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**THE MISSION OF THE MILL HILL MISSIONARIES IN
WESTERN KENYA FROM 1963 TO 2016: CHALLENGES
AND ACHIEVEMENTS**

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The Long Essay Submitted in a Partial Fulfillment of the Requirements for
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DEDICATION

I dedicate this work to my beloved father the late Mr. George Odonya Windi who passed on during the time I was working on this paper. He was an inspiration to me and to my outlook on mission.

EPIGRAPH

“God our Father, we praise and thank you for setting the world on fire with your immense love revealed in the crucified and risen Christ. We are filled with hope and joy as you invite us to share the Good News .By the power of the Holy Spirit, active in all cultures of the world, you bring us together in the service of your Kingdom. Guide and enlighten us that we may discern the path of our Society’s future in accordance with your will. Help us all to respond generously to the many global challenges we face, that the joy of the Gospel may reach the ends of the earth, illuminating even the fringes of our world, through Christ our Lord, Amen.”

(Mill Hill Missionaries Mission Prayer)

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STUDENT'S DECLARATION

I, undersigned, declare that this long essay is my original work achieved through my personal reading, scientific research method and critical reflection. It is submitted in partial requirement for the Bachelor of Arts in Theology. It has never been submitted to any other college or university for academic credit. All sources have been cited in and acknowledged.

Signed:

Name of student: Odonya David Masiga

Date:

This long essay has been submitted for examination with my approval as the college supervisor.

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ABBREVIATIONS

Acts	Acts of the Apostles
AG	Ad Gentes
EG	Evangelii Gaudium
EN	Evangelii Nuntiandi
Gen	Genesis
Jn	John
Lk	Luke
Mk	Mark
Mt	Mathew
OT	Old Testament
Ps	Psalms
Rom	Romans
RM	Redemptoris Missio

General Introduction

Since the arrival of missionaries in East Africa a lot has taken place. This includes physical development in terms of infrastructure, introduction and improvement of formal education, health and social services. But at the core of this mission is the message of Jesus Christ, the Good News. All these other factors that have been brought and improved by the missionaries to point to the nature of the mission of Christ. The role of the missionaries was to show this love of Christ in a practical way, that the kingdom of God may be felt among the people. That being the main aim of the missionaries, the main question that we ask today is, “did they keep to the mission as it was supposed to or it was what they thought fit to do as missionary work?”

The Mill Hill Missionaries have been in east Africa for more than a century. For this time they have carried out missionary work among some of the local communities here. This paper is going to investigate and to look into the missionary activities of the Mill Hill Missionaries, their impact, successes and failures in their mission here in East Africa especially in Western Kenya from the year 1963 to present. This year also marks the year Kenya gained her independence. This was also the moment that the people of Kenya were coming out of a colonial period and there were some negative sentiments

towards the missionaries who were foreign since the missionaries were from Europe and the colonialist were also from Europe.

It is significant to mention that this year (2016) the Mill Hill Missionaries are celebrating 150yrs of their foundation since 1866. These 150yrs mark a moment of looking back and counting the blessings that the Mill Hill have attained. It is also a moment of self-searching in terms of the methods of evangelization that were used and how relevant they have been in bringing the Good News of Christ, especially to those in the greatest need.

This paper will also delve into what is the understating of mission according to different theologians and as well point out what the church teaches about mission and the evolution of its understanding from pre to post Vatican II to date. All these will be to shed light on the mission of the Mill Hill Missionaries and therefore point out the areas where they have kept to the mission of the Church within their own charism of “*to love and to serve*”, or they have deviated from that.

Chapter I

The Mill Hill Missionaries

1.0 Introduction

St. Joseph's Missionary Society or commonly known as the Mill Hill Missionaries were founded a hundred and fifty years ago by Father Herbert Vaughan who later became a cardinal. This missionary society has been working in many parts of the world dedicated to the service of the marginalized and the poor of the society. Primary evangelization, education and working towards the improvement of the live of its Christians has been its main priority. The society has also been pivotal in the establishment of different dioceses and the formation of its clergy. Some of the dioceses in Kenya include, Ngong diocese among the Maasai community, and the Arch Diocese of Kisumu which comprises of the Dioceses of Eldoret, Kericho, Homabay, Kisii, Kakamega and Bungoma. Their contribution has been immense in the last a hundred and ten years of their presence here in East Africa especially in Kenya.

1.1 The Founder

The Mill Hill Missionaries were founded in England in a place called Mill Hill hence the name of the society. It was founded by Herbert Vaughan was born in Gloucester on the 15th April 1832, the eldest son of Colonel John Vaughan and Eliza

Vaughan, née Rolls.¹ In his youth, Herbert had chosen the catholic priesthood instead of a possible army commission and the life of a country gentleman for which his father had hoped. In 1866 he founded a missionary society, which by 1877 had members working in the United States, India, Borneo and New Zealand. In 1872 he was consecrated bishop of Salford.² He was bishop of Salford from 1872 to 1892. He opened many new parishes and founded St. Bede's College, where he lived and dined with the students for twelve years, and started the Rescue Society, recruiting religious communities and more than two thousand volunteers.³

In 1892 he was chosen to succeed Cardinal Manning who was the Cardinal of Westminster. He was Cardinal for Eleven years and built the Westminster Cathedral. During this time he also founded many groups that worked in the diocese. These groups include, Crusade of Rescue, The Catholic Social Guild, and the Ladies of Charity among others.⁴ This was a true sign that he was committed towards the development of the church in England and Wales. He saw the need for more people to be involved in the process of evangelization and that more people may be reached. For the priests that he had ordained, he wished that they work towards the conversion of England. He was a truly spiritual man and worked tirelessly for the restoration of the hierarchy of the Roman Catholic Church in England until his death in 1903.

¹ Cf. www.millhillmissionaries.co.uk/part-1-our-founder accessed on 3rd October 2016.

² R. O'NEIL *Cardinal Herbert Vaughan, Arch Bishop of Westminster, Bishop of Salford and Founder of the Mill Hill Missionaries*, 2.

³ Cf. R. O'NEIL *Cardinal Herbert Vaughan, Arch Bishop of Westminster, Bishop of Salford and Founder of the Mill Hill Missionaries*, 3.

⁴ Cf. R. O'NEIL *Cardinal Herbert Vaughan, Arch Bishop of Westminster, Bishop of Salford and Founder of the Mill Hill Missionaries*, 3.

1.2 Who are the Mill Hill Missionaries

The Mill Hill are a missionary fellowship of members and associates from different continents, cultures and races, united in our common faithful acceptance to follow Jesus who invited the first disciples to “come and see” (Jn 1;39). Inspired by the words of Jesus, “Go make disciples of all nations” (Lk 10:37), we live a call to be the leaven of the Kingdom Of God and share the message of Jesus in the wide variety of situations in which we find ourselves across the globe.⁵

It is an international fellowship of missionaries named St. Joseph’s Missionary Society of Mill Hill.⁶ It is a society of apostolic life and pontifical right, consisting of ordained and lay members, dedicated to the missionary apostolate.⁷ All these members with the obligation of working in the different mission areas where the Mill Hill Missionaries carry out their missionary activities.

1.3 The Charism

The charism of the Mill Hill Missionaries is to *love and to serve*. This is the main driving factor that pushes the Mill Hill Missionaries towards the poor and the marginalized so as to bring the Good News of Christ to them. This is still being done in various forms. From the words of the founder, mission is driven by the love for the less fortunate in the society, the poor and the marginalized and this is done mainly in the

⁵Cf. Constitution and Directives of St Joseph’s Missionary Society of Mill Hill and Statutes of Lay Associates

⁶Cf. C1, Constitution and Directives of St Joseph’s Missionary Society of Mill Hill and Statutes of Lay Associates

⁷Cf. C2, Constitution and Directives of St Joseph’s Missionary Society of Mill Hill and Statutes of Lay Associates

context of primary evangelization but as well as in urban slum areas where there are projects that help uplift the poor from their misery. Through the charism the members are also called to live as witnesses to life especially through simplicity in their own lives.

1.4 Mission

In the vision of the founder, mission has its roots in God's loving plan for the world. "Receive the Holy Spirit (Jn 20:20-23), as the Father sent me, so I send you" (Jn 15:9-17). Jesus brought the Good News to the poor. The founder asked the members to go where the need is greatest, to the people most abandoned and poorest in the means of grace. Therefore the Mill Hill Missionaries still go by preference to the poor, to the oppressed and to those in greatest need.⁸

As already mentioned the Mill Hill Missionaries have mainly concentrated on primary evangelization, the starting and setting up of new missions and mission stations, training the local clergy and establishing parishes and the education of its Christians. In collaboration with the Mill Hill Sisters (Franciscan Missionaries of St Joseph) the Mill Hill Missionaries have worked hand in hand to provide education and health care to some of the communities that is worked amongst.

⁸ Cf. C6, Constitution and Directives of St Joseph's Missionary Society of Mill Hill and Statutes of Lay Associates

1.4.1 Specific areas of mission would include:⁹

Primary evangelization: To speak of Jesus Christ among peoples touched by the influence of the gospel.

Interfaith Dialogue: To foster understanding and respect for the religious cultures of people, to counteract extremism and to build bridges of dialogue and cooperation.

Urban Apostolate: To accompany the poor and immigrants in their pursuit of a livelihood, to rehabilitate the casualties of urban life and to invigorate faith within a secularized environment.

Small ecclesial communities: To work for the formation within the local church of grassroots communities committed to discovering and living out of the gospel of mutual love and service in their daily circumstances.

Justice peace and integrity of creation: To encourage the least privileged to own their rights and responsibilities, to respect and defend the rights of others, and to protect the sustainability and beauty of their natural environment.

Reconciliation: To act as agents of forgiveness and mutual understanding in societies fractured by conflict prejudice and hostility.

Reverse mission: To enrich our churches of origin with the truth, goodness and beauty found among nations.

⁹ Cf. St Joseph's Missionary Society. *Mill Hill Missionaries*, 3.

Mission animation: To promote in our churches of origin, a greater awareness of the universal call to mission and to encourage participation in the work of evangelization.

Formation: To recruit and train candidates for the missionary priesthood and lay association in countries within the society's missionary scope.

In western Kenya some of the mission aspects were more applicable than others because of the nature of the place and the people that were evangelized. For instance before and after independence of Kenya, primary evangelization, formation of small ecclesial communities and the training of local clergy were more applicable. In other parts of the country and in the Mill Hill mission areas other aspects were employed. This aspect is also evident in the different countries that the Mill Hill have been present. The scenario in African missions and the missions in the Far East were different since in the Far East inter-religious dialogue was essential but still a focus until today.

1.5 Mission areas.

The mission of the Mill Hill Missionaries has been wide and covering many aspects in different parts of the world, from Europe, where it all started. To the Far East in the Philippines and Malaysia, to Pakistan and India, to Africa in Cameroon, Congo, Uganda, Kenya, South Sudan and South Africa. The Mill Hill Missionaries still have their presence In the United States and in South America, though diminishing and well as in Australia and New Zealand. All these countries and continents present very different and unique mission environment and situations therefore prompting the Mill Hill Missionaries to use different forms of evangelization but being conscious of the

call to reach the poor and those in the greatest need and the marginalized in these countries. In East Africa and especially Western Kenya, the Mill Hill Missionaries worked among the Luhya, Luo, Kalenjin and the Kisii Communities. Down south they worked among the Maasai community.

1.6 Conclusion

Looking at the work the Mill Hill Missionaries, the words of Pope Francis in his apostolic exhortation *Evangelii Gaudium*, reminds each and every member of the Society of Mill Hill Missionaries in line with their charism that, if the whole Church takes up this missionary impulse, she has to go forth to everyone without exception. But to whom should she go first? When we read the Gospel we find a clear indication: not so much our friends and wealthy neighbours, but above all the poor and the sick, those who are usually despised and overlooked, “those who cannot repay you” (Lk 14:14). There can be no room for doubt or for explanations which weaken so clear a message. Today and always, “the poor are the privileged recipients of the Gospel” and the fact that it is freely preached to them is a sign of the kingdom that Jesus came to establish. We have to state, without mincing words, that there is an inseparable bond between our faith and the poor. May we never abandon them (EG 48).

Chapter II

Mission

2.0 The understanding of mission

We believe that God the Father sent his Son Jesus Christ to fulfill his mission here on earth by bringing salvation to all by proclaiming and establishing the kingdom of God. Therefore all Christians are called by the virtue of their baptism to continue with the mission of Christ entrusted to them. It is God's will that all should be saved since God is love and his love is all inclusive. The work of a missionary then is to bring this Good News of salvation entrusted by Christ, to all people including those who already profess in Christ since the process is never ending. Every Christian by virtue of baptism has a vital role to play in the evangelization of the world and have a duty to be in touch with the scriptures in order to find the source and strength to carry out this mission. This chapter will therefore look at the concept of mission as understood by the church and other people and the different forms of mission in the church today.

2.1 What is Mission?

The term mission comes from the Latin word '*mittere*' meaning 'to send'. It can be defined as an act of sending people with authority to preach the faith and to administer the sacraments, God through the church gives this authority.

However the term mission has given rise to so much discussions in the recent years, because of its many analogous meanings. In the scriptures ‘mission’ signifies the sending of a person by God for the purpose of communicating God’s will to other people like the mission of the angels, the mission of Christ and the mission of the church.¹⁰ The word ‘mission’ does not have fixed exact meanings valid for all times, rather it is not the word that counts but the meaning that lies behind it every time that one encounters it. Missiologist, Saverio Paventi, points out that up to the 17th century, there were various phrases for the concept mission such as, propagation of the faith, the expansion of the kingdom of God, conversion of the heathen, proclamation of the Good News in the whole world, instructing the ignorant in the faith, conversion of the unbelievers, spread of the Christian religion, proclamation of the Gospel, spread of the church, extension of the kingdom of Christ and so on.¹¹ Therefore we can say that mission is a vast subject. Its scope covers the whole world and all times and all those who seek God and his kingdom which is the spiritual reign of God over his people. It is a kingdom characterized by truth, holiness, justice, peace and love.¹²

2.2 Different Understanding of Mission.

Lately, the concept of mission underwent many changes, many theologians and scholars over the centuries had different interpretations of mission. Pope Benedict XV in his 1919 encyclical *Maximum Illud* dogmatically states that the conversion of the non-Christian is the mission of the church. His successor Pope Pius XII also points out

¹⁰ Cf. R. HOFFMAN, “Mission”, 904.

¹¹ Cf. K. MULLER, *Mission Theology: An Introduction*, 30.

¹² Cf. P. RAM, *The Real Face of Christians and Christianity*, 23.

that the primary goal of mission is to convert the non-Christians.¹³ In the early 1900 the word was understood as carrying out the great mission (Mt 28:19-20). It was seen as winning the world for Christ and saving the lost humanity. It was the common understanding that once conversion took place the mission came to an end. It was also viewed that doing activities of the church outside evangelized territory in another territory, that was mission. Mission was seen more as a territorial activity where areas and numbers of people are targeted so that they can be Christianized.

In 1962, Vatican II gave a new and broader understanding of mission. After Vatican Council II, theologians continued to explore the idea of mission in a new and radical manner. A protestant theologian Carl Braaten defines mission as “the process of exploring the universal significance of the Gospel in history”.¹⁴ This means that exploration and learning are essential components of mission. David Bosch, a theologian from the Dutch Reformed Church in South Africa, understands that Christian mission is the dynamic relationship between God and the world. In other words it is the involvement of God in and with the world. Therefore mission is to participate in God’s existence in the world.¹⁵

2.3 Mission in the Scriptures

There is a gradual progress in the understanding of mission from the Old Testament to the New Testament. The understanding shifts from an exclusive

¹³ Cf. W. R. BURROWS, “Tension in the Catholic Magisterium about Mission and Other Religions”, 2.

¹⁴Cf. C. BRAATEN, *The Flaming Center: A Theology of the Christian Mission*, 2.

¹⁵Cf. D. J. BOSCH, *Transforming Mission*, 9-10.

understanding of a chosen nation, referring to Israel, to a more universal understanding of the plan of salvation of God.

2.3.1 Mission in the Old Testament.

Some biblical scholars point out the missionary purpose, message and activity in the Old Testament. Through creation God established a special relationship with human beings and gave them an orientation towards himself. The universal understanding of God, as found in the O.T (Ps 22,87 and Jn 4:11), also points out to the fact that God is the saviour and redeemer of all humanity and that His works not only aim at leading the people of Israel but the whole humanity, all nations.

God called Abraham as a sign for his love for humanity (Gen 12:1-3). His call was a missionary call, not because he was led out of his ancestral land but because he was called for the benefit of other people and in this case for the benefit of all humanity.¹⁶ He was to be the father of all nations.

2.3.2 Mission in the New Testament

The New Testament understanding of mission is different from the one in the Old Testament but there is a sense of continuity from the Old Testament to the New Testament. In the New Testament the mission of God is revealed through love in his Son Jesus Christ who then commissions the whole humanity to carry out the work of spreading the same love to the rest of humanity. Therefore the church's missionary activity cannot be seen outside the model provided for by Christ himself. This we see

¹⁶Cf. K. MULLER, *Mission Theology: An Introduction*, 57.

in the Gospels, in the Acts of the Apostles and in the letters of the Apostles. God Revealed himself fully in the person of his Son Jesus Christ who became fully human and came down to earth to dwell among his people. His redemptive work reveals God fully. After His resurrection, Jesus commissions his disciples to go to the ends of the world and make disciples of all nations (Mt 28:18-21). In biblical times, and within the history of Christian's experience, we believe that God is acting to free people from all kinds of oppression.¹⁷

Each gospel account has a distinctive missiological importance and they are written for a particular audience and in the context of the missionary expansion of the church. Mark presents Jesus as the one sent by God to inaugurate the kingdom of God. That is why Jesus starts his mission or public life by declaring that, "the time is fulfilled and the Kingdom of God is at hand, repent and believe in the Gospel" (Mk 1:15).

Mathew's Gospel presents a universal mission of Christ. This is represented in the commission that Jesus gave to his disciples to go and make disciples of all nations.¹⁸ This implies that all people regardless of who they are and what their background is, they are all called to experience the love of God.

Luke in his Gospel present the mission of Jesus as universal and all inclusive. Luke also has an aspect of mission to the Gentiles. Women played a vital role in the mission of Jesus.¹⁹ Luke realized the importance of including women in the mission of

¹⁷ Cf. M. BIANCHI, *Mission for the Third Millenium*, 110-111.

¹⁸ Cf. D. SENIOR-C STUHMULUELLER, *The Biblical Foundations for Mission*, 212.

¹⁹ Cf. R. E. HEDLUND, *God and The Nations*, 174.

Christ. His outlook presents a situation where the marginalized and those not seen as important being used as instruments of evangelization.

John emphasizes the divinity of Jesus and presents Jesus as the way to the Father. The sending of the Son by the Father to redeem the world is a constant missionary theme for John.²⁰

Paul has a great zeal for Christ's mission even more than the beloved disciples of Jesus. Paul's proclamation of mission is that God offers salvation in and through Jesus Christ, crucified and risen²¹

2.4 A New Dawn on Mission

The official statements of the Church on the necessity of evangelization are numerous and clear. Until today the church has been insisting on the urgency of proclaiming the Good News of Jesus. The need to look at mission from a broader point of view continued to grow. There was a growing emphasis on the way the Good News of Jesus was interpreted by reading the signs of time and to be deeper in understanding what mission means for the Church. Pope John XXIII had a broader view of mission already prior to the Vatican Council II, the following is in line with the message before the announcement of the Second Vatican Council.²²

This sacred Council has several aims in view: it desires to impart an ever increasing vigour to the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions which are subject to change; to foster whatever can

²⁰ Cf. R. E. HEDLUND, *God and The Nations*, 176.

²¹ Cf. D. SENIOR-C STUHMULUELLER, *The Biblical Foundations for Mission*, 276.

²²http://aejt.com.au/__data/assets/pdf_file/0011/694298/AEJT_Mission_as_the_Nature_of_the_Church_Developments_in_Catholic_Ecclesiology_Bevans.pdf. accessed on 4th Nov 2016.

promote union among all who believe in Christ; to strengthen whatever can help to call the whole of mankind into the household of the Church. The Council therefore sees particularly cogent reasons for undertaking the reform and promotion of the liturgy.²³

Adaptation was a vital part of the whole process since the Gospel was moving from one culture to many other different culture and therefore it had to be relevant and to make a meaningful impact in the people that receive it. There was a movement from a more traditional church to a church that is paying more attention to the needs of the people that it evangelizes.

2.4.1 Vatican II (1962-1965)

Prior to Vatican two, the basic understanding and purpose of mission was traditionally aimed at the conversion of people to the Christian faith with the aim of the expansion and extension of the church. Therefore there was a lot of energy and effort put in the saving of souls that made many missionaries to move out from their own countries to go in order to preach the Good News to all who had not heard of it and especially the non-Christians. Mission was not oriented in any way towards those were already converted to Christianity.

Vatican Council II however, developed a broader way of understanding mission and it articulated it clearly in its documents especially *Ad Gentes*. *Ad Gentes* identifies the origin of the mission with the Divine Trinitarian life which explains why “the pilgrim church is missionary by her very nature” and “the whole church is missionary” (A.G 2). This therefore leads to the urgency of the need for missionary activity. *Ad Gentes* states that, “Although in ways known to himself, God can lead those who,

²³ Vatican Council II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium (SC) n.1.

through no fault of their own, are ignorant to the Gospel of that faith without which it is impossible to please him, nevertheless the church still has the obligation and also the sacred right to evangelize” (A.G 7). Moreover the document affirms that the special purpose of missionary activity is the planting of the church among those people and groups where she has not taken root. The basic means of this implantation is the preaching of the gospel of Jesus Christ. (A.G 6).

Ad Gentes further speaks of the relevance of mission in the social arena. It puts an emphasis on the witness of Christian lives, formation of the local Christian communities, apostolate to the laity and the dialogue with non-Christians, (A.G 10-12). In this way the Vatican Council II leads us back to Christ’s vision and mission which He himself lived and proclaimed as the Kingdom of God which is being realized in our world today.

The Apostolic Exhortation *Evangelii Nuntiandi* of Pope Paul VI and the Encyclical *Redemptoris Missio* of Pope John Paul II clarify the position of the Church by emphasizing the need for an integral and holistic approach to mission on Biblical grounds.²⁴

2.4.1.1 Evangelii Nuntiandi (1975)

According to the understanding of the apostolic exhortation *Evangelii Nutiand*, the church has only one mission in the world which she has received from the Father through the Son and which is always strengthened by the Holy Spirit and aimed at the

²⁴ Cf. NAMITA, *A New Paradigm for Evangelisation*, 194.

kingdom of God (EN 6). Therefore, we may say that the church has a single mission, which she has to realize in the spiritual, social, cultural and other areas of human life and society as a whole.

However *Evangelii Nuntiandi* tries to underline the complexity of the church's mission and the tendency to narrow it down to only some special aspects of the mission (EN 17). In the words of Pope Paul VI, mission is understood as a matter of "affecting and as it were, upsetting, through the power of Gospel, mankind's criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life which are in contrast with the word of God and plan of salvation (EN 19). Therefore, whatever the church does in fulfilling this mission which aims at integral salvation is called evangelization. Hence for the church, evangelization means 'bringing the Good News into all strata of humanity, and through its influence transforming humanity from within and making it new' (EN 18).

As a whole, the apostolic exhortation emphasizes that development, peace, freedom, liberation are authentic elements of the Bible message and therefore consequently concern the mission very much.²⁵

2.4.1.2 Redemptoris Missio

The encyclical *Redemptoris Missio*, of Pope John Paul II, regards both the mission *Ad Gentes* and the new evangelization of those people who have heard Christ proclaimed to them, as two sides of the same coin. This mission as a whole is affirmed

²⁵ Cf. MULLER, *Mission Theology*, 45.

as the duty of the Church because she was sent by Jesus Christ to reveal and communicate the love of God the Father to all people and nations (AG 10). Therefore having one origin and one final aim of bringing about the kingdom of God, the mission becomes one and undivided. But it develops into a variety of ways in which there are different tasks and activities (RM 31). Moreover these activities have particular importance in the present situation of the church and the whole world.

The witness of the Christian life is one of the ways of doing mission and above all is the first and central form of mission. The Encyclical states that the first form of witness is the very life of the missionary, of Christian family and of the ecclesial community which must reveal a new way of living (RM 42). This encyclical further speaks about another important aspect of mission which is proclamation. Therefore this explicit Gospel proclamation remains the permanent priority of mission (RM 44).

The Encyclical recognizes the urgent need of inculturating the Christian life and the message for our world today more than ever before. It also recognizes inter-religious dialogue as a part and expression of the evangelizing mission of the Church (RM 55). It is only through inter religious dialogue that the positive elements of other religions can be recognized in a better way by acknowledging in them “signs of Christ’s presence and of the working of the Spirit” (RM 56). Pope John Paul II, speaking about the relevance of dialogue admits that “true dialogue leads to inner transformation and is spiritually fruitful” (RM 56). This has helped to widen the vision of the church.

2.5 Dimensions of Mission in the Church Today.

The Vatican council II marked the turning point in the history of the Church and its mission. Since then many theologians and missionaries have been trying to see the relevant ways of carrying out the mission according to the signs of the times. In *Redemptoris Missio*, from No. 41 onwards, Pope John Paul II speaks of mission developing into a variety of ways.

2.5.1 Mission as Proclamation

Jesus inaugurated His mission by proclaiming the kingdom of God (Mk 1:15). He continued to proclaim the kingdom of God through His life, teachings, work, death and resurrection. Therefore this proclamation of the Good News of the Kingdom of God sums up the whole mission of Jesus. This was also the primary mission of the apostles too. Moreover at the end of this earthly ministry, Jesus said to his disciples “go into the whole world and proclaim the good news to whole creation” (Mk 16:15).

St Paul in his letter to the Romans says that “faith comes from what is heard and what is heard comes from the word of Christ” (Rom 10:17). That is why Pope Paul VI in his apostolic exhortation *Evangelii Nuntiandi* No. 42 mentions that proclamation is a vital tool for evangelization and he goes ahead to mention examples of people converted by Jesus through proclamation like, Zachaeus, the Samaritan woman and Nicodemus. Proclamation is the permanent priority mission (RM 44). By virtue of our baptism therefore we are all called to proclaim the Good News of Christ to all. This is a

gift given to the Church by God and therefore should be utilized to the maximum in bringing the Kingdom of God here on earth.

This proclamation however is not done in isolation with the gift of the Holy Spirit which the church received at Pentecost. Our proclamation as the disciples of Jesus points to the fact that we are fully dependent on Him and the spirit that he gives us and it is not out of our own strength that we are proclaiming him and his Kingdom. Peter was empowered by the Holy Spirit and he was able to cure a sick man, “silver and gold I have none. In the name of Jesus Christ of Nazareth I ask you to get up.” (Acts 3:6). These kinds of action many times lead people to a greater level of belief since what is proclaimed resonates with the challenges of life that they go through but they are still restored to life by what they believe in.

2.5.2 Mission through life witness

Witness is a very powerful way of proclamation. It speaks volumes and has indeed brought many to conversion. “Modern man listens more willingly to witness than to teachers and if he listens to teachers is because they are witnesses.” (EN 41). Christ lived a practical life that spoke for itself, the deeds that he performed corresponded to the teachings that he taught, therefore drawing people to himself and to a stronger belief in God. Just as Christ who taught authoritatively and his life was indeed what he taught, those in mission today are asked, “do you believe what you proclaim? Do you live what you believe and do you preach what you live? (EN 76). If our mission means bringing the Good news into all strata of humanity and through its

influence transforming humanity from within and making it new (cf EN 18), then this transformation must be part of those involved in this mission. It must be engrained in their lives. On the whole our the depth of our spirituality, a life of prayer, the simplicity of life, our sympathetic help, our human relationship with other people and respect for human dignity of all should be the basic pillars and foundation of our Christian living through the Good News of Christ will bring about the transformation of humanity.²⁶ It is fundamental in nay mission that the one carrying out the mission act the part in representing the message that is carried, that is, the Good news of Jesus Christ.

2.5.3 Mission as Liberation

The message of Jesus was a pure message of liberation. A message that was geared towards the breaking of the chains that bound people from experiencing the love of God and experiencing him among them. Jesus knew that he was sent “to proclaim liberty to the captives and recovery of sight to the blind.....” (Lk 4:18). Therefore the church, which is the body of Christ must work towards this course that Jesus himself had begun. The church has a prophetic role to bring this liberation to the whole of humanity in its entirety. “The church has the duty of proclaiming the liberation of millions of human beings, many of whom are her children, the duty of assisting the birth of this liberation, of giving witness to it and of ensuring that it is complete” (EN 30).

Liberation is a very essential aspect of life of any individual or group or society. It involves the struggle for justice. Pope John Paul In his apostolic exhortation mentions

²⁶ Cf. J. ANTUNES DA SILVA, ”*Inculturation as Dialogue*”, 202.

that evangelization would be incomplete if it does not “take account of the unceasing interplay of the gospel and of man’s concrete life, both personal and social” (EN 29). According to Gustavo Gutierrez, liberation is a struggle to construct a just and fraternal society where people live with dignity and become agents of their own destiny. Liberation emphasizes self-transformation through achieving liberty throughout ones existence and history. Therefore liberation can be said to be a simple salvific process.²⁷ Jesus came to bring life he said, “I came that you may have life and have it abundantly” (Jn 10:10). In our society today there are many oppressive structures of social, political, religious and cultural and human being need to be liberated from the exploitation and injustices caused by such.

The church has to liberate humanity from especially physical problems like famine, chronic diseases, illiteracy and poverty, because the center of the Good News which she proclaims is nothing other than liberation from everything that oppresses human beings and above all liberation from sin and the evil one (cf EN 9). The church is therefore tasked to carry out these. It might not be easy but it is the duty of the body of Christ that represents Christ here on earth.

2.5.4 Mission as option for the poor.

The question here is, who are the poor? What is the nature and cause of poverty? It is not only enough to move in and live and work with the poor but also to work towards alleviating it for future generations. It is important to know the indicators of

²⁷ Cf. G. GUTIERREZ, *Theology of Liberation*, 2.

poverty such as health, leadership, education and training in various specialist skills.²⁸ Through these, as missionaries we are able to understand the situations of the people that we reach out to and to understand the issues which are at the core of their lives.

²⁸ Cf. D. DORR, *Mission in Today's World*, 144-145.

Chapter III

The Mission of the Mill Hill Missionaries

3.0 Introduction

The arrival of the Mill Hill Missionaries in East Africa was not by chance but by invitation by the Missionaries of Africa or The White Fathers as they were known. Both the catholic and the Protestant missions had flourished. There was little love lost between them. In the popular mind, the Protestants were of the British mission (Bangareza). The Catholic missions were seen as the French mission (Bafaransa). Such was the rivalry between these two groups that, in the early 1890s, civil war broke out between them.²⁹ The Protestants were seen in the light of the colonial masters who were British.

By the end of the civil war, the Church had begun to realize that something must be done to prevent such political misconceptions. The Catholic Church must cease to be seen as an instrument of White equatorial African interests. The Mill Hill missionaries, as a British Society, was invited to correct the balance in Uganda. The first team arrived in 1895. It was tacitly agreed that the Missionaries of Africa should concentrate on missions to the west of Kampala and that the Mill Hill Missionaries direct their attentions to the east. That is why over the years, the Mill Hill Missions

²⁹ <http://www.millhillmissionaries.co.uk/part-7-african-mission> accessed on 10th oct 2016

expanded towards Nairobi in Kenya.³⁰ These events led the Mill Hill Missionaries into East Africa. The rest grew out of their experience of the missions in the different places that they worked.

However, this paper having introduced the Mill Hill Missionaries in general, this chapter is going to dwell on the different mission work and the missions established by the Mill Hill Missionaries in the Western part of Kenya from the time of independence to present day. Western Kenya here includes the current Western and Nyanza provinces.

The first Mill Hill Missionaries arrived in East Africa specifically in Uganda in the year 1895 led by Bishop Hanlon, the new “Bishop of the Upper Nile.”³¹ The missionaries only officially started work in the Kisumu or then called port Florence in the year 1903 under Bishop Hanlon.³² Looking at the missionaries before 1963 will try to give us a picture of how the situation was then move on to see how the situation was after independence to the present day.

3.1 Areas of Mission Involvement before independence

In its East African beginnings, the Mill Hill Missionaries concentrated on four general concerns: training of catechists, catechumenates, care of the sick and elementary schools and other aspects but these were the main ones.³³

³⁰ <http://www.millhillmissionaries.co.uk/part-7-african-mission> accessed on 10th oct 2016

³¹ Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 7.

³² Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 32.

³³ Cf. <http://www.millhillmissionaries.co.uk/part-7-african-mission> accessed on 10th oct 2016.

3.1.1 Catechumenate Classes

After the arrival of the Mill Hill Missionaries in Western Kenya, they have been involved in many missionary activities all in line with their charism, *to love and to serve*. The areas were in different regions, that is Luhya missions, Kisii missions and Luhya missions.³⁴ These are the main areas within the western region though they spread as far as the Rift Valley Province. Prior to independence the mill hill missionaries were involved in quite a lot of activities, here focusing on western Kenya.

Among the Luhya for example Fr Stam who later became bishop, insisted on catechumenate and moved around trying to find out how many were there in his territory. He hit a new method of multiplying catechumens. He selected six newly baptized readers and sent them out to teach catechism to other new readers.³⁵ This was a very noble idea since the number of personnel was still low and there were many people to be reached. On the other hand, language was a problem and therefore teaching and allowing the locals to continue with the work was multiplying the effect of the spread of the teaching of the doctrines of the church compared to if the mill hill missionaries were to do it themselves. His effort to train readers paid off. In many parts of Luhya land the number kept increasing. For example by 1921, there were 1900 readers in Bunyala, 1207 in Bukusu land and 1519 in all other catechumenates combined.³⁶ This was indeed a great progress in terms of reaching out to the people, since those who had been taught could be used to teach others and therefore the importance of the multiplier effect.

³⁴ Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 97-104.

³⁵ Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 97.

³⁶ Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 100.

Already around this time there was a trial on the establishment of a technical training school. Fr Witlox with the help of the Education department started a type of technical school for his readers.³⁷ The Mill Hill through this already saw the need to empower the people. To give them concrete skills in a growing country. In the Kisii region there was also the training of readers and catechumens, though there was resistance from anti-European religion called Mumboism.³⁸

Fr Stam however was not popular with the people since he used a group of people that were hated by most of the Luhyas that were under the king of Wang'a in Mumias. The king had appointed chiefs as his henchmen to work with Fr Stam and they were greatly disregarded because of the way they handle their subjects.³⁹ These were some of the challenges that the missionaries were already facing. It also depended on who one picked to work with to determine how far the mission activities would go and also how far the people would accept the faith or compare the agents with the colonial rulers. From the activities of the Mill Hill missionaries it was clear that one of the main aims of their mission was to set up parishes or missions and to secure numbers. From the numbers given and the methods used for catechizing was to increase the numbers. However it was necessary to involve them in the process of evangelization since the message was for them. They were the recipients, though the process was rushed and the message did not take root properly among the people.

³⁷ Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 100.

³⁸ Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 103.

³⁹ Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 108.

3.1.2 Education

After a long fight and a treacherous path of making decisions on setting up a school, Msgr Brandsma finally managed to start Yala School which opened its doors on February 7th 1929.⁴⁰ This was a further sign that the missionaries were working towards making sure that the local people are empowered with knowledge and information which was pivotal in them taking up more important roles in the society and even leadership positions though this was still the colonial period. It is important to acknowledge that other missionary groups came in from the beginning of 1900s and they also took part in the establishment of institutions. For example the Consolata and the Holy Ghost Fathers in Central Kenya and Nairobi respectively.⁴¹ The Consolata arrived in 1902⁴² and the Holy Ghost Fathers arrived in East Africa through through Zanzibar in 1862.⁴³ Missionary activity was picking up already in other parts of the country carried out by other missionary groups.

The Protestants had a head start on the Catholics in education. Catholic schools were not supported by the government through subsidies compared to Protestant schools, though from the 1920s the situation improved for the missionaries working in the central region of Kenya.⁴⁴ It is also clear that the different groups went to different schools, the whites, the locals, the Indians, and Arabs.

⁴⁰ Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 136.

⁴¹ Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 140.

⁴² Cf. <http://www.consolatamissionarieskenya.co.ke/about-us/>. Accessed on 4th Nov 2016.

⁴³ Cf. <http://www.spiritans.org/about-us/our-history/>. Accessed on 4th Nov 2016.

⁴⁴ Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 141-142.

3.1.3 Finances

The missionaries especially the Mill Hill at that time were able to raise funds to support their missions. It is even claimed that some of the missions were rich or financially stable before the Second World War than they were in the seventies and eighties. They could source for funds to support their missions from CARITAS, MSEREOR and from their families and friends.⁴⁵ The danger about this was that, most of the parishes were still run by the missionaries and therefore they had all the control on what was to be done or not. It was in the hands of the missionaries to spend most of their resources as they saw fit whether it was of help for the process of evangelization or for keeping themselves comfortable.⁴⁶ This led to the attitude among the people to refer to mission stations and parishes as the place where the missionaries stay. Ownership of the mission areas by Africans for a long time was not part of their reality. They were more of spectators watching things being done for them.

3.1.4 The Mission Station

The missionaries did not only aim at converting the people but also the environments that they were living, that is their environments. This led to the establishments of Christian villages. For example in Aluor, Asumbi and Nyabururu were veritable citadels of God.⁴⁷ This meant that these were self-contained villages that all was taking place within. The aim was to detach them from their previous life and try to incorporate them into a new life, a life of Christ. The widows and orphans also found

⁴⁵ Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 147.

⁴⁶ Cf. J. J. BONK., *Mission and Money, Affluence as a Western Missionary Problem* 45-51.

⁴⁷ Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 161.

a home in these villages. These were some sort of safe zone. To shield the people from the world out there so that they can remain faithful and committed Christians.

3.2 Areas of Mission Involvement after Independence to date

Soon after independence activities increased and more missionaries poured in. The post war period (World War II) was characterized by an influx of many missionaries and also because there were great numbers of missionaries in Britain, Netherlands, Tyrol and Ireland.⁴⁸ In 1953 vicariates became dioceses. Kisumu became a diocese and Bishop Hall its first bishop. It was at that time that he asked the first Kenyan woman architect, Mrs Dorothy Hughes to draw up a design for the Cathedral church in Kibuye. And the cathedral was opened in 1956.⁴⁹ In the 50s a trend was building in as far as the involvement of the lay was concerned. It was part of a much bigger development in the Church's awareness; finding the place of lay people in the Church, the unfolding of the people of God, a central theme of the Second Vatican Council.⁵⁰ This was all in preparation for the new era after independence of Kenya.

3.2.1 Education

The phrase 'Education is the Key' has for many years used to emphasize the importance of education in the lives of individuals and the community as a whole. Education is the pillar of any community. And indeed the Mill Hill missionaries have played a big role in the establishment of schools and teaching. Soon after independence

⁴⁸ Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 241.

⁴⁹ Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 242.

⁵⁰ Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 263.

the role and control of education fell more in the hands of the government. Supervisory teams that looked into the affairs of education were phased out and their tasks taken over by Assistant Education Officers.⁵¹ This was a big shift where missionaries did not have a complete say in the education system in the country, however the government is able to come up with ideas close to the needs of all citizens and not necessarily a particular denomination.

Education was an eye opener and by the middle of 1970s Kenya had become a very Christian country. Catholics formed 17.7% of around 13.5 million people. In Western Kenya there was a new church quite relevant to her surroundings.⁵² It was a church that had received the faith and living it.

As far as the formation of clergy is concerned, the Mill Hill Missionaries only recruited for the Dioceses. It never recruited for itself until early 1990s. This was a commitment that they equip the local church with its own pastors though the number of Mill Hill Missionaries members was still dominant. Education received an emphasis as mentioned already. It forms the backbone of the faith that the people receive. This would include both formal and informal education.

3.2.2 Option for the poor and the sick.

Under this scope we are able to see constant and passionate involvement of Missionary individuals in offering their missionary services to the less fortunate and the

⁵¹ Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 297.

⁵² Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 305.

neglected in the society. One Hans Burgman, a Mill Hill Missionary who worked among the Luo in Kisumu for many year started a program called Kisumu Urban Apostolate (KUAP). This program was and still is to support the poor people of the slums in Kisumu as well as street children. Under this program there are many groups that are reached and there are many specific programs offered in order to reach the many people who are suffering. Some of the programs include, Graphic designing, health, embroidery, youth programs and others. At the moment the organization mainly focuses on health and the facility provides health care for the people mainly living in Nyalenda slums in Kisumu.⁵³

In the Mill Hill Parish of Luanda, a market town in western Kenya, special attention has been paid to the special needs of hundreds of children with impaired hearing. To restore their personal dignity and to boost their chances of independent living, the young people are offered a chance of primary education and vocational training for those whose formal education will not continue. The ministry was started by a Mill Hill Missionary to reach out to Luanda's street children, many of whom have been orphaned by AIDS is being continued and developed by Mill Hill Sisters.⁵⁴

It is also important to note that the involvement of Mill Hill students in these projects and activities is a way to build them in their understanding and caring for the poor of the society. The Students in Luanda and indeed Nairobi Formation Houses are involved in apostolate where they encounter such challenges.

⁵³http://www.wakonyu.org/KUAP_Pandipieri.html accessed on 15th oct 2016.

⁵⁴ Cf. St Joseph's Missionary Society. *Mill Hill Missionaries*, 55.

3.2.3 Use of print media and Friends of Mill Hill Groups

In the last couple of years the Mill Hill Missionaries established Groups called the Friends of Mill Hill. These groups coordinate within their own parishes even if not run by Mill Hillers currently to help and support the missionary activities in East Africa. From such groups Christians come to understand the nature of the work of the Mill Hill Missionaries and therefore support them. In the same way there is a publication called 'Friends of Mill Hill' magazine, which keeps informing Christians of the missionary activities of Mill Hillers and also to help them help in whatever way they can in the same missionary activities. The same magazine carries a message calling those who wish to join and become part of the bigger Mill Hill family as permanent members.

3.3 Conclusion

The activities of the Mill Hill Missionaries have not been easy from the word go. It was always a struggle to move into a new territory and country and settle down to spread the Good News of Jesus Christ. Through our charism *'to love and to serve'* the missionaries endured and persevered until today. The words of Pope Francis speaks volumes when it comes to how the missionaries should work,

I dream of a "missionary option" – that is, a missionary impulse capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today's world rather than for her [own] self-preservation. The renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented, to make ordinary pastoral activity on every level more inclusive and open, to inspire in pastoral workers a constant desire to go

forth and in this way to elicit a positive response from all those whom Jesus summons to friendship with himself.”⁵⁵

The words of the Pope truly sums up the driving for of the missionaries who gave their lives and all that they had in order to reach out to those with the greatest need.

⁵⁵ <http://www.missionsandiego.org/the-church-which-goes-forth-pope-francis-on-the-call-to-missionary-discipleship/> accessed on 15th oct 2016.

Chapter IV

Mil Hill mission and its implication today in Western Kenya

4.0 Introduction.

It is evident that the activities of the Mill Hill Missionaries have had an impact on the communities that they worked with and for, from providing education, teaching catechism, and providing health care and establishing mission parishes. This does not mean that there were no challenges in the process of evangelization. There were indeed many hindrances, stereotypes and perceptions that probably made the mission not to deepen the faith among some of the people. Nevertheless there was great work done. The missionaries came to preach the Good News to these new lands and people and to bring to message of love to the local people.

4.1 The Gospel of inclusivity versus segregation.

When setting up schools the Missionaries kept the status quo of the different communities that were there. At the time of their arrival the colonialist were already around. When setting up schools there was always a distinction between the children of the Whites, the Indians and the Locals. This gradually changed but still the schools were attended according different social classes and still segregated in terms of the economic

class of the people. This was not the intention but the feeling of not disturbing the status quo of the colonialist was a stumbling block.

This same attitude is echoed by some of the missionaries who saw the locals as primitive and there was a great need to civilize them. Some of the missionaries regarded the locals as animistic, that they are *'tabula rasa'*, meaning that they could not think on their own and needed someone to impart knowledge in them.⁵⁶ As *Ad Gentes 12* points out, our work as missionaries is aimed at uplifting the dignity of the people we evangelise.

“Let Christians labor and collaborate with others in rightly regulating the affairs of social and economic life. With special care, let them devote themselves to the education of children and young people by means of different kinds of schools, which should be considered not only as the most excellent means of forming and developing Christian youth, but also as a valuable public service, especially in the developing nations, working toward the uplifting of human dignity, and toward better living conditions. Furthermore, let them take part in the strivings of those peoples who, waging war on famine, ignorance, and disease, are struggling to better their way of life and to secure peace in the world. In this activity, the faithful should be eager to offer prudent aid to projects sponsored by public and private organizations, by governments, by various Christian communities, and even by non - Christian religions.”

However the situation has improved greatly and the aspect of inclusion is key to the Mill Hill Missionaries. That forms one of the reason that currently the Mill Hill recruit from different nationalities and live in communities of different nationalities. This is living as witnesses of the Gospel, fostering harmony and unity without discriminating individuals on the basis of who they are.

⁵⁶ Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 105.

4.2 Finances versus Mission

No missionary activity can be carried out without assistance especially financially. Most of the Mill Hill Missionaries who came were well funded by the Society as well as their families and well-wishers. They carried out big projects without involving the locals. It was the missionaries that provided for the Christians. An example is given by Hans Burgman that, in the days before the Second World War, the prefecture of Kavirondo was financially more reliant than our indigenous dioceses were later in the seventies and eighties.⁵⁷ This trend has continued until today.

This has unfortunately led to a dependency syndrome where the Christians feel that it is the church that is supposed to give and for them to receive. That the missionaries are rich and they are poor. This has made it hard when it comes to times for transition between missionaries and local ordinaries and priests since they will mainly depend on the locals for support. In the eyes of the people the parish or the mission was the place of the big white priest just as the people's homesteads were called by the name of the founding father.⁵⁸ With this trend there is no ownership of the parishes by the Christians. The parishes ended up being the property of the missionaries and soon after some of them left, things started falling apart because the 'owner' is no longer there. This is one syndrome that was caused and it became detrimental to the missionary work that had started. In the same line some missionaries took particular

⁵⁷ Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 147.

⁵⁸ Cf. H. BURGMAN, *The Way The Catholic Church Started In Western Kenya*, 164.

missions as personal properties. They ran everything and soon after they left there was no one to properly take over the mission or parish.

With this in mind and thinking about the future of mission in Africa, the Mill Hill Missionaries chapter in 2015 and the General Council encourages all mission areas specially Africa and Asia to work towards financial sustainability by generating funds locally through the promotion of groups such as the friends of Mill Hill and Mill Hill Family.⁵⁹

4.3 Option for the poor and the sick.

As already mentioned in the previous chapters option for the poor is at the heart of the Mill Hill Missionaries as they strive to carry out their missionary mandate. The formation of candidates and students for priesthood is geared towards this. The students are appointed or sent to do their pastoral among the needy of the society in the slums and in the villages. From the word go, the missionary student start to have a feel of what it means to be a Mill Hill Missionary following its charism of *to love and to serve*, going out where there is greatest need. Since the Mill Hill Missionaries have had a decline in its numbers, the role played by the students in its missions has been very significant. We evangelize ourselves before moving out, but putting in mind the need for the poor in the society.

⁵⁹ Cf. Chapter Documents 2015, *Mill Hill Missionaries Chapter 2015*. 33.

4.4 Safeguarding Children and Vulnerable Adults.

Anywhere in our mission we are called to be witnesses to the Gospel. To be like Christ to the people. To bring his love to those that we meet. Being Christ like means being aware of the needs of the vulnerable in the community and safeguarding them. Making sure that we do not end up abusing them and putting them to harm either consciously or unconsciously. It has been a painful reality of abuse cases coming up. This was a sign and a call to look into the formation program of new entrants as well as the revision of how we as Mill Hill Missionaries work and carry ourselves in our missions. Paying the price of abuse cases has been expensive but worse for those who were abused. In order that we regain that image of Christ and to make sure that chances of such happening again, the Mill Hill Missionaries have introduced documents on these, *the Code of Conduct and the Protocol on Dealing with Abuse of Children and Vulnerable Adults*.⁶⁰

4.5 On-going Recruitment in Africa

For many years the Mill Hill Missionaries recruited for the dioceses they worked in. It was only in the early 1990s that the first Africans were incorporated and ordained as Mill Hill Missionaries. With that many more Africans and specifically from western Kenya have offered themselves as Mill Hill Missionaries and are now spreading the Good News of Jesus Christ in other parts of the world. This is as a result

⁶⁰ Cf. Chapter Documents 2015, *Mill Hill Missionaries Chapter 2015*. 30.

of the evangelization of this region and the fruits of having missionaries from this region is being realized.

General conclusion

History tells us a lot about who we are as individual, groups, communities or societies. The events of history build the foundation of our identity. However some events may taint the identity of a person or group, this therefore calls for self-awareness of where an individual or group is coming from and where it is heads.

Self-awareness is key to success in any field. Introspection on how one is, in connection with what is happening and the relationship between the two is vital. For many years the Mill Hill missionaries have been undergoing this kind of change. From a typical missionary society trying to convert people and saving souls to reading the signs of time and making the Good News of Jesus relevant to the people of our time in our different mission areas. Pope Francis invites us to be bold and creative in the task of rethinking the goals, structures, style and methods of evangelization in our society (EG 33).

In his apostolic exhortation *Evangelii Gaudium*, Pope Francis emphasizes the joy of the gospel that “fills the heart and lives of all who encounter Jesus. Those who accept his offer of salvation are set free from sin, sorrow, inner emptiness and loneliness” (EG 1). This is only possible if we put on the values of Christ himself that we bring to the people, reading the signs of time and being relevant. To help the local churches grow to maturity and support those that are mature and to appreciate the

sacrifice that many have given to be missionaries. The founder, Cardinal Vaughan, acknowledges the motivation brought about by service driven by love.

Cardinal Vaughan's urgent concern for those among the people who were the poorest, and the furthest from the means of those graces that flow to humanity through the mission and ministry of the church became the spiritual force motivating generations of catholic youths to offer themselves for lifelong service in the mission territories entrusted to the Mill Hill Society.⁶¹

This mission is not ours, it is not a personal business or endeavor. It is not solely through our human abilities that we are carrying out these missionary activities. Whatever we do we do for the Church sent out by Christ himself. Pope Francis reminds us that "it is God Who has called us to cooperate with him and who leads us by the power of the spirit." (EG 12). Therefore we can move forward, boldly take the initiative, go out to others, seek those who have fallen away, stand at the crossroads and welcome the outcast, (EG 24).

⁶¹ Cf. St Joseph's Missionary Society. *Mill Hill Missionaries*, 62.

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