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Tangaza Vision



Religious life in Africa today



TANGAZA VISION

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EDITORIAL

Socrates, a philosopher, said that a life that is not examined is not worthy living. For a number of reasons, religious life needs to be examined and re-examined in order to hold its value in society. It is from this premise that this issue of the Tangaza Vision found its theme "Religious life in Africa today".

Pastoral ministries have widened their horizons due to the dynamic nature of society. Fr. Taratara who is involved in refugee ministry in North Western Tanzania, reflects on the situation in the camps. The reflection could be stressing but it puts us into the context in which we, as religious are operating.

Sr. Kerber challenges us to live the here and now. With papers to submit, sometimes at the last minute, lectures to attend, apostolate in mind, exams approaching or, for others, papers to mark, students to tutor/supervise, schemes of work and lesson plans to make it is "understandable" that you could forget to be here and now. To learn to be here and now calls for your metaphysical identity - Who are you?

Our identity as religious is fundamentally marked by the evangelical vows we pronounce namely chastity /celibacy, obedience and poverty. A number of articles in this issue are based in these three vows. You will notice that there are more articles on chastity/celibacy. We have purposely published all of them. Perhaps you will discover the reason for so doing after going through them.

Elias Mokuu

We regret that we could not publish all articles submitted and edited for this issue due to space. We however, hope to have them published in the next issue.

FORMATIONAL EXPERIENCES

By Mary Kerber, SSND

“Our experiences in life have a great potential for changing us and forming us”.

In the long run, what is it that really forms us as human beings, as baptized Christians, as married people, as single people and as religious? I think all of us could come up with a long list of people and events that have had a great impact on us and in some sense, have clarified our focus, if not changing it altogether. These may or may not have had anything to do with “formation programmes”. In this short article, I will attempt to speak about the *who* and the *what* of formation. But before I go on, I would like you, the reader, to take a moment to think of the most joyful event of the last week that has touched you. Then think of the most disturbing event. Keep these in mind as you read on.

I don't think I would be too far off the track in saying that we do not change unless we want to. Either we become dissatisfied with the way things are or we see a greater good attracting us with something of a magnetic force. Our experiences in life have a great potential for changing us and forming us. This is true not only in focusing on what happens to us, but on our perceptions about and our reactions to what happens to us. But the key to unlocking the potential of our experiences lies within our attentiveness to our experience. In our busy lives as students and lecturers, this is not always so easy. Most of us have developed great “survival techniques” of doing at least two things at once to accomplish what we need to do in a day. We get on that great escalator of our day from the moment we arise out of our beds and there is no stopping until we fall into that same bed at the end of an exhausting day. When was the last time you drank a cup of tea; I mean really drank a cup of tea without studying, visiting, talking, planning, praying, etc. at the same time? In like manner, when was the last time you washed your face, made your bed, prayed your morning prayers, cooked some food or washed the dishes? When we grow unaccustomed to doing what we are doing,

we easily miss the full impact of our experiences.

In fact, many times we consider our experiences a distraction or a nuisance. For instance, when we hear some simple words from a friend or acquaintance that cause a deep emotional reaction in us, we usually don't want to think about them. We convince ourselves that there are more important things to fill our minds. Yet, there may be a great opportunity for honesty and growth if we reflect on those words and our reactions to them. I believe the full acceptance of the concrete experiences of our lives, no matter how distressing or how joyful they may be, is not only a discipline, but an invitation to become more fully who we are called to be. In this sense, what I learned in initial formation, “You are primarily responsible for your own formation,” takes on poignant meaning. Nobody can force-feed us when it comes to nurturing ourselves. They may create the atmosphere or the opportunities, often unbeknown to them, but it is I alone who is able to pay attention to what happens to me and to let it call me to my deepest identity.

This kind of attentive life requires a great amount of courage and patience. Though we may recognize the need to change our behaviour or our attitudes to be more truly who we are, there is always an “in-between” time that is a constitutive part of transformation. There is an uncomfortable transition interval when in a sense, we are sitting on the fence. We have left one side, but we have not quite arrived on the other. We experience an ambiguity and wonder if the other side, when we have reached it, will really be all that satisfying. We may sense that we have lost our definition of ourselves – a definition that has perhaps built up barriers to our true identity. St. Paul's own journey of formation and transformation bears witness to this reality. That flash of light that he experienced while on his journey to Damascus was an invitation to

leave the darkness of his own small vision. Yet, he was not ready to see fully his true identity and his call until he went through a period of blindness and helplessness. He was so drawn by the light, that he was willing to wait for the manifestation of its truth. Like Paul, our drive for wholeness, completeness and a tangible connection with Mystery propels us to move through this time with as much patience and compassion as we can muster up for ourselves.

I do believe that our experiences in life put us most directly in touch with

God. Our holy ancestors encountered God first and foremost as a God of experience. Prophecy, the exodus, the deportation and even the presence of foreigners were seen as clear indications of God's presence and invitation to be an authentic and genuine holy nation of Yahweh.

So before we dismiss too readily those events of our lives, we may be better off to ponder God's presence in them and God's enticement to growth and transformation. Now what was your most joyful event of the week and your most distressing one? Let us pay attention lest we lose their precious pearls.

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Apostolic Life: A State of Being

By Joseph Kuira, Ofm conv

"Apostolic life has been the domain of the clergy and the religious," a second year student of theology who preferred anonymity said. This was in response to the question: How has Apostolic life been embraced? I then asked him why the religious and the clergy have the monopoly of Apostolic life. "It is what they do, or at least what they are expected to do," he said.

Well, according to our traditional understanding, any apostolic activity is a continuation of the great task of evangelization that Jesus entrusted to the apostles, and indeed to all his disciples (cf. Mt. 28: 19-20). The word *apostle* implies "the sending" or "the sent". We can therefore reflect on its rich and relevant meaning to every Christian believer.

The reality, if not the term "Apostolic Life" existed from the Church's embryonic stage.¹ Other words such as: *active life*, *apostolate* and *mission* have sometimes been used to refer to the same reality within the Church. It was not until the last century that some terms were coined to at least include the laity in this reality. Words like *Catholic Action* and *Lay Apostolate* came up to serve this purpose.

One characteristic of these words or descriptions of the life of the Church is that they are all about "doing". Truly, more than just being there, the baptised have to do a lot. It is, however, necessary to note that our today's world is 'ultra-mobile'. Everyone seems to be doing something, good or evil. In the same

"Everyone seems to be doing something, good or evil. In the same line many missionaries are out to accomplish their dreams."

¹ Christopher O'donnell, *Ecclesia: Atheological Encyclopaedia Of The Church*, "Apostolate" (Minnesota: The Liturgical Press, 1996), 18.

line many missionaries are out to accomplish their dreams. The accomplishment of such dreams is perhaps very important. However, our baptismal commitment distinguishes our mobility from any other type of mobility. Our mobility has to be our 'being'.

If our activities emanate from our being Christians, the people whose searching is endless, then they will be products of our hope in God. Indeed, they will be good fruits. If by accomplishing anything we satisfy our own ego and simply feel successful without much to hope for, then there is something fundamentally wrong.

"Strive to be, everything else will follow." A preacher once said. To be is to really be there for God. When we do anything from the desired state of being (Christian), then we realise that we cannot do anything for God. Whatever we do, we have already received it from Him. Our nature is "to receive". When we acknowledge this, we do not glorify pas-

sivity. This is because, the state or the way of being Christian is itself dynamic.

If we continue to be what we are before God, the world around us will never deceive us. If the world becomes 'media-dominated', we too will be there to use and challenge it. We must be the 'leaven' that penetrates the 'worldly dough' and transforms it. We cannot, for example, stick only to the pulpit hoping to deliver thundering sermons. When everybody features in the print and electronic media, we too have to make use of it. This does not contradict our state of being humans before God. He created us and entrusted the world to us (cf. Gen. 1: 28). Since we are His *image and likeness* (cf. Gen. 1:27), we must be constructively creative.

Thus we can only manage to move into these avenues if we work together, lay or clerical, white or black, male or female. May our pace in this Apostolic journey be the closest to the Lord's expectations. □

THE VOW OF POVERTY

A REFLECTION by Dominic Izzo, OP

At first glance the vows we take seem absurd to a number of people. How can one seriously live a life where there is no free will (obedience), no promise of one's own family (chastity), and no hope of wealth and security (poverty)? Unfortunately, we sympathize with these people in our reflections about these evangelical counsels that during our difficult moments are not very consoling. In regard to poverty, there is a further difficulty. Our ministries struggle to liberate "the poor" from their situations, and yet, we vow to be poor? At times this doesn't make any sense. Perhaps, one way to begin to address these difficulties is to realize that the absurdity is not in the vow itself, but in the way we look at it. Too often the glass is always seen as half empty instead of being seen as half full.

Our vow of poverty needs to be viewed in terms of what it has to offer us and how it can empower us. From this perspective, it is a great aid in living our common life and in our pursuit of holiness. As vowed religious these elements are inseparable. For us to live fully together in harmony there need to be a strong bond among us. It is the vow of poverty which binds us together in a unique way. It is a bond forged through sharing (materially

and personally) what we have with each other. This sharing is a great equalizer in our communities. It removes divisions easily caused by accumulating material possessions or by relying on one's previous status in society for power or security. It removes barriers of selfishness and so empowers us not only to be concerned about one another but more importantly to depend on one another and on God. Poverty does not mean that we stand alone with nothing. It means that once all of the obstacles have been removed from our sight, we are able to see in God, in ourselves, and in one another the marvels of creation by the variety of gifts that God has already begun to work in us. This healthy dependence, a self-awareness that brings a great appreciation of God, self and others, respects the gifts of each individual. By doing so, it truly and fully manifests the body of Christ with all its gifts.

This is the wonderful and challenging gift of poverty: to share and to depend. It could be said that these two elements are precisely what God has been up to throughout salvation history. God has continually shared himself with us regardless of our situation. It has been a genuine and empowering sharing so

that we might more fully share and enjoy divine life. At the same time, there is a healthy dependence that in turn leads to mission. God calls us with all that we are and he calls us to use all that we are to communicate to others the invitation to share in divine life. It is by our life of poverty that we are better enabled to recognize this invitation and to answer it. Our growth in holiness and our concern in mission depend on it.

Jesus has told us that the poor we will always have with us. Indeed, the world needs the poor. It needs the poor to point this won-

derful and challenging relationship of sharing and dependence that can only be fulfilled in God. Even if all of the unjust oppressive structure of the world were overthrown and all "the poor" liberated, the world would still need us - the vowed poor who by our lives continue to call humanity to its Creator where alone it can find rest.

In the end the glass is set before us. The choice is ours: is it half empty or is it half full? I have never heard of anyone's thirst being quenched by a half empty glass! Have you? ☒

OLD AGE IN RELIGIOUS LIFE

By, Charles Karumba S.J

"Happy birthday to you; may you grow to blow 1001 candles." Such are the encouraging remarks you receive when you are young. One of the television companies in Kenya recently televised a woman who was estimated as having lived 140 years. Isn't that a blessing of long life? Some people would rather debate on that point. To be old, blind, toothless, weak - is a blessing. Well, it depends on which religion you belong to.

In religious life, the final vows crown the self-giving to a life commitment. The one vowing is silently saying "I commit myself in capacity and in time. When I am independent and when I will be dependent." After the vows (be they first or the final), one lives up to the values of the order or congregation. The fulfilment of one's goals and aspirations in the course of one's life is reflected at old age. Erik H. Erikson, in the 8th developmental stage states that growth is the struggle for "integrity vs. despair." This occurs at the age of 55 onwards. If your years were positive in the evaluation there comes wholeness and completion. If you are dissatisfied, then you will be complaining and fearing death because you have not accomplished what you expected.

If you evaluate your years as a well lived then we see "a cheerful, joy-filled elderly sister/brother". He/she has no regrets of missed opportunities and bitterness of the past. I remember with nostalgia those days as a young altar boy when one elderly priest loved the com-

pany of children. He was a cheerful priest who would make voices and was fun to be around with. Our elderly brothers and sisters in religious life, have a special significance to the people; that religious life is possible and worthwhile. They are a living testimony. In most African communities fecundity is a great value. When African religious grow into happy old sisters and brothers without having any grand children, then the young generation can attest to the reality of religious life; that you can be a brother or a sister to everyone but a spouse to none! Happy elderly religious sends a stronger message than any vocational workshop. In them you see the possibilities of what you can be in old age!

When on the other hand a religious leaves the congregation at old age, many are perplexed by such a decision. "Why did s/he stay until he was old?" Here we have to understand that God does not always match to our mind patterns. The will of God is not static. It is dynamic. In the Spiritual exercises of St. Ignatius, the retreatant is invited to surrender his/her will to God and request the love and grace of God (no. 234). If God doesn't see as we see, who then, are we to judge others?

The words of wisdom in Ecclesiastes 12:1, are so rich on how to approach old age, "Remember your creator when you are still young, before the bad days come, before the years come which you will say, give you no pleasure." Don't just try. Live them daily. ☐

"Our elderly brothers and sisters in religious life, have a special significance to the people; that religious life is possible and worthwhile. They are a living testimony."

CELIBACY

By Sr Mary Priscillah Ohawuchu IHM.

Chastity and Virginity have been cherished and revered in the Christian community since the very first day of the post-Resurrection church. While the rationale and motivation of their practice have changed with the epochs of history and the development of theological understanding, these virtues have remained highly esteemed by the church.

“Properly understood, chastity is the virtue that makes sexuality humanizing and fulfilling for all concerned. It enhances male-female relationships by elevating them to their full dignity.”

It is with good reason, then, that our social and religious systems have attempted - sometimes with sublime wisdom and at other times with abominable ignorance and prejudice to help us come to terms and live in peace with our sexuality.

The Catholic Church is conspicuous for her interest and involvement in the sexual behaviour and attitudes of her members and of society at large. She has consistently maintained a vigorous stand in the areas of birth control, pre-marital sex, homosexuality and other sexual behaviour.

A reflective look at some of our traditional values may reveal wisdom that will enable us to achieve a balance in the midst of so much excess. According to St. Thomas, reaching a balance is what chastity/celebracy is all about. Chastity takes its name from *chastise*, which means to cleanse, purify and moderate our sense appetites. In its most true meaning, *chastise* does not mean to punish; it means to guide and discipline the sense appetites towards a proper and harmonious relationship with the reason and the will. Far from being a negative element, chastity is positive in that it brings about a balance. It purifies our sense appetite from selfishness, but does not attempt to eliminate them altogether. Thus, chastity as it has come to be associated almost exclusively with sexual appetite, is the virtue that moderates the use of sexual function in accord with the rational discernment of what is right and proper in any set of circumstances.

To be chaste means to place one's sexuality and sexual appetite within proper relationship to one's other appetites, reason and will. Indeed, if sexuality can be seen as a process by which each of us is integrated into the social environment, then chastity is the virtue which guides the integrating process. Chastity, then, is not the non-use of one's sexual faculties; it is intelligent and compassionate interaction with one another; it is self-giving as well as self-receiving. Properly understood, chastity is the virtue that makes sexual-

ity humanizing and fulfilling for all concerned. It enhances male-female relationships by elevating them to their full dignity. Chastity gives a perspective from which to make decisions and to get beyond our egotistical narrowness to a mutually life-giving relationship with the World around us.

Being the virtue that enhances and ennobles male-female relationships and, ultimately, all human relationships, chastity becomes a force for bringing about community. In chastity we become mindful of the rights and needs of others, rather than exploit them for our own gain or personal pleasure. The virtue of chastity provides a measure whereby we judge all our attitudes and relationships. This virtue can be understood as the ground on which we seek to build a community out of right relationships with each person's dignity and well-being of primary value. Gender and sexual function are not the exclusive criteria by which one person is related to another in friendship, in marriage or in the larger community; rather, one's giftedness and dignity as a child of God, are the primary measures of one's place and function in all human relationships.

Chastity is the virtue that brings both celibates and married couples into mutually affirmative relationships. Courageous honesty may require some painful growth in our understanding of chastity and celibacy. It may also require the leaving behind of some cherished beliefs and assumptions but, ultimately, honesty will lead us to the understanding of what it means to be a celibate growing into deeper and more life-giving relationships.

Discussing about chastity/celebracy, St. Thomas said that, celibacy/chastity may be good, but, he added; “they are good only when and insofar as they enable the person espousing them to achieve a greater good for the society than they could achieve by marrying. Indeed, this greater good is attained by the celibate when his or her life brings about the spiritual progress of society through con-

temptation and the fruits that accrue from that activity. We cannot live a void; if we dispense ourselves from the primary precepts of preserving and advancing the human species physically, we take upon ourselves the obligation of spiritual generation through a life of contemplation and a sharing of the fruits of that contemplation for the good of the church.

Celibacy as a state of life affords the community a visible sign of the evolution of human relationships towards their perfection in Christ-like love, love that is totally free and self-giving. That is the natural destiny of all human love. It is the love of Christ made manifest in His body, the Church.

The paradoxical situation of all human person is dramatically addressed for us in the story of encounter of Jesus with the Samaritan woman at the well (Jn 4:7-26). The woman, who has been searching for happiness in a succession of husbands, was effectively drawn by Jesus to the realization that her search should begin and end within her own life, entered into and lived in union with God's Word. In Him, we are drawn to a unity with and an acceptance of ourselves. He is the One who unmask the deception of thinking that happiness and fulfilment lie outside of ourselves, in other persons or in things. As we enter into and embrace our own solitude, we pass through its relationships that are free from the entanglement of our egotistical expectations and needs. Celibacy, like marriage can find its life only in the centre of our personal solitude.

Celibacy may be seen as a two-edged sword that will either help us to move deeper into the mystery of human relationship or, failing that, cause us to live in the egotistical shallowness of personal development; it will admit no middle way. Growth can happen only when the challenge of celibacy is accepted and responded to personally in every aspect of one's life and relationships; that challenge cannot live when it is passively offered or accepted as a by-product of the clerical or religious state. The very essence of personal growth and development lie, first of all, in the ability to choose, as opposed to passively allowing our lives to be led by circumstances. It is the movement that separates us from dependency on our parent figures and takes us into the role of becoming our own parent, so that we allow our lives to flow from the centre of our existence into mature

ownership of and responsibility for our choices.

Celibacy is the foreshadowing sign pointing to the realization of that destiny from within the here- and- now community made up of persons who are "not there yet". Such a possibility can be fully grasped only if the community is composed of the married and celibate people together. Either group, without the presence and influence of the other, can too easily be lost in its own limited perspective. The celibate can too easily forget that the perfection of human love happens within the struggle and pain of human relationships. The struggle and pain include: feeling not fully understood or being unable to understand, having stretched past one's frailty so as to forgive, even while not receiving full forgiveness, or being called upon to give and to give again, even when giving is taken too much for granted.

On the other hand the married person may easily forget that human love can never be fully contained or realised, even in the ecstasy of sexual union and the procreation of one's own kind. The human heart is open to infinity, to God as it can be. We experience- at times acutely a longing of the heart for more. There is a point of inner solitude that aches for the One who can fill it and quiet its yearning. That solitary ache can drive us to a restless search in the delude hope that the longing can be put to rest by the perfect lover, the idealized hero or heroine. It is then that we need to be reminded that solitude, that hunger, is not the terminal point of love but only its beginning. Through that point, when we are ready and willing to embrace it, we become one with the self-giving love of Christ, who gave all and expected nothing in return; who served, even while others were plotting against Him; who forgave everyone, even as some were jeering; and who by embracing the mystery of His life and death, passed into the fullness of all life with the Creator. It is by entering into that point of solitude and resting in it that we are able to pass through it in order to enter into human relationships free from unrealistic expectations and demands.

(To be continued in the next issue).

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Raymond J. Gunzel, *Celibacy: Renewing the gift, releasing the power*, Sheed and Ward, Kansas City, 1988. □

"The celibate can too easily forget that the perfection of human love happens within the struggle and pain of human relationships."

DEVELOPING CELIBATE INTIMACY: Genuine Affective Love

By Don Bosco Ochieng Onyalla CSSp

"can one factually deny the possibility of an emotionally intimate friendship that is deeply affectionate and yet genuinely celibate?"

Introduction

In an atmosphere like Tangaza College where hetero-social and homo-social relationships are simultaneously offered, intimate encounters are expected. It is a socially welcoming and a collaborative environment. According to John Powell¹, the most persistent and restless desire of one's life ought to be that one is fully human and fully alive. His daily, never omitted prayer goes this way: "O God, my Father, don't let me die without having really lived and really loved." In practice, if I think of you as a friend and collaborator, my emotions on meeting you will be warm and positive. If I see you as an enemy and competitor, my emotions will be just the opposite.

For William Kraft², love is the breath that keeps us alive and happy; it is the central dynamic of Spirituality and of health and good sexuality. To this effect, if Donald Goergen³ is right in saying that the decision to be single is a decision to set aside the conjugal way of developing friendship, but not a decision to remain emotionally unfulfilled, and a single person lives with sexual feelings, can one factually deny the possibility of an emotionally intimate friendship that is deeply affectionate and yet genuinely celibate?

My experiences and readings are the basis for this ongoing reflection about celibate intimacy.

A Cherished Shift

Historically, celibates were guarded jealously against "the corrupting influences of this

world." For Martin Pable⁴, one in this state could not help isolating oneself from human social contacts that involved those of the opposite sex. The situation entertained the repression of affectional and sexual emotions. One grew to profession and/or ordination without being aware of one's sexual feelings, much less being able to cope with them constructively and healthily.

The cherished shift came with Vat. II. Clearly, celibacy is a call to a life of unconditional love⁵ rather than isolation; a life of warmth and involvement with others rather than coldness. Secular sciences declare that full human development is greatly influenced by intimate relationships. Psychologists realise that one's mental health depends to a great degree upon the knowledge that one is loved: valued, priced, and cared for. A celibate is no exception. Tangaza College witnesses to this attention to the whole person by providing an atmosphere for open and wholesome relationships. Entering them largely remains a matter of one's choice. But free choice always implies responsibility.

Celibate intimacy is not ... It is ...

The spool upon which celibate intimacy revolves is unconditional love. Celibate intimacy is not compatible with falling in love. Scott Peck⁶ ascertains that of all the misconceptions about love, the most powerful and pervasive is the belief that falling in love is love. One, sex-linked erotic experiences cannot be separated from the former, consciously or uncon-

1 John, Powell, Fully Human Fully Alive: A new Life through a new Vision. 1976

2 William, F. Kraft, Sexual Dimensions of the Celibate Life. Kansas: Andrews Inc., 1979.

3 Donald, Goergen, The Sexual Celibate. New York: The Seabury Press, 1974.

4 In his article: Life of Love not Isolation: Intimacy in the Celibate Vocation.

5 This love is a gift that simply says, I want to share with you whatever I have that is good. Somewhere in the world there may be someone who is 'better' for you or for me. That is not the point. The point is that I have chosen to give you my gift of love and you have chosen to love me. This is the only soil love can grow. (John Powell, Unconditional Love. 1978. Back page.)

6 Scott, Peck M., The Road Less Travelled: A new Psychology of Love, Traditional Values and Spiritual Growth. New York: Simon and Schuster, Inc. 1978. P. 84.

sciously; two, it is negatively temporary: sooner or later, one falls out of love; three, it drives one along the path of omnipotence where all things seem possible; four, it is not a conscious choice.

Celibate intimacy is not compatible with genital love, despite the beauty and joy of the latter. Forms of loving that entertain genitality are not for celibate lovers. Although sexual desires need to be integrated in intimate loving relationships, Donald Goergen¹ holds that sexual desire is not love in itself nor is it sufficient for intimacy in an ongoing relationship.

Celibate intimacy entails a conscious choice. One makes a decision to extend one's self for the purpose of nurturing one's own and another's spiritual growth. If "the principal form that the work of love takes is attention,"² in celibate intimacy, we choose to become continually attentive to the other. I am called to seek for everyone's true growth and happiness. True. But in practice, it is not possible to be intimate with everybody. For Scott Peck, genuine love for relatively few individuals is all that is within our power. For John Powell, one cannot enter into an actual and ongoing love relationship with everyone. For William Kraft, intimate relations that take the form of sharing in trust, dependability, respect, and fidelity can evoke the most painful problems including sexual ones, and yet they can have the greatest rewards. For him more than three or four of these friendships during a lifetime is impossible. One is enough.³ In some sense then, every deep and authentic friendship is particular. Careful choosing is a must in celibate intimacy: to whom and at what level of commitment one wishes to offer one's love. It is not falling in love.

Celibate intimacy is an unconditionally loving relationship. Those involved say to each other, I cannot always predict my reaction or guarantee my strength, but, I will not reject you! I am committed to your growth and happiness. I will always love you. Be this as it may, celibate intimacy needs to be expressed specifically in friendship. As Kraft William stresses, such friendship takes the willingness to give and help each other beyond the call of duty.⁴

Whether a celibate needs intimacy

Celibate intimacy entails a close personal relationship with another individual. Does a

celibate need such kind of love? In the words of Donald Goergen⁵, a healthy person is self-centred, other-centred, and God-centred. The task of personality development is to integrate all three. Psycho-sexual development is the history of this capacity to love myself, others and God in a freeing way. Experience has it that it is quite difficult to love everyone if one has never experienced a close personal relationship. No wonder passion is the road to compassion. Besides, closing oneself off from close relationships with those of the opposite sex somewhat impedes one from growing in his understanding of more than one-half of the human race. Such impediment certainly blocks the development of the affective side of one's personality. Clearly then, one's capacity to love others deeply and warmly is blocked. Furthermore, John Powell⁶ deems one who has not experienced a human love with all its life-giving effects disadvantaged. For such, the God of love is very unreal, only possible at the level of imagination.

The practice of celibate intimacy is undeniably a manifestation of real love. The thesis of Scott Peck's book, "The Road Less Travelled" points out the need for intimacy among the celibate, namely that "lasting enlightenment or true spiritual growth can be achieved only through the persistent exercise of real love."⁷ the more I Love, the more my own spiritual growth is nurtured.

Be that as it may, such intimacy needs to happen freely and as a mutual gift. Indeed, not everyone is compelled to have one person with whom s/he feels free to share everything except physical sex. When one welcomes an intimate relationship, three experiences can be expected. One, a truly enriching and liberating experience, bringing one to a more vibrant sense of ministry and a deeper commitment to celibacy. Two, flight from celibacy in favour of marriage. Three, mutual hurt in which one feels used by the other. If celibate intimacy is well developed, it equips one with an immense ability to love maturely. A celibate needs such ability to be an effective minister in the Church. One can get it from a well developed celibate friendship.

What else can one say

The love of God was shown to us specifically in the person of Jesus Christ. Consecrated

"it is quite difficult to love everyone if one has never experienced a close personal relationship."

1 Donald, Goergen, Op. cit, p. 179.

2 Scott, Peck, Op cit, p. 120

3 William, Kraft, Op. cit, p 117.

4 William, Kraft, Op cit, p. 117-118.

5 Donald, Goergen, **Personality-in-Process and Teilhard de Chardin**. Aquinas Institute Library, 1971. Unpublished dissertation.

6 John Powell, **Why Am I Afraid to Love?**(Fount, an imprint of Harper Collins Publishers.)

7 Scott Peck, Op. cit, p 97.

celibacy is for the sake of the kingdom of heaven, namely, where God truly reigns and where God is fully God. It is in the person of Jesus Christ that the kingdom has been fully realised. Jesus Christ is the kingdom of God enfleshed. In fact, celibacy entails being captured by Christ. To this effect, one can say that celibate intimacy is rooted in and modelled after God's love. Besides, true celibacy is achieved not in a single leap, but by a process of slow growth. It is really a matter of putting forth every effort to achieve this goal.

Celibate intimacy requires a high degree of self-knowledge. One needs to be relatively aware and to a great degree familiar with one's erotic feelings and desires to develop intimacy with integrity. Surely, celibate intimacy requires the serious responsibility of respecting not only one's own integrity and human dignity but also that of the loved one. This granted, celibate intimacy can not be developed anywhere. A bedroom, for instance, can hardly afford such wanted development. It is a relationship that may involve a warm glance, an assuring touch, and a respectful embrace. Granted. But, one's bedroom is so private that after such a visit, one will be forced to resolve the tension between one's private life and public life. Besides, romantic atmospheres that go hand in hand with regularity can surely promote experiences that place the desires for genital intimacy in danger. There is indeed a responsibility to avoid times and places of such danger.

Experience proves that it is difficult (not impossible) to maintain an intimate relationship between two people, only one of whom is celibate. While a non-celibate will be more actively engaged in building a relationship where marriage is a possibility, a celibate strives to be unmarriageable. Honesty is needed before any attempt is made. Also, celibate intimacy can be most problematic for those who have repressed sexuality or who are sexually immature. Moreover, there are certain times when celibate intimacy can be a risk. When one is hurt by an intimate friend, the reaction is different from any other person hurting one. One may be understandably reluctant to love again. But, as William Kraft¹ puts it, to expect never to be hurt in love is heaven, not earth. And as Scott Peck² outlines, all life itself represents a risk, and the more lovingly we live our lives, the more risks we take.

Celibate intimacy takes discipline. For Scott Peck, with some discipline, we can only solve some problems; yet with total discipline, we can solve all problems. This author sees self-discipline as love translated into action. Celibate intimacy, like any genuinely loving relationship, is a disciplined relationship. In other words, if I truly love another, my behaviour will be ordered in such a way as to contribute the utmost to his/her spiritual growth.³

Conclusion

Celibate intimacy is not a given relationship. It takes growth. And it works only if those involved are willing to work at it. It would be absurd to see those who attempt celibate intimacy as either fleeing from celibacy in favour of marriage or, much worse, using each other. This is undeniably possible. But the possibility of an enriching friendship that gives one a deeper sense of commitment to his/her ministry in general and to celibacy in particular should not be sidelined. In fact, the basic challenge is to see potential virtue where there is vice. Authentic love is not all that perfect. Celibate intimacy is such authentic love. If it were perfect, William Kraft argues, commitment would not be necessary⁴. Commitment is called for just because we are a unity of perfection and imperfection.

Surely, development and maturity in celibate intimacy is an ideal. It takes perfection to reach it. But, not being perfect does not invalidate the striving after perfection. Vitaly important is to accept our humanity and to be realistic about our expectations, without setting aside our striving after the non-genital ideal. As Martin Pable puts it, the question of intimacy, whether in married or celibate vocation, is not an easy one. It is a human process that gets to the heart of human experience. The risk of failure can be too real to deny. To me, it would be better to risk failure than to fall victim to John Powell's prophetic stance, namely,

*"... Whoever shuts himself or herself in the cocoon of self-protective defences, keeping others always at a safe distance and holding on tightly to personal possessions and privacy, will find the price of love far too high and will remain forever a prisoner of fear..."*⁵ □

"It is a relationship that may involve a warm glance, an assuring touch, and a respectful embrace."

1 William, Kraft, Op cit, p. 108/

2 Scott, Peck, Op cit, p. 134.

3 Ibid, p. 155.

4 William, Kraft, Op. cit, 123.

5 John, Powell, *Unconditional Love*. p. 94-96.

LIVING TRUE LOVE: A Basis for Community Life.

Introduction

It takes effort to love. True love is not just given. Some ounces of energy are expended to realise an ongoing relationship of love. This granted, true love takes a choice: it is an act of the will. In practice, "no matter how much we may think we are loving, if we are in fact not loving, it is because we have chosen not to love and therefore do not love despite our good intentions"¹ Similarly, living in a community requires everybody's effort. Indeed, we do not have to live in a community.² We choose to live in a community. It is a matter of deciding to journey through life with others, paying due respect to the commonplace fact that no one is an Island; that we need each other on our journey of life.

Be this as it may, a true acceptance of each other's uniqueness is the best soil in which a community can grow. If the same is true of true love, namely, that "a true acceptance of ... each other's individuality and separateness is the only foundation upon which ... real love can grow", it seems right to say that true love and community life have the same basis. Heading toward the third millennium, it is worthwhile paying attention to what true love takes. In our experience, only a life of true love guarantees an authentically genuine community life.

What true love takes

The secret of staying in love is communication.³ Love is essentially a relationship: it involves at least two people, actively sharing each other's life. Secrets are communicated, shared, and so held in common. Communication is the life-blood of love and it guarantees the growth of true love. It is the very essence of love in practice. Rightly speaking, the real "secret of staying in love is to love, to keep sharing, to keep living out one's commitment."⁴

To this effect, it takes living love to love. We have come across people who are experts in the discussion of the reality of love. Such have debated intelligently, thought keenly, and questioned thoughtfully about this reality of love. Interestingly, the experts in question have apparently found it problematic putting the reality of love in practice. It is even unfortunate that harsh criticisms are issued upon those who attempt the practice of true love that takes the form of continual sharing. Little do these critics pave way to the biblical comment, "See how they love one another." Amidst such unfortunate reactions, the word of consolation has always run: the practice of love is a costly discipleship.

It takes the search for unity and not happiness to be working at true love. Happiness may only come as a by-product. Unity takes precedence. It involves striving for transparency: sharing and being in constant communication and so in communion. The key word here is friendship. This calls for sensitivity to other's tastes, ideas, and points of view. Happiness may not be the only by-product. Unity can also involve things that are painful. In our own experiences there are moments when facing honesty is hard and yet one cannot just lie; times when we are forced to doubt each other in the community! Such moments reveal the other by-product of unity: pain and struggle. To attain honesty and transparency is the work of true love. Only a search for unity can bring them.

True love takes a continuous, mutual and reciprocal support of personal worth in a love-relationship. The starting point is this sense of personal worth: that I am esteemed, loved, and cared for. In love, the most precious gift one offers to the other is no more than oneself. A gift needs to be admirable to be genuinely accepted. Likewise, we need to make ourselves loveable in order to be loved. This takes preparation: we must prepare ourselves to be loved. Truly, success in being loveable en-

"In our experience, only a life of true love guarantees an authentically genuine community life."

1 Scott, Peck, **The Road Less Travelled: A new Psychology of Love, Traditional Values and Spiritual Growth**. New York: Simon and Schuster Inc. 1978.

2 The term Community is commonly understood to mean those people living in one locality. This is not the sense in this ongoing reflection. Referred to here are those people with a common interest, united in a bond of faith and love, a bond that enables them strive for salvation individually and collectively. This specifically points to "Religious Communities".

3 John, Powell, **The Secret of Staying in Love**. Argus Communication, 1974. p. 70.

4 John Powell, *Ibid.*, p. 70-71.

"We fail to love and so cause pain on those we live with in the community, those near us, thus trouble in the community."

tails becoming loving, and loving in a disciplined but human way.

To that extent, true love begins with the self. But, most importantly, demands self-forgetfulness. The basic challenge in our human life is that of self-understanding and self-acceptance. It is not easily achieved. The reality is rather paradoxical: I need to understand and accept myself, make myself loveable, in order to be loved. Yet I cannot understand and accept myself as I am until another has come to understand and accept me for what I am. Clearly, "once we have been accepted as we are and loved for what we are, the symptomatic problems with which most of us struggle in life will yield to this self-knowledge and acceptance."¹ In practice, a true and meaningful human friendship supposes that we are able to share ourselves and to reveal ourselves to another who is our friend. It is not just mere association. It entails entrusting the other with our secrets, accepting the other's confidence. Love is a self-donation. Importantly, I can love others only to the extent they are truly the focus of my mind, heart and life; and I can find myself only by forgetting myself. Thus far, love is costly and demanding.

True love takes time. This is mainly because of what it demands. It "demands a history of giving and receiving, laughing and crying, living and dying. It never promises instant gratification, only ultimate fulfilment²." Love demands the willingness to suffer, to struggle, to work and to join in the rejoicing. Joining a venture that involves suffering and struggle is a risky business. In love, there lies a risk of suffering grief that comes from temporary separations, be they psychological or physical, down to the final separation of death. In fact, "the more lovingly we live our lives the more risks we take..."³ Granted that the only true end of love is Spiritual Growth⁴ or human evolution, being responsible for another's spiritual growth is taxing. Remember, among all risks in life, "the greatest is the risk of growing up..."⁵ The move from individualism to solidarity, selfishness to love, division to unity, is not without risks. Creating an atmosphere where the other feels more and more free and needed is not easily achieved. Yet this is what true love takes.

True love may take many more works. Nevertheless, this ongoing reflection would be incomplete without the mention of attention and true listening as a work of true love. Loving an-

other involves giving one my attention, attending to one's growth. The best way of exercising our attention is by listening. True listening takes the effort of concentration. In plain terms, "you cannot truly listen to anyone and do anything else at the same time."⁶ True listening also calls for "the discipline of bracketing, the temporary giving up ... of one's own prejudices, frames of reference and desires so as to experience as far as possible the speaker's world from the inside, stepping inside his or her shoes. ..."⁷ A lot more can be said about true love. The bottomline fact is this: love is work. It also takes effort to be a living member in a community. What is said about true love forms the basis of community life.

Failure in true love is failure in community life

Community life takes what true love takes. The steps necessary to achieve maturity in our ongoing human growth are the same steps vital toward achieving ongoing life in the community. A life of true love guarantees good community living. But also it is basically through the community that we can achieve health and wholeness in our lives, that we can learn to love ourselves, that we practice living understanding and in peace with others.

There are moments when we endure agonies of loneliness; times when we live in frustrations; occasions when we experience emotional and even spiritual starvation. Our own experiences reveal that these pains come our way when we have failed in love; when we hit snags on our journey of true love in the community; when our ongoing relationship of love in the community begins to ail. Under such pain, we begin to be preoccupied with ourselves. Such self-preoccupation becomes an absolute obstacle to a life of love in the community. Nothing seems to work out well. For during pain, one usually thinks of oneself. We fail to love and so cause pain on those we live with in the community, those near us, thus trouble in the community.

When one's sense of worth is threatened as a result of diminished love, emotional suffering comes home to stay. In a community, this may surface as hostility, namely, a self-defensive anger. When there is a true lover, one will afford dialogue and this anger will be vented out constructively. Lack of true love will make this an-

- 1 John, Powell, **Why Am I Afraid to Love?**
- 2 John, Powell, **Unconditional Love**. p. 56-57
- 3 Scott, Peck, Op. cit., p. 134
- 4 Scott, Peck, Ibid. p. 106.
- 5 Ibid
- 6 Ibid, p. 125.
- 7 Ibid, p. 127-128.

ger gather as to ripen the setting for displacement of emotions. Little things like lateness at a community activity, untidy table, late meals, break loose all hell. Anger is acted out on the nearest victim, namely, a community member. No wonder "only the reassurance of an accepting and understanding love will lure the anxious, the guilt-ridden and the supposedly inferior persons out from behind their defences."¹ Those who love us shape our lives. If we fail in love, our lives become continually shapeless and eventually deformed as long as our success in failure to love persists. All things fall apart. We remain no longer at ease. Community life becomes an unbearable burden, just unmanageable.

People are transformed by their relationships with those who are closest to them. Such a transformation calls for constant communication that brings to the other something new. In other words, "when you open to me a part of yourself, a reaction, a hurt, a tenderness or a fear that I have never before experienced in you, I am made more aware of your depth and your mystery. I no longer take you for granted, or foolishly believe that I know you so completely that I need not look for anything new, as though you will always be the unchangeable you that I first met and loved."² One who has failed in true love will not see others' depth and mystery. One takes others for granted, assuming that he/she knows others so well that no newness can be expected. The community remains dull. Such dullness can be interpreted as death, for in the garden of humanity, what is not growing is dying.

To be sure...

The life of love is difficult. Community living is such life. Nonetheless, it is not an unrewarding life. In our own experience, "a life of love ... is the only truly human and happy life for a community. It is filled with concerns that are as deep as life, as wide as the whole world, and as far reaching as eternity..."³ One who develops and lives true love cannot fail in community life. Indeed, "love is the ultimate and the highest goal to which humanity can aspire."⁴ One would dare say with Alfred Adler⁵ that all human failures are the results of a lack of love.

Love is costly. True. But the alternatives are deadly. It would be sad for one to go through life without loving. Yet what other sadness is

greater than going through life and leaving this world without ever showing those one loved that one had loved them? As far as we are concerned, the fact of sharing (communication) in an ongoing relationship of love in the community cannot be substituted. It may be that "there is nothing untidy than the world of human relationships"⁶ There may be differences, arguments, conflicts, unresolved issues ... yet communication remains key, for "a lasting intimate relationship ... begins and is sustained by effective communication ..." where "differences can be bridged... through improved self-expression..." and "conflicts resolved creatively through proper communication."⁷ Only under such circumstances can community life stand. There has to be an open, free-flowing exchange that leads to plans and decisions.

Conclusion

Our Religious Congregations lay heavy stress on Community Life. The community is seen as the source of enrichment, where members draw their inspiration; it is the medium for formation. Its vital importance cannot be over-emphasised. Admittedly, Jesus Christ is the main formator in religious communities: both in initial and ongoing formation. In fact, Christ is the still point of the turning life in a religious community. He unites members in a bond that need not be broken. The Augustinian Missionaries cherish St. Augustine's scriptural call that "people should live in one mind and one heart towards God". The implication is that there is an expansion of the mind and an enlargement of the heart in good community living. This can come with ease when there is true love. Spiritans take for their motto the words used to describe the early Christian community: *Cor Unum et Anima Una* (One heart and one soul).⁸ Key in all this is a Sharing that entails communication. Only this can keep true love in the community burning. Surely, in community life, true love has no substitute. In fact, there is nothing else, just love ... love ... love. It is a long and hard road; it is an altar of sacrifice; it asks an enormous price of self-forgetfulness; it must seek nothing for itself. Love is the only way to human destiny and to the feet of God, who is love...⁹

**By Sr. Faith Wanjiku Mwaniki, AM.
and Don Bosco Ochieng', CSSp.**

"People are transformed by their relationships with those who are closest to them."

1 Ibid, p. 54.

2 John, Powell, The Secret of Staying in Love. P. 82.

3 John Powell, Why Am I Afraid to Love? p. 109.

4 Victor Frankl, Man's Search for Meaning.

5 Quoted in John Powell's Unconditional Love.

6 Tony, Gough, Improving your Relationship Through Communication.

7 Tony, Gough, Ibid, back cover.

8 Spiritans Rule of Life, no. 7. (Acts 4:32)

9 John, Powell, Why Am I Afraid to Love. p. 120.

THE HEART OF THE MATTER

By Sr. Stephanie O Brian, IBVM

Graham Greene, a novelist and searcher for the truth, has God speak of what is really important for each of us... which is "The Heart of the Matter"

And the Lord God said;
I myself will dream a dream within you
Good dreams come from me you know
My dreams seem impossible, not too practical.
Not for the cautious man or woman.

A little risky sometimes, a trifle brash perhaps
Some of my friends prefer to rest more comfortably, in sounder sleep, with visionless eyes.

But from those who share my dreams,
I ask a little patience, a little humour,
some small courage,
and a listening heart.

I will do the rest.
Then they shall risk and wonder at their daring;
run and marvel at their speed;
Build, and stand in awe at the sight of their building.
You will meet me often as you work
in your companions who share your risk:
in friends, who believe in you enough
to lend their own dreams, their own hands, their own hearts,
to your building,
in the people who will find your doorway,
stay awhile, and walk away knowing they too can find a dream...

There will be sun-filled days, and sometimes it will rain.
A little variety; both come from

me.
So come now, be content.
It is my dream you dream: my house you build;
my caring you witness; my love you share;
And this is the heart of the matter.

Wanjiku is third born in a family of six. An intelligent, beautiful girl much loved by her brothers and sisters. Her grandparents and parents place great hope in her, great promise for the family.

She passes well in Standard 8, gets a place in a good school and now has completed Form 4. "She will give birth to good, intelligent children...more children will be born to our clan...life will continue... we will always have someone to 'hold our head' when we go to rest". Wanjiku comes home. There is great rejoicing. Gradually news is whispered around "she says she doesn't want to marry or to have children.. she wants to be a sister! to live like the sisters at the mission.. to give her life to God...Oyeee oyeee..." "Not even a single child...nothing to support us in our old age". This is not very pleasing. yet, gradually the disappointment is dealt with. Without fully understanding, a blessing is given by good people who do not want to hold her back from Ngai.

From the beginning of time women and men have gone beyond boundaries laid down for them by culture and tradition. Their motivation was so strong that they were able to turn obstacles into stepping stones and did not give up in the face of opposition. In Old Testament times Sarah and Abraham left their home and country in response to the call of Yahweh. Ruth was able to live with a people not her own. So strong was her love and fidelity. Judith went far beyond what was proper and even endangered her own life to save her people. Mary of Nazareth ushered in the reign of God by saying a courageous Yes to the Angel and accepting to give birth to Christ.

An example in later times is Mary Ward, Foundress of the Loreto Sisters.

"From the beginning of time women and men have gone beyond boundaries laid down for them by culture and tradition."

She was a woman who saw possibilities for woman away beyond her time and culture - the culture of (17 England and Europe and of the Catholic Church at that time. Her call to save England, then under the yoke of the Penal Laws, for the Faith, had deep roots in her own childhood. She grew up in a family where there was convincing witness that Faith was prized above honour, above wealth and above life itself. All around her were stories of her own relatives who were imprisoned and even martyred. Another aspect of her background would have been the education situation especially with regard to women. The non-education of women had a long history. Back in Roman times Vigil had declared woman "an unstable creature, not made in the image of God as man is." (Aeneid IV). Thinking had not changed very much by the (17 and this was the situation in which Mary Ward, believing that women's influence in the family was so strong as to be a powerful channel of Faith, found herself called to educate women.

Hers was not the blinding certainty of St. Paul at Damascus but many searching's, uncertainties, doubts, sufferings and even failures. Through it all was her absolute and complete giving of herself to God's dream for her and the values involved in it.

What were some of these values? She enumerates them in an account of her insight into the qualities of Soul needed in order to be "Wholly God's: FREEDOM from all that would make one cling to worldly values such as honour, renown, possessions etc. JUSTICE: where actions flow out of a heart which is true. SINCERITY: that integrity which enables us to "be as we appear and appear as we are". This being "Wholly God's" was not to take us out of the world but enable us to be fully involved and help to bring to awareness God's presence and love in all things and in all people.

Some of the difficulties involved in living out these values came from her insistence on: -no particular form of religious dress; our identity was to lie in being clothed with Christ.

- no enclosure, she was convinced that caring for the Faith could not be done in the cloistered isolation insisted upon by

the Church at the time but must be accomplished in the midst of the social and intellectual life of the day.

- the fact that both the intellectual and spiritual capabilities of women are equal to those of men. In answer to a certain holy priest who remarked about her and her followers "It is true while they are in their first fervour but fervour will decay does many times grow cold, but what is the cause? Is it because we are women? No, but because we are imperfect women...and I trust in God that women in time to come will do great things" Another charge laid against them was 'they spoke on religious topics and discussed the faith as though they knew something about is' and 'of course they would teach heresy since no female mind could possibly grasp theological truth' (from Women and the Church by A.M. McGrath).

That they governed, not by any male order or by bishops as was the custom but one of themselves, subject directly to the Pope.

These difficulties proved so great and her determination not to compromise where the glory of God was concerned was so strong that her vision was not realised in her own lifetime. Approval came many years later and many groups of apostolic women benefit from her spirit and her foresight.

The FIRE which kept the dream alive and enabled her to pursue her goal was her deep prayer and faith in God. A heart so attuned to God that His dream and hers were one.

Each of us has a dream. God dreaming in us recognised through our gifts, talents and deepest desires.. the calls that come through our daily experiences...through what is needed to bring about the reign of God in our world today.

What are the values which underlie your dream?

What are the risks and challenges of living them out?

Where do you, each day, get the 'Kuni' to keep the fire alive

And this, in the end, is the Heart of the Matter

"that integrity which enables us to be as we appear and appear as we are".

CELIBACY- WHY?

By Clement Mmana OCD

Tangaza College is well known as a college for the religious. However, to say that it is a college entirely for the religious would be speaking without any analysis. It also welcomes lay students.

Anyhow, walking through the corridors of Tangaza College one is faced with the reality of most young men and women who embrace the celibate life. One keeps questioning: "Why opting for such a life?" Furthermore, what is it that impels a young man/woman to throw over all the opportunity of worldly responsibilities, the pleasure of having a life partner and sets on this widely despised road of our Lord? This is something the world is ever curious to hear explained and will never understand.

Embracing a celibate life needs a lot of faith in God. But then, suppose we are sceptical about God's existence, what would be the meaning of celibacy? Would we speak like the philosopher Voltaire: "If God did not exist it would be necessary to invent him?" Anyhow, belief in God cannot be taken for granted. William Reich said: "Most intellectual people do not believe in God, but they fear him just the same."¹

Soren Kierkegaard says: "If God does not exist it would of course be impossible to prove it; and if he does exist it would be folly to attempt it. For at very outset, in beginning my proof, I will have presupposed it, not as doubtful but as certain (a presupposition is never doubtful, for the very reason that it is a presupposition), since otherwise I would not begin, readily understanding that the whole would be impossible if he did not exist."² However, I am not trying to turn this paper into a philosophical discussion, hence let me continue with the motif of the paper.

In many African cultures, and more specifically with reference to my Lomwe culture in Malawi, embracing the celibate life for life is a disgrace to the community. It implies in some way that a person is what abnormal. It is in the blood of the people that, whatever else a person has or is, without marriage and chil-

dren, one is nothing. Such a person is to be damned, a lost soul. Without marriage and children, a person is most likely already "rotten" or dead. No wonder then, marriage and procreation have the greatest importance in life in that particular culture.

It is with this thought in mind that when a boy/girl informs his/her parents of a decision to live a celibate life, the family is quite embarrassed when it comes to telling their friends. They normally say: "You know it's his/her idea." Obviously, neither the boy nor the girl is going to speak about what has taken place in the secret messages of the heart. They are afraid of being misunderstood or, worse still, of being mocked. But to those in whom they have confidence, they will reveal all.

Then we might ask ourselves: "Is there a search for and an encounter with God which may entail the sacrifice of marriage?" Obviously, yes. That is the reason why, in the case of all the major religions, there have been men and women who, in order to find God more truly, renounced not only marriage but every kind of sexual union. If, then, every age has produced men and women who have seen it fitting to renounce such relationships the better for finding God, our age can and ought to have its witnesses as we approaching the third millennium. We are therefore encouraged to bear witness to Christ despite our limitedness. We cannot claim to be entirely faithful neither can we claim to be entirely unfaithful.

Christ's proposition for celibacy remains valid for today as it does for tomorrow (third millennium). We must not be surprised because it shocks people. If the world chooses to believe that celibacy is impossible, that is its affair. Christ lived the celibate life, and so did his apostles. It is with these same apostles that he shared his thoughts.

So answering the question: "Why Celibacy?" It is for the sake of God's kingdom-the God we believe in and for its eschatological aspect. □

"In many African cultures, and more specifically with reference to my Lomwe culture in Malawi, embracing the celibate life for life is a disgrace to the community."

¹ James A Gould, *Classic Philosophical Questions*, sixth edition, Columbus, (Ohio: Merrill Publishing Company, 1989), p.393.

² *Ibid*, 389.

REFUGEE MINISTRY: an interview with Fr. Gervase Taratara CSSp¹

By Bosco Ochieng and Elias Mokuia

What is the general description of this ministry?

This ministry is in Kigoma diocese. It hosts over 300 000 registered refugees: seven

camps from Burundi; and 2 camps from the Democratic Republic of Congo. The Burundians presence dates back to 1972. The majority were placed in Tabora Region (Ulyankuru camps); and Sumbawanga (katumba and mishamo) while others remained in Kigoma. Due to insecurity in Burundi, they have been fleeing into Tanzania throughout 1970s and 1980s. Around 1992/93, some went back voluntarily but their hope was extinguished in October 1993 resulting from the attempt to overthrow the democratically elected government led by President Ndadaye who was assassinated.

Since 1993 up to date, refugees have been coming into this region. With the war in Rwanda (1994) and in Zaire (the present Democratic Republic of Congo) (1996), the Burundians who had fled into Zaire since 1972 together with the Congolese from the Eastern part fled to Kigoma crossing lake Tanganyika, while the Rwandese were camped in Kagera region. The Rwandese were repatriated in December 1996, but the Burundians are still in the region. The refugees from Burundi are in 4 regions, namely, Tabora, Ruluva, Kigoma, and Kagera; the Congolese are in Kigoma, a place that hosts more refugees than anywhere else.

The humanitarian aid, that is, food, shelter, water, security, health care and protection are taken care of by the various Non-Governmental Organisations (NGOs) who operate under the U.N.H.C.R and the government personnel from the Ministry of Home Affairs (MHA).

What is the Nature of your mission in the Camps?

In the first place, we are not an NGO. We are a pastoral team. We started with the Rwandese in 1995 - Dec. 1996 in Karagwe and now with the Burundians in Kigoma since 1997. We take care of the pastoral and spiritual well being of the refugees. Meanwhile, we are working in three camps of a total population of over 80 000 people. Over 90% are Christians, 50% of which are Catholics.

The pastoral needs that we try to address are the procurement of basic human rights and the creation of an environment where basic needs can be met or partly met; and where safety, trust, health care, food and informal education exist. We also create the milieu in which life can be as normal as possible, and where the spirit and the dignity of the person can grow despite the immense hardships of the total situation.

The concrete tasks that we are involved in include: advocacy, informal education, counselling, net-working, empowering, defending, reconciliation, conflicts resolving, community building on family and the whole community, taking into account the fact that the Burundian community in and out has been disintegrated. We also deal with what pertains to our priestly ministry.

What are some of the Challenges you face?

One of our missionaries said that the word of God has to challenge people's lifestyle. This is a fundamental truth. But at times you have to wait. It is difficult to say that "God is Just" to someone who has been wondering for over 27 years, and cannot perceive going home safely any time he wants. It is equally

"It is difficult to say that "God is Just" to someone who has been wondering for over 27 years, and cannot perceive going home safely any time he wants."

¹ Fr. Gervase Taratara is a Spiritan missionary. He is currently rendering Pastoral and Spiritual services to the refugees in Kigoma - Tanzania. He graduated from Tangaza College in 1995. Since then, he has been working with his confrere, Fr. Josephat Kilawila, CSSp. among the refugees.

difficult to tell somebody who has been separated by his family and does not know whether they are alive or dead that "the family is the basic Christian Community". It humiliates all the more when surrounded by thousands of youth between 14-20 years who are supposed to be in school but are wondering about in the camp streets; and when you have nothing to do with those who cannot continue with their education which was disturbed by war!

"Fighting brings victory to the one with stronger weapons, and injury to the weaker. But some time later, the latter might get the strongest weapon and win the battle."

Is there hope for any Vocations to the Religious and priestly life?

Though people live in sub-human conditions, life goes on. People have hardly abandoned their God, and God has never abandoned them. This gives the assurance that vocation to consecrated life is possible. But it must take time. There are many young boys and girls who ask to join different religious congregations. I know a number of sisters, brothers, priests, and even bishops who were refugees at some stage. God has been journeying with his people. Priesthood and prophecy as an institution in the Church have the role of sanctifying, reconciling and warning the people of God to remain faithful even in the midst of troubles and tribulations.

Is there any hope for these Refugees to go back home?

I see this happening, but I cannot say when. Somebody becomes a refugee when he is threatened, and once that which made him a refugee is no more, he goes back home. This was true even with Jesus. When Herod had died, Joseph was told to bring back the child and the mother: Mt. 2:19.

The Arusha peace talks on Burundi, under the mediation of Mwalimu Nyerere, are another element that brings a hope for peace. By meeting and negotiating, people discover the bonds that unite them. The formal object of the negotiation is justice to each of the parties in a dispute. The whole purpose of negotiation is to effect change.

Part of our mission and our preoccupation is to preach reconciliation without which no peace can be attained. Fighting brings victory to the one with stronger weapons, and injury to the weaker. But some time later, the latter might get the strongest weapon and win the battle. This does not guarantee peace. Peace comes only when there is true conversion that embraces the other as a brother and as a sister.

Men and women are capable of this. According to how I see it, what has happened and what is happening that man becomes a wolf to his fellow man is a preparation for a second Baptism, that will cleanse humanity from its old sinful nature. This will bring a new spirit that enables people to believe that all are created in the image and likeness of God; and that all have the right to the nation; and share its resources and duties.

What word do you have for Tangaza Students?

Media has it that the 1994 war in Rwanda claimed about a million lives, rendering others homeless and had to take refugees in other countries. For Burundi, it is said that since 1993, after the assassination of president Ndadaye, 200 000 people have been killed, leave alone those who died as from 1972 onwards. Over 500, 000 people are refugees in Tanzania and others are in some other African countries and abroad. Even after the repatriation of the Rwandese in 1996, recently some thousand refugees from Rwanda were given asylum in Tanzania. Don't forget that these countries' largest population, including leaders, are Christians and more so Catholics.

My word to Tangaza students is this: You should be aware that the present social, political, and economical situation in Africa presents a very big challenge to the traditional understanding of being a missionary whose pre-occupation was to "save souls".. In the Rwanda and Burundi cases, it is Christians/Muslims who kill one another! This shows that one does not necessarily become a Christian by baptism. A true Christian is bound by the commandment of love of God and neighbour which calls for unity, justice and peace and respect and which promotes human life and dignity. Hatred, injustice, discrimination against, selfishness... resulting in killings seem to overcome the former. Graduating students from Tangaza need to address these issues, more than the number of people to be baptised.

What else can you say?

I hope that the answers I have given to these questions will help the readers to understand the real refugee situation and the cause. My own appeal to the refugees is that they may not lose hope when things seem to delay, for when things are rushed, the results are usually regrettable. Conversion takes time. And, there can be no peace when every side holds to its own former prejudices. It is in justice and charity that peace comes .

ST. PAUL : THE FOUNDER OF CHRISTIANITY?

Odigwe, Fancis Uchenna, Ocd

Down the ages among theologians, and among historians there has been the debate on the enthronement of St Paul, the Apostle of the gentiles, as the founder of Christianity. This paper shall seek reasons for this pretension and evaluate them in the light of scriptural evidence before us.

The people who crowned Paul the founder of Christianity would argue that there was no communication or transfer of doctrines between Paul and the other apostles. Paul never received any formal doctrinal instruction or teaching by way of training from anyone. This is in contrast to the other apostles who were directly called by Christ and given doctrinal instruction in the form of training for three years. In this way, they have Christ as the source and authority of the knowledge they communicate to people. Paul's case was quite different and unique. He neither saw Christ physically nor received any orientation course from other apostles who met Christ. Since nobody taught him or guided him, he has no any other source or authority than himself. His doctrines are apparently the products of his initiative and reflections. For this reason some people concluded that he is original in his thinking and since he was able to go far without a guide, he is a genius. Thus, he is a founder in this respect.

The Pauline theology of 'Law free' Gospel, is prominent for the originality of his teachings. The early Christians conceived Christianity as an 'offshoot' of Judaism. Consequently, they held the Mosaic tenets as their code of conduct and therefore, necessary for salvation. However, with the conversion of Paul and the consequent reception of gentile converts into Christianity, the problem of the status of Gentiles vis- a-vis the Mosaic tenets arose. This problem threw the entire Christendom asunder. St Paul propounded what theologians today consider as 'a Law free' theology as a solution to the problem.

In this theology Paul argued vigorously against the imposition of the Mosaic tenets on the gentiles. For him, though the law is relevant, it is unnecessary for salvation. The prerequisite for salvation is faith. (Rom. 3:21-22.) One is liberated from the law once

one embraces Christ by believing in him. He cited Abraham as one who received the promise not because he was diligent in keeping the laws but on the strength of his faith in the goodness of God.

This marks the proclamation of an original and novel understanding of the Church as a separate universal entity destined for the salvation of Jews and gentiles alike. It is on the credibility of this Pauline "Law free" theology that the gentiles were liberated from the Mosaic tenets at the Council of Jerusalem. This doctrine also paved the way for the expansion of Christianity beyond Palestine. The liberation brought by this doctrine could have prompted some gentiles to crown Paul the founder of their Christianity as an acknowledgement of his theology.

Paul was called and commissioned exclusively for the evangelization of the gentiles. At Paul's conversion the Lord discloses to Ananias, "I have chosen him to serve me, to make my name known to the gentiles and kings and to the people of Israel" Acts 9:15. Paul heeded the call and dedicated his whole energy and life to the execution of the divine mandate. Thus, he travelled the length and breadth of the Roman empire founding Christian communities. He preached in not less than twenty-eight cities and towns and won tremendous number of converts. Nothing could hinder his missionary activities, even in the prison he could write letters to the Christian communities he founded. These letters are valuable treasures of Christianity today.

A reflection on the **enormous amount of commitment** displayed by Paul in these missions, especially the unprecedented legacy of his writings, one is prone to conclude that he is the founder of **Christianity**. The gentiles among whom he worked **could rank him as their founder** in gratitude and as a tribute for his commitment to their course.

To evaluate these reasons, we will begin by defining the word 'founder.' According to Oxford Advanced Dictionary, 'To found' is 'to bring into being, set up, establish, something such as an institution, society, etc.' (Cowrie, A.P. (ed), 1990, p. 487) By deduc-

"The liberation brought by this doctrine could have prompted some gentiles to crown Paul the founder of their Christianity"

tion, a founder is one who brings into being; one who sets up; one who establishes a thing. In other words, one who brings into existence something that hitherto was not in existence. In allusion to Christianity, it would imply one who brought Christianity as a way of life into existence, one who first lived the Christian life.

From the Scriptural account of the origin of the word, 'Christians', it is evident that the people designated as Christians were those people who were living the life identical to Christ's. By implication, a particular way of life was recognized as Christ's because Christ lived a pattern of life that is exclusively and distinctively his. In other words, he brought into existence a new way of life which its adherents are ascribed as Christians. The body of principles or system of this new way of life is designated as Christianity. Therefore, following from above, Christ is the Founder of Christianity.

From the ongoing consideration it would be either out of ignorance or sheer illogicality to attribute Paul as the founder of Christianity. Christianity was already in existence before the conversion of Paul. As a matter of fact, Paul was called into Christianity by Christ whom we have discussed as the real Founder of Christianity. (Acts, 9:19)

Paul in his writings attributed responsibility of his actions to Christ. He is subservient

to the grace of God in him. He declares "I was given grace to be a minister of Christ Jesus to gentiles, dedicated to offer them the gospel of God" (Rm. 15:14) Distilling from the above statement, Paul received grace, a supernatural gift of God, for the proclamation of the gospel. It is not uncommon for this grace to inform one's knowledge of supernatural things, hence the God who called Paul in a spectacular way can equally indoctrinate him in preparation for a specific assignment in a more spectacular way, which is by grace. This was the source of his knowledge and teachings. The Pauline 'Law free' theology was informed by the sublime knowledge infused by grace into him. Moreover, if he were given grace in order to become a minister of Christ, from the argument above, he can never assume responsibility as the founder of Christianity. Furthermore, Paul goes further to disclaim authority of his actions when he says, "I can dare to speak only of the things which Christ has done through me to win the allegiance of the gentiles, using what I have said and done" (Rm. 15:17) This consolidates our earlier claim that Paul was only an instrument used by God to achieve the conversion of the gentiles. All his actions, were responses to the interior power of Christ propelling him.

To conclude this reflection, Paul and I will proclaim Christ, without mincing words, the Founder of Christianity, to whom be Glory forever and ever, Amen. □

"The body of principles or system of this new way of life is designated as Christianity. Therefore, following from above, Christ is the Founder of Christianity."

WILL WOMEN EVER BE EQUAL TO MEN?

By Joseph Mburu.

"Why didn't you bring your wife with you?" "You are asking as if you don't know that the place of women in our society is in the kitchen and their role is to take care of their husbands and children". These are common phrases used by men when they meet in their social gatherings. On the other hand many women in the traditional setting believe this to be true. In their day to day life they abide to this norm of the society. This mentality is not just made up by men, the fact is it has a long history.

Many African communities see women as people who are married to produce children and to take care of the home. A woman is not even a member of the community in some societies, for instance, in the Kikuyu community the word "muka" which refers to a woman, means somebody who has come from another community. This shows that the woman continues to live with the husband as a foreigner from another community, and not a member of the husband's family.

More worse is the experience of women in the Masaai community. When a girl is born in the Masaai community, she is booked for

marriage by a grown-up man who usually is rich and is able to part with a good number of cattle when the girl is ready for marriage. When she attains the age of circumcision (which is about 10 years of age) she is circumcised. Imagine, a day after the act, she has to move, to the man who is to marry her and start her life as a housewife.

This kind of oppression of women has gone for a long time in our history. In African life before colonialism, the society never thought of this as oppression. There was no question of equality between men and women. Women just accepted their place and role in the society in a manner of being subordinate to men. What then brought about the struggle towards the women's liberation? It is also worth asking: From whom or what are they being liberated?

With the coming of the western education , African women came to realize that they were being oppressed in the society. The struggle has mainly been to end the domestic oppression against women. This is in the field of education, employment, political leadership, decision making at the domestic level and in many other aspects of life. in some cases, when women are married, they are not allowed to be employed but stay at

home. Is it right for women's dignity to be uplifted?

We ought to know that without women in the society, nobody would have existed. Any human being living today must have been held by female's hands to attain the status on is in now. The very good people we have in the society were brought up by women. Women suffer so much bringing up their children while most men give up, especially during times of trouble. Throughout our time of growing up, it is women it is women who mould us, giving us the right direction of life.

For sure we do not want to continue seeing any kind of women oppression in the society. The struggle has started and going on. One thing to note is that this is a life time project; it cannot be achieved overnight. As the struggle continues, we ask ourselves: Who is struggling against who?

For any battle to take off the attacker must identify the enemy. One cannot just start fighting without knowing who the enemy is. In this case, women have to know who the enemy is, and hence having a direction towards which the struggle will be directed to. Is it men who oppress women? Or is it women who oppress fellow women? Is it the tradition and culture that is against women ? If these issues are addressed, the approach of the whole issue of struggle against women oppressing would have a better stand .

"For sure we do not want to continue seeing any kind of women oppression in the society."

WHERE IS YOUR HANDKERCHIEF?

Martin GOUNA S.V.D.

Following my personal observation, I have come to realize that for many people, the use of a handkerchief is optional. But I still wonder whether the use of a handkerchief is a necessity or an option. Many are the people whom I see in suits in Nairobi streets, in schools, offices, airports, meeting places and so on. The question I often feel like asking these people is: "Where is your handkerchief?"

Some people think that it is only when they have a cold that they should look for a

handkerchief. But I don't think this is the only time one needs to carry a handkerchief in one's pocket. Handkerchiefs need to be carried everywhere and at all times. For, there are unexpected situations in which one can find oneself and therefore be in need of a handkerchief. For instance, after sneezing, when one needs to sit on a dirty surface, where there is no napkin after people have washed their hands; to wipe away sweat, to scratch itching nostrils, to remove whites from the eye corners, to blow one's nose etc..

I feel embarrassed for those who clean their lips with their hands after spitting or sneezing. When they feel embarrassed themselves, I feel embarrassed too because I think that is a situation they should have foreseen. There are even people who, in the course of a discussion, just turn aside to blow their nose and afterwards clean their slippery hands or fingers against their shirt or trousers. In my opinion, this practice is not only childish but is also disgraceful. After all, how much does it cost to buy a handkerchief? Yet it is not even where to buy it that is difficult. Today, a handkerchief can be bought for twenty Kenyan Shillings!

I often appreciate many women who often carry beautiful handkerchiefs, some of whom even put sweet smelling perfumes on them. But I notice that there are many other women who carry no handkerchief and this is unfortunate because I think they should give us an example and encourage us men to also acknowledge the need of carrying handkerchiefs wherever we go.

I am not advocating carrying only one handkerchief in public places. I think that carrying more than one handkerchief would be recommended because there are situations in which one would really need to use more than one handkerchief. For instance, when one

gets a cold. A running nose can make a handkerchief very wet. For this matter, the best thing would be to use more than one handkerchief, so that when the one we have used is wet, we can quickly replace it with a dry one. The risk involved in carrying only one handkerchief is that when it gets wet, our hands get wet too and we shake other people's hands with our wet hands. That is why some people prefer to use thick handkerchiefs. It is not only a recommendation for people who wear suits. It is for all of us, I mean men and women, teachers, students, priests while celebrating mass, employers, workers, employees etc..

Handkerchiefs are very attractive when they are well ironed and well folded. There are some people who replace handkerchiefs with fragments of toilet paper in their pockets. I am not sure whether such people cannot afford the price of a handkerchief. But I believe they have their own reasons for doing so. I only wonder how long that lasts and how more hygienic that is. I don't think it is just a matter of having handkerchiefs; but also it is a matter of having them clean. That is why some people prefer white ones so that when they get dirty they can easily notice it. Also when they get very old and torn, it would be good to have them replaced. Please, can you check whether you have any handkerchief in your pocket after reading this article?

"I often appreciate many women who often carry beautiful handkerchiefs, some of whom even put sweet smelling perfumes on them."

TIPS FOR FORMATORS

By Musenge Ignatius, SDB

It is my opinion that with an updated formational training, vocation-committed relationships, adequate pastoral training and sufficient scientific studies, candidates to religious life need to be equipped with an appropriate language. For any evangelisation to take place the proper language should be adopted. This includes the use of the local language.

I entered one sacristy after Mass. As is customary in most parishes, the priest and altar boys after Mass have to say 'Thanks be to God' before disrobing. To my surprise, the priest and the boys echoed together 'Deo gratias' and repeated it in the language of the priest which I could not understand. I asked the boys

whether they understood anything of the words they said. The answer was 'No.'

Those being prepared for missions must now be discouraged from the pre-Vatican approach. It takes people back instead of going forward. Appropriate language include the updating of pastors on the use of the term 'pagan.' This term has caused conflicts in many occasions. It is my belief that no race of people lives apart from God. I say this because the term has been used to refer to people who live an ungodly life. We should all remember that all persons are created in the image of God (Gn.1:27). Hence the use of this term to address the evangelised must be eliminated from the vocabulary of a missionary. It is true that

real missionary work takes place in 'non-Christian atmosphere', but it should be remembered that it always takes place among God's people. Missionaries do not 'work' among a disadvantaged people, race, or tribe. They work among God's people.

Another suggestion is that formators should choose suitable candidates on a criteria based on love rather than sympathy, on the criterion of commitment rather than perseverance. NO idea should cause candidates to see missionary work as being directed at helping people. 'Redemptoris Missio' suffices to explain this.

It is not right to give an incomplete picture of missionary activity, as if it consisted principally in helping the poor, contributing to the liberation of the oppressed, promoting development or defending human rights.¹

However, the missionary should understand that 'the poor are hungry for God, not just for bread and freedom.'²

Another suggestion concerns facing science with courage. A young priest told me that he had never studied any science and still believed that it is the sun that goes around the earth and that the moon is self-illuminating. This kind of thinking is not expected of the third millennium missionary agents. Seminars concerning progress in science must be part of the curriculum during formation of ordained pastoral agents. Therefore the location of seminaries is very important. Seminaries should be located in towns. The advantage of this is to update the candidates with what is going on in the world. There has been improvement towards this approach in Africa. Many houses have been shifted from mountain-tops down to

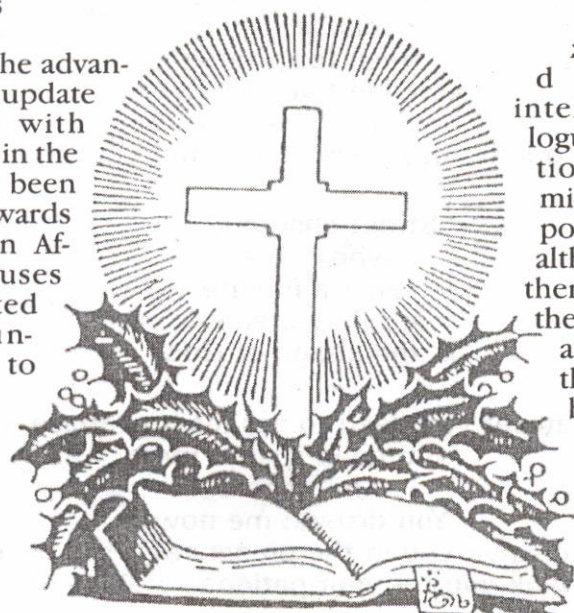
the people, from forests to cities.

Capable candidates should not be judged on the number of hours they spend indoors. Many candidates have been chosen for the number of hours they have spent on growing vegetables or feeding chickens or pigs. Other candidates have been chosen on the number of times they have changed flowers in the chapel or the number of times they have bowed before the statues that surround the houses. Candidates should be provided with enough time to relate to people, even those of the opposite sex. I know that relationship in itself is risky, but if one perseveres in the spirit of commitment, one can be relied upon. Many old priests have complained that young priests do not know how to relate to people. One reason could be the ever-locked gates in formation houses.

It is important in formation houses to put emphasis on the value of the presence of other religions. That means the proclamation of the Word should be done with sensitivity to other religions. Because of the pluralistic religious atmosphere, pastors must be trained to dialogue. This means to look at other religions with appreciation of the truth found in them. This will enable the gospel to be at home in every community of believers. When the Gospel is at home in every community, Inculturation will automatically follow.

The world-wide discussed issues concerning the missionary education of pastoral agents for the third millennium are proclamation, inter-religious dialogue, inter-denominational dialogue, Inculturation, liberation, reconciliation and mission in general. These points are very important although I did not discuss them. On the other hand, the tips given are necessary and urgent. The fear is, they also run the risk of being forgotten. □

"Many candidates have been chosen for the number of hours they have spent on growing vegetables or feeding chickens or pigs".



1 John Paul II., p. 137-138.
2 Ibid

PATIENCE IN KENYA

Patience M'Kenya
 life is not running away
 clouds only form
 and others swift
 the sun as well the stars
 are here with us
 God is for all of us yet
 hurry hurry has no blessing.

Wooi.. is a broken leg
 What's the hurry
 you hurried going in
 now you hurry coming out
 Can't you wait for the Matatu to stop
 Can't you wait for that Mama to alight first
 You can't even wait for the children to board
 Patience M'kenya patience.
 Follow the queue M'kenya.

You know the doctor even the nurse,
 So what! yours is flu,
 mine is malaria.
 Look at that mama with a child,
 she was here since 6:30 a.m.
 one minute delay
 will make us all queue to the mortuary.

You tell me you are
 married at 24,
 with a baby
 and you are happy
 because she is
 fresh form-three
 couldn't you let her
 finish form four
 women are here to stay they have no intention of migrating to Jupiter!

Street children!
 who cares...
 wait a minute
 are they created
 in the image of God?

Whatever you deed to the least of these
 you deed it unto me
 And behold
 You disown me now
 I will disown you in the presence of the angels.
 Thank you for your patience – M'Kenya.

Joseph N. Njiru.

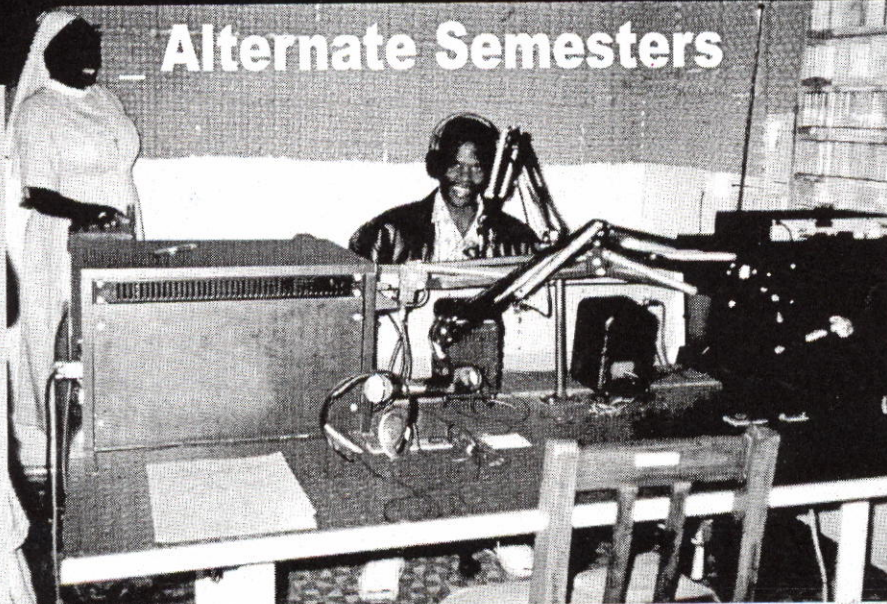
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Desktop Publishing
Religion Goes to the Movies

Wednesday

Video Views I
Radio Broadcasting

Thursday

Photography
Video Views III
Introduction to Mass Media

SEMESTER II/ IV

Monday

Religion Goes to the Movies
Creative Writing
Oral Tradition

Wednesday

Video Views I
Preaching Retreats

Thursday

Video Views II
Group Dynamics
Journalism



Video views I, II and III have a 3-year cycle

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Jan 2000-	Video Views I and II
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Jan 2001-	Video Views I and III
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Long Break course will alternate yearly:

International Newsgathering 1999 Video Views I, II, III 2000. June - a 3 week course



Tangaza College Justice and Peace Commission on a visit to clash victims at Njoro in Kenya on 8/4/1998

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Handwritten notes in purple ink, including the number '89' and '95', and some illegible scribbles.