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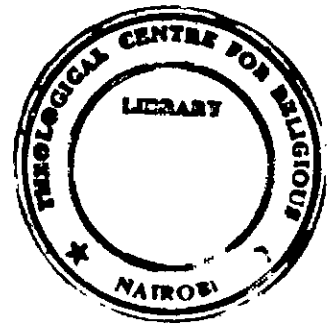
**TANGAZA COLLEGE
INSTITUTE OF SOCIAL MINISTRY**

**REPORT
LONG HOLIDAY PROJECT**

**Blessed J. Bakhita Formation Centre
A Project for Southern Sudan**

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258

TABLE OF CONTENTS

INTRODUCTION

CHAPTER 1

BACKGROUND OF THE PROJECT

1.1 RUMBEEK DIOCESE

1.1.1 Population and territory 1

1.1.2 The Problem 1

1.1.3 Main Concern and Activities of the Diocese 3

1.2. CIVIL ADMINISTRATION 4

1.3 THE NEED OF THE PROJECT 4

1.4 BLESSED J. BAKHITA FORMATION CENTRE 5

1.4.1 The Project 5

1.4.2 The Aim of the Project 5

1.4.3 Location 5

1.4.4 Justification and General Information 6

CHAPTER 2

OBJECTIVES OF THE PROJECT

2.1 GENERAL OBJECTIVES 7

2.1.1 Seminarians 7

2.1.2 Catechists 7

2.1.3 Teachers 7

2.2 SPECIFIC OBJECTIVES 7

2.2.1 Seminarians 8

2.2.2 Catechists 8

2.2.3 Teachers 8

CHAPTER 3

ACTIVITIES OF THE PROJECT

3.1 SPIRITUAL ACTIVITIES	13
3.2 ACADEMIC ACTIVITIES	13
3.2.1 Academic Activities for Seminarians	14
3.2.2 Academic Activities for teachers	15
3.2.3 Academic Activities for Catechists	15
3.2.4 Personal studies	16
3.3 SOCIAL FORMATION ACTIVITIES	16
3.3.1 Work	16
3.3.2 Cleaning	16
3.3.3 Recreation	16
3.3.4 Videos	16
3.3.5 Clubs	16
3.3.6 Country Walk	16
3.3.7 Agriculture Activities	18
3.3.8 Library	18
3.3.9 Productive Activities	19
3.3.10 Medical assistance	19
3.3.11 Other Activities	19

CHAPTER 4

RESOURCES OF THE PROJECT

4.1 HUMAN RESOURCES	20
4.1.1 Administrative Staff	20
4.1.2 Teacher Staff	20
4.1.3 Workers	20
4.1.4 Students	22

4.2 MATERIAL RESOURCES	23
4.2.1 Building Installation	23
4.2.2 Land	13
4.2.3 Financial Resources	23

CHAPTER 5

FINANCES AND BUDGETING

5.1 SOURCES OF FINANCES.	25
5.2 METHODS OF FUND-RAISING	25
5.3 MANAGEMENT AND CONTROL OF FINANCES	26
5.3.1 Cash	26
5.3.2 Petty Cash Expenses	26
5.3.3 Budget	26
5.3.4 Auditing	27
5.3.5 Stock	27

CHAPTER 6

6.1 SHORT AND LONG TERM STRATEGIES	28
6.2 STRENGTHS AND WEAKNESSES OF THE PROJECT	29
6.2.1 Strengths of the project	29
6.2.2 Weaknesses of the Project	30
6.3 COMMENTS AND RECOMMEDATIONS	32

CONCLUSION

INTRODUCTION

Rumbek and Bahr el Gazal are traditional Catholic Areas in Southern Sudan. The sudden expulsion of missionaries, the absence of a strong Sudanese priesthood and the destruction of long years of war, adding inter-factional and inter-ethnic fighting, slave raiding from the north in some areas, and associated famine, have left the Catholic Christian community very fragile in many regards.

Msgr. Caesar Mazzolari, Apostolic Administrator for the diocese of Rumbek and Wao in the absence of a bishop, works from a small base at Mapuordit, near Akot in the revitalization and rebuilding of the Church, especially in the Rumbek, Aweil and Gogrial areas that constitute a special challenge.

For contributing in the reconstruction in the reconstruction of Sudan, Blessed J. Bakhita Formation Centre is training Sudanese Catechists, Seminarians and Teachers who commit themselves to return to Sudan to participate in the integral development of their own people. This Centre is the concrete answer that Rumbek Diocese is given to the Sudanese people in the South. It reflects the Pastoral concern of the Diocese for facing the challenges through the formation of Pastoral Agents, giving hope for a real reconstruction with Justice, Peace and Reconciliation.

This report is based on information collected during the experience of two months and three weeks I had at Blessed J. Bakhita Formation Centre in March, June and July 1998. Information obtained thanks to the collaboration of the Administrative Staff, teachers and students who were open and accessible all time, showing a special spirit of friendship and companionship.

The report is structured in 6 chapters: Background of the Project, Objectives of the Project, Activities of the Project, Resources of the Project, Finances and Budget and the last Chapter with Short and Long term strategies, Strengths and Weaknesses and Comments and '?

BIBLIOGRAPHY

APPENDIX

1. Rumbek Diocese and Southern Sudan Map
- 1A Location of Trans Nzoia District, Kenya
- 1B Location Kitale..
2. Daily activities schedule Weekdays, Sundays and Sunday
3. Academic Program Seminarians
4. Academic Program Teachers
5. Academic Program Catechists
6. Agriculture Production in the field
7. Personnel Organization
8. Site Plan
9. Model Monthly Budget Report
10. Model Bin Card

CHAPTER 1

BACKGROUND OF THE PROJECT

1.1 RUMBEEK DIOCESE

1.1.1 POPULATION AND TERRITORY

The overall population of the Diocese of Rumbek is 1,800,000, spread over an area of Km² 65,000.

About 95% of the population are Dinka tribe and %5 Jur and Bongo tribes. Since 1992 many people were displaced from western Bahr El Ghazal into the Lakes Province (D.O.R) and at the same time residents of the diocese move out of the areas as refugees to Uganda and Kenya. (See appendix No 1)

1.1.2 THE PROBLEM

On 1 January 1996 the Sudan celebrated the 40th anniversary of its independence. Forty years of tribulations and sufferings bedeviled by two civil wars, the suppression of fundamental liberties and the violation of human rights by the Governments that have launched campaigns based on a kind of Islam law that upholds unacceptable racial, religious, cultural, social and economic principles.

The Civil war ravaging Sudan has been bitterly fought in the Diocese of Rumbek since 1983. At the present the whole area of the Diocese is under the control of the SPLA (Sudan People Liberation Army). The diocesan see (Rumbek) was taken on 30 of March 1997 and Tonj, Warrap, Yirol and Shambe during May and June of 1997.

Pastoral Agents are forced to live in insecurity, in poverty, isolation, for lack of roads and vehicles.

The connection between the mission and the logistical Centre in Nairobi can be assured only by plane. This makes the movement of personnel and material very expensive and sometimes dangerous. Only recently in 1997 with the taking over of the whole area by SPLA, there was hope to be able to move goods by road there across the Uganda border.

Migration of people in Southern Sudan is determined by the shifting of the war front or by war related causes such as hunger, sickness and insecurity. The impact of the war has also caused destabilization of the mission centers in the last 6 years.

This moving in and out of places in Bahr El Ghazal, in areas where the priest had not been present for 13 or 14 years made: catechumenates hard to bring to completion, the creation of pastoral structures nearly impossible and the development through schools and health service was very unstable.

In view of the instability and provisory nature of the presence in any location, the Diocese developed what were called "pastoral safaris". Priests from the main missions are taken to difficult areas and would stay for 3 or 4 weeks in those communities. This would happen especially at Christmas and Easter time and usually around August. *These extended pastoral visitations enable the priest to establish some evangelization and education structures with local catechist, teachers and parish council members*, after 5 or 6 months the priest would return to the same location and evaluates catechumens, community life etc.

The present Apostolic Administrator of the Rumbek Diocese is Msgr. Caesar Mazzolari. He began his service to the people of Rumbek among the displaced in Wao town. Soon enough however, it became clear that the Diocese needed to move into the liberated area of South Sudan in order to properly serve the people. The move was made in July of 1991. At the time the Rumbek Diocese was being asked to serve also Wao and the Nuba Mountains. The Diocese of Rumbek personnel for the last 7 years has suffered the same displacement that continually troubles the people of Bahr El Ghazal. It has been a long journey in which Diocese of Rumbek has established 12 centers.

In May of 1997 the SPLA forces liberated Rumbek, the see of the Diocese. Rumbek town is totally devastated and destroyed. Its reconstruction will have to wait until peace will come. But in Rumbek, Wulu, Yirrol, Tonj and Thiet the Diocese is rebuilding their missions with local material and primitive structures for residence, dispensaries, for education of children and Christian worship.

1.1.3 MAIN CONCERN AND ACTIVITIES OF THE DIOCESE

1.1.3.1 Evangelization: The work of evangelization is done through the establishment of Catechumenates, Christian Communities and Prayers Centers in various areas of the mission territory. This is brought about through well- structured Christian centers.

The work of evangelization is carried out by a representative number of church agents: the priests, religious sisters, properly trained Catechist and lay people that form parish councils. Men and Women serve the needy and promote reconciliation and peace.

1.1.3.2 Education: The second concern and activity of the Diocese in every mission is the education of the young and adults. The war had made education impossible throughout Southern Sudan. The Church makes its best effort to open schools, to provide some degree of education to a few in their mission areas.

1.1.3.3 Health: Basic survival and curative medicine are practical concerns in each of the missions of the Diocese of Rumbek. Whenever possible sisters, certified nurses or local medical assistants carry out the health work with medicines and equipment provided by the diocese.

1.1.3.4 Humanitarian Assistance: In 1998 basic survival has become everyone's concern and Diocese of Rumbek has been there already with some essential food and commodities, but more is needed.

1.1.3.5 Kakuma: Kakuma Refugee Camp has an overall population of nearly 75,000 people and groups together several nationalities from the horn of Africa. The Sudanese however are a definitive majority in the Kakuma Camp.

The Diocese of Rumbek runs the pastoral activities of the Catholic Church in the camp, group under one main parish, called Holy Cross and 7 sister chapels throughout the camp. There are 4 apostles of Jesus making up the pastoral team and one sister and they are

assisted by a large number of Catechists. The Pastoral activities are the main concern of our team in Kakuma Camp.

A special attention is given to peace and peace building helping the different components of the camp and of the Sudanese society to overcome divisions and conflicts and to become peacemakers.

The Diocese of Rumbek has maintained a pastoral presence in the Kakuma Refugee Camp since August of 1992.

1.2. CIVIL ADMINISTRATION

The Diocese functions within the area controlled by the Sudan People Liberation Movement. The SPLM is predominantly a military movement, but it allows for a civil administration of its own. The power of the civil administration has been subjected to the military prestige until 1995. At present there are effort to establish and empower civil government and a hierarchy of administration in the liberated area. The resources of the movement for civil administration or humanitarian assistance are non-existing.

1.3 THE NEED OF THE PROJECT

Sudan has suffered 40 years of destructive intern conflict with only brief period of peace and calm.

There has been huge loss of life, displacement and destruction of nearly all the social, religious and civil institutions, especially in the South. Millions of people are denied the basic human liberties and access to health care and education.

In order to achieve the main concern of the diocese, which gives answer to the most urgent needs of the people for the reconstruction of Southern Sudan in the three areas mentioned before in the concern and activities. The Diocese of Rumbek consider of tremendous importance the formation of pastoral agents and agents of development.

In the area of education, Bishop Paride says. “ The demand for education reflects a range of concern among which are peace, stability and development. In order to embark on this program plan, Southern Sudanese need training to acquire skills to meet their felt needs in development, because they have been excluded, discriminated and denied opportunities

they should have had as citizens of one country. We, the local church and our partners are the only hope now for these people”¹.

The Pastoral concern of the Diocese of Rumbek is brought out in the most evident manner by the opening of the Blessed J. Bakhita Formation Centre, in Kitale for the formation of Pastoral Agents for Southern Sudan.

1.4 BLESSED J. BAKHITA FORMATION CENTRE

1.4.1 THE PROJECT

Named after a Sudanese girl who was proclaimed Blessed by Pope John Paul II in May of 1992, the Blessed Josephine Bakhita Formation Centre was inaugurated on August 21st, 1996. The staff is composed of two Apostles of Jesus, Fr. Robert Tumwekwase (rector), Fr. Emmanuel Ntuula,(spiritual director), a Notre Dame of Namur Sister, Sr. Carolyn Buhs, (dean of studies) and a Christian Brother from New Zealand, brother Ben Scanlan. In addition there are religious and lay people from Kitale who assist in the teaching. The Blessed J. Bakhita Formation Centre can house more than 150 students and its staff. The first classes began on October 7th, 1996.

1.4.2 THE AIM OF THE PROJECT

The Centre Aims at forming young Sudanese people as agents of evangelization, education and development. In Kitale three distinct categories of Sudanese are being trained: Sudanese Catechists, Sudanese Teachers and Sudanese Minor Seminarians for the dioceses of Wao, El Obeid and Rumbek.

1.4.3 LOCATION

It is situated near Kitale (380 kms North West of Nairobi in Trans Nzoia District. (See appendix 1b, 1c) The location, an essentially rural environment, is quite and conducive for

¹NSCC. Bishop Taban Appeal to International Community. NSCC Magazine The New Sudan Council Churches, Dec. 1996, 8

study, and with ample opportunity for practical work. All the main structures are built in strong but simple practical style, easy to maintain.

1.4.4 JUSTIFICATION AND GENERAL INFORMATION

The Centre has been established in Kitale because the present situation of civil war in Sudan does not allow the implementation of any consistent formation program. Kenya offers a good atmosphere for teaching and studying. Teaching staff in all subjects can be easily found. The young people are able to concentrate on their studies without being continually subjected to distress and appeals from their villages and families. The students are carefully selected from the most deserving areas and are asked to give total commitment to their training. Upon completion of their respective courses, they are expected to commit themselves to work in their different capacities for their own people.

The first class of Catechists graduated on October 24th, 1997. The entire class called Josephine Bakhita 97 reached 16 different locations in the Diocese of Rumbek-Wau and El Obeid, often leading the Christian communities where there cannot be any priests.

The initiative of Blessed J. Bakhita Formation Centre is fulfilling the dream of Comboni to “Save Africa through the Africans” and of choosing those areas of Africa most suited for the formation of its future leaders.

At the present Blessed Js. Bakhita Formation Centre there are 23 Catechist, 24 Teachers and 54 Seminarians, for a total number of 101 students.

CHAPTER 2

OBJECTIVES OF THE PROJECT

2.1 GENERAL OBJECTIVES

2.1.1 SEMINARIANS

The formation for seminarians at Bakhita Centre has an objective. To help the candidate to grow through discipline, academic training and development of one's social, spiritual and supernatural talents, into the ministerial and consecrated life of the priesthood making the life of the candidate center on the realistic knowledge of Christ and practical availability to sanctify and serve God's people.

2.1.2 CATECHISTS

The purpose of Blessed Bakhita Formation Centre is to form young people who can positively answer the call of Christ, to form good Catechist for the Church in Sudan, to be able to go and work together with other Pastoral.

2.1.3 TEACHERS

The main Objective is to form teachers able to teach primary school, working together with the Church and perform themselves as Christian Leaders in their communities in Southern Sudan.

2.2 SPECIFIC OBJECTIVES

The specific objectives are divided into three main areas of formation: Spiritual, Academic and Social formation for each of the three groups (Seminarians, Catechists and teachers).

2.2.1 SEMINARIANS

The aim of a Minor Seminary is to assist a young person in the initial spiritual formation, while he is engaged in the same course of studies in humanities and science as other young people elsewhere.

2.2.1.1 SPIRITUAL FORMATION: The vocation calls for training by special Christian formation in order to follow Jesus with a generous and sincere heart. The objective in this area is to prepare the seminarian in special spiritual and moral formation for the fulfillment of the distinguished duties of his vocation.

2.2.1.2 SOCIAL FORMATION: The relationship with Christ invites the candidate to expand his love to its true Christian establishing good and mature relationship with others motivating social development and personal maturity.

2.2.1.3 ACADEMIC FORMATION: The academic objectives for the seminarians follow the objective of the Secondary Education in Kenya.

The secondary education curriculum is broad-based and builds on the concepts, principles and skills established in the primary cycle. Its main objective is to prepare the learner for self-reliance, training and further education. It will also help to lay a firm foundation for the development of self-discipline, integrity, diligence, adaptability, co-operation and patriotism.

Therefore the secondary education curriculum has been designed to offer varied experiences that may lead to an all-round mental, social and moral development of the learner. These experiences are intended to enable the learner to make positive contributions to the society. They will also insure appropriate balance in the development of cognitive, psychomotor and effective skills.²

² Kenya Institute of Education, Secondary Education Syllabus (Nairobi: KIE, 1992), vol.1, 2.

2.2.2 CATECHIST

2.2.2.1 SPIRITUAL FORMATION: Deeply rooted spiritual life is an essential requisite for a catechist to be able to educate others in the faith. Therefore, the catechists have to develop high quality spirituality based on a communion of faith and love with the person of Jesus, who is calling them in order to send them on their mission.

2.2.2.2 SOCIAL FORMATION: People's happiness and maturity depend on good relationship with other human beings. Hence, the social development of the catechist is of vital importance for his personal maturity.

In the Centre, therefore, it is important as an objective to help the catechist to achieve good relationship with the community. Unity in prayer and assisting one another in forming good habits is of fundamental importance.

2.2.2.3 ACADEMIC FORMATION: By the end of the Catechetical course, a Catechist should be able to:

- i. Understand clearly that she/he is not destined for power, honor and prestige, but is given totally to the service of God and the Christian Community.
- ii. Teach and guide those who seek to understand the Catholic Doctrine, (Catechism), using the most appropriate methods for different groups of, people, leading them to mature faith and true discipleship of Jesus Christ.
- iii. Lead prayers in a given community and teach others, (individuals and groups) how to pray.
- iv. Lead the Christian Community in Sunday Services.
- v. Read clearly and give a brief explanation of the word of God to the community entrusted to him/her.
- vi. Speak and communicate effectively in other languages especially Arabic and English as a means of propagating the Good News.
- vii. Explain what the Catholic Church teaches about Sacraments, of Baptism, Eucharist, Confirmation, Matrimony, Priesthood, Penance and Anointing of the Sick.

- viii. Show willingness and zeal, accompanied by competence, to go and do pastoral work whenever he/she will be sent by the legitimate authority of the Church.
- ix. Show readiness to receive directives from and obey the Parish Priest in matters of apostolate.
- x. Distinguish between what the Church teaches and practices and what traditional society teaches and practices in matters of marriage, ministry of healing and forgiveness.
- xi. Show readiness to visit and console the sick and the sorrowful.
- xii. Work for justice and help the poor and the needy in his/her community.
- xiii. Work for means of self-sustenance, using his/her hands and applying the skills of agriculture learnt at Blessed Bakhita Formation Centre.
- xiv. Promise that he/she will show a good example of Christian life in his/her community by receiving the sacraments and being a moral and disciplined person.
- xv. Explain the history of salvation to Catechumens and help them to be in communion and intimacy with Jesus Christ.
- xvi. Discover and explain that Christ is the center of Catechist; he is the teacher and he is the one being taught.
- xvii. Acquire the knowledge of sound Catholic doctrine, good habits and methods of personal study for his/her future work and choose the best ways of communicating effectively the Gospel message to groups and individuals in different situations³.

2.2.3 TEACHERS

The objectives in the spiritual and social formation basically are the same as the catechist.

2.2.3.1 ACADEMIC FORMATION: The Academic objectives for teachers follow the same objectives of the Syllabus for P2 of the Kenya Institute of Education

³Blessed J. Bakhita Formation Centre, Guidelines for Catechists p,3.

1. To develop the basic theoretical and practical knowledge about the teaching profession, so that the teacher's attitude and abilities can be turned towards professional commitment and competence.
2. To develop in the teacher the ability to communicate effectively.
3. Bearing in mind the child as the Centre of education, teacher education should prepare teachers who can:
 - i. Provide suitable learning opportunities.
 - ii. Develop the individual child's potential abilities to their maximum through a variety of creative learning experiences.
 - iii. Develop the child's communicative skills.
 - iv. Develop the child's sense of citizenship and National attitude.
 - v. Develop the child's ability in critical and imaginative thinking in problem solving and self-expression.
 - vi. Develop positive attitude to the moral and religious values of his community.
4. To create a national consciousness for educational excellence in every teacher.
5. To provide opportunities to develop special interests and skills and to promote initiative on the part of the teacher.
6. To develop in the teacher the ability to adapt to change or new situation.
7. To develop an awareness and appreciation of innovation in the fields of education and an ability to utilize them.
8. To develop an awareness of the principles which underline good human relationship and use of these in their dealings with the children and community.
9. To promote national unity, national development and social equality.
- 10 To foster in the teacher an appreciation and respect for the rich and varied cultural heritage.⁴

⁴Kenya Institute of Education, Primary Teacher Education Pre-service course Syllabus (Nairobi: KIE, 1994), xi.

- All the objectives are addressed to reach the goal or aim of the project. The general objectives divided into the three categories of groups formed at Bakhita Formation Centre are planted to form Pastoral Agents in its specific fields (Teachers, Catechists and Minor Seminarians). The specific objectives also are addressed to reach the general objectives in each category but all of them meant to fulfill the goal of the project.
- The General objectives of Blessed J. Bakhita Formation Centre are clear and realistic for each group (Teachers, Catechist and Seminarians) The specific objective as well, in the three areas, Spiritual, Academic and Social formation. For each objective in the three areas there are specific activities that help to reach the objective and these are mark in a specific frame of time for each group (Catechist one-year course, Teachers two years course and Seminarians Four years course).
- The results or evaluation of the objectives can not be measure yet. The project is relatively new with only two years of life. The group of teachers and Seminarians are the first generation. There is only one group of 29 catechist graduated last year working in El Obeid, Nuba Mountains and Kakuma Refugee Camp. Their performance seam to be good but time is necessary for reaching a real evaluation. The project still growing and improving with the experiences.

CHAPTER 3

ACTIVITIES OF THE PROJECT

In order to achieve the different objectives for the three groups in formation (Seminarians, teachers and catechist). Blessed Bakhita Formation Centre has a series of activities along the week. These activities can be divided into the same classification of the objectives: Spiritual, Academic and Social Activities. (See appendix No 2 a,b,c).

3.1 SPIRITUAL ACTIVITIES

- Daily morning prayers, meditation and mass from 6.20 am to 7.20 am.
- Rosary at 6.10 p.m., except on Wednesdays when mass is celebrated at 6.00 p.m.
- 1st and 3rd Fridays. Devotion to the Sacred Heart of Jesus and confession from 5.30 p.m. to 6.30 p.m.
- Saturday mornings prayers and meditation at 6.50 am and Holy Mass at 7.10 am and night prayers at 7.15 p.m.
- Sunday's morning. Prayer and meditation at 6.50 and Holy mass at 9.00 am.
- Sunday's evening. Benediction at 6.00 p.m.
- Spiritual direction and counseling is available at any moment taking into account the valuable presence of a permanent spiritual director.
- Personal prayer is always encourage during personal time.

3.2 ACADEMIC ACTIVITIES

Academic activity takes most of the time in the daily timetable of the Centre. This academic activity is divided into three periods, two in the morning and one in the afternoon. Each period is composed by three lessons of 45 minutes each. It means 9 periods per day giving a total of 35 hours per week.

The lessons and periods are divided as follow:

1st lesson 8.15 to 09.00 a.m.

2d lesson	9.00 to 09.45 a.m.
3rd lesson	9.45 to 10.00 a.m.
Break time 20 minutes	
4 th lesson	10.50 to 11.35 a.m.
4 th lesson	11.35 to 12.20 a.m.
5th lesson	12.20 to 01.05 a.m.
Lunch time 1 hour.	
6th lesson	02.10 to 02.55 p.m.
7th lesson	02.55 to 03.40 p.m.
9 th lesson	03.40 to 04.25 p.m.

Each group has its respective academic program

3.2.1 ACADEMIC ACTIVITIES FOR SEMINARIANS

Seminarians follow the four- year secondary cycle system undertaken by the Kenya Institute of Education. At the moment there are two groups, Form 1 and Form 2. The Academic activity for seminarians is divided in the following subjects: (See appendix No 3)

Subject	Periods per week.
English	6
Swahili	6
Mathematics	6
Biological Sciences	2
Physical Sciences	3
Christian Religious Education	3
Social Education & Ethics	2
History & Governments	3
Geography	3
Agriculture	3
Arabic	3
Business Education	2

3.2.2 ACADEMIC ACTIVITIES FOR TEACHERS

The teachers program is based basically on the Kenya Primary Teacher Education, two years course, following the Syllabus for P2 of the Kenya Institute of Education. Some modifications have been made taking into account they will work in Sudan and not in Kenya. These modifications are made especially in the language area, replacing Swahili for Arabic that is more useful in Sudan.

The Academic activity is divided into the following subjects: (See appendix No 4)

Subject	Periods per week
English	6
Mathematics	5
Sciences	4
Christian Religious Ed.	3
History & Government	3
Geography	3
Arabic	4
Physical Education	1
Music	2
Art	1
Professional Studies	3
Agriculture	3

3.2.3 ACADEMIC ACTIVITIES FOR CATECHISTS

The academic activity for catechists is divided into two different groups. Catechist A, that follows the normal program and Catechist B, that follows an English course before taking the normal program. (See appendix No 5)

The academic activity for catechist is as follow:

Catechist A

Catechist B

Subject	period per week	Subject	period per week
English	6	Science	3
Liturgy	3	Mathematics	5
New Testament	3	Sentence Patterns	7
Sacrament	2	Gospel	5
Music	1	Christian Religions Education	5
Moral Theology	3	Music	2
Catechesis	2	English	6
Salvation History	3	Arabic	4
Church History	3	Phonics	3
Arabic	4	Geography & History	3
Agriculture	3		
Leadership	2		
Small C. Comm.	4		

3.2.4 PERSONAL STUDIES

The exigent timetable that the students have demands enough time for personal study. This time is strongly respect and takes important part in the daily activities. Every day from 7.45p.m.to 10.00p.m, Saturdays from 9.00a.m.to 10.45 a.m. and Sundays from7.45a.m to 10.00 p.m. The study time should be done in the classrooms. Study activity reaches 35 hours per week.

3.3 SOCIAL FORMATION ACTIVITIES

3.3.1 WORK Considering the usefulness and nobility of work and how it offers the opportunity to contribute to the earning of their own living, to bring help to those in need and bring perfection in the potentialities God has given them. Working activities are part and

parcel of the formation of the students from Bakhita Formation Center. These activities are made especially in the agriculture field with double purpose, not only as work activity also as a learning and practice experience in the agriculture field but the activity is not limited only in that area.

One hour per day twice a week is the allocated time for this activity, from 4.50p.m.to 5.50p.m. Teachers and Catechists together one day and Seminarrians (Form1 and Form2) another day alternately and Saturdays morning from 10.45 a.m. to 12.15p.m for all students.

3.3.2 CLEANING As an important part of the social formation and personal and communitarian care, cleaning activities are made every day from 7.20a.m.to 7.40 a.m. and Saturdays from 7.50a.m.to 8.20a.m. This element is important in their formation.

3.3.3 RECREATION Activities that promote interpersonal relationship, competition, mutual respect and physical activity for achieving social development are performed 1 hour per day twice a week alternately with work activity. On Saturday and Sundays recreation time is for all the students from 4.10p.m to 5.40p.m. Especially in football and volley ball sports.

3.3.4 VIDEOS Saturday's evening from 7.30 p.m. to 10.00 p.m. cultural videos or films are presented for recreation and exposure to different realities. Also videos from Sudan are frequently showed in order to be in touch with the updated events in this country.

3.3.5 CLUBS Different clubs working on Friday's afternoons from 4.50p.m to 5.50p.m allow the students to develop skills and social relationships among them. Indoor games, Mathematics, Agriculture and Debate and Drama are some of the clubs.

Saturday's afternoon from 2.30 p.m. to 4.00 p.m. a Debate is prepared in the hall, promoting social interaction and healthy and mature discussion about different topics.

3.3.6 COUNTRY WALK taking into consideration the heavy timetable the students have during weekdays. They have the opportunity to practice what is called country walk on

Sunday's afternoon from 1.30 p.m. to 4.00 p.m. During this time the students can go out of the compound for walking visiting the surroundings

3.3.7 AGRICULTURE ACTIVITIES Agriculture activities are important part of the activities of the institution, not only as an academic subject but also as a learning experience. This activity is performed during work time or during club time for those that belongs to this club.

3.3.8 LIBRARY 160 sq. meters library with capacity for 35 people is available. Within the timetable for the teacher students two periods for library is contemplated within their activities but the service is given one hour every night from 8.00p.m to 9.00p.m and Saturday's morning during the study time

A collection of 1287 volumes in 870 titles plus the textbooks are offered. Files containing information taking from the News papers are organized in the following topics: Refugees, Africa, Faith Justice Network, Women in the News Paper, Uganda in the News Paper, Geography in the News Paper, Editorial Cartoons, Agriculture, AIDS, Education, Catholic Church, Sudan and Sudan Monthly Report.

Fourteen magazines are available under the following titles: Affer, Echoes, Leadership, Messenger, Wanainchi, National Geographic, New people, NSCC Magazine (New Sudan Council of Churches), The Seed, The Tablet, Time, Wajibu, Weekly Review and The Mustard Seed (Jesuit Refugee Service).

Five Newspapers are available in the library: Nation, Standard, Taifa Leo, The East Africa and The New Vision.

The use of the library is encourage contributing to the social and academic development of the students being inform over the actual events in the country and the world through books, magazines and newspapers.

3.3.9 PRODUCTIVE ACTIVITIES In order to save and contribute with the expenditures of the Center, agriculture and life stock activities are performed in the institution by workers but in some of them the students can contribute with its realization.

Ten acres of maize and beans plantation, 0.5 acres of fruit trees (orange and lemon). Garden for vegetables producing papaya, nuts, carrots, tomatoes, onions, eggplants, spinach and sukumawiki and one acre of banana plantation

In livestock area, 5 cows for milking production, 80 local chickens and in a short term project for pigsty. (See appendix No 6)

3.3.10 MEDICAL ASSISTANCE Three religious team nurses gives medical assistance to the students twice a week. Wednesday's and Saturday's evening at 4.30 p.m. They prescribe or they can refer to a specialized Doctor to the District Hospital or Medical Clinic in Kitale Town. Medical expenses is faced by the Centre up to the limit of 10000 Ksh more than this amount is considered an extraordinary expense and the institution is not able to incur such expenditure.

3.3.11 OTHER ACATIVITIES Conferences on Social topics as Social communication and Inter personal relationships are given on Sunday's morning and Seminars and workshops on topics like AIDS and eyes care as well.

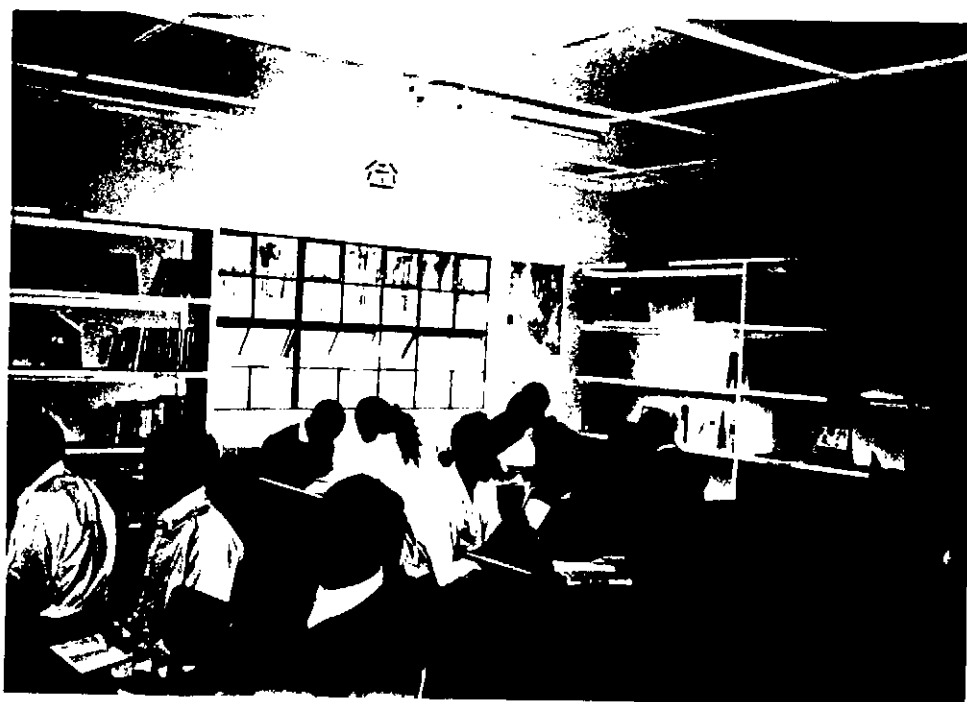
Study trips are available for increasing the knowledge in different areas visiting museums or projects.

Monthly staff meetings are made for checking syllabus topics or any other subject related with the Institutions and its students.

All the activities in the Institution finishes at 10.20 p.m. when the lights are off.



Studying



Library



Visiting Projects





Cleaning Activity



Working Activity



Agriculture Activities



CHAPTER 4

RESOURCES OF THE PROJECT

The project counts with resources that make possible the normal development of the activities and the implementation of the objectives.

These resources can be divided into three parts:

Human Resources

- Administrative Staff
- Staff members (teachers)
- Workers
- Students

Physical Resources

- Building Installations
- Land

Economical Resources

- Donations

4.1 HUMAN RESOURCES

4.1.1 ADMINISTRATIVE STAFF

Qualified personnel composed of two Religious priests, Fr Robert Tumwekwase (rector), Fr. Emmanuel Ntuula, (Spiritual director) from Apostles of Jesus, a Notre Dame of Namur Sister, Sr. Carolyn Buhs (dean of studies) and a Christian Brother from New Zeland, Brother Ben Scanlan in charge of the Physical and Biological Sciences Department form the Administrative staff.

In addition there are religious and lay people from Kitale who assist in the teaching, Sr. Teresa Makau and Ben Chesoli (Catechist) and Festus Wakhungu (farmer adviser).

There is an Administrative Accountant in charge of the accountancy of the project (Samuel Onyango) and the secretary (Jane M. Moraa).

4.1.2 TEACHERS STAFF

A group of 11 teachers in collaboration with the Administrative Staff, who are involved in the teaching activities as well, cover all the academic requirements of the formation giving a total of 15 teachers covering the different subject.

Teacher	Subjects
Fr. Robert Tumwekwase	Christian Religious Education.
Fr. Emmanuel Wafula	New Testament, Moral Theology, Social Ed. & Ethics.
Sr. Carolyn Buhs	English, Liturgy, Music, Leadership and Geography.
Br. Ben Scanlan	Sciences, CRE, PE Health, Mathematics and Geography.
Sisto Otim	Arabic, CRE, Sacrament and Salvation History.
Brigid K. Nyongesa	Science, Mathematics, Sentence Patterns, Phonics and GHC
John Wenje.	English, Swahili, History and Government.
Roselyne Naliaka	English and History & Government.
Ruth Lukorito	Agriculture, Biological Sciences and Physical Sciences.
Daniel Were	English, Professional Studies, Swahili.
Samuel Onyango	Business Education
Sthephen Walekhwa	Mathematics, Physics, Chemistry and Prof. Studies.
Festus Wakhungu	Agriculture.
Ben Chesoli	Church History and Small Christian Communities.
Sr. Theresa Makau.	Catechesis.

4.1.3 WORKERS

One caterer, 3 cooks, 4 guards, 2 cleaners, 1 livestock assistant, 1 driver and 6 casual workers engaged in temporary basis form a total of 36 people working in different activities and contributing to the normal activities of the project. (See appendix No 7)

4.1.4 STUDENTS

At the present in Bakhita Formation Center there are 101 students. 34 catechist divided into two groups, 25 students in group A and 9 students in group B, 20 students in Teacher Training Program and 48 Seminarians, 29 in Form 1 and 19 in Form 2. The TTC program counts with the only one female student in the Centre.

The students come from Rumbek, El Obeid and Nuba Mountains and some of them from the Refugee Kakuma Camp. The ages vary between 18 and 35 years with some exceptions.

The background where they come from is highly influenced by the situation of war and displacement, living in exile, separated from their parents, growing in refugee camps, some were members of the army and others come from an hostile environment. All these elements give especial connotation to the students of Bakhita Formation Centre that demand special attention in each of the formative areas (Spiritual, Academic and Social).

The students are carefully selected from the most deserving areas and are asked to give total commitment to their training.

Each Parish from Rumbek and Wao dioceses selects some candidates to send to Blessed J. Bakhita Formation Center to further study every year. The Centre proposes certain criteria of selection of candidates in order to train effectively each group of Catechist, seminarians and teachers.

a) Requirements for Catechists

- i. Be at least Std. 6 level of education.
- ii. Have had experience of being a Catechist,
- iii. Recommendation of the Parish Priest,
- iv. Have reasonably good health,
- v. Completed application form to be in Blessed J. Bakhita Formation Centre.

b) Requirements for Seminarians

- i. Pass the oral and written interview of Blessed J. Bakhita Formation Centre.
- ii. Recommendation of the Parish Priest who should have Known this young man for at least six months prior to the application.
- iii. Completed the application form before the interview.

- iv. Preferably below 20 years of age.
- v. Should be confirmed Catholic.
- vi. Should have good health.
- vii. Completed Std. 8 education.

c) Requirements for teachers

- i Recommendation from the Parish Priest.
- ii Readiness to work with the Parish pastoral team in the Diocese of Rumbek.
- iii Either a) at least Std. 8 level of education or b) two year teaching experience.
- iv Between 20 and 35 years of age.
- v Written interview of English and Mathematics to be given in November by Blessed J. Formation Centre. (This will be the same as the seminarians written interview.)
- vi Good health.
- vii Completed application form before having the interview.
- viii Be a Catholic.

4.2 MATERIAL RESOURCES

4.2.1 BUILDING INSTALLATIONS

The physical installations of Blessed J. Bakhita Formation Centre are designed for housing more than 150 students and its staff. Approximately 3200 sq.meters of construction built in strong but simple practical style easy to maintain give place for the development of the different activities of the Institution. (See appendix No 8)

- An Administrative Office with 160 sq. meters contains the Rector's office, secretary, Administrative Accountant and Medical Assistance.
- A 448 sq. meters multipurpose hall used for mass celebrations, recreation and special events and 504 sq. meters refectory with capacity for 150 students plus kitchen, store, laundry, caterer's office and staff teachers hall.

- A 162 sq. meters Library with capacity for 35 people and expansion project for 30 people more
- A 162 sq. meters 3 blocks containing 2 classrooms each including the Laboratory.
- The 820 sq. meters dormitories block with capacity of housing 35-40 students each and 2 toilets and bathroom modules.
- A 360 sq. meters Staff houses building with 6 habitation modules.
- A 256 sq. meters Administrative Staff House with 3 modules containing 3 dormitories each and one of the modules Chapel, Dinning Room and Sitting Room.

4.2.2 LAND

An approximately 36 Acres of land situated in one of the most fertile areas of Kenya (Kitale) .In a peaceful and rural environment the place give opportunity of developing formative activities and studies. The land and climate conditions are favorable for cultivating different products and keeping livestock activities saving 42% of the monthly expenditure in the catering item of the budget of the institution and offering learning experiences for the students in the agricultural field.

4.2.3 FINANCIAL RESOURCES

The project counts with financial resources based mainly on foreign donations for Rumbek Diocese. (See source of founds)



Administrative Staff



Group of Teachers



Workers



Group of students

CHAPTER 5

FINANCES AND BUDGETING

5.1 Sources of finances.

The Financial Centre is in Bethany House (Nairobi) where The Procure of Rumbek Diocese is located. The Financial Administrator is Fr. John Baptist Zanardi who keep a wide accounting, lobbying and reporting to donors.

The sources of finances are mainly foreign sources, international donors, private donors, Churches and Dioceses.

5.2 METHODS OF FUND-RAISING

The methodology used for fund-raising is based on letters written by the Apostolic Administrator of the Rumbek Diocese Msgr. Caesar Mazzolari, personal contacts with the different international donors and possible collaborators and applications. Other way is through information expanded to the world through SCIO- Information Centre (Sudan Catholic Information Office) giving information about Sudan to the World at large.

This SCIO-Information Centre publishes a monthly publication called Informworld Sudan and on the 15th of every month a lengthy and exhaustive Internet report is sent to more than 500 centers in the world. SCIO is of vital importance in a world growing more indifferent to the long and unending struggle of the Sudan. This expanded information has an intention not only to provide information also to create awareness of the Sudan reality and promote donations for the different projects of the Diocese including Blessed J. Bakhita Formation Centre.

5.3 Management and finances' control

5.3.1 CASH

- Cash is received every month from the main Administration (Bethany House) in monthly amount specified in the annual budget.
- The money is deposited in the Bank Account and it is managed through checks. In case of receiving cash this is received by the Director of the Institution. If the amount of cash is big it is banked in the bank account but if it is small amount it goes to the petty cash.
- Only the Director and the Spiritual Director have access to the bank account.

5.3.2 PETTY CASH EXPENSES

- Every single expense is recorded in the petty cash voucher.
- Sometimes the Accountant can receive from the Director some cash for salaries, wages, purchases, etc. These items are recorded in the Petty Cash Voucher.
- At the end of the month all the Petty Cash Voucher are recorded in the Analysis Book
- For categorizing all the expenditures according with the budget lines (See appendix 9)
- Sometimes the Institution receives some income from selling products. This income is recorded in the monthly report.
- From the Analysis Book the Data is transferred to the General Ledger in which each item of the budget line has an account in the General Ledger.
- From the General Ledger is prepared a Trial Balance for checking arithmetical accuracy. It is to check the balance.
- For the Trial Balance a sum is prepared with all the receipts and payments.
- Finally the total balance is done.

5.3.3 BUDGET

- There is an annual budget based on the past record
- The budget is prepared for a committee formed by the Director, Heads of the Departments and the Accountant-secretary.

- A budgeting control is prepared every month for comparing expenditures with the budget, but the inform to the Main Administration (Bethany House) is prepared on quarterly basis. (See appendix No 9).
- The report is sent to the Diocesan Financial Administration based on the monthly financial report or record.
- The report is prepared for the Accountant. As a control, an independent staff member of the community audits the report.
- After checking and approval the report is passed to the Director who check and approve the Budget.

As an information, the items that use more of the budget are: Personnel cost, 30% of the budget expenditures, Catering expenditures, 25% of the budget expenditures, Medical expenditures with 7.5%, Motor Vehicle and Stationary.

5.3.4 AUDITING

Taking into account that Blessed J. Bakhita Formation Centre belongs to the Rumbek Diocese. Auditing is included in the Diocesan Financial Administration auditing.

5.3.5 STOCK

Stock is composed for several items like stationary, foodstuff, store ledger, etc. Each item has a Bin Card, which record the description of the items, quantity to order, store ledger folio. date of receiving, and date of use and remarks (See appendix No 10).

CHAPTER 6

6.1 SHORT AND LONG TERM STRATEGIES

- At the present, Blessed J. Bakhita Formation Centre is being enlarged in order to improve the physical installations and facing the new requirements for the better development of the activities.
- Taking into account the increasing number of students in short time, Form3 and Form4 for seminarians with the possibility to reach 140 students. It is necessary, for the implementation of this objective, to building one more classroom block in order to accommodate these two groups. The building of a new Library, extension of the Laboratory, the staff teacher hall and the Church are part of the improvement in the physical installation of the Institution, these is being implemented in this time.
- There is a project in the production area that will be implemented in short term. This project is the building of a pigsty for self- consumption so that will help in saving the expenditures.
- One of the objectives accorded in the Mapuordit Assembly of February 1997 was the education and formation for young girls and adult women through the training women catechist and teachers in Blessed J. Bakhita Formation Centre in Kitale. For the implementation of this objective was proposed the expansion of the Centre to accommodate women students. This implementation will be achieved in a short time with the renewal of some of the existent installation. It will allow the increment in the number of female students in the institution.
- Health service is one of the main concerns of the Rumbek's Diocese. To give in the future a better service in this area. As a long term strategy is to form Health Agents for Southern

Sudan implemented by the opening of a department in charge of the formation of Health Agents.

- Blessed J. Bakhita Formation Centre is contemplating the possibility to offer Arabic course for the personal assigned to work in the Diocese. This will be implemented offering the adequate installation for the staying people in the Centre.

6.2 STRENGTHS AND WEAKNESSES OF THE PROJECT

The following list of what is considered weaknesses and strengths of the project is a recompilation of the opinion of some members of the Administrative and teachers staff who have been involved in the project and known through out experience what are the weaknesses and strengths.

6.2.1 STRENGTHS OF THE PROJECT

- First of all the invaluable moral and financial support that Rumbek Diocese gives to the project which creation reflects the deep concern of the Diocese to give answer to the needs of the Sudanese people in terms of evangelization, education, health and assistance.
- The highly appreciate presence of the Apostolic Administrator of the Rumbek Diocese. Msgr. Caesar Mazzolari who shows deep concern for all the aspects of the project, the staff members and students, giving spiritual, moral, intellectual and financial supports.
- The indispensable support from private and international donors who make possible the fulfillment of the objectives and activities of the Centre facing the monthly expenditures generated for the project.

- The committed and hard working staff personnel of the Centre and the spirit of collaborative ministry present among the members of the Administration staff. Spirit that promotes a good atmosphere of working, mutual respects and concern.
- The collaboration of the people from Sudan, Christian community and Church personnel who sent people to the Centre showing confidence and support.
- The comfortable and well- built installation of the Blessed J. Bakhita Formation Centre With its 3200qmts of construction area offering all the facilities for learning, studying and teaching activities.
- The geographical location of the project at 6kms from Kitale. A rural environment presenting easy access to different services like water, electricity, health services. The possibility of finding qualified personnel for teaching. Comfortable climatic conditions and a 36 Acres of productive land give incomparable conditions for this kind of project.
- The human resource that the project presents in terms of students is one of the strengths They show eagerness and great disposability for studies and learning.

6.2.2 WEAKNESSES OF THE PROJECT

- The combination of the three groups (Seminarians, Teachers and Catechists). Sharing the same activities but different objectives and formative programs presents some difficulties. Taking into consideration the different background and formation that each group has it makes difficult to manage some aspects like self discipline and prayer life. It is difficult to treat the three groups with the same measures.
- The process of Leadership is quite centralized The absent of a Vice-Rector is very much felt.

- Due to the absent of a Vice-Rector the functions of the Rector are overweight who is involved in Administrative functions, students, discipline and teaching activities. This condition interferes the relationship between Head Master- students.

- The fact that the project, being addressed to Sudanese young people, it is located in Kenya due to the situation of war in Sudan that unable a concrete and effective implementation of the project in Sudan. brings certain conditions present in the Centre and are considered weaknesses like:

The expenditures in transporting students from Sudan to Kenya and the expenditures in legal documents, adding the fact that the students can't go to Sudan during holidays, they are obliged to remain in the Centre through out the year increasing the cost of operation of the project

Because of the social and academic background of some of the students that has been denied them the opportunity to be exposed to the methodology and discipline of studies produces a low performance in the academic activities.

Even do the project counts with the support of the people from Sudan. For other people the Project should be located in Sudan and not in Kenya.

The consequences are felt in culture issues, language, food, climate etc.

The formation is received somehow out of the reality of Sudan.

- The training does not have much impact to the students because of the time, especially in the Catechists students. One-year course for them seems to be very short time taking into consideration that they did not come from a structured formation system.

- The students acquire a new style of life when they arrived to Blessed Bakhita Formation Centre. During the period at the Institute they count with all the facilities that allow them to study. The challenge is when they go back to Sudan to share the same situation of war, and needs that suffer the rest of their compatriots.

- The project depends completely from foreign resources.

- The students have few opportunities to interact and participate with other schools. Visits and cultural activities and competitions are needed in the social development of the students.

6.3 COMMENTS AND RECOMMENDATIONS

- There is an aspect I would like to emphasize and what I consider strength in the project, This aspect is the inter-religious teamwork present in the project through the Administration staff. Being members of different congregations they work together in an atmosphere of mutual respect and collaboration giving especial connotation to the aspect of collaborative ministry. In this aspect I want to recognize how valuable was my experience at Bakhita Formation Centre thanks to the community working there.
- The Centre aims at forming young Sudanese people as agents of evangelization, education and development. This is the statement, which define the three categories of young people trained at Bakhita Pastoral Centre, (Catechist, Teachers and Seminarians).

I consider, Just as a personal reflection and opinion, the guidelines for the minor seminary is exclusive for other vocations. The role of minor seminaries is to help the young people to grow and discover and reinforced their vocation, receiving an integral formation that can help them with the assistance of the Holy Spirit to discover it. My impression is that the formation of the minor seminary should be open to form and promote other religious vocation as brotherhood. I don't think that Rumbek Diocese thinks of a Pastoral Agents or Ministries of development only as Teachers, Catechist or Priests. I am very sure for the reality of Sudan the presence of brothers and sisters are important. The promotion of these vocations should be implemented also in the Diocese, and at the same time in Bakhita Formation Centre.

It was mentioned as a weakness of the project, the fact that three different groups with different objective and programs are been formed in the Centre. In my opinion this situation, more than a weakness is strength and perhaps a challenge.

Nowadays the church calls for teamwork ministry. This is a way of serving the people of God in which all ministries are considered equal, their charisma are welcomed and appreciated. All shares in decision making process and each member is accountable to the whole team for their activities. "The reality in which recognizes and which prompts them to treat each other as equal, to relate with one another at par, to deal with one another with respect and love. This equality does not deny they're various ministries, its different roles, but it highlights their common denominators, the fact that all are ministers".⁵

In few years these young people trained at Bakhita Centre will be working together with other ministers for the development of Southern Sudan. For the effectiveness of this work, teamwork ministries will be indispensable. The fact that they are formed together, inspite of the inconveniences that this can produces, is given to them the opportunity to interact and to be aware that having different ministries are sharing the same reality of being called for the service of the people, especially in Sudan.

- It is important to remark the attention that Blessed J. Bakhita Formation Centre is given to the issues of Social Teaching of the Church and Justice and Peace and Reconciliation. The implementation of the course in these issues for catechists give answer to the objectives proposed in respect of the Mapuordit Assembly on February 1997.
- Women are emerging in new ways in the society. "Their presence at levels of life and activities, their influence in decision-making, their insistence on equal rights and their attitudes in matter of life, war, peace, and environment are bringing new life and new points of view in the society⁶". Education of women is one of the main concerns of the Rumbek Diocese. In this field the objective of forming women catechists and teachers in Blessed Bakhita Formation Centre is going to be implemented by the actual expansion of the installation of the Centre in order to accommodate women students. Church personnel will identify and prepare women for the training in Kitale and Parish centers will train

⁵ Anthony, Bellagamba. *Mission and Ministry in the Global Church*. (New York: Orbis Books, 1992), 72.

⁶ *Ibid.*,77

Kitale candidates in English. Time is necessary for the total implementation of this objective. At the moment there is only one female student in teacher program. Women education continues being a challenge for Sudanese culture.

To encourage the continuity of the implementation of this objective. The recommendations are as follow. To have special attention and to promote and select female students for Bakhita Centre from Parishes in Southern Sudan and Kakuma Refugee Camp.

- Culture and social aspects are real challenges for Blessed Bakhita Formation Centre and its students and staff.

War situation, displacement, hostile environment and growing in refugee camps are some of the aspects that have influenced the life of the students. Their social background is reflected in behavioral attitudes, discipline and habits.

To face studies in foreign language adding to the fact that they have not being exposed to study methodology represents a challenge for the students.

Coming from Pastorals society, it is difficult for some students to remain in a place for a certain period of time without having a discipline in studies. To get use a strict timetable of 9 periods per day in a classroom can be a real difficulty, which demands effort.

Inferiority complex and lack of self-esteem are present in the students. Their experiences of life have marked them in a deep way.

- Gender issue is other challenge for the students and teachers. In Sudanese culture women are considered somebody without rights, authority or decision making. The fact of having women teachers exercising certain role of authority produces reaction in the students and some problems of discipline and rush attitudes. This challenge is also for the teachers who don't have enough knowledge about Sudanese culture.
- Communication is another challenge. The language they use is Arabic or Dinka. At Bakhita Centre they should use English and Swahili. The last one is the language they need for communicating and interacting with their neighbors, the limited knowledge of the language produce on them a kind of sense of isolation.

- A course in Human Development is needed. This course not only help them how to deal with their own problems also will help them to develop self esteem, to know themselves and to improve relationship with others, acquiring human maturity which will help them in their formation process and future ministry.
- To extent the course and Justice and peace reconciliation not only for Catechists, also to the rest of the students, being this issue of tremendous importance in Southern Sudan.
- To increase Sudanese personnel in the Institution can help to reduce the cultural gap and improve the mutual understanding with the students.
- To make an evaluation with the catechist who are working in the different places in Sudan and Kakuma. This evaluation can help to improve the formation program in the Centre To invite some of these catechists to share their experiences; this can be more effective, positive and encouraging for the students.
- To promote activities with other schools, competitions and culture events can help in the social development of the school. Sport area can be one of the most suitable elements for this kind of sharing.
- To give to the students' formation skills in methodology of studies in order to use properly the personal time for studies and increase their academic performance.
- To revise the possibility to increase the standard of education in the requirements for catechist in order to prepared them deeply in the many challenges of the evangelization in Southern Sudan.
- To provide a Vice-Rector who can support in the activities of the Head Master of the Institution

CONCLUSION

Blessed Bakhita Formation Centre is a relatively new project with only two years of life. Even do this short period of time the implementation of the project up to now has been developed with efficiency and high concern for the Administrative staff members.

The clarity of the objectives for each group and the activities planned for achieving the objectives seems to work properly.

The first class of Catechists graduated on October 24th, 1997 reached 16 different location in the Diocese of Rumbek-Wao and El Obeid, often leading the Christian communities where there cannot be any priest. The evaluation of their work by the different Parishes is positive. The aim for Catechists is reached with the first generation. More time is necessary for making a good evaluation but there is no reason for thinking that the objectives of the project won't be fulfilled. It is necessary to wait for the first generation of Teachers and future Priests and their performance in their ministries for making an evaluation that will help to improve the project.

The effort that the members make for the well being of the project must be recognized. The hard work they perform and their committed attitude is an assurance that the project continues giving change for improvement

The Bishop of Torit Diocese, Paride Taban concludes in an article addressed to the International Community " Your responsibility as Christian is to bring peace and justice among our people. This investment in Education and Development will also help your fellow Christians to continue strengthening their love and faith against the oppressive regimens. This will certainly enable us to realize religious pluralism.. we are the only hope for these people⁷."

I think, Rumbek Diocese fills this responsibility with deep concern. Blessed J. Bakhita Formation Centre is the concrete answer to concrete needs. Forming Agents of evangelization and development for the reconstruction of Southern Sudan.

⁷ NSCC, Bishop Taban Appeal to International Community, NSCC Magazine, Dec. 1996, 8

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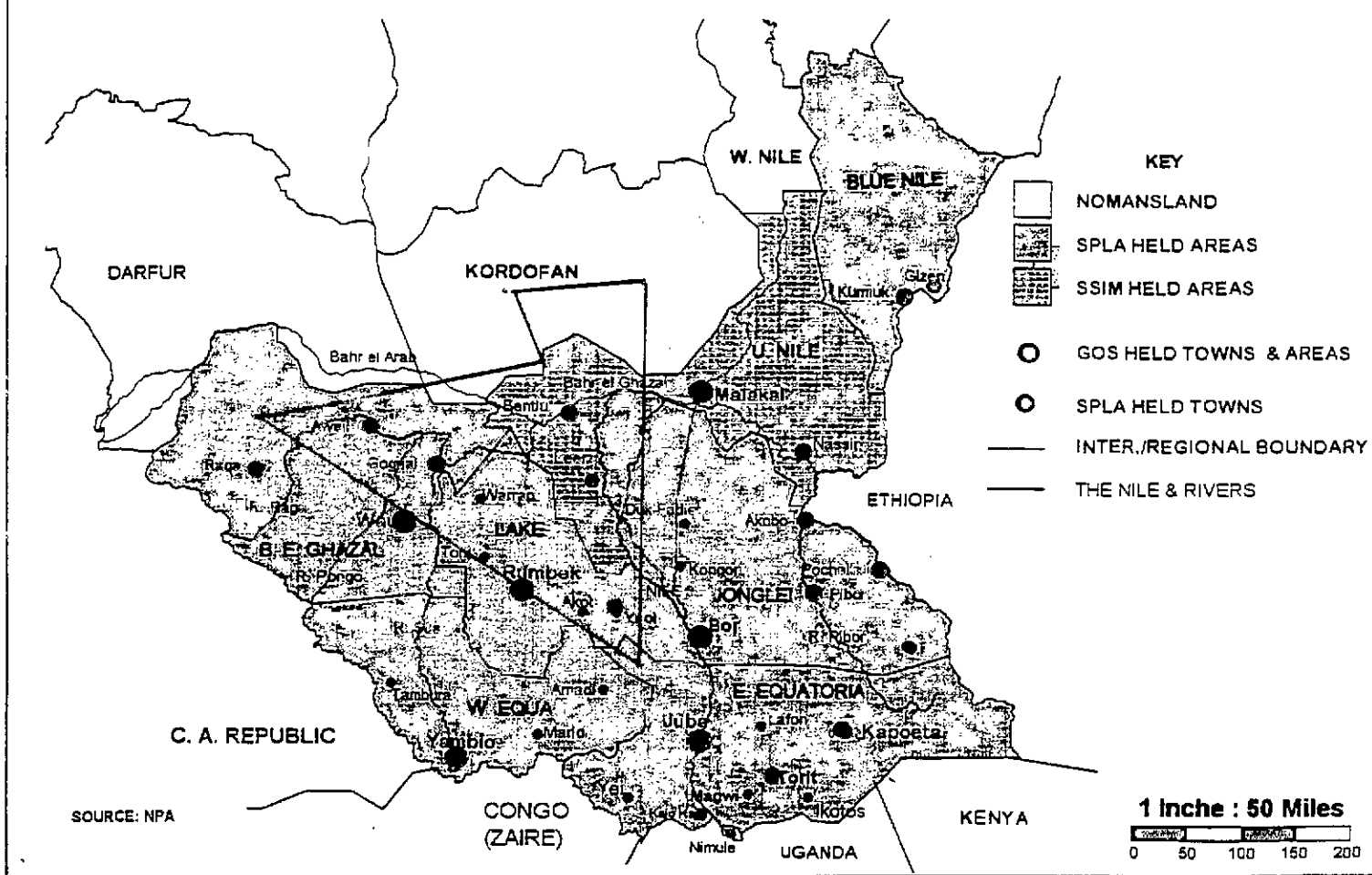
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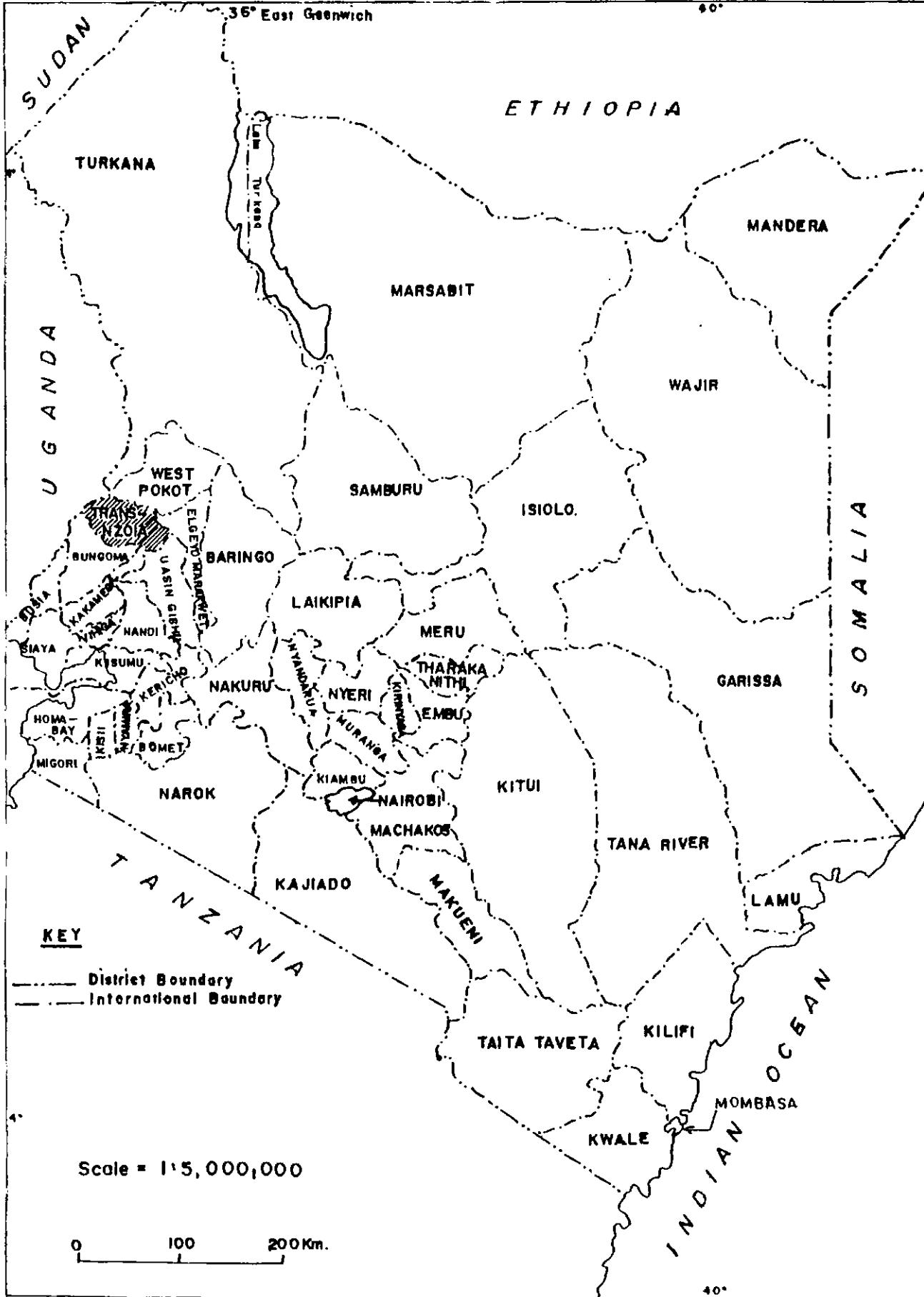
SOUTHERN SUDAN

AREAS UNDER CONTROL OF GOS, SPLA/M & UDSF/SSIM



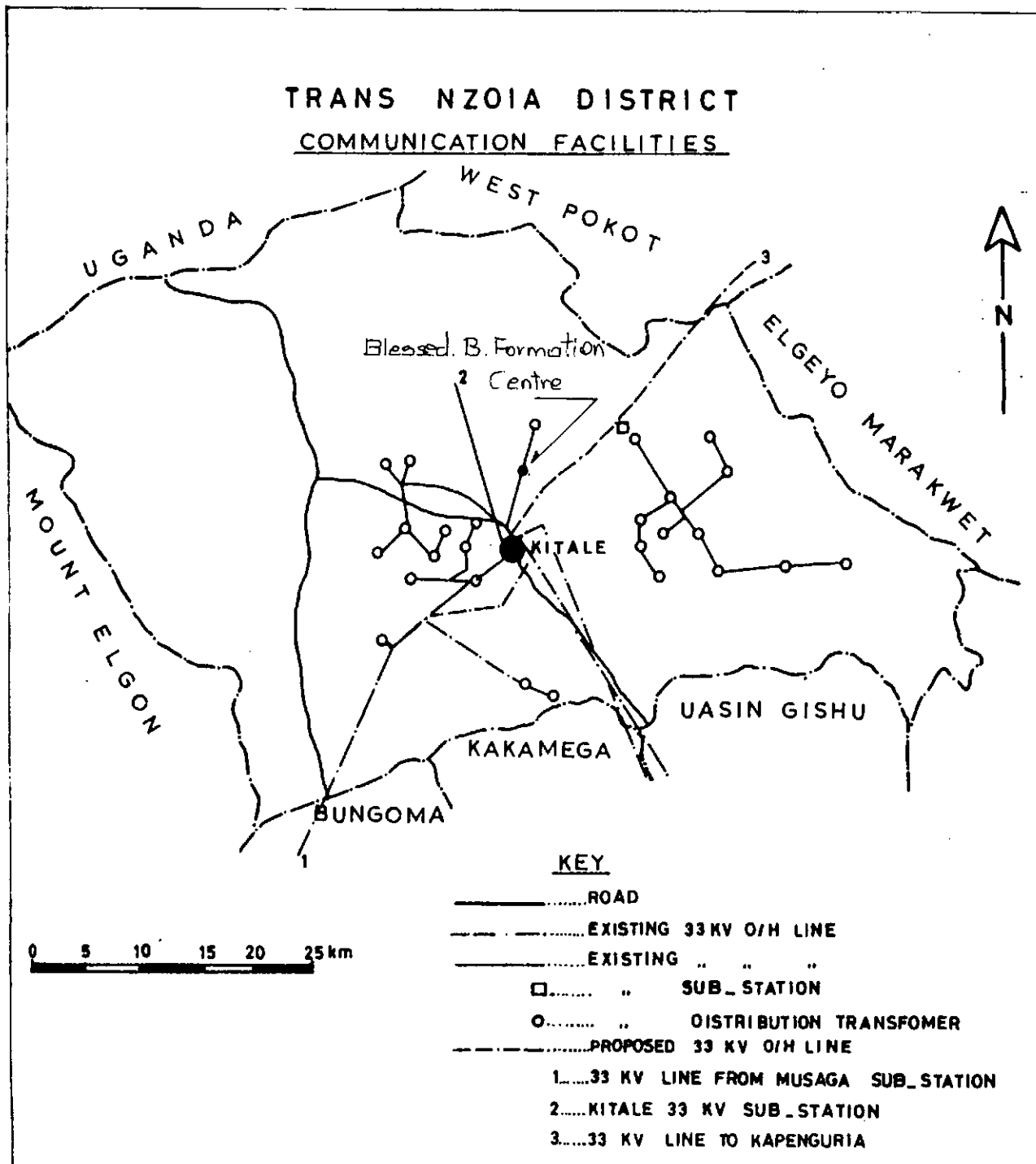
APPENDIX 1A

Location of Trans Nzoia District, Kenya



APPENDIX 1B

Location Kitale, Kenya



APPENDIX No 2
Daily Activities Schedule

DAILY SCHEDULE

6.00	WAKING /PERSONAL CLEANING
6.20	MORNING PRAYERS/MEDITATION/MASS
7.20	CLEANING
7.40	BREAKFAST
8.00	ASSEMBLY/CLASSES
10.30	BREAK
10.50	CLASSES
1.05	LUNCH
2.10	CLASSES
4.25	TEA
4.50	MANUAL WORK/SPORTS/CLUBS
5.50	PERSONAL TIME
6.10	ROSARY
6.30	SUPPER/RECREATION
7.30	NIGHT PRAYER
7.45	PREPS
10.00	REST
10.20	LIGHTS OUT

1. WEDNESDAYS HOLY MASS AT 6.00 PM

2. 1ST & 3RD FRIDAYS: DEVOTION TO THE SACRED HEART OF JESUS & CONFESSION 5.30 - 6.30PM

3. ALL FRIDAYS: CLUBS 4.50 - 5.50
except
FIRST AND THIRD FRIDAYS 4.50 - 5.30

BLESSED BAKHITA FORMATION CENTRE
CLASS : ___ FORM ONE

TIME TABLE

TERM : _____

DURATION = _____ WEEKS FROM _____ TO _____

	8:15 9:00	9:00 9:45	9:45 10:30	10:30 10:50	10:50 11:35	11:35 12:20	12:20 1:05	1:05 2:10	2:10 2:55	2:55 3:40	3:40 4:25	4:25 5:10	5:10 6:30
MONDAY	Siology L	Biology L	Arabic S	B	History W	Kis. WD	Agriculture L	L Geog. B	English A	Maths M	T		
TUESDAY	CRE R	Maths M	Arabic S	R	Physics M	Physics M	English A	U Kis. WD	Agriculture L	Agricultura L			
WEDNESDAY	Arabic S	KIS WD	Kis. WD	E	Eng. A	BIOLOGY L	Soc Ed E E	N Maths M	Maths M	History W	E		
THURSDAY	CRE R	History W	Geog B	A	Maths M	Chemistry L	Chemistry L	C Kis WD	Eng A	Bus O			
FRIDAY	Kis WD	Arabic S	CRE R	K	SEE E	Eng A	Eng A	H Maths M	Bus O	Geog B	A		
SUBJECT	PERIODS PER WEEK		TEACHER					PERIODS PER TEACHER					
ENGLISH	.6		Roselyne										
KISWAHILI	.6		Wenje & Daniel										
MATHS	.6		Stephen										
BIOLOGICAL SCIENCES	.2		Stephen					physics .2 chemistry .2					
PHYSICAL SCIENCES	.3		Ruth										
CRE	.3		Robert										
SOCIAL ED. & ETHICS	.2		Emmanuel										
HISTORY & GOVT	.3		Wenje										
GEOGRAPHY	.3		Ben										
AGRICULTURE	.3		Ruth										
ARABIC	.3		Sisto										
BUSINESS EDUCATION	.2		Onyango										
STUDY	.1												
TOTAL	45.												

Academic Time table Seminarians Form One

APPENDIX No 3 A

BLESSED BAKHITA FORMATION CENTRE

CLASS : ___ TTC

TIME TABLE

TERM : _____

DURATION = _____ WEEKS FROM _____ TO _____

	8:15 9:00	9:00 9:45	9:45 10:30	10:30 10:50	10:50 11:35	11:35 12:20	12:20 1:05	1:05 2:10	2:10 2:55	2:55 3:40	3:40 4:25	4:25 5:10	5:10 6:30
MONDAY	Eng. AD	Math B	Arabic S	B	PS D	Music C	Library C	L	English CW	CRE C	PE	T	
TUESDAY	History A	Maths B	Arabic S	R	English AD	English AD	Science B	U	CRE C	PS M	GEOG B		
WEDNESDAY	Arabic S	CRE C	Geog B	E	Maths B	PS M	Science B	N	English AD	Agriculture L	Agriculture L	E	
THURSDAY	Science IB	English AD	PS ID	A	PE Health B	PS M	Maths B	C	Art	CRE C	History IA		
FRIDAY	Geog B	Arabic S	Agriculture L	K	Music C	Science B	Library C	H	Ps D	Maths B	English AD	A	
SUBJECT	PERIODS PER WEEK			TEACHER									PERIODS PER TEACHER
ENGLISH	6			Roselyne			PE Health- Ben 1			Music - Carolyn 2			
MATHS	5			Ben			Art - 1						
SCIENCES	4			Ben			Prof Studies 6			stephen 3 Daniel 3			
CRE	4			Carolyn			Library - 2			PE - 1			
HISTORY & GOVT	3			Roselyne									
GEOGRAPHY	3			Ben									
AGRICULTURE	3			Ruth									
ARABIC	4			Sisto									
TOTAL													

Academic Time table Teacher

APPENDIX No 4

BLESSED BAKHITA FORMATION CENTRE
CLASS : ___ CATECHISTS A

TIME TABLE

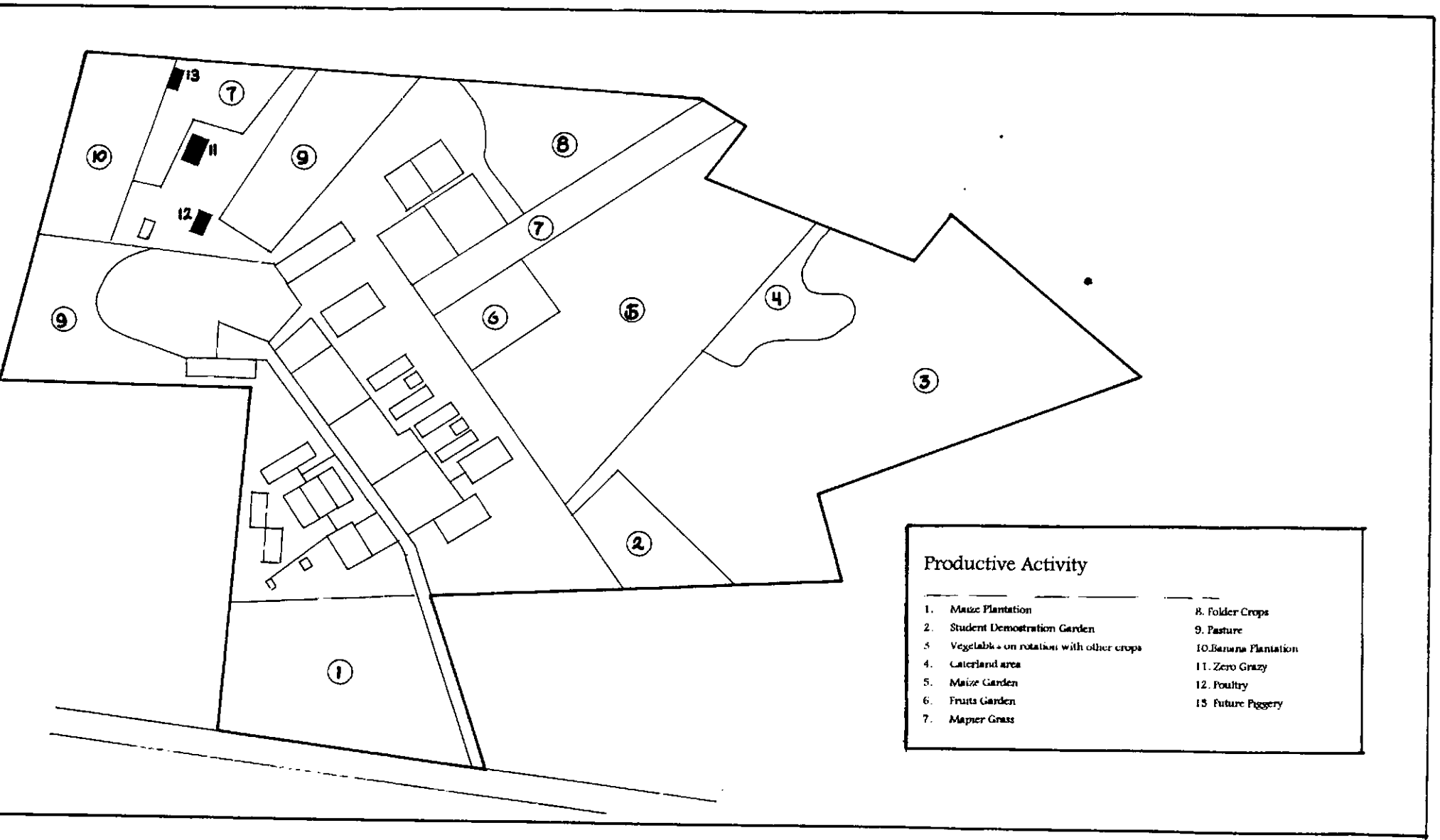
TERM TWO

DURATION = _____ WEEKS FROM _____ TO _____

	8:15 9:00	9:00 9:45	9:45 10:30	10:30 10:50	10:50 11:35	11:35 12:20	12:20 1:05	1:05 2:10	2:10 2:55	2:55 3:40	3:40 4:25	4:25 4:40	4:40 5:10	5:10 6:30	
MONDAY	LIT CW	NT E	ARAB S	B	SALVATION HISTORY	MUSIC C	LIB C	L ENG CW	AGRI F	AGRI F	T				
TUESDAY	MORAL THEOLOGY	ENG CW	ARAB S	R	LIT C	Sacrament E	NT E	U CAT T	CAT T	SH S					
WEDNESDAY	ARAB S	SCC SC	SCC BC	E	SCC BC	ENG CW	ENGLISH CW	N E	NT E	LITURGY C	LEAD C		E		
THURSDAY	ENG CW	CHURCH HISTORY	CHURCH HISTORY	A	ECC BC	LEAD C	SH S	C	LIT C	MORAL THEO E	Church History S				
FRIDAY	LIBRARY C	ARABIC S	ENG CW	K	MUSIC C	MORAL THEOLOGY	LITURGY C	H	CAT T	CAT T	AGRICULTURE F	A			
SUBJECT	PERIODS PER WEEK			TEACHER						PERIODS PER TEACHER					
ENGLISH				Carolyn & Wenje											
LITURGY				Carolyn											
N TESTAMENT				Emmanuel											
SACRAMENT 2				Sisto											
MUSIC				Carolyn											
LIBRARY				Carolyn											
MORAL THEOLOGY 3				Emmanuel											
CATECHESIS				Teresa											
SAL HISTORY 3				Sisto											
CHURCH HISTORY 3				Ben Chesofi											
ARABIC				Sisto											
AGRICULTURE				Festus											
LEADERSHIP	2			Carolyn											
SMALL XTIAN COMMUNITY				Ben Chesofi											

Academic Time table Catechists

APPENDIX No 5



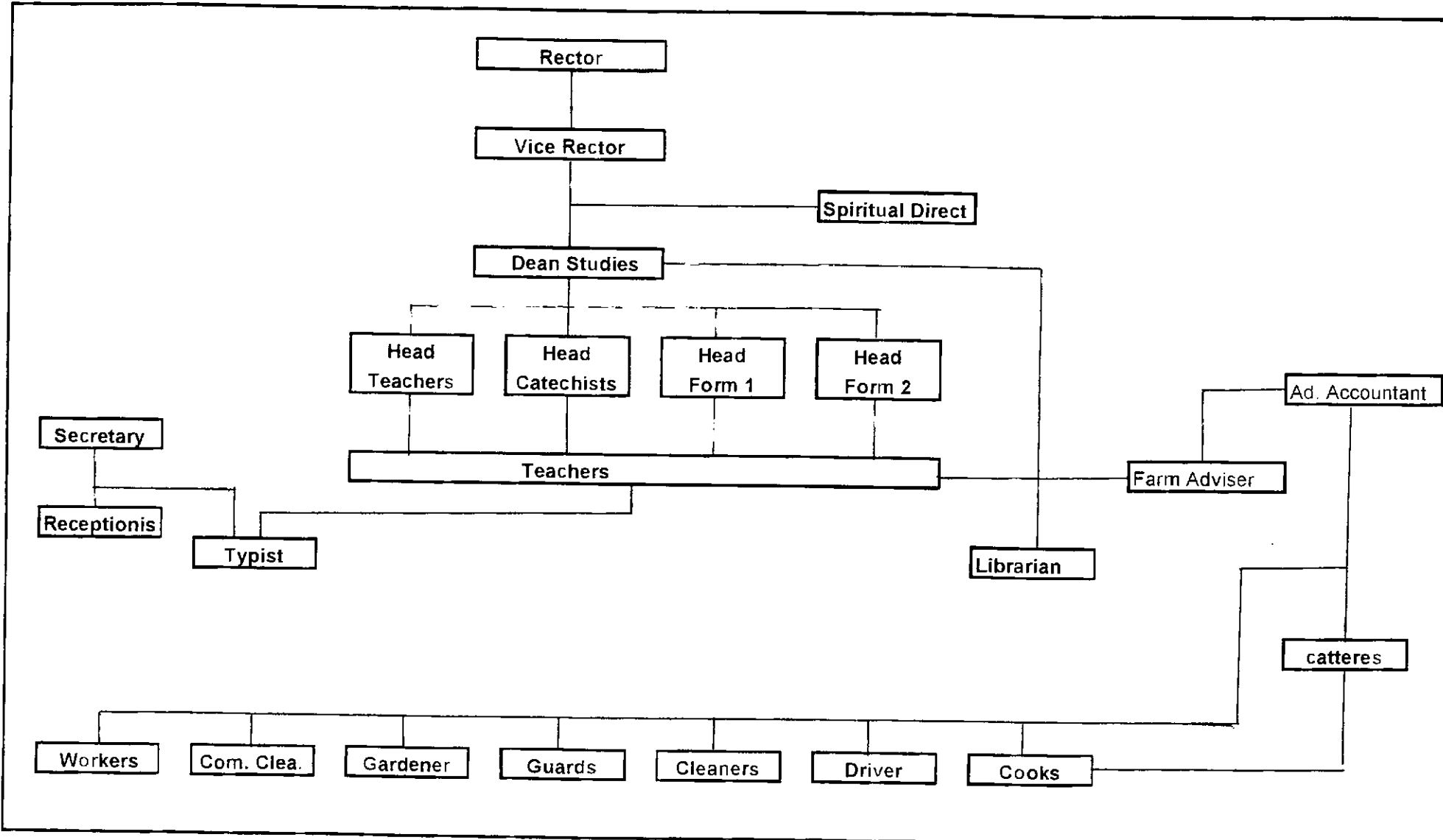
Productive Activity

1. Maize Plantation	8. Folder Crops
2. Student Demonstration Garden	9. Pasture
3. Vegetables on rotation with other crops	10. Banana Plantation
4. Waterland area	11. Zero Grazing
5. Maize Garden	12. Poultry
6. Fruits Garden	13. Future Piggery
7. Napier Grass	

APPENDIX No 6
Location Agriculture Production

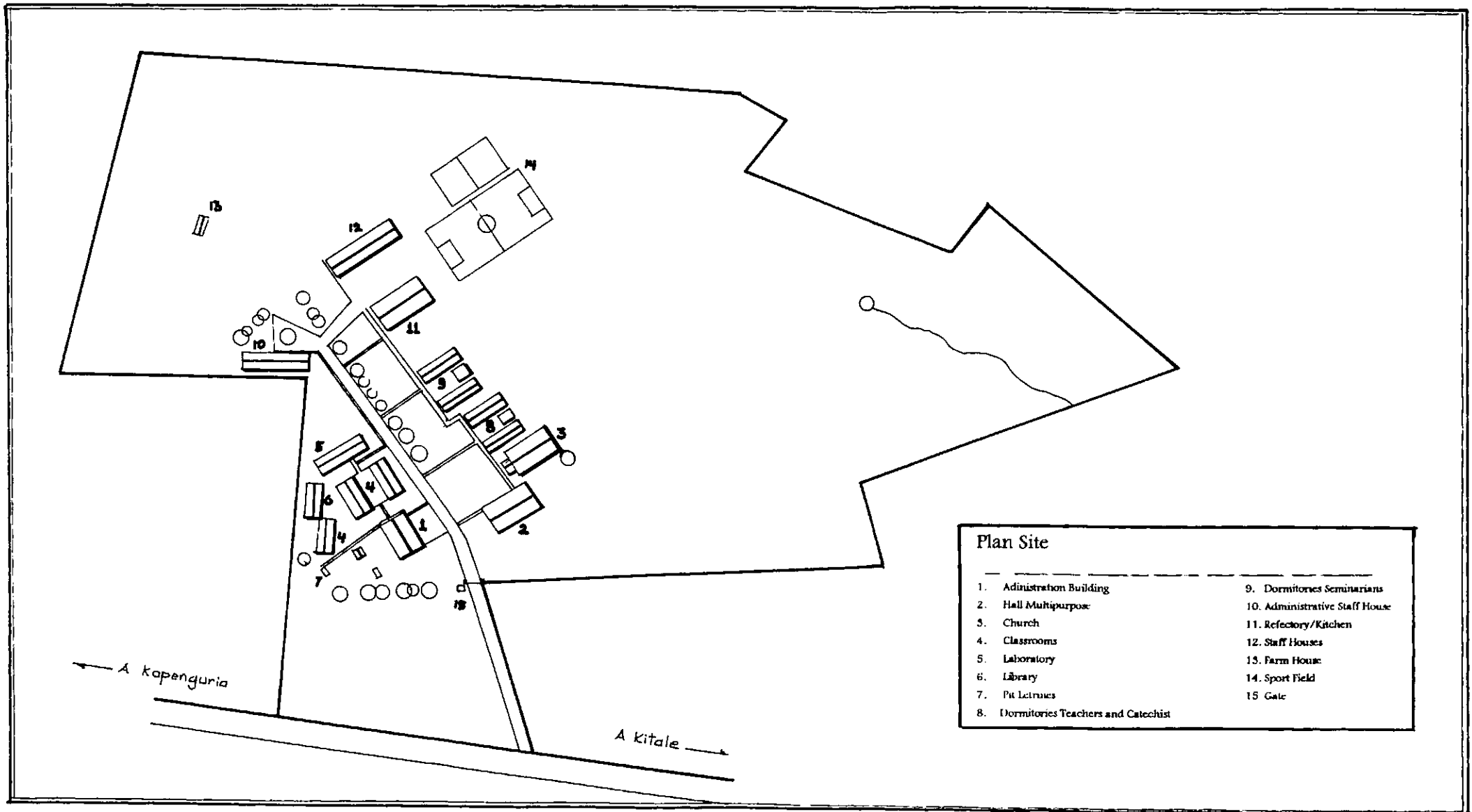
Appendix No 7

PERSONNEL ORGANIZATION



APPENDIX No 8

Site Plan Blessed J. Bakhita Formation Centre



Plan Site	
1. Administration Building	9. Dormitories Seminarists
2. Hall Multipurpose	10. Administrative Staff House
3. Church	11. Refectory/Kitchen
4. Classrooms	12. Staff Houses
5. Laboratory	13. Farm House
6. Library	14. Sport Field
7. Pit Latrines	15. Gate
8. Dormitories Teachers and Catechist	

APPENDIX No 9
Model Monthly Budget Report

BLESSED J. BAKHITA FORMATION CENTRE							
BUDGET REPORT							
FOR THE MONTH ENDING 31 MAY 1998							
DESCRIPTION	MONTHLY EXPENSES			CUMULATIVE EXPENSES			
	BUDGETED KSH.	ACTUAL KSH.	VARIANCE KSH.	BUDGETED KSH.	ACTUAL KSH.	VARIANCE KSH.	
	OPERATING EXPENSES						
1.100	SALARIES, WAGES & ALLOW.						
2.100	COMMUNICATION						
2.110	LIGHTING & HEATING						
2.120	PRINTING & STATIONERY						
2.130	FUEL WOOD						
2.140	TRAVEL & SUBSISTANCE						
2.150	MOTOR VEHICLE EXPENSES						
2.160	GROUND MAINTENANCE						
2.170	GENERAL CLEANING						
3.100	CATERING STUDENTS						
3.110	STUDENTS MEDICAL CARE						
3.120	STUDENTS MAINTENANCE						
3.130	CATERING STAFF						
3.140	BANK CHARGES						
3.150	CHURCH CONSUMABLE						
3.160	GENERAL REPAIRS & MAINT.						
3.170	STAFF UNIFORMS						
3.180	SPECIAL OCCASIONS						
3.190	STUDENTS CLOTHING & UNIF.						
3.200	ENTERTAINMENT						
3.210	SPORTS EQUIPMENT						
3.220	WORKSHOP & SEMINARS						
3.230	TRIPS						
3.240	STUDENTS STATIONERY						
3.250	LABORATORY CONSUMABLE						
4.000	FARMING						
	SUB-TOTAL						
	5.00 CAPITAL EXPENDITURE						
5.100	FURNITURE & FITTINGS						
5.200	CUTLERY & UTENSILS						
5.300	LITURGICAL INSTRUMENT						
5.410	FENCING						
5.420	BUILDING - CONSTRUCTION						
5.600	TOOLS & EQUIPMENT						
5.700	BOOKS & PERIODICALS						
5.900	WOOD STOVE						
	CHARITY						
	BALANCE C/F						
	REFUND ADVANCE						
	TOTAL						

