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Tanpaza Vision



THE NEW VISION



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CONTENTS

Editorial 3
(Wisdom Chasaya C.P.)

The African Chief 4
(Richard Aor and Wisdom Chasaya)

A Moment of Rare Joy 7
(Aloyce Babene C.P.)

The place of Students in Tangaza 8
(Outgoing SRC President-Stephen-S.D.B.)

The Malawian Mother 8
(Sr. Gertrude Chipungu)

Know Your New Principal 10
(George V Fore C.M.M.)

Jokes 11
(Magdalene Kasuku Social Communication)

A Small World Within Nairobi City 12
*(Pamela Auma Adinda
- Social Communication)*

The Slums: A Pastoral Challenge. 13
(Yago Abeledo M. Afr.)

The Day I Cried. 14
(By George Vurayayi C.M.M.)

Post-modernism:
A Challenge to Mission in Africa 15
(Wisdom Chasaya CP)

Abiding in Jesus 18
(Emmanuel Kabinga CP)

Tangaza Facts On File. 19
(By George Vurayayi CMM)

The Cradle of Efficiency 20
(By: Richard AOR)

A Musician in Our Midst 22
(Peter Wambulwa F.D.P.)

The Irony Of Love 24
(By John Damian Adizie, O.C.D.)

Closed Doors 25
(Stephen Yaya Mansaray)

An African Psalm of Lamentation! 26
(Cyprian Kuupol, S.V.D.)

Survival Is My Way Of Life 27
(Jacob Jeketule Soko C.M.M.)

Editorial

What goes around comes around. It is always nice to meet with friends but difficult and painful to part. I guess this is the feeling for most of us here in Tangaza these days. We are coming to the new vision and the end of the age of a well-rounded and self-enclosed system. Within every system and its meta-narrative, everyone and everything has its fixed place and defined role. There are those who belong at the centre; they embody most fully the ideals of the system and share its aspirations. It is they who determine the way forward and decide what is central and what is peripheral. They tell us who belongs to which level in the social, political and ethnic hierarchy. They are the guardians of the status quo. Tangaza College is a radical questioning of this system. Women and men are walking and working together; colour is a thing of the past. In theology the viewpoint of the outsider is becoming normative.

It is now 15 years since Tangaza College came into being. Time has just come and gone. A lot has been achieved in these years of the college's existence, but as the eye always seeks to see further than before, the vision of Tangaza has yet to reach its peak. The magnifying glass proves to us that a lot more lies ahead of this college.

There is no doubt that the college is going through a big transition period. A lot of changes have taken place within a short period of time: the changing of the affiliation programme from the Roman Urbaniana University to the Catholic University Of Eastern Africa, the coming of the new Principal, the new building, the increasing number of students and faculties yet to be introduced. Of course we have every reason to rejoice over all this. However as with any other human institution, a lot of questions might be ringing in some people's minds, questions relating to the original vision of the college preparing young religious for their future ministries. How is it going to be under the new administration? Is Tangaza becoming a private university? And many more questions of this kind.

As we both welcome and say goodbye to some of our great lecturers and to the Principal, we remember that we all have a role to play in the new Tangaza. *Tangaza Vision* gives you some new insights about the future of this great college.

May God's blessings shower upon you all, especially during this coming long-term break.

Wisdom Chasaya CP
Editor

THE AFRICAN CHIEF

The situation with Tangaza College at the moment is paradoxical. While the sun rises for the college as it prepares to take possession of a gigantic new building that will ease the current accommodation problem, it also sets on the headship of the present administration. The person that comes to focus then is the outgoing principal, Fr Aylward Shorter, M. Afr.

Fr. Shorter assumed the headship of the college in 1995, when for a period of two years there was no substantive principal. "My predecessor as principal was withdrawn by his society suddenly in 1993, and there had been briefly an acting principal and then Fr. Martin Coffey CP, who was the Passionist superior, acted as principal on a part-time basis."

His acceptance as the principal of the college was not without some difficulties. "At that time I was the president of the Missionary Institute, London. And I was approached in 1993. I was asked if I could agree to become the principal of Tangaza College and I said NO!" He had to say "no" because he had not completed his contract with the trustees of the Missionary Institute, London. He later accepted the job when his superiors persuaded him. "I was in Rome for the African Synod in 1994 and a further request came asking if I had changed my mind. That was April, 1994. And the request came on fax, which was in the office of my superior general. He read it and they had a quick council meeting and said that I should take this job the following year when I finished in London. So I wrote to say that that was when I would be ready, in 1995."

When he assumed the task, Fr. Shorter set out accomplishing things he had to do. "I came with a fairly open mind. I knew about these kinds of places and the kind of problems that they have. And I had in front of me a mandate from the acting principal. He suggested a number of things, one of which was we must try to integrate the various programmes that were taking place in the college."

When he took over, the Institute of Theology had been well established. Christ the Teacher Institute for Education was established in 1992, Mission Studies in 1994 and

Social Ministry in 1995. These were the programmes that needed to be integrated, as well as other programmes like the Institute of Spirituality and Religious Formation and the Maryknoll Institute of African Studies. He also had to address the problem between the college and the Catholic University in Nairobi, and the Urbaniana University in Rome that affected the award of degrees to Tangaza graduating students. The affiliation programmes were not in place. Instead, degrees were got from the seminary of the Apostles of Jesus.

Other problems Father had to struggle to overcome were to take care of the expanding population of the college. "I knew on coming that there were signs that the college was beginning to expand in numbers." This, according to the principal, was seen most in the area of theology. But there was also need to cater effectively for the other existing institutes.

The efforts to meet the accommodation problem involved putting up new structures, which he did as he acquired title deed for the entire college land. It was very problematic. The extension also involved getting permission from the board of governors. "My very first task was to get permission to build an extension to this college building. And then I found that we had no title deed to the land on which the college was built. And we could not get permission from the city council to add a wing to this college without title deed. I spent a whole year getting a trust deed signed by the bishops and the Consolata missionaries trustees to allow us to get permission from the city council to build the two big classrooms we have in the new wing."

As a result of the changing status of the college, the board of governors had to be convinced that the college was no longer an exclusive reserve of the various members of congregations, but also for general service to the church in terms of training

religious women and lay people for church ministry. This also Fr. Shorter effected.

Other areas that the principal had to contend with were the provision of an adequate sewage system, electricity generating set, a water borehole, as well as the initiation of a new building that is in progress at the moment. The new building, the principal said, would increase space since all the programmes will be moved there except Theology. The possibility of moving the library is also being looked into, according to him. "With regard to the new building, it will make a big difference in the running of the College. We expect to have enough rooms for classes and the administration that is at present working from small offices. The other issue is to change the library to the new building which would give us enough space."

On assumption of office, Fr. Shorter had certain factors that gave him strengths to manage his new office. "I had some experience of a similar job in London...." However, there were some certain disturbing areas. "My worries were how to accommodate a growing college and solve the problems which were hanging in the air." One such problem was to regulate the college relationship with CUEA as a constituent college. Subsequently, under Fr. Shorter, the commission for higher education issued a document regulating this relationship. However, he said that the issue is still problematic because "you cannot really expect them to be interested in us because we are not the same. We are linked with them and we get degrees from them and in many ways it is a fruitful relationship but you cannot really expect them to be interested in us." But according to Fr. Shorter, to ease the problem and get more attention, the entire constituent colleges of CUEA are in a league that brings them together twice a semester to discuss common problems. In this way they are more noticeably represented in CUEA.

Fr. Shorter then confirmed fears that the affiliation with CUEA meant that only pontifical degrees will be available for theology

graduates, since it is not possible for one university to give two degrees for one course. While he revealed that discussions are still going on with the university, there are other options under consideration to diversify opportunities for theology students. These include the offer of postgraduate studies by St. Mary's university for those who have the right qualification after their three-year study of theology. While expressing reliance on the board of governors for such decisions, he said they operate under the general councils of their respective orders, hence decisions are sometimes delayed.



Fr. Shorter has run the administration with very few problems, according to him. He observed that there have been very few disciplinary cases where he had to intervene, stressing that it is difficult to escape such cases completely when one is in a public position. According to him, problems were kept to the minimum because of the democratic procedures he adopted.

With the current trend of the college, Fr. Shorter sees no problem in itself if it be-

comes an autonomous university. He, however, conceded that the Board of Governors is against that, since it would mean having two Catholic Universities very close to each other. Another problem is the instability of personnel. In any case, according to him, the relationship with CUEA notwithstanding, Tangaza College is still a big college in its own right.

To ensure effectiveness in administration, especially in relation to student affairs, the office of the Deputy Principal, Student Life was created. This, according to the principal, became inevitable if the welfare of the students was to be well catered for. This not only facilitated enough attention given to the students, it also gave him more time to face other responsibilities proper to his office. Still, with the desire to be more effective, the principal engaged the services of a personal assistant. The personal assistant handles correspondence, circulars as well as vets all visitors. Prior to this arrangement, everybody wanted to see him in person and that made the work more involving. "We have a lot of people who think that the principal of Tangaza College must be very rich and must be able to pay school fees and things like that. Here I am the big African Chief and everybody wants to see me before they see anybody else. One way of dealing with it was to try to restructure as we did."

About the academic standards of the college, he observed that "sometimes it goes up and sometimes it goes down." He added: "The academic standard of the college fluctuates from time to time but in the recent years there has been a tremendous improvement. This does not mean that we have reached the end. There is more work to be done. We have every reason to improve our academic standard because we are administratively and financially autonomous. Of course, academically, we are under CUEA and the Ministry of Education in Kenya, while the Theology Institute remains under the Vatican."

On the implication of affiliation with CUEA, he said the school is academically tied to CUEA but is administratively independent. Again, the affiliation affects only secular degrees with the exception of theology degrees that are under the Congregation of Catholic Education of the Vatican. "So affiliating with the faculty of theology of CUEA is a different thing from being un-

der the government of Kenya for religious studies. Therefore, the Commission for Higher Education has nothing to do with what is done in the Theology Institute."

With the new building nearing completion, there are fears that the college will be sharply divided, given that all the institutes except theology will be moved. But Fr. Shorter allayed these fears. He said certain factors are put in place to avoid this occurrence. According to him, Pamoja House (cafeteria) and a car park, among other things, which will be located between the two buildings, will serve as the center of unity.

Fr. Shorter does not feel isolated from the rest of the staff and the students as he does his duties. "I do not feel isolated from people. I feel I am in a good relationship with all sectors of the college as far as I know, even though people may have their complaints which I may not be told about." He hopes to hand over his good work to the incoming principal. "I want to hand over a good working college to Fr. George Kochalickal. I want to make things easy for him as well as possible."

Fr. Shorter is an ardent writer who sees writing as a form of ministry. "I was ordered by my superiors when I was newly ordained. They told me 'we want you to write' so I started writing." According to him, a lot of people have been stimulated by what he writes. He also admits that writing is an extraordinary way of learning. He says in writing he is watering the roots of African theology and he considered each book he wrote as an examination. His favorite personal book is *Revelation*, a book on Fundamental Theology, published in 1983.

As one who has lived in Africa for a long time, he describes himself as "immersed in the life of the people of Africa." He has many friends, insights through research and feels very identified with Africa. He is hopeful about Africa. Simply put, he said: "I believe in Africa."

Fr. Shorter wishes everybody in Tangaza well, as he returns to London. Later he takes up a post as a senior mission scholar in residence at the Overseas Mission Study Center in New Haven in the United States.

*Interview by
Richard Aor and Wisdom Chasaya*

A Moment of Rare Joy

"The college has prepared you to have a planetary vision and yours has been an intercultural formation."

These were some of the words said by his Lordship Bishop Anthony Ileri during the 15th graduation day at Tangaza missionary college. It was a very jubilant occasion to the 57 graduates to say "Goodbye" to their lecturers, schoolmates and friends.

All the graduates showed happiness on their faces, as it was the long awaited occasion that all the people had come for. It was a real intercultural occasion since the graduates hailed from almost all over the world. The graduation day started around 9.20 AM with The Mass celebration led by his Lordship, Anthony Ileri. The procession to the altar was led by a beautiful Ethiopian traditional dance. The dance kept people's eyes and mouths wide open for they could not believe what was taking place. This also kept people standing on their toes as if the given chairs were not comfortable enough to enjoy the moment.

As if they were sure that their audience was on its toes, the dancers musically moved towards the altar where the Mass was to be celebrated. While the people waited in amazement to see the end of the dancing, the Tangaza choir, with more modern instruments, joined in the music and made people completely forget their chairs until the master of ceremony reminded them to take their seats.

The dancers were followed by the graduates and a large number priest-concelebrants and finally by his Lordship Ileri who was accompanied by Fr. Alyward Shorter, the out-going principal of Tangaza College and Fr. Umberto Pescantini the chairman of the Board of Governors. In his homily the bishop reminded the graduates to be aware of their responsibilities in their future min-

istry, "to learn how to read" before demanding reading glasses. "You received an intercultural formation and missionary glasses, that is, an inner disposition to read and understand the signs of the times wherever you would be sent." He continued to urge them that they should not think that it would be easy to change the situation they find themselves in. In all this they must not be discouraged, for Jesus commanded us to preach and teach until he comes again, "I am with you always, to the close of the age" (Mt28: 20).



The bishop urged the graduates to be reliable messengers so that people will believe what they teach. This recommendation was illustrated by his story of a drunken person who was passing by and saw a fierce lion and he immediately ran to his village mates and told them but they could not believe him because they were used to his lies. Hardly had the man finished the message than ten people were attacked and killed. The bishop asked the graduates about the meaning of the story.

Continued next page

The Place of Students

Outgoing SRC President- Stephen Omoniyi S.D.B.

Tangaza College exists primarily to offer courses on religious and human formation for people in ministries and to prepare educators in the field of education. Since the Mission Statement of Tangaza College focuses on the students, student affairs become very important and significant for the college. Without the students Tangaza College would cease to exist because the four walls of the building do not make it a college. The mutual interaction between the academic staff and the students makes Tangaza College a living institution of learning. In fact, the vision of the college towards collaborative ministry is a realisation that the college has become aware of herself as an institution that deals with human formation and development i.e. formation which is not a one-way traffic, but a two-way traffic whereby the faculty staff members and the students enter into an academic and human relationship in order that the students interiorise and contextualise the matters they are being taught.

The students have many expectations from the college as an institute of higher learning. They expect a high-quality educational standard (which the college is al-

ready enjoying), a good environment for learning, a qualified faculty staff who are able to deliver properly, an approachable way of dealing with students, confidence in the workers (i.e. non academic staff), the security of their properties, and rapid response to the issues affecting them.

While the students look for the fulfilment of these expectations, they also try to play their part in the realisation of them by responding to the challenges that are presented to them. One way by which the students have come to address their issues and challenges is through the Student Association body, which encompass all of the students in the College. In order for the College to realise its common vision, the leadership of the Student Association and the College administration work together to promote the unity of the college. One cannot exist without the other.

The fruits of the college are the lives of the students who go out of the College every year to different fields of work. At the very centre of the College's mission is the preparation of students to be sent out to be ministers of God's word and work to the people they will work with. The education of these students is the very heart of Tangaza College. The College must work hard to respond to the needs of the students since they will represent Tangaza

Continued from previous page

The meaning was that there was nothing wrong with the message. It was just being carried by the wrong person. The bishop asked the graduates to be good and reliable messengers of the Good News. The nodding the graduates' heads was a clear indication that that the bishop's words had got into the fertile soil prepared by the Tangaza College environment.

There came a moment of silence when the out-going principal, Father Shorter, gave his final official speech. Many of the students, workers, lecturers could not withhold their tears, especially when Father asked for forgiveness for any wrong he

may have done to anyone, as he himself had forgiven anyone who had wronged him. Father Shorter's going is not without pain for many in Tangaza who know him as a competent administrator, academician and author, a calm, simple and approachable man. The joy of the day was regained when Fr. Shorter happily introduced his successor, Father George Kocholickal, SDB, a former student and current lecturer of Tangaza College.

The day was brought to a close in the Assembly Hall by dances from Mauritius, Angola, and the presentation of a drama of the Hamattan Wind from West Africa.

*Written by Aloyce Babene CP
For Tangaza Vision*

in Tangaza College



College to the world outside. My experience in Tangaza College has been a very rich one because Tangaza offers many opportunities for both human and spiritual growth. The intercultural reality of Tangaza College makes it a true school of learning and maturation.

Nevertheless, the opportunities offered in Tangaza have not always been well utilised by the students. The students' participation in the College activities is still very low. As the students expect a lot from the College, the College also expects a lot from them: to abide by the guidelines of the Col-

lege; to show a sense of maturity, academic integrity, self-discipline, respect for others; to have a balanced study methodology and to be creative. All these expectations of the College are the students' response of how to help themselves realise their own expectations.

All in all, the family atmosphere in the College makes the college unique, different from other institutions. There is an open and interactive relationship among the faculty members, students and the non-academic staff. Here in Tangaza, we all have a home.

The Malawian Mother

I fail to understand her
I mean my mother
You are so respected
People talk highly of you
And yet no one seems to hear your voice within
This I fail to understand
Your children are so close to you
When they cry ...
Your name is first on their lips
Raising up children is your main responsibility
You swallow all the blame when I do something wrong
Mother, rarely do you get a pat on your back
When good comes from your child,
Without question, praises go to father
This I fail to understand
Mother, but do you know that you are the co-creator?
You conceive and give birth to life
Life that flows through the land, nurturing the earth

Even with this, you still continue to struggle
To sustain that life you brought into this world
Digging, drawing water, collecting firewood
Aside from washing and cleaning ... are just but part of
your life ...
Mother, you do not even know,
Or have a moment to stop and appreciate the beauty of
creation?
Mother, it is strange, sunrise finds you already busy
Sunset leaves you still busy
Mother, is this all what it is to be a woman?
Then I do not understand when God said,
I created
Man!
And
Woman!
In my image!

(By Sr. Sertrude Chipungu)

Know Your New Principal

'The early bird catches the worm.'

No one can deny this proverb after witnessing the inauguration of a student who became principal seventeen years later. His vocation to religious life was by chance but his appointment was through trust and capabilities. He is a man who does not believe in chance and fate but in determination. But his life journey has chance events that have led him to who he is today.

The twenty-first of August is both his birthday and the feast of St. Francis de Sales, the Patron of the Salesians. Born in 1960 in Kerala, South India, in a village called Nedumkunnam, he is the oldest boy in a family of five and the only religious. He is looking forward to celebrating his 42nd birthday. "Both parents are alive, my father's side all are agriculturalists; and my mother's side most are teachers. Maybe this is why I enjoy teaching," he says.

A man from humble beginnings, yet he is proud and enthusiastic about his early childhood as a village boy. He received his primary and secondary education at home in Nadumkunnam. At the age of sixteen, soon after completing his secondary level in 1975, he found himself with the Salesians as a candidate. With the Salesians he was introduced to the real world beyond his home state or village world. "I lived in different places, some out of home state and was always longing to

go back home." he said. In 1979, he made his first religious profession. With the Salesians he pursued studies in philosophy between 1980-1982 at the Salesian College at Yercaud, Tamilnadu. He earned a Bachelor's Degree in Mathematics, with physics and statistics as subsidiary subjects, at the Calicut University, India, between 1982-1985. This was just the beginning of his academic journey. But life was not smooth for him in 1984 when a number of his companions gave up. His stand became destabilised, yet his love for young people gave him perseverance, something that we should look forward to experiencing as Tangazians during his tenure.

He was sent, unwillingly, to Africa the year after his graduation as a maths teacher. He found himself teaching mathematics in a secondary school in Mafinga, Tanzania, the land of 'Ujamaa'. It was, again, something he did not want when he was assigned to study in Nairobi. But it was the beginning of a blessing in disguise, a



pointer to his future with Tangaza. Out of obedience, he studied theology at Tangaza College in the years 1986-1990. "I was among the first twenty students when Tangaza opened and Fr. Shorter and Fogliacco IMC taught me. We never dreamt of seeing Tangaza in its present form. Tangaza during my first year looked just like a farm house, only two rooms were ready with wooden walkways to save us from the muddy environment." He recalls that coffee, tea, and biscuits were provided freely by the Consolata religious, something every student would wish to happen at Pamoja House. During his third year signs of leadership became noticed: he was the student chairperson of a growing Tangaza, the students amounting to almost a hundred by then.

Having joined the Salesians 'by chance', but remaining 'by choice' he attests that the choice emerged very slowly. "At first I discovered in myself a deep love for the young people and I felt in me a growth in commitment to God, especially during my engagements with the youths of Laini Saba, Kibera, where I helped later after ordination." Inculturation was already an area of importance to him. Thus, he opted to be ordained back home in 1990 according to the rite of the Oriental Catholics of the Syro-Malabar Rite. He acquired a licentiate and master's degree in theology at the Salesian University in Rome immediately after the anointing with holy oils in 1990-1992. "I had decided to take theology seriously in the areas of Biblical studies but my superiors chose for me the area of Dogma that I am happy with and supposedly my training in mathematics makes me

systematic." This is a fact that can be attested by many students taught by him since 1993 at Tangaza, CUEA, Hekima, Apostles of Jesus, etc. both before and after he earned a Doctorate in Theology in 1998-2000 at the Salesian Pontifical University in Rome.

I said to him, "You enjoy whatever you do. You enjoyed your student life, you enjoy teaching and soon you shall say, 'I enjoy being the principal.'" His response was encouraging "I love to be a teacher more than an administrator, hence I was not looking for such a job. However, I felt the joy of being trusted by the authorities of Tangaza and the students on my appointment. It is, for sure, a test and a gift from God, a unique opportunity given by the providence of God to serve the church in humility." Commenting on his predecessor, he said, "Fr. Shorter is a great man. Certainly I am nowhere near such a great person, but I feel his trust, which gives me strength." No one can deny this, having listened to Fr. Shorter's last statement on Tangaza Day: "African leaders are notoriously known for clinging on to power but for myself I have been grooming my successor."

Overflowing with wisdom, idioms and Indian legendary stories, Fr. Kocholickal assures everybody that he will do his best and promises, as his primary task, to 'consolidate and to promote a greater sense of unity in promoting the different Institutes to work harmoniously for the oneness in the mission of Christ and his Church here at Tangaza.

*Interview conducted by
George V Fore C.M.M..*

Q: My dog has got no nose

A: How does it smell?
Terrible!

Q: What do you get if a kitten swallows ball of wool?

A: You get a Mitten!

Q: Where do you weigh whales?

A: At a whale weigh station!

Q: Where do wealthy pigs in America stay?

A: They stay in the skyscrapers!

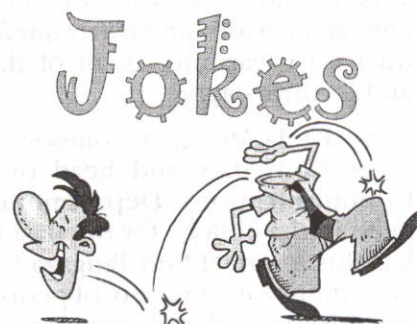
Q: What will a guy in Nyeri do to a dirty movie?

A: Wash it!

Q: Are you thirty two years old?

A: No I am dirty too....

*By Magdalene Kasuku
Social Communication*



A SMALL WORLD WITHIN NAIROBI CITY

*By Pamela Auma Adinda
Social Communication*

A mention of Tangaza College leaves a lot of questioning expressions on the faces of many Nairobians. Little indeed is known about this small world within Nairobi. Perhaps that's because of the college's location, situated as it is on the outskirts of Nairobi, somewhere along Langata South Road, on the way to Nairobi's Karen Estate; or because of the fact that it is a theological and ministerial education centre which primarily exists for students belonging to its Catholic member Congregations.

The college was started in 1986 to provide the academic components in the formation of religious, missionaries, teachers, pastoral workers and future priests. These were categorised into different institutes, namely: Theology, Social Ministry, Christ the Teacher Institute for Education and the Institute of Spirituality and Religious Formation. The students and the teaching and non-teaching staff of the college are from different parts of the world. This brings people of different cultures, races and languages together, making Tangaza a world of its own. Though the majority of people in Tangaza are Catholic religious, the number of lay students, some of whom are non-Catholics, is growing rapidly. There is at least one student who is not a Christian. This makes Tangaza not just an intercultural institution but also interreligious school.

Whatever their background, all of the students are mature and committed. The college provides an environment very conducive to learning, as all of the students and lecturers agree.

Sr. Paola Moggi, a Comboni Missionary sister from Italy and head of the Social Communications Department who has been in the college for the past three years has this to say, "I find Tangaza College very enriching, with a variety of people and well organised academic programs. Students are quite committed because they are do-

ing what they've chosen to do; nobody has forced them."

Aloyce Babene, C.P., a second year Theology student from Tanzania, finds Tangaza very promising and exciting, especially the meeting of different people of different nationalities. "Understanding and coping with people from different nationalities is quite a challenge, but once you're in Tangaza, this is one thing you have to learn. The academic standards of Tangaza are quite high and therefore one has to work hard to meet the requirements;" Babene said.

"I like internationality and making more friends from different parts of the world. Before I came to Tangaza, I used to hear about Tanzania, Colombia, Uganda, Ireland, Italy and many others places. I don't have to go to all these places to meet the people and learn their culture; I have them here with me in Tangaza, and whatever I want to know about them, I can learn right here." Daniel Fernando, S.V.D., a third year theology student from Angola is talking about Tangaza. The main challenge that Daniel found here in Tangaza is language. He could not speak English, which he had to learn first when he came. Thanks to Tangaza College, he is now a fluent English speaker. Daniel also loves the combination of both lay and religious students studying together.

Francis Chishimba (CMM) from Zambia who is studying Social Communication is only six months in the institution. He describes the institution as lovely, with great opportunity to study and no disturbance.

The college is expanding as the number of students grows. Though little is known to outsiders about the college, it is an upcoming, promising institution for personal fulfilment and pastoral education. It is dedicated to maintenance of academic freedom, as understood and guaranteed by the teaching of the Catholic Church and the students enjoy freedom of expression.

ECHOES

The Slums: A Pastoral Challenge

"Please, let us consider the need to understand an Ethic of Survival."

"From the time I have been in Korogocho... all my theology has gone to pieces."

"In the context of slums you don't belong to yourself anymore, you are eaten by people."

"No novice master can achieve what the poor can achieve."

"The poor have taught me how to pray."

"We are radically betraying our faith."

"After 11 years living in Korogocho, I am just starting to understand this complex world of the slums."

"The context in which you read the Bible is as important as the content. To read the Bible in Tangaza College is radically different than to read it in Korogocho"

Fr. Alex Zanotelli, MCCJ

"Education and human formation are a tricky thing in the slums."

"Collaborative ministry is essential in the slums."

"Some people in the slums live like animals, you cannot work with them."

Bernard M. Lusuli.

"In the slums children learn very early what survival means. Prostitution may start at the age of nine."

"The word Korogocho means a collection of rubbish. And that is how the people are regarded in the eyes of 'better class' Nairobi."

"What we have found in our pastoral work is that we need the patience to wait for God's time, and the patients' time; it is no use having our own agenda. God does 99.9% of the work, but perhaps our 0.01% is needed to help the patient be aware of what God is doing in him/her."

"The only way to succeed in the slums is to listen to the people there, to become part of their lives, to respond to their needs, to work with them in the way they need. That means forgetting one's own will; it demands a form of obedience."

"To pray in the slums seems to me to be a matter of survival: there are so many situations one cannot bear on one's own, there are so many situations one can do nothing about except pray."

Sr. Gill Horsefield, MMS

"Micro-credits in the slums doesn't work due to the government's lack of clear policy on small business."

"In the slums you will be surprised by the people's honesty. Around 80% of loans are paid back to the lender."

Simon Kamau.

"The family system has broken due to rampant poverty."

"No schools-no life-no jobs-no way."

"Boys may say they have sex because they are frustrated or bored, but girls have sex for money."

Jephat (Youth from Korogocho)

"There are no free latrines in the slums."

"Sexual harassment is the daily life of the woman in the slums."

Margaret (Woman from Mukuru-Kayaba)

"We jump too fast from social analysis to pastoral planning without taking into consideration a profound theological reflection."

"To be a theologian in the slums is very demanding and needs a lot of responsibility."

"We need people of integrity to lead the SCC."

Fr. Gerry Whelan, S.J.

"55% of Nairobi's population live in 1% of land."

"I have seen miracles happening in the slums."

"Let's have hope, things can change."

Jane Weru.

"Rural poverty is not so degrading and intractable as urban poverty." (Religious Poverty in Africa)

"75% of Nairobi's three million or so inhabitants live in the low-income areas of the city, and more than 40% live below the official poverty line." (Secularism in Africa)

Fr. Aylward Shorter, M. Afr.

"Women are locked out of their houses by the husbands at the end of the month."

Rose Wambugu.

"Please, formation must go with reality."

"They know that I am not like them but I am one of them."

Sr. Paola Moggi, IMC

"In the slums nothing is pleasant, apparently. Just a screen of rejection, hate, pain, suffering... And it is this reality, this image, that makes it so difficult for us to interact, to get into contact... But we are called to go through this threshold of 'dirtiness'; we are called to discover another dimension, a world full of humanity."

"Religious formation in today's Africa has to be a prophetic formation."

"Our Formation Houses have to be much more exposed to the suffering face of society."

Yago Abeledo, M. Afr.

"In South Africa we had racial apartheid but in Kenya we have a socio-economic apartheid."

Br. Finbarr Murphy, FSC

Supplied by Yago Abeledo M.Afr.

The Day I Cried

By George Vurayayi cmm

A Pastoral Concern in Religious Life

I cried the day I came out of my mother's womb. I have cried when bitten. I have cried on the loss of my beloved friends and relatives. I cry when I am hurt or helpless. But that day the reason was different and deeper than the oceans. Nobody had touched me, no bad news had reached my ears, yet I cried, a cry nobody could hear or understand my torments, my grief. No one could perceive the tears of sorrows that dripped within my inner most being.

It was in Machakos at Kikoko Cottage Hospital run by two Precious Blood Sisters, Sr. Goretta and Sr. Callistas deep in the bush, in a remote area among the famous Kamba tribe here in Kenya. I was doing my yearly pastoral assignment during the month of June, which saw me ministering in the small hospital. I assisted in the inpatient and outpatient departments, including the technical, scientific part of the hospital, the laboratory. 'Doctor,' they called me, despite their knowledge of who I was. Before I could find an appropriate answer an aged lady searched for me. She was from the inpatient department where she had spent three weeks with an ailing, malnourished five-year-old boy suffering from Human Immune Virus. Through the aid of a nurse she found me helping at the diagnosis desk in the outpatient section. "Doctor, somebody wants to see you before being discharged," the nurse's sweet sounding voice caught my attention. Why? I asked myself as I moved along the queue of patients awaiting medical attention, heading towards my visitor. It was Musembi and his grandmother. On seeing me the young boy communicated with me with a smile, the only language possible. He had got accustomed to it whenever I was feeding him through a tube or giving him medication. I returned his smile and accompanied it with a general greeting, *Wacha* (how are you). It was then that I realized the grandmother had a litany of words to say but there was a language barrier between us. In broken English mixed with the local language, Kamba, she took courage and uttered these words. "*My son you are more than a doctor here, you have brought life to us. Look, my grandchild is alive not only because of medicine but because of you, and he is not the only one.*"

She didn't need my reply. Instead, she went on to ask if I would allow her to give me her

blessings. Why me, I thought as she journeyed away happily back home with young Musembi back on his feet. Back in the O.P.D., there I was again, sitting next to Sr. Callister, C.P.S., assisting her. Patients came in and out, all sorts of health problems and suffering – psychological, spiritual and economical – did not pass without making a tremendous impact within me. Surely 'a short experience in Kokoko has been better than a thousand elsewhere'. A gentle touch was more than a Panadol. A morning and afternoon smile before giving drugs was more than an injection. These were the sorts of words of appreciation that I heard from patients.

Now the question came to me, why cry George? The answer was broad and complex. People are living in dehumanizing poverty that has become the source of evil and strife. Families break up, street life becomes the norm in any small town. Aids is harvesting all age groups and people of every status. Why, Lord, why in this generation? Politics has become more than a dirty game; it has become a licence to kill, a contract to partake in corruption and a source of so many evils in our society. If you speak out you fall into the danger of being silenced by violent means or you simply become past tense, as names of such victims are in history. I was weeping as I thanked the Lord for the opportunity to live in Kenya. Its not only the studies that keep us far away from home, but the broader 'pastoral living' that we have come to discover here within a year. Studies at Tangaza are geared towards collaborative ministry and contextual evangelization, but can our formation communities promote this?

I cried because our age is at a crossroads, a quantum leap as Fowler would say, thus challenging the church to evolve or perish. During my pastoral visits in the slums and around Nairobi, I have come to discover the importance of changing our approach in formation and ministry according to the demands of our time. The so-called rural priest formation must come to an end, for our society now demands much more than that. What to do and how to do it is yet another question. What some may call *survival formation*, as it was called in one of the young religious platforms here in Nairobi on the challenges of celibate chastity in our times, must surely come to an end. Formation must not be like passing through a tunnel yet on coming out on the other side we remain the same (or worse) ministers. We are called to pioneer a future golden age of ministry. This requires a revolution to come out of our

Continued on Page 19

Post-modernism: A Challenge to Mission in Africa

The first question that comes across immediately one hears this term "post-modern" is, what is it? Allow me to define this term in a philosophical way and then look at it from the African context. Post-modernism can be seen as a re-enchantment of the world that modernity tried hard to disenchant. For some it represents a new epistemological humility that opens doors to faith.

Today in Africa we are reflecting during these days on the impact of the dominant liberal capitalist economic and commercial systems on our societies and on the challenges they pose to us as witnesses to Jesus' good news of the Reign of God. The poor are not only increasing in number but are becoming poorer. The resources of the earth, common to all, are being abused by a few and depleted and destroyed. Social inequalities follow the growing economic inequalities and give rise to tensions. Science, technology and commerce have joined forces to dominate the whole continent and have become global. Some people in Africa would even say that, driven only by any national or cultural roots, it is bound to become global. This is what is happening today. Globalization, however, has not brought community among people, but only fragmentation and competition for the scarce resources.

A Cultural Crisis

We are therefore living a moment of crisis and tension between the radical modernity of the scientific-technological world and the post-modernity of the cultural perspectives. Nowhere is this tension more actual than in the realm of community and religion. On the one hand, modernity has broken down the traditional groups, including the family, and promoted individualism, mobility and competition. On the other hand, faced with an inhuman world, people are searching for new identities and relationships of support and solidarity and finding it in factors like ethnicity and religion. Even in the field of religion people are moving away from institutional controls and dogmatic certainties to associative communities and to an experience of freedom to search and to choose. People who postulate post-modernism focus more on the deconstruction of societies than on any viable alternatives. No one seems to emerge with an alternative vision. This is unfortunately true of the Churches too. Though there is much talk of mission, a convincing new vision that one

could propose, relevant to the post-modern Africa, seems lacking.

One reason for this is that the African Churches themselves have become compromised with modernity in many ways. Some Christians would even claim that modernity itself is a fruit of the Christian doctrine of creation that sets the Creator apart from the created world and gives the latter an independent reality. This is a result of the scientific world view which has largely been accepted by Christians in Africa who limit their faith to the sphere of revelation and the supernatural as opposed to reason and nature. While they were critical of some aspects of the commercial and colonial conquest in Africa, they profited from the facilities it offered to further their mission. Their vision of mission as the planting of the church in a process of universal, of course religious, conquest in the name of God was not very different from the colonial perspective, mobilizing financial and personal resources, though it may have been expressed in biblical images. Of course the church has turned to dialogue with the philosophical perspectives of modernity, letting modernity set their theological agenda rather than seek alternatives to it. Due to the church's



hesitance to move towards reconciling the pluralism in Africa, it has not really come to terms either with cultural and religious pluralism, in spite of continuing study projects on Gospel and culture. I am aware that I might be making general statements about modernity in the African church. It may also be that my view of the churches, looked at from a small country like Zambia where I come from, with my little experience of continuing economic and cultural colonialism and of a Christian existence that makes us foreigners in our own country, is different from the view of those looking at it from elsewhere. In the midst of all threatening issues there is a perspective of hope, both personal and institutional. This requires what John XXIII called "reading the signs of the times." In his great last will and testament, the 1963 encyclical letter, *Peace on Earth (Pacem in Terris)*, this truly "blessed" pope challenged us to be aware of God's action in history. He identified three major movements of his day: the gains of the working classes, the rise of women and the end of colonialism, as signs of the times that reveal God's work to bring human dignity to its fullness.

These movements were not simply economic, cultural or political phenomena, but God's actions in history. As such, they were to be cooperated with in the building of the kingdom of God, in the fulfillment of the Lord's prayer, "your kingdom come, your will be done, on earth as it is in heaven." So what can we discern as "signs of the times" in Africa today? What do the "signs of the times" tell us about the future that the African mission might have? Let me briefly describe and analyze four signs of the times, three among many.

The Growth Of The Church As Family

I use this beautiful phrase, 'Church as Family,' captured by the African Synod of 1994 and described so powerfully in a new book by a young Jesuit Nigerian, *The Church As Family: African Ecclesiology in its Social Context*. A.E. Orobator sums up his description in a way that is at once a hope and a challenge: the church as family of God is "a community of solidarity at the service of life." I want to look at each of the three elements in that description, from my personal experience in Zambia.

First, in my part of Zambia, I experience a church of life in the small diocesan parish of Monze where a young and vital laity manage things very well, even with quite meager resources. We follow the pastoral plan of Small Christian Communities similar to that of the *comunidad de base* of Latin America so that the Sunday gatherings, with or without a priest present, is a gathering of the community of communities. Inculturation of the faith is key, making the faith both genuinely Christian and

authentically African. The challenge is not simply for a lively liturgy but for a thoughtful theology; not simply for more drumming but for new dreaming.

Second, the church in Zambia has taken seriously the message of service from the African Synod about the promotion of justice and peace as integral to evangelization. This often means bringing Good News in the midst of bad news. This has meant strong pastoral letters on issues such as human rights and economic reform. It has meant active engagement in political processes where necessary, such as electoral process, education and monitoring. It has meant making an effort to communicate to Catholic leaders the riches and challenges of the church's social teaching. And, at least in our experience, this ministry of justice and peace has also had positive ecumenical consequences.

Third, in facing the disaster of the AIDS pandemic, the church has done something as a community of solidarity with the people but, admittedly, not enough. The grace side of this immense tragedy of AIDS has been the response of concern for the sick and the dying, shown, for example, in the home based care programme. A collapse of government health systems has placed a heavy burden on families and communities, a burden shared by the approach of home based care where Christians reach out to their neighbors through just listening or comforting in silence. However, in dealing with HIV/AIDS, I believe that the church must come to grips more honestly and intelligently with the condom culture.

The Role of a Vital Civil Society

When the wind of change swept across Africa in the 1960s, bringing an end to the colonial dominations and exploitations, there were great expectations of new governments of hope by the people and for the people. "Democracy," people's rule for their own good, was to replace colonial rule for the good of outsiders. Sadly, for a variety of reasons both internal and external, this did not work out. By the end of the 1980s, 36 of the 42 sub-Saharan African states were ruled by one party cliques, military dictatorships, presidents for life, or whatever authoritarian regime could find means to stay in power for its own benefit.

The 1990's brought change, again for a variety of reasons both internal and external, and new attempts at democracy came about. Some of the attempts were short lived, other were frustrated by continuing conflicts, many were restricted by outside interferences, and all were hampered by poverty and illiteracy. But one hopeful phenomenon which has grown in the midst of both the successes and the failures is

the rise of what is popularly referred to as "civil society," the phenomenon of non-governmental organizations (NGOs), community based organizations, self-help groups, private voluntary organizations, etc. These are organizations of citizens cooperating together for common ends of improved lives.

The civil society groups offer a compassionate response to social problems, sensitive as they are to the needs of so many of the marginalized and oppressed in society. Governments are sometimes insensitive and at other times incapable. Often, they simply do not act adequately to meet the needs of the majority of the population. And the powerful locus of African traditional care, the extended family, is today weakened in its social responsiveness by poverty and by illnesses. The NGOs both provide services and lobby governments to be more responsive. Their efforts are fully compassionate.

Second, analytical skills are an increasingly important capacity of civil society organization. By analytical skills I mean the ability to identify the root causes of social problems and consequently work for radical solutions and not merely deal with symptoms. In ministering as missionaries today in Africa, this is the new challenge to bring hope through reaching out to the people to find out what has gone wrong.

The Development of Women

One of the earliest insights I learned about the women's movement from feminist analysis was the simple fact that women's rights are human rights, women's development is human development, and women's progress is human progress. I have come to understand that the improvement in the respect, opportunities and advancement of women is the improvement in the whole human race. It is not simply a woman whose life improves but the quality of life of the whole community which improves. I believe that is one of the reasons why John XXIII could refer in 1963 to the women's movement to claim their full dignity as one of the signs of the times, one of the clear indications of God's action in history. Because, as the situation of women is improved, the total situation of humanity is improved. This is certainly the case in Africa today. It is estimated that African women provide nearly 80% of Africa's farm labour and supply over 75% of its food. Women are key actors in the informal sector, where, in a country like Zambia, a sizeable portion of national economic activity is generated. Women are the caretakers in homes and are the providers, frequently as grandmothers, for the myriad children orphaned by the AIDS crisis.

What is occurring in different ways, in different places and at different paces, is a growing recognition of the dignity of women and subse-

quent advocacy for the respect due to them. This recognition – a truly hopeful sign – frequently must overcome deeply set cultural traditions about the superiority of men. But there have been very encouraging steps in recent years toward the treatment of women according to the basic truth of Genesis 1:27, that all *are made equally in the image and likeness of God, all women and men*. Let me mention just four areas where these steps are taking place: in politics, in agriculture, in schools and in the home.

What are the challenges, then, to mission in a post-modern Africa? I would like to make two clarifications at this point. First of all the Good News of Jesus directly addresses the worldviews and value systems of our cultures and through them seeks to influence the choices that we make in the economic and political spheres. That is why I am speaking here of post-modernity rather than of radical modernity as the locus of mission. Secondly, any vision of mission in Africa today must arise from the point of view of its victims: the poor, the marginalized and the oppressed. They are the mediators of the challenging demands of the Good News. The mission today should be to offer an alternative way of living in Africa. The current economic systems have increased the mass of poor people in Africa who are not able to meet their basic needs to live a dignified human life. Even the life of the rich is dehumanized by consumerism so that life loses its meaning and becomes a burden and an alienation. The challenge of mission today is therefore to be a counter-cultural community that will embody in itself these values of life, community and transcendence so as to witness to and to promote the reign of God in Africa.

How then does mission envisage such a counter-cultural community? To be counter-cultural is to be prophetic. Perhaps this is the biggest challenge to mission in Africa, how to bring together the western way of thinking and the African way. Missionaries called to cross over cultural boundaries are not called to become African. They must be authentic to themselves and in their own cultures, but they must be challenged by the gospel and enter sincerely into dialogue with those among whom they live and work. In view of the immense diversity of peoples and the diversity of cultures, outside which there is no faith or religion, one questions the value of a universal catechism. If evangelization is to respond to the processes of modernity, new ways are called for in understanding authority and obedience in the church and in our own missionary institutes. New understandings of the processes of decision making and sharing, of subsidiarity and team leadership are needed.

By Wisdom Chasaya CP

ABIDING IN JESUS

Jesus was very specific about how important it was for the apostles to remain in close relationship with him if their ministry was to bear fruit.

At the last supper, he likened himself to a vine and them to the branches of that vine. "I am the vine, you are the branches. Whoever remains in me, with me in him, bears fruit in plenty; for cut off from me you can do nothing" (John 15:5). I once saw a simple example in my own home of what Jesus meant. One day I noticed that a climbing vine that grew in our garden plot beside the house had begun to entwine itself around a drain pipe. It had climbed to a height of about five metres and had almost reached the roof of the house. I took some pruning shears and cut through the main trunk of the vine. A few days later I noticed that the green leaves were beginning to dry out, and within two weeks the vine above the cut had withered right away. Even though it still remained clinging to the downpipe, it was now lifeless.

This little example in my own garden prompted me to reflect on how important it is for me to remain attached to Jesus. But how can I make sure that I will always remain this way? The answer is simple. I must spend time with him. Suppose a husband sees his wife only occasionally, spends no time alone with her, rarely speaks to her, but professes that he loves her very much. Would we not say that he deceives himself? Should not marriage between two people be an intimate relationship which will grow and blossom in proportion to the time and attention they give to each other? Our relationship with Jesus should be based on the same principle. He is the source of power in our lives and we cannot expect to draw on that power in ministering to others if we do not stay in deepening dependence on him. As a matter of fact, as we grow in that relationship we will become increasingly aware of his constant presence in every moment of our lives. We will be empowered to draw freely on his divine resources rather than having to depend on our own limited capabilities.

During my years in the Charismatic Renewal, I have been aware of an anointing of the Lord upon what I am doing. I now realize that the most important preparation for

any activity is to spend time with Jesus beforehand. Jesus gives us a clear evidence through the gospel that, in exercising his own ministry, he spent much time in close relationship with his heavenly Father. I am sure that he selected his twelve apostles with more than a human process of discernment. Instead, we are told that he went into the hills alone and spent the night in prayer before he chose the twelve (cf. Lk 6:12 - 16).

I know in my own life that despite all my best intentions it is still difficult to find daily time for prayer. I have found from personal experience that the best time to set aside for being with the Lord is early in the morning. Somebody remarked that "he prays early in the morning before anybody annoys him." Frequent repetition guarantees coming into a deeper relationship with Jesus. I realize that, through the release of the Holy Spirit which follows from this relationship, members of the Renewal are empowered to use the gifts which we have received through our sacramental Baptism and the other sacraments of the Church. These gifts of the Holy Spirit were very evident in the life of the early church, and should be considered as being normal within the Catholic Church today. If we are to minister as Jesus did we need to have courage and to step out boldly in faith, using the gifts of the Spirit just as he did. Whenever Jesus encountered sickness of any kind he saw it as being an extension of the kingdom of Satan, and he never hesitated to set that person free both spiritually and physically. Because of the weakness of our own human nature we do not have the wisdom to discern as Jesus did. It is precisely for this reason that I come back again to the necessity of spending time with Jesus if we are to have the power to minister in his name. Every Monday in the College Chapel, from 2 PM to 3 PM, the Tangaza Charismatic Renewal tries to do as Jesus did. Both my contribution and yours will bring the Renewal to its fulfillment in Christ Jesus. Praise the Lord!!

Emmanuel Kabinga CP

TANGAZA: FACTS ON FILE

Did you know?

- ↪ The name Tangaza was 'invented' proposed by Fr. Alward Shorter in 1985 while he was a visiting lecturer at CUEA and was eventually adopted.
- ↪ Fr. George Kochalickal was among the first Tangaza students in 1986. The students numbered only twenty.
- ↪ It is said Tangaza looked like a farmhouse with only two rooms ready for use.
- ↪ The first principal of Tangaza was Rev. Daniel Lyne CP in 1986-1987.
- ↪ The second principal was Rev. Luciano Odorico SDB in 1987-1989.
- ↪ The third principal was Rev. Andre McGrath OFM 1989-1993.
- ↪ Fr. Alward Shorter took over as the fourth principal of Tangaza in 1995 and is the longest serving principal to date.
- ↪ In 1993-1994 Tangaza continued without a full time principal after Fr. Andre McGrath OFM was unexpectedly withdrawn by his superior and Fr. Rogath Kimaryo CSSP was appointed Acting principal for the first semester 1993-1994.
- ↪ In 1993- 1994, Mr Gabriel Maina was appointed chief librarian until his personal resignation this year, and during the same period, lay workers took over some administrative posts.
- ↪ In 1993-1994, The Mission Department was established by Fr. Francesco Pierli.

- ↪ In 1993, the social ministry programme was launched.
- ↪ Fr. Kocholickal began his teaching career at Tangaza in the year 1993
- ↪ The Social Communication was begun by Fr. Aelred Lacomara, C.P. and Fr. Gerard McCarthy, S.V.D. in 1998.
- ↪ The canteen was formerly in what is now the audiovisual basement. In 1999 it was moved to the newly acquired land and house, Pamoja House.
- ↪ On the 10th of September 2001 the clearing began on the site of the new building and in October the building commenced and is still in progress
- ↪ Bishop Patrick Harrington, Bishop of Lodwar, was the former Tangaza Dean of Studies.
- ↪ In 1995 there were only five females students in Tangaza. There are now 145
- ↪ Sr. Mary Kerber SSND was the first elected adviser on women's concerns in 1998
- ↪ In 1999 the Social Communication Department introduced the four semester programme, and much advanced equipment was purchased under the direction of Sr. Patricia Kane SSJ
- ↪ The longest continuously serving Tangaza lecturers are Fr. Fogliacco and Fr. Lacomara. They are both former lecturers of Fr. Kocholickal.

*Complied by
George Vurayayi C.M.M.*

From Page 14

The Day I Cried

womb-sanctuaries where we hide and take comfort. Our formation must prepare the rocket launching platform so that the rocket itself may take off later, thus heating the areas of each and everyone's specialization for effective and contextual ministry. Intellectual formation must not be emphasized at the expense of human experiences or go counter to intuition through abstract studies and relationships. The response to my cry is a radical change of mentality among us religious men and women and among the laity even though this move will de-

mand taking risks and making personal sacrifices.

To be a prophet of our times is not a privilege but a frustration, a task that needs courage. It requires people of prayer and faith. May the Lord who called us enlighten us in discerning the needs of our people and the cause of the poor. And may those with darkened, shuttered visions among us get a candle light from the few who have succeeded in these endeavours.

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Emmanuel Kabinga CP

THE CRADLE OF EFFICIENCY

(BY: RICHARD AOR)

There are two offices in Tangaza College, which agreeably have greatly/positively affected the lives of the entire college population, the staff and the students alike. The offices are that of the Students' Representative Council (SRC) and the Deputy Principal Student Life (DPSL). Both offices deal with students' affairs and therefore compliment each other in their individual capacities.

The first to come into existence was the Students Representative Council (SRC). Since its inception, it has been charged with the responsibility of serving as a bridge between the entire student population and the school administration.

The office has been very useful to the entire student body. "It presents students' issues to the administration and gives feedback. The office is an essential aspect of the student today, a channel to the authority. "It is so important that it cannot be done without," so said Ms Mary- Anne Kabue, the representative of Christ the Teacher Institute of Education (CTIE), on the students governing body. However, she said that not all issues passed through the SRC to the administration are addressed. "It is not always that students affairs are addressed satisfactorily, because of their irrelevance as such, some are postponed while others are ignored."

Apart from relevance as regards the approval of students' requests, the college also has its statutes, some of which are rigid and make some issues less favourable to the students. The office is responsible for listening to students' problems, taking to the school administration and following up to ensure that the problems are solved. These problems range from the provision of facilities/amenities and the design of academic programmes among others.

As much as possible, the SRC office operates an open door policy according to Ms Mary Anne. "Meetings are held with coordinators and representatives to know the feelings of the students, arrange programmes and events during the course of each semester." Consequently, the office gets its ideas not only from the students but also through projection of what would be the possible needs of the students.

Mr. Vincent Maarifa, the recent past general secretary of the SRC sums up the rele-

vance of the office, as well as the need for students' participation and efficiency. "In all spheres, from class representatives, institutes coordinators to the executives of the students' association, there is a need for dedicated leadership; men and women with commitment and a spirit of service." Therefore to participate in the student association either as an executive or as a general student contributing ideas serves the purpose of even preparing the students for leadership.

As well as being a link for the students to the administration, the SRC in its capacity, and with the assistance of the college administration, organises students participation in the college's activities like the annual Christmas party and the cultural day.

About a year ago, the office of the Deputy Principal Student Life was created. Among many other particular needs, the need for this office emerged as the college grew in numbers and there was need for such a restructuring. Before the creation of the office, the principal directly handled students' affairs. He acknowledged that it was very difficult to cope with the demands of the students effectively and at the same time attend to other equally important official duties. "The office was created among other things to ease the work of the principal. Before then, I was seeing the SRC every week as well as seeing other individual students very often. And with other things to do, it became too involving," the principal said.

According to Sr. Carmel Powell, Deputy Principal Student Life, "the students needed a forum in the administration for them not just in the student body". Among other things, she assists the principal in offering support to the students. She is the link between the students' association and the college administration as well as the

link between the administration and the women's campus ministry. She also caters for students' spiritual needs by organising Eucharistic liturgies. She caters for students' personal needs, especially lay students, by suggesting counsellors or companions to help in their personal issues. This is done through the team of companions available on the student life ministry team. These include the DPSL herself, Sr. Carmel FMM, Fr. Tom Leyden SVD, Mrs. Emmy Gichinga, and Mr. Alois O Ojore. Others are Sr. Constanca Kimuyu SSJ, Br. Peter Roddy OSF and Sr. Loretta Brennan CSB, the Director of the Institute of Spirituality and Religious Formation. All the companions have their various days and time available for the students. She offers care and advice to lay students in financial hardship. She ensures the provision of students' amenities and promotes and puts into practice procedures relating to student discipline, in co-operation with sponsors and sponsoring communities. Particularly the DPSL also ensures the effective running of the students' lounge (Pamoja House) where food and soft drinks are served for the benefit of the students.

With the creation of the office, the students are enabled a diversified access to and from the administration, through the student body and the DPSL, both of which are responsible for mediating between the students and the school administration.

Currently, among other things, the DPSL organises daily masses in the school chapel for both lay and religious students.

She arranges for the priests who come to say mass weekly, prepares a roster for mass animators and takes care of the sacristy. The DPSL has plans in the pipeline to engage a permanent school chaplain who will be offering spiritual services especially to the lay students.

Other plans the DPSL has in store are the acquisition of a non-profit making shop that will provide basic academic materials for the lay students, many of which have such problems. This according to her will be done in conjunction with, and managed by the students of the Social Ministry Institute; hence this will also serve as part of their training. She also intends to acquire a piece of land for cultivation and use by the lay students.

The relevance of the office of DPSL in addition to the SRC is obvious. Basically, it has promoted effective communication between the school administration and the students. This is because the two offices have an identical goal; therefore the students have an added advantage. "Actually, it is for the benefit of the students and the administration. Where the student is unable to approach the Administration, the office of the DPSL can act as a link" said Ms Mary -Anne Kabue.

The outgoing general secretary of the students body Mr Vincent Maarifa summarises the person and duties of the DPSL rather poetically and emotionally. "Is it not a blessing? A mother who is always with us. What words can describe your passionate love and commitment."

Dear Editor,

I would like to thank the Students Representative Committee (SRC) for organizing the Community Exchange Program. Having spoken to several members of different communities, especially those who participated in the exercise, I know that the response was positive. However, there could be some who are not happy about some aspects of it. Don't worry, next time things will improve. All participants enjoyed one thing: the music by the founder of reggae singer Bob Marley, that is 'One Love: People Get Ready' on the album legend. Lucky Dube crowned it all with "Different Colors, One People." Coming back from the community exchange week, the message was:

- ☞ Different colors - *one people*
 - ☞ Different nations - *one Jesus*
 - ☞ Different cultures - *one faith*
 - ☞ Different communities - *one Church*
 - ☞ Down in South Africa - *same Jesus*
 - ☞ Up to Cairo - *same message*
 - ☞ East to Manila - *same Jesus*
 - ☞ West up to Senegal - *same message*
- For God is One

*By Njiru Simon -
Social Ministry Tangaza Vision*

A Musician in Our Midst

Sr. Mary Endalene Mozie is a member of the Congregation of the Immaculate Heart of Mary, Mother of Christ (IHM). She was born in Anambra State, Eastern Nigeria. She joined the Congregation in 1983 and did her noviciate at Nkpor in Nigeria. After her profession she worked in various communities in Nigeria. She was later sent to Kenya in 1998 for studies and is currently studying Education at Christ the Teacher Institute for Education.

Tangaza Vision team caught up with her and filed this report:

Q. Sister, how did you develop your talent in music?

A. My friends encouraged me. Many a time they would say, "You sing very well, Sister!" At first I thought they were flattering me, but after having heard it said over and over again, I came to believe it and started working towards developing my skills.

Q. Did you inherit this talent from your family?

A. No, neither my father nor my mother is a musician. I seem to be the only one in my family.

Q. What effect does your music have on your listeners?

A. Today, music is a powerful means of communication, especially to the youth. Through singing, therefore, I intend to preach the gospel and help my listeners lift up their voices in praise to God. St. Augustine said, "Whoever sings well, prays twice".

Q. Does it mean that your message is only for the youth?

A. No, I adapt my message according to my targeted audience, but of course the youths are the majority. If I were to perform on stage, I would look at my listeners and give them what is appropriate for them. However, the gospel of Christ is meant for all!

Q. Back in your community, what do you offer?

A. I am very active in liturgical celebrations. I can't just sit back and wait! Whenever there is an activity involving singing and dancing, I am at my best whether as one of the participants or as the organiser.

Q. The new album that you have released has songs in English, Swahili and your native language. Which is your best track?

A. My best track is dedicated to Mary. It is entitled "Nnem Oma" (My Sweet Mother).

Q. Is it because your congregation looks to Mary as their model?

A. Partly yes, and more so because I love Mary as the Mother of my Saviour and Spouse, Jesus Christ.

Q. What message have you for the students of Tangaza?

A. All of us like music. However, not all of us can be musicians. Therefore, I am calling upon those who are talented to develop their skills and those who are not, to encourage and support those who can make it by enjoying their piece.

Q. What is your future plan?

A. I intend to form a 'permanent group' to be singing with, so that together we can communicate the Word of God to a wider audience through music.

Q. Do you have plans of being on video?

A. Perhaps in the future, groups like 'Ukweli Video' or any other volunteer group here in Tangaza would invite me for some public performance which could be recorded for private viewing.

Q. What about volume two; how soon will it be released?

A. I have already composed the songs. It will soon be out, by God's grace. I hope to dedicate one of the songs to all Tangaza students.

Q. How many cassettes have you sold so far?

A. I have sold about 450 copies although part of the money is still on the way. It is never easy to start a new project, but my thanks go to the many people of goodwill who supported and encouraged me by purchasing copies of the cassette.

Q. Can those with rather hoarse voices be admitted to the new singing group you are about to form?

A. Stop it! Everybody can sing! It is just a matter of interest and a little bit of voice training. "Come let us sing a new song to the Lord for he has done wonders".



Finally, I would like to thank all the individuals who performed with me to produce my first volume. Some of them may not be around as we prepare to launch the second volume. However, I hope to recruit new members. A million thanks also to all who provided me with technical advice

and supported me financially in the production of my maiden album. May God bless and reward them abundantly.

*Interview by
Peter Wambulwa F.D.P.
Tangaza Vision.*

Find capital cities of the countries represented in Tangaza

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THE IRONY OF LOVE

By JOHN DAMIAN ADIZIE, O.C.D.

One of the most seemingly paradoxical commands of Christ is, "love your enemy." The implication of this command comes out clearly when one analyzes the meaning of the concept "enmity". Who is an enemy? What does it entail to call someone an enemy?

An enemy is an antagonist, an opponent, a rival. Disagreement, resistance and hostility are essential characteristics of enmity. An enemy can only glory in the downfall or the misfortunes of his or her opponent. An ardent enemy would not want to hear or see anything positive happening to his or her opponent. If, for instance, an enemy hears that the opponent has passed an exam, he will go about telling people that he has passed away. If he hears that the opponent has a fever or malaria, "Who knows", he will observe, "if he has not gotten the virus (HIV)!" If an enemy sees an opponent looking gloomy, he will call him "a depressive". If, unfortunately, he finds him laughing or celebrating; he will interpret it as being possessed by an evil spirit. Nothing good comes from an enemy.

It is precisely this kind of person that Jesus Christ wants his followers to love when he says "love your enemies and pray for those who persecute you." Whenever I come across this statement, I cannot but ask if it is really possible. Was Christ being realistic here? This command is like asking a Christian to love and do good to a Moslem or other non-Christians. It is like asking the Americans to love and accept the Taliban or a Palestinian to have friendly dealings with an Israeli. Above all, it is like asking people from the developed countries to accept with equal love and dignity other people from the developing countries. Even here in Kenya, it is like asking the opposition parties to accept and love the ruling party. Or think of someone who tries to destroy your future career or life... I mean this is difficult, if not an impossible task, when viewed from a purely human perspective.

But can Christ ask his followers to do something that is impossible or contrary to their nature as human beings? I do not think so! Christ has never and will never ask anything impossible, things that are against or above human capacity. If he

does, he ceases to be Christ, because Christ came into the world, not to add to, but to lighten human burdens.

Its difficulties notwithstanding, love of enemies is the most natural and possible thing one can imagine. We often think that it is normal or even natural to have enemies and probably some few friends. But these are only misconceptions of what nature is all about. Nature in itself is good and whatever is naturally ordained is fixed and beyond human capacity to change. Anything that is naturally ordained happens without human beings having any control over it. Love of enemies is not a natural ordinance. One has an absolute control over his or her friends and enemies. One could decide to have a person as a friend today and another as an enemy. One could even decide to treat a friend like an enemy. It all depends on the circumstance and on one's disposition. It is just like the traditional saying "As one makes his bed so he lies on it."

Enmity is only an imperfection, which develops in the course of life. A child, for instance, does not have an enemy. As the child grows he or she begins to learn how to discriminate among people and from there it becomes a habit. The invitation to become like a child is an invitation to go back to the original state of humanity, that which God made in his image and likeness and which he acknowledged as "good" after creation. Just as one can freely choose to love and not to love certain persons one is also free to create enmity or friendship. So, by asking his followers to love their enemies, Christ was not asking them to do something impossible or irrational. Rather it is the best way he could respond to the social problems which enmity creates. Problems such as discrimination, tribalism, ethnocentrism, nepotism, favoritism and the like are all the fruits of enmity.

The love of one's enemy, according to Christ, is what defines one's identity as a

child of God. It is the supreme value of God's kingdom. Love is the essence of God. God is love and he loves both the just and the unjust. As a proof of his love for the unjust he allows people like Idi Amin of Uganda, Abacha of Nigeria, Osama of Afghanistan, and many others, to enjoy his free air, rain and sunshine. If God were discriminatory in his love and friendship he would not have allowed human beings as sinful as they are to continue to enjoy and even abuse the planet.

In and through Christ, God shows that love for one's enemy is not a fiction. It is a possibility. While human beings were still sinners, "enemies of God!" God sent his only begotten Son to die and redeem hu-

manity from the bondage of sin and of Satan. While hanging on the cross, as an expression of his love for his enemies, Christ prayed for those who crucified him, "Father forgive them for they do not know what they are doing."

The love of enemies is the most liberating thing one can imagine. To have an enemy entails living in bondage. Whenever and wherever two opponents meet there is tension. The love of enemy is the path to true freedom. What it takes to put an end to terrorism, tribalism, antagonism and war is not any form of barbaric vengeance or violence, but simply the love, acceptance and forgiveness of one's enemy.



CLOSED DOORS

Behind closed doors
 Bombarded by 'odours'
 Things happening within
 Separated by walls paper-thin
 Oblivious of happenings in the
 world outside
 A world without a clue of hap-

penings inside
 Yet, with the odours' heat,
 I will, with it, beat
 'Cause from it,
 all originates
 Fair enough if to it,
 all designates

In me I have you,
 So dear world,
 you can have me too
 For that is the order –
 That we belong to each other.

By Stephen Yaya Mansaray Sdb
Theology I

AN AFRICAN PSALM OF LAMENTATION!

O God of our ancestors, hear our plea:
Vindicate us by your great might.
O God of our fathers Nkrumah, Kenyatta and Nyerere,
Hear and pay heed to our prayers, O God.
Listen to the words of our mouths,
The plea of our hearts,
And the thoughts of our minds.

Come, O God of Africa.

O Black Africa, we are free and not yet free
For we have never been allowed to be ourselves.
Ruthless men and women seek our downfall;
They attack and enslave us.
Our chiefs and elders have become horses for their
chariots.
Gold Coast is turned to sand coast,
Ivory Coast is without elephants.
Congo of virgin forest, is now a desert,
Diamond land Angola knows nothing but war.
Multitudes of lies, misdeeds and injustice have been
melted on us.
Why? O God of Africa, have you rejected us to the foe?
Come, O God of Africa.

We have been obedient to the master of devils,
Unholy civilization we have embraced to the core.
Our vows at independence we have broken;
O God, you know our sins through and through,
The wicked thoughts of ours are not hidden from you.
Come, O God of Africa.

Yes, the God of Africa is our salvation,
The God of Nkrumah, the Lord of Kenyatta
And the Protector of Mandela
Is the One who sustains us.

In valleys or hills, war or peace,
He is our Redeemer.
So we cry out to you our Shield,
Come, O God of Africa.

Let the evils of our foes be defeated.

In your great faithfulness, soften their hearts.
God of our fathers, teach our slanderers your love.

Let not Africa be:

A place to dump toxic wastes;
A land to test missiles and land mines;
A fertile ground for drug experiments.
O God of the living and of the ancestors,
Let equality be our password.

Come, O God of Africa.

We shall sacrifice not to the gods.

Mount not the skies,
To Abortion's oblivion,
To Contraceptives' arena
To Condoms' pavilion! No!
We shall be the first-born of you, O God of Africa.

Heed, we shall pay not:

To the lure, baptised as development;
To the bribe, confirmed as progress;
To the traitor, consecrated as acceptance.
We, people of Africa, shall not
Turn anymore from the River that gives us life;
Neither from the Pavements that lead us home.
We accept the plan that did not ask us to be white.
Thus we bless thy Holy Name daily;
For you, O God of Africa, are Good and Gracious.
Come, O God of Africa.

CYPRIAN KUUPOL, SVD.



GOODBYE FR. SHORTER

Father Shorter, congratulations, for it is your driving Tangaza students to this destination that has allowed us all to enjoy these great days together. ASANTE SANA!.. Thank-you. Thank-you, also, for driving through our rich African culture from where you picked up your academic passengers. Many of them will make a return journey richer from the experience.

You too, I trust, as you return, have been enriched by this experience. May the African spirit of hospitality and brotherhood continue to comfort you. Most importantly, may the God who saw you through this African journey return you to your motherland. May he remain with you always.

Father Shorter, as a sign of our appreciation, we the students of Tangaza, would like to wish you all the best in your next ministry, may God continue blessing you in the years to come.

Father Kocholickal, once a passenger in the 'Academic Bus', karibu... Welcome. Sit comfortably at the drivers seat. Father Shorter controlled the 'Academic vehicle' very well. I believe we shall all enjoy this ride, may God grace you with His unlimited blessings...

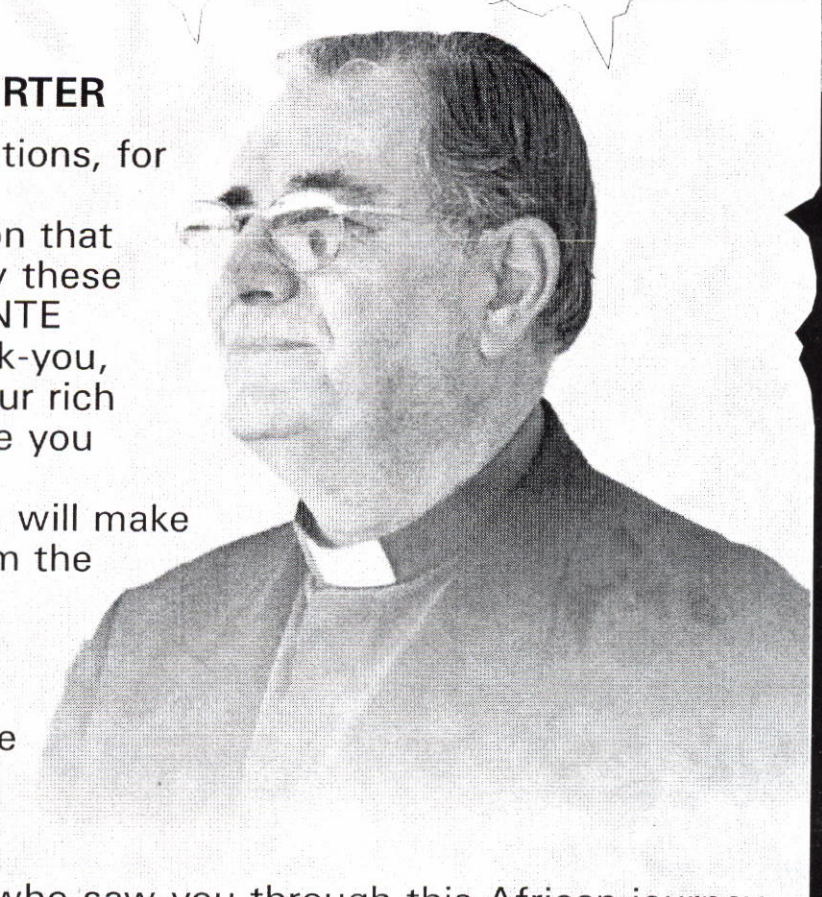
Enjoy. Share with us this spirit of joy. I hope you realize how much you have contributed to it...

Yes, you have. Greatly...It is no wonder the African says, 'Mugeni ni Baraka' while the English man echoes the same when he says, 'the more, the merrier.' Would it not be terrible to have guests who fail to turn up for they have, "too many commitments!"...as we read somewhere in the Bible? Thank-you.

Fellow students and staff, let us remember one thing,
"It is not the end that justifies the means, it is the just who put an end to a world that can get mean!"

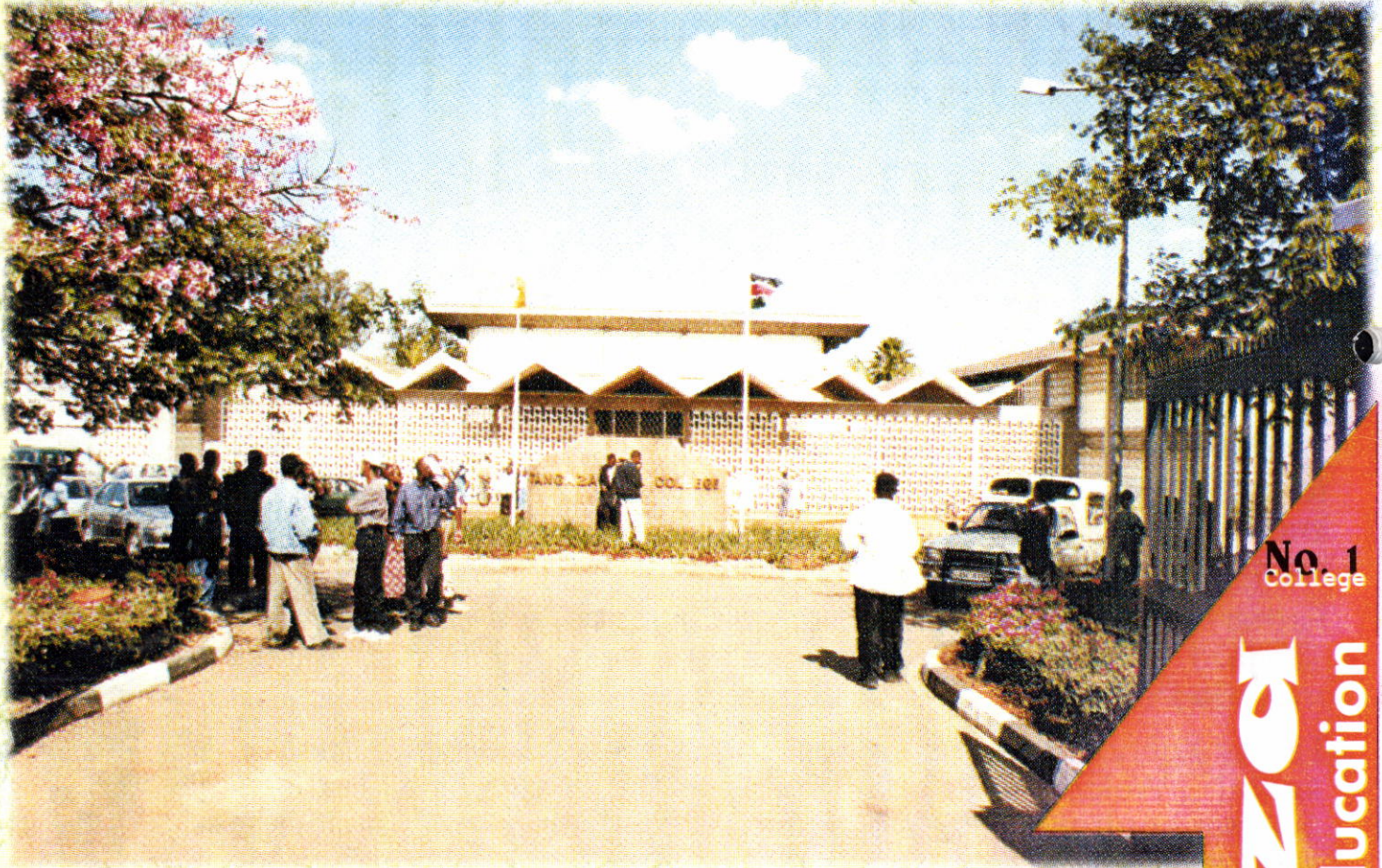
Farewell

Mary Anne Kabue



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