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HOLY CROSS IN EAST AFRICA

The Development of the Holy Cross Formation Program

An Oral History

Very shortly after he founded the community, Father Basil Moreau, CSC, the founder of Holy Cross, sent missionaries to Africa. However, the community's stay in North Africa, Algeria, was of a short duration.

In 1841 Moreau sent the first missionaries to the United States. Not long after these first brothers and priest arrived, young men showed an interest in joining the community. The French born religious attracted some English speakers especially of Irish descent. Just one year after their arrival when Father Sorin and some of the brothers moved north the community included some Americans who accompanied them while others remained in Vincennes. Holy Cross quickly became multi-cultural. Later in Canada new recruits joined the first Holy Cross religious from France.

With little or no planning and no formal formation program the mixed communities grew. Holy Cross was serving the local church especially in education and welcomed the new members. Holy Cross promoted and assisted the local church by educating those who would later join the diocesan seminaries. When Holy Cross went to Bengal they found some Christian communities but there was no local leadership. Holy Cross provided the leadership and for many decades Holy Cross's role was to try and build up the local church by founding a diocesan high school seminary and later offering major seminary training. Holy Cross did not want or try to recruit candidates for the community. Local circumstances determined the mission and ministry of Holy Cross.

The church and Holy Cross in North America began as a church dependent on France for personnel but quickly became more and more American and Canadian. Political upheavals in France even into the 20th century caused other French religious to cross the Atlantic Ocean.

Later in 1957 it was Holy Cross from the US that founded the first Holy Cross missions in Africa. The Brothers of the Midwest Province sent religious to work in secondary schools and even in minor seminaries. No Holy Cross priests were present in Ghana. The brothers were of

great assistance to the local church, and there was no conflict of interest in recruiting seminarian candidates. The brothers very early after their arrival began to accept candidates for the brotherhood.

In 1958 the first Holy Cross priests arrived in East Africa and a year later the first group of brothers. At the time of their arrival there was only one minor seminary for the whole Western region. Holy Cross was assigned to work in the northern half of the diocese while the seminary was in the South. Many high school seminary students had to travel very long distances to reach the seminary. In 1961 the diocese was divided and Holy Cross accepted responsibility for the northern half and its center was Fort Portal.

One of the first moves by the new Bishop of Fort Portal, Vincent J. McCauley, CSC was to found a minor seminary. He called on both the Holy Cross priests and brothers as well as some White Fathers and diocesan clergy to assist in this endeavor. Three Brothers moved from St Leo's to begin the seminary program at St Mary's Seminary in 1966. Br James Holland was the headmaster. I believe it was Fr Rosario Lariviere, WF who was the first rector ... eventually being replaced by Fr. Tom Fortusky, CSC.. Holy Cross was still new to Uganda. Though the community did not exclude the possibility of one day accepting candidates, the focus and concentration was on increasing the number of religious especially sisters in the diocese and deepening the community's roots in this country and continent. At that time the White Fathers and other missionary communities working in Uganda had not begun programs to recruit local indigenous members. Increasing the number of diocesan clergy was the focus and concentration.

However, Holy Cross had accepted candidates in other mission countries some years after the community arrived in them. About this time that Holy Cross in Bengal accepted a few candidates.

In 1943 Holy Cross from the USA had gone to Chile to operate a boarding English medium high school. Just a few years later Holy Cross accepted some Chilean candidates. The presence of foreign missionaries alongside diocesan clergy did not seem to be something out of the ordinary, and the community was free to accept applicants. As for East Africa there was a precedent and even an expectation that one day the community might begin a formation program. However, for the present, Holy Cross wanted to develop the different levels of education at both the primary and secondary levels and thus to begin building a broader based society with more and more being educated and from these some future seminarians might be recruited.

In Uganda when Holy Cross arrived there were three regional major seminaries. Each of these seminaries was operated by a missionary congregation. The White Fathers were in the Central and Western Regions, the Verona Fathers in the North, and the Mill Hill Fathers in the East. These missionary congregations each were trying to build up the diocesan clergy. None of these congregations were actively recruiting members for their own community except in exceptional circumstances.

Holy Cross arrived in Uganda before independence. Shortly thereafter there were movements in many African colonies to become independent. Uganda was no exception. During colonial times only two churches were permitted in Uganda – the Anglican Church of Uganda and the Catholic Church. In many ways the colonial power favored the Church of Uganda, and it came to be that most local political leaders were Anglican. In fact some said that the Church of Uganda as Anglican was for the educated and ruling classes whereas the Catholic Church was for the peasants. Once it was decided that there would be independence political parties were formed; unfortunately these two parties were based upon religion. The colonial government decided to have two steps to independence – the first step would lead to internal government following elections. The second step later would lead to a government to take over at independence. The so-called Catholic party was named the Democratic Party and the Church of Uganda party the Uganda People's Congress. In the pre-independence elections for internal rule the Catholic party won. Uganda was divided not only by religious differences but also by tribal differences. The largest tribe in Uganda was the Baganda centered in the capital area. There was a traditional king in Buganda and in three other tribal areas of the country; the other areas of the country were ruled by traditional chiefs. After the first internal elections the Baganda decided to form their own party the Kabaka Yekka with their king as leader. Thus it happened that there were three parties—the two traditional parties where religion was important and now the third based on a tribal affiliation. In the second elections for independence the UPC and the Kabaka Yekka coalition won and the DP Party became the minority party in Parliament.

Almost immediately after independence the two groups in the governing coalition were competing for power. The Constitution for the newly independent country of Uganda allowed for a president and a prime minister; in the coalition the president was the King of Buganda and the Prime Minister was the head of the UPC, Milton Obote. As Prime Minister he was the one who had the most influence in Parliament and in the running of the country on the day to day basis. Obote's aim was to oust the king who was president. One of the things that Obote did was to entice some of the leaders of the Democratic party to cross over and join the UPC. He offered these men choice positions in the ruling government. The Kabaka/president and his party were slowly being marginalized and losing influence and positions within the government. In late 1965 the two groups began fighting and in the end the Kabaka had to flee into exile. Obote

consolidated his power and authority. He changed the Constitution several times, conducted sham elections and made himself president as well as leader of the governing coalition.

All these political changes had effects on the Catholic Church and the three traditional religious communities that had worked in Uganda beginning in 1879. The communities intensified their efforts to train diocesan clergy, attract vocations to the diocesan communities of brothers and especially sisters. Holy Cross had arrived less than four years before independence and was trying to establish itself and its role in the midst of the political turmoil. None of these religious communities had time or energy or desire to begin their own vocation programs. Their future in Uganda was not bright. A big factor was the movement by the government to take over the schools founded by the different church communities. The loss of the schools – both primary and secondary – also meant a weakening of influence of the churches and also the fertile ground they represented for developing vocations to the clergy and religious life. The time and climate were not ripe for international communities to invite young people to join their communities.

The Catholic Church was viewed by its opponents as a negative entity both in terms of religion as well as politics. The Anglican community was somewhat ambiguous and divided. Their leaders found that they had less and less influence in the affairs of state.

Obote became more and more an autocratic leader and consolidated his power. He appointed a barely literate Army man, Idi Amin, as head of the military. Obote thought Amin did not represent a threat to his power. In January, 1971 Obote left Uganda for Singapore to represent his country at the annual Commonwealth meeting of heads of state and government. He completely misjudged Amin. Amin organized a military coup that was almost bloodless. Many Ugandans, very frustrated with Obote, took to the streets to celebrate.

Initially Amin, a Muslim from the North, reached out to the leaders of the Christian communities. However it was not long before his ruthless tactics began to come under criticism.

For some years the Catholic Church in Buganda had had its own Luganda newspaper. Being in the vernacular of the largest and most highly educated ethnic group in the country, it was widely read especially in the area of the capital, Kampala. The editor of the newspaper, Clement Kiggundu, had returned to Uganda from the US where he had followed a rigorous and professional course in journalism. He was a strong supporter of a free press and saw the role of

his newspaper to critique the government if he believed its actions were not in keeping with the free democracy values and/or violated religious values.

The country was shocked to learn one morning that he had disappeared. Not long after, his vehicle was found in a forest a few miles from Kampala, and his burned and charred body were found inside. He had been murdered for exposing in his newspaper some of the crimes that seemed to represent attacks on persons who had criticized the government of Amin. The country was stunned. The people knew only one way they could show their outrage. Thousands of people from near and far showed up to attend the priest's funeral. Other incidents of violence and murder and abuse of power continued to happen. In such a climate members of the international communities were focused on trying to carry on their work of evangelization and establishing the Catholic Church more widely in the country. They had neither the time nor the energy to consider initiating programs of religious formation.

In 1970 the bishops of Uganda opened Ggaba National Seminary near Kampala. Along with Katigondo Seminary Ggaba Seminary was meant to replace the major seminaries which had been operated by the three missionary communities of the White Fathers, Mill Hill Fathers and the Verona Fathers. The bishops of Uganda not the religious communities would henceforth be responsible for educating the major seminarians. These seminaries would be national and not regional. The future clergy would be trained to think about the Catholic Church in broader national terms and be exposed to a formation that was Ugandan. This was a major shift and development. The young clergy of the future would have come to know other clergy from every corner and diocese of the country. This development reflected some of the values and perspectives that had arisen during and after Vatican Council II. The faithful and especially the clergy would be given a more "Catholic" view and understanding of their church. The Holy Cross members were well aware that the community had welcomed new members in Bengal and Chile. However, there was no serious discussion of beginning a vocation promotion program. Whenever mention was made of the topic the general reaction was that "the times are not right. We need more experience in Africa and politically speaking this would not be a good time."

Up to this time all the members of Holy Cross ministered in the west of Uganda – first in the Toro (Fort Portal) and Bunyoro (Hoima) kingdoms and, after 1966 when the Hoima Diocese was formed, only in the Fort Portal Diocese (Toro Kingdom primarily).

The 1968 Holy Cross General Chapter passed legislation providing for the election of district superiors by the members of the district. In 1970 the district of Uganda elected for the first time its district superior, Father Robert McMahon, CSC. Father McMahon appointed Father Richard Wunsch, CSC as assistant district superior. Later Father McMahon left Uganda to attend the provincial chapter in the USA. Sometime after the chapter McMahon resigned as district superior

and decided not to return to Uganda. The Holy Cross community decided that Father Richard Wunsch, CSC would serve as district superior. He was superior when Amin carried out the coup d'état and made himself President of Uganda.

Father Wunsch had the responsibility and burden of leading the community in the last year of the Obote regime and the first couple years of the Amin regime. During all these years the community had to endure living under the stress caused by the political upheavals.

In 1972 Father William Blum, CSC returned from his studies in Rome. Father Blum was the first Holy Cross priest assigned to work outside the Diocese of Fort Portal. Upon his arrival he immediately took up his duties teaching Moral Theology at Ggaba National Seminary. The teaching staff included diocesan priests and members of the White Fathers, the Mill Hill Fathers, the Verona Fathers and later a member of the DeMontfort Fathers. The mixed faculty of diocesan clergy, members of non-religious missionary communities as well as vowed religious missionaries gave a witness to the students of the many ways priests could serve the Church. Most of the seminarians had grown up in rural settings and had experienced only one or two types of ministry for priests. Even though all the seminarians had joined the seminary with the intention of becoming diocesan priests, a few students became interested in knowing more about the different religious communities they had known at the seminary or had come to know about in their reading of religious histories and publications.

The questions of the students prompted some of the priests and brothers on the teaching staff to think more deeply about their own communities and their policies regarding recruiting vocations not only in their home countries but also in the missionary countries where they were living and ministering.

Blum reflected on Holy Cross and its history and practice in Bengal and elsewhere. He also inquired from members of other communities about their policies. Later he circulated a paper inviting the members of Holy Cross to reflect on the possibility of developing a program to accept Ugandan seminarians. Though a couple members looked favorably upon the idea/proposal the general reaction was lukewarm or even negative.

One of the commonest reasons given for not attempting to open the doors to Ugandans was the unstable political situation and perhaps our tenuous future in the country. People began thinking more deeply about our own Holy Cross presence and future in Uganda.

At the end of 1972 the Holy Cross community gathered for the district chapter. Concomitant with this gathering was the resignation by Bishop Vincent J. McCauley, CSC as the Bishop of Fort Portal and his being replaced by Bishop Serapio Magambo. From now on the Holy Cross brothers and priests would not be working under a Holy Cross bishop but a diocesan one. The Holy Cross community would be facing a new reality and challenge.

It had now been over 14 years since the first Holy Cross missionaries had arrived in Uganda. At the chapter something unexpected and surprising – at least to some of the members of the district – happened. Someone proposed that we consider a planned withdrawal from Uganda over a period of years. Some felt we had accomplished the goals that had brought us to Uganda, namely to help with the establishment of a local church. The diocese now had one of its own as Bishop. The Holy Cross men who wanted the community to withdraw thought that it was fitting that we should move on. They believed that our continued presence might hinder rather than help the development of the Church in this area. The idea was talked about formally and informally for a couple days. Then, as the end of the chapter was approaching, a member proposed a resolution that the community develop a plan for a phased withdrawal from Uganda. In the vote which followed the resolution passed by a comfortable majority. It was clearly the mind of the chapter delegates that Holy Cross would withdraw from Uganda. With the passage of this resolution the idea of Holy Cross developing a vocation recruitment program was clearly rejected. At the same chapter Father Jack Keefe, CSC was elected as the new district superior.

Resolutions of a district chapter have to be approved by the Provincial of the Province to which the district belongs. Uganda was a district of the Indiana Province. Father Howard Kenna, CSC, the provincial, did not accept the resolution. He brought it before the subsequent Provincial Chapter which also did not accept it. Father Kenna did inform all the members of the district who wished to leave Uganda and return to the USA that they were free to do so. However, for now he said the Province would continue its corporate commitment to serve in Uganda for as long as the Diocese of Fort Portal would wish us to continue and the Ugandan government would permit us to remain. During the ensuing three years several members of the district returned to the USA. The members who remained developed means to cope with the insecurities and difficulties caused by the political situation. Also the members became accustomed to minister under the leadership of a African bishop. Only a couple seminarians were ordained as diocesan priests but the number of seminarians for the diocese increased. The seminarians helped in their own and

other parishes; this was a good experience not only for the students but also the members of Holy Cross who became more accustomed to living and ministering with the up-coming generation of Ugandan priests. Holy Cross priests could more easily imagine how it might be in practice to have a mixed community of Americans and Ugandans. Holy Cross priests could more easily imagine how it might be in practice to have a mixed community of Americans and Ugandans. At a couple community meetings a couple papers were presented which invited the members to think more about having African members; however, the idea was never supported formally by a majority vote.

The next chapter was to be after Christmas, 1975. The community decided to have a consultation guided by a questionnaire to be completed by all would be present at the chapter. There was a shared feeling that once again Holy Cross in Uganda had to make a decision about its future in Uganda.

The questionnaire was tabulated and then its results were presented at the Chapter. The basic question asked, “Do you believe CSC should seek to establish a permanent presence in Uganda?” This was the core question – everything else depended on the answer to this question. The results were surprising. There was unanimous positive support for this proposition.

Other decisions flowed from this answer. To have a permanent presence we had to promote local vocations. However, one also had to consider that it could happen that the Holy Cross expatriate members might be forced to leave Uganda. What would happen to the younger members in formation if this were to happen? The solution to this question was that we needed a presence in another African country nearby. That meant we would have to find another place to minister besides Uganda. The Chapter mandated that as soon as its proposals were approved by the provincial a process should be begun to look for a diocese in another country that would welcome us and accept that we promote local vocations there.

Holy Cross had not tried to attract American personnel to work in Uganda after the 1973 Chapter had voted to phase out even though that decision had been nullified. The’ 76 Chapter voted to once again invite American Holy Cross religious to come and work in Uganda. All the decisions of the’ 76 Chapter were approved by the provincial who succeeded Father H. Kenna, CSC; he also presented them to the Provincial Chapter of that year, and it also approved them. The Indiana Province had decided at its highest level to support the efforts of the District of Uganda to establish a permanent presence in East Africa, to promote vocations and to seek a place outside Uganda to found a new mission. The Chapter also changed the name of the District. Instead of being called the District of Uganda from now on it would be called the District of East Africa. The District Chapter also reelected its District Superior.

After the Provincial Chapter it became the task of the district superior and Council to plan the implementation of the chapter's decisions.

Two major tasks needed to be undertaken. One was to plan a formation program, and the other was to search for a location in another country. Some Brothers of Holy Cross, who were working in Uganda, attended the chapter of the priests. The Brothers also were interested in beginning a formation program. However, the Brothers would not begin such a program unless the priests would also begin a program. Though there were no formal discussions of a joint formation project, in early 1980 there was a retreat weekend, held separately, where both Priests and Brothers considered beginning a formation program. Two years later, after the 'All Africa Meeting' in Nairobi (January 1982) which resolved that 'Holy Cross was in Africa to Stay'; each society began their official formation programs (Nairobi and Virika). Fred Cosgrove was the first formator for the Brothers' program, eventually handing over to John Flood and then Jim Nichols. A mixed committee (the 'Liaison Committee' it seems it was called) was constituted to plan for a mixed novitiate ... sometime in 1983... the novitiate did in fact come into existence on June 3, 1984 at Saaka.

As for looking for a new mission location a couple guidelines or points were agreed upon as necessary. One was in regard to language. The community did not want to locate in an area where a tribal language would be used in ministry. Such language limited the possibility of assigning personnel because they would not be able to use the language in another location. Fortunately Swahili was used in Kenya and Tanzania along with English. The other countries bordering Uganda did not use English but rather French and in certain sectors Swahili. Also it was determined that Holy Cross should seek to have a parish assigned to it. The purpose of this desire was pastoral. A parish allows for a grass-roots experience of the people and culture; it includes persons of all ages and can have a school or schools attached to it. A parish could also provide a location where young religious could gain pastoral experience of Holy Cross community life and ministry.

Letters were written to several bishops in Kenya and Tanzania. The Nairobi Archdiocese was growing rapidly, and the Archbishop was actively recruiting religious communities to come to Nairobi and assist in parishes. Several meetings were held with the Archbishop. His preference was that Holy Cross take full responsibility for a parish and not come to assist in a parish under the administration of another community. The Archbishop wanted the expatriate communities to take over existing or to found new parishes in the urban areas; the diocesan clergy would cover

the rural areas of the diocese where Kikuyu was sometimes used. After some discussions the Archbishop showed the Holy Cross superior and the two religious who were to go to Kenya three sites. Two of these sites involved forming new parishes by dividing or separating areas of existing parishes. The third option was to found a completely new parish in an estate which was just then being planned and developed.

Frs. James Rahilly and William Blum were the ones assigned to go to Nairobi.

About the time Blum and Rahilly were moving into their rented rooms at Dandora, Phase I, Plot 852, the first inquiry by an African interested in joining Holy Cross was received. The inquirer was a diocesan priest ordained in 1972 for the Diocese of Mbarara, the diocese which had been divided in 1961 to create the Fort Portal Diocese. The priest, Father John Bashobora, while still a seminarian, had inquired about joining Holy Cross. He had been told that Holy Cross did not yet have a plan to accept local vocations but that sometime in the future the community might initiate such a program. Before he was ordained a deacon Father Bashobora informed his Bishop that he had an interest in Holy Cross and still hoped to join the community someday. The Bishop told him that he would give him permission if he ever had the opportunity to join Holy Cross.

After receiving Father John's application and a letter from the Bishop the district council decided to accept John as a candidate. The plan was that he would spend about one year living and working with community members and then go for a novitiate year. Initially John resided in the Fort Portal area for about six months and then went to Dandora to live with Blum, Rahilly and Fr. James Shilts, a priest from the USA who came to spend a sabbatical year in Africa. In the meantime the community had rented another room in Plot 852 so there was room for another resident.

Fr. John was an energetic and out-going person. He felt comfortable with the residents of Dandora and quickly picked up Swahili. The district was now faced with the question of a novitiate for John. The district was not in a position to establish its own novitiate at that time and did not believe it would be helpful for John's formation for him to be the sole novice. Two possibilities seemed available – one was the novitiate in Colorado, US and another was in India where English was the house and district/province language. After some negotiations with India and the provincial administration it was decided to send John to Bangalore, India for his novitiate. Amongst the novices John would be different in that he was already an ordained priest. He was not only open to the idea but welcomed it.

John liked India very much. As he had done in Dandora he quickly made contacts and friends with people in Bangalore. Over a period of time his “outside activities” seemed to conflict with his being more focused on the issues of community and religious life. Sadly as he was nearing the end of the year he was not recommended for profession of vows in the Holy Cross.

John remained in India for a time before returning to his home diocese; his stay in India had helped John grow a lot spiritually; he was a transformed man when he returned home. Back home he became very active in some apostolic movements and retreat and spiritual movements not only in Mbarara but also outside his diocese and even in Kenya. John’s stay in Holy Cross and India especially was the occasion for many spiritual and apostolic blessings for him.

John’s coming to the community prompted the community to work to develop a formation program to be carried out within the district. The Brothers (Eastern Province) had come to Uganda just a year after the first priests arrived. They taught in St. Leo’s Secondary School for Boys in Kyegobe, Fort Portal, St. Augustine’s Teacher Training College at Butiti near the parish and St. Mary’s Minor High School Seminary at Virika, Fort Portal.

The pre-novitiate programs of the brothers and priests differed according to the academic backgrounds of the applicants. The Brothers established a house at Virika. The students in the brothers’ house did some studies related to religious life within the house and also engaged in some forms of apostolic service and ministry. The young men desiring to join Holy Cross as seminarians or brothers came from diverse backgrounds. Fred Cosgrove was the first to direct the Brothers’ program and then a year or so later replaced by John Flood and then eventually by Jim Nichols (1985– 1991). After the merger of the District in 1988 Bill Zaydak, who had come to Uganda in 1986, went over to Nairobi and eventually was in charge of the joint post novitiate program.

A common feature of the first seminarians to apply is that they had already been students in a diocesan seminary. The Holy Cross community was sensitive to the dioceses and did not try to recruit seminarians in such seminaries. Some of these students wished to join Holy Cross. The students were told that they would have to stay outside the seminary for one year before applying to Holy Cross.

About the time John Bashobora (1980-81) went to India a former seminarian of the Diocese of Kakamega (later Bungoma) wrote to Holy Cross inquiring about joining. He was Frederic Oguba of Port Victoria. He had been in the national diocesan philosophy seminary near Bungoma. Once

Fred was accepted he spent about a year at a couple Holy Cross parish communities. A priest was to be his formator in view of preparing him for the novitiate.

When it came time for him to go for the novitiate year different possibilities were considered. Father Paul Marceau, CSC, the novice director in Colorado, was prepared to welcome him as long as he was assured that any recommendation of the novitiate staff regarding first profession would be honored by the district. Fred went to the USA in 1983-84 and was welcomed as the first novice from Africa to come to Cascade, Colorado.

The joint committee formed after the All Africa Meeting in Nairobi in 1983 was busy. The committee drew up a program and the district council approved their recommendation. First of all it was decided that there would be one novitiate for brother and priest novices. Father George Lucas and Brother Tadeus Las were assigned to be the novitiate staff with another religious from Fort Portal to assist part-time. The community house at Lake Saka, 5 miles from Fort Portal town, was to be the location of the novitiate. The house would continue to host some community events and welcome guests insofar as this did not interfere with the novitiate program

As the committee planned the novitiate program they also considered possible pre-novitiate and post-novitiate programs. The Consolata Fathers had a philosophy seminary (pre-novitiate) in Langata, Nairobi. They were open to accepting students of other communities. Holy Cross decided that sending our pre-novitiate students to the Consolata Seminary would be the best option for Holy Cross. It was also decided that the students would reside in Holy Cross Parish in the Dandora housing estate in Nairobi. Here they would be able to participate in parish activities and have an experience of living and sharing a life not unlike that of the thousands of people already living in the estate. Phases II-VI of the estate were slowly being developed, and there were rental opportunities for a residence.

The first novitiate class of three novices gathered at Saka in 1984 with Lucas and Las as the formators.

About the same time a formation house in Dandora opened. Initially Tom McDermott was in charge of this formation house. In 1988 he was joined by Bill Zaydak. The distance from Dandora to Langata was considerable. One of the formators would usually drive the students for class in the mornings and help bring them home where feasible; otherwise the students would rely on public transportation to return home.

Fred Oguba, newly professed in Colorado, returned and resided in the Dandora house along with five candidates. In the following year there were two professed seminarians studying theology

and four candidates including Fulgens Katende and John Wababa, who had been professed as an Apostle of Jesus but left that religious community and joined Holy Cross; he was a student in theology.

In 1985 Brother John Flood replaced Br. Tadeus Las on the novitiate staff. The staff welcomed three novices that year. As the community began its novitiate at Saka and opened the formation house in Dandora discussions were being held about where the students would study theology. For a number of years the Consolata Fathers and the Holy Ghost Spiritan Fathers (communities which had already begun formation programs for theology) had sent their seminarians to St. Thomas Aquinas National Seminary in Langata for their theological studies. At the same time the number of diocesan seminarians was growing year-by-year. Early in the 1980s the bishops of Kenya had informed the religious communities that St. Thomas could not continue indefinitely to accept religious seminarians. The Consolata Fathers decided that the time was right for them to build a seminary for theology somewhat similar to the one that they had for philosophy. They designed a structure and began building this structure in 1985. They built two major structures – one a residence for their seminarians in theology and a separate building to house offices, classrooms, library and other rooms needed for an academic program. They informed the other religious communities of their plan and informed them that they would welcome their seminarians in theology as they had done for the students of philosophy.

The Consolata community followed a rather traditional model of administration and seminary education. Their chapters and superiors appointed the administration and teaching staff (faculty) and approved the curriculum. In doing this they took upon themselves not only a heavy responsibility but also in some instances a burden especially in providing trained staff. They were prepared and willing to provide this service.

PK *Soon after Hekima College opened Holy Cross sent a few of its students including some American seminarians,*

Fred Oguba, Leonidas Mwesigye, and then Russ and I started when Katende did. Wababa meanwhile went to Tangaza. All other residents in Dandora were in Philosophy at Consolata til Burasa (I think—though not sure about Lucius Atwine).

Hekima College, though helpful, could not serve as a theological center for all the religious communities accepting seminarian candidates.

Am not sure what this means, since Jesuits are religious and other religious communities did and still do send their seminarians there. We had to go there if we wanted our credits to count for MD iv at ND—this was true too for Dowd and Tom Esch, both of whom also went to Hekima. Burasa also went to Hekima.

At that point the only other community that had students who were already or soon would be ready to study theology were the Spiritan Fathers (CSSp). Other communities such as Holy Cross were just now developing their programs for the seminarians and young brothers preparing for and following their novitiate programs. Not too many years before this time the Jesuit Fathers from all the sub-Saharan countries had developed their program for their African members. They had decided to bring together in one program the seminarians who done their secondary studies in French or English. All would do their studies of philosophy in French in the Congo (Zaire). For theology they established an English medium theological college in Nairobi; they gave it a Swahili name-*Hekima* (Wisdom) College. This college was located a few miles from Langata. The Jesuits were open to welcoming a small number of qualified students from other communities. Soon after Hekima College opened Holy Cross sent a few of its student including some Americans seminarians, who interrupted their regular theological course in the USA to live and study abroad for approximately 18 months. Hekima College, though helpful, could not serve as a theological center for religious seminarians.

About this time the Consolata Fathers elected a new regional superior for Kenya, Fr. Mario Barbero, IMC, who had been teaching Sacred Scripture at St. Thomas Aquinas Seminary. Barbero was elected after the new Consolata theology seminary buildings were under construction. He had known some of the difficulties that having one's own seminary imposed upon a religious community. He believed that there might be the possibility of founding a seminary following a different structural model. He invited the superiors of the religious communities in Kenya who were planning and initiating programs of formation in the country to meet and discuss how they might jointly take responsibility for such a seminary.

Now instead of having one community own and operate and be responsible for the seminary he suggested a different model involving not only joint contributions such as for staff but even going further and having a joint corporate ownership and responsibility. All the communities who wished to join would not only own but also contribute to the planning, operation, staffing and overall direction of the new foundation.

Father Mario was aware that in the USA in a few places such as Washington, DC, Chicago and Berkeley different religious groups had developed some structures where there was joint responsibility.

Barbero asked if there were any communities who would like to investigate what kind of joint venture could be developed to serve the educational needs of the religious communities in Kenya. As it turned out there were five communities in Kenya at that time who were very attracted by Barbero's proposal; besides the Consolata and Spiritans there were the Holy Cross, Benedictines and Camillian Fathers.

Over about a three-year period the superiors of these communities would gather to discuss the proposed venture and then return to their communities to discuss the ideas with the leadership and others in their communities. After their consultations with their own communities it quickly became apparent that all the communities supported the idea and wanted to move forward.

The central and most obvious question was what to do about the Consolata building now under construction. At first, some members of the Consolata community were not in favor of the proposed arrangement. They preferred their own community retain the building and operate the seminary as they had done for some years with their philosophy seminary. In time Father Barbero was able to convince the Consolata leadership that the new arrangement would be better not only for the other communities but also for Consolata.

A plan was discussed to separate the land and the new academic building area from the rest of the Consolata property intended for residential needs. In the end the Consolata Fathers proposed a price for the building to the other communities. The communities decided to form a corporation in which each community would hold a share in the ownership. It was decided that each community with pay approximately \$180,000 to become a shareholder. Each community then had to decide if it wished to become a shareholder. In the meantime a legal document of sale and new ownership for the building under construction and its land had to be drawn up in accordance with Kenyan law.

While the financial arrangements were being worked out an *ad hoc* committee then began planning for the new seminary. One of the first things that was decided was that the new institution would not be open solely for seminarians but that courses for brothers and sisters and perhaps even for laypersons working for the church would be offered. The leaders proposed a name for the institution – Theological Centre for Religious – a name that sought to express the intention that courses would not be limited to seminarians. Notice was also given to other communities of these latest developments. It was stated that other communities could still choose to become corporate members. When in fact other communities later joined they paid the current

equivalent value of \$180,000. These new funds were to be used for future capital expenses. By 1985 the agreement had been finalized and the communities contributed their shares.

PK *first-year class in August, 1986.*

Russ and I came in fall 1987 and went to Hekima with Fulgens; Wababa started at Tangaza in fall 1987, too.

A survey was made to determine how many students were to enroll in the first few years. It was decided to follow a two semester academic year beginning in August and ending in May. Plans were made to welcome a first-year class in August, 1986. The committee also requested the communities to nominate members who could serve on the teaching staff. They also planned a governing board and administration staff. Initially the Centre would have a Rector, an academic Dean and a financial administrator.

Another need was to develop a library. Requests were made of the members to contribute books or suggest possible sources and donors; once legal requirements were carried out the superiors worked to develop a draft constitution. In this document the superiors agreed that each corporate member would have one vote on the governing board. By good fortune there was an Australian Passionist priest, who had finished his term as superior. He was willing to serve as the first director. Up to this point the superiors had worked as a group but now they had a person employed full-time for the Centre. He was able to coordinate committee activities concerning staff, students, library, etc. Also plans for furnishing the buildings had to be drawn up; the Rector of the Spiritan Seminary, which was very close to the center, agreed to serve as the Academic Dean and an OFM Franciscan agreed to serve as financial administrator.

At one point the rector made an overseas trip to acquaint church authorities and officials in Rome and elsewhere with the plan for the new center. He also made contacts with some funding agencies which might be approached for assistance. One very fruitful contact he made was with the Viatorian Fathers outside of Chicago. They had recently decided to close their own theological seminary and associate with a theological union or consortium. They had a fairly large theological library which they did not want to break up. They were looking for a new seminary in the developing world that would be in need of a library. After some discussions they decided to donate their old library to the TCR. Numerous arrangements had to be made to pack and ship this library to Nairobi. It was nearly a couple years before the books finally arrived. Lots of preparations for their arrival had to be made in Nairobi before they came.

About a year or so before the TCR opened the Salesians of Don Bosco opened a parish and made preparations for a trade school and an international scholastic to be located in the Karen area not far from Langata. They decided to join the consortium. Also the Marist Brothers opened an international house of theological studies just about two miles from TCR. Their academic program was more geared for formators; they did not join the TCR.

BZ My recollection is that there was also a focus on educational degrees and training as teachers.

In August, 1986 the TCR welcomed its first student class for Theology One. There were 18 students from the three communities of the Consolata, Spiritans and Salesians of Don Bosco. Courses were offered in Scripture, Systematic Theology, Moral Theology, Church History and Liturgy. The building begun by the Consolata community was only partially completed. Basically the TCR used two or three classrooms – one for class – one for library and office – and one for break room.

For the library some communities and/or individuals donated or loaned most of the books. Some others were ordered and purchased according to the requests of the teaching staff. Work continued on the building and grounds and by the end of the first year most of the facility was ready for use. Plans were made for the arrival of the books from the library of the Viatorians in Chicago, USA. It was decided to follow the Library of Congress classification system following the system already used in the Viatorian Library. Lists and/or card catalogs from the Viatorians were sent by air to Nairobi and the beginning of a library staff was assembled. Orders for printed catalog cards from the L of C were made. This allowed for author, title and subject cards as well as an office file of holdings to be begun. The arrival of the shipment of books was a day for celebration. The TCR now had a basic library. Lots of work in time was needed to ready the books for circulation, but ways were found to prioritize the processing according to the present class needs.

Later in the first year the Governing Board (members superiors) decided to replace the temporary Rector and Dean with more permanent appointments; the financial officer continued in office.

Each year TCR welcomed a new class. At the same time more and more member communities began sending students and some other communities decided to become corporate members. Many of these communities purchased land plots in the Langata area and constructed formation residences. Besides the increase in the number of staff, students and member communities, the student population became more and more diverse. Before long TCR not only had students from

East Africa and other African nations, but also students from other continents including Asia, Europe and the Americas come to study at TCR.

At one of its staff/faculty meetings one professor proposed that the TCR adopt an African name. After various meetings it was finally decided to name the TCR Tangaza College with the subtitle, Theological Center for Religious. These titles have remained with the institution up to this day.

In an appendix we will list the numbers of faculty, staff, students, employees and religious communities that joined Tangaza over the years such that the student population grew from 18 seminarian theology students to the present day enrollment of over 2000 students. In keeping with the intention of the founders to offer theological courses for lay religious men and women Tangaza early on began a bachelor level program in religious studies that would prepare the students to teach religion courses in high schools. In addition to the theological courses for seminarians and the religious studies courses for future high school teachers Tangaza developed special institutes for higher education in theology.

BZ *If you are referring to CTC (I think you are), it was actually started by the Christian Brothers and Holy Cross to meet a common need of a BA program in education. (At that point Marist was not open to outside students). We actually approached CUEA first because we were aware of their expansion plans and hopes to be certified by the government. Not to be published is that a well-informed person (name withheld) cautioned us about CUEA. With great foresight he was concerned that what was meant to be collaborative might not end up that way and CTC could be taken over. I don't recall how it happened, (probably through discussion with Paddy), CTC instead rented classroom space from TCR. (The top floor wing on the left side of the building).*

As a side note, the creation of CTC was done at a luncheon at the Turaco club [I think you got me membership there!] when Leonard Courtney (FSC) and I invited a number of men and women formators that we knew who were interested in BA education programs. Some of the initial school plans (curriculum and possible teachers) were literally written on napkins.

I don't know the evolution of the relationship between CTC and TCR. St. Mary's, Winona was involved since they were originally backing the BA degree.

One of the most significant of these institutes was the Maryknoll Institute of African Studies in the late 80s. Initially the Institute offered courses during the "summer months" when the regular programs of study were not in session. Many other developments have taken place since. The

history of Tangaza has been covered in other publications – some of which are indicated in the Appendix. The scope of this paper is the development of the Holy Cross Formation program in East Africa.

As stated above the initial residence in Nairobi for students in philosophy and theology was located in Dandora. Over the years it became more and more difficult to commute to Langata. As a result it was decided to look for a place closer in distance and time to Tangaza and Consolata. An apartment complex on Ngong Road was rented, and the students lived there for a few years while a more permanent site was sought. Holy Cross had rented a house in Southlands where two members associated with Tangaza and one with Holy Cross Family Ministries resided. Eventually a plot at the edge of this estate and overlooking Kibera Valley was found. Obtaining permission to purchase and eventually build a residence took a very long time and more than once it appeared the project would fall through; however, in the end it succeeded and so the McCauley House of Formation was erected on this site. Some years later Holy Cross was forced to abandon this site. Eventually a plan developed to purchase three acres of land in the Langata area from the Kiltegan Fathers and not far from Tangaza. As this paper is being written plans and permissions for water and for building a new formation house for temporarily professed religious are being worked on. The formation house in Nairobi originally housed philosophy pre-novitiate students studying at Consolata as well as the first CSC theology students who studied at Hekima College (these students were from the USA along with one African seminarian) and eventually the professed students studying theology at Tangaza.

BZ while a more permanent site was sought.

That rental was initially by the Canadians for the Rwandese brothers. I don't remember the sequence of events, but at the time there were decisions to move closer, there was also the major decision that the Rwandan brothers would be canonical members of the former Eastern Province of Brothers and therefore, members of the District of East Africa. Not sure which came first. So that house was the common or new formation program site. It was a few months before I was scheduled to do a sabbatical in the USA and Tom Smith was to be the formation director. Dick Stout and I shut down the phase 5 house.

That Rwandese story is a whole book in itself that should be written....

At this point in your story, I was back in the US...

Two major changes occurred in the district only a year and a half after Tangaza opened. In 1988 the priests' District of East Africa and the Brothers of the Eastern Province, who had also begun a formation program, as noted above, with the encouragement of their provincials (Brother Paul

Rahaim, CSC played a key role) decided to form something that was a new entity in the Congregation at that time. The two groups decided to join together and form one “mixed” district dependent upon the two founding provinces. For many years after the District of East Africa was the only “mixed” entity involving one of the brothers’ provinces. (The priests’ provinces had had brother members ever since the founding of autonomous provinces in 1946).

BZ *What might be interesting to note was that the two groups agreed on describing it as a “Unified” District. I think you’ll see that term in documents and correspondence. My recollection is that there was quite a discussion about not wanting to use “merged”, which is not always equal parties. “Unified” had more of a sense of equality.*

There was also the defining moment of a passionate speech by Bob Hesse, saying that in essence we were only formalizing what we had already been living.

From now on priests and brothers would live and work together not only in formation houses and activities but in all of their religious and apostolic endeavors.

Another development took place. At the same chapters where the brothers and priests decided to form a joint district, another topic was considered. Father Bill Blum had not only worked on the planning committee for the TCR but also had been a member of the teaching staff. In the second year of the TCR he took over the office of Academic Dean. He had first-hand knowledge of the thinking behind the founding of the TCR and about a year and a half experience of its operation. He was interested in developing something similar to TCR in Uganda for the shared academic formation of students of religious communities following their philosophical studies. In Uganda during the earlier years before the founding of Ggaba and Kaitgondo seminaries as national institutions under the Uganda Episcopal Conference, each of the three large missionary groups had had their own regional seminaries for both philosophy and theology. One effect of such an arrangement was that there was not a national sense of identity amongst the diocesan seminarians and clergy. For the most part they knew only the clergy from their own region.

Up until the founding of the national seminaries the White Fathers, Mill Hill Fathers and Verona (Comboni) had not developed formation programs for African and other students wishing to join their communities. In recent years they had begun their initial efforts to found their own formation programs. None of these programs were located in Uganda though some Ugandan students did join them and then went outside Uganda for their formation. Such an arrangement had some drawbacks. The White Fathers had founded a philosophical center in Tanzania and the Spiritan community one in Tanzania while the Consolata had their philosophy centre in Langata,

Kenya. All of these institutions were primarily focused on forming students for their own communities. The Verona Fathers founded a house for theology students in Kampala and their students were enrolled in Ggaba National Seminary. Few, if any, of these students were Africans. The Mill Hill Fathers were still in the planning stage of establishing a formation program. They intended to send their theology students to Mill Hill, London but had no firm program for philosophy. Some students interested in joining them had already done philosophy in a diocesan or other seminary. Holy Cross and some of these other communities were not keen on sending their newest recruits outside Uganda to begin their formation program, but there was no alternative available in Uganda.

Blum proposed to the Chapter that discussions with other religious communities in Uganda who had or planned to have formation programs for Ugandans be held. The focus of the discussions was to see if there would be any interest in trying to develop in Uganda an institution for the study of philosophy. The institution would be open to all communities who wished to join. The set-up of Tangaza/TCR would be proposed as a possible model for such a new institution. The Chapter accepted the proposal and mandated Blum to make initial contacts with the other communities whose provincial or district headquarters were in Uganda.

Before returning to his residence in Dandora, Nairobi Blum made contacts with most of the other communities. At first hearing there was general agreement and support for such a project. The superior of the White Fathers personally liked and supported the idea but thought his community might find it difficult to have a philosophy center for their Ugandan students since already they had a program not far from Mwanza in Tanzania. He wanted to be included in any meetings and discussions so that he could keep his own superiors apprised of what was happening. The other communities promised to bring the ideas before their superiors in broader communities.

It was not long before it became evident that all of the communities and even the Apostles of Jesus wished to follow up on the idea. A meeting was held where the superiors or their representatives shared the thoughts and positions on the topic. There was a desire to develop the idea further.

AH Please see Br. Alan Harrod's reflections on early candidacy at the end of this paper.

One of the topics discussed was where to locate such a center if one were to be founded. The general feeling and desire was to locate the place in the center of the country but not in the Kampala area. One area that was thought might be good was Jinja; another area was Tororo or a place north or south of Kampala some distance. It was decided to approach the bishops of these

areas in an informal way to get their first reactions. The Bishop of Jinja belonged to the Mill Hill community so he, perhaps more than those of a diocesan background, could appreciate and understand some of the particular needs that religious communities have in operating formation programs. The Bishop also had a particularly personal reason for enthusiastically supporting the idea. He had a sizable piece of land which he was more than willing to make available to any such academic institution which would serve the needs of the Church. Also there was sufficient land available for any religious institutes which wanted to build residences for their students. To see this land developed and used for purposes of evangelization by the Church was important and pleasing to him.

An unexpected development occurred. The Evangelizing Sisters of Mary, a missionary group of African sisters founded by the Verona Bishop Mazzoldi and Father John Marengoni had built a house for formation on the same hill where the Bishop of Jinja had his office and residence. The sisters were not in need of the house. The Bishop informed the religious superiors of the communities considering founding a house for philosophy about the sisters' property. Discussions were held and it became apparent that the facility had all the rooms and space that might be needed for the academic programs as well as for the accommodation needs of the students of some of the interested communities. The superiors the various communities, after receiving encouragement from their own communities, developed a plan to open the philosophical center as soon as the communities were ready to begin. Meetings were held and decisions about teaching staff, curriculum, accommodation and dining, etc. were made. As it turned out the first students were welcomed in August, 1989. The students of some of the communities resided on the site and others commuted. Once a decision to locate the philosophical center in the Jinja area had been decided Holy Cross approached the Bishop and requested that the community be entrusted with a parish. Holy Cross wanted to have roots in the local diocese and community and to locate their house of formation close to the parish. The Bishop created a new parish called Bugembe which included territories broken off from other parishes but principally from the Cathedral parish. The location was ideal in that it was not far from where the proposed philosophy center would be located. Initially Holy Cross rented some rooms to serve their needs to provide a residence for a formation community. Since the majority of the applicants to Holy Cross were Ugandan having the initial formation community located in Uganda served the community's interests best. Once the philosophical center opened in the sisters' property, plans for the permanent center began to be drawn up; it would be built on the vacant land already belonging to the diocese. A couple communities requested plots from the Bishop where they could build their residences for their students.

In many ways the organization of the center was not unlike what had been done at Tangaza/TCR. Initially Comboni/Verona, Mill Hill, Benedictines and Holy Cross joined the consortium. After a

year or so the White Fathers also decided to join. Initially the Apostles of Jesus participated by sending students to the center. However, they eventually decided to withdraw; it would seem that one of their reasons for withdrawing was financial; however, they may have decided as well that they preferred to operate their own educational center.

Up to this point we have seen some of the first steps taken by Holy Cross in developing its own formation program. Slowly a full program was developed. With the founding of Andre House on property adjacent to Bugembe Parish the location of the pre-novitiate program for all future members of Holy Cross was established. The novitiate program at Lake Saka slowly grew in numbers and the Holy Cross post-novitiate formation grew and advanced at Tangaza and at the various formation residence locations.

Reflections of Br. Alan Harrod on formation in the district especially the development of the pre-novitiate program.

Attn: Fr. William Blum

Thoughts on the early days at Andre House...Br. Alan Harrod, CSC

I was assigned to the formation program in Jinja in 1990. I was to be the Director. At first, we were located at the Evangelizing Sisters convent at Rubaga in Jinja, Uganda. The Comboni Missionaries and the Holy Cross Congregation resided at the original PCJ. (Philosophy Centre Jinja). The Missionaries of Africa and the Mill Hill Missionaries resided in rented quarters a few km. away in Jinja. All groups took classes at the same residence/ house of formation.

At that time, Fr. James Kelly, CSC, was to be the other formator. He went to Nairobi in early 1991 leaving me "alone". The then Fr. James Rahilly, CSC was the bursar of the PCJ. He had been on the formation team with Fr. Kelly the year before. For the second semester of my first year, there were three Holy Cross priests who came at different times for several weeks in residence. Fr. Russ McDougall, Fr. Richard Stout and Fr..... Were the other "staff" members. It wasn't the ideal situation, but it did serve the purpose for that semester. The following year, Fr. Patrick Gaffney joined me. During his two years, we moved from that site to a rental house on Wanyama Road in Bugembe. The present Andre House was under construction and the temporary quarters served for about 2 years. In January of 1994, we moved to the current site of Andre House, the original building. There would be a major addition built some years later.

At the beginning, there was very little, if anything, in writing about the program for candidacy. I developed some ideas from what is said in the CSC constitutions about candidacy.

In a few years, (perhaps 1996?) a group of Holy Cross members involved in vocation recruitment and/or formation gathered to write the first formation handbook for the District. Currently (2015 March) there is a new committee to fashion a new Formation Handbook for the District.

Br. Tad Las, CSC, was the resident construction overseer. He made sure the directions were followed and that quality construction was done. The building was built by the then Fr. Richard Wunsch and the staff from St. Joseph's Technical school in Fort Portal. Br. Tad and later Br. Bernie Klim, CSC, were the two Holy Cross men on site. Both did much work in assuring that we got the best building possible for the money available. The accommodations were very simple and also solid and functional. The chapel was the center of the building and the most beautiful facility. Colored windows (not exactly "stained glass", but colored glass) added to the prayerful atmosphere. The altar, ambo and credence table were supplied by Hoima Construction. The two statues, St. Andrew Kaggwa and St. Andre Bessette were carved by an artist at Hoima. Hoima also supplied the tabernacle. All of the altar furnishings were retained and moved to the new chapel when the addition was made in (??).

Eventually, Fr. Tom O'Hara would replace Fr. Gaffney for two years. He once told me that he thought all he would have to do as formator would be to be a good priest and Holy Cross religious. He found out that was true, but there was much more in formation! Some of the then candidates are now professed priests and brothers of the Congregation. Br. Alan Gugel now of the Moreau Province was with us for some two years as a formation staff member. For the final two years of my 6 (actually 7) year term, Fr. Paul Kollman was the other formator. Paul has a phenomenal memory and this made some of the candidates a bit nervous.

APPENDIX ONE

*A review of the annual province directories and especially the listings
of religious participating in the formation programs as students or formators.*

As noted in the main body of this paper the different branches of Holy cross in Uganda arrived at different times-- first the priests in 1958, then the brothers in 1959 and finally the sisters in 1967.

If one reviews the province directories of the priests or brothers one sees that over the years the number of Holy Cross religious working in Uganda varied in number.

In 1958 the first Holy Cross missionaries of the priests arrived in Uganda. The next year three more religious join their group; three more priests joined their confrères the following year. For the next few years three or four new priests would come to join those already in Uganda; also a couple brothers joined the priests (these brothers belonged to the priests' society).

Father James Connelly, CSC wrote a history of the district entitled, ***HOLY CROSS IN EAST AFRICA, 1958-1980***. On page 25 of his monograph Father Connelly indicates the number of Holy Cross priests, brothers and sisters who served in East Africa between 1958 and 1980. As noted above, four priests came to Uganda in 1958. Their number rose rapidly until in 1967 there were 29 members of the priests' society working in the district; the brothers began with three members in 1959 and their high number was reached in 1968 with 16 members; the sisters began with two sisters in 1967 and reached their high point in 1972 with nine members. These numbers fell rapidly until in 1980 there were six members of the priests' society, seven brothers and eight sisters still working in East Africa. Father Connelly's monograph ends in 1980; this was also a kind of turning point because about that time the new District of East Africa was moving to implement the decisions about formation first decided in 1976.

In 1978 Fathers Rahilly and Blum began living and ministering in Dandora. Later that year father Blum was elected district superior. In pages nine – 13 of this paper one finds a description of the first beginnings of formation programs by the brothers and the priests. In the pages that follow here the author of this paper will try to list the names of those involved in any way in formation. As noted in the main body of the paper Father John Bashobora of the Diocese of Mbarara had applied to join Holy Cross. Father John was formally accepted at the District Chapter of 1979. The next year Father John would go to India to make his novitiate year. Father John's name first appears as the novice in the Province Directory of 1980 – 81. In 1981 Father George Lucas returned to the District. He was joined by Father Thomas McDermott and they lived in Dandora with the Holy Cross Associates. They were beginning long term planning for pre— novitiate and novitiate training.

In the Province Directory of 1984 – 85 it is noted that Frederick Oguba was now at the Holy Cross novitiate in Colorado, USA. In the Directory of 1984 – 85 is listed the names of those that Holy Cross Novitiate, Lake Saka, Fort Portal. Father George Lucas is the Director of Novices, Brother Tadeus Las is the Assistant Director. The novices are Raphael Baku, Leonidas Mwesigye and Br. George Rwabusiisi. In the same years Directory is listed for the first time the Holy Cross House of Formation in Nairobi. Father Thomas McDermott is the Director and Frederick Oguba is a first year theology student. There are five candidates—some from Uganda and some from Kenya—John Leboo, Fulgentius Katende, Bernard Kinisu, Joseph Kyalimpa and Joseph Mbuya. In the next year 1985-86 Tom Smith came to Saaka to work with John Flood (George Lucas had to return to the State for six months.. Leboo, Kinisu and Mbuya would join the novitiate in Saaka, while Katende and Kyalimpa would be joined by two new candidates Paul Kiggundu and John Wababa, formerly a professed seminarian of the Apostles of Jesus. In the following year 1986-87 George Lucas and John Flood were on staff. Leboo would remain at the novitiate and be joined by Katende and Kiggundu and Wababa. In Nairobi Father McDermott would be joined by Father Kenneth Maley; the professed seminarians were Oguba and Mwesigye; the candidates were David Masili and Evarist Mulinda, formerly a professed seminarian in the Consolata Fathers. There were six Philosophy students—Lucius Atwine, James Burasa, Joseph Kyalimpa, Aristides Massawe, John Mugishangwe and Patrick Tumwine.

In 1987-88 Father Lucas continued with Brother John Flood at the novitiate. The novices were three seminarian and two brother novices-Kyalimpa, Masili, Mulinda, Br. Paul Kasande and Br. Faustine Ngarambe; the brother novices had followed the pre-novitiate program in Fort Portal. In Nairobi Fathers Charles Gordon and Thomas Smith had joined Father McDermott; among the students in the third year there was Leonidas Mwesigye and in the second year along with Wababa two American seminarians—Paul Kollman and Russell McDougall; Katende was in the first year. Kollman, McDougall and Katende (? and Mwesigye) were students at the Jesuit theology location for Africa--Hekima College. The same year there were five philosophy students—Atwine, Burasa, Massawe, Mugishagwe and Tumwine while in the first year were Vianey Haule, Baylon Pascal Mugenyi, Boniface Makomu, Michael Nalumoso and Vincent Naweya. The formation program was growing with five novices, five temporary professed seminarians (three from Africa and two from the USA), and ten pre-novitiate students in philosophy.

During the District Chapter of 1988 the members of the District as well as the brothers working in Uganda decided jointly to form one Mixed District under the Indiana Province and the Eastern Province of Brothers. The experience of doing formation together had helped the religious of the two provinces-working in Uganda and Kenya-to recognize that they could be stronger by being one. The formation of this new Mixed District becomes evident in the Province Directories. During the 1988-89 year there were no novices. During that year the Brothers under the leadership of Brother James Nichols was assisted by Brother Francis Ellis. The pre-novitiate program moved back to the Virika house—previously it was at a rented house in the village of Maguru. In the second year there were three students-Deogratias Kabagambe, Cleophas Kyamuhendo and John Boscoe Tumusiime and four students in the first year-Adolf Assimwe, Joseph Kaganda, Stephen Kaahwa and Patrick Musinguzi. Though there were no novices Father Lucas and Brother John Flood are still listed as assigned to the novitiate staff. The formation house in Kenya continued to grow. Evarist Mulinda was in a special year of studies, John Wababa in third year, Fulgensius Katende and David Masili along with a seminarian from the USA, Thomas Esch, were in the second year and Brother Paul Kasande, Joseph Kyalimpa and

Brother Faustine Ngarambe in the first year while Kollman and McDougall were completing the African phase of their studies during the first semester. Four students-Atwine, Burasa, Massawe, and Tumwine-were in their third year, Mugenyi, Nalumoso and Naweya in the second year and John M. Bwetunge, John Bosco Ddungu, Richard Happy, Julius Kayiira, Silvester Makwali, George Muganyizi and George Omondi in first year. That meant that there were eight professed students and 14 philosophy students—all of these were following courses at the Consolata Philosophy Seminary in Langata, Nairobi.

The year 1989-90 was a significant year for the Holy Cross formation program. It was during this year that the new Philosophy Center in Jinja was opened in the building belonging to the Evangelizing Sisters' community. This building included rooms for the students and staff to reside as well as the Chapel and other common rooms needed for common life as well as academic necessities. Father James Rahilly and Father James Kelly were in charge of the Holy Cross students. In the second year were Ddungu, Kayiira, Makwali, Muganyizi and Omondi while in the first year were Cyprian Kavuma and Willy Frank Lukati. The Brothers continued to have a pre-novitiate program in Fort Portal under the direction of Brother James Nichols; Kaahwa, Kaganda, and Musinguzi were in the second year while Francis Kayonjo was alone in the first year. A new group of novices arrived at Saka where Lucas and Flood were still in charge with Atwine, Burasa, Kabagambe, Kyamuhendo, Masete, Massawe, Tumusiime and Tumwine as the novices.

Brother William Zaydak joined McDermott in leading the formation house in Nairobi. Amongst the professed students three were in a pastoral year-Kasande, Mulinda, and Ngarambe while Wababa was in year four, Esch, Katende and Masili in third year and Kyalimpa in the first year. There were three students in philosophy third year Mugenyi, Nalumoso and Naweya while four students were listed as candidates-Francis Bandaganiire, David Kashangaki, Aristarick Safari, and John Bosco Ssemunaaba.

In the following year, 1990-91 Holy Cross opened a new parish in Bugembe with Father Robert Hesse, Deacon Fulgence Katende, and Brother Paul Kasande (pastoral year) on the staff. For

Holy Cross having a parish nearby to a formation house was an important value. At the Queen of Apostles Philosophy Center Jinja (P C J) Fathers Rahilly and Kelly continued to be in charge of the students; Rahilly also served the P C J as the bursar or financial officer. There were three students in year three—Ddungu, Makwali and Muganzzyi and four students in year one—Godfrey Bwanika, Leonidas Kihembo, Willy F. Lukati, Robert Mugeru and Pius Omollo. At the novitiate at Lake Saka Lucas and Flood were joined by the Ghanaian Brother Joseph Tsiquaye and Father John Gerber; there were 10 novices including four brothers from Ghana belonging to the District of West Africa and the Midwest Province. The Ghanaians were Andrew Arhin, Matthew Ashun, Anthony Norviewu and Patrick Quayson while those from East Africa were Bandaganiire, Kaganda, Kashangaki, Mugenyi, Nalumoso and Aristarick Safari.

Meanwhile in Nairobi Brother William Zaydak took charge of this formation house. He was assisted by Father Richard Stout as well as Deacon Russell McDougall and Father Francis Murphy. The first year professed students included Atwine, Burasa, Kabagambe, Kyomuhendo, Massawe and Tumusiime while a seminarian from the USA, Robert Dowd, joined the second year and attended Hekima College; in the third year were Kyalimpa and Ngarambe, who was following a pastoral year. Also it should be noted that Holy Cross Lay Associates came to Nairobi and other locations of Holy Cross and lived often with the students.

The year 1991-92 saw further progress and growth in the District. Fr. Fulgentius Katende was the first African to be ordained a Holy Cross priest and was stationed at the new parish in Jinja, Bugembe; Br. Paul Kasande was at the same parish on a pastoral assignment. The community rented a house as a residence for the students at PCJ; the house was now under the direction of Br. Alan Harrod with the assistance of Fr. Patrick Gaffney, who had come to teach at the PCJ and to continue his anthropological research as well as his study of Islam as lived in that area. There were five students in the first year of Philosophy—Remigius Bananuka, Stephen Kahwa, Innocent Keraa, Francis C. Kiiza and Eddie Ssenyomo while in the second year there were also five students—Kihembo, Lukai, Mugeru, Okello and Omollo. Fr. Rahilly continued to serve the PCJ as Administrator.

At the novitiate in Fort Portal with Lucas and Flood were three novices—Francis Kayonjo, Sylvester Makwali and George Muganyizi. At the Formation House in Dandora/Nairobi along with Zaydak and Stout were twelve temporary professed—Dowd in Year Three, Atwine, Burasa, Kabagambe, Kyouheno, Massawe and Tumusiime in Year Two and Bandaganire, Kaganda, Kashangaki, Nalumoso and Safari in Year One and Mugenyi, who was a second year novice. The number of the African members in the District was growing each year.

In 1992-93 there were no novices but the number in the Philosophy House was large—seven in First Year, five in Second Year and five in Third Year. With Zaydak and Stout in Nairobi were five in the Third Year Professed Class—Tumusiime, Atwine, Burasa, Kyomuhendo and Massawe four in Second Year—Bandaganiire, Kaganda, Kashangaki and Safari and in Year One Makwali and Muganyizi.

The Year 1993-94 found Br. James Nichols as the new Director of Novices with Fr. Duane Balcerski as his assistant; the novices were four—Kaahwa, Kihembo, Lukati and Mugeru.

At the Bugembe Community Residence in Jinja besides Harrod and Gaffney there was Br. Alan Gugel as Assistant. There were nine (10) students in the First Year, five in the Second Year and three in the Third Year. In the same year Fr. James Kelly had joined the staff at Tangaza College. In the Nairobi House there were three brothers—Ahira, Kabagambe and Kyomuhendo and two seminarians—Atwine and Massawe amongst the Fourth Year Professed, two seminarians in Year Three—Bandaganiire and Safari and Kaganda, the only brother; two seminarians—Makwali and Muganyizi—were in the Second Year Professed Class.

No novices are listed in the Directory for 1994-95, but there were a good number of students at the Philosophy House in Jinja as well as a new staff member—Fr. Thomas O'Hara. In First Year there were seven students, six in Second Year, five in Third Year and two in Fourth Year. In Nairobi four students (mostly doing a pastoral year) were listed as Fifth Year Professed, while four students were in Fourth Year Professed (one was on Pastoral), in Second Year Professed were two students and three in First Year Professed; besides them there was a second year novice.

In 1995-96 Bro. Tadeus Las (once at the novitiate) joined Harrod and O'Hara at the Jinja Formation House. That year there were nine students in first year, five in second year and six in

third year. At the Novitiate along with the staff of Nichols, Balcerski and Tsiquaye were seven novices. During this year young professed brothers from Rwanda, who fled during the genocide, joined the community in the District. In Dandora there were two brothers and one seminarian in the sixth year, two seminarians in fifth year, two seminarians and one brother from Rwanda in fourth year, two brothers from Rwanda in third year, two seminarians and one brother in second year and one seminarian in the first year. Another formation house was opened on Ngong Road under the direction of Br. Donald Nadeau assisted by Br. Julian Hetu for French speaking brothers. There was one seventh year professed, two fifth year, one fourth year and one third year. In the meantime Fr. Russell McDougall had left for biblical studies in Jerusalem and Rome.

Some new developments occurred in 1996-97. A diocesan priest joined the community as a candidate and joined the Bugembe Parish community. Some of the students went out on pastoral years in the various parishes. In the Jinja Formation House Br. Joseph Kaganda and Fr. Paul Kollman joined Br. Alan Harrod on the staff. Amongst the students were eleven in First Year, seven in Second Year and five in Third Year. At the Novitiate two novices from Ghana joined the class which also included one brother novice and four seminarian novices. Fr. Thomas Smith took over as Director of the Professed Formation House in Nairobi, now located in the location first occupied by the brothers from Rwanda. Among the students in the House there were seven temporary professed Rwandan brothers and seven temporary professed members of the District.

By 1997-98 the Formation House in Jinja had been named “Andre House.” Residing there were Harrod, Kaganda and Kollman along with three students in First Year, eight students in Second Year and five students in Third Year. Fr. James Ferguson joined the staff of Nichols and Tsiquaye at the Novitiate where there were two seminarian novices, two brother novices along with a Ghanaian brother novice. During this year Fr. Stout became Director of the House in Southlands, Nairobi while Fr. T. Smith became Director of the professed students living in the residence on Ngong Road; the students included seven Rwandan brothers, three of the District in Fourth Year Professed, three in Second Year and four in First Year.

Fr. Russell McDougall returned from studies and became the Director of Andre House in 1998-99. He was assisted by Br. Joseph Kaganda as well as Br. John Paige, who was doing doctoral research. Amongst the students there were eight in Third Year, two in Second Year and ten in

First Year. At the Novitiate the staff was the same as the year before; they had five novices. In the meantime the remaining six Rwandan brother students had become members of the Eastern Province of Brothers; besides them there was one brother and one seminarian in the Third Year Professed Class, four seminarians in the Second Year and two seminarians and two brothers in the First Year.

The following year, 1999-2000, there were two students at Andre House in Third Year, seven seminarian and three brother students in Second Year and eleven seminarian and two brother students in First Year. Fr. Francis Murphy took over as Director at the Novitiate and was assisted by Ferguson and Br. Robert Nebus; there were five seminarian and one brother novices that year. In Nairobi Fr. Smith was assisted by Br. Cleophas Kyomuhendo while Br. Appollinaire Munyampundu (Rwandan) was in residence; two seminarians were in Fourth Year two seminarians and two brothers in Second Year and four seminarians and one brother in the First Year Professed class.

The first full year of the New Millenium, 2000-01, continued to show promise and hope for the future of the Holy Cross community and its formation program. Fr. Kashangaki joined McDougall and Kaganda in the staff. One student was in residence for a pastoral year while there were seven seminarian and two brother candidates in Third Year, nine seminarian and two brother candidates in Second Year and seven seminarian and three brother candidates in First Year. (Tragically one brother candidate, Alihaihi Aliseni, would die at the beginning of the second semester came severe malaria). The two novices for the year from the District (Kawooya and Eliaona) went to Ghana to join three Ghanaian brother novices for the year. Fr. Ferguson took over as the Director of Formation in Nairobi at McCauley Formation House assisted by Br. Kyomuhendo. One Rwandan was in his ninth Professed Year, three seminarians in their fourth year, one seminarian and one brother in third year, three seminarians and one brother in second year and five seminarians and one brother in first year.

In the next year, 2001-02, at Andre House there were seven seminarian and one brother candidates in Third Year, seven seminarian and two brother candidates in Second Year and nine seminarian candidates in First Year. There were five seminarian novices and two brother novices at Saaka. In Nairobi in the Fifth Year there were three seminarians, in the Fourth Year two

seminarian and two brother professed, in the Second Year five professed seminarians and the two seminarian professed who had returned from the novitiate in Ghana.

In 2002-03 at Andre House: Staff: McDougal, Kaganda, Nichols and Kashangaki ofet for further studies--there were five seminarian and two brother candidates in Year Three, eight seminarian candidates in Year Two and ten seminarian candidates in Year One. At Saaka there were five novices. At McCauley House two professed were in the Fifth Year, three in the Fourth Year, two in the Second Year and five seminarians and two brothers in the First Year. One brother was doing further studies in Education at Makerere University.

The Year 2003-04 saw a growth in the number of students at Andre House—Staff: McDougall, Kaganda and Nichols--one in Year Four, five in Year Three, ten in Year Two and seven in Year One. At the novitiate there were four seminarian novices and two brother novices (one other had entered but left early in the year). In Nairobi Br. Kyomuhendo was now Director assisted by Fr. Lukati. Amongst the professed students all but one, who was in the second year, were seminarians—one in Year Five, three in Year Four, three seminarians and one brother in Year Two and four seminarians in Year One. Fr. James Burasa had been elected district superior at the Chapter the previous year, the first African to serve in that office.

In 2004-05 Fr. David Kashangaki joined the formation team at Andre House. There was a large number of students with nine in Year Three, six in Year Two and fifteen in Year One. There were three novices at the novitiate. In Nairobi there were fifteen professed students including two brothers. There were three students in Year Five, two in Year Four, one brother student in Year Three, three students in Year Two and six students in Year One including two brothers.

Br. James Nichols became the director of Andre House during the 2005-06 year assisted by Katende and Kashangaki. There were three students in Year Three, twelve in Year Two and nine in Year One. Br. Alan Gugel was in place of Br. Nebus at the novitiate and there were ten novices including two brothers. At the professed house in Nairobi there were two students in Year Five, three including one brother in Year Four, one in Year Three, six in Year two including two brothers and two in Year One.

The same formation team at Andre House continued in 2006-07. The students included eleven in Year Three, nine in Year Two and six in Year One. One novice from the district was sent to CO,

USA and no novitiate program was carried out at Saaka this year. The two formators in Nairobi traded positions with Lukati as director and Kyomuhendo as assistant. The professed students included two in Year Six, three (one brother) in Year Five one in Year Four, four seminarians and two brothers in Year Three, two in Year Two and nine including two brothers in Year One.

Fr. Katende became director of Andre House in 2007-08 assisted by Nichols and Kashangaki. Amongst the students were eight in Year Three, six in Year Two and thirteen in Year One. Br. Joseph Kaganda became the Director of Novices assisted by Frs. Mugeru and Stout. There were eight novices including one brother at Saaka and three more novices following their special novitiate year in Ghana. Fr. Lukati is the only staff person listed in the Directory for 2007-08 in Nairobi. The professed students included four seminarians and two brothers in Year Four, two in Year Three, nine including two brothers in Year Two and one seminarian recently returned from the Novitiate in CO, USA in Year One.

Andre House was very full in 2008-09. There were five in Year Three, thirteen in Year Two and nineteen in Year One. There were four novices at Saaka. Fr. Simon Mwangi joined Lukati as assistant director at McCauley House, Nairobi where there were three following a pastoral year, three in the Fifth Year Professed, two in Fourth Year, Three in Third Year and nine in First Year.

Fr. Mark Ghyselinck joined Katende and Nichols on the staff at Andre House in 2009—10. In the Third Year there were seventeen students, eleven in Second Year and ten in First Year. Kaganda and Stout continued at Saaka where there were eight novices including two brothers listed as Midwest Province and two other brothers ?from Ghana one of whom is listed as Eastern Brothers Province. At the Professed House in Nairobi there were two on pastoral year, three in the Fifth Year, two in the Fourth Year, one in the Third Year, nine in the Second Year including one brother and three in the First Year. Lukati was joined by Br. Nicolas Arthur of the Midwest (Ghana) as assistant director. Also it is noted that Fr. Robert Mugeru was on “Special Assignment.”

Fr. Prosper Tesha joined Katende and Nichols as Assistant Director at Andre House in 2010-11. In the Third Year there were twelve students, eight in Second Year and sixteen in First Year. Fr. Leopold Temba had taken up the ministry of Vocation Promotion assisted by Fr. Aristedes Massawe. Fr. Ronald Kawooya joined Kaganda and Stout as Assistant Director at Saaka

Novitiate. They had a large class of thirteen novices. Fr. Patrick Neary, formerly Superior/Rector of Moreau Seminary at Notre Dame, came to Nairobi to Director of McCauley House with Br. John Flood and Fr. Pascal Mugabe (in the Directory listed as a Brother) as Assistant Directors. The Professed included four in Fifth Year, six in Third Year, three in Second Year and five in First Year including one brother.

The following year, 2011-12, at Andre House there were eight students in Third Year, twelve in Second Year and fourteen including one for Moreau Province in First Year. There were twelve novices at Saaka. In Nairobi Frs. Cyprian Binaka, David Burrell and Paul Kollman were residing in McCauley House. Frs. David Eliaona and Silvester Makwali were assigned to studies.

In the District Chapter of 2012 Fr. Patrick Neary was elected as District Superior. He was replaced temporarily by Fr. Thomas Smith and eventually by Fr. Francis Murphy in Nairobi. Br. David Omune was appointed as Assistant Director of Vocations to assist Fr. Temba. At Andre House Fr. Timothy Maina Macharia was appointed Assistant Director to work with Katende and Nichols. Amongst the students there were ten in Year Three (one listed as Moreau Province), twelve including one for Moreau Province for Year Two and thirteen for Year One. At Saaka there were eight novices including three brother novices. Frs. Comfort Agele, Christopher Letikirich and Cyprian Binaka lived at McCauley House as they pursued higher studies. The regular students included six in the Fifth/Pastoral Year though the lone brother in the group was listed as a student at Kyambogo University in Uganda. Four students were in Fourth Year, five in the Third/Pastoral Year including one brother, twelve seminarians and one brother in Second Year and five in First Year. It was noted that Frs. Muganyizi and Robert Mugera might be addressed through the District Superior.

The year 2013-14 began with Fr. Ronald Kawooya appointed as Director of Andre House with Macharia and Nichols as Assistants. The student group included ten in Third Year, ten in Second Year including one of Moreau Province and ten in Year One. Fr. Thomas Smith became the Director at the Novitiate aided by Frs. Vicent Mbusa and Stout; nine seminarian novices and one brother novice were in the class. In Nairobi the staff members and graduate students remained the same. There were six seminarians and one brother in Post Theology Formation, four seminarians and one brother in Fourth Year Professed, eleven seminarians and one brother

in Third Year, three students in Second Year and six seminarians and three members of the Moreau Province in First Year.

In the current year of 2014-15 Br. Evarest Neema and Fr. Michael Mathews have joined Kawooya on the formation staff while there is one student in Fourth Year, nine seminarians and one of Moreau Province in Third Year, five men in Year Two and sixteen in First Year. At Holy Cross Novitiate, Saaka, along with Smith and Stout is Fr. Francis Mukasa as formators and nine novices. In Nairobi Fr. Murphy and Br. Flood were joined by Fr. Cyprian Binaka as an Assistant; later in the year Fr. Binaka took charge as director. The students included three in Fifth/Pastoral Year, nine seminarians and two of Moreau Province in Fourth Year, three in Third Year, six seminarians and three of Moreau Province in Second Year and nine in First Year. Fr. Paschal Mugabe may be addressed through the district superior.

ORDINATIONS OF PRIESTS

Fulgens Katende	August 17, 1991	Benedict Mugisa	Sept. 19, 2009
James Burasa	May 6, 1995	Bernard Amani	Sept. 19, 2010
David Kashangaki	May 17, 1997	Christopher Leitikirich	Sept. 19, 2010
		Luke Muhindo	June 30, 2012
Lucius Atwine	Sept. 13, 1997	Constantine Changwe	July 12, 2012
Silvester Makwali	Sept. 13, 1998	Vicent Mbusa	June 30, 2012
Willy F. Lukati	May 13, 2000	Alex Okidi	Aug. 2, 2014
Aristedes Massawe	Sept. 21, 2002	John Mwesige	Aug. 2, 2014
Serapio Wamara	Oct. 25, 2003	Agapetus Mukabane	Aug. 2, 2014
Andrew Massawe	Feb. 15, 2003	Rogers Kakeeto	Aug. 2, 2014
Richard Kyazze	March 1, 2003	Sebastian Mulinge	Aug. 2, 2014
Leonard Olobo	March 27, 2004		
Comfort Agele	March 27, 2004		
Fred Jenga	July 26, 2005		
Paschal Mugabe	Aug. 14, 2005		
Cyprian Binaka	Jan. 5, 2008		
Ronald Kawooya	Jan. 5, 2008		
David Eliaona	Jan. 26, 2008		

DEACONS

Arnold Jawiambe	Jan. 4, 2015	Linus Nviiri	Jan. 4, 2015
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(approved for ordination to Priesthood-2015)

PERPETUAL PROFESSIONS OF BROTHERS

Cleophas Kyomuhendo	Aug. 8, 1996
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Joseph Kaganda	Aug. 15, 1995
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John Bailanda	Aug. 19, 2000
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Leonard Oketch Okumu	Jan. 5, 2007
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Evarest Neema	Aug. 15, 2008
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Patrick Tumwine	July 20, 2011
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Patrick Mugabo	June 1, 2014
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Benedict Mugisa	Jan. 3, 2015
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