

UEC EXECUTIVE SECRETARY OF EDUCATION DEPARTMENT CELEBRATES 25 YEARS OF PRIESTHOOD

By Jacinta W. Odongo, Media Officer, Uganda Episcopal Conference



Fr Lucian (holding microphone) concelebrating at the Eucharistic celebration. On his right is Bishop Callitus Rubaramira who led the Mass, Bishop Bainomugisha (center) and Bishop Baharagate (left) (INSET) Fr. Lucian (center) cuts his Congratulatory cake with Bishop Bainomugisha (second left), Bishop Rubaramira (third right) and Msgr. John Baptist Kauta, the UEC Secretary General (second right).

TWENTY FIVE YEARS of performing the same task is certainly a vocation, and that is the least that can be said about Rev Fr. Dr. Lucian Arinaitwe, the Executive Secretary of the Education Department at the Uganda Episcopal Conference (UEC) when he celebrated his silver jubilee anniversary.

On July 19, 2015 Fr Lucian marked his 25th anniversary in style with a colorful Thanksgiving Mass that was held at the Management Training and Advisory Center in Kampala, Uganda.

Bishop Callitus Rubaramira of Kabale Diocese presided over the Mass and among the concelebrants were Rt. Rev. Albert Edward Baharagate, the Bishop Emeritus of Hoima, Rt. Rev. Lambert Bainomugisha, the Auxiliary Bishop of Mbarara Archdiocese and Apostolic Administrator of Hoima Diocese, Msgr. John B. Kauta, the Secretary General of UEC, Fr. Lucian and several other priests.

Lauding the efficiency of Fr Lucian, Bishop Baharagate said in his homily that Fr. Lucian is an important pillar of his diocese in Kabale. He described him as one of the most efficient and multi-talented priests.

"We thank God for the wonderful gift of Christ's Priesthood which Fr. Lucian has shared with Christ for 25 years," Bishop Baharagate said adding that, "May all these endeavours, inputs and reflections continue to bear more fruits in

God's Vineyard."

He also urged parents to allow their children to become priests and religious to serve the Lord.

Over 10 priests, religious, close family members, politicians and hundreds of parishioners from areas in which he previously served were also in attendance.

One of his relatives who is a religious sister described Fr. Lucian as a profound thinker, calm and a person of humble personality.

"In the last 25 years, many times Fr. Lucian Arinaitwe has always believed in God's love and power in his way of living, and he has been passionate about issues regarding peace and development. He is a magnanimous person when required and with an avid desire to put things in order," she explained.

Fr. Lucian grew up in Rubaya sub-county, Karujanga- Mushenyi in Kabale District. Ordained to the Priesthood in July 1990, his first assignment was at Butogota Parish where he served as a curate before becoming the parish priest and Dean in Nyakibale Parish and Deanery.

He then served at Immaculate Heart Secondary School (S.S), St. Gerald S.S and Bishop Comboni among other schools, and then spent over 15 years as a headmaster of many secondary schools, chairman of secondary schools boards, university administrator for Uganda Martyrs University and lecturer.

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THE EDITORIAL



Dear Friends, I greet you in the name of the Lord.

As we share with you the ninth issue of the **New Contact** Magazine, we extend our sincere gratitude to our readers and news contributors for being part of this publication. We appeal for support in form of adverts, news stories and articles on issues pertaining to faith, morals, culture, health, sports, education, business, governance, justice, peace, and other relevant topics, which you can send to our email: **newcontact2013@gmail.com**. You can also contact us on +256 782 746 812 or +256 772 437 741.

We would also like to take this opportunity to congratulate Rev. Fr. Lucian Arinaitwe upon completing twenty five years of service as a priest. Fr. Lucian is one of our staff at the Uganda Catholic Secretariat and he is the Executive Secretary of the Education Department. We pray that the Lord continues to bless and protect him as he continues to serve the People of God.

New Contact is a publication of Uganda Episcopal Conference circulated via email to over 1000 people. It can be accessed on the website of UEC (**www.uecon.org**) and on Facebook.

Let us keep in contact through **New Contact**.

WISHING YOU GOD'S ABUNDANT BLESSINGS,

Fr. Philip Odii,
Editor/Executive Secretary of Social Communications Department, Uganda Episcopal Conference

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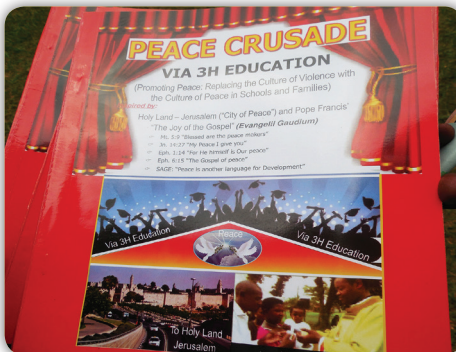
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UEC Executive Secretary of Education Department celebrates 25 years of priesthood

FROM PAGE 1



A picture of the cover page of Fr Lucian's book which he launched.



A section of the Christians at the celebrations.



Family members and relatives of Fr. Lucian present their Offertory.



Fr. Lucian poses for a group photo with some of his colleagues from the UEC.



A congratulatory cake designed in his name.



Fr. Lucian flanked by his fellow priests, join other Christians in a Runyankore dance.

He attended several primary and Secondary schools for his O and A-level education before joining Katigondo and Ggaba National Seminary, Makerere-Kampala, extra inputs of ECU- Australia for Tertiary and University levels.

Fr. Lucian gave his gratitude to all who attended and all who contributed

WE THANK GOD FOR THE WONDERFUL GIFT OF CHRIST'S PRIESTHOOD WHICH FR. LUCIAN HAS SHARED WITH CHRIST FOR 25 YEARS. MAY ALL THESE ENDEAVOURS, INPUTS AND REFLECTIONS CONTINUE TO BEAR MORE FRUITS IN GOD'S VINEYARD.

generously on the occasion.

"Thanks to all who prepared the celebrations, all who took part in the Liturgy, the choir and to all my family and relatives for giving me tremendous support." said Fr. Lucian.

He attributed his success to the Bishops of the UEC, the Bishops on the Education Commission as well as His Eminence Emmanuel Cardinal Wamala whom he described as his mentor.

The anniversary concluded with a cake-cutting session and thereafter Fr. Lucian launched his 10th book titled, **'Peace Crusade Via 3H Education.'** ■

UEC LAY APOSTOLATE OFFICE **HOLDS WORKSHOPS ON CATHOLIC TEACHING TO PROMOTE MARRIAGE AND FAMILY LIFE**

By Jacinta W. Odongo



AS part of the plan to promote the Catholic Church teachings on marriage and family life, the Department of the Lay Apostolate at the Uganda Episcopal Conference (UEC) has begun to conduct workshops in the five dioceses in Tororo Ecclesiastical Province.

The two-week workshops, which kicked off on August 11 until August 21, will be held in the dioceses of Kotido, Moroto, Soroti, Tororo and Jinja. They

will mainly focus on the following two topics; **“Education of the Lay Faithful on the Mission and Vocation of the Church and Strengthening Marriage and Family Life.”**

According to the UEC Executive Secretary of the Lay Apostolate, Rev. Fr. Stephen Candia the training will help to bring the teachings of the church to the people thus guiding them in their daily lives.

“Marriages and families of today are facing numerous challenges,” said Fr. Candia. “Issues of bride price, expensive traditional marriages and influence of the western culture in our weddings all have impacts in the families thus affecting upbringing and education of the children,” he said.

“Once we address all these issues Christians will know what the church expects of them as a result they will live a much better life in their families. We have also discovered that there are barriers in the relationship between the clergy, religious and laity in some parts of the country therefore they will all benefit from this workshop.”

The event is expected to attract participants such as Pastoral coordinators from the five dioceses, Lay Apostolate coordinators, Youth Chaplains, Head and Assistant Catechists, people in charge of marriage and families in the dioceses and representatives of the lay associations and movements.

“Our aim is to give them more church teachings so that they can share with the people at the grassroots levels. We hope that they will continue with these efforts on a daily basis since our mandate stops at the diocesan level.” ■

UEC EMPLOYEES URGED TO **PROMOTE DIALOGUE AMONG PEOPLE OF DIFFERENT RELIGIONS AND CULTURES TO CURB TERRORISM**

By Jacinta W. Odongo

DETECTIVE Senior Superintendent of Police in Uganda, Lydia Kantono, also the HEAD Counter-Intelligence (CT-Intel), has called on all the Uganda Episcopal Conference (UEC) employees to use their positions to promote dialogue among peoples of different religions and culture to prevent radicalization and violent extremism.

Speaking as a lead facilitator at a workshop on terrorism and security held on July 27 at the UEC premises, Kantono highlighted the vital importance of dialogue with religious institutions in understanding, preventing and resolving violent extremism.

“Terrorists carry out terror attacks on innocent civilians regardless of their political, social, religious or tribal



Detective Kantono makes a presentation to the UEC employees

Photos by Jacinta W. Odongo

UEC employees urged to promote dialogue among people of different religions and cultures to curb terrorism

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affiliations," she said adding, "They (terrorists) execute their cowardly and heinous acts through a number of forms and not limited to the following: bombings, assassinations, kidnapping, hostage taking, armed attacks, maiming, arson, poisoning and cyber terrorism."

The one-day event, which was organized by the UEC Inter-religious Dialogue and Ecumenism Department, was held under the theme, '**Globalization, religio-cultural pluralism and the threat of Global Terrorism: Inter-religious dialogue as an Approach to sustainable Peace.**'

SINCE 2010, THERE HAS BEEN A 58% INCREASE IN THE NUMBER OF JIHADIST GROUPS. THE FIGHTERS HAVE ALSO DOUBLED AND THERE IS A TRIPLING OF ATTACKS BY AL - QAEDA AND ITS AFFILIATES WORLD OVER NOTABLY ISIS, BOKO HARAM, AL SHABAAB AND MANY OTHERS.

Rev. Fr. Vincent Karatunga, the Executive Secretary of the UEC Inter-religious Dialogue and Ecumenism Departments, he is head of two departments, said that the purpose of the workshop was to induct the UEC staff on the threat and dangers

posed by global terrorism and illustrate to them how religion has been hijacked and abused to promote hatred as well as division.

"While carrying out their ministry, the UEC staff should use the opportunity to promote dialogue among peoples of different religions and culture while at the same time, sensitize communities of the impending danger of global terrorism. Religion shapes the consciences of people and therefore, it should be used to promote peace, love and respect between and among peoples," Fr. Vincent stated.

Speaking at the concluding session of the event which focused on the current threats and challenges posed by the terrorists Kantono said, "Since 2010, there has been a 58% increase in the number of jihadist groups. The fighters have also doubled and there is a tripling of attacks



UEC employees listen attentively to Detective Kantono

by Al - Qaeda and its affiliates world over notably ISIS, Boko Haram, Al Shabaab and many others. In the long run, Al Qaeda might assert more control on their off springs, demand more obedience and call upon their resources to assist in global operations."

She also emphasized the importance of a coordinated, international use of dialogue as a strategy for peace building.

As a process of the on-going formation and community sensitization, the department will go on organizing similar workshops. ■

CHURCH LEADERS ASKED TO SPEARHEAD THE FIGHT AGAINST DOMESTIC VIOLENCE

By Benedict Okethwengu, Gulu Communication Office

THE EXECUTIVE SECRETARY of the Social Communications Department of the Uganda Episcopal Conference, Rev. Fr Philip Odii has called on the Church leaders and Catholic Communicators in Uganda to intensify their fight against domestic violence; the vice which, according to him, is tearing the family apart.

Fr Odii highlighted this during an evaluation workshop of the domestic violence prevention programme held on July 10 in Gulu Archdiocese for the pastoral agents of Gulu Ecclesiastical Province, and on July 13 in Kampala for the Diocesan Communication Coordinators and Radio presenters. On both occasions, he noted that domestic violence has far reaching negative multiplier effect, which not only ends with the victim, but also extend to those in their comfort zones. "How will



The participants pose for a group photo.

you feel as a priest, to bury one of your christians, niece or nephew killed as a result of domestic violence? These things affect us directly or indirectly," he said.

According to Fr Odii, with or without

the resources, church leaders need to spearhead the fight against the vice, which he said is tearing the family apart.

"To succeed in something, you must be convinced about it. This conviction will

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Church leaders asked to spearhead the fight against Domestic Violence

FROM PAGE 4



(Left) Mrs Kwesigabo addresses the participants. (Right) Fr. Philip makes a presentation to the Catholic communicators at the workshop

lead to commitment. So it is my humble request that with or without money let us take the lead and end violence, I want to hear you speak about it," he added.

He however, acknowledged that some efforts have been made by the church to eliminate the vice. "I am happy that you (priests) are doing something, but we need to double our efforts," he said.

Mrs Florence Kwesigabo, the National Programme Officer for the Domestic Violence Prevention Desk of UEC, reiterated Fr. Odii's observation adding that priests are also likely to suffer from the effect of domestic violence. "A child brought up in a violent environment may

also hurt you personally and the Church, that is why we say that the religious leaders have also a great role to play," she said.

During the review participants, said the campaign is yielding fruits, with a number of family coming up to confess that it has united them.

"This campaign is working miracles, a number of women have approached me that they are now at piece with their husbands because of the message they have been getting over the radio," a participant at the workshop stated.

Domestic violence has negative impact on production and prosperity, fuels the HIV Epidemic according to National

HIV/AIDS strategic plan 2008/2012. It reduces the economic development of a nation as reported in the UN Secretary General report on Violence against women in 2007.

The review is part of the wider efforts by the Catholic Church through the Uganda Episcopal Conference to prevent domestic violence in families. The campaign funded by TROCAIRE and Irish Aid has been running for the past five years. It is implemented through the UEC Domestic Violence Prevention Desk, the Pastoral and the Social Communications departments. ■

ISLAMIC MILITANTS TRAINING CHILDREN AS TERRORISTS IN DRC

By Fr. Augustine Sunday

OVER 1,500 children some as young as nine years old, are being trained for jihad in camps run by Islamic militants in the Democratic Republic of Congo (DRC)

This has been revealed by the International Charity Aid to the Church in Need (ACN) following a survey that was conducted by the organization.

Maria Lozano, an official for ACN, said that the group had obtained photographic evidence from the camps, showing young boys in camouflage gear carrying out military exercises. The reports also showed young girls in burkas. "The images we have seen are very disturbing," Lozano said.

ACN further reported that orphans and children from poor families are lured into the Islamic camps. "The information we have is that the girls are being forced into marriages in which they will be



An African Child Soldier holding an AK-47 assault rifle.

Photos from the Internet

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Islamic militants training children as terrorists in DRC

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treated as sex slaves," Lozano said.

The appearance of jihadist camps in the eastern part of the country, traditionally a Christian stronghold, has prompted complaints that UN peacekeeping troops in the area particularly soldiers from Pakistan are providing encouragement to Islamic militants. Local sources observed that mosques have been built in areas where there were no native Muslim residents. "People don't feel protected by the UN soldiers," Lozano said.

In May, the Catholic bishops of the

Bukavu province, which covers the eastern part of the Democratic Republic of Congo, issued a statement in which they reported a dangerous surge in jihadist activity. After noting that civil war in the country has killed an estimated 6 million people since 2010, the bishops reported, "Most recently the violence has reached an intensity that is unbearable, close to rupture. Each day the killers conceive and carry out more cruel practices."

The latest violence, the bishops said, involved "a policy of terrorism,

of systematic purging of the people, a strategy of forcibly uprooting populations with a view to progressively occupying their land and installing centers of religious fundamentalism and terrorist training bases."

In their May statement, the bishops of the region complained that the country's government was not giving a high priority to preserving the peace and defeating the Islamic militants. "So is the state resigned, and complicit?" they asked. "It's possible!" ■

WISE QUOTES FOR REFLECTION

Keep away from people who try to belittle your ambitions. Small people always do that, but the really great make you feel that you can become great. - 'Mark Twain.'

When the world says "Give up" hope whispers "Try it one more time." - 'Zig Ziglar.'

A successful man is one who can lay a firm foundation with the bricks others have thrown at him. - 'David Brinkley.'

Don't be afraid to give up the good to go for the great. - 'John D. Rockefeller.'

When wealth is lost, nothing is lost, when health is lost, something is lost, when character is lost, all is lost. - 'Billy Graham.'

What seems to us as bitter trials are often blessings in disguise so remain strong. - 'Oscar Wilde.'

The people who really matter in your life are those who support you when you are right, encourage you when you are down and stand by your side when you are wrong. - 'David Soresen.'

When you stop chasing the wrong things, you give the right things a chance to catch you. - 'Lolly Daskal.'

You were born to win, but to be a winner, you must plan to win, prepare to win and expect to win. - 'Zig Ziglar'

If you fell down yesterday stand up today and try once again. - 'H.G Wells.'



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USCCB AND CAMECO CALL ON AMECEA **TO HASTEN** IMPLEMENTATION OF ICT POLICY

By AMECEA online reporter

AMECEA Photos



(L) Mr Patrick Markey from USCCB (R) Ms. Petra Stammen from CAMECO

THE DELEGATES from the USCCB Office of National Collections and Catholic Media Council (CAMECO) have asked AMECEA Secretariat to accelerate the process of implementing ICT Policy in order to meet the challenges the Catholic Church is facing on ICT.

During the consultative meeting held at AMECEA Secretariat on July 8 2015, Mr. Patrick Markey and Mr. Fritz Zuger both from USCCB, and Ms. Petra Stammen from CAMECO commended the work already done in the draft form. They called upon the coordinator of AMECEA Social Communication, Fr. Chrisantus Ndaga, to

quicken the final process of the document so that its implementation is done without further delays.

Fr. Ndaga expressed his profound gratitude to the USCCB for the Solidarity Funds that enabled the facilitation of AMECEA Social Communications workshop on ICT in May 2015. The workshop was attended by the Bishop Chairman of AMECEA Social Communications Rt. Rev. Charles Kasonde of Solwezi Diocese Zambia, National Communications Coordinators from AMECEA Conference and journalists working in Catholic Institutions of AMECEA Conferences. He also thanked Ms. Petra of CAMECO, who worked as a consultant to the project.

Meanwhile, AMECEA Secretariat, in the quest to become ICT compliant, has already developed a draft copy of ICT Policy for the secretariat, with an intention of having it adapted by the national conferences of AMECEA to fit their respective situations.

According to Fr. Ndaga the document is supposed to be presented to AMECEA Executive Board Members for approval before its adaptation.

Markey also pointed out that a good ICT Policy should be able to capture all aspects of an organization and therefore it is important to develop a policy that is well rounded to capture all aspects, including the finances and not just the communications aspect. He also suggested the need to come up with a policy handbook that can be made available online for easy access of information.

During the 18th AMECEA Plenary Assembly in Malawi in 2014, AMECEA Bishops committed themselves to encourage pastoral agents to embrace the New Media and ICT. The communiqué delivered at the end of the plenary Assembly stated: "In the AMECEA region, we will continue to empower our Social Communication Departments in order for the Church to fully embrace new forms of media as modern ways of propagating the Gospel. We urge pastoral agents to make responsibly use of media and contribute to the content. Furthermore we caution all people against misuse of social media." ■

WHAT SHOULD WE KNOW ABOUT: **'THE FINANCING FOR DEVELOPMENT PROCESS.'**

An Abstract from Mr Anthony Mbandi, AMECEA Justice and Peace and Caritas

ON JULY 13-16 different countries from across the globe gathered in the AMECEA Region of Addis Ababa in Ethiopia to discuss the much touted game changer, of Financing for Development outcome document which has been dubbed the **Addis Ababa Agenda for Action**.

So what makes this document a big story? The Financing for Development process commonly referred to as FfD, is a process that was started to redefine development cooperation.

It was an initiative of the poorer countries to define a framework by which they would be able to systematically put in place resources to develop their people and make sure what they were receiving from the north was fit for purpose.

The process was adapted by the UN in Monterey and became so successful that by the end of the second conference held last year in Doha, it had become an event that no country wanted to be left on board.

Doha was even more meaningful

because the international community started seeing the cracks in financial systems that were causing global problems. It was no longer "My Country" business.

The process had presented itself as the best place for clear definition of resources to be discussed and put on paper and not only looking at the external funding but also internal government mechanisms that would allow for in country development.

In the current round of Financing for Development, there has been an attempt to merge this process with the Sustainable Development Goals process and the Climate Change discussions of 2015 (COP21). Why is this wrong? Someone may ask. The simple answer is that the FfD process is much wider than just putting resources in place for SDGs or Climate Change work. It is a process that also attempts to define the real value of nations based on what resources they have locally and how they are being utilized.

It is a process that attempts to bring

forth the weaknesses of financial systems that have led to the low development in countries in the global south. On the other hand SDGs is an agreed development agenda, which then has to find mechanisms to be financed. On climate change, The Holy Father has clearly stated that we need to have the ones who have polluted to pay. By trying to incorporate climate financing onto the FfD process is saying that nations will put in resources by themselves to finance what other nations have done wrong. We are bringing individual mistakes to the global arena.

Looking at the outcome document, we could say that we have made a step forward. However, and as we realize, these conferences and negotiations are much more self-centered than interested in the common good. This means to get 193 countries to agree on common texts is not always easy but it is attainable with the common good in focus. Based on the above main areas of the document, there are some reservations that have come up.

What should we know about: 'The Financing for Development Process.'

FROM PAGE 7



Delegates gather for the opening of The Third International Conference on Financing for Development, held in Addis Ababa, Ethiopia, Monday, July 13, 2015.



Photos by Associated Press

(LEFT) President of the World Bank Dr. Jim Yong Kim, right, reacts with Germany's Federal Minister of Economic Cooperation and Development, Dr. Gerd Müller, at The Third International Conference on Financing for Development, held in Addis Ababa, Ethiopia, Monday, July 13, 2015. (RIGHT) Delegates from all countries around the world attended the 3-Day Conference.

Recalling the call of Pope Francis to deal with broad skewed financial systems in the globe it is critical that moving forward we engage with a respective governments of the following issues.

1. It is good that the Financing for Development process has been linked in the Sustainable Development Goals process. It is important to recognize that Financing for Development has one aspect of financing Sustainable Development Goals but also has an aspect dealing with financial systems and specifically illicit financial flows, international trade, debt, skewed taxation systems etc. There should be clear and measurable commitments to address the systemic issues that hurt African Countries.
2. It is a strong proposal that the issue of an all-inclusive tax body be strengthened which will allow for poor countries to be involved in not

- only understanding the taxation systems but also to be able to ensure they can start making decisions which are in the interests of their local situations and has potential capacity to raise more resources locally. OECD remaining as the key institution for defining the taxation systems for the rest of the world and has so far not helped developing countries achieve better results.
3. Private financing for development is welcome as addition methods for financing development. However, it is critical to ensure that the Private Sector is brought under the same internationally agreed mechanisms of transparency accountability and ensure that they fulfill their tax obligations. Besides, social sectors such as health, education, water and sanitation cannot be left to the gamble of the private sector. Private sector cannot replace the public sector as the key to ensuring

development of citizen.

4. It is very key to have inclusivity in the processes. There is mention of women in the document. However, we realize that in the current document, women are taken as objects of development. We cannot and should not be seen to include women in our financing for development agenda because they will bring development. It their basic right to be included in the process. Another of our concern is the 70% population of Africa, which is the youth. This document prepares for the future and the youth are the future. It is critical we place youth centrally in the FfD process since they are the future.

In conclusion, the document will be signed by the heads of states and it is important for conferences to keep track on the process to ensure that within the countries the agreed points are articulated to the benefit of the common man. ■

BENEDICT XVI RECEIVES DOCTORATE HONORIS CAUSA FROM THE PONTIFICAL UNIVERSITY OF JOHN PAUL II AND THE MUSICAL ACADEMY OF KRAKOW

From Vatican Radio

ON JULY 4 Pope Emeritus Benedict XVI received a Doctorate honoris causa from the Pontifical University of John Paul II and the Musical Academy of Krakow, Poland. The award was granted by the rectors of both institutions and conferred at Castel Gandolfo by Cardinal Stanislaw Dziwisz, Archbishop of Krakow and Grand Chancellor of the University dedicated to St. John Paul II.

Benedict XVI received the nomination with a discourse in which he recalled how St. John Paul II demonstrated by example that "the joy of great religious music and the role of popular participation in holy liturgy, the solemn joy and simplicity of the humble celebration of the faith, go hand in hand".

"In the Vatican Council II Constitution on the liturgy it is written very clearly: 'The treasure of sacred music is to be preserved and fostered with great care'. On the other hand, the text highlights, as a fundamental liturgical category, the participatio actiosa of all the faithful in holy action. But what remained peacefully together in the Constitution has often subsequently, in the reception of the Council, been in a relationship of dramatic tension. Significant parts of the liturgical movement believed that there would be space for the great choral works and even orchestral masses only in concert halls, not in the liturgy, in which there would have been space only for the hymns and common prayer of the faithful. On the other hand, there was dismay at the cultural impoverishment of the Church that would necessarily have resulted. How could the two aspects be reconciled? These were the questions asked by many of the faithful, including simple people, not only those with a theological education".

"At this point, perhaps it is correct to ask the underlying question: what is music? Where does it come from and where does it lead? I think there are three 'places' from which music arises. The first wellspring is the experience of love. When human beings were seized by love, another dimension of being opened up within them, a new greatness and breadth of reality, driving them to express themselves in a new way.



Pope Benedict XVI

Photos by Philip Chiddell

Poetry, hymn and music in general were born of the opening up of this new dimension of life. A second origin of music is the experience of sadness, of being touched by death, by suffering and by the abysses of existence. In this case too, in the opposite direction, there open up new dimensions of life that do not find answers in discourse alone. Finally, the third origin of music is the encounter with the divine, which from the beginning is part of what defines the human being. ... It may be said that the quality of music depends on the purity and the greatness of the encounter with the divine, with the experience of love and pain. The purer and more authentic the experience, the purer and greater will be the music that emerges and develops from it".

"Certainly, western music goes far beyond the religious and ecclesial environment. However, it finds its deepest source in the liturgy in the encounter with God. In Bach, for whom the glory of God ultimately represents the aim of all music, this is entirely evident. The great and pure response of western music developed in the encounter with that God Who, in the liturgy, made Himself present in us in Jesus Christ. That music, for me, is a demonstration of the

truth of Christianity. Where this form of response develops, the encounter with the truth, with the true Creator of the world, takes place. Therefore, the great religious music is a reality of theological level and lasting meaning for the faith of all Christianity, even though it is not at all necessary for it to be performed always and everywhere. On the other hand, it is also clear that it cannot disappear from the liturgy and its presence can be an entirely special form of participation in holy celebration and in the mystery of the faith".

"If we think of the liturgy celebrated by St. John Paul II in all continents, we see the full breadth of the expressive possibilities of faith in the liturgical event, and we also see how the great music of the western tradition is not external to the liturgy, but instead originated and grew within it and in this way continually contributes to its formation. We do not know the future of our culture and of religious music. But one thing is clear: where there takes place the encounter with the living God Who in Christ comes towards us, there too develops the response, whose beauty comes from the truth itself", concluded Benedict XVI. ■



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ABOUT THE PSYCHO-SPIRITUAL INSTITUTE

The Psycho-Spiritual Institute (PSI) was established in 2012 by the Lux Terra Leadership Foundation, in collaboration with Missio Aachen, with the aim of training and graduating experts in Psycho-Spiritual Therapy and Christian Counseling for English-Speaking African Countries.

The emergence of the Institute is a response to what many have identified as an urgent need to offer professional psychological and spiritual care to the increasing number of clerical, religious and lay pastoral agents who now and again find themselves in difficult life situations of an emotional and psychological nature, but who often do not find adequate support. Many in the past have ended up with professional psychotherapists who are not grounded in, or do not share in the theological and spiritual traditions of the sufferer, and so could not offer holistic support for the required healing process. Others have ended up with deeply spiritual counselors, who however are not conversant with such modern skills and approaches in Psychotherapy, that when combined with their spiritual tools, would have more easily facilitated healing for the sufferer.



OVERALL VISION

The overall vision is to bring spiritual healing, personality inte-

gration and peace to those in difficult life situations, as well as foster enhanced self-awareness and ongoing personal growth and transformation among pastoral agents and the entire Christian faithful.

METHODOLOGY

Drawing from the best of the Christian spiritual tradition, and using up-to-date psychotherapeutic tools, approaches and methodologies for healing troubled minds, and taking into cognizance the peculiar African historical, religious and socio-logical context, PSI offers high quality professional training in an environment of faith and Christian devotion, for those who wish to function as Psycho-Spiritual Therapists and Christian Counselors in various ecclesiastical jurisdictions and institutions across English speaking Africa. Towards this end, top level experts in Psychotherapy, Christian Anthropology and Christian Spirituality are being sourced from various institutions within and outside Africa to bring their training and practical exposure to bear on the Psycho-Spiritual Therapy training programme.

Above all, the training dynamics at PSI places a lot of premium on personal spiritual growth and wholesome personality integration and transformation.

POST-TRAINING ENGAGEMENT

Graduates of our two-year programme would be equipped to facilitate healing and give counseling support to pastoral agents and others suffering from depression, trauma, confusion, burn-out, mid-life crisis, addiction, sexual abuse, and crisis on account of sudden losses or life transitions. Apart from serving as Therapists for those in distress, graduates of the P.S.I. programme would be a useful resource in Seminaries, Formation Houses and Vocation Committees of Dioceses and Religious Congregations.

TRAINING CENTRES

It is envisaged that the Psycho-Spiritual Institute will have at least three training Centres in suitable locations across English-speaking Africa. The first of these Centres has already begun operation at the Marist International University in the Karen area of Nairobi, Kenya.

ADMISSION REQUIREMENTS

Admission is open to Clergy and Religious with a minimum of First Degree or its equivalent in any of the Sacred or Social Sciences. A higher degree in Psychology, and some practical experience in Counseling and Spiritual Direction will be an added advantage.

PSI provides for two categories of students: Residential and Non-residential students. The former refers to in-campus students who pay for both tuition as well as room and board, while the latter refers to off-campus students who find themselves their own accommodation within Nairobi and pay only tuition fees.



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FEES AND SCHOLARSHIP POSSIBILITIES

The total course fee (Tuition, Accommodation and Feeding) is 8335 US Dollars per annum. However for those to be admitted for the 2015-2017 course, a scholarship amounting to 70% of this sum is being provided for. The balance of 2500 US Dollars is left to be paid by the student. Off-campus students are required to pay the sum of 1000 US Dollars only as tuition fees per annum.

COURSE CONTENT

Among the courses to be offered in the Psycho-Spiritual Institute are:

1. Stages of Human Growth and Development
2. Theories of Counselling and Psychotherapy
3. Personality Theories in Psychology
4. Introduction to Basic Skills in Counselling
5. Introduction to Abnormal Psychology
6. African Cultural Dynamics in Counselling
7. Growth Group Theories and Practice
8. Behaviour Modification Theories and Techniques
9. Trauma Healing Theories and Practice
10. Addiction and Grace
11. Phases of Spiritual Development
12. Spirituality and the Process of Being Human
13. Spirituality and Addiction
14. Spirituality and Transcendence
15. Spirituality of Suffering and Ultimate Meaning
16. The Church's Ministry of Healing
17. Christian Prayer: Forms and Dimensions
18. Spiritual Direction: Models & Techniques
19. Spirituality and Psychotherapy – an integrated approach

20. Viktor Frankl's Psychotherapy in Spiritual Terms
21. Happiness – a psycho-spiritual approach
22. Human Sexuality: A psycho-spiritual approach
23. Professional Ethics for Psycho-Spiritual Therapists
24. Cross-Cultural Issues in Psycho-Spiritual Therapy
25. Research Methodology
26. Practicum in Psycho-Spiritual Counselling



COURSE DURATION AND CERTIFICATION

The P.S.I. course has a duration of two years, including a period of supervised practical experience in psycho-spiritual therapy. The programme is designed to culminate in the award of a Master's degree in Psycho-Spiritual Therapy for those candidates who desire a university degree. There is however provision for candidates who do not desire a university degree at the end of the programme of study. Such candidates will be exempted from writing the final comprehensive examinations and the Thesis, but not the ongoing evaluation and assessments that are an integral part of the course programme. Negotiations are nearing completion for the formal accreditation of the Institute's course of study with the Catholic University of Eastern Africa.

PHILIPPINE NUN **HONoured WITH** GERMAN HUMAN RIGHTS AWARD

From Vatican Radio



Photos from the Internet

Sr. Stella Matutina gives a speech (INSET) Sr. Stella Matutina, along with other human rights defenders, pledge to continue defending the people's rights.

A BENEDICTINE NUN, known for her anti-mining advocacy in the southern Philippine region of Mindanao, has been honoured with this year's Human Rights Prize by the city of Weimar, in Germany. Sister Stella Matutina of the Order of St. Benedict has been recognized for her extraordinary dedication to the rights of the native population, despite threats to her safety.

"This highlights the situation of Mindanao and the Philippines in general where people such as the poor, farmers, indigenous peoples, human rights activists and defenders of the environment endure harassment and face risks as well as death," the 47-year-old nun told UCANews. More than a personal recognition, Sr. Matutina said the award acknowledges the "collective sacrifices" of freedom and environment defenders in the face of a "systematic effort to limit democratic space and security threats". The nun, who

comes from a poor family in Mindanao, said her heart "will always be for the poor and the victims of abuses". "My life will always be dedicated to them," she said. Sr. Matutina has been a vocal opponent of attempts to convert the farmlands in Mindanao to plantation crops like palm oil, pineapples, and bananas. She has also led a campaign against the entry of large-scale mining companies in tribal communities in Mindanao.

In 2012, the Philippine military labeled Sr. Matutina a "fake nun" and accused her of being a communist New People's Army guerrilla. In 2009, soldiers detained the Benedictine nun and two other anti-mining activists in the town of Cateel in Mindanao for giving a lecture on environmental awareness to residents of an upland village. Early this year, authorities charged her together with other Church leaders and human rights activists, for taking care of displaced tribal people in the provinces

of Davao del Norte and Bukidnon. "This is proof that helping the oppressed, the poor and the abused comes with great risks," said Sr. Matutina, also the chairwoman of the Sisters Association of Mindanao and secretary-general of the environment protection group Panalipdan.

Since 1995, the Weimar Award has honoured individuals or groups engaged in the fight for freedom and equality, the prevention and condemnation of genocide, the right to free speech, and the respect and preservation of political, ethnic, cultural and religious rights of minorities, among others. The Weimar Award, which is supported by aid organization Missio, will officially honour Sr. Matutina in December. The award includes 2,500, which the nun said will help support her organization's advocacy.

■ (Source: UCAN)

