitu Kidogo) Taabu sold the two chickens that she had and took the money to the man who was going to assist her. This time, the story was given a different tone. Every time Taabu showed her face, the man appeared to be so concerned and told her that the man who was looking for the field was out. "He has just gone out, you might even have passed each other on the stairs. Try again tomorrow." And so, the story continued until Mrs. Taabu gave up.

She at last decided to turn to a church group for help but they too could not help her. Their excuse was that there were so many of her kind that they did not know who was genuinely poor. Besides, those who have been helped never come back to show their gratitude. At last, her son had missed the chance. She had hoped that he would study well and become a doctor. All hopes were gone. Her son was now working as a garden man for certain rich man in the outskirts of the city. His pay was very little because the employer said that he was too young to be paid like an adult.

That morning, Taabu received the news that the place where she and her friends were seeking sukumawiki and tomatoes had been fenced. There was a big notice at the entrance. "Trespassers will be Prosecuted. To whom could she go?

Looking at her face, you could just imagine that she was praying with Jesus. "My God, God, why

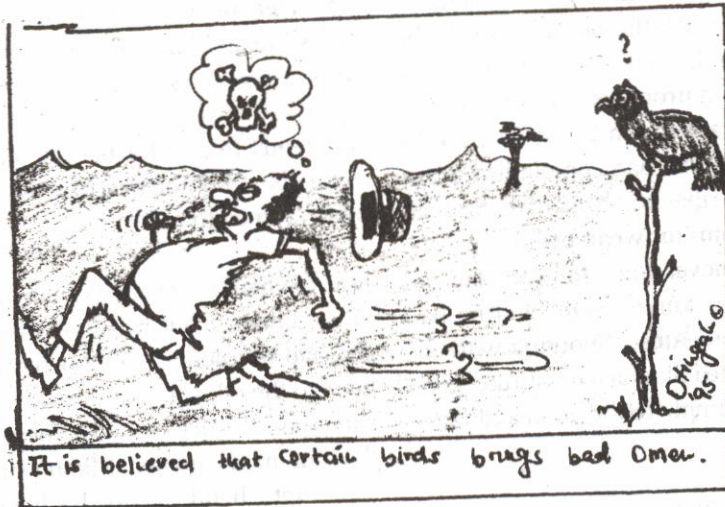
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have you forsaken me?"

Mrs. Taaabu wished she was dead. She could have easily committed suicide if it was not for love of her husband and children.

At last she went back to the house to find that her husband had gone, gone to the far lands where nobody returns. She was too weak to scream. She knelt beside the dead and wept bitterly. To her, Shinda had been a hero. He had always encouraged her. Now he was gone. Gone, never to return. The message of the bird had been fulfilled. Yes, now Taabu was to start a journey of loneliness and bitter struggles. What a bad omen.

Today we meet Mrs. Taabu Shinda selling the illegal brew and we condemn her. The policemen are also behind her. If she decided to sell wares along the city streets, the city council police are behind her. When she decides to work as a bar maid, men harass her, society treat her like an outcast and she



It is believed that certain birds brings bad omen.

is exposed to all kinds of evil.

She cannot beg; she feels that it is shameful and humiliating. She cannot steal' she knows that it is a sin. She's also afraid of mob justice. She desires to earn a living in a honest way. She wants to eat what she has earned.

Her children have gone to the streets, and when we met them we tell them that they should stay at home. How can they stay at home when they have no food.

Mrs. Taabu resorted to drinking so that she can forget her misery. She gives her children some of this brew so that they can sleep and stop asking for food.

On the face of Mrs. Taabu Shinda are the marks of pain and misery. They are the marks of the suffering Jesus. Faintly she calls, she has no strength to shout. Listen, you will hear.

Sr. Jane Frances Wanjiru L.S.S.J.

COMMUNITIES OF INSERTION: Living in the slums with the poorest

First of all, I have to say that I have not written anything at all original, but rather some personal reflection on the experience of some people belonging to different religious congregations, who are already living among the poorest of the slums.

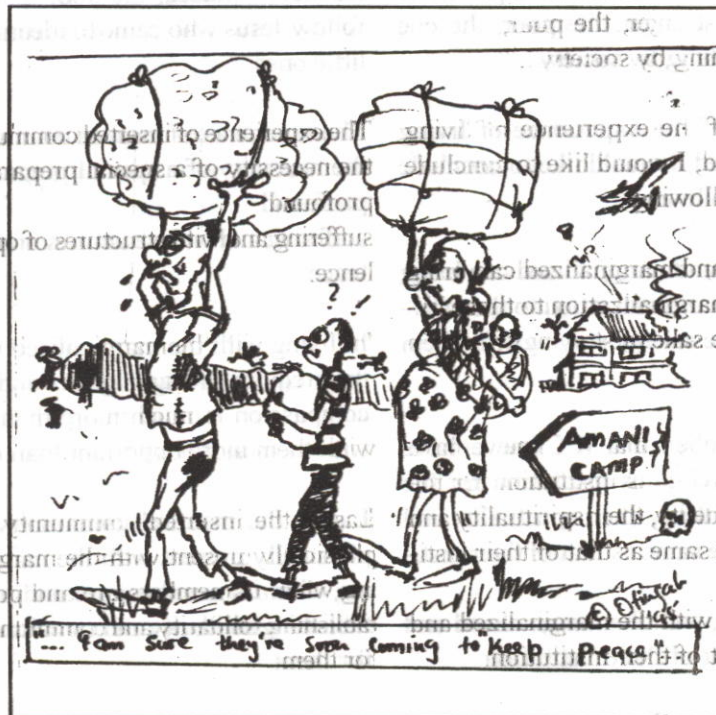
I have also to say that my main goal in writing this article is to bring to you a little more knowledge about living among the poorest, because we have enough experience of living a little far from the poorest, especially those of us who live in Langata.

Urbanisation is a very widespread modern phenomena which has strongly increased the areas of poverty (41% of the population in the world are urban dwellers). Even though poverty is found everywhere, slums are the largest and deepest concentration of poverty and marginalized people.

The poverty of slums consists in inadequate housing, unsafe constructions, overcrowded building area, lack of schools, lack of health services, lack of facilities such as electrical and water supply, hopelessness, unemployment or underemployment,

teenagers' pregnancy, suicide, prostitution, drug abuse, alcoholism, crimes, juvenile delinquency, tribal clashes and so on....

Now in looking at the foundation and spirituality of the different religious congregations across the history of the church, we see that they have principally been focused on a process of centering life in God by looking at Jesus Christ.



the effective presence and involvement of religious communities in situations of total poverty and in places of misery and marginalization, have been a sign of a consecrated life which fully embraces the very life of the poor, their risks, trials and problems. (Synod of Bishops 1994 on Religious Life)

This is right but not enough in order to follow Christ fully. Because the follower of Christ is challenged not only by the Gospel itself, but also by the life of the poor, the suffering and the marginalized, to place himself and his spirituality in "their cry for release, liberation, social promotion and human dignity".

A follower of Christ must not forget that Jesus Christ was born, lived and died in marginalised situations. Therefore a full follower of Christ has to pass through marginalised situations as well, and so Centre himself and his spirituality by moving from the "comfortable Centre of society" to the "uncomfortable and suffering periphery" where the marginalised are.

After Vat. II, many religious communities began to move to marginalised areas like slums attempting to renew religious life by starting to face the challenge of being missionaries of the Kingdom of God in the Urban context of poverty, injustice and oppression.

Thus has come into being a very concrete way of making religious life a preferential choice and love for the poorest people's God. In the last ten years

As far as the main goal of this type of community, it is very true that the members of a R.C.I. cannot totally become like the marginalised with whom they stay. Indeed, there are always and everywhere distinct human traits such as culture, race, sex, social background or personal story, which make us simply different one from another.

However, the main goal of these members is not to become like the marginalised but to stay with them. To stay with them implies a physical presence at all times, in order to share their lives, sufferings and powerlessness, and so to strive together for a Christian hope fed by the Gospels and able to draw the marginalised their social marginalization by fostering their human dignity at every level.

Thus, today's religious congregations, missionaries above all, are challenged to rediscover their spirituality by staying with the poorest and most abandoned people of God, through whom the Lord is here and now calling them to renew their charism in accordance with the concrete needs of the peoples of today. "..... The marginalized make us discover who God is and means at present, because he is the

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One who takes part in the life of the orphan, the widow, the sick, the stranger, the poor, the one who is considered nothing by society...."

Finally, as a result of the experience of living among the marginalised, I would like to conclude by pointing out the following:

To stay with the poor and marginalized can bring a similar situation of marginalization to those living among them for the sake of staying with them (Cardinal Romero).

Even though those members of a R.C.I never have to defect from their religious institution for the sake of a responsible fidelity, their spirituality and focus should not be the same as that of their institution, but rather that emerging from staying with the marginalized and so contrasting with that of their institution.

This spirituality deriving from staying with the poor, entails regarding them not only as the recipients of our Christian instruction but also as our

teachers. Indeed, the poor also teach us how to follow Jesus who came to identify himself with the little ones.

The experience of inserted communities have shown the necessity of a special preparation to deal with profound suffering and with structures of oppression and violence.

In living with the marginalised one discovers that they require an ongoing care and compassion. But compassion is much more than pity, and staying with them more important than doing for them.

Lastly the inserted community aims at staying physically present with the marginalised, at sharing what its members are and possess, and at establishing solidarity and commitment with them and for them.

"Jesus emptied himself taking the form of a slave" (Ph. 2:7)

Juan M. Labajo - MCCJ.

SOCIAL MINISTRY IN MISSION PROGRAMME

Going up and down the stairs, most of my brothers ask me, "Sister are you taking a course in C.T.C? What are you studying with Combonis, Marianist, Divine Word Brothers?" etc.

I have written in brief on the programme which we are taking in Tangaza. Our programme is called Social Ministry in Mission Programme. It will last for two years. This year is the beginning of this department and for this reason we are only ten students. Fr. Francis Pierli is the head of this programme. The aim of this course is to prepare

us for a better ministry in our society.

THANKS TO ALL those who collaborated in founding and starting this highly appreciated course. They have heard the cry everywhere from the religious, social, industrial, slums, projects and even the political world. "Lord give us social ministers" We need social ministers!"

By: **Esther N. Mwaniki**
Incarnate Word Sister

FORMING CATECHISTS

Catechists perform a noble duty that calls for training before taking that responsibility. They need to be prepared in such a way that they become competent in their task.

They need to have some skills of how to communicate their teachings effectively. Besides that, it is not only a matter of teaching but finding a method of imparting moral values to others. It calls for

good example in one's way of life. Hence one's teaching needs to correspond to one's good way of life. The catechists need to undergo training for a given period of time before assuming their responsibility. The duration may range from six months to one year depending on their level of education and way of life. They have got a great influence on the people whom they catechise hence they need to have good training. By doing so, they will have good influence on others.

CATECHISING AS A WAY OF FORMATION

Catechising is not a matter of mental activity or a means of satisfying people's curiosity for knowledge but forming people to have a strong faith.

This is why it is important for catechists to be formed first. After that, they may be able to teach catechism in a more formative way. A formative method is one whereby the catechists give a chance to the participants to share their faith, have dialogue and find out suggestions / solutions to the problems that may be threatening their faith. Knowledge of their catechism teaching is very important for their foundation or Christian faith. However, it should go hand in hand with a formative way of teaching. Dialogue, sharing of faith or life experience are applicable to those who, are able to do so, or mature people who can use these skills effectively.

The catechists need to answer the questions raised by the catechumens. Very often people want to know the reason for doing this or that, or not doing this or that. This desire to know why needs attention. Besides, explanation of any kind needs to go deep and not leave people in suspense.

The participants need to be made aware of being responsible in their Christian faith, to be people who are able to make their personal decisions and choices in the light of Christian faith, to be people who are able to approach their problems on their own. They may seek spiritual direction if the problem becomes more complicated, but the final decision is up to them. It is a moral obligation for everyone to make a personal decision in the long run.

HOW TO FORM THE CATECHISTS

The catechists can be helped to be efficient people in their work through training. This can be done by organising a seminar or workshop for them. An expert can be invited to enlighten them with regard to current Christian faith. Some of them can be sent to the catechistical schools / centres where they will be in touch with the present teaching of the church. By being given such opportunities, catechists broaden their mind and have a new approach to catechism. This is what can help them to face the challenges of today's world.

Many catechists may get a chance to know about the present teaching of the church which is important for Christian faith. They need to be informed that, their teaching need not to be one sided but should embrace both the spiritual and the human aspects of life.

Their teaching should get a foundation not only in catechism but also in the Bible and Prayer. The catechists need to be informed in these spiritual matters before imparting spiritual values to others. They are to be made aware that their task is to prepare the participants for their Christian life. Christian life is not just for a day but an on going encounter. The catechists should emphasis on the importance of spiritual life.

People do not live in a vacuum hence it is the duty of catechists to be aware of the importance of relationships. A good relationship among Christians and even with the other people, is a part of Christian life. Relating to one another in a good manner implies that they love God.

Their method of teaching should be in the form of discussion that involves people and makes them respond. It is not only learning a book. Dialogue is needed as a skill of communication. It is important to know whether the participants are able to carry out discussion as well as dialogue.

By: Ombuya Moses C.P.

REFUGEES: *THEY NEED YOU!*

Hallo brothers and sisters, how are you? We hope that everything is fine. We have decided to write an appeal to you in favour of the millions of refugees present in the world and especially to propose a concrete action that we, as students of Tangaza, could take during our next long holidays.

But who are the refugees? Refugees are the ultimate symptom of social disintegration. They are the last, most obvious link in a chain of causes and effects that define the extent of a country's social and political breakdown. Looked at globally, they are a barometer of the current state of human civilisation.

* By the end of 1993, before the latest Rwanda disaster, UNHCR was responsible for the protection and assistance of 23 million refugees and others in a similar predicament, including 4.1 million people in the former Yugoslavia alone.

* Taking were still 3.3 million Afghan refugees in the Islamic Republic of Iran and in Pakistan, and 1.3 million Mozambique refugees remained in six neighbouring countries. A further 19 countries of regions had between 100,000 million of their citizens living as refugees in other countries.

* 32 countries were hosting between 100,000 and 1 million refugees each. Of these countries, 18 were in Africa, 5 in Asia, 4 in Europe, and 2 each in North America and the former Soviet Union.

* A total of 47 state and regions - one quarter of all the countries in the world - were either the recipient or the place of origin of more than 100,000 refugees.

* 8 countries were simultaneously the recipients and the places of origin of over 100,000 refugees: namely, Azerbaijan, Croatia, Iraq, Burundi, Ethiopia, Liberia, Rwanda and the Sudan.

The immediate causes of refugee - flows of such a

magnitude are invariably conflict or massive human rights violations. Since the end of the cold war, virtually all conflicts have been either predominantly or wholly internal in nature.

The root causes that lead to the final explosion of violence and displacement, however, political, economic, religious and environmental forces. Poverty and population pressures, serious social inequalities, divisive or exclusionary politics, arms proliferation and inadequate or decayed central and local government structures may all play a role. The ingredients will differ from situation to situation, but the results - destruction, death and displacement - are depressingly similar. They are situations of dehumanisation.

The majority of these refugees are right here in Africa. In Kenya we have about 300,000 of them. This phenomenon is part of our concern for our future as pastoral ministers. We need to be prepared to face their needs and problems when they come to our parishes but we feel that this is the moment for us to be among them in refugee camp where many times they live in nightmare situations.

Our proposal then is, to all of you to accept concretely this challenge to put at their service our gifts, skills and

pastoral preparation for a couple of months in one of the Kenyan refugee camps: Kakuma, near Lodwar in Turkana region where a mixture of refugees live and among whom are about 80,000 Sudanese.

We are not trying to exploit the situation nor to be opportunist, but we feel that it is part of the social situation that needs our attention and contribution as future pastoral ministers to share their lives and to bring New Hope where it no longer exists. We would like this opportunity to be welcomed by some of us in such a way as to form an intra-Tangaza pastoral team of 4-5 persons for teaching catechism, Bible study, training catechists, pastoral counselling, visiting families, teaching English, Maths etc.,

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organising sport activities for youth. In the camp there are almost 15,000 youths, many of them orphans. They deserve both spiritual and psychological guidance. They really need people who could listen to them; experience being loved, cared for and above all to be taught how to forgive their enemies. We shall be guided in our activities by a father of the St. Patrick Society (Kiltigan), and 3 other sisters who are living working there.

Sure, it will not be a boring experience but a challenging one where we shall also learn how to be closer to the people - of our lord and to His Spirit of Wisdom!

If you can to be ready for this particular experience, please, contact us soon.

KWAHERINI!

**LUIS OKOT OCHERMOI MCCJ
MOSCHETTI DANIELE MCCJ**

LAUNCHING OF THIS YEAR'S LENTEN CAMPAIGN

The launching of this year's Lenten Campaign took place at St. Thomas Aquinas Seminary on March 1, 1995 and was presided over by his Lordship, Bishop Raphael Ndingi Mwana 'a Nzeki, the Shepherd of the Catholic Diocese of Nakuru and the National Chairman of the Justice and Peace Commission.

Hundreds of Seminaries, Religious (men and women) and lay people witnessed this occasion. Their good participation confirmed that the word of Justice and Peace is not only a matter of those who are members of the commission that was established by our Bishops after many years of deliberations by an integral element of our Christian calling.

Anthony Njui, the National Secretary of Justice and Peace Commission, gave an explanation as to why the theme of "Bless this Our land and Nation" was chosen to be of this year's campaign and showed the participants the different symbols used by the artist on the campaign's poster. The theme fits very well with the issues to be reflected upon in the five weeks, the secretary pointed out the issues are: Clashes; Grabbing of Land; Land tenure; Peace; Reconciliation and Land, finally Stewardship and Environment.

The main speech was delivered by the Bishop who started by declaring that matters of justice and Peace must be rooted in the Gospel. To demonstrate this he quoted several passages from the Scriptures, "I came that they may have life and have it abundantly" (Jn 10:10b), "and you will know the truth, and the truth

will make you free" (Jn 8: 32), "for I was hungry and you gave me food" (Matt 25: 35). The bishop continued in this same line and said that "Our work is to proclaim the Good News.... We are not social workers" To the Religious and Priests, he said "we must be just and peaceful first" before we embark on issues that involve injustice in the society. We may not be perfect but we should put in a great deal of effort.

The commission is for self-education, self-commission, to form and to be formed to create just and peaceful structures and to destroy unjust and oppressive structures. We must never justify issues that are unjust even when those who are implicated are our brothers or sisters, Justice transcends blood ties. But in whatever we do we must be prudent and apply discretion, study the situation first, remove all prejudices and act when action is not only necessary but also timely. However cowardice and timidity must never be part of our life "a timid person never moves" and a "coward person shakes all the time." But in whatever we do, charity must prevail and correction must be contextual, not out of nowhere.

When we come to work, pride in one's work is not bad, but we should remember that salvation or success is not a one-person's business, we need to involve one another, we need to involve the people.

This needs to be the same for all of us. Wisdom of age and experience is not enough when we come to

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decision making. The vigour of youth is also needed. "Age alone does not assure success." Remember that "this is the age of dialogue" where all that are concerned need to be involved.

On the issue of land he advised those that have small pieces of land or are given them and then sell to others, to stop that habit, for when they shall cry, their former title deeds will still be traceable and they will be asked to explain why they sold them. On the other hand, he said that there is money and land and that the time has come when we have to sacrifice ourselves and settle the clash victims on what we own or what we can still own but "people must be taught to be honest", he added. Faith must have effects on our life. When this will be so, land speculators will not be there.

On reconciliation, he said that people need to live in harmony with one another and that there should be no one termed as 'mbuki', the unwanted, in any part of the country. People need to be reconciled with one another and when one of those involved is not ready to cooperate, a third party will be needed, preferably a friend of the stubborn party.

Those who want to be involved in matters of peace and justice must be prepared to suffer, even with their family members, and they should remember that what we can do is to lessen the suffering of the poor, although suffering and the poor will always be there.

On formation, the signs of the times must dictate

that justice and peace are a matter of urgency today which cannot be overlooked, "My time was my time", let's deal with the present and equip those in formation with the necessary tools in this field. Let there be no fear when we come to forming them. However, in whatever we do we must pray for guidance.

The launching ceremony came soon after the speech and was full of symbolism. The symbols of hate, division and violence were demolished and in their place a symbol of peace (a staff) was planted before he moved to the other side where symbols of peace, harmony and productivity were placed. He watered them, symbolising that is the way we ought to live. He then invited all Christians, wherever they are to walk in the light for it is through that we shall be blessed by the Lord.

The launching of Justice and peace was an inter-college coordination that included the following colleges. Tangaza, Hekima, C.U.E.A., Apostles of Jesus, St. Thomas Aquinas, And St. Paul Limuru (protestant Seminary).

Moschetti, Daniele, MCCJ passed on information that some workshops, in this line will take place soon. Cooperation among these colleges is highly needed and indeed the initiative had already been taken. All that is needed is its continuation.

Reported by:
Ndirangu Washington O.F.M.
(A member of Tangaza Justice and Peace Commission)

LENTEN CAMPAIGN 1995: BLESS THIS OUR LAND AND NATION

I had the chance to go with Nicholas Makau to the national Lenten Campaign Workshop, organised at Thika Pastoral Centre by the National Justice and Peace Commission (January 25-28) to finalise and launch the Lenten Campaign 1995. The slogan chosen for this year is LAND and the title comes from the Kenyan Anthem <Bless this our Land and nation>.

It was an experience very interesting and important not only because we could give our contribution as Tangaza College representatives, but

also because from the discussions we gained many important point to reflect upon. I want to share with you: some of them.

* The first aspect that struck me was to meet with men and women really committed to Justice and Peace Ministry, trying to create awareness among the people of the situation they were living in, and of the causes of it. In this time of difficulty and suffering for many Kenyans, it is very encouraging to realise that many people, whether priests, or sisters, or lay men and women are struggling and even risking their lives for

a better Kenya. This is already a lesson for us...

* That the issue of land is today one of the most delicate and explosive is definitely not something new; all the most recent facts, without going back in the history of the country, can easily demonstrate this. Probably what we need to realise is that it is high time to face this question of land in all its as-

pects: his-tor-ical, politi-cal, eco-nomi-cal, with-out fear or prej-udices of any kind. For us in Tan-gaza, whether stu-dents or lec-turers, this could



These are the people who visited Maela Camp on 18th Dec. 1994. They include: Priests, Religious Sisters, Religious Students from Tangaza College of C.T.C., Lay people and the people at Maela

be a good chance to study the problem deeply do some research on it, to attempt to find some situations, and I dare to say that it is primarily a task for Kenyan students.

* During the evaluation of the Lenten Campaign 1994 "We are the church" focused on the African Synod, the causes of the failure of the Campaign in some parishes was indicated to be lack of interest and commitment of the priest and leaders of the parish. Generally we saw that where a Justice and Peace Group, or at least someone a bit sensitive on this issue, was active, the successes of the Campaign

was granted. This is probably the greatest challenge for us all, the question being: where are we as religious? What is the stand of those of us who are preparing themselves to become priests?

I was impressed by a lay man from Lodwar Diocese

when he congratulated us for whatever we are doing in Tangaza concerning Justice and Peace: "It is great and very important, he said, "because if you succeed in place like this where people are preparing themselves today for different pastoral activities, everything will be much easier tomorrow."

Bless this Our Land and Nation

Ibariki Ardhi na Taifa hili letu



LENTEN CAMPAIGN 1993

Justice and Peace Commission
Kenya Episcopal Conference

My feeling is that the laity is very far ahead of us and somehow are waiting for us to come. They for sure feel the importance of our contribution as future pastors or as religious. But honestly I would like us to reflect whether we ourselves feel the same urgency concerning these prob-

lems. The answer is obviously not pre-determined, and each one of us will give his/her own accordingly to his/her nature and convictions. However there is this Gospel we are called to live and preach, this is our vocation to be at the service of the people.

Stefano Guidici MCCJ

IS LOVE EQUAL TO JUSTICE?

One day a friend jokingly said: "we have spoken too much about Justice and Peace; why not talk as often about love and friendship?" Jokes can make people think twice. And as I was thinking about it, I just asked myself, how many times did we talk about it. I just asked myself, how many times did we talk about Love in our institution? How often have we had seminars on true friendship or true love? The Subject seems really to be a delicate one.

We are all aware of the fact that love is a delicate

word, full of mysteries. In some parts of the world, children are taught how to use it and love it. Elsewhere, love is a taboo word among all other taboos, to the extent that some men cannot say to their wives: 'I love you'. Some are not even able to say to their mothers: "I love you". As soon as we speak of loving somebody, especially from the other sex, people look at us in a funny way.

Today, a new generation has given its own meaning to the word. Nowadays if I say to a girl: "I love

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you", she will immediately think of affectionate love, expressed physically and leading to marriage. So what is the true meaning of Love?

As someone stated it clearly, "Love is a delicate art that requires many sensitive decisions". Like all art, Love conveys also a meaning. Love is communication: "It is essentially a relationship".

¹ St. Paul's definition of

Love is still timely: "Love is patient and kind, love is never jealous or envious, never boastful or proud, never selfish or rude, it does not offend or store up grievances.... it never comes to an end". ² As a modern author puts it: "Love is a long and hard road; it is an altar of sacrifice; it asks an enormous price in its self-forgetfulness, and seeks nothing for itself". ³

Whenever we try to understand what love truly means, we begin to see that it is linked to Justice. Talking about Love is talking about Justice. When we love somebody, we willingly share what we like with that person, even our convictions, we respect one another and would not like something evil to happen to our loved one. Similarly, practising Justice creates more space in a relationship; it creates conditions where loving and healthy relationships become possible. So

speaking about Justice or Love is speaking of the same issue.

The relationship of Love and Justice seems now to be becoming really clear. In loving someone, we are attracted by him/her desiring to walk always with him/her, to share not only the material goods but also the moral and spiritual goods together. The fruit of real Love is Friendship, and these should be seen as the crown of Justice and Peace. For when



everyone is treated justly, then we can appreciate the love we have for one another. May our struggle for true Justice and true Peace in our world, be also a search for Love and Friendship.

¹ John Powell, "Why Am I Afraid to Love", Argus Communication, Texas USA, 1967, P.38.

² 1 Cor. 13:4-8

³ John Powell, Op. Cit., p. 120

Sompoudou Felix, M.Afr.

A VISIT TO HELL

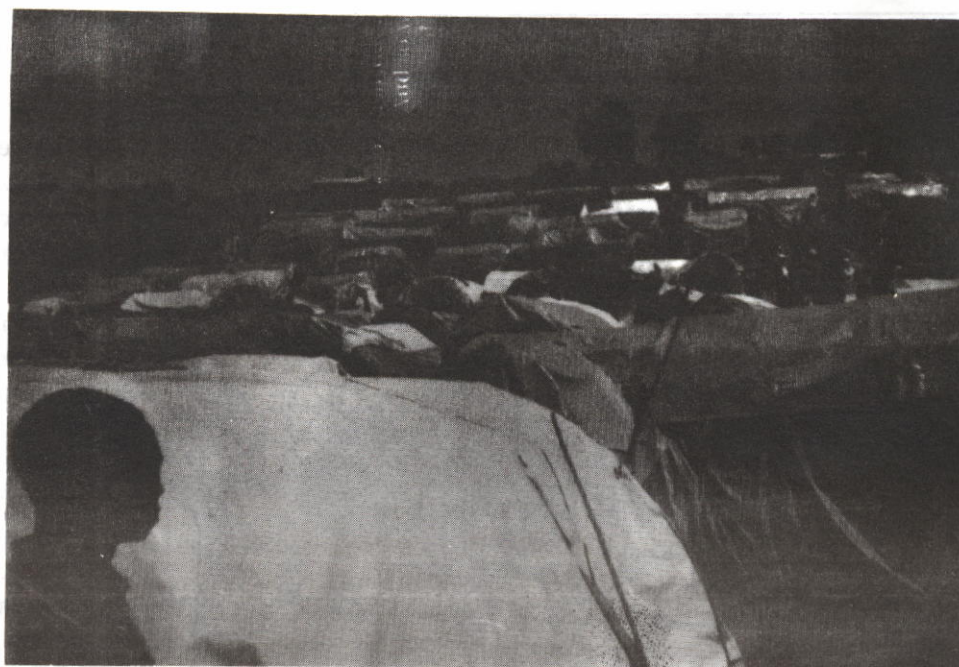
The Tangaza Justice and Peace Commission in one of its activities had a visit to the displaced clash victims of Ennosupkuia who were living in Maela until December, 1994 when they were forcefully driven away to different places. During this dreadful operation they were dumped in stadiums where they spent their Christmas day as other Kenyans were celebrating. Since then some have entered the slums of

Nairobi. Teamed with the AOSK, we took with us clothes, shoes, and some other amenities we thought would be of help to them.

The Place

Maela is not very far from Naivasha town. The problem is the bad road, which is rough, bumpy and dusty, that keeps vehicles at zero speed. The surroundings appear dry and the soil does not seem

favourable for any cultivation. It was for about two years that these men, women and children hopelessly camped at Maela. They



with different turns of Association of the Sisterhood of Kenya, kept solidarity with the Land clash victims.

The Tents

This is the situation at Maela Camp. It was photographed on 18th Dec. 1994.

had shambas in Narok district but the unexpected and unimaginable happened; they were flushed out amidst beatings, and killings burning and looting, among other things, they escaped full of tears and hatred. They found a new home at Maela, but for how long were they to camp there? My visit to Maela reflects all I had heard of Hell, very hot place, hot to the burning point; lack of basic human needs; nothing to quench thirst; no food; full of agony; no shelter; no anything but pain; great disorder; chaotic and censured security.

The People

All the people living in Maela Camp are Kikuyus. These Kikuyus had their original homes in other places, mainly Kiambu and Nyandarua. They ventured into maasai lands and stayed with them, bought land, transacted business and also intermarried. In fact some women who had married Maasai men were not cashed. The choice remained for them to go or not to go. Many stayed behind, but any Kikuyu married to a Maasai women had to leave.

Highly acknowledged is the continuous presence of pastors of different denominations who, apart from giving spiritual nourishment, became a true witness and defence of the people. Once Fr. Tom was expatriated, Fr. Kaiser took over. He, together

The tents are quite small; pyramidal and bread shaped made of yellow polythene bags. One of them may accommodate two persons but due to scarcity of space many of them house two families or eight or more at times. During the day, it is very hot in those tents. In fact it is more than a sacrifice to stay in them. But still, there is no varandah that people can think of going to relax. Then comes the night and they have to sleep. All the customs and traditions have to be broken: father, mother, son, daughter and in-laws have all to stay together indiscriminatively for they have no alternative. All things are done in the small tent; cooking and bathing they manage very rarely. Some families have 3 blankets, but many have only two. A sufuria, basin, a jiko, a jerrycan, some stone - three or four to serve as both seats or cooking stands.

Their Needs

There is a great agency for leisure facilities; games, or any thing that can keep them in some movement. Great desire for balls was mentioned. Also, somebody to organise them some games. There is fear that if any one among the victims calls the rest to organise themselves for any activity, she/he is going to be suspected to be ill-motivate against the authorised order in Maela. Hence he will be in

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trouble and may risk expulsion from the camp or arrest and torture (it has happened to some). Exercise and text books for children who are attending schools. Clothing, water, food and above all, LAND.

Reflections

After being evicted, these people should have been compensated so that they could find a place to live. Besides that, they should have been protected instead of being beaten.

Those NGOs, Churches, Law bodies and other citizens who were moved by the suffering of these victims (people). Were harassed, arrested, threatened and accused of fuelling trouble. These our fellow brothers and sisters are Kenyan citizens. They have human rights, human dignity, they deserve respect and protection.

by: **Nicholas Makau**
Chairperson Justice & Peace
Commission TCR

THEOLOGY, JUSTICE AND PEACE

Last week was a very edifying week for me, listening to the two speakers on the ecumenical day and again to Bishop Ndingi on the day he launched the Lenten campaign rally at St. Thomas I could not help but to reflect on what is the role of theology as we study it here in Tangaza in relation to the peace and justice issues as presented by the three speakers.

No doubt many will agree with me that the quest for peace and justice, the defence of the poor and oppressed the building up of a world community of charity, founded on love rather than tribal hatred, is in itself a biblical mandate to all Christians. When the church, therefore talks about building the kingdom of God here on the earth it refers exactly to this responsibility. The duty of theology, at least from what I seem to hear in all the classes here in T.C.R., is to reflect on the gospel message and come up with an explanation of the nature and means of executing what the bible mandates. This includes the mandate of effecting justice everywhere and at every moment in history. But as Bishop Ndingi, puts it very clearly, this needs courage and prudence because its implication, especially for the political establishment is quite obvious. We have heard and seen it happen. Anybody, much, more theologians and church men wishing to explicit God's will and mandate is accused of meddling in politics. The recent burning of "Inooro" publication and the statement that followed from certain politicians "The church has no business in engaging in politics" is clear proof of what I am saying. However as pointed out during the ecumenical talks by both Father Caros and Rev. Peter we theologians

and churchmen, if we have to remain true to our calling cannot discard the mandate to share Christ's ministry, namely to bring good news, to the poor ..., to set prisoners free and to proclaim the Lords year of liberty (Lk., 4:18ff). We have to complete the mission entrusted to us by the Lord, to enable the blind to see, the lame to walk, the deaf to hear and to bring life to the world (Lk. 17:22). But it is what many, especially those in the authority, want neither to hear nor to see happen.

It is at this level, when we hear such statements, the critical understanding of our theology becomes aware of its proper mandate to defend the dignity of the whole human person and all people, not because they belong to my tribe or clan but because of their impregnable equality of being the sons and daughter of God. In so doing, however, we distance ourselves from the political system and go ahead to question any government of policy, seeing whether such policy advances or impedes the development of human persons as scripture understands it.

As a way of conclusion, we must admit the voices of protest against domination by the political structure and the whole question of peace and justice are only beginning to be heard, especially from Catholic Church. Before the 80's speaking of peace and justice was only a dream of a few individual like Ngugi wa Thiongo, Koigi wa Mwere, Oginga Odinda, and they even suffered for holding such dreams. Thank God today the church is in the fore-

front, speaking against political oppression, tribalism, nepotism and so on. The voices might be few and far between but is a good beginning. This dawning realisation can be a good foundation on which you theologians in Tangaza and all other theological institutes can lay a working theology to effect the gospel message either by writing on peace and justice or being engaged in peace and justice issues as our dear peace and justice commission is doing. Remember, the task of theology is not only to con-

template God and his goodness, but also to be a critique of the attitude and structure of society that are dehumanising. Theology in its practical expression acts as conscience - moving factor to all members of given society to refuse to accept any kind of slavery. This is what St. Paul in his Epistle to the Galatians (5:4) is emphasising: "when Christ freed us he meant us to remain free. Stand firm therefore and do not submit again to the yoke of slavery" That is it my brothers. Take the challenge.

by: **David K. Mbugua O.F.M. Cap.**

GRATITUDE IS A SIGN OF LOVE

We are aware of a lot of sacrifices that parents go through to bring up their children. They assume the responsibility of shaping the life of their children in a good way that is essential for their happiness in future life. If only we can reflect the support we have been given by our parents, then surely we would see the need of saying "Thank You" to them.

Without teachers, we would not have advanced in many ways. Many of us lead a decent life because of teachers. Teachers are the stepping-stones towards a better life. Through their task, we have doctors, leaders, technicians, pilots, philosophers, theologians the list is endless. Teachers deserve gratitude from those whom they have enlightened at any level of education.

Our relatives have touched our life in one way or another. They wish us success in life wholeheartedly. They are happy when we are going on well. They come closer to us at the moment of sorrow. They rarely intend to hurt us. We owe them lots of appreciation because of their good treatment.

We have learnt a lot of things through our age-mates. We have met emotional needs through them, like a sense of belonging, acceptance, recognition, love etc. We shared our sad news and good news with them. We may forget all these but surely they deserve "Thank You".

Doctors usually try their very best to restore our

health when we fall sick. The committed ones, especially the ones moved by the suffering of the sick, sacrifice a great deal. They sometimes forego their meals, sleep, personal business, just to help the sick. Most of the time their sacrifices go without appreciation, yet it only costs the opening of one's lips to say "THANK YOU"

There is a saying that "Familiarity brings contempt". It is true in some cases. For example, we often take our friends for granted merely because we get used to them. We share our joys and sorrows with them. They not only affirm us but they also encourage us in life, especially at difficult times. They are our mirror through which we see our "true self". They understand us and help us to know and accept ourselves as we are. We owe them a lot of gratitude.

Many people have given us spiritual support in our life, though we have not given them credit for their assistance. Those who try to bring us closer to God are a great blessing in our life.

Above all, God deserves our greatest Thanksgiving. That is why people all over the world are naturally drawn to worship the Creator. We enjoy so much; water, food, beautiful lakes, forests, sea, sky, etc. and we are moved to thank the One from whom all these good things come.

By: **Moses Ombuya C.P.**

THE PRIEST'S DILEMMA

I had the singular chance of sharing with a promising young man of 21 during the Christmas season on his vocation to the ministerial priesthood in the Catholic Church. For this response, bread and butter.

PASTORAL AGENT:

"Bwana, are you still considering joining the priesthood after your studies, as you had earlier on said?"

YOUNG MAN "what? Did I hear you well?"

I, a P-R-I-E-S-T? Better to dive into Lake Victoria for sugar and to climb a Mango tree to pluck fishes, i.e. heading for the

I-M-P-O-S-S-I-B-L-E!

PASTORAL AGENT:

"Why Bwana?"

YOUNG MAN:

"If there is anyone who faces lots of challenges in every corner of life, it is the catholic priest. There is too much expectation demanded from him. Better to be a washerman in Antarctica than to be a P-R-I-E-S-T."

Fellow - priest - to - be, what exactly to assign to the young man's attitude is the biggest question. But one thing is clear - How to function as a Catholic priest remains a dilemma in the pastoral ministry today? The fact is that, the Catholic priest by virtue of his ordination has singular spiritual task of bringing mankind closer to God.

But what is not happening in the parishes today? The priest is expected to do the impossible, hence the priest's dilemma:

1. If he preaches over ten minutes, he's long-winded! If his sermon is short, he didn't prepare it!
- * But the quality of a good sermon does not depend on the length of time. To the youth of today, I would say, don't be deceived, for the church still abounds in good men of the priestly vocation, of true consecration, rich in holy thoughts and well informed because of their training. So listen to them!

2. If he visits his parishioners, he's nosy! If he doesn't, he's snobbish, a bluff!

But I assure you (the youth), watch out for the qualities of the pastoral visits - the personal interviews. Wide are the parishes with houses far apart but the priest would never be kept by rain, nor sun, nor thunder, if any suffered a sickness (spiritual and physical alike) or a mishap of any kind.

3. If he takes time in confessions to help and advise sinners, he takes too long. If he doesn't, he doesn't care for the souls of his faithful!

* Don't miss the rich spiritual directions that go on during confessions!

4. If he celebrates the liturgy in a quiet voice, he's a bore! If he puts feelings into it, he's an actor, a comedian, a clown.

5. If he starts Mass on time, his watch is too fast. If late, he's holding up the people!

6. If he tries to lead the people in liturgical music, he's showing off! If he doesn't, he doesn't care what Mass is like.

* But the priest is kind, humble, simple and industrious. many times tested by adversity but always resorting to patience and prayer.

7. If he decorates the church, he's wasting money. If he doesn't, he is letting it down.

8. If the parish funds are high, he's a business tycoon. If he mentions money in his sermons, he's money-crazy, money-oriented! If he organises bazaars (fund-raising), he's bleeding the people over taxing them! If he doesn't, there is no life in the parish!

If he's young, he is inexperienced, a baby priest, "mtoto"! If he's old, he ought to retire!

* But as the old age rightly puts it: "There is no young vulture, for they are all bald-headed whether one-day old or hundred!" hence never mind the age, but the word of God which the priest means faithful to teach and preach. Whether old or young, the priest is always plays a big role in the church.

CHARLES BRUNO KABIR (OFM. CONV.)

THE NECESSITY OF FREEDOM IN RELIGIOUS LIFE

One day, while visiting a religious friend of mind, I noted that his manner of self-presentation, walking, eating, talking, praying, and even of sipping tea was very similar to that of his colleagues. At this realisation my first thought was that probably this was part of their "charism" sense of a religious community - being the same in everything.

This can be likened to a jigsaw, in which one is neither the complete 'jigsaw' nor the other 'pieces'! Many religious men and women come to this dilemma, where one fails to make clear one's identity. Only as a part does one seem to fit into the jigsaw. In my continued self-interrogation I have come to question the viability of this jigsaw - like identity. With it one becomes no more than a measured part, so cut as to fit into one position - with no room for adjustment. One thing that remains important however, is that the proper placement of each piece of the jigsaw results in a whole, which in turn becomes more significant. This brings to therefore what is not rare in religious institutes, namely the demise of the individual person in the name of the community, technically known as "institutionalization". where such is the case, the institution is more pronounced than its companions, in the same way that a complete jigsaw is in comparison to its parts.

Today, with the aid of theological reflection and scientific progress, it is common knowledge that human life is dynamic. Human beings are each unique and each tends to develop in a unique but co-operative manner. The human 'genius' present in all, however, requires a peculiar environment if it is to flower. The necessary condition for the flowering of the human genius is rooted in the gift of FREEDOM.

Religious life today needs to be furnished with a balanced idea of freedom. While it is important that religious charisms and ideals be safeguarded by means of rules and constitutions' room must be left for adaption. Why not take the eyes off the ink and let the active human mind reflect and co-ordinate what is laid in ink to the times and circumstances of the very thinking concrete human real-

ity! yet even the process of reflections requires freedom. To deliberate, the human mind must be granted the necessary space and atmosphere. If left hanging upon-old 'ink hinges' of 'should' and 'should' 'nots', it will obviously be maimed and clogged with the age-old rust. So it seems that the antidote to this age-old disease is FREEDOM.

The theological basis of freedom is epitomised in God's free act to create. God is totally free and out of his freedom flows goodness. Creation is a product of his goodness, itself characterised by his initial disposition as a completely free being, inhibited by no limitation. It is therefore apparent that where there is freedom is found creativity, and from creativity ensures goodness. Religious today must see something more in freedom than just a 'threat'. Freedom makes reflection possible and reflection is the beginning of creativeness. An ideally bankrupt head will hardly bring forth creative ideas.

Contrary to this longing for freedom is the tendency towards 'conformism' - the inclination towards saying "yes" to a stagnant past and "no" to the evolving present. This tendency is today one of the most pronounced obstacles to the development of religious persons and the institutions they comprise, for it pushes people to a kind of stagnant growth. Freedom and conformism are comparable to a bleacher and a dye, respectively. The two cannot be complementary, since each is intrinsically set to outdo the other. For freedom to prevail we religious must liberate ourselves from the scourge of conformism. We need to lay our minds open and so give the Holy Spirit a chance to work in us today, in our present circumstances. Our present age is an age of dynamism in the context of phenomenological symbolism, a world of concrete, time-bound, pan-visual human beings and not of static mental and physical statues garbed in well washed linen!

To fully belong to this age, therefore, we need to free ourself from "spiritual barriers" that drive people into intellectual barrenness and religious conformism. We should all opt for dynamism in its context of freedom. LET US BE FREE AND CREATIVE. FREEDOM IS ONE OF OUR GREATEST GIFT.

By: **Damian Mwaluka OFM Cap.**

WHAT A CRUEL SOCIETY

It is very unfortunate that only very few people are sensitive to the needs of others. The disease spread like wild fire in a dry grass land. If you want its extent and bearing upon the society, just make a simple experiment, Interpose two human beings, - one well built, with a gleaming face; sophisticated clothes of the latest appearance must make his description. Let the shoes win the admiration of everybody else. The watch should either be a Rolex or a Seiko - 5, or any other type which a curious mind would love to inspect.

Now, let the other human being be a lean, emaciated one - his attire, by all standard having what anybody may call the ugliest of looks. Let us say they are those types which one would mistake for an example of the first arrivals of the century. Give them a few patches here and there, or tear them rather less strategically.

Get anybody with an innocent mind appraise the persons. I can bet with you for anything, the first man - the Rolex wearer shall get all the awards the assessor shall give, while man two shall get at best, the assessor's sympathies. The assessor shall definitely be bent towards the said judgement, not because of a possible love of the aesthetics that he naturally has, but because of the fear of the power of money, exhibited by our rich friend.

Our society seems to breed more uncommon people than common these days; and the common people are always lost sight of. Take the cases of the poor

unemployed, the street beggars, the street children and any other person whom the society would dismiss as 'unfortunate'. It is interesting to note how we behave towards them.

Treating more of the plight of the unemployed (for I have a certain measure of experience concerning this issue), let's see how the rich behave towards the poor unemployed lot of our society.

Interestingly enough, everybody in our Kenyan Society seems to recognise that unemployment is not one of the best things and they really seem to sympathise with the unemployed. However, the irony is, these very people who "sympathise" with the unemployed, and with the greatest measure of vehemence, condemn the abject poverty suffered by the unemployed, the street beggars, and the street children, do not wish any of the members of these categories of people to make his/her appearance before them. This particularly is because these people disturb the comfort of the "haves". Of course we can't condemn all the rich, for, certainly, there are those generous and kind-hearted few. But look at how the majority of them go around chasing any poor street child who happens to ask for something to eat. See how they look scornfully at and pass the street beggars by as if they never saw them.

Theophilus Chandoh Nelson
Catholic University of Eastern Africa
Karen - Nairobi.

IS IT A TRAGEDY OF HOPE IN TRAGEDY?

Whenever I go to Nairobi City, I always come back with two words in my mind: TRAGEDY AND HOPE: Should I say tragedy of hope in a tragedy? I do not know. You may choose for me. When I see all these street boys and girls, hope of the future Kenya, I begin to wonder what to hope for. You may answer for me. I always ask myself the same question: What future do these people have? Will they ever be able to say one day: How I wish I were to live longer? I do not think so: May be other boys and girls are not in the streets but they surely all

share the same questions and there is a single question which they all ask themselves: What is life for if not suffering? Is the future not an illusion? I even wonder if this question is not becoming more and more universal nowadays. And yet we all proclaim that we have to be responsible. "Let's be charitable"! We all shout. "We must be a concerned society, a people with a certain sense of God", we confess. And this is not the end. I believe that most of things are possible in this world that in the next forty years, some of these children might be-

RELATIONSHIPS

come leaders of our nations. What would you expect from them? Compassion or revenge? Only God knows. Very often, we easily condemn our leaders without even trying to know their personal history and the environment in which they were brought up. We may be surprised to see that most of them lived in hardships during their childhood. May be as children they never experienced sharing or attention from their society. So what do we put in them?

A heart of stone or a heart of flesh? I am not a prophet of doom but I think logically, we are obliged to give them the first one. Am I allowed to say that dictators and tyrants are often the product of the indifference of the society? They are all part of a vicious circle. I am not "Verges" (a French lawyer) to be defending criminals but do we hope for a better world or do we let the tragedy continue?

BATIONO RAPHAEL. M.Af.

THOUGHTS FOR REFLECTION: Compiled by Mrs. Gichinga

"I have said many time before that it isn't how long one lives, but how well. It is what one accomplishes for mankind that matters.

Jesus died at thirty-three; Joan of Arc at Nineteen; Byron and Bruns at thirty- six; Keats and Marlow at twenty-nine; Shelly at thirty, Dunbar before thirty-five; John Fitzgerald Kennedy at forty-six; William Rainet haroper at forty-nine; and Martin Luther King Jr. at thirty-nine."

Benjan Mays

"Why do students changing from one level of

education to another tend to lose their faith? If you find that you are losing your grip on reality - on Jesus - don't blame science or biology; or those professors you meet, who do not believe, not the circumstances of your surroundings or society.

These may have some bearing on your case, but the problem lies within you.

Perhaps it is that Jesus is not quite a reality to you"

Festo Kivenger

Adapted by: Mrs Gichinga

YOU REALLY MUST KNOW

Oduor: Juma, are you a Christian?
Juma: No, I am a Coastian
Oduor: I mean, do you follow Christ?
Juma: Yes, at a distance.
Oduor: What do you mean?
Juma: Simple: Jesus is the Christ. Allah is Merciful. There is no God But God. All the Buddhas are one.
Oduor: Now, now, Juma what are you talking about?
Juma: Simple: Everything in creation points beyond itself. Caused patterns end in infinite regression unless there is a First Cause, a prime Mover, Creator present, Immanent and Transcendent.
Oduor: Oh, Juma, do you follow Christ or do you not?
Juma: Well, if you really must know, I follow him more or less.

Oduor: Yes, I really must know, how?
Juma: If you really must know, here and there.
Oduor: What do you ever do to show that you follow Christ?
Juma: This and that, if you really must know.
Oduor: You said you follow him at distance, when will you catch up?
Juma: Sooner or later, if you really must know.
Oduor: How often do you pray?
Juma: Now and then - and now mind your own business. No, wait a minute! Was your Jesus God or Man? If he was God why did he hesitate to show it in an open outright manner?
Oduor: If you really must know, God does not present Himself to us a reality of the same order as ourselves. If

THEOLOGICAL REFLECTIONS

- He were to do so, the finite being(we) would be swallowed up by the infinite being (God)
- Juma: You have told me nothing.
- Oduor: I am saying, deaf Juma, that it was not right that Christ should appear in a manner manifestly divine and completely capable of convincing all men.
- Juma: But you will agree with me that it was not right that He should come into a hidden manner that he should not be known by those who sincerely seek him.
- Oduor: No, no you are very wrong there. God willed to make Himself recognizable by those who see Him with all their hearts.....
- Juma: And to be hidden from those who flee from him with all their hearts?
- Oduor: Yes, yes,
- Juma: Go on, I am enjoying philosophy or is it theology?
- Oduor: It is a theological philosophy.
- Juma: Meaning it is more theological or more philosophical?
- Oduor: That is beside the point. As I was saying, God is visible to those who seek him
- Juma: It is me who was saying that.
- Oduor: You mean you were going to say that? Anyway there is enough light for those who would see, and enough darkness for those who would see not.
- Juma: And now my Christian friend, I must say this is enough light you have shone for Juma.
- Oduor: Look careful then how you walk in the light not as unwise men but as wise, making the most of the time because the days are evil. Therefore do not be foolish Juma, but understand, what the will of the Lord is, always and for everything giving thanks in the name of our Lord Jesus Christ.
- Juma: And thanking him for the night, O night, O lovely night which with our eyes we close on things both dear and dread.
- Oduor: But first Juma we must belong to the day, and then thank him for the night and for everything. Then the wounded spirit will be made whole and the troubled breast be calmed. This manna to the hungry soul and to the weary, rest.
- Juma: I hope I too will be fed in the "the manna"
- Oduor: The attainment of desire is into by hoping. Things of this world are gained by striving but things of life through faith and grace.
- Juma: Now I understand, man has the fateful freedom to recognize or fail to recognize God's presence.
- Oduor: God bless you Juma.

Adapted by: Mrs. Emmy Gichinga., M.A.

WHY THEOLOGY?

Theology is an intimate discipline that tries to investigate the mysteriousness of God and His revelations. God, being a mystery, transcends the human intellect.

Theology is a dimorpheme: Theos (God) and Logos (Study / Science). The latter part of the dimorpheme strictly implies the human reflective process of understanding the ultimate transcendental being (you may call him God). For this matter,

it won't be a misopinion that theology is a systematised scientific ascent of the human mind to the transcendental being.

Most students of theology, as I have observed here and from those in the national theological seminaries, may entertain an opinion that theology is only a doctrine of meditation and memorisation. Of course, they are not wrong, depending on both the discipline's requirements and the lectures. But,

THEOLOGICAL REFLECTIONS

I am afraid I must differ with this myopic dogma. I would actually say that theology goes beyond this and requires a rigorous mental process in the attainment of the theological noesis.

It is my profound belief that God created man and imbued him with an intellect, and that the Bible, as the first source of man's knowledge of God is a graphic account of the inspired scribes. So, we should sufficiently deploy our intellects, a given-gift from God, in an attempt to know God substantially.

I recall one day at Tangaza College, I was approached by two of my right-hand friends: "insight:" and "inspiration" who reprobated philosophising theology, for their own rights and justifications, I supposed. When these two friends of mine were right in their deficit thoughts, depending on their level of critical understanding and rational proportion. Theology as a discipline should be dynamic and motivational. It should bridge the student, each day, to the realm of clarity and to be a better human person who knows that his existence does not only begin and end in the human mind, but transcends it. So philosophy is a transitory vehicle to the theological abstractions. All critical theologians (who raise useful questions concerning our beliefs) are those who have taken this essential step.

If one studies theology with a "traditional" mind, then one may accurately understand that this type of theological study becomes merely a doctrine to be crammed and memorised. Yes, it is possible to do that, but the danger comes when such a person is confronted, or approached to give a significant meaning to some scriptural notions in the Bible. The inevitable and almost certain answer will be, "You have to believe it so, because it is so and the Bible says so" (in logic we call this a fallacy of 'appealing to authority' (the Bible in this case). We should believe, yes; but with some credibility. God must have created humanity with a purpose and I believe that purpose is to **know him and his creation**. But can we truly say that we have left

everything to offer our undivided self just to know God partially? Isn't this a paradox which needs to be addressed?

Think of a mathematician who is capable of playing around with any numerical equations. If you asks him what $2 + 2$ is, he will say it's 4. He will be able even of explain this analytically by saying that two units plus to units is equivalent to four units. The principle idea here is that one unit is equivalent to one unit. But ask him which unit plus which unit is equivalent to one unit, he will be completely perplexed and unable to give you an answer. I think this is so because the unit one is simple and basical. And addition or subtraction is a continuous accumulation or removal of a unit (one). We can also think of God in this way. Everything we study in theology as a discipline draws and finds its absolute meaning in God. God is the end point of theologising and he draw everything to himself just as, analogically, unit one draws every complex in to itself.

We students of theology should study the word of God as it is in the **Scriptures, Tradition and Magisterium** with an open-end mind. The students of theology are no longer the repositories of the theological abstractions in the contemporary world. So, if we do not study the source of God's revelation (Bible) critically, then we must be ready to accept taking reaction or making ourselves laughing stocks in front of the faithful. It is through the guidance of the Holy Spirit in the use of the intellect that we can discover God's revelation to us in this contemporary epoch.

With this I believe that the theology we study can sink into the present world mentality. The theology we study today must suit our present generation and not some defunct generation. Theology as a tradition can only help us in the understanding of our position as modern men seeking the knowledge of God.

By: OTIENO Jacques A.W., IMC

THEOLOGICAL REFLECTIONS

THE SOLEMNITY OF THE ANNUNCIATION OF THE LORD

We are looking forward to celebrating the solemnity of the annunciation. 25th March is a significant day to our catholic faith. In this article, I have tried to reflect on the meaning of the Annunciation and felt the joy of sharing it with you.

It was through the annunciation of the angel Gabriel that Mary came to know that she was going to be the mother of our Saviour. With lots of love, patience and humility she brought him up until he was mature enough to do the will of the father. He is the mystery. Jesus is his name!

Selection He made not, rich or poor, young or old. He performed miracles dined with sinners, cured the sick, forgave the sinners, yet He was rejected and put to death. He was despised, forsaken and mistreated for our sake. He is the mystery, Jesus is his name!

Blessed are those who left all the pleasures in order to continue his work and give witness to his love. To name but a few they are those who feel more and more the joy of friendship, those who are ready to give a smile to the sick, to help a stranger and to bring goodness to all. He is the mystery, Jesus is his name!

Most of us in Tangaza college are aspiring to the greatest charism, following the best way of all (cf 1 Cor. 12: 31). The way of love. How much time do we spend in trying to know how to love this name. So divine so loving and full of goodness? He is the mystery Jesus is his name.

Esther Ngima Mwaniki
Incarnate Word Sisters

POEMS

MAKE A NEW TOMORROW TODAY

Only a day a red rose opens its beauty to the world.

Only a day that a child takes her first step in life.
A butterfly open its beautiful wings to fly away.
for we had dreams of tomorrow filled with hope to its freedom.

In the morning fresh air there peace and calmness prevails.

Make a new tomorrow present today.

MAKE A NEW TOMORROW TODAY

Wishes for new life filled with hope with all joy and happiness.

A cry for a better life in the slum, clean running water, better sewerage, and peaceful loving nights.
Poor man's hope for better and brighter future for his family a better education for his children.

The purpose of today is to create sweet memories

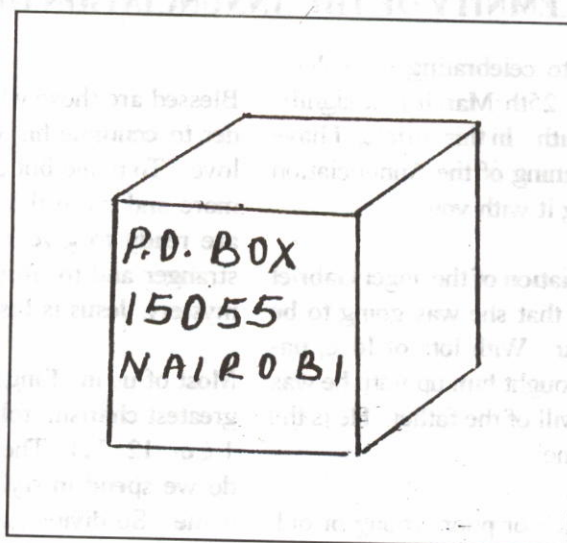
for tomorrow.

for people live in the hope of tomorrow for the present carries its own sorrows for the heart.
For a child puts his hand gently in that of his mother with complete trust so to be led into the day.

MAKE A NEW TOMORROW TODAY

Velaphi Mazibuko

LETTERS TO THE EDITOR



DEAR EDITOR,

It always pains me when I see us struggling for true Justice and Peace. In doing so, we disturb the nights of many people, while we ourselves don't like to see these values in our small religious communities. "We see the splinter in our neighbour's eye and never notice the great log in our own"

Time and again, in the communities we cannot speak up for that which is authentic and personal, for fear that they will tell us: You are a chaff, an idealist or a mere thinker. How can the community members practice the virtues of dialogue when the opportunity to do so is virtually impossible? A journalist was asking himself whether the religions are allergic to discussion. Instead I am asking myself whether we are allergic to discussion.

Why refuse a real dialogue - i.e. putting oneself as he is, in the experience of the others in the community? May be we understand literally what the letter to the Hebrews says about leadership, without paying the same attention to what Jesus said (cf. Heb. 17:20, Mk. 10: 41-45). Our superiors should not treat us as mere doers or robots, "to be denied the opportunity

of reflecting and be allowed ,merely the illusion of acting, whereas we would continue to be manipulated.

(P. Freire "*The Pedagogy of the Oppressed*" Herder and Herder, New-York, 1970, p. 120). A good action can only come out of a combined reflection. Therefore, it is time for superiors to treat us not as mere doers or receivers, but as part of the thinking and acting community. On our side, we should allow our colleague to express their views and thus contribute to the community building. Only when there will be true dialogue in our communities, without any manipulation, will we be a real "nursery" for justice and peace.

Commissions, let us lead others in dialogue.

by: **SAMPOUGDOU FELIX**

Readers, what are your views?
Editor

POEMS

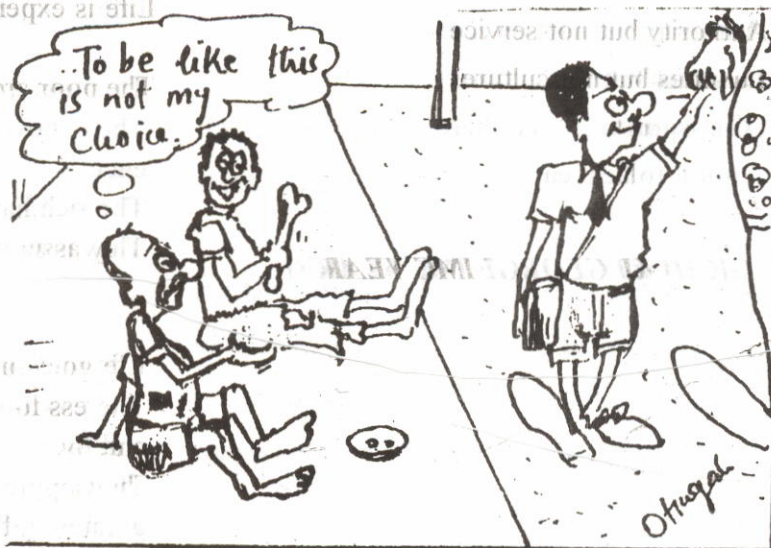
SERENADE FOR A STREET CHILD

Counting the stars as many as I could see the
world is at peace with itself.
Ocean waves hit against the rocks,
peace and calmness is there
Like a little child that rests assured
in his mother's arms in love,
he looks at her with love,
and that same affection is returned to him.
Life is a precious gift to those who have every-
thing
For them life is a serenade sweet melody to their
ears

To this person's ears even the very survival is a
problem
his very eyes says it all.
As you look at him tattered
the very sight of him puts you off
He sticks out his begging for that shilling to
buy bread
in filthy clothes hungrily looking at you
Eyes that look at him ask many questions
for he is at the person's mercy
Who are his parents?
why is he here?
For no one speaks for him
and he is also despised by many
a social misfit
Like a bird he has to duck for his
life
Escaping the society that gives
him a name
The law enforcers are on the
lookout for him
he is a criminal
Whatever he sells is stolen
Will life ever be a sweet song for
this young person?
The odds are against him
No one has ever sang for him a
lullaby

or read to him bedtime stories
and comforted his fears
He grows each day for there is a big world
waiting for him
and it taught him how to survive
yet the same world condemns him calls him a
street child
For I do not need your sympathy yet you call
me names
if I stand besides you move an inch away from
me
For this is a Serenade for a street child

Velaphi Mazibuko



POEMS

MONEY

Money, Money, Money
Can buy,
Bed but not sleep
Books but not brain
Cosmetics but not beauty

Money, Money, Money

Can buy,
A house but not a home
Food but not appetite
Sex but not love
Aids but not cure

Money, Money, Money

Can buy,
Spiritual Books but not salvation
Authority but not service
Luxuries but not culture
A passport to everywhere
but not to heaven

GICHUKI GEORGE IMC YEAR II

THE NAIROBI WE KNOW

Birds of the same feather flock together:
the rich socialise with the rich
It implies that the poor know here they belong
It is material that keep people apart.

The attitude towards street children is negative
They are seen as a nuisance yet it is not their
choice
They are victims of circumstances beyond their
control
Who will come to their rescue and treat them
with respect?

Communication is difficult everywhere.
Silence prevail in families, buses, etc.
yet there is a longing to talk to one another.
Mistrust and lack of love are some of the
barriers.

Many do not meet their basic needs of life.
They go without food, shelter, clothing, educa-
tion, health care.
Some throw food in rubbish pits while others
die of hunger.
Life is expensive in all corners.

The poor are sensitive to the needs of others.
They know what poverty means out of experi-
ence.
The rich have rich friends since money talks.
They assume that everyone is alright.

Life goes on despite the difficulties.
The less fortunate are gifted with faith, hope
and love.
They appreciate and are contented with the
greatest gift of life.

Continued on page 30

Continued from page 29

They recognise their limitations and have strong belief in God.

Thanks to those who try to help the needy ones.

God's love reaches the poor through them.

They are aware of this wisdom:

"It is through giving that we receive".

By: *Moses O. Amala C.P.*

JOKES AND HUMOUR

Dear Chairperson of Tangaza,

I think there is no point in spending so much in buying books for the clever students here at Tangaza. On the contrary, it would be very good to get as much money as possible to keep the future of Tangaza for a long time.

Therefore, let us close the library and settle there in its place UCHUMI SUPER-MARKET. I am sure it would get support from Mrs. Baliga Gatonye the owner of the small kiosk.

* * *

This was the address to the catechetics lecturer during the lesson "Father, after your catechesis, all in this village have come to acknowledge that malaria has not been sent by our enemies to kill people, but is simply

caused by mosquitoes."

"You are right my dear people and so I am happy because you have totally grasped my catechesis....." answered the father.

"But father, please tell us who has sent these Mosquitoes to bite us" asked one of them.

"Oh No, that question does not touch my area of teaching, it belongs to doctors, who specialise in Biology" answered the father.

* * *

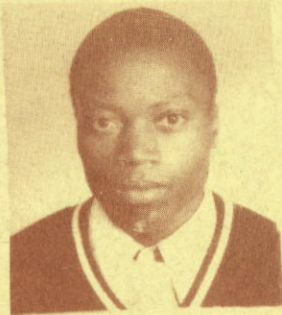
By: *Juan M. Labajo*

LET US LAUGH!!!

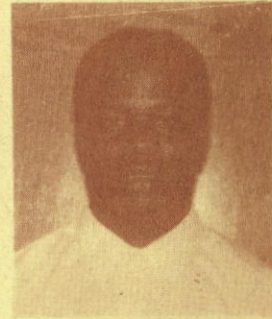
A car accident occurred in a small town. A crowd surrounded the victim so much that a newspaper reporter could not manage to get close enough to see him. He hit upon an idea: "I am going to make myself the father of the victim. "So he began shouting" "Please let me through, I am the father. "The crowd let him pass so he was able to get right up to the scene of the accident and discover, to his embarrassment, that the victim was a donkey.

Antony de Mello

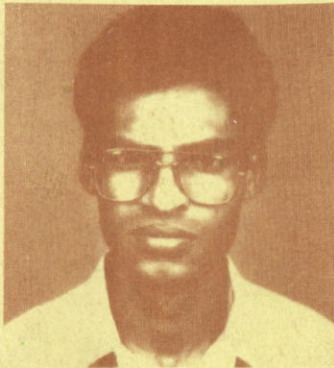
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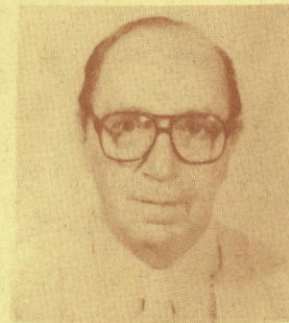
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