

CURRICULUM VITAE.

Personal Information:

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Educational Background.

Institution: University of Nairobi.
Dates: October 1990-Dec. 1995.
Degree awarded: M.A in Sociology.

Institution: University of Nairobi.
Dates: October 1981-Dec.1985.
Degree awarded: B.A in Social Work (Upper 2nd Div).

Institution: Kagumo High School.
Dates: March 1979-Nov. 1980.
Exams passed: K.A.C.E (3 principles & 1 subsidiary).

Institution: Kabaa High School.
Dates: February 1975-Nov 1978.
Exam passed: E.A.C.E Div. 1:16 points.

Research and analysis of offender rehabilitation and crime prevention projects/programme proposals.

Consultation with NGOs on their contribution to the departmental activities.

The New Evangelization: Christian Impact on Society;

Getting involved in Social and Civic Life. Love our own & Others' Personal Freedom.

Furrow: 292. The world...' That is our field' you said, after directing your eyes and thoughts to heaven, with all the assurance of the farmer who walks through his own ripe corn. ***Regnare Christum volumus!***- we want Him to reign over this earth of His!

'The harvest is rich but the labourers are few' Lk. 10:1-12 & 'You go into the vineyard too' (Mt. 20:3-4), 'Go, therefore, make disciples of all nations' Matt 28:19-20. The call is not a concern not for Clergy men and women religious **but** also addressed to everyone; the **lay** who are defined as: All the faithful except those in the Holy Orders and those who belong to a religious state sanctioned by the Church.

Through baptism, the faithful are in their own way made sharers in the priestly, prophetic and kingly office of Christ; combine priestly soul/with lay mentality. Thus it is the whole Church that receives the mission to evangelize, and the work of each individual member is important for the whole. Through the grace of baptism, every Christiansingle or married, lay person or priest.....Possesses a priestly soul arising from Christ's life in the soul. We should understand the world and everyday life as the raw material for the sanctity and sanctification desired by God.

The lay faithful are therefore personally called by the Lord, from whom they receive a mission on behalf of the Church and the world; the character of the lay faithful is unique, 'to seek the kingdom of God by engaging in temporal affairs and ordering them according to the plan of God.' The lay faithful must seek sanctity and apostolate through their professional work and responsibilities as citizens of the world- St. Josemaria.

Many people painstakingly search for a better world without working with equal zeal for the betterment of their own spirit. Vatican II & Oct. 1987 – Synod of Bishops – emphasised the **vocation** and **mission** of lay people in the Church and in the world. 'The Council Fathers re-echoing the call of Christ have summoned all lay faithful, both men and women to labour in the vineyard'.

The term **'evangelization'** has a very rich meaning. Basically, to **evangelize** does not mean just teach a doctrine, but to proclaim Jesus Christ by one's **words** and **actions**; that is to make oneself an instrument of His presence and action in the world. 'The laity are to proclaim the word of Christ by the witness of their lives, their words their evangelizing action and by catechesis..... in the ordinary circumstance of the world.'(CCC 190). Evangelization should spring from the profound human aspiration for the truth and which should be the basis of the human being's free and personal search for divine.

Evangelization sums up the entire mission of the Church, the proclamation and handing of the gospel, 'the power of God for the salvation of everyone who believes' (Rom 1:16).

The term 'New Evangelization' speaks of the need for a renewed method of proclamation and particularly for those who live in a context in which the developments of secularization have left heavy traces even in countries with a Christian tradition. This is evidenced in terms of: *Excluding God from people's lives, *Generalized indifference towards the Christian faith itself to the point of marginalizing it from public life.

The harvest is plentiful.....Whole countries and nations where religion and the Christian life were formerly flourishing and capable of fostering a viable and working community of faith are now put at hard test.....this particularly concerns countries and nations of the so called First World in which economic well-being and consumerism, even if coexistent with a tragic situation of poverty and misery, inspires and sustains a life 'as if God did not exist'.... Sometimes the Christian faith as well, while maintaining some of the externals of its tradition and rituals, tends to be separated from those moments of human existence such as birth, suffering and death. 'Pope Paul II, Apostolic Exhortation, Dec 1988.

St. Gregory the Great says: it is indeed regrettable that the harvest is plentiful but the labourers are few. There is no shortage of people to hear the Good News. What are missing are people to spread it. When we explain the faith, our own faith is strengthened.

We cannot remain in guilt or take guilty lightly, continuously seeking escape goats in other people and justification in the environment, heredity (current ongoing re-definition of sexuality and the family), institutions (social and political), structures, relationships. We have to unmask such deceptions. The responsibilities regarding the building, organization and functioning of society belong to the laity in a distinctive manner by reason of the secular condition of their state in life.

The lay faithful have an essential and irreplaceable role in this announcement and in this testimony: through them, the Church of Christ is made present in various sectors of the world as a sign of hope and love. In his letter to the Prelate of Opus Dei on The beatification of Don Alvaro, Pope Francis remarks, 'We have to leave behind our selfish concerns and love of comfort and go out to meet our brothers and sisters. That is where our Lord is awaiting us. We cannot keep our faith to ourselves: it is a gift we have received to give away and share with others.' 'Our salvation is inseparable from the salvation of others.' (Pope Paul VI).

St. Josemaria says' Christians should in their everyday lives, spread the word which enlightens in the name of God, act responsibly in the service of others and thus

contributing to the solution of common problems: these are some ways in which ordinary Christians fulfil their divine mission.

Today, there is noticeably a concerted and systematic effort to do away with deeply Christian meaning of our existence. **'The is almost exclusive orientation towards the consumption of material goods robs human life of its deepest meaning. On the other hand, work often becomes an alienating experience, a constraint for man, subjected as it is to collectivism, since it is precipitously separated from prayer and deprived of its spiritual dimension.'** Pope Pius XIII, *Fulgens radiator*, March 21st, 1947.

The ' ***New Evangelization***' means finding the methods to make the proclamation of salvation more effective otherwise human existence will be deprived of the essential (to know God, to love Him and serve Him in this world and to be happy with Him forever in heaven). The New Evangelization which the modern world urgently needs must include among its essential elements a proclamation of the social doctrine; the right way to respond to the great challenges of today. There can be no genuine solution of the 'social question' apart from the gospel.

To be a Christian is to be alive and all encompassing; able to take up all that is good in modernity; genuinely convincing all the more when life situations of those who see it is all more dramatic. St. John Paul II lamented that human beings were being reduced to 'self-centred demands': this has been shown in *the growth of prostitution and pornography in the name of adult choices, *the acceptance of abortion in the name of women rights,* and the approval of same sex unions in the name of homosexual rights.

In the face of such erroneous and pervasive thinking, the ***laity has*** special responsibility for evangelising culture and promoting Christian values in society and public life. The responsibilities regarding the building, organization and functioning of society belong to the laity in a distinctive manner by reason by reason of the secular condition of their state in life.

In reference to the Tetanus Toxoid vaccine (TT) The Catholic Commission of Kenya- Kenya Conference of Catholic Bishops (KCCCB) states health service delivery form an intergral part of evangelization for the Catholic Church. As such, the role played through the Church's apostolate in Kenya cannot be understated.....the sanctity of Life and the dignity of the human person.....must always be priorities in the health care and the Catholic Church, in the absence of proper and adequate information will not shy away from raising moral questions on matters affecting human life'. Christians should utilize mass/ social media such as the face book to spread the Gospel.

Practical materialism is, **'now aggressively imposed on everyone in subtle ways. The most sacred principles and were a sure guide of individual and social behaviour- the sanctity of human lie, * the indissolubility of marriage, *the**

authentic significance of human sexuality, * the upright use of material goods made available by progress-are being displaced by false pretexts of freedom.'
John Paul, Sept, 1976.

Compendium of Social Doctrine of the Church: Those who think and act differently from us in social, political and religious matters have a claim to our respect and charity; the more deeply we come to understand their ways of thinking through kindness and love, the more easily will we be able to enter into dialogue with them. Mutual love is the most powerful instrument of change on both personal and social levels.

Prayer is the most effective means of winning new apostles; our apostolic zeal has to be manifested, first of all, in a continuous prayer of petition for new apostles. Our Lord wants us to join with his disciples in the work of evangelization. Everyone has an obligation to evangelize. We should therefore read more, reflect more and pray more to know better our faith and be able to evangelize.

What counts in our Christian life is the confidence that comes from faith, the certainty that we are not the principal agents of the Church's mission, but Jesus Christ and His Spirit. We are only workers and when we have done all we can, we must say, 'We are unworthy servants; we have only done our duty.' Luke 10:17. 'We must be enlivened by a holy restlessness to bring to everyone the gift of faith . We have received the faith to give it to others.' (Benedict XVI).

OBSTACLES.

Inaccurate; Understanding: Failure for many Catholics to understand that the Church's calling for New Evangelization is for them and not just for priests and religious; a responsibility for ordained and vowed religious.

Human Respect- the fear of speaking about God because of thinking we will not be understood or received well. However, this is immaturity. We must make violence to ourselves and 'enter' into the lives of others.

Discouragement- When we see that our friends do not react well or take time to change. We should not abandon them but increase our prayer and mortification.

Poorly-formed Catholics; such present one of the biggest challenges in evangelization and especially those who were baptised , but not sufficiently catechized. These are the Catholics who do not understand Church teaching. Many Catholics have less knowledge about their Faith than the average sixth-grader.

Lack of religious freedom; evangelization is hard in some areas such as Middle East where Christians are denied religious freedom.

Culture of distraction: Not that these things are intrinsically bad, but the TV, the radio, Facebook and Twitter prevent people from taking time to get to know Jesus and grow in relationship with him.

Compromised Lay Leadership: Those who want to lead need to be committed to walk the talk; there are some people in Church leadership who are at odds with core Church teaching about human person and the Church's authority.

