

TANGAZA VISION

"Is God a Bully?"



THE KILLING SILENCE

- A Little Challenge!
- The Other Side of Population Explosion
- Pastoral Experience with Old People
- Sacerdotal Celibacy
- We Mourn For Africa
- Book Review
- Leisure
- Clubs
- Poets' Corner

DO YOUR HOMEWORK BEFORE YOU TALK

TANGAZA VISION

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EDITORIAL

Big Rush Can Be Frustrating

Having been given new areas of work, many a people do have a lot of new ideas which they would like to have executed. Once such ideas are met with a cold response, many give up.

It is always interesting seeing someone assuming his/her new responsibility in an office or establishment. He/she in most cases, has many ideas, to change the place and make it look even better than before. The person will try to execute most of the new plans just to make sure that goals are achieved.

A newly ordained priest, for instance, will try to commit himself fully to his first appointment. Working hard with the people to whom he has been sent to serve.

Pastorally, he will have his day timetabled. He will have his morning prayers and the celebration of the Eucharist. He will visit the sick, prisoners, and people in their respective homes and do some parish work in the office as per schedule. In his homilies, he will sound holy using many Theological jargons while expecting to change people in a day or two.

He will as well, try to see to it that the Parish/house compound is clean, the flowers are carefully arranged and well maintained, books are well and intelligently arranged on the shelves (if any), just to mention but a few.

Once things and all the expectations he had are watered down and people seem to care less, when things don't turn up as planned, when he does not seem to see the fruits of his labor, he gets discouraged and he easily thinks of something else.

It is at such a juncture that the hard core which was in him, which made him think that he would have great success in life, that he could beat the best, unwillingly and suddenly turns "soft". Should such a priest quit?

This is but a little challenge in life. It is not always a few faint wishes, but a life-long struggle that makes us valiant. Such is life. It is always a challenge - meet it.

Should We Become Tired of the Song "inculturation?"

Dear Editor,

I thank Rev. Father Clerici for expressing his feelings towards the Prolonged song of inculturation. Well, persistence as we all know is rewarding, but will there be a pure sense of inculturation? This concept (Inculturation) is more than what many people have been thinking. Inculturation is more than the arts and gestures we apply in our liturgies. It is more than the usage of drums and kayambas in our daily ceremonies. What is it then? I think, it is just being ourselves.

Several people have been concerned as they raised the questions; where should we start? and what should we inculturate? For sure, there has to be a starting point which should open the flow for other inspired ideas.

Before we search where to start, let us first of all get in touch with the dead-seated changes which have affected the entire social order. As a result, traditional structure of local communities - family, clan, tribe, village, various groupings and social relationships are subjected to ever more sweeping changes.

The pastoral constitution of the church in the modern world also draws our attention towards the rapid changes in attitudes, morals, and religion. In a way, these changes frequently call accepted African values into question. Why are thousands of people falling away from the practice of religion which their fore fathers termed as the heart of their being? Why are many christians changing their religion almost in a fortnight? What could they be searching for? We need to answer these questions and many others before we tire ourselves with the song. It is vital to find out the basis of our faith.

The philosophy of African religion affirms Africans as religious people. I for one, support the idea because whatever an African did, he/she always raised his/her conscience to Communicate with a supernatural being in appreciation of his transcendence and immanence. The question arises; where is the sense of instability emerging

from". If people still believe and trust in the same "Ngai" why are they searching for him outside themselves? Outside the society?

The nature of humanity tends to focus blame on the outside other than what is within himself/herself. Let us not place the blame too much on the missionaries. They accomplished their mission. It rather wastes time when we are stuck on what is past and find ourselves left with little strength to make a step forward.

On the other hand, we cannot inculturate the unknown. African Traditional religion is little known by the young generation and even most people singing the chorus are lacking a clear idea of what to inculturate. Otherwise why is the melody weakening?

The better it is understood by the heralds of the gospel the more suitable will be the presentation of christianity to Africans. This requires also identification of felt African needs. In this way, the Church will be more and more at home in Africa and Africans will be more and more at home in the Church.

Sr. Lucia Mutuku, C.F.C.J.

Tangaza Vision grows stronger as days tick by. For the first time, women from the College compound have contributed to the magazine. Ladies, your work/contribution is highly appreciated and respected. Please! Keep on informing Tangaza Vision to inform you.

Editor

Thank You

Dear Editor,

On behalf of the Tangaza Justice and Peace Commission and on my behalf, allow me through the media of Tangaza Vision, to thank all of you who personally participated in the walk, and all who were represented by the walkers. Accept our heartfelt gratitude, prayers, particularly God's bountiful Blessings.

The represented groups whom we owe our thanks include:-

- The nurses who volunteered to attend the sick in case of emergency, the Tangaza College and

Letter to the editor

Franciscan Capuchins who offered vehicles and drivers to accompany the walkers.

- The traffic Officers who offered security in the procession,
- The Rectors, Mother superiors and parents who gave moral support with kindness and generosity to the young people who actually walked.
- The lecturers of Tangaza College who walked with us, namely:
- Fr. Patrick Roe (Dean of Studies), Fr. R. Kimaryo, Fr. Patrick McInerney and Fr. Martin Coffey (Present acting Rector of T.C.R.) who joined us later at Holy Family Minor Basilica.
- The Tangaza College staff who facilitated the preparation of our walk.
- Fr. Anthony D'Souza who welcomed us and lead us in a thanksgiving prayer at the end of our walk.
- The well wishers who contributed during our procession.
- The Kenya Anti-Rape Organization who work against sexual violence, social injustice against women and children who were represented in the actual walking by Abeyd Anyanzwa and co-workers.
- The Don Bosco's Street Children and priest in charge Fr. Joseph Prabu, who participated fully in the walk to the end in solidarity.
- The (C.T.C.) Christ the Teacher students who fully participated in the walk.
- The religious brothers, sisters, seminarians represented the following institutions:- Comboni Missionaries, Franciscans (Capuchins, OFM, and Conventuals), Consolata, Holy Ghost Fathers (Spiritans), Passionists, Camillians, Don Bosco, Apostles of Jesus, Jesuits (Hekima College) Marianists, Rosminians, Brothers of Mercy, De la Sale Brothers, The Loreto sisters (IBM), Sisters of St. Joseph, Comboni sisters,

Blessed Virgin, Camellian sisters, Marists, Immaculate Heart of Mary sisters and all other Religious groups who may have escaped our memory. The youth members of Ngong, Matakia, Ongata Rongai, Kibera, Kariobangi, among others who joined us wholeheartedly in the walk.

- Mrs Josephine Ng'ang'a and Nico, representative, League of Kenya women voters on behalf of Hon. Martha Karua (MP), who highlighted women's rights and gender sensitivity.

You all did a worthy mission to,

1. Conscientize and sensitize our Kenya Society about the outstanding problem of increase in rape case, discrimination of women, oppression and abuse of children who need care.
2. Educate by using burners and placards.
3. Support Material wise the partisan organizations involved directly in the caring of our brothers and sisters in need.

You became the good samaritan, a good friend and Neighbor. God Bless you all abundantly.

*Brother Peter Thuo Kamau OFM Cap.
(Chairman, J&PC)*

Dear Editor

Though I have seen only one issue of "Tangaza Vision", I must say that I was very much impressed. I want to commend you for that. It is an excellent way of truly sharing knowledge, educating one another and doing evangelization, to provoke more insights from others and to evoke more challenging ideas from the readers. God bless you all.

Fr. Kitura CSSp

We are grateful for compliments. Your article will appear in our next issue. We hope you enjoy reading and contributing articles to our magazine.

Editor

'IS GOD A BULLY?'

A few days ago, I was walking down University Way and heard screams and agonized shouts emerging from the Police Headquarters. Someone was being beaten up - a criminal or an innocent, who knows. What is certain is that a number of police officers, authorized by their uniforms and their power, were indulging themselves in bruising and breaking the body of a person made in the image and likeness of God. To force a confession of guilt? - perhaps. But there are enough cases recently to show that people who are brutalized will say anything to stop the beating and the torture. In Britain during the last two years, the case of the Guildford four and the Birmingham six are enough to show that torture may produce confessions that are worth less than the honor of those who abuse their authority to inflict punishment on their helpless captives.

Police brutality is a symptom of a sick society. If you can't prove that someone is guilty of a crime, then beat them up until they admit to it, to escape further torture. Bullying is always a sign of weakness, of insecurity, whether it occurs in school, in the office, in the church or in the police station. In the Church? - yes, because people can be bullied into submission by accusations of sin, by fear of hell, by the use (abuse) of God as condemnatory judge. God is not a bully. Those who use authority to justify bullying are devils, not gods.

Crucial beatings of hawkers are crimes against the Spirit of God, but they are also crimes against the rights of human beings, made in the image and likeness of God. Kenya has signed the Declaration of Human Rights of the United Nations, which guarantees, among many other things, the right to one's physical and moral integrity. The bully needs to be eradicated from society. When policemen order their subordinates to open fire on people who are going about their lawful pursuits, in elections or in struggling to make a living in the market-place, then the rule of the bully and the rule of the bully's weapon, the gun or the bludgeon, is what seems to prevail.

Financial inflation has led to an increase from 'chai' to 'lunch'. A refusal to pander to such demands can lead to awkwardness, waste of time, and futile court hearings. Is it because police are so badly paid, or is it an abuse of power? It can be argued that it is simply the expression of a society where authority has become a god and has lost its sense of service. Do we recall that the word 'Minister' means a servant, and that the Prime Minister, or President, is the servant of all? Arrogance and self-serving are the main targets of Jesus, and we Christians have to examine our consciences about how we have allowed these evils to creep into our passive acceptance of many things that cannot be accepted in our society. In any society. Anywhere. Anytime.



Who will hear the cries of the beaten ones?
Who will hear the laughs of their tormentors?
Who will say: enough is enough!

Politicians and policemen claim to be Christians, and even preach about christianity. If Christianity means pious words and hymn-singing, the claim may be justified. But if it means walking with God, acting justly, and being kind, then their claim is not only wrong but a blasphemy too.

Brian Hearn CSSp

DO YOUR HOMEWORK BEFORE YOU TALK!

e.g. in the case of optional celibacy or of women's ordination

It is frightening how shallow responsible people like priests or theology students often seem to be in questions almost of life and death of Christian discipleship. I wonder for instance, how many have pondered over the following facts:

A: The question of optional celibacy of the diocesan clergy

The matter was on the agenda of the Bishops' Synod in Rome in 1971. A slight majority of episcopates, the Religious Superiors' General Conference, and almost all eastern Catholic churches petitioned Paul VI for an exceptional ordination of married 'viri probati' in churches of extreme shortage of clergy, because the need of the People of God for the Eucharist has priority over a positive church law, whatever its motivations. After thorough discussion of pros and cons (see details of many episcopal conferences' and individual's opinions reported in: Kloppenburg: *The Priest*. Chicago 1974: 115-137), the vote taken at the conclusion of the Synod was as follows:

1) Should the law of celibacy be retained as at present?

168 placet (Yes)
10 Non placet (No)
21 pl iuxta modum
3 abstentions

2) No permission to be given to ordain married men:

107 Placet (Yes)

B: The pope to give permission to some churches because of their pastoral need and the good of the universal church

87 Placet (Yes)
2 abstentions
(ibid. 13f and 205 note). 2 null

Cardinal Hoeffner, President of the German bishops' Conference, was widely reported to have given the most convincing summary of the stand against admission of married men even as an exception. He presented the *logical and foreseeable consequences as follows*:

1) In today's globally media-saturated world ('global village'), significant and radically innovative decisions like ordination of married men or of women are only possible at the world level of the Catholic Church, no longer on a regional or national one. This is because no single bishops' Conference wants to become media-pressured after a precedent taken in another corner of the world.

2) There are three historical precedents for celibacy made optional: the Protestant reformation in Germany and the Anglican in the 16th cent., and in 1871 the Old-Catholic churches of central Europe after their rejection of Vatican I. In every one of these cases mandatory celibacy as abolished in favor of so-called 'free choice', but within one generation practically all priests were married. Social pressure became such that no clergyman, in spite of Paul's advice in 1Cor 7, dared any longer to choose celibacy for the benefit of a more dedicated ministry. This shows that so-called 'free option' does not work in a vacuum, but that it is a matter of positive or negative social conditioning by public opinion and socio-psychological context, of which supportive church legislation is one of the components.

3) The argument often advanced that abolition of mandatory celibacy would enhance the charismatic character of the priesthood of the religious, by showing more convincingly celibacy as an object of free response to a personal calling, does not hold water. For after the disappearance of a celibate individual in the person of the parish priest in every place, Catholic boys would no longer - as has been, at least in the best cases - have a close personal experience of an attractive and possibly inspiring example of successfully,

happily and faithfully lived celibacy. Religious priests live mostly in communities and monasteries far from the daily contact possibilities with the whole Catholic population. As a consequence, also vocations to the religious priesthood will more likely dramatically decrease.

4) Under worldwide media pressures, a regionally limited mission of married viri probati only in some local churches of extreme shortage of clergy, would necessarily be (mis-)understood as the first step and signal to a long overdue and radical transformation of the ministry structures in the Catholic church (especially in ecumenical comparison). To public opinion it would be presented as 'a first crack in the anachronistic dyke', with foreseeable demoralization of seminarians and priests of the Latin rite. The "day after" such admission of exceptional viri probati, mandatory celibacy might well go for good, especially in today's over-sexualized climate where chastity of any kind is often branded as 'contrary to nature'. Such married priests can no longer be discriminated in elections as bishops, as the Orthodox churches still do from long tradition. The "next day" then women's ordination would naturally follow, also for married women of course, and up to the female episcopacy including eventually the Roman (by then more likely than not married to a husband of a secular profession)...

5) Pointed questions of conscience for present decision-taking:

- 5.1 Do the Fathers of the Synod see these socio-psychologically quasi-necessary consequences coming into operation like a chain-reaction upon the first ordination of married viri probati?
- 5.2 Do they wish this possible alternative future of the Roman priestly ministry initiated at the present moment, by ordination opened to viri probati for the good of many Christian communities otherwise starved of the Eucharist?
- 5.3 Does the beginning of such enormous 'ministerial transformation' serve the genuine common good of the worldwide Catholic church community in the long term future?

6. The reaction of many episcopates upon such argumentation in 1971 in Rome was to shy away from their original serious wish of ordaining viri probati. In his concluding speech to the 1990 Bishops' Synod on 'Formation to the Priesthood', John Paul II referred to this 1971 Synod decision as "still valid", when some bishops were once again campaigning for the ordination of exceptional viri probati.

In my humble opinion, the arguments of Cardinal Hoeffner seem to carry in 1994 even more weight of persuasion, than they had in the early post-Conciliar, enthusiastic days of 1971.

C: Women's ordination to presbyterate and episcopate

Has anybody in this doctrinally different question given thought to the canonically valid and inevitable mechanism to arrive at a decision?

C.1 In the Church of England, according to its present canonical leg isolation, its General Synod consisting of three different "voting houses", is believed to be enabled by the Holy Spirit to make a supposedly irrefutable decision on the doctrinally delicate question, whether the ordination of women be possibly question of unchangeable Christian faith, or merely a matter of changeable church discipline. Of the three "houses", i.e. the house of elected representatives of the Laity, of the elected representatives of the Presbyters, and of the House of all Bishops, each must approve of any issue with a two thirds majority. This implies that each house has a power of veto against the conviction expressed by the other. This is undoubtedly a thoroughly parliamentary and democratic type of church government. As everybody knows, by this procedure our Anglican fellow Christians in England (independently of other Anglican church provinces) were convinced that Jesus would call women to ordination in 1993. A minority said their conscience spoke differently.

C.2 How would the process be carried out in the worldwide communion of Roman

churches? So far there exists no written and canonically binding procedure, how General Councils or popes individually would have to come to such an ultimate definition, believed to be the infallible expression of Jesus' will for today's church. (Some people are at present so distrustful of possible autocratic abuse of ultimate authority by those bodies, that they wish for explicit and detailed canonical legislation. I personally hope that this will never be the case, because it seems to me to imply an intolerable distrust of the Spirit blowing however He wants, even by means of at times short sighted or even stupid church leaders, limited and weak mortals as we all are). In our Catholic communion of local churches, in such a matter of faith-decision, General Council or pope would hold, as a matter of mere formality not required by exterior law, but with deep into the spiritual and ecclesial requirement of the *sensus fidei fidelium* - as happened before both definitions of 1954 as well as of 1950 - a consultation of the by now c.3000 bishops, who would presumably consult with their most able theological scholars. Of them there are in my estimate at least c.6000 professionally teaching in various disciplines. In my estimate, today perhaps a small majority or perhaps slightly less than half of those experts would regard women's ordination to be a matter of mere church discipline, changeable for pastoral needs by General Council or pope. But I suspect that most bishops would not yet be of such a mind, and this not necessarily for selfish or for theologically and pastorally du-

bious reasons. Understanding is a comprehensive process of growth in the Spirit-given faith.

In order that a credible decision could be taken by the supreme magisterium of Council or pope, which would not place in jeopardy the unity of our church, an overwhelmingly strong consensus of the People of God is prerequisite, expressed normally through their doctrinally qualified spokesmen and -women, i.e. their episcopal pastors in union with their theological scholars. This shows, by the way, that our church leadership structure is in its doctrinal core not at all open to manipulative autocrats, whether of the conservative or progressive kind, although it unfortunately often proves lopsided against innovation. Such a necessary consensus in the matter of female ordination will probably not happen today or tomorrow, to the understandable sorrow and anger of protagonists. But if in their enthusiasms and impatience at their slower fellow Catholics, they are fully convinced that such a state of affairs is a scandal and contrary to the will of the Spirit, courageous separation would be the only way left to them. For they also have the subjective obligation to follow their conscience at any cost, even if it were objectively mistaken.

But in the meantime, every Catholic worth his/her salt is obliged, as '*Mulieris Dignitatem*' of John Paul II unmistakably urges, to do his/her utmost for the comprehensive promotion of equal right and Christian dignity of our sisters in Christ Jesus, in every possible respect.

Clerici, Luigi SMB

THE OTHER SIDE OF THE "POPULATION EXPLOSION"

We seem to be told only of one side of what is popularly known as "population explosion" in Kenya. We are told we are in a crisis of population. The only way out is avoiding pregnancy at all costs.

It is claimed that population is growing fast because of high fertility and low mortality, especially low infant and child mortality. 85% of all the children born in Kenya today will grow to

adulthood. In Kenya, 850,000 babies are born each year 220,000 die. Thus we add 630,000 to the population each year, 1,700 new Kenyans every day, 72 each hour, and six new ones each minute. (K.I.E secondary population and Family life education, Form 3 p.9).

At the present rate, it is expected that our population will double every 18 years. Thus since it was 19m in 1982, it will be 38m in 2000. To

maintain the living standard, production must grow at the same rate.

Also the number of young women entering their productive years exceeds the number of women moving out of it. This means that if couples only had two children, there will still be so many more young couples having children, that more births will occur than deaths at least for the next 40 years. Thus, an irresistible momentum for growth is built into the population. What does this only side propose as a solution for such a problem? Simply, the fertility rate of 8 births per woman would have to be reduced to slightly over 2 births per woman after which the population would grow for an additional 40 to 50 years due to this inbuilt momentum. How do you lower this rate? This is a basic question because of the next question namely; Does the end justify the means?

The Other Side Of The Reality

This side is known only by a few people or many know but just let it go. This other side knows what is behind the curtains for what seems to be an exaggerated political issue. It is this side which reveals what might seem to be a mystery for an average person.

The first side is dogmatically taught by the United Nations In school Population Programs designed for Asian and African Schools. This is actually based on UNESCO Handbook for preparing Teachers' for Population Education (Paris 1983). It is funded by the United Nations Population Fund (UNFPA).

What most people fail to understand is that the population council based in New York and the International Planned Parenthood Federation (IPPF) are actively devising a massive campaign for the acceptance of contraceptive technology. They campaign for world wide promotion of abortion and sterilization because the third world has failed to use contraceptives effectively. IPPF also promotes relaxed divorce and a lower age of consent for birth control services. These organizations also want compulsory sex education. This is how

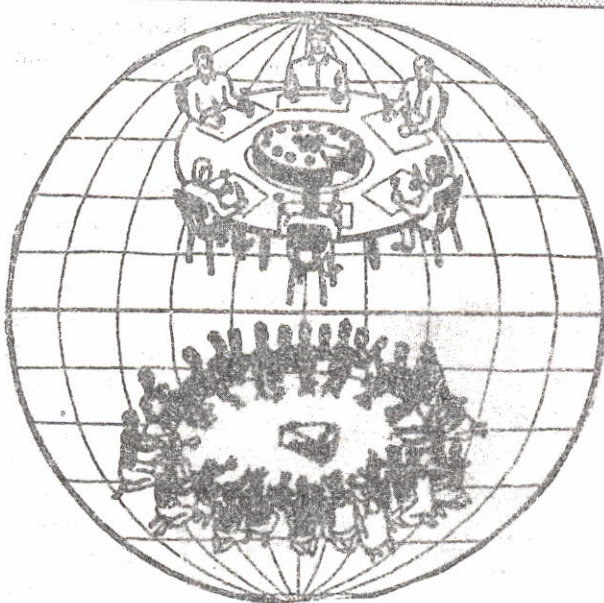
sex education is coming in the Kenyan scene. It was not an original idea from a Kenyan genius, rather it is a foreign ideology.

Yet with all that has been said and done about our population, there is no documentary evidence that our population has reached an alarming rate. This is because two-thirds of Kenya falls under the infertile zone of Africa. This is where specific ethnic population groups are unable to have more than three children per couple naturally. This infertility zone is found among the pastoral ethnic groups in South-west of Kenya. This is what is called the primary infertility. Secondary infertility can be a result of heredity or diseases like STD. Husbands' or wives' complications, poor health, miscarriages or voluntary artificial infertility done physically by a doctor. All these cause the secondary infertility.

Thus it is now a reality that "population explosion" is a myth. And population organizations operate throughout the world wishing to enforce this false population crisis myth belief. This false myth is the basis of contraceptive imperialism that lower population leads to a better economy.

We might have to get rid of all prejudices about population that have been implanted by these organizations. The notion that population growth retards economic growth is disapproved by evidence. A realistic computer model of economic growth can be drawn to demonstrate the benefits of population growth. This means that larger populations infrastructure, transportation and communication systems are more effective. This also generates a faster rate of technological developments because people become creative for survival making their interaction a big contribution to this.

There is no doubt that population growth encourages investment and people devote more effort to work as their family size increases. Research has shown that population growth encourages agricultural investment. This also increases the size of the market encouraging producers to specialize and use cost saving methods of large-scale production.



One of the most surprising things is to hear people rejoicing that Kenya has achieved low fertility rates by 1994. History and existing facts should have made such people look at this issue critically. Birth rates are declining dramatically throughout the world and population growth is below replacement in many developed countries like Germany, Austria, Denmark and even Hungary. Is this not enough reason to take precautions rather than rejoice at low birth rates?

Our government should note this fact and try to avoid future mistakes of having to import labor because our population is low. We should learn so that we may avoid having to start giving incentives for parents just to have another child as they are doing in France and Bulgaria. In fact, Singapore from March 1987 begun to move away from the policy of financial discrimination against families with more than a specific number of children.

We should be visionary enough to see that most of the starving children in the TV are not a result of overpopulation. These are victims of struggle for power, civil war or natural disasters like earthquakes, volcanoes or the tribal clashes. They are not the result of overpopulation. Our problem is not one of families out of control and over-breeding but one of population planners out of control. Now the advertisement is already attractive to children, where are we heading to?

The International Organizations should never tie aid to acceptance of family planning techniques. There is a crisis here because there is tension between those supporting this system and those promoting the other side of conscientizing people about this population myth. This other side informs people of the side effects of this mythical explosion theory and also of the politics surrounding the whole saga. This is generally the position of the Church.

When the Church stands up and tells the people all these, she is only doing her duty, namely as the custodian of the morality of the society. The Church as the conscience of the society should continue to reveal the lies behind such myths as we have seen, whether people want to hear it or not.

We all know that family planning, taught in lower primary, devoid of morals will gear the pupils to develop a contraceptive mentality which will remain with them for the rest of their lives.

Population planners should be open minded and should be able to look at the dignity of a human person first. Our sympathy is based on our knowledge that this education program was a result of government implementation of the donor's conditions towards economic grant, but it is also the duty of the government to protect the lives of its citizens. By the fact that the government has accepted and carried out a policy of population control based on family planning for the purpose of economic development, it has introduced a kind of sexual education and information dehumanizing to its people. As a result, Kenya will have difficult times for the value of chastity observed by the African traditions.

What we are saying is that sex education should include learning of facts about the body, the reproductive functions. It should involve the awesome power of life itself and the mysterious power of giving and accepting love aiming at making people become persons and responsible ones at that, namely fully human. It is improper to have teachers treating the subject as an artificial insemination lecture because you are dealing with humans not animals.

We should also note that it is the right of each child to know about their sexual functions thoroughly well from home and not to be left free to be controlled by rumours. A good foundation will build a moral people that will be responsible as parents.

Therefore, more efforts should be put into conscientizing parents on the importance of their in-

volvement in teaching their children sex education for a better society in future. The public should get involved in drawing programs, dramas and advertisements in this line, not in the opposite direction as is happening now. For Africans, sex was sacred and we should retain that as a value because it is a good value. And we can do this from home because Charity begins at Home.

Peter Ndegwa CSSp

PASTORAL EXPERIENCE WITH OLD PEOPLE

Nyumba ya Wazee (Home for the elderly) in Kasarani is run by the Little Sisters of the Poor. It is near Moi International Sports Centre, about 15 km from the centre of Nairobi. The house was started in 1982 with a small number of old people. Now there are 69 old people, both men and women. Though two died while I was there they were replaced by another two within a short time, due to the fact that there are so many people who have applied to be admitted. In the home there are old people from all parts of Kenya, and three of them from three neighboring countries.

In Kasarani the old people are cared for materially, physically, mentally and spiritually in a community. All this goes smoothly with the great help of the two priests in the house, the workers, the aspirants who want to join the Little Sisters of the Poor, religious on placement like myself and other volunteers who come there periodically.

Though the Sisters are short of personnel, they make sure that the Charism laid down by their French foundress, Jeanne Jugan (1792-1879), is preserved. Seeing the terrible conditions of the aged poor, Jeanne substituted herself for them and begging on their behalf, she identified herself with them. Or rather, guided by the spirit of Jesus, she recognized that the poor were her own flesh. Their distress was her distress, their begging was her begging. This was how God loved us in Jesus.

Daily Activities in the Old People's Home

It was in August 1992 when I received information that from September 1st I would spend part of my pastoral year in the old people's home. The first day was a bit tough because of new surroundings where Kikuyu language was widely spoken and I knew nothing about that language. Some old people knew only their local language. Apart from poor communication some old people looked confused or somehow mentally sick. Thanks to God I took only a few days to cope with this situation. In fact, life was not so easy in the first week because I was the only man in a community of women dealing with old people in the blocks, refectory and other places. During meal-times I was alone, but loneliness ended after one week when my fellow seminarian George from the Society of Jesus came to join me.

The activities in the house start at 6.30 a.m. The first task is to make the old people clean before they go for Mass at 7.30 a.m. For the ones who cannot look after themselves or the sick ones we wash and dress them. Other duties include shaving the old men, washing their rooms, serving food and sometimes feeding those who cannot feed themselves, washing dishes after meals, and shifting those who are not mobile to different places, for example to the Church, refectory or to the toilet. Apart from that we had a time-table for teaching prayers in Swahili, songs, Bible-sharing and vari-



ous kinds of plays. And especially towards the end of the year we taught the old people a Christmas play which they enjoyed performing on Christmas Day.

At times when I had transport I took them out for trips. I took them to different places, for example Mother Teresa's home for the sick and the Mama Ngina children's home, to experience also what is going on in other houses. After the visit I took them to our own house for refreshments. They enjoyed very much these visits and entertained us with their songs and stories.

Encounter With People In Kasarani

I recall the first impression which came to my mind when I was told that I would go to work in an old people's home. I thought that these old people were either priests or religious. This impression was not only from me, but also from some friends that I met. One may wonder why someone should have such an impression. The simple answer is due to cultural background.

Due to the African extended family one cannot imagine an individual in a certain family being thrown out from his kin. Abandoning one member in the family has certain taboos. However, things are changing rapidly in almost every community due to urbanization and changes in economic life which have brought a breakdown in traditional ways. This to some extent leads to the growing of social isolation which is undermining the value of togetherness among Africans.

In particular due to this there is breakdown of kinship and extended family ties. For that reason, in the coming years there will be a great need for many institutions, such as old people's homes and orphanages for children whose parents have died of AIDS or any other epidemic. This is an indication of social isolation. The question one can ask is whether this could have happened or been accepted in the early traditional African society!

In Kasarani I used to have personal talks with individuals and at times a general talk with the old people whenever I had time. Through that I came to learn that there are some who are happy

with life in the house and they enjoy staying in that place up to their last day. They look so happy and cheerful, admire the home and appreciate the great care given by the Sisters and other people. When you study their background you find that some had families, but either their children had died or their marriage partners had died, and at last in old age they find themselves in the old people's home.

On the other hand, others suffer from feeling that they are worthless and not able to do anything of value, or from loneliness because they do not speak a common language, or some feel not loved because they have no one to visit or talk to. Some have lost hope in life, life for them has no meaning, and are just waiting for their last day. Whatever you do, whether you give them religious instruction or make them comfortable physically, you are causing inconvenience to them.

There is a big problem with old people who believe that their long time of sickness and suffering has been caused either by magic, sorcery or witchcraft, or by their own wrongdoing, like killing someone, breaking taboos, or leading a life which was not accepted by the community or not fulfilling all the regulations or customs as a person, for example avoiding marriage. In fact this group of old people is very irritable. Some look confused because of psychological problems. They find themselves really stuck, they cannot re-establish their life as it was when they were young due to their physical weakness and economic problems. Some of those who have recovered from the disease which brought them to the old people's home are still dreaming that one day their luck will change and perhaps they will be lottery winners. By that they can solve some of their problems. Let's look at those ones who didn't have a family. Some still dream of having a family before they die. To some extent it sounds funny where you hear an old man of more than 60 years dreaming of marriage. What we have to put in mind is that it is believed in many African societies that from the very beginning of human life, God commanded people to get married and bear children. Marriage is the meeting point for the three levels of human life according

to African religion - these are the departed, the living and those to be born. Through marriage and child-bearing human life is preserved, propagated and perpetuated. According to Mbiti, a famous African theologian, in his book **Introduction to African Religion**, without marriage a person is only a "human minus", as "it gives a person completeness". A high value in marriage is put upon bearing children who among other things will, later on, look after their ageing parents. When the parents become old and weak it is the duty of the children, especially the heirs or sons, to look after them and the affairs of the family. Finally, when the parents die, it is the duty of their surviving children to bury them properly, to remember them, to look after their graves, to give portions of food and pour libations to them where this is the custom, and to keep a good relationship with their departed parents who are now among the spirits of the living dead.

I think the points above show the situation of those old people who see that death is approaching and at the same time they have not married and also they don't have children. They find themselves separated completely, thrown out by the relatives here on Earth and even by those who have died. They believe that after death they won't have the passport to go where their departed kin are. Their souls will be hovering here and there without having a permanent place. This

makes them suffer psychologically because of being isolated.

In the case of those who have grasped well the Christian faith it is easy to sympathize or encourage them because they don't have so much worries after death. They believe one day there must be a radical break between the present life and the future one, whereby in the future there is fullness of life, that of being together with Christ in an everlasting life. Though the Earth rejects them now, Christ is their hope. On the other hand, "A person convinced against his will is still of the same opinion". This saying can be related to the problem of the old people who keep a strong belief in the Traditional Religion. Instructing them about Christian faith in this later age is like trying to force them to go against their will.

Lastly I would like to conclude by saying that I really experienced people who are in great need of love. Where Christ wanted me to experience humility as a reality and not as a concept, which is part and parcel of my vocational journey as a religious. Unless one humbles himself he can't show love to others. Love soothes or softens the mind of the people who are confused or people with psychological problems. Lastly I would say that for any one who finds it difficult to humble himself the place will teach him practically.

Ambrose Uhuru Chuwa I.C.

INCULTURATION AND ART

Exhibition of liturgical vestments at Tangaza (24-29.10.1993),

A Call From History

One of the most evocative chapter of the monumental "Histoire universelle des mission catholiques", is the one on "Mission and Art". I would like to quote few paragraphs: "During the first centuries of the history of the church, there were no problems. Everybody would utilize the art of the place, with the only concern of purifying those elements which would make explicit reference to idols. They tried moreover to give a

christian meaning to artistic traditional expressions which could carry the novelty of the christian message. For example floral decorations, the vineyard, the "man at prayer" (inspired by the pagan pietas) or the Good Shepherd (from Hermes Criophore).

The Church didn't hesitate to imbue with Christian meaning the artistic representations of Apollon and Victory...Much later the Holy See issued several documents to the effect of encouraging local christian art. Against such a movement, at times is raised the objection that the local christians prefer artistic expressions from the West.

Special Contribution

This objection is the result of years of colonialism which made the faithful believe that only the European art was really 'christian'.

Pius XI on the occasion of a missionary exhibition in Rome (1937) wrote: "Art ranks among the highest manifestations of the genius and culture of all peoples; it also offers to the Church the most worthy and the most important elements which the exterior celebration of the divine cult must assume. The church respects the artistic and cultural patrimony, the laws and customs of each people, provided that they are not contrary to the holy law of God".

A bit of background:

For sure as far as inculturation is concerned it is high time we passed from ocean of words to facts, though modest and humble. It is also important to involve all Christians, those whose profession deal with symbols or art...to the Small Christian Communities.

Hence, a few of us got into contact with the Faculty of Fine Art (staff and students) of Kenyatta University. They were asked to put "inculturation" of liturgical vestment as theme for their academic research.

Jane Githinji accepted to prepare her research for her M.A. on liturgical vestments of the Catholic Tradition with specific reference to the cultural areas "Kikuyu-Maasai". She made an extensive research (she is a Kikuyu from Nyeri, born on 29th, April 1964) and analysis of basic colours, symbols, attires, their meaning and artistic matching. She compared all this traditional heritage of the above-mentioned tribes with the liturgical vestments set-up for the Catholic Church: colours, liturgical calendar and seasons, chasubles...As a result of her research, she produced a book of, as it were, "theory". And then she went further, to put into practice her suggestions and findings. Hence she manufactured a complete set of albas, stoles, chasubles, for important feasts such as Easter, Pentecost & Christmas. She used traditional textile. She introduced also new elements such as beads, leather. Several Small Christian Communities from Korokocho

were also involved, as a point of reference for feed-back and to test the popular feelings vis a vis the works which would come out.

Exhibition:

The exhibition itself took place during the week after Mission Sunday, from the 25th to the 29th of October 1993. The choice of the date was not casual. For sure in our days and times it is impossible to speak of Missionary Activity without explicit reference to Inculturation, especially here in Africa. If you browse through the documents of the Synod for Africa, the chapter on inculturation is pretty long and receives widespread attention.

All the above mentioned works of Jane Githinji would have remained unknown without an occasion to bring it to the attention of the public. Hence the idea of an exhibition at Tangaza in the context of Mission Sunday. The Department of mission studies was also involved. We discovered that often in our communities there are "treasures", but doomed to remain hidden in a corner just for the consumption of the members of that community unless occasions of this kind occur.

We were able to admire liturgical vestments from Zaire, Ethiopia, Ivory Coast, Tanzania, Kenya. It was the first time for us to organize an exhibition of this kind. Being the first such exhibition, reactions from the visitors were very encouraging: "Very interesting"; "Great attempt, worth the effort", "unique in East-Africa", "we should try to foresee such an event every year in the week after Mission Sunday"...A word of thanks to all the students and communities who volunteered to offer time, energy, suggestions, equipments and works of arts for the success of the exhibition.

Experimentation and creativity:

For sure Art is just a sector of the broad field of inculturation, and liturgical art is still more limited. And yet it has its importance. Despite lots of talking, at times pretty cheap ones, no inculturation will ever take place without the promotion and the financial backing of initiatives in

experimentation, work-shops, support for artists, launching of exhibitions whereby the vast public is reached we have feed-back, reactions and further insights from visitors.

Tangaza College could become a centre for such initiatives. There is a danger of turning our class work to ideas that will never materialize. Learning to store things in the head while little is done to ever put the ideas to practice.

The result is that our bishops and priests, secular and religious, though speak a lot of inculturation, hardly take any initiatives, and when

something new is proposed their reactions are in general, of fear and suspicion. If this impression is true, we are not far from the truth by asserting that Tangaza and similar Institutions around don't prepare future generations of pastors and missionaries for an era of inculturation.

All in all we run the risk of preparing generations of "consumers" of ready made products from overseas..even in the field of art and liturgy rather than ministers capable of spearheading inculturation. It wouldn't be a good service to Africa and the local Churches of the year 2000.

Francisco Pierli MCCJ

SACERDOTAL CELIBACY

Celibacy means more than being unmarried. It is understood as "... the unmarried state chosen in the light of the Christian faith, and in particular as one of the duties of the state of life of the clergy of the Latin Church, by which they are forbidden to marry and obliged to live in total continence"

Presently, the question of celibacy is the talk of many people. Some people have taken it to extremes while others have taken the mid-way. The cause of this question on celibacy has come up from a new theological understanding of marriage and of the ministry. In marriage, the couple is elevated by our Lord's grace and love because it is he who dignified marriage.

There is a relationship between celibacy and priesthood, namely, in the priesthood, there lies an invitation to unmarried life. It is true that clerical celibacy has been recommended because of its advantages of disposability, efficiency, economy and discipline. In addition, however, "the argument of internal coherence, or, as it is often called, the affinity between celibacy and the ministry, is coming to the fore." Celibacy is a special sign of consecration to Christ, a confession and an acknowledgement of God's superiority over the whole human world. It cannot, therefore be chosen for its own sake. Marriage is a positive vocation. Celibacy then is a means to

an end and not an end in itself. Yet, as an unmarried person, one can still come to real human fulfillment and lead a fully human life.

Theologically then, when one chooses priesthood as one's value; one then offers one's freedom to marry for a higher good, namely, for the sake of the kingdom of heaven. The unmarried state is the legitimate result of the priest's vocation to the ministry. Priests have been given the charism of virginity. This is a free offer and a free choice. The Church therefore cannot constantly constitute or impose charisms; they are free gifts from the Holy Spirit to be accepted freely by those called to accept them (Mt.19:12). Since the choice to be celibate is taken in freedom, one may decide otherwise, even after ordination. This may seem a violation of the vows taken at ordination and if so, then it may still look like by taking "vows". One's freedom to retract is also taken. This is not the case. The purpose of vows or solemn promises is to act as a support for our human fickleness. It is these solemn promises that help people to remain celibate even to the end of life. The Church therefore does not forbid anyone from marrying just because at one time one promised to remain celibate. When the Church then dismisses those priests who decide to marry, She is not degrading or even punishing them, but she is just taking a sober administrative measure. For the moment, the Church links the

Special Contribution

ministry of priesthood with celibacy. If any one marries, then that person is saying no to priesthood. The persistence of sacerdotal celibacy in the Roman Catholic tradition may lie, in part, in the image that the priest holds for the laity. As an administrator of divine office, the priest is seen to function within the Holy Mother Church and should reflect her virginal purity.

Priests, as celibates need some kind of committed long-term friendship that will, not just nourish their own lives, but limit that diminishment of the person that celibacy necessarily ensures. The issue here is whether priests have enough confidence in themselves to focus their sexual energies within the limitations or reality. By 'reality' I mean the web of valid relationships and commitments which constitute the social and psychological environment in which they live. Does the priest believe that he is capable of keeping his commitments to the Church and to celibacy and still have strong and passionate (warm) friendships with other human beings? Is he aware of his strong and weak points so that the relationship can make him a better, instead of a poorer, priest? Does he realize that such strong human relationship will necessarily involve deep sexual feelings?

The danger, I sense here, is that a committed long term relationship will lapse into genital expression. I would, however, not recommend that, since risk is involved in this relationship. Then the priest should avoid it indiscriminately. It is my conviction that a committed long-term friendship feeds the human need for love; it nourishes the vital affective needs of the individual; it tempers the essential loneliness of the single life; and it mediates an intimacy that is enriching at the human level, satisfying at the affective level and ultimately life-giving and commitment-sustaining in its personal ramifications.

As I have indicated in passing, there are disadvantages to such a relationship; for instance: it calls to the awareness of our sexual needs and feelings and this makes us dissatisfied; but I think it is a relationship that is worth having. It helps us to be more realistic in our acceptance of sexual

feelings and failure, our own and others. It deflects us from the defence mechanisms of workaholicism, from the temptation to operate exclusively on intellectual level, from the pseudo-asceticism which drives us to hide from personal relationships by focusing interminably and exclusively on God. This relationship will, in general make us all a bit more human.

Celibacy, as is defined in the introduction, is not a new thing to African People. In fact, the meaning of celibacy as such remains. What I therefore call "African Celibacy" is the way the African people view celibacy. There is no African community, or any other community (culture) in the World for that matter, whose culture demanded an unmarried life for all its members. If some of its members were expected to observe celibacy, then these were a special group which was aware that celibacy was a calling and they had to struggle with it. To the African culture, celibacy was practiced on temporary basis; the young unmarried people were to observe celibacy. This practice gave credibility to virginity.

The ability to pass on life was considered sacred. Sexual intercourse therefore was a sacred act. It is something that the whole community approved of. It therefore follows that there had to be a higher reason that would make one to be celibate. One such a case is when one, namely an elder, was going to offer sacrifice. "Strict celibacy must be observed the night before they go to



offer sacrifice and the night after." From this, one can draw the conclusion that, if sacrifice was offered every day by the same person, then this would be the kind of person among the African people who would have to live a celibate life. I am therefore convinced that Christianity as a development on African religion, can be comfortably accepted by Africans, including sacerdotal celibacy.

Since celibacy is a demand on Roman Catholic Priests, its demand equally involves the African priest. The African priest lives a celibate life and by so doing expresses his commitment to his vows. He sacrifices his strongest energies; i.e. sexuality, for the service of the Church. He therefore can avail himself for all.

Isutsi Alex Munjalu SMA

LET THE LIGHT SHINE!

To many, the idea of visiting areas in our country under quarantine - or better known as security zones has always remained a nightmare! A nightmare because of the unknown, "... will I meet the men with the burning spears?... or the men of the hat (utumishi kwa wote)?" Such concerns are genuine, probably because of what we have picked up from our local media or even as a result of some first hand experience visiting the areas once hit by the Clashes.

The reality however remains that for many people who rely on the media for news regarding the areas once hit by the clashes, the magnitude of the evil may not seem so real until you visit some of the areas, meet the people affected, listen to them and for that brief moment, "inhale the air in the area!" Recently, during our semester break I had a chance of visiting some of those who were affected by the clashes around Molo, now camped at the Molo Social hall.

As I walked into the compound, the air was filled with grief and more-so what seemed like a very uncertain future for the children that I met. A number of children who were of school-going age walked around the compound collecting fire wood to prepare a skimpy lunch of porridge and beans. I later learnt that some of those children had lost both parents and were now with relatives or neighbors who struggled to take care of them. Talking to the children I was reminded of the baby Jesus born around the slopes of Molo hills, Kirengeti and Olenguruone. All did not work out well for baby Jesus, one night Mary and Joseph are woken up by the commotion around the vil-

lage only to find out that the men with "burning arrows and spears" were setting the huts on fire and looting the village. So Joseph and Mary take the child Jesus and jump on to a rescue lorry to Molo town. On reaching Molo, an edict is issued by the Police Boss declaring Molo a security Zone! They wonder around the dusty streets Molo looking in vain for a place to lay their heads. They eventually end up at Molo Social Hall, the only place that could accommodate them during that desperate time!

It beats reason to note that, while little or nothing is being said about some of those areas, there are still people who, out of fear, have chosen not to return to their homes. Some have ended up in big cities like Nairobi, refugees in their own country! Up until a couple of months ago, the victims of the clashes in Narok stayed away from their homes, except the men who were left behind to protect the villages against any further possible attack. The point I am making here is that while we rarely see news headlines that read: FIVE KILLED IN MOLO! or ANOTHER ATTACK IN NAROK! let us not fall into the temptation of assuming that all is nice and well. At the same time I do not intend to turn a blind eye to all the good that has been reached through the good will of many loving Kenyans. The reality still remains that there are many people who are suffering the effects of the clashes. Many have been displaced, orphaned, widowed or even lost their livestock and all the hard-achieved harvests! What therefore can we do? What can you do? Pray for them? A brilliant idea, but more could be done! Visits to some of the areas once af-

fectured could be a way of moral support - to show the people that we are with them as they try to re-settle back to their once flourishing homes. This suggestion however needs careful planning with the relevant authorities if you want to stay out of

trouble! For those who have supported the victims materially, the same spirit should continue. Never be tired of doing good!

by: *Alphonse Kizito Odock Fsc.*
Assistant Editor.

'THE WAR AGAINST BABIES'

Lately, you must have heard much about the stand of the Catholic Church regarding "Abortion" and "Artificial Family Planning" "Humane Vitae" is one of the most crucial documents of the Church as far as human life is concerned. Its opposition to the use of contraceptives and search for alternative methods of family planning shows us the concern of the Church for human life.

The Church teaches that abortion is an unspeakable crime. It is the murder of an innocent and helpless child which cries to heaven for vengeance. This teaching has been strongly confirmed by the vatican II Document (G.S, Art.51 C): "From the Moment of its conception, life must be guarded with the greatest care, since abortion and infanticide are unspeakable crimes".

However, abortion is a very complex procedure with about two hundred and fifty complications that can affect the mother and subsequent babies. The long-term complications, which even affect subsequent wanted pregnancies, are still-births, infertility, spontaneous abortion, Malformations, pre-mature separation of the placenta, pre-mature delivery and low birth-rates. In marriage, complications involve infertility, marital difficulties, social stigma and frigidity. Psychologically, abortion is destructive to life and well being of the mother. The mother will have to live with the unpleasant memories of having killed her child.

Abortionists, Doctors included, should recognize the inviolability and uniqueness of the human person. The pregnant mother in the hospital is not a 'case' or a bed number, but a person with a unique character, a unique problem and a unique destiny. The unborn child or foetus is, a such, a person. Even though the law in our country has

become almost permissive, it is for those who have the moral good of the Nation at heart to strive to make people realize the enormity of the attack on countless innocent human lives.

In a nutshell, I would like to say that, the right to live is the most fundamental of all human rights. The child has a right to be protected both before and after delivery. All deliberate action therefore the purpose of which is to deprive a foetus or an embryo of its life is unlawful and immoral. What can be our trust in a doctor who earns his money above all by terminating healthy foetuses instead of healing the sick?

There is nothing more worth noting here than that the vigor of my argument derives from our belief in the dignity of each human person created in the image and likeness of God (Gen.1:26). Hence anyone who advocates for abortion is against his own calling to universal brotherhood in mutual love, respect and Justice. This is very well reflected in (Gen.9:1-6) "Be fruitful and increase in number and fill the earth...for your blood I will surely demand an account, I will demand an account from every animal. And from each man, too, I will demand an account for the life of his fellow man...For in the image of God, has God made man".

A final episode of reflection to all pregnant women, young and old, rich or poor; "This is what the Lord says. Your redeemer who formed you in the womb: See I set before you today, life and prosperity, death and destruction. Now choose life so that you and your children may live" (Dt. 30:15, 19b).

A. Kenneth, MCCJ.

WE MOURN FOR AFRICA

Africa our mother, the big giant that lies still in the great waters. You lie still mourning for the good old days that are gone, gone and never to come back. Oh Africa, land of beauty and life. Africa land of love and hospitality, land of the gods, and yet Your beauty is left to fade away like the morning dew. Oh Africa, we mourn for you Africa.

Who came up with the map of the New Route? Can he/she tell us where we are going? We can only see doom ahead of us. Who is that man of reason who designed the New Route for Africa? Let him come and explain to us what is happening. This New Route seems to lead us to death, violence, starvation, and division. Hatred is what we now know. Is it part of the design for the New Route? oh Africa, we mourn for you Africa.

The Old Africa that we knew is gone, gone and never to come back. It is now nothing but a memory. Those days when everybody was either a parent or a brother/sister. No one could starve when the others are satisfied. When God was part of our lives. When killing a brother or sister was unheard of. When everybody was his/her brother's/sister's keeper. Oh Africa, we mourn for you Africa.

Those Old-good days are gone, when we used to dance in the moonlight. They came from the West and said our dances were evil and for the heathens.

We used to sit around the fire when it was dark and listen to the Words of Wisdom from our grand-parents. Men and women from the West said that our stories were a waste of time and a sign of laziness. In place of our dances, they introduced theirs from the West. They taught us to dance in colored dim-lights, and what are the results! Many places of the Western dances have ended up becoming places of immorality. They replaced our wisdom stories with their box of pictures and news-pictures of violence and bloodshed, what are the result!! Our sons and

daughters are becoming violent. Oh Africa we mourn for your Africa.

We had our medicine and cured diseases in our own way. They brought their medicine from the West, the medicine which cures one disease and brings up another. Yes, their medicine was good, it could serve more lives as they said, but what about the big stick that they brought? The stick that vomits fire and kills hundreds of people in an hour? Their stick has killed more than diseases would have killed. This stick goes mostly after the strong sons of Africa. Oh Africa, the stick, this stick has finished our strong sons of Africa. Who, then, will give us consolation as we mourn for Africa?

Who was more Religious than an African? If any, let him/her come forward and tell us his/her life. Even the Jews who are called God's chosen, were not as Religious as Africans. For the Jews, forgiveness was not in their vocabulary. It was tooth for tooth, head for a head, hate for hate.

They needed the written laws otherwise they could have finished one another. In Africa, forgiving was a common word, human blood could not be paid by human blood, instead a certain number of animals was given as a fine. The Africans didn't need the written rules, they had the rule of goodness written in their hearts. Who was hospitable and generous like the African? Is it the Jew? Never!

For an African, hospitality, generosity, compassion, forgiving, brotherhood/sisterhood and sharing were part of life. What is now happening? The sons and daughters of Africa are dying outside in the cold and hungry while their brothers and sisters have more than they need.

They bought their book from the West, the book they called holy. It had nothing very new for us because what it contained was what we were already living. Seeing that there was nothing new in their book for us to learn, they de-

cided to interpret it in another way. They told us that those who did not read their book and gather where it was read were enemies. They made us hate our own brothers and sisters, and yet those whom we hated are the ones who live the holy book in their hearts. They divided Africa because of their book. Some were made Catholics while others were Protestants, protesting against their own brothers and sisters. Some were made Muslims.

Our gods had big ears and big eyes. In case of draught, people prayed and offered sacrifices and rain would follow them to their homes. The god of the rain would follow them to their homes.

The god of the Jews punished his people for three years. The African god would never have been angry for so long. He forgives and he is compassionate. Does the god of the West understand our language?

Sons and daughters of Africa come and let us reason together. How can we tame the fire from the West. How can we Africanise the god from the West? What about the Holy book from the West, why don't we interpret it in an African way?

If we don't reason together Africa will perish.

By Wanjiru wa Mwangi CTC

THE KILLING SILENCE: Bishop Ndingi

"How can I keep quiet when I am seeing my innocent people being killed? How can you just watch people having their heads chopped, their bodies mutilated, their homes and property burnt to ashes? Then you keep quiet? If I keep quiet when these things are happening, then I will be supporting the killers. Is it right? Is this good news to preach Justice and Peace?" Rt. Rev. Bishop Ndingi Mwana a Nzeki of the Catholic Diocese of Nakuru, asked.

The prelate was giving a talk on Justice and Peace at Tangaza College (TCR), on Friday 18th Feb. 1994, on a topic in the fourth chapter of the "INSTRUMENTUM LABORIS".

This is the WORKING PAPER to be dealt with in the forth coming Synod For Africa, which will take place in Rome, in April 1994.

Bishop Ndingi, stressed the point that whether it is an Assembly for Africa, to be held in the Vatican this time, the fact remains, the African Bishops should each present responsibly in the Synod values and problems of the African church. Be they economical, social, religious, political, cultural, or scientific, each should stand by and defend his points and define them clearly. "The synod is there for us to discuss and articulate our proposals for our African liturgies, canons and

sacraments celebrations." Bishop Ndingi believes that one of the most burning problem in Africa today, shared with the entire world, is the existence of the oppressive governments. "I have been threatened with death myself." The Bishop said. "They want to finish me. This is because I tell them the actual TRUTH of their evils." He added. "Do you know my prayer? The Bishop questioned. "My prayer is, May God forgive them their ignorance for they do not know your will. Only your very Grace can help me. Amen."

The so-called "Tribal Clashes" are still on in the Rift Valley burnt Forest, Rironi Farm, Olen-guruone, Enosupukia and Narok among other places. People are suffering. Those who owned lands cannot go back because there is no security. Of late there were several killings at Ndefo. At present the Kanu youth are harassing and arresting innocent people in Nakuru town. "Should I keep silence? NO! THIS IS VERY WRONG. How Can I shut my mouth while I see my people perishing by arrows, swords, and guns? THIS IS AGAINST THE PREACHING OF JESUS. God cannot reward me in anyway, with glory for keeping silence. This is contrary to the Kingdom of God. Jesus Cured people from diseases and illnesses of every kind" (Mt. 4:23), Bishop Ndingi emphasized.

The Justice and Peace Commission is an essential part of the Synod. It is necessary, not only in the Church but at national level diocese and institutional levels, to train and educate ourselves how to treat each other justly and with peace. The purpose of Justice and Peace in the Synod at Rome is mainly to come up with better means of proclaiming the Good News, to evangelize Africa with her complex cultures by the year 2,000. "The Holy Spirit should be invoked", His Lordship said. "Pope John Paul II, asked us, the Synod of Bishops, to formulate ways of helping one another, to promote christian values, cultural values compatible with christian faith. Contrasting believes such as witchcraft and sorcery, practiced in Africa must be rejected completely." Bishop Ndingi added.

JUSTICE AND PEACE requires the involvement and participation of all people together. It even touches ecumenism, celebrations of sacraments, new approaches to christian formation, even the religious and seminary formation of young leaders. Justice and Peace is centered in the word of God. The Scripture is a letter of God to all His peoples. For us Christians, the Bible should be our light to Justice and Peace. "The forthcoming Synod, is for me a great opportunity which we Bishops should use well". said the Bishop. "This is the hour, the hour for African Bishops to come up with concrete suggestions for the African Church today.

The Formation of the Justice and Peace Commission was done in 1967, after Second Vatican Council, by Pope Paul IV. It has the Pope's Encyclical "Populorum Progressio", as a guideline to promote human rights and dignity. In Kenya

the first commission known as "AD HOC COMMITTEE", was set up in 1983 after the attempted coup. The Justice and Peace Commission was launched in January 1988, by the Kenya Episcopal Conference. This is a fruit of the leaven of the Gospel in the life of the Church. The Commission is committed to fight against all social evils, corruption and injustices perpetrated by civil leaders, the prelate said.

Bishop Ndingi recommended the reading and analyzing of the contribution to the African Synod, by theologians in a document called, "CAST AWAY FEARS." He encouraged the young Sisters, Brothers, and Seminarians, to be writing such contributions. "Break this killing silence. It is for the growth of the Church in Africa," the Bishop said.

DIALOGUE IS ESSENTIAL IN THE SHARING OF ROLES. The implementation of Justice and Peace goals, must be geared towards misunderstandings and worries. Prejudices and fears are settled down. At present in Africa there exists a very obvious tension. This is actually between the Bishops and the Missionaries. It is only through Dialogue that they can co-operate. Dialogue is the criterion for bringing about Peace and Justice, reconciliation in the sacraments, attitudes, cultures, and discovery of self-identity. It is the best way to develop relations with one another primarily as human beings beginning from the local Church up to Rome itself.

"No more silence. It is our chance to speak of what we have here at home in Africa when we go to Rome in April", Bishop Ndingi said.

By Bro. Peter Thuo Kamau OFM Cap.

HOW TO BUILD A BETTER WORLD

I can imagine a Paradise on earth built by her inhabitants through healthy relationships. We are aware of the fact that to live is to be in relationship with other people, the world, its creatures and the Supreme Being. It is an inevitable phenomenon because we are limited in many ways, hence we need the help of others in order to meet

our needs. In other words we are interdependent and it calls for harmonious relationship among us.

In order to build a better world, we need to have good relationships with others, whereby we treat one another as "a person" and not as "a thing". It is such a relationship that can help

eradicate exploitation, using others for our personal gain or dehumanizing others.

Our relationship with nature should be a smooth one and we have to know that our life on earth depends to a great extent on nature. If you can imagine the Oxygen that we inhale, water or food are from nature just to mention but a few. Once we destroy nature or mistreat nature we are harming ourselves.

Above all our life only finds great meaning and fulfillment through close relationship with God. We should accept the fact that we are creatures and that we are limited.

It is through the right use of our freedom and intelligence that we can build a better world not only for ourselves but also for the generations to come. It is our responsibility to add something to the earth to improve it. Everyone is capable of contributing something in his or her unique way however little the contribution may be.

KACHAKA RELEASES 'FREE AT LAST' AND COMPLAINS ABOUT EXPLOITATION BY PRODUCERS

Kachaka Chivu Chaka, the 28 year old Nairobi based Zambian lawyer-cum-musician who produced 'Bad activities' has released another smashing hit 'Free At Last'.

The Cassette has nine songs and 'Free At Last' and 'Chris Hani' are swiftly attracting enormous attention on KBC radio.

Kachaka is accompanied by Patricia Nzilani in main vocals. Tarcisio Loro, an Italian drums expert is doing the percussions.

Kenyan music expert Michael Maganzo, Alphonse Kizito and Janvier Kabeya, a Zairean are on back-up vocals. Benoit Nzie, a Cameroonian is dealing with the Synthesizer.

Kachaka's songs which are in English centre on the theme of freedom and social concern.

A healthy relationship enables us to satisfy our basic needs like food, shelter, clothing and health. In addition to those, we are given a chance to satisfy our spiritual needs as well as emotional needs like love, esteem, a sense of belonging etc.

If we are committed to build a better world, we can really make it. This is an observation based on personal experience. We are quite familiar with many outstanding people who have tried to make the world a better place to live in. Some of those outstanding people include people like Mahatma Gandhi, Dr. Martin Luther King, Nelson Mandela, Julius Nyerere, Mother Teresa just to mention a few.

The most effective tool for building a better world is Love. It is a demanding task but quite fulfilling for those who are out for it.

Moses Ombuya Amala C.P.

"People should be free. I believe in people being free even if they risk messing up with this freedom", Kachaka says.

"Life is a struggle and it is this struggle I sing about," he adds.

Kachaka sings in a language the youth will appreciate. He puts bits of Zambian equivalent of 'sheng' in the music. He condemns bribery, stealing and speeding. He also has interesting ideas about 'matatu' mania.

"Yes, my singing is both meant to give a message and entertain. Some is comical and people like it that way", says Kachaka.

Kachaka is a Zambian law graduate currently studying Theology in Tangaza College, Karen. He started singing publicly in 1984 while study-

Book Review

ing in the University of Zambia. He was inspired by Paul Simon and John Denver.

"I used to sing their songs and people asked me to make another step and compose", Kachaka says.

"I am a poet and I turn my poems into songs. It's originality in my songs that I am most proud of. A singer must have his or her own identity"

Kachaka says that music should, besides entertaining have a moral concern.

Interestingly, he organizes the marketing of his music. He says he is disappointed by the deplorable exploitation of local musicians by Kenyan producers.

"They pay musicians only 10 to 15 percent of what comes from the sales. This is corruption and I prefer organizing the marketing of my music", he says.

Kachaka says he has already paid for the costs of the production of 'Free At Last' within a very short time. He is optimistic that this cassette will be a big success.

He blames producers for keeping away talents by offering mediocre contracts.

"Kenya has a lot of potential in music. But there is very little that is being done in promotion", He complains.

He says advertising is absolutely necessary if you have to succeed in music.

but this is not well done in Kenya, "All that producers want is money. This is a bad way of doing business. If they could give adequate assistance to musicians, promote them, advertise, they would also earn a lot."

Kachaka plans to go to South Africa in future where two of his sisters are married, and advance more in music and practice law.

"In South Africa, musicians have a happy atmosphere. Producers know the secret of success. They put a lot of money into music industry and that is why you have great success like Yvonne Chaka Chaka", he says.

he also complains of the related pirating of music in Kenya. In South Africa, he says, the law against piracy is highly respected.

He says the government should also feel obliged to support music industry. "They should lower, taxes on musical equipment for instance" he says.

Dominic Gathuru CSSp

INTER-RELIGIOUS DIALOGUE FOR GLOBAL PEACE

Global Responsibility (In Search of a New World Ethics).

by Hans Kung. Trans. John Bowden. London: SCM PRES SITD, 1971. 176 PP., 12.95

Here is Hans Kung (b. 1928) in his inimitable style with another timely book. This short book is concerned with Global Ethics - World peace - religious peace - and Religious Dialogue. This fascinating book puts forth lucidly Hans Kung's conviction:

In recent years I have become increasingly convinced that the world in which we live has a

chance of survival only if spheres of differing, contradictory or even conflicting ethics cease to exist. This one world needs one basic ethic. Our society does not need a uniform religion or a uniform ideology, but it does need some binding norms, values, ideals and goals. (p.xvi)

The author drives home to the reader the above conviction through three major premises (which are repeated over and over again in the book):

- 1.No human life together without a world ethic;
- 2.No world peace without peace among the religions;

3.No peace among religions without dialogue between the religions. (pp.xv, 138)

Hans Kung begins, in the style of Alvin Toffler (of *Future-Shock* and *Third Wave* fame), with a poignant presentation of the catastrophic future that the world of the post modern era is faced with. However, Kung is not totally pessimistic. He does dedicate a few pages to describing the emerging positive signs in today's global developments. He concludes the first section, calling for a new ethic of "RESPONSIBILITY". "World society responsible for its own future", he says, should become the slogan. He reiterates the imperative well being of the ethical issue. In other words, the new ethic of the post modern generation is a "Global responsibility" towards human development and his environment.

The author goes on to point out that the meaningful implementation of the ethic of "Global responsibility" is possible only if the religions of the world join hands. To achieve this end, he calls for peace among different religion themselves.

In the second part of the book, Kung attempts to propose different possible paths for peace among religions. To him, the adequate solution is an ecumenical way between "fanaticism for truth and forgetfulness of truth". He does not call for one global religion. But his call is for a meaningful marriage between steadfastness to

one's own faith and an attitude of dialogue towards other religions.

In the third and the last section, the theologian lists different dimensions of dialogue between religions. Important to note among the suggestions he makes is, the analysis of the paradigms that govern the individual religious system, for a meaningful dialogue with other religious systems. He proceeds to analyze the paradigms that have influenced and are influencing the Catholic religious system.

Finally, Hans Kung asserts that this inter-religious dialogue must take place among all groups (politicians, scientists and businessmen) and at all levels (unofficial-official, scientific - spiritual and everyday).

The approach of the author throughout the book is not merely moralizing but reflective. But the premises that the author tries to handle in this book look too broad and the presentation of the same too sketchy. There seems to be a hurriedness throughout the work. However, the book fulfills its own scope by opening up a new vast horizon for awareness and discussion. Now it is for the specialists to pick up the cue and begin to develop it further. *Global Responsibility* is a book that can help to make our theological reflection relevant to our times.

Sahaya G. Selvam, SDB

THAT ONE EVENING

The previous Friday had found Joyce waiting. This was yet another Friday, the beginning of another weekend. She was so happy to have spent the afternoon with Chalo. At last he had managed to reach the house where Joyce was staying after failing to come on Christmas day. They walked down the hill, negotiated a corner after the farm of Mwiru, then she stopped. She still wanted to walk with him but it was becoming dark and gates into people's homesteads were going to be locked soon, for night guards were already reporting to work.

"I wish I could stay longer with you, Chalo, but my employer doesn't allow me to be out around sunset. These have been very precious moments to me after these years. I should be doing more than keep on wishing we'll meet again, but that seems the much I'm able to do now. The prevailing situation dictates my departure. We're leaving tomorrow, early in the morning."

As she mentioned these last words, tears rolled down her tender cheeks. As they embraced, Chalo felt her warm tears wet his nylon shirt by his left shoulder. Their hearts beat faster as if to

remind them of the warmth they once shared in their mother's womb. They were twins, born and raised in circumstances very akin to orphanage. Their father had long left them with only a poor mother who had tried her best to bring them up and school them up to standard seven, the primary level. After that both had gone where fate had taken them. She was staying with her harsh mistress in town during her employer's return to the district. Chalo had just come to town to trace Joyce and see her after spending a couple of years in Bura Irrigation Scheme, where he was a casual laborer. Fate had taken him there in the form of a search for a job.

As Joyce went back to prepare herself to return with her mistress to the city, Chalo just stood

there and watched her walk back the way they had come. He watched her until she disappeared into the beautiful-lit-up home where she had to sleep on an old mat in the kitchen with the other maid (aya). He remembered how they had lost their mother to the policemen who had arrested her one evening as she brew an illicit brew called CX-3, money saver. Before he could think more about their mother's fate, the cock crew in the neighborhood. He woke up in that small grass-thatched hut away in the village where once upon a time their mother had brought them up. He had walked back to the village after parting with his sister. He thought of Joyce again and he could no longer find sleep.

By: John K. Muthengi, C.P.

'THE MAN IN THE GLASS'

*When you get what you want in your struggle for yourself
and the world proclaims you King for a day,
Just go to the mirror and look at yourself
and see what THAT MAN has to say.
For it isn't your father or brother or mother
who judgement upon you must pass.
The fellow whose verdict counts most in your life
is the one staring back at you from the glass.*

*Some people may think you a very nice chap
and call you a wonderful guy.
But the man in the glass says you are only a fraud
if you can look at him straight in the eye.*

*He is the fellow to please, never mind all the rest,
for he is with you right up to the end;
and you've passed your most dangerous difficult test
if the man in the glass is your friend.*

*You may fool the whole world down the path-way of years
and get pats on the back as you pass.
but your final reward will be heartaches and tears
if you've cheated the man in the glass.*

A. Kenneth MCCJ

TANGAZA JUSTICE AND PEACE COMMISSION, Fund raising walk

In order to render our Christmas time and the beginning of the Year 1994 MORE MEANINGFUL, we organized a FUND RAISING WALK which was to cover a distance of 16 Km. It started at Tangaza College and ended at the Holy Family Minor Basilica. The walk took place on the Fifth of February and was attended by more than 200 participants. Those who participated were: Sisters, Brothers, Priests, Youths from the places Tangaza Students offer some services, Lay students and about 45 Street Children from the Don Bosco Street Children Project.

The walk was organized so as to create some awareness of two among the many social problems that are facing Kenya today, that is, the alarming increase of the number of the Street Children and the sexual molestation of Women. Along with these abandonment of Children and Rape, the questions of prostitution, Women exploitation and oppression were also addressed.

Those who walked or gave some moral support in one way or another, also gave some encouragements to those who are involved with the protection of Family values and promotion and defence of human dignity, which we all deserve regardless of our gender or littleness.

The proceeds of the walk were divided between the Kenya Anti-rape organization and the Don Bosco Street Children Project.

The walk was flagged off by Fr. Rogath Kimaryo, who before giving the Opening Prayer, condemned Rape saying that it is in the increase especially against young Girls and old Women. He also called for our total support to Anyanzwa, the Chief Executive Officer of the Kenya Anti-Rape Organization and to all men and women of good will in the fight against Rape.

At the end of the walk we were welcomed by the Assistant Parish Priest of the Holy Family Minor Basilica, Fr. Anthony D'Souza. Our Acting Rector, Fr. Martin Coffey was also present. He thanked all the participants and encouraged Tangaza Justice and Peace Commission to keep up that spirit of solidarity with the suffering, the oppressed and those who are sexually abused. Tangaza Justice and Peace Commission's Chairman, Br. Peter Thuo, expressed the great role, we as religious, can play against all forms of evil.

Josephine Ng'ang'a who is the coordinator of the League of Kenya Women Voter's spoke on behalf of Honorable Martha Karua (M.P). She called for action against Rape and creation of means of educating women in all fields and liberating them from all forms of oppression. She also thanked the Catholic Church in all that it is doing to the society.

Abeyd represented his Mother Fatma Anyanzwa, the foundress of the Anti-rape Organization. He briefed the participants about the objectives and the cases the organization has handled so far. He also mentioned the difficulties his Mother has faced in her fight against rape. He expressed his Mother's gratitude for the financial and the moral support the participants offered.

The last to speak was a Salesian Priest, Fr. Joseph Prabu, who works directly with the Don Bosco Street Children. He said that the project is not geared towards institutionalizing the problem but the children's rehabilitation and preparation towards a self-reliant future - to get them out of the Streets and help them live a dignified life.

*Brother Ndirangu Washington
(Member)*

NEW SOUTH AFRICA

Freedom, Freedom, Freedom, Free at last!!!

The people must govern!!

A dream that everybody dreams in South Africa.

Thinking, and caring for the individuals

Imagine the Future South Africa where color won't be regarded but only sharing the ability.

No frontiers would be there, where every South African will enjoy being a citizen.

All must be equal before the Law!!

The Sin of Apartheid Jehovah would Forgive.

The Sinners would be free as air,

I want to be regarded as a person,

A person created in God's image.

A person created in dignity and love

Why do you ask your brothers and sisters where they are from?

We are all God's children, no matter what color you are, no matter your language.

All are equal in the law.

All must enjoy equal human rights!!

I want change, renewal, space.

South Africa of yesterday won't be there anymore.

South Africa of tomorrow, Glory now and forever in our beautiful country.

South Africa of tomorrow, joy of the nation and of the coming new generation.

South Africa of tomorrow which our martyrs dreamt of before their blood were spread in the streets and prisons of South Africa.

My brother and sister, remember that the tree of liberty grows stronger when watered with the blood of the martyrs.

South Africa of tomorrow which, Luthuli, Steve Bantu Biko, Griffiths Mxenge, Victoria Mxenge, Ric Tuner, Fort Calata, Sicelo Diamo, Solomon Mahlangu, Tsietsi Mashinini, Jeff Mophopeng, Hector Peterson, children of June 16, 1976, Chris Hani, Oliver Tambo, and all who died in the struggle for South Africa. They shed their Blood for All.

Freedom, Freeeee at last!!

The plea for harmony and stability God will answer

The plea for shalom and prosperity for all South

Africans God will provide.

*No more discrimination, no more domination
Let us forget about the past and build a new nation.*

Our lives will never be the same again.

We wish we had God in our lives all the time.

We have now buried Apartheid at Last

Let it be!!

By: Masana Selemela CP

TRAGEDY

Beautiful, she may be,

But proud as a peacock, she was,

Never listened to anyone

Always, did as she wanted.

Oh what a tragedy.

Her parents tried to advice her,

Her teacher tried to educate her,

Her friends tried to warn her,

But none did she listen to.

Oh what a tragedy.

Then she discovered a species called Man,

Money came pouring in,

Ran away from home,

Thinking she knew better.

Oh what a tragedy.

Soon she was back,

As thin as a bead,

looking twice her age,

Heavy with child.

Oh what a tragedy.

*Life she found too hard,
Shame was her shadow,
Saw no reason to live,
Hanging on a rope she left this world.*

Oh what a tragedy.

*Now who is to blame,
Is it the parents or teacher?
Is it her friends or the society?
Is it her?*

Oh what a tragedy.

Angela Tilitei

TANGAZA STAR RISE?

A star is born on the eastern sky with its beautiful sparks.

From a distance its attractive, mouth watering and fresh.

A star which is different from the galaxies which are remote from us and our life.

This one, a place of knowledge, ideas, study and discussion.

Also it can be remote like the galaxy due to the theological discussions going there for only a few can take part in them.

TANGAZA STAR RISE?

From different backgrounds young men and women have come to be part of this beautiful star in Africa.

Kenyans, Tanzanians, Spanish, Portuguese, Indians, Zairians, South Africans, Lesotho, America north and south and many more.

oh! what a life.

Oh! star what would not make you shine so bright with such great people,

For these are the people who are preparing for a task greater than themselves.

To give hope to many sad hearts to a mother whose child has been killed by the police,

To a single mother with five children and to a man who is being exploited by the capitalists and those who live by bribery.

A smile to all and to the little ones of God, the street children

TANGAZA STAR RISE?

Like a mother that watches her son take the first step in life,

A bird that teaches her young ones to fly on the sky,

Men and women of Tangaza you also have a message of love and justice to carry for there is a big world waiting for you for this is earth greater than ourselves.

Africa cries silent tears waiting for this message of hope and love

Let us not fail our people for the star will never rise.

TANGAZA STAR RISE?

Velaphi Mazibuko, CP.

DISCOVERY

She thought she was being dumped in a totally different world where there was hatred and disunity. She had no bit of truth to that particular place she had a wicked picture of it.

Less did she know

Tangaza College is a place of Love and Unity

The first day things were upside down What an experience! Never before had she mixed with people of different cultures.

Socializing was a problem. Lifting her head to look around her; tremble

less did she know

Tangaza College is a place of Love and Unity

Never could she open her mouth to even say hello to anyone. She thought the people were totally different, inhuman. They seemed a threat to her life.

Tangaza College is a place of Love and Unity

Days drugged and the place turned to be a prison to her. She could not hold on anymore. She let her walls tremble down.

Only then did she discover what the truth was Tangaza College is a place of Love and Unity

Easter Wachira
(Sr. Nice)

MEMORIES OF ANOTHER DAY

*It is dusk the sun is setting, houses are filled
with smoke.*

Little hope comes with the evening meal.

*A man cries with a hoarse voice selling coal
on dusty street,*

the children are laughing at him.

*Trains return home with workers who are
drunk with fatigue,*

who cannot smile or joke after a hard day.

*Who can laugh after being called boy or girl
pushed around like a slave.*

*Yet kaffir "boys and girls" are grown ups,
men and women with their own kids in their
homes.*

These are the memories of another day

Sad story is written in their lives,

the songs are not merry again

like they used to be, its misery.

*Woman cries with tears that are piercing to
the heart as dusk approaches missing her*

loved one who works in the mines.

*When will he come? only once a year and
then disappear in those mine compounds what
are they doing to him?*

These are memories of another day

*A Student looks at his shattered dreams and
cries silent tears.*

*He just came from a bulldozed school and
wishing tomorrow never comes*

*Even the lullaby will never comfort you my
son*

*As you see children playing in the street,
you say to yourself,*

*grow tall little man there is a
big world waiting for you.*

*What a life! cry my child mama will sing you
once more a lullaby*

These are the memories of another day.

By: Innocent Mazibuko CP

HEAVEN KNOWS I DO (Dedicated to all mothers)

*Sometimes I sense as I do now,
that you are thinking about me.*

*laughing and singing,
indeed happy that I exist.*

*No more naughty
but wiser and less restless with the years.*

*Above the noise of people,
and even the shaking walls of the heart*

I love you mother

Heaven knows I do.

*I wish you were here, mother
To see what a fine day it has been.*

*And now only the steady winds remain
as the day pants to its end.*

*Like a little king sitting
majestically as I do now,*

*above this crimson sunset
and the steady winds
I still remember you, mother.
Heaven knows I do.*

*Mother, how are you today?
I know you are there
and you are all smiles on this day.
Joy in its high moments.
Above the smiles
and rivers of blessings from you,
I miss you, mother.
Heaven knows I do.*

*Minutes and seconds
trickle by
Darkness creeps into the land*

Poets Corner

*as the day like an old car
crawls forward
creaking and squeaking
it pulls me into new life
and why it doesn't grind to a halt
and reverse to those old days
I do not know.
I love you, mother.*

Heaven knows I do.

By: George Ulendo wa TAMBALA OCD

MEMORIES (To Esther)

*Alone, once in a while
Midnight past, waiting for him
I always think of you
with her, cracking a joke
and keeping her company
like you used to do to me.*

*You too low by then
to pair up with.*

*Orphaned
for our family acceptance
and you scored zero
on the social ladder.*

*And through the walls of
my Mansion
You have come to haunt me.
For he unknowingly ceaselessly
talks of you like one possessed.
Of our kindness, honest
humanness and hard work
Qualities
I know very well you possessed
And would have like to
share with you
and I envy her
She who was encouraged to
have you.*

*Patrick Gacheru Mwangi
P.G.D.E 1993/94
C.U.E.A.*

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