

Strathmore Courier



KShs. 30

December 2001

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Strathmore



@ 40

Strathmore College celebrates 40 years



Strathmore College

Information Technology Centre

P. O. Box 59857 Nairobi Tel: 606155; 606268 Fax: 607498

E-Mail: train@strathmore.edu

Short Computer Courses	Duration (Hrs)
Introduction to Microcomputers & Windows 98	20
Word Processing using MS Word 2000, Essentials	20
Word Processing using MS Word 2000, Advanced	20
Spreadsheet Solutions using MS Excel 2000, Essentials	20
Spreadsheet Solutions using MS Excel 2000, Advanced	20
Presentation Graphics using MS PowerPoint 2000	16
Bundled Course on MS Office 2000 (Word, Excel, and PowerPoint)	56
E-mail and Personal Information Manager using MS Outlook 2000	12
Database Management using MS Access 2000	20
Programming using MS Access 2000	20
Designing Desktop Applications using Visual Basic 6.0	40
Programming using Java	80
Programming using C++	80
Computerised Accounting System using SAGE	20
Computerised Accounting System using Pastel Partner Version 5	20
Data Analysis for Business People using MS Excel 2000	12
Project Management using MS Project 2000	16
Desktop Publishing using MS Publisher 2000	20
Desktop Publishing using PageMaker 6.5	20
Business Graphics using CorelDraw 8.0	20
Internet User	10
Website Design and Implementation Essentials using HTML and MS FrontPage 2000	20
Website Design and Implementation, Advanced	20
Intranet Design using MS FrontPage 2000	30
Macromedia Dreamweaver 4	20
Manipulation of web graphics using Macromedia Fireworks4	20
VB Script	40
JavaScript	40
Active Server Pages and Visual Interdev 6.0	40
Active Server Pages and Macromedia UltraDev	40
Linux Operating System and RedHat	40
Windows NT Workstation	20
Administering MS Windows NT Server	30
Computer Professional Course	4 months

For any of these courses please get in touch with the Corporate Training Department

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22 Humour

Welcome to the December issue of the College magazine. You will undoubtedly find that there is something of interest for everyone. For instance, Charles Kanjama's brief but comprehensive article on Blessed Josemaria, Founder of Opus Dei, is enlightening, especially for those of you who have come to the college recently and even for those who have been here for some time. Students often ask, "What is Opus Dei?" and "What has it got to do with Strathmore?" - here is your chance to find out and join us as we prepare to celebrate the centenary of Blessed Josemaria's birth.

Students generally have a natural curiosity about their lecturers and staff members. I suppose Strathmore students are no different. Brian, Tanguis and Oliver interviewed Dr. David Sperling, Strathmore's first Principal, who is now lecturing in our degree programme.

We celebrated the 40th Anniversary in style as Ann Musuva has captured in her article on the festivities. There is no denying the fact that we grasp any opportunity to celebrate in Strathmore! The college choir were a real hit in Arusha where they sang at the Natural History Museum at the invitation of the East African Community. It was a resounding success and they were invited to go to Arusha again at the end of November to sing at the official launch of the East African Parliament.

The adventures to the summits of Mount Kenya and Kilimanjaro will surely entice readers to attempt the same feat, hopefully in the not too distant future. These, and many more interesting events that have taken place in Strathmore during the last few months, are in this issue. Hope you enjoy reading them! - and remember - anyone - staff and students from all Schools - can submit articles to the magazine. We look forward to your contributions.

IT

in the 21st Century

Advances in information technology create new opportunities for achieving personal and organizational goals, but also present new challenges for professionals. On Saturday 8th September more than 800 people attended a one-day conference at the KICC, "IT Revolution: A Challenge to Professionals," which was organized by Strathmore College.

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Mr Salim Ndemo, deputy secretary, Ministry of Transport and Communications, presented the prepared remarks of Hon. Musalia Mudavadi, Minister for Transport and Communications: "Policy Makers and their Role in IT Development." There is enormous potential for the Least Developed Countries, such as Kenya, to leapfrog the "digital divide" by taking advantage of falling prices and the convergence of information and communication technology (ICT). The Kenyan Government recognizes that the ICT sector is at the epicentre of the growth and development of the country and new economy, and is taking major policy steps towards achieving this end. Nevertheless, governmental ICT policy initiatives cannot succeed without the enthusiasm of the private sector and educational institutions.

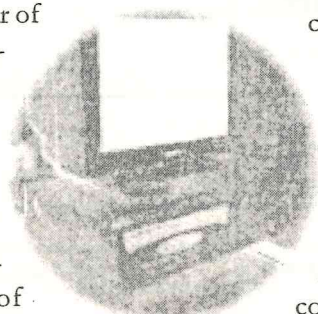
Daniel K. Kiangura, the Central Bank of Kenya's Director of Management Information Services, addressed the question: "E-Business: A Reality or Myth?" Electronic business, which is expected to exceed \$3 trillion by 2003, is one of those rare cases where changing needs and new technologies come together to revolutionise the way in which business is conducted. Kiangura cited Andy Grove, Chairman of Intel Corporation: "In five years time, all companies will be Internet Companies or they won't be companies at all." Some setbacks to e-business in Kenya are: inadequate delivery channels, inhibiting payment

systems, and an unsatisfactory legal framework.

Paul G. Richu, Group IT Director of the Nation Media Group Ltd., talked about "IT Influence on the Media Today." IT in media should be business process driven, should be aligned with business, and should add value. The future will see voice-data-video integration, the use of content across media, the threat of the internet to print media, video/audio streaming, digital photography, and multimedia collaboration. Some challenges are shortage of IT skills, inadequate security, insufficient infrastructure to support digital delivery, the cost of technology, and resistance to change.

The question of "IT and Accounting: Symbiosis or Parasitism," was addressed by Peter Kimemiah, Management Consultant with PricewaterhouseCoopers. Shareholder demands are driving changes in both IT and accounting. IT managers must understand business, because that is the only way to identify areas of opportunity and the value chain. At the same time, accountants and internal auditors must understand IT, because systems are becoming increasingly automated. In the future, IT and accounting will need to live a symbiotic relationship.

Tim Mutinda, Head of IT Consultancy Services for Deloitte & Touche, spoke about "The Death of dot-coms." Some factors leading to e-business death are: disregard of tra-



ditional business rules, poor cash management, an obsession with technology that forgets customer needs, wrong attitudes to change and investment, market saturation, and organizational inability to change. To be successful in cyberspace, executives need to rethink the strategic fundamentals of their business as their industries are reshaped and the rules for competition change. E-business is first and foremost about business, not a technology.

Ricarda McFalls, Compaq's General Manager for East Africa, addressed the question "Customer Relationship Management: Do I need IT?" CRM is a business strategy designed to optimise profitability, revenue, and customer satisfaction. A typical e-business CRM model consists of seven essential components: an electronic store, call centre management, sales force automation, exploratory data analysis (data mining and online analytical processing), data warehouse business intelligence, a connection to the global value chain system, and a connection to knowledge management.

David W. Lutz, of the Hanover Institute of Philosophical Research in Germany, spoke about "IT and Privacy." Like the products of other technological revolutions, IT can be used either for good or for evil. For example, data that companies collect about employees, customers, and potential customers can be misused to harass or rob them. We cannot rely entirely on the law to tell us what we should and should not do, because the technology is advancing faster than the law. It is necessary for professionals and organizations to follow ethical principles of information privacy.

Finally, Louis Otieno, Microsoft Country Manager for East Africa, talked about "IT & Business: The

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IT Conference

The IT revolution has caught many Kenyans unaware. It has proved to be a challenge that many are fighting to understand right down to the question of whether it is a profession or not. In our society where many individuals are realising the opportunities presented by IT, institutions are investing heavily so as to keep up with the rapidly changing business environment. The conference organised by Strathmore College at the Kenyatta International Conference Centre brought together IT professionals, interested parties and students to address this issue with regard to our current situation.

The conference commenced with a welcoming address from the principal of Strathmore College, Mr Charles Sotz. He was followed by the Under Secretary, Ministry of Transport and Communication who gave a speech on behalf of his minister, Hon. Musalia Mudavadi. The speech addressed the government's effort towards embracing the IT revolution. The speech made it clear that the government has been caught unawares, but is trying to bridge the digital divide by coming up with policies which will regulate the industry.

One of the most eloquent and informative speakers was D K Kianguru, Director, Management Information Services, Central Bank of Kenya. He shed light on how much of a reality e-commerce was. He expounded on the pros and cons of e-commerce and touched on government policies (or lack thereof) in matters such as privacy and security. He was followed by Group IT Director, Nation Media Group, Mr Paul Richu; his very informative talk was on how dependent the media is

on IT from satellite communication to back up storage, all in the attempt to bring timely and accurate information to the mwananchi.

Another brilliant speaker was the Management Consultant, PriceWater House Coopers, Peter Kememiah, who dispelled the clouds hanging over the relationship between IT and Accountancy. He addressed the issue of whether they shared a parasitic or symbiotic relationship and brought out the fact that in today's world one could not survive without the other.



A cross-section of the participants

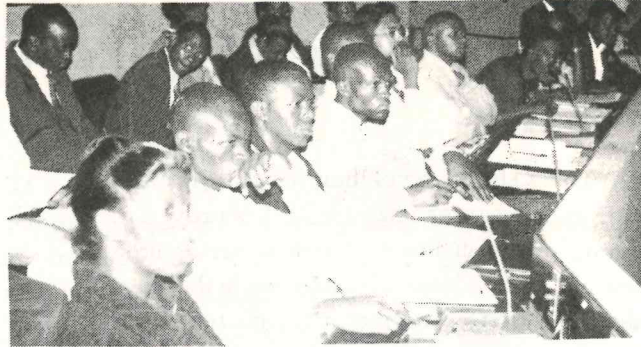
The only female speaker of the day was Ricarda McFalls, Regional Manager, Compaq (East And Central Africa), who had a lot of statistical data presented in colourful slides showing the way IT can be used to enhance Customer Relationship Management (CRM).

IT and Privacy

As the industry develops, so do its capabilities to be negatively exploited. One of the key issues was the privacy of individuals and organisations, which gives rise to ethical questions such as information from who?, for whom? and for what?. This was comprehensively covered by Dr David Lutz of Hanover Institute of Philosophical Research (Germany), lecturer of Ethics at Strathmore. Next was Louis Otieno, Country Manager, Eastern Africa, Microsoft, who

► tackled the relationship between business and IT.

A sterling performance was given by the Master of Ceremonies, Maina Waweru, CEO lawAfrica.com, who introduced the speaker and facilitated the question and answer session where challenging questions were answered by the audience. Mr Sevilla, the IT Director Strathmore College, who had previously answered questions the audience had addressed to other speakers, proposed a vote of thanks. Towards the



■ Participants at the IT Conference

conclusion of the conference, there was the much anticipated raffle where the audience got a chance to win various prizes from the sponsors. The day came to an end with the

issuing of certificates of participation. ●

Compiled by

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Java Seminar

An initiative by Kenyan and American students at the Massachusetts Institute of Technology (MIT) to introduce Internet technology to Kenyan schools and colleges has produced its second group of web specialists.

The MIT-African Internet Technology Initiative (AITI), which is run in collaboration with the Information Technology Centre of Strathmore College, Nairobi, trained 90 students in JavaScript programming during the month of August.

The students were awarded certificates on Thursday, 30th August, at a ceremony to officially close the course. The chief guest at the event, which was held at Strathmore College, Madaraka, was the Information Technology Direc-

tor of the Nation Media Group, Mr Paul Richu.

This is the second MIT-AITI course to be conducted at Strathmore College, the inaugural one having been successfully undertaken in August last year. The MIT-AITI Project aims to give students the technical knowledge to enable them to exploit the Internet for educational purposes.

Conceived two years ago, the MIT students hope to create a long-term collaboration between their university and African educational institutions by extending the training on web-based applications to other countries on the continent.

The training, offered on a voluntary basis by the students, includes practical lessons on how to write simple applications that utilise

the resources on the web using programming languages such as Java.

The courses undertaken at Strathmore College by four MIT students (one Kenyan, two Americans and one Nigerian) in August this year and last year by another team of four students (two Kenyans and two Americans) will provide AITI with a core group of people with the skills to help the project to spread to schools and colleges.

Following the successful implementation of the training at Strathmore, it is hoped that the college will act as a hub for Internet connectivity as well as a resource centre (for both personnel and materials) for various high schools in Nairobi and its environs.

With support from a number of sponsors in the US, the MIT undergraduates hope to conduct the training every year. ●

To a complete stop!

A police officer pulled over a red Porsche after it had run a stop sign. He walked up to the car door and said, "Sir, May I see your driver's license and registration please?"

The driver said, "What's the problem, officer?"

"You just ran the stop sign back there at the last intersection."

"Oh, come on pal, there wasn't a car within miles of me!"

"Nevertheless, sir, you are required to come to a complete stop, look both ways, and proceed with caution."

"You gotta be kidding me!"

"It's no joke, sir".

"Look, I slowed down almost to a complete stop, saw no one within twenty miles, and proceeded with caution."

"That's beside the point, sir. You are supposed to come to a complete stop, and you didn't. Now if I may see your license and..."

"You've got a lot of time on your hands, PAL! What's the matter, all the doughnut shops closed?"

"Sir, I'll overlook that last comment. Let me see your license and registration immediately!"

"I will, if you can tell me the difference between slowing down, and coming to a complete stop."

The police officer had enough and said to the driver, "Sir, I can do better than that." He opened the car door, dragged the obnoxious motorist out, and proceeded to methodically beat him over the head with his night stick.

"Now sir, would you like me to slow down or come to a complete stop?"

Strathmore Courier

It was 1.00 p.m. on Friday 7th September and the venue of the TALK was packed with young vivacious and ambitious students and staff, all waiting in anticipation. The 200 plus participants were all looking forward to the arrival of the chief guest, a well-known visiting speaker and counsellor on Family and Teen problems from the USA, Mrs Pam Stenzel.

As she walked in, accompanied by Mr Raymond

IT in the 21st Century

Continued from page 3

Agile Business." According to Bill Gates: "The complacent company is a dead company. Success today requires the agility and drive to constantly re-think, reinvigorate, react, and reinvent." The priorities of an agile business are customer centricity, business without boundaries, empowered employees, flexible technology foundation, and time as a competitive advantage. Successful companies will integrate technology investments to work with customers and partners in new ways.

This was the second annual student conference on IT. The increase in attendance from 500 in 2000 to 1200 in 2001 suggests that there is great interest in this topic, and that the 2002 conference will reach an even greater audience. ●

Pam Stenzel

@ Strathmore College



■ Pam Stenzel

Mutura, the audience welcomed her with applause.

"I am not here to make decisions for you, but to empower you with knowledge and relevant information." Pam challenged us to make informed decision and renounce the habit of giving excuses that "I didn't know, nobody told me." The audience was attentive, chewing and digesting every word.

She continued "Sex has a meaning. It speaks a language. When we look at sex - the fact that it brings new life in the world, the fact that it causes a strong emotional bond to form, the fact that in giving our bodies to each other we give ourselves - we start to realize that God created sex with its own built-in logic, its own language. And that language is forever. Sex doesn't just say 'I take you for a little while' or 'I like your body'. Sex says, 'I give myself to you forever, and I unite myself to you. I want to join with you and with God in creating, raising and educating children. Sex speaks the language of fidelity. It speaks the language of marriage.

The most precious gift you can give to your spouse on your wedding day is the gift

of your virginity. Isn't it true that you are the only person in all the world who can give this gift? It is such a special gift, more precious than jewels, so you want to cherish it and protect it with all your might. You can only give this gift one time, so your future husband or wife is surely the only person in all the world who deserves this total and complete gift of yourself.

If young men and women would make the decision at an early age to remain a vir-

"Nobody told me."

gin until marriage, they wouldn't be faced with spur-of-the-moment decision making. They would know their goal and be willing to do whatever it takes to achieve that high standard".

At this moment the audience was enthusiastic and

emotional. "There is no cost-free sex, expect to pay". The price takes different forms either physical, emotional or spiritual cost. Physical because of the many sexually transmitted diseases, especially AIDS and other deadly viral diseases that are transmitted through skin contact - condoms do not prevent HPV, clamidia, that are very common in the USA and mostly likely Kenya will not be excluded.

Many, however, suffer emotional setbacks after pre-marital sex because they feel that they have been used and dumped. This, however, does not mean that men are an exception. They too suffer and lose a pure heart to love. Spiritually victims of pre-marital sex lose relationship with God, feel guilty because their conscience is aware that it is not what Our Maker expects from us - it is immoral. Therefore 'safe sex' isn't safe. It is a great lie, because what they call safe sex is sex without love.

Safe sex exists only in marriage. She encouraged men to be real men; 'men of integrity'. Ladies are princesses - untouchable. Ladies, do not give your bodies in return for men's gifts

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Choir Visits Arusha

Strathmore College Choir visited Arusha between Friday, 26th October and Sunday, 28th October. It was a wonderful experience for everyone. On arrival, the choir was met by Dr Cheluget, Deputy Secretary General, Finance and Administration, the East Africa Community. The Choir was then shown to the hostels by a guide who could converse only in Kiswahili. Kiswahili is Tanzania's official language. It is also the language of instruction in schools. All the billboards there are in Kiswahili.

Tanzanians are very polite. "Naomba", which means "please", is commonly used to request anything. They are also very keen on greetings. They consider it very rude if you by-pass anyone without greeting them. One particular incident comes to mind. As we were entering Arusha International Conference, we didn't greet the gatekeeper. He felt insulted, and complained to one of us very bitterly.

Cleanliness is really emphasized in Tanzania. The policemen wear white uniforms as a symbol of cleanliness. Their streets are spotlessly clean. One thing that really amazed the Kenyans was that there were no street children in Arusha!

Tanzanian food is excellent and every dish is served



Strathmore College members of Choir pose for a photo

separately. Their staple food is "wali" (rice). They use a lot of oil to make their food. Their ugali is softer than Kenya's.

On Saturday, the choir performed. The audience was composed of prominent people like Ambassador Muthaura, three judges and EAC officials, among other guests. The guests enjoyed the choir's performance especially their own composition: *It is EAC.*

This gave it a chance to go to dinner in the officers' mess which is open to the public. To crown it all, it was invited for the Heads of State summit on 30 November 2001. Unfortunately, the choir could not make it.

The choir also attended a Sunday Mass which it really enjoyed. The priest preached about how peo-

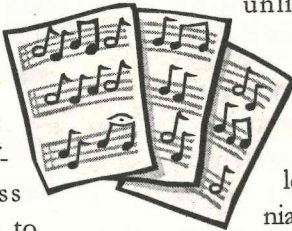
ple have neglected God because of material things. For instance, by receiving calls in church with their mobile phones, which he referred to as "mobilitale". Tanzanians are quite religious, and all the services were packed to capacity. The women there dress very modestly as well.

We learnt to appreciate our motherland Kenya. We are blessed with a fertile land,

unlike Tanzania which is very dry. One Kenyan shilling is equivalent to ten Tanzanian shillings.

"Though Tanzania is not rich materially, the people are rich at heart". People treat each other as brothers and sisters. In fact, they address each other as "dada" (sister) and "kaka" (brother). They are also very humble. ●

Nelly Gatonye (SOA)



Smoke And Gunfire

Smoke and gunfire in the wake of the night
 Long draws the struggle between bad and right
 Days once so lovely are turned into nights
 Slaves trodden under still fight for their rights
 Break through the barriers of black dogs and white
 Fortunes are changing, the threads start to bite
 Beware all of mankind of diamonds so bright
 Best not be r'luctant to aid those in plight



Desolate Soul

The waning moon shines behind a dark curtain of clouds
 Silhouetted in the horizon stand tall, majestic pine
 In the background arises the howl of solicitous wolves
 Calling unto the full moon for fluorescence to light their soul
 My gaze lies on the sky, and I give out a discontented sigh
 For long have I been searching searching
 Looking all round for fluorescence to light mine own soul
 To no avail have my efforts come, a desolate soul



By Mirichil Justin

Pam Stenzel Visit

Continued from page 5

and favours, but remind men that it is a great privilege to give them your time.

"Oh but we both love each other so who will be hurt if we have sex?" Of course, we love each other, but what if we break up? It is not fair to ourselves or to the person who we eventually marry. How many girls have been told the same, in order to get them into bed? Sex is more than a game. It is not a recreational activity, but a beautiful sacred gift. So protect it. Sex out of marriage is not a measure of true love.

She received a heart-warming applause at the end of her talk. However, all

wasn't over; TRUE LOVE WAITS, this was the message. True Love Waits is a campaign of young people

**"Oh but we both
love each other so
who will be hurt if
we have sex?"**

by young people, advocating and promoting the virtue of chastity (sexual self control).

The goal of the campaign is to restore our knowledge, perception and understanding of sex - primarily as a means of procreation and secondly as a sure

means of establishing an emotional bond between a man and a woman joined in holy matrimony as instituted by God. If someone has lost his/her virginity, we cannot deny that something is already gone but there is a second chance - secondary virginity. One can start again.

Pam finished by giving her own life experience when she met her husband and wedded some years ago. My husband said "Pam for all these years I have waited for you and today you are mine, I give myself to you."

●
**Georgiaddis Odenyo,
CPA IV**

Profile

Pam Stenzel has traveled worldwide, speaking in person to over 500,000 young people each year about issues of sexuality and the importance of abstinence-her videos are viewed by millions worldwide. Pam Stenzel also holds seminars with parents and educators regarding issues of teen sex and how vital character building is in a child's upbringing.

Day after day teens hear Pam's message and say "If someone would have explained the consequences I would have made a different choice, but... **"NOBODY TOLD ME."**

Drawing from her personal story, as well as her visits with teens around the world, Pam Stenzel talks about the consequences-both physical and emotional-of sex outside of marriage. It's been her experience that, if given the facts, today's young people are fully capable of making good, healthy decisions.

Pam Stenzel has a degree in Psychology from Liberty University. She has produced 17 video and 7 audio cassettes dealing with Sex issues. Her "Sex Has a Price Tag" video is translated into 11 different languages.



Gift for Mum

Three sons left home, went out on their own and prospered. Getting back together, they discussed the gifts they were able to give their elderly mother. The first said, "I built a big house for our mother." The second said, "I sent her a Mercedes with a driver." The third smiled and said, "I've got you both beat. You remember how mom enjoyed reading the Bible? And you know she can't see very well. I sent her a remarkable parrot that recites the entire Bible. It took elders in the church 12 years to teach him. He's one of a kind. Mama just has to name the chapter and verse, and the parrot recites it." Soon thereafter, mom sent out her letters of thanks:

"Milton," she wrote one son, "The house you built is so huge. I live in only one room, but I have to clean the whole house."

"Gerald," she wrote to another, "I am too old to travel. I stay most of the time at home, so I rarely use the Mercedes. And the driver is so rude!"

"Dearest Donald," she wrote to her third son, "You have the good sense to know what your mother likes.

The chicken was delicious."

40th Graduation Ceremony

It was Friday, the 27th of July 2001. A chilly morning with grey clouds hanging low, threatening to rain any moment. The weather did not deter anyone, least of all the graduands, in colourful sashes and faces glowing with joy.

The mood was festive, with plenty of laughter. The graduation ceremony was meant to start at 2.30 p.m. The graduands, their parents, guardians and friends were all seated by 2.00 p.m. awaiting the Guest of Honour, Hon Chrysanthus Okemo, the then Minister for Finance. True to his word, he arrived punctually at 2.30 p.m., whereupon he was welcomed by the Principal, Mr. Charles Sotz.

The College choir smartly dressed (as only Strathmore students could possibly be!), led all in the National Anthem. Shortly after, the Master of Ceremonies, Ms. Roseline Lubulellah - a lady with a keen sense of humour, I must add, invited the Principal to give his speech.

The Principal then rose to loud applause. He welcomed the Guest of Honour, guests and graduands. He said that the graduation coincided with the celebration of 40 years of Strathmore College, and that the graduation event

was indeed a part of the 40th anniversary celebrations. He briefly highlighted Strathmore's history and congratulated the graduands for keeping Strathmore's tradition of excellence alive. He ended his speech with a vote of thanks to the parents, lecturers and the rest of the College staff. Next in line was the Guest of Honour. Mr Okemo proudly stated that he was an old boy of Strathmore and that he still lived by the ideals and principles that he had learnt in Strathmore. The government was proud of Strathmore, he said, as one of the most prestigious colleges in Kenya, and a centre of academic excellence. He was quick to add that the government would continue supporting

Strathmore in all its endeavors. He concluded by congratulating the graduands for their efforts, and thanking all attending the ceremony.

f o r
c e r e m o n y .

The moment the graduands had been waiting for arrived - the awarding of certificates. The honourable Minister rose to the occasion as the audience jostled for a strategic view of the podium. The School of Accountancy was first. Next was the School of



Hon. Chris Okemo hands congratulating a graduand

Administration and Management followed by the Information Technology Centre. After the awarding of Certificates, a graduand, Gloria Obonyo, stepped forward to make a speech. She briefly went through her life in Strathmore, from the rigorous interview before admission, to the hours in class, assignments and tests. She commended the lecturers for their efforts to offer the students nothing but the best. She thanked parents and guardians for their support, both material and moral. The graduands could not have agreed more.

The College choir came up to liven the mood even further. They danced and sang spiritedly, so much so that part of the audience could not help but join them. The Choirmaster, not to be outdone, led the choir, dancing vigorously, to the music.

As the choir finished to a thunderous applause, the MC took over. She announced that the moment had come to award certificates to KASNEB prize winners, Strathmore's best students and IMIS medalists.

The KASNEB prize winners' names were called and they walked up to receive their certificates. These were the best students in the CPA exams in the country! Next were the IMIS medalists - the best students in the IMIS exams in the world, yes, in the whole world! They received various medals - gold, silver and bronze. Family and friends rushed to the podium with bouquets to congratulate them! The cameramen worked furiously to capture those memorable moments.

Next were Strathmore's

Continued on page 11

Congress on Family Life

The Congress addressed various issues affecting the family today such as the attacks the family is undergoing on various fronts. It affirmed the traditional concept of the family against the current confusion generated by those redefining the family. These definitions include unions, which are alien to the proper understanding of the family unit.

On family life, Mr. Pich observed that in the past, when society was largely agricultural, three generations lived, worked and learned together. There was much on-the-job training and extensive contact between members of the family of the three generations. Children learned the trade of their parents in a very natural way. Regrettably, today's urban society is in sharp contrast with the above settings. The family is very isolated. Thus today, we have doctors who have never handled babies and instances where every family member has his or her own TV set.

The TV was especially noted among the enemies of the family and family life. It plays a prominent role in the homes, leading to a very passive family life. Mr. Pich also discussed the factors working against the family such as demography, public opinion, the law, the media and ill-prepared parents. Concerning demography, he pointed out that fif-

As part of the 40th anniversary celebrations, the College organised a Congress on Saturday 28th July 2001. The key speaker was Mr. Rafael Pich, a father of a large and happy family of sixteen. An engineer by profession, Mr. Pich is a renowned educationist, and has been involved in setting up many universities.

teen per cent of all marriages are infertile. Current thoughts in public opinion discourage having children, he said. And on law, he noted that what is legal is considered acceptable even if it is immoral. The media, he said, manipulates its audience by highlighting what is bad and downplaying what is good, besides equating the normal with what happens frequently.

About parenting, Mr. Pich said that due to changes in society, parents today often do not know how to raise their children properly. There is, more than ever before, a need for parents to overcome laziness and take a more active role in

the schools their children attend.

After his presentations, the participants were divided into four groups. The group discussing family life concluded that the family offers opportunities and not problems. These opportunities can be realised by imparting the concept of the family to the children and, more importantly, living it. In this way the children will understand the concept very well. Parents were urged therefore to spend time with their children and look at ways of creating that time to be with their children even if it means re-organising their schedules. Among other things they should try to

have meals together and encourage such family practices as singing together, instead of listening to music from the media all the time; all this can enrich family life.

Concerning parental authority, it was observed that the family is not a democracy. However, such authority should be at the service of the children. Parental authority was said to be particularly useful when teaching values and that the proper exercise of this authority gives prestige to the parents in the eyes of their children.

About dealing with the media, the group discussions concluded that the family should make itself heard by calling radio and TV stations and writing to newspaper editors. Parents have the duty to censor what comes into their homes to avoid a poisonous atmosphere.

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■ *Mr. Raphael Pich (back row, right), who visited Strathmore College this year, is seen here with his wife (holding baby) and his 16 children.*



Interview with Dr. David Sperling

Strathmore's First Principal

Dr. Sperling, tell us a brief history of yourself.

I started out life in the United States where I had all my early education, including my university undergraduate degree (at Yale) and my first post-graduate degree (at Harvard). I came to Kenya in 1960, where I've worked ever since in the field of education, first at Strathmore College and later at the University of Nairobi, except for a short study leave which I took in the 1980s to complete my Ph.D. at the School of Oriental and African Studies, University of London. I became a Kenya citizen in 1971, a decision I've never regretted. From time to time I go back to the USA to visit relatives and to raise funds but Kenya is my home.

Would you like to tell us how Strathmore College came about in the first place?

Simply put, the Kenya (colonial) government had plans to begin Sixth Form (A Level) courses throughout Kenya in 1961. A group of members of Opus Dei who were in Kenya made a proposal to the Ministry of Education to begin Sixth Form studies in a separate College not associated with any existing secondary school. This was quite a unique proposal, but it was accepted, and so

Brian Omwenga, Tangus Koech and Oliver Madara spoke to Dr. David Sperling, the Chairman of the College's Governing Council. Dr Sperling was the first Principal of the College in 1961.



Dr. David Sperling

Strathmore College began in March 1961. We had some problems with the colonial government which tried to fit Strathmore into the segregated educational system they had set up, but eventually they accepted the idea that Strathmore should be multi-racial. The story wouldn't be complete without referring to Blessed Josemaria Escriva, who encouraged and inspired us all along. The details of the story have been written up in various places. I think I can refer your readers to the web page of the College for more information.

How have you seen its development over the 40 years?

The development of Strathmore has always been measured and carefully studied. We've never expanded "just to expand" or with the idea of "getting bigger". All the new courses that have been introduced (Accountancy in 1966, evening classes in 1982, Information Technology courses in 1991,

Distance Learning courses in 1992, and most recently University degrees courses earlier this year) were in response to the real needs of the country. What's the use of an educational institution if it isn't responding to the needs of the society it is serving?

I think one of the most positive developments of the past 40 years has been the merger of Strathmore with Kianda College which took place when we moved to the Madaraka campus. We have benefited enormously from the experience and dedicated service of the Kianda staff who became a part of Strathmore College at the time of the merger. Also, I don't have to tell your readers, the social atmosphere of the College changed all for the better once we became co-educational.

"... help persons less fortunate than yourselves..."

What are the future plans and your hopes for the College?

The College has recently bought 10 acres of land in Madaraka. The present plans include expanding the physical facilities of the College, with more classrooms and computer labs, a larger Library, sports grounds, expansion of the cafeteria, etc. We are fortunate that the European Union has given us a second capital grant to build some of these facilities. It will take time but before too long you will see construction underway.

We are also looking for ways of giving more scholarship help to students. My hope is to live to see the day when any qualified applicant, no matter from where or how poor, can be accepted whether they can afford the fees or not. This is what is referred to as "need blind" admission. A student pays what they can afford to pay, and whatever you can't afford the College would be able to make up by way of remission or scholarship funds. That's my hope.

What advice do you have for young Kenyans like ourselves?

Enjoy life but don't waste it. Try to develop some principles to live by. One of the most important to

my mind is to help persons less fortunate than yourselves. Unless the persons who are better off in Kenya live and practice this idea, it will be difficult for the country to develop.

What in your opinion is the solution (or are the solutions) to curbing the spate of student disturbances that have rocked the country?

I assume you are talking about the problems in secondary schools, not in universities. The committee set up recently by the Ministry of Education to investigate this matter came up with a lot of interesting and useful suggestions. To single out one of the more important solutions, I would suggest the training of future heads of schools on their role and the best way to go about it. The old autocratic way of running schools doesn't look suited to modern Kenya. Much more dialogue is needed between teachers, including the head teachers, and students. The committee put forward the same idea when they recommended regular *barazas* with the students. Increased dialogue and communication between people, at any level, whether between a husband and wife, parents and children or teachers and students, always brings about better understanding on both sides. You start to fight when you are no longer communicating.

Many thanks for the interview. I enjoyed speaking with you! ●

Family Congress

Continued from page 9

To deal effectively with the problems of sex and drugs, it is the express duty of the parents to educate their children in modesty and elegance explaining to them the wrongs of deviant behaviour such as homosexuality and drug abuse. The Congress concluded that today parents need to study how to be good in parenting. They were encouraged to work in solidarity with other families – talking to them and sharing ideas.

To effectively deal with young children, parents were asked to train them to work on their own, and to encourage them to participate in family activities, noting that the best age for children to learn was 0-3 years which Mr. Pich termed the golden

age of learning. He said that years 4-6 were the silver age of learning, and termed above 6 as the Stone Age, adding that at this age learning becomes difficult. Children should also learn how to play alone, and parents should encourage them to play by playing with them at times. With older children, parents were advised to build bridges of understanding with them by developing an interest in what they do and putting in the necessary effort required to communicate with them. They should be available to all their children, make them feel loved and appreciated, and learn to tell them stories of successful people to emulate. ●

*By Matthew Njogu and
Eric Katheriya*

Gang Plank

The cruise ship my friend was working on docked at a Mexican port during a very high tide. Everyone on board was forced to use the ship's narrow gangplank as a passageway to the dock far below.

The staff stood motionless when a passenger in her 70s appeared at the top of the plank. There wasn't room for anyone to assist her, so she edged along slowly and finally made it to the dock safely, to everyone's relief. As she stepped down, she turned, looked back at the top of the plank and shouted, "It's okay, Mother, you can come down now."

Graduation Ceremony

Continued from page 8

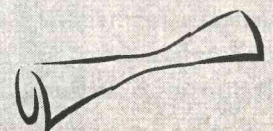
best students. These are the students who had outdone themselves in class work. Some doubled up as KASNEB and IMIS prize-winners!

As the ceremony drew to a close, Dr David Sperling, one of Strathmore's founders gave the vote of thanks. Dr Sperling took us way back to the days when Strathmore was in its foundation stages, when Mr. Okemo was a student in Strathmore. Dr Sperling humorously walked all through the honorable minister's life in Strathmore. The Chief Guest sat on the edge of his seat, heart pounding, as his history unfolded.

When Dr Sperling sat down, the Minister's sigh of relief was almost audible. The graduation ceremony was declared officially over. Graduands and guests were invited for refreshments on Strathmore's beautiful lawns where they could reminisce about their days in Strathmore.

It was a beautiful occasion which strengthened our resolve to work harder, in the knowledge that all work is rewarded. ●

*Anne Musuva,
IMIS 3 & 4*



34th UNIV Congress 2001

East African Chapter



UNIV is a congress for university and college students from all over the world that takes place annually in Rome.

The idea behind UNIV can be traced back to 1968, when the Institute for University Cooperation (ICU) tried to bring together university students from various countries in order to exchange ideas on the state of the university and social relations, and to consider basic social and cultural problems. It was started under the inspiration of Blessed Josemaria Escriva, Founder of Opus Dei.

Fanusi Study Centre organised this year's E.A congress which was held in the University of Nairobi on 13th and 14th of April.

This year's theme was 'IN SEARCH OF HUMAN GLOBALISATION' Globalisation has taken on a more human dimension, interwoven with ideas, concerns and expectations that unite men and women of every continent.

I will give a highlight of the students presentations, group work sessions and message from the guest speakers.



Day 1: Presentations

The presentations included:

Economic imbalance within and between nations

Global integration gives rise to demands for nations to co-operate to combat international threats. Economic, cultural, social and

religious differences between nations make such co-operation difficult and sometimes impossible. These differences result in an imbalance both within and between nations. To ease the problem of inequality and economic imbalance, the following may be done:

1. Proper governance.
2. Opportunities for private sector need to be unlocked to enhance growth.
3. International collective action needs to be facilitated where nations work internationally and as a global economy.

Globalization and Labour: Ethical Management

This presentation was made by Strathmore College students. The problem tackled was that of the exploitation of people and the degradation of the quality of human integrity. The problem involves employing people for long working hours and giving them very poor pay. Poverty leads people to give in to poor standards. However, there is a need for employers to respect the dignity of human life as well as understand that the goal of profit maximisation can still be achieved even when employees are paid well and work in proper conditions. This motivates them more, leading to higher levels of production.

Day 2: Panel Sessions

Globalisation and Media

In the recent past, the media has had a great influence on our communities and especially on Africans. This is

because some of the media groups have a global outlook, e.g. CNN, and their subjectivity, the slant of their news and their programs influence the human person. The responsibility of the media should be to instill positive values through education and entertainment. However, the media is not able to effectively play its role because of the predominance of the negative themes it portrays, breeding nations that are unable to respect human dignity. There is a need to bridge the gap which has been created as a result of the media's failure to play its role. This demands that they take up on a more human outlook.



Message from the Attorney General (Amos Wako)

"This year's theme will be an attempt for you to find what place globalization has for the human person. Globalisation has been enhanced by advances in technology which have led to great progress. The world would not have achieved its goal if globalisation were not meant for the betterment of the human person. Hence, there is need to devise sustainable and practical solutions to global issues for a better tomorrow.

Message from the Chairman of Department of Mathematics Chiromo Campus (Professor Odhiambo). His message streamlined with the presentation entitled "*Towards a globalised civilisation of love*".

“As human persons we need to respect rights bestowed on us. This involves removing the barriers separating people and strengthening the bonds between them. By understanding the origin and destination of the human person, then we are able to share fairly in the gifts of God bestowed on men. This will assist in achieving human globalisation”

Conclusion

The UNIV 2001 president, E.A chapter (Jennifer Gitahi), performed the official closure of the congress. She invited the participants to assist in the process of human globalisation by loving all because ‘there is only one race, the race of the children of God’ and that way we will be able to achieve a globalized civilisation of love.

With the UNIV congress (2001) over, our task is not complete. We need to implement the practical solutions presented during the congress. And as we prepare for next year’s congress whose theme is ‘WORK STUDY AND SERVICE’, let’s not bury what we learnt in this year’s congress. May we carry out the search for human globalisation diligently and in one spirit, and for sure our efforts will not be in vain.

**Catherine Gakenia,
CPA Sec 4 (EC)**

Golf

Jill: I just don’t understand the attraction golf holds for men.

Mary: TELL me about it! I went golfing with my ex one time, and he told me I asked too many questions!

Jill: Well, I’m sure you were just trying to understand the game. What questions did you ask?

Mary: I thought I asked legitimate questions..like, “Why did you hit the ball into that lake?”

To the Top of Mount Kenya

Thursday the sixteenth of August 2001, will remain a memorable day for the eight adventurers from Mbagathi Study Centre who dared to scale heights which even some birds do not dare fly.

For some, it was the beginning of an ordeal that would test to the limit the span of their perseverance while for others (particularly the ones who had gone there before), it was a chance to make it to the top(for those who had failed on previous attempts) and to affirm to themselves that their previous conquests were not a fluke (for those who had previously succeeded). The target of all the mountaineers? To get to the top of Mt. Kenya at point Lenana (5 100m).

The conquest began at the gate of the Mt. Kenya National Park where the climb began at around two in the afternoon. We were in a group of about twenty-five having been joined by other mountaineers from Strathmore School and Hodari Study Centre. The general mood was certainly not that of a carnival but the trekkers were in high spirits. The first stage was from the park gate to the

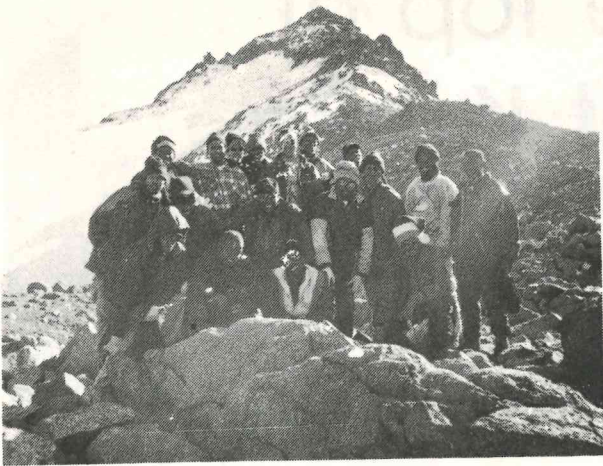
Meteorological Station, a distance of about ten kilometres. We had been advised by our two guards to walk slowly but steadily so that our bodies could acclimatize as we climbed along, but to the young and the restless that promptly fell on deaf ears and their speed at the beginning was frightening. After walking for about two kilometres, it soon became clear that the guards’ advice was not honorary but had merit and that was evidenced by the unforced slowdown of the fast starters, while the older generation by-passed them as they trekked at a snail’s pace.

Perhaps the most striking thing was the comradeship that developed among the hitherto strangers during that first stage. As the trekkers huffed and puffed, there were frequent “hallos” and brief introductions between the co-trekkers. By the time we got to the Met Station three hours later, just about everybody knew the other by name and a team had been established.

The second stage was on Friday, from the Met Station at a height of 3400m to Mackinders Camp at a height of 4 200m. The climb began at nine in



■ *On the way to the top...a short stop for rest... and photo taking.*



■ *The guys: at the top*

the morning and our fears of danger began when we had to divert from the road to the bush in order to escape the attention of a female buffalo that had just given birth about 500m from the Met Station. It was in the bushes that some of us had a foretaste of what was awaiting us further atop as we sank to our knees in marsh and bog. We could not help but wonder how buffaloes moved through such shaky ground without sinking. We all by-passed the buffalo without any threatening incident and proceeded to the height where marsh and bog were prevalent. You could not help but admire others as they forced every nerve, bone and sinew to slither and dither in the bog, always ensuring the slithering was upwards not downwards. One of the interesting phenomena at that stage was the weather. Some guys 50m ahead would be basking in the sunshine while others behind would be fastening their raincoats as rain drizzled. The clouds would also keep enveloping the trekkers making the threat of getting lost very real. All in all at four in the afternoon, we arrived at Mackinders Camp tired but glad that we could now see the snowline and our target.

On Saturday at two in the morning, we began the final push to the top of

peak Lenana. Some may ask 'why that easy?' There are various reasons: firstly, it is much easier for the guide to control the speed of the group at night and thereby ensure the majority of the group get to the top. This is because everybody is forced to follow behind him since he is the one who knows the track.

Secondly, it is less disheartening for the climbers since they cannot see the rough terrain they are climbing and fall into the temptation of turning back.

Thirdly, the weather at night is cold and hence conducive for the climbers since it would be rather difficult to climb the scree with a blazing sun.

The fourth and perhaps most important, for aesthetic reasons, is that by beginning to climb at two in the morning you get to the top at about ten to seven, when the sun is just rising and the sightwell, you would have to be there to get the feeling. It cannot be adequately described in words.

At that stage, the air was thin and the temperatures close to sub-zero. Few were talking since to do so led to loss of heat through the mouth and probably less oxygen to the brain cells.



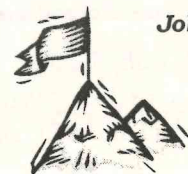
■ *On the top of the world*

We got to Top Hut, which is at a height of 4 950m, at six in the morning. We were now above the snowline, the temperatures were sub-zero and the climb ahead more dangerous. We took a rest of about fifteen minutes and then proceeded to climb on snow. It was a step at a time, till we got to the top at 6.50am, to be met by the rising sun in the horizon and lo! It was a sight to behold. Even a die-hard atheist would have admitted that such a magnificent scene of nature could only have been created by a magnificent Supernatural Being. For the natural can only come from the Supernature and a magnificent nature can only come from a magnificent Supernature and that is God.

We stayed at the top for about an hour and at eight, having satisfied our feeble senses, began to climb down. We descended all the way to the Met Station on Saturday and on Sunday descended to the park gate from where we came back to Nairobi.

Perhaps one of the major lessons learnt by the participants was to appreciate the things one takes for granted, for example good weather, a good shower (certainly after staying for three days without a bath you have to appreciate it) and surviving on the basic necessities of life (food, water, shelter and warm clothing!) However, if we were to do justice to the whole excursion, we would say only one thing, it was a SUPER-ADVENTURE.

For those daring souls who may feel inclined to test their mettle, another opportunity will arise next February or March, so keep in touch with Mbagathi Study Centre and you could find yourself in the thick of an Adventure!



John Wambugu
CPA VI

War: A Christian's duty?

by Darrell Cole

For a variety of reasons (mainly focusing on the idea that Jesus' rejection of force was meant to be unique to him rather than emulated by his followers): Jesus' refusal of the sword did not keep Christians from employing it in increasing numbers, beginning some time around the end of the second century. Nor did Jesus' refusal prevent some early Church Fathers from defending the use of force. Clement of Alexandria, Eusebius, Ambrose, and Augustine, to name just four, defended the just use of force unequivocally. Their various "defenses"—especially Augustine's—were the genesis of the Christian Just War doctrine, a doctrine which insists that war can be the sort of thing Christians ought to support. None of these early Christian approaches to war treated it as a necessary evil. Each held that the person who used just force was acting in a way consonant with God's wishes.

The just soldier's acts in war were thus thought to be positively good acts—acts that would shape him into the kind of person fit for beatitude with God. But this moral approach to war is not much favored today. Few of our contemporaries wish to claim that God elevates soldiers through their virtuous acts on the battlefield. The idea strikes many of us as morally grotesque.

There are two main reasons why many Christians today wish to disown the tradition's acceptance of warfare as a potential good. They derive from strains of thought that have seeped into the Christian conscience and inform many modern Christian attitudes toward war. First, there is the

Fighting, killing and making war. Human beings have been doing it almost from the very beginning and show no signs of an inclination to cease and desist. Many claim that the Christian tradition is ambivalent when it comes to prosecuting wars, even in a just cause—and this, so it is alleged, because the founder of Christianity rejected all use of force.

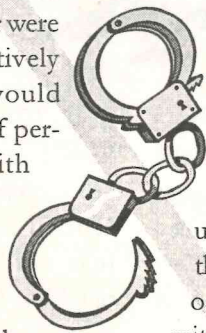
Jesus of course did acknowledge that the authority to use force came from his Father (John 19:11), but it must be admitted that the founder of Christianity never used a sword.

influence of Christian pacifism. The complaint from this quarter is that one cannot follow Jesus—and thus cannot be a Christian in the fullest sense (if in any sense at all)—unless one rejects all recourse to the use of force. Christians of this view should follow the lead of the early Church, which, we are told, rejected the use of force, at least until the "Constantinian Fall" that supposedly ushered in the age of Christian imperialism. The second reason many contemporary Christians have rejected recourse to violence is that liberal-humanist ideas have convinced them that war is something inhuman, unreasoned, and unpurposeful. It is thus also something inherently ignoble, unworthy of human nature, and out of step with contemporary mores and the direction of history.

This new view of war is all around us. The recent controversy over Senator Bob Kerrey's activities in Vietnam is a good example. Senator Kerrey received the Bronze Star for actions that have come under scrutiny of late. Apparently Senator Kerrey, while on active service in Vietnam, led a raid in which many civilians were killed. Kerrey insists that the attack on civil-

ians was unintentional and I have no reason to dispute him. In any event, Kerrey received a medal for his work. He also received the Medal of Honor for a different action. Kerrey has stated that he deserves neither. Perhaps he is right, but he does not stop at that. He maintains that medals are given out in war in order to "clean the war up"—to make us feel good about something we should never feel good about. Kerrey's comments are typical of the modern ethos of war: war may be necessary, but it is inherently base and vile, and it taints everything it touches. The medals, Kerrey suggests, are one way we hide this unpleasant reality from ourselves.

The modern ethos of war was first articulated by Erasmus, who argued at length that war was unnatural and unfitting for human beings, and that even just wars are morally unacceptable. But this ethos really began to gain ground during the Enlightenment, when philosophers began to argue in earnest that warfare was unworthy of civilization and even antithetical to good government. Add to these arguments the impersonal nature of mechanized warfare, the terrible, brutal nature of World War I trench warfare, the use of saturation bombing



during World War II, and the debacle of the Vietnam conflict, and the result is a virtual consensus that war cannot possibly be a noble activity, much less an activity in conformity with following Christ.

War is not to be entered into lightly—especially modern war with its propensity for disproportionate measures in combat. Nor is it a bad thing to want nations to refrain from going to war with little provocation, as, for instance, certain Italian city-states were wont to do in the sixteenth century. There is no reason to assume, for example, that simply because we believe that war can be a purposeful and reasoned activity that we will be inclined to engage in it too easily. In fact, defenders of Christian Just War doctrine typically argue that we ought to be reluctant to fight wars that lack sufficient moral and rational justification. Defenders of the Just War tradition regret that they live in a world where they have to kill human beings in order to restrain evil; that is to say, they regret the Fall. But they find it to be even more regretful for Christians to stand idly by while people are being abused and killed unjustly.

Despite the dominant view of war as something inherently ignoble and incompatible with Christian living, most Christians still approve of wars from time to time, deeming them “necessary evils.” This is not necessarily a contradiction, though it is a paradox. Popular opinion on the matter tells us that resorting to force in certain situations is “necessary” to save the lives of victims of injustice (including ourselves). Yet such actions are also held to be “evil” because warlike acts are “inhuman” and do not follow the model of Christian living found in the life of Jesus.

When Thomas Aquinas discusses just war in the *Summa Theologiae* (II-II.40), he does not do so in the section on justice, but rather in the section on

charity—specifically, the love of God. He makes it clear that war is not a vice that is opposed to the love of God. On the contrary, war-making, when just, can be a form of love. Of course, war is always contrary to peace, but this is sometimes desirable, since peace is not always a just order that deserves to be preserved. Nazi Germany, for example, provided peace and order for most of those in conquered countries who were willing to accept Nazi rule. But no one wishes to argue that the peace provided by Nazis is the sort of peace we ought to preserve. War, for Aquinas, can be a means to a just peace as well as a means to destroy an unjust peace (such as one established by Nazis). We keep a just peace and fight just wars because these are acts of charity. Just soldiering, in other words, is something Christians ought to do out of love for God and neighbor, and thus it is the most “human” thing we can do in certain circumstances.

...“the intention of the [Old] Law was that retaliation should be sought out of the love of justice.

When Aquinas discusses the New Law and its relationship to the Old Law, he says “the intention of the [Old] Law was that retaliation should be sought out of the love of justice . . . and this remains still in the New Law.” Moreover, in his discussion of

The Christian who fails to use force to aid his neighbor when prudence dictates that force is the best way to render that aid is an uncharitable Christian.

Paul’s advice to the Romans concern-

ing the governing authorities (Romans 13:1-7), Aquinas insists that it is not merely allowable but positively “meritorious for princes to exercise vindication of justice with zeal against evil people.” We also find Aquinas arguing that it is both “praiseworthy and advantageous” for someone in proper authority to kill a person dangerous to the community. When we look at these claims, surely we must say that the presumption is not against force but against injustice. More importantly, on this view, charity does not merely allow for violent action, but even demands it in certain circumstances.

Calvin, too, looks at the soldier as an agent of God’s love. As he argues: “Paul meant to refer the precept of respecting power of magistrates to the law of love.” The soldier is thus as much an agent of God’s love as he is of God’s wrath, for the two characteristics are harmonious in God. Calvin argues in this way because he holds that to soldier justly—to restrain evil out of love for neighbor—is a God-like act. It is God-like because God restrains evil out of love for His creatures. None of this is to say that we fully imitate God or Christ when we use force justly, for the just soldier’s acts can never be redemptive acts—acts that have a saving quality for those who are targets of the acts of force (except, of course, in the sense that the just soldier “saves” the unjust neighbor from more unjust acts). Yet the just soldier who cultivates the military virtues in such a way as to harness and direct them toward his final end—beatitude with God—may nevertheless be said to be one who, as the Reformers liked to say, follows Christ at a distance.

The military virtues looked upon so fondly by Aquinas and Calvin are greatly frowned upon today. Few think of soldiering as an honorable and noble occupation—not even the



U.S. Army, or so it seems. Indeed, one would never guess from today's recruiting commercials that the whole point of being in the military is to use—or believably be prepared to use—lethal force as effectively as possible. Catchy slogans (“Be All You Can Be” and “An Army of One”) promise the development of abilities that become useful only *after* a person's time in the military is over. The prospective soldier's opportunity to serve his country is downplayed, presumably because the military does not want to remind people that military service can involve fighting, dying, and killing for one's country. It is as if the Armed Forces are ashamed to admit that they are in the business of using—or threatening to use—lethal force. Senator Kerrey surely captured this aspect of military service when he remarked that he was sent to Vietnam “not to hand out leaflets” but “to kill people.”

How can we follow Christ—even at a distance—while fighting and killing? Calvin gives us an indication by pointing out that Christ's pacific nature (his willingness to suffer violence at the hands of Jewish and Roman authorities) is grounded in the priestly office of reconciliation and intercession that is reserved for him alone. Christ's pacific nature is thus inextricably tied to his role as redeemer and cannot be intended as a model for Christian behavior. *No Christian can or should try to act as a redeemer, but all can and should follow Christ in obeying the commands of the Father. And the Father commands the just use of force.*

Calvin is not alone in this way of thinking. Aquinas, for example, distinguished between those who follow the “counsels of perfection”—bishops and clerics—and those who do not. According to Aquinas, bishops and clerics cannot be soldiers because these occupations cannot “be fittingly exercised at the same time.” Aquinas offers two reasons why. First, war-

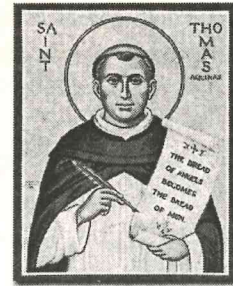
like pursuits keep clergy from their proper duties. In other words, their participation is unlawful, not because war is evil, but because warlike pursuits prevent them from doing their jobs. Second, it is “unbecoming” for those who give the Eucharist to shed blood, even if they do so without sin (i.e., in a just war). Unlike Calvin, then, Aquinas finds the duties of clergy to be more meritorious than the duties of soldiers. However, this does not mean that, in Aquinas' view, the soldier's duties have no merit. Rather, he employs an analogy to make quite the opposite point: it is meritorious to marry but better still to remain a virgin and thus dedicate yourself wholly

**...just soldiers fight on
the path of
sanctification in
preparation for
beatitude with God.**

**From the human point
of view, the virtue of
charity (the love of God)
drives just soldiers to do
all they can to restrain
evil—to see that justice is
done—and this
sometimes means using
force**

to spiritual concerns. Likewise, it is meritorious to fight just wars and restrain evil as a soldier, but more meritorious still to serve as a bishop who provides the Eucharist to the faithful.

Clergy nevertheless ought to offer spiritual help to the military. Aquinas insists that “among the faithful wars should be considered as having for their end the divine spiritual good to which clerics are deputed. Wherefore it is the duty of clerics to dispose and



■ St. Thomas Aquinas (c. 1225 - 1274). Philosopher, Theologian & Doctor of the Church.

counsel other men to engage in just wars.” *Aquinas also approves of prayers that ask God to inflict temporal ills on enemies and insists that it is the duty of clerics to urge and counsel others to engage in just wars.* He even argues that it would be acceptable to found a religious order for the purpose of soldiering. Such an order could not be established for any worldly purpose, but would instead have to fight for the defense of divine worship, as well as to ensure public safety and protect the poor and oppressed. Aquinas clearly does not seek to keep those who follow the “counsels of perfection” from involvement in military matters, but rather makes it a duty for them to participate in just war-making.

As noted above, many of our contemporaries worry that viewing warfare as a positive good will incline us to fight wars. But this is simply not the case. The tradition has always demanded that the criteria known as the *jus ad bellum* be met before Christians can give consent to a proposed war. Aquinas writes of three such requirements: right authority, just cause, and right intention. A lawful sovereign fits the bill for the first. As for the second and third, he quotes lists from Augustine on sufficient provocations for waging a just war: avenging wrongs, punishing a nation, and restoring what has been unjustly seized, are included as just causes, while securing peace, punishing evildoers, and uplifting the good are said to be signs of right intention. These sensible criteria regarding when to fight remain useful for Christians in any era.

The issue of *how* we fight is another

matter. Aquinas himself offers little guidance regarding the proper rules for fighting (called *jus in bello*). Nevertheless, we can extrapolate a handful of guidelines from his writings.

For one thing, we can presume that we should fight with the right intention, that is, we must intend to punish not just anyone, but only evildoers. Likewise, we should do our best to see that our use of force does not detract from our duty to uphold the good. Of course, the ability to target only those who deserve to be punished, no less than the capacity to formulate plans of action that will issue in more good than evil, must be cultivated.

Thus, for Aquinas, right conduct in war is dependent upon the virtues of soldiers and the commanders who lead them.

Unlike Aquinas, Calvin has little to say about the requirements for a just war, but he does insist that the lawful sovereign has a duty to take up arms to defend the commonwealth against those who attack it (*Institutes* IV.20). Calvin also insists that wars should not be waged in anger, nor in order to vent passions on others. It is a sign that we have fallen short of beatitude when our passions lead us to use force unjustly. This is why Calvin argues that princes should go to war only when driven to it by necessity and out of concern for the public good. Lastly, because soldiering is conceived as an office of love, Calvin rejects outright mercenary soldiering (a popular profession among the Swiss of Calvin's time), since it encourages soldiers to fight merely out of love of money and not out of love for their neighbors. For Calvin, soldiering loses its Christian function and legitimacy when it becomes a commodity.

The moral approach to war in Aquinas and Calvin is refreshing for those familiar with modern Christian ap-

proaches to warfare—approaches which, more often than not, do little to help Christians understand why they should be prepared to participate in or support war of any kind. Aquinas and Calvin, in contrast, teach Christian soldiers why they need to participate in and support just wars. From the divine point of view, God desires to restrain evil among His creatures. And in using human beings to do so, God actually elevates the restrainers (if they are just soldiers who fight for love of God and neighbor) to a closer relationship with Him through their acts of force. In other words, just soldiers fight on the path of sanctification in preparation for beatitude with God. From the human point of view, the virtue of charity (the love of God) drives just soldiers to do all they can to restrain evil—to see that justice is done—and this sometimes means using force.

This strikes a discordant note among many. How, we are asked, can an act of force be loving? The short answer is that force becomes an act of love when it seeks to resemble God's use of force. In practice this means, among other things, that acts of force must never involve intrinsic evil (such as intentionally killing innocent people, for instance).

The most noteworthy aspect of the moral approach to warfare in Aquinas and Calvin is that it teaches—contrary to today's prevailing views—that a failure to engage in a just war is a failure of virtue, a failure to act well. An odd corollary of this conclusion is that it is a greater evil for Christians to fail to wage a just war than it is for unbelievers. When an unbeliever fails to go to war, the cause may be a lack of courage, prudence, or justice. He may be a coward or simply indifferent to evil. These are failures of natural moral virtue. When Christians (at least

in the tradition of Aquinas and Calvin) fail to engage in just war, it may involve all of these natural failures as well, but it will also, and more significantly, involve a failure of charity. The Christian who fails to use force to aid his neighbor when prudence dictates that force is the best way to render that aid is an uncharitable Christian. Hence, Christians who willingly and knowingly refuse to engage in a just war do a vicious thing: they fail to show love toward their neighbor as well as toward God.

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Mistake

A building contractor was being paid by the week. One day he approached the owner of the property and held up the check he'd been given. "This is two hundred dollars less than .

"I know," the owner said, "But last week I overpaid you two hundred dollars, and you never complained."

The contractor said, "Well, I don't mind an occasional mistake. But when it gets to be a habit, I feel I have to call it to your attention."

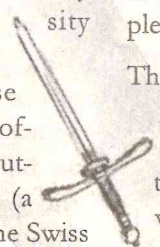
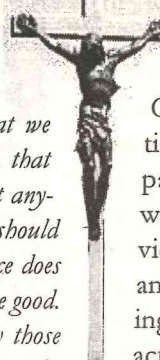
Dim

Two rather daft men land themselves a job at a saw mill.

Just before morning tea one yelled, "Mick! I lost me finger!"

"Have you now?" says Mick. "And how did you do it?"

"I just touched this big spinning thing here...Damn! There goes another one!



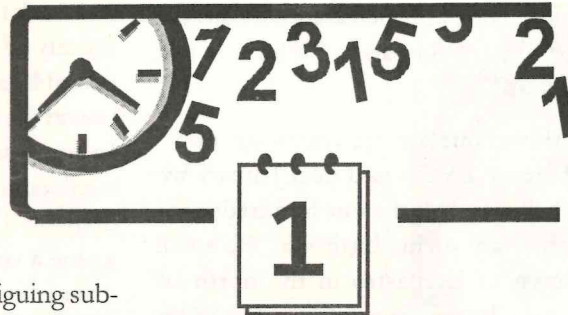
Hey, got a minute?

I realise that you may be busy along life's highway but am sure you can spare a minute. Let's talk about time - maybe something you've stolen from your routine to read this. Time is an intriguing subject. When you want time to zip on by, it drags. When you want it to slow down to a crawl so that you can finish revising a full semester's work in a day, it's tomorrow already and the exams arrive. Time is relative. Two weeks on a vacation, for example, is never the same as two weeks on a diet. Some people stay longer in fifteen minutes than others do in two hours. But in every situation, each hour has got sixty minutes. Plan your time well. First priority should go to the important, less urgent jobs and not the urgent, less important jobs.

Before you call it a lifetime, get a good education - but please get over it even if you are majoring in a rare discipline. Dig and pay the price for solid challenging years in school and apply your education with all your ability, but please spare others from the tiring hints of how honoured they should feel in your presence.

Look at the trees around you. You don't see what is holding them. You only see their leaves. But no matter how strong the wind is they hold their ground because of their strong roots. The same should apply to us. Get a strong foundation of virtues to get you through temptations of everyday life. Stand your ground even when you risk being labelled stupid.

Today, go out of your way and ask somebody's name. It could be your



classmate or someone along the corridor. Cut off your routine practices and do not be afraid to grow. Remember an oak is only a small seed that held its ground. Go somewhere your "herd" or "clique" is not going. You can go to Keri, Mbagathi, go for tutorials, PDS classes, TLW-S at the Chapel Basement on Fridays at 4.30p.m. Remember, you do not have to believe what is being said - if you are so cool, prove 'em wrong! You can try dressing differently - but please don't come to Strathmore like that.

Talk less this week because your chances of blowing it are directly proportional to the amount of time you spend with your mouth open. Give someone a break as you conserve your verbal energy (I know it is not you, it is always your neighbour who speaks too much).

Please don't major in what the Pharisees majored in - showing-off, because even if you are a "Fresh Freddy" that does not impress most people much. But believe what he says about fresh breath.

Lastly, believe in the challenge of the future, fully realizing that there can be no future unless it becomes through you.

Gardenia
SAM TERM V

I banished worry from my life

Last week I threw out worrying, it was getting old and in the way, it kept me from being me I couldn't do things my way. I threw out those inhibitions, they were just crowding me out.

Made room for my new growth, Got rid of my old dreams and doubts

I threw out a book on my past (didn't have time to read it anyway) Replaced it with new goals, started reading it today.

I threw out childhood toys (remember how I treasured them so)?

Got me a new philosophy too, threw out the one from long ago. Bought me some new books too, called I can, I will and I must.

Threw out I might, I think and I ought.

Wow, you should've seen the dust.

I ran across an old friend haven't seen him in a while

I believe his name is God.

Yes, I really like His style.

He helped me to do some cleaning and added some things Himself like prayer, hope and faith,

Yes I placed them right on the shelf

I picked up this special thing and placed it at the front door

I found it - it's called peace.

Nothing gets me down anymore yes I've got my house looking nice looks good around the place for things like worry and trouble there just isn't any place.

Adapted by Linda Baraza
SAM TERM 5

Blessed Josemaria



Profile of a Saint

It has been said that the prayer cards of Blessed Josemaria Escriva, the founder of Opus Dei, have a knack of reaching all kinds of places where the message of Opus Dei would otherwise not reach. True indeed, for in Kenya places as remote as Mandera, as impenetrable as Mathare Valley, as commonplace as Buruburu or as exclusive as Muthaiga have all been penetrated by the seemingly ubiquitous prayer card.

And something about the black-cassock clad priest on the cover would inevitably catch your attention. It wouldn't be so much the immaculate dress or the white collar, but something in his eyes, partly obscured as they were from long bespectacled use. It would not be just charm, or the refinement of his posture. What struck me when I first encountered this prayer card and gazed at the picture was something indefinable, but it was a something that penetrated my heart.

After a brief look at the prayer card, with a flood of curiosity, you would wonder, "Who is this priest?" Then reading through an accompanying newsletter, you would be struck by the reports of favours attributed to his intercession. They would include seeming medical and physical impossibilities like the ring discovered on a table after passing through the kitchen sink or the cancerous tumour that has left no trace. More common would be the everyday miracles, such as the parking place obtained on a busy street or the difficult appointment kept. Probably the most amazing would be spiritual favours received, like the friend or spouse who returns to the sacrament of Confes-

sion. Then with increasing curiosity the thought would arise, "Who was this priest?"

Almost one hundred years ago, on 9th January 1902, - and next January we shall celebrate the one hundredth anniversary of his birth - in the small town of Barbastro in the north of Spain, Josemaria was born. The Spain of this time was a far cry from any of the historic extremes of dizzying power or dampening prostration it had risen or fallen to. Only nine centuries earlier, in 1002 A.D., the Muslim Hiram II had extended his Spanish kingdom to Pamplona, straddling virtually all of Spain. Two hundred years later, North Africans still occupied the Peninsula as far as Saragossa, halfway up this Mediterranean country. Yet the unified Spain of the Catholic monarch Queen Isabella only four centuries later sat proudly at the pinnacle of Christian civilisation. As the



■ Blessed Josemaria Escriva

monarch's sponsor Columbus discovered America, the golden age of Spanish mysticism was beginning to unveil under the tutelage of St John of the Cross and later St Teresa of Avila.

Spain's tumultuous history goes all the way back to Carthaginian times when the city of Saguntum became immortalised by a unique act of self-destruction in the face of a siege by Hannibal. In contrast, the seven thousand or so inhabitants of Barbastro in 1902, (children of Tubal and Tarsis) were enjoying a very tranquil respite. Indeed, it had been only four years before when Spain, limping and humbled in the Spanish-American War, had lost the last of its overseas colonies. But even as Spain lost its military muscle and political prowess, it clung fast to its authentic Christian tradition. Evangelised as far back as apostolic times by St James and later St Paul, Spain was above all a nation nestling and nurtured in Christian hearts and homes.

It was in such a home that Josemaria was born, some two years after his elder sister Carmen. His father, Don Jose, was a businessman and his mother, Dolores, a housewife. Baptised shortly after birth, he made his first confession when seven years old and his first communion at age ten. His parents were devout but not sanctimonious. Always kept short of money, life was going well until he had his first experiences of suffering and pain that he would in later years take in full measure. His three younger sisters died one after the other in a span of 5 years. When Chon - the third born - died, shortly after her eighth birthday, Escriva was only 13 years old. At the same time, he was having to endure much worsened financial conditions after the failure of his father's business.

It was around that time that the

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An extraordinary film

Review by Moviewatcher



Inter-racial friendships have been a common and popular theme of movie-makers for many years, ever since *The Defiant Ones* (1957), in which two convicts, Sidney Poitier and Tony Curtis, escape from a crashed prison van, chained together, and from the bitterest of enemies become the best of friends, ready to give their lives for each other.

Recently the taste has turned to true stories, such as that of the first African-American navy diver, Karl Bashear, played by Cuba Gooding Jr, who earns the begrudging admiration of his mentor, Robert de Niro and Denzel Washington in *Remember the*

Titans as Herman Boone, the first Black Coach of a top-class high school football team in Virginia in the early 1970s, who replaces and then wins the friendship of Bill Yost, the previous

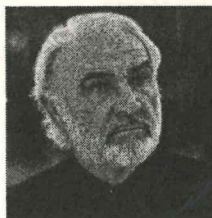


trainer.

But by far the most original, and perhaps even most memorable, has been *Finding Forrester*, a brilliant assemblage of talent: Rob Brown, an unknown African-American youngster from the Bronx, where the film is set, whose naturalness haunts you long after the film ends; Sean Connery, whose acting career spans more than forty years with a wide variety of roles, yet this performance as a gifted writer, old, recluse, fearful of the streets, cynical, trying to shake off some ghost from his past life, is undoubtedly one of his best; even the rap singer, Busta Rhymes, an

usher at the Yankee Stadium, loving son and brother, fits easily into the context. Thanks to the directorial skill of Gus van Sant, known for movies with powerful social themes, who seems to just let the actors be themselves, the combination of the original story and medley of performers produces a little cinematic masterpiece.

The theme is the discovery and nurturing of a gift, here the talent of writing, and the unusual friendship and loyalty that ensues. Jamal Wallace (Rob Brown) is one of the best basketballers on the block; that's where he gets acceptance. He's also very bright and widely read, but doesn't let on. You don't get acceptance in the Bronx being a bookworm. Nevertheless, his mother notices, so does his class-teacher and eventually the truth is out, and he is offered a scholarship at one of the leading private schools in New York. But before changing schools, he and his buddies have noticed that an old man, William Forrester, spies on them with binoculars from the safety of his fourth floor window, like an eagle in its nest. They dare one another to steal into his apartment unnoticed, and escape. Jamal takes the challenge and in the confusion, leaves his bag in Forrester's flat; that's how they meet. Meanwhile, Jamal has not failed to notice that the old man's rooms are filled with books.



When Jamal gets his bag back from Forrester, which had his exercise books inside, the writer has corrected and commented on

Jamal's writing attempts; that's the beginning of their common interest. He opens up with Forrester, his own father having left home. At last, he has found a brain he can test his own against. Gently he probes into Forrester's life; he brings youthfulness, idealism and spontaneity into the old man's life, gives him a reason for living. Forrester, in turn, disillusioned with publishers, literary critics, literature teachers, the changing times and neighbourhood, in fact with everything outside the confines of the tiny world of his apartment, sees someone ready to drink in his writing experience, his reflections on life, who can appreciate the beauty of words, ideas and images.

Forrester challenges his conventional ideas and teaches him to think. He teaches him to write creatively; write the first draft with the heart, then rewrite with the head. Write then think. He



teaches him a simple way of making others happy: the key to a woman's heart, he says is the unexpected gift at the unexpected time, which Jamal touchingly tries out with Claire, from a well-off, influential family, his best friend at the new school. He also tries it out with Forrester, on his birthday, and the old man, who till then had not been able to show his true feelings, opens up and speaks about his mysterious past.

The film appeals for many reasons: to discover talents we did not know we had, or which those around us have, is always rewarding; to be able to foster those talents and bring them to perfection gives us the greatest satisfaction; friendship, the result of common interests and sacrifices, always touches the heart, perhaps even more when it takes no account of such "barriers" as difference of race, background or age; the realization that God gives his gifts to whom he will, regardless of circumstances of birth, background or upbringing; and finally, that one is never too old to learn, and change for the better.

Bl. Josemaria Escriva

Continued from page 20

Escrivas decided to make a fresh start in a different town, Logrono. Here, while still an adolescent, Josemaria felt the "first intimations of love." While on his way to attend an early morning Mass on a cold frosty winter's day, he saw the bare footprints of a Carmelite monk, as he surmised, in the snow. Those footprints so moved his heart that the desires of a great love were enkindled. "If others could sacrifice so much for God," he thought, "what am I doing?"

It was at that time, in the early months of 1918, that Josemaria who had wanted to study Architecture thought of becoming a priest. Seven years later, Josemaria was ordained priest, with the death of his father just four months earlier still fresh in his mind. Probably as he said his first Mass, for the repose of his father's soul, the memory of a certain moving encounter with his father flooded his mind. The only time he ever saw his father cry, he was later to repeat, was that time in 1918 when he communicated his desire to be a priest. And engraved in his heart were those stirring words of Don Jose, "My son, think it over carefully. A priest has to be a saint ..."

Hence it was that even while subsequently pursuing a civil law degree (up to doctoral level) and immersing himself in the priestly ministry, a divine restlessness was stirring in his soul. With his only motive "to be a priest down to the last consequences," he felt that God had some special plan for him.

A vocation is a calling from God, a noble mission that enhances our human dignity. For we men were planned by God from all eternity. He called us into existence for a unique reason, because of which we are one

of a kind and each a masterpiece of God. In the inscrutable designs of Divine Providence, God the Lord of History has wanted to rely on each one of us, fickle and mortal men as we all are, to advance the cause of good and the kingdom of Christ. The vocation we receive is the secret code to interpret all the jigsaw puzzles we encounter in our daily walk of life. Thus it is that our vocation is at one and the same time our *raison d'être* and our supreme gift. It is the path marked by God by which we will make the rugged ascent to eternity.

Josemaria, a young priest of 26 years



■ Blessed Josemaria Escriva

in Madrid with only the grace of God and his good humour, still knew that he had not quite discovered his vocation, his walk of life. Urgently, incessantly, he called out, "*Domine, ut videam! Domina, ut sit!*" (Lord that I may see! Lady that it may be!).

Then, on 2nd of October, while spending a few days on retreat in a house of the Vincentians in Madrid, he saw his vocation. As happens on a stage, so did the blinds fall from his eyes, exposing with noonday clarity that path God had marked out for him. C.S. Lewis, a prolific Christian

writer of the last century, described his own experience when he finally stumbled into the Christian faith after spending his youth as an agnostic. He was, in three words, "surprised by joy." Much more must this mystical experience of Josemaria have been a stumbling into joy, a tasting of true delight. Yet delight must be plucked like a rose from a bed of thorns. Thus was Josemaria's vocation a call to work. "From that moment on," he said, "I never had any rest and I began to work... to move, to lay the foundations."

This building, of which Christ was to be the cornerstone, would absorb all his strengths and energies until his death on 26th June 1975. This building, which he oft repeated he was reluctant to build were it not for Christ's loving command, is Opus Dei (Latin for "Work of God").

That vision Josemaria had on the eventful 2nd of October is a vision of men and women of all races and social conditions, placing Christ at the summit of all honest human activities. And then, the peace of Christ will reign in the kingdom of Christ. This message is as old as the Gospel and as the Gospel new. It is a call to each one of us, to live holiness in the middle of the world by making that sweet encounter with Christ in our daily tasks.

Meditating on this message years later Josemaria reflected:

"Don't you think it is madness to say that here right where you are, you can and should be a saint? That a man who sells ice cream can and should be a saint, and so can a woman who works in the kitchen all day, and a bank manager, and a university lecturer, and a farm labourer, and a porter carrying suitcases on his shoulders? All are called to sanctity! This has now been included in the last Council (Vatican II) but at that time in 1928 it didn't enter anyone's head... It's only natu-

ral that they should think I was mad”
Indeed, as he went about his priestly ministry in the hospitals and poor districts of Madrid, with suffering as his fellow traveller, he began encountering the wall of misunderstanding he would later call “the opposition of the good.” However, after discovering this universal call to sanctity, his ever-growing zeal for souls could not be satiated. Directing his first apostolate to young university students, Opus Dei began growing, slowly and tortuously at first. Yet always, Josemaria had the full support and encouragement of his local ordinary, the Bishop of Madrid.

The Spanish Civil War of 1936 to 39 was very disruptive to Christian life in general, since “the Republicans,” rabidly anti-Christian Communists, took control of the greater part of the country. The military revolted, led by a young General Franco. And as his “Nationalists” struggled to free the heart of Spain from the oppression of tyranny, Josemaria through his prayer and intense interior life was interceding to God for the Christian soul of Spain.

Josemaria’s vision, of saints in every human activity, was, however, one that could not be contained by the country’s geographical boundaries. He yearned to cross the Mediterranean Sea to the South and East, the Atlantic Ocean to the West and the Pyrenees range of mountains to the North. Always optimistic, Josemaria urged the dozen-odd young men who had dedicated their lives and their hearts to Opus Dei to broaden their horizons. “Dream, and your dreams will fall short,” he predicted.

As Opus Dei began its rapid expansion to the five continents, Josemaria moved to Rome, to be next to Peter’s successor, for whom he had a great love. His three great earthly loves, he said, were Jesus, Mary and the Pope.

By the time of his death in 1975, Opus Dei had already more than 60,000 members of some 80 nationalities. Single or married, young or old, people of all social backgrounds now formed part of this human family whose only motto was “to do and disappear so that Jesus alone may shine.” And since 1958, members of Opus Dei have carried on their work and apostolate in Kenya, struggling to set alight with zeal for souls all whom they encounter from day to day. Opus Dei is therefore an international organisation, which “feels as much at home in England as in Kenya, in Nigeria as in Japan, in the United States as in Austria, in Ireland as in Mexico or Argentina.”

Josemaria was a prolific writer and has written such popular classics of spirituality as “*The Way*,” a collection of short spiritual reflections that has sold more than three million copies printed in more than thirty languages. He has inspired various diverse institutions, universities, catering establishments, training schools for the less privileged and even Strathmore College, which was the first multi-racial college in pre-Independent Kenya.

Almost ten years after Opus Dei was erected as a personal Prelature (a kind of non-territorial diocese with more than two thousand priests and a vast majority of lay people), Pope John Paul II beatified its founder in Rome on 17th May 1992. His cause of beatification and canonisation had been opened after petition by 69 cardinals and over one thousand bishops. The Church was now responding by declaring him “Blessed”, putting him on a pedestal as an example of authentic Christian living in a post-modern society. Thus once again, the Church had re-affirmed that divine mandate it had received almost two millennia before from its founder: “You are the salt of the earth... you are the light of the world.”

C. Kanjama (SOA)

In View of Positivity

I feel like dying!”

Really? Are you sure you want to drop dead anytime soon?

Fact: Watch your tongue for within it lies the power of life and death, blessings and curses.

“Am dying of love!” (Yet the world is dying for it!) Fact: You can do better than die of it by offering the excess to those who lack it. Besides, love never kills, it heals.

“I can’t make it, how could I when everybody else is failing?”

Fact: You can if you want to. Besides, you are not everybody else. You are unique and special.

“I’m afraid, I can’t take risks!”

See the vehicle over there? It is going for no risks; it’s rusting. You will too.

“There is nothing I can do about this!”

Yes there is, you can still pray.

The contractor said, “Well, I don’t mind an occasional mistake. But when it gets to be a habit, I feel I have to call it to your attention.”

Quotes & Thoughts

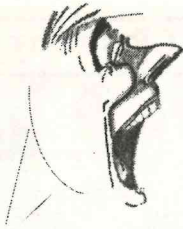
Before you think, ask yourself “What am I going to think about?”

A nasty crime it becomes when a man forces others to stick to his idiosyncrasies.

How often we miss the real joy of life by not tiring the present moment.

Selfishness and greed have never been known to take a country anywhere; unless to the bottomless hole.

By Timothy Kipkurgat



Humour

Remember when eating out it was a relaxing experience? Someone else cooked for you, served you and cleaned up after you. All you had to do was chew, swallow and pay. No longer, though. Today, you feel like a laboratory rat who has to struggle through a maze everytime it wants a chunk of cheese. Have you ever experienced the following:

"Good evening" the maitre d' said.

"Table for four?"

"Yes, thank you."

"Smoking or non?"

"Non-smoking."

"Would you prefer to dine indoors or outdoors this evening?"

"I guess indoors would be good."

"Very well sir," he said. "Would you like to be seated in the main dining room, the enclosed patio or our lovely solarium?"

"Uh, let me see...uh..."

"I can give you a table with a lovely view in our lovely solarium."

"I think the solarium would be lovely," I said. We followed him there.

"Now would you prefer a view overlooking the golf course, sunset or the majestic mountains to the West?" "Whatever you recommend," I said.

Let him make a decision for a change I thought. He sat us by a window facing the golf course, the lake or the mountains. I couldn't tell which

because it was dark outside. Then, a young man better dressed and better looking than any of us presented himself at our table. "Good evening, my name is Paul, and I'll be your waiter this evening. Would you like a few minutes before I take your order?"

"No, I said." I'm just a meat-and-potatoes guy, so I'll have the fillet mignon and a baked potato." "Soup or salad?"

"Salad."

"We have a mixed green salad, hearts or palm or a very fine endive salad with baby shrimp." "Just a mixed green salad. Okay?"

"Whatever you say, sir. Dressing?"

I didn't want to make another decision.

"Whatever you've got will be fine." "We have creamy Italian, blue cheese, vinaigrette, Thousand Island, honey Dijon, Ranch....." "Just bring me one. Surprise me."

"Creamy Italian is our house specialty. Would that be alright, sir?"

"Yeah." I was curt. I was done with civility.

"And your baked potato..."

I knew what was coming. "I just want the baked potato dry, understand? I don't want anything on it." "No butter? No sour cream?"

"No."

"No chives?"

"No! Don't you understand English?" I shouted. "I don't want anything on it. Just

bring me a baked potato and a steak."

"Would you prefer the six-, eight- or twelve-ounce steak, sir?"

"Whatever."

"Would you like that rare, medium, medium well or well done? Or if you prefer, we can butterfly it for you." "Pauly Boy," I said, "you are really starting to get me steamed."

"Which brings up the vegetables, sir. Would you like steamed broccoli, creamed corn, sautéed zucchini, diced carrots...."

That did it. I threw my napkin to the floor, stood up, put my face right in his arrogant face and said, "How'd you like to settle this outside?" "Fine with me sir. Would you prefer the parking lot, the side alley or the street in front of the restaurant?"

"I prefer right here," I said, and punched him. He ducked, then countered with a left hook right under my eye. It was the first time all night he hadn't offered me a selection. I collapsed semiconscious into my chair as someone in authority rushed over and berated Pauly. I felt my tie being loosened, my collar unbuttoned, hands slapping my face. When I regained my senses, I saw the very concerned maitre d' right in front of my nose. He apologized and offered to buy me a drink, call the paramedics - whatever I wanted.

"No, no," I said. "I will be alright. Just bring me a glass of water."

"Yes, sir, right away," he said. "Would you prefer imported mineral water, sparkling club water or club soda with a wedge of lime?"

Source: *Readers Digest*

Interview

The local sheriff was looking for a deputy, so Gomer - who was not exactly the sharpest nail in the bucket - went in to try out for the job. "Okay," the sheriff drawled, "Gomer, what is 1 plus 1?"

"11" he replied.

The sheriff thought to himself, that's not what I meant, but he's right."

"What two days of the week start with the letter 'T'?"

"Today and tomorrow."

He was again surprised that Gomer supplied a correct answer that he had never thought of himself. "Now Gomer, listen carefully: Who killed Abraham Lincoln?"

Gomer looked a little surprised himself, then thought really hard for a minute and finally admitted,

"I don't know."

"Well, why don't you go home and work on that one for a while?"

So, Gomer wandered over to the barbershop where his pals were waiting to hear the results of the interview. Gomer was exultant. "It went great! First day on the job and I'm already working on a murder case!"

Long ago

For the first time in many years, a friend of ours travelled from his rural town to the city to attend a movie. After buying his ticket he stopped at the concession stand to purchase some popcorn. Handing the attendant \$1.50, my friend couldn't help but comment, "The last time I came to the movie, popcorn was only 15 cents."

"Well, sir," the attendant replied with a grin,

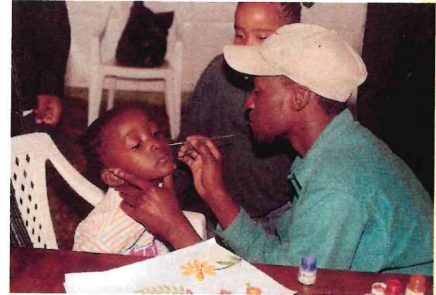
"You're really going to enjoy yourself. We have sound now."

Picture News....

Family Day



Food and refreshments



Face painting



Lots of fun and entertainment



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