

An Insight into The Life of A Prominent Christian Missionary Islamicist in Nigeria: Joseph Kenny O.P. (1936-2013)

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Introduction

Christian interest in Islamic scholarship dates back to the early days of Islam. John of Damascus (676-749) was the earliest prominent Christian scholar of Islam.¹ Other early prominent Christian Islamicists include Theodore Abu-Qurra (740-825), Nestorian Catholicus Timothy I (d.823)² and 'Abd al- Masih al-Kindi.³ With further interactions between Islam and Christianity in later years, the relationship between the two religions became tense and hostile. However, Roger Bacon (c 1214-92) and Raymond Lull (1235-1316), whom many consider as the first great missionary to Muslims, suggested that military endeavours such as the Crusades should be replaced by missionary activities; they also suggested that any such initiatives should be based upon a profound study of Islam and its languages.⁴ The Council of Vienna of 1312 ratified this suggestion and five chairs of Arabic were created in European universities.⁵

The study of Islam as the objective of a missionary endeavour continued to the present day as Muslim evangelism remains one of the major concerns of Christendom. This situation is very evident in Nigeria. There, the early protestant missionaries, according to Gbadamosi,⁶ met serious opposition and resistance from the Muslims in most areas

they tried to evangelize. Thus it was resolved at the Edinburgh Conference of 1875 to have "a special mission of Mohammedans."⁷ Clergies were then trained in Islam and Arabic, and up to the present day, most theological seminaries of the Protestants and Catholics emphasise the training of clergies in Muslim evangelism and Islamic Studies.

There were three notable early catholic priests who specialized in Islam in Nigeria. The first was Rev. Fr. Victor Chukwulozie, who went to Oxford University in 1963 in order to study Islamic Studies, returned to Nigeria in 1970 and accepted a lecturing appointment at the University of Nigeria Nsukka. He was the national correspondent with the Catholic secretariat for non-Christians.⁸ The second was Fr. Jim Kelly who also specialized in Islamic law at the School of Oriental and African Studies, University of London.⁹ He was chosen for training in Islam so that he could work as a team with Joseph Kenny, the third person and the subject of this paper. Kelly's impact in the field of Islamic Studies was however, insignificant, as he did not develop his scholarship in the field because of his other responsibilities in pastoral work. This paper chronicles the life of Joseph Peter Kenny and the significant effort he devoted to missionary work

among Muslims in Nigeria, his study of Islam, writings on Islam and general achievements in advancing Christian-Muslim relations in Nigeria.

Joseph Kenny: Origin and Beginning

Joseph Peter Kenny was an American of Irish origin. His father, Martin Ignatius Kenny, married Margaret Mary Henry on 14th January 1931.¹⁰ His mother was a university graduate, which was rare among immigrant women in America at that time. She was a teacher by profession. However, his father was a fireman in his early life and it seems that he was not as well-educated as his mother. Later in his life, Martin Kenny worked at a garbage incinerator near St. Pius in Chicago.¹¹

Kenny was the third child of his parents and was born on 12th January 1936 in Chicago. At the time of his birth, his family was poor. According to him, his mother was worried when she realised that she had conceived shortly after the second child, Alice, died in infancy. He was born on the Catholic feast of the Holy Family and was named Joseph. His aunt Betty was a nurse in the Health Department and she remained unmarried all her life to take care of her parents. Kenny described her as one of the many saints, and people of outstanding virtue and goodness, who influenced his life. While he was a child, he sometimes stayed with Betty, and it was through her that he was able to know his maternal grandfather Peter Henry, his aunt Mary (1895–1975) and his uncle George (1902–1978). Mary and George remained unmarried and this had an influence on the life of Kenny.¹²

Kenny mentioned that his mother encouraged them to go to church on Sundays, but disliked going extreme in the practise of religion. She encouraged the family to pray together, but discouraged them from saying the rosary together at home. She would not even allow the children to attend the morning mass at a church close to their home. Her idea was that “if they push religion in the home too much, when the children grow up they revolt, she knew so many cases of that;”¹³ therefore, she wanted the children to be religious,

but without being forced to do so. Nevertheless, she was very happy when Kenny chose to become a priest. His father also mentioned that becoming a priest was the best decision he ever made.

Kenny received his primary education at the Christ the King Primary School, Chicago, from 1942–1949, and later attended Quigley Preparatory Seminary, a minor seminary, for his secondary education. Quigley was described by Kenny as “an excellent secondary school which one will not find again.” In the first year they trained students in Latin, second year in Greek and the third year in Italian, etc. “Quigley, with its five-year programme, had the reputation of being the best and most demanding school in Chicago.”¹⁴ Kenny remained there from 1949 to 1954 and described his time at Quigley as the happiest time of his life. Although he was still staying at home, he received a large amount of freedom; he was introduced to rigorous training in classics, history, culture and music. On his own, he learned French, Spanish and German.

After graduating from Quigley in 1954, he moved with other students to the major seminary at Mundelein (St. Mary of Lake Seminary). He left home and found that he no longer had the freedom he enjoined at Quigley. He described the atmosphere in Mundelein as “regimented and oppressive,” because seminarians were not allowed to study subjects of interest that were outside the prescribed courses, as that was perceived as a diversion from what a future priest should learn.

Kenny learnt about religious life in the different orders of the Church. This was accomplished under the guidance of the Jesuit spiritual director at Mundelein who made Kenny list, systematically, the prospects and constraints applicable to joining the Orders. Kenny became enthusiastic about the Dominicans, because he believed that its ideals are viable.¹⁵ He applied to the Order and was accepted but had to wait until after his second year at Mundelein in 1956. He duly joined the Aquinas Institute, River Forest, Illinois, in 1957 although had already begun the novitiate in August 1956.¹⁶

After their profession, Kenny and his associates moved to the Aquinas Institute at River Forest, where they found that they were required to start the study of philosophy afresh. Kenny was delighted at this because he came to discover that all that he did at St. Mary of Lake Seminary, Mundelein seemed to be “a garble of confusion.”¹⁷ In 1959 he obtained a B.A. in Philosophy from River Forest followed by an M.A. in Philosophy in 1960. After his solemn profession, Kenny moved with others to the Aquinas Institute, Dubuque, north-eastern Iowa, where he studied theology. He remained there until 1964 and obtained an M.A. in Theology. Bishop Biscop ordained him as a Catholic Priest of the Order of Preachers (Dominican) at the Dominican Theology House, Dubuque in 1963,¹⁸ and was given the name Rev. Fr. Columba O.P.

Missionary Endeavour in Nigeria

While Kenny was finishing his study of theology at Dubuque, the most notable event in his life happened. Before his ordination in 1963, he had never shown any interest in coming to Nigeria or Africa, and had never given it a thought.¹⁹ His interest was in the scripture, but the interests of his teachers in Dubuque were divided on his interest in scripture.

In January 1964, the priest of the Prefecture of Sokoto (Later Diocese of Sokoto) Edward Lawton visited Dubuque and spoke to students about two instructions from the Holy See. The first was that the Dominicans should take candidates and form a Nigeria Dominicans Province, “so that they could make their unique contribution to the Church in Nigeria.”²⁰ The second was that they should provide specialists on Islam and Arabic in order to help the Church understand and relate to Muslims in Nigeria.²¹

During Lawton’s talk, Kenny came to believe that the job was meant for him and so he agreed to do it. During that talk, other students were also looking at him, knowing that he was the only one who could dare to learn Arabic.²²

Dominicans of the Province of St Albert the Great

had arrived in Lagos in 1951 and by 1953 they were given the responsibility for the Apostolic Vicariate (later Diocese) of Sokoto which is a Muslim area. Lawton wanted to reach the Muslims as well as the pagans in the area and the Southern Catholics in the city. When Archbishop, later Cardinal, Sergio Pignedoli, the apostolic delegate in Nigeria who was resident in Lagos, toured the North in 1961, he encouraged Lawton to put in place a solid arrangement for dialogue with Islam and Muslims. He realised that none of the missionaries was very knowledgeable about Islam. He therefore advised Dominicans to provide men to conduct research into Islam and enter into dialogue with Muslims, as the Dominicans in Cairo were doing. Lawton then requested the Dominicans in Cairo to send someone to assess the situation in Nigeria and make recommendations. In response, Fr. George Chehata Anawati was the first person assigned to come to Nigeria from Cairo. However, he could not get an exit visa and so Fr. Jacques Jomier came to Nigeria in 1963; Jomier then recommended that at least two Dominicans should be trained in Islamic Studies to work as a team. This was why Lawton addressed theology students at Dubuque in January 1964.²³

On 13th November 1964, Kenny arrived at the northern Nigerian city of Kano²⁴ with Ceslaus Prazan, who worked among the Dukkawa. He then moved to Gusau where he stayed for two months. His first task was to learn the Hausa language and having done so to some degree, he moved to Sokoto where he lived for five months. During his stay at Gusau and Sokoto, he read much about Vatican II and new theology.²⁵

From Sokoto, he was sent to Malumfashi, a place he loved very much.²⁶ He was able to become proficient in Hausa, and taught in that language at the Catechetical School. He prepared booklets and radio programmes and visited many villages, preaching and saying the mass. At the same time, he was also writing down notes on everything he could observe. He was also a member of committees that translated the liturgy into Hausa, which introduced a sung Hausa liturgy to Malumfashi

based on local melody structures.²⁷

Kenny wrote “A Bible Study Plan,” at Holy Family Cathedral, Sokoto in 1965, and while at Malumfashi he prepared “Kos na Labarin Ceto” which is a course on the history of salvation.²⁸ The work was done at the Catechetical Centre known as Gidan Mai Albarka, Mukasa, Malumfashi in 1966. This work comprising seventeen lessons shows how quickly he learnt Hausa, especially bearing in mind that he spent only ten months in Malumfashi.²⁹ Later, he was moved temporarily to Yaba, Lagos, to stand in for somebody, and he was later sent for training in Islam.

Scholarship in Arabic and Islamic Studies

In September 1966, Kenny was sent to Rome to start Arabic Studies at IPEA (now Pontifical Institute of Arab and Islamic Studies, PISAI). According to him, the main course at IPEA was Arabic grammar.³⁰ Kenny discovered, as the year progressed, that if he were to stay for three academic years at IPEA, then this would be detrimental to the purpose for which he was sent to Rome, “which was not just pastoral work among Muslims in Nigeria, but the establishment of a research institute.”³¹ The institute was expected to conduct research on Islam in Nigeria, and also serve as an outreach to Muslims in the North.³² Fr. Jomier of the Cairo Dominicans, who suggested training men in Islamics from the outset, suggested that Kenny should study for a doctorate degree.³³ Tom O’meara suggested that he should go to an Arab country to learn Arabic in order to consolidate his knowledge of the language. He sought the permission of the Vicar-Provincial Michael Dempsey, and arranged to do so.³⁴

In May 1967, Kenny moved to Tunis where he spent the summer with other students from Rome at Bourghiba School, a stay he described as very valuable.³⁵ He originally planned to move to Bikfaya in Lebanon to consolidate his Arabic; however, this became impracticable because of the war in 1967. The option of going to Tunis then arose and he acquired a Tunisian government scholarship to study at the University of Tunis. As a Christian,

his application was accepted but he did not reveal that he was a priest, “so as not to arouse fears that I was out to subvert their faith.” He practiced Christianity, said mass privately, and stayed throughout his studies at the students’ hostel.³⁶ He said, “there I was living among the Tunisian students in the University and attending classes with them and speaking Arabic from morning till night. That really was a great help.”³⁷ At the end of the year, he had become very fluent in Arabic and was able to have a better understanding of the Muslims there.³⁸

He wrote in one of his works:

This experience of living with Muslims from inside, going home with them on holidays, fasting Ramadan with them etc, was invaluable and unforgettable if various reasons prevent such an inside participation in the life of Muslims from being a permanent style of life for Dominicans dedicated to work with them, I at least recommend it as an indispensable temporary experience.³⁹

In 1968, he was admitted directly to study towards a PhD in Arabic and Islamic Studies at the University of Edinburgh, Scotland. He spent his first year on campus, and he stayed at the Dominican Chaplaincy with Fr. Ross. Kenny described the University as “a very good place and the people were wonderful to me,” while he described the Dominican chaplaincy as “hardly a Dominican community life, but hospitable nonetheless...” In the first year, he was able to lay the foundation of his thesis and wrote his research proposal on Muḥammad b. Yūsuf al-Sanūsī and his *‘Aqīdah*.⁴⁰ He chose this area of research after reading widely and investigating the standard textbooks on Muslim theology in Nigeria; during this exercise, he discovered that Sheikh ‘Uthmān b. Fodio and the remainder of Sokoto scholars basically used the works of Muḥammad b. Yūsuf. Therefore, he came to the conclusion that those works are important and relevant as far as Nigeria is concerned. This background also gives an insight into the reason

for his thorough research on the *Risāla* of ibn Abī Zayd. He completed his PhD in February 1970.

Upon returning to Nigeria, he started research on Islam and began writing articles. He completed the draft of the translation of the *Risāla* by 1971. He also started an Islamic library in Sokoto; although he was based there, he was moving around quite regularly.⁴¹ Fr. Bertrand Ebben, the Vicar Provincial of the Dominicans in Nigeria, invited him to give a course on Islam at S.S. Peter and Paul Seminary Bodija Ibadan, and he continued going there as a visiting lecturer for many years. By September 1972, he was a visiting lecturer teaching Islam at the St. Augustine Major Seminary Jos and this lasted until 1976. Kenny was posted to Ibadan to start and head the Intra-African Dominican Institute. The Secretariat for non-Christians in the Vatican had earlier requested him and the Catholic bishops to start a programme dealing with relations with Islam. That programme was just starting when he had to leave the North for Ibadan. Kenny said, "It was disappointing to leave the North just as such projects were getting off the ground."⁴² By June 1977, the intra-African dimension of the Dominican Institute had closed because of administrative problems.⁴³ By March 1978, he had come to realise that it would be difficult for him to achieve any meaningful progress in his work on Islam at Sokoto.⁴⁴

He therefore left Ibadan for Sokoto to pack and move the Islamic library to Ibadan.⁴⁵

From early 1979, Kenny saw no reason to remain at Ibadan on a continuous basis, because the experimental Dominican Institute had closed down. His mind therefore turned back to the North to continue his work on Islam. However, this time his work would not be based in Sokoto, but in Jos, where he was thinking of starting a Dominican Community. With the permission of Ambrose Windachaber, he went to the North and discussed this project with Archbishop Peter Jatau of Kaduna and Bishop G.G. Ganaka of Jos. Ganaka wrote to Missio (i.e. the Pontifical Mission Societies) to seek funding for the project, and Ambrose asked Ganaka for a formal clearance to

start the community in Jos. Ganaka later wrote to Windachaber categorically turning down the project of starting of the Dominican community in Jos, and refused to allow Kenny to stay permanently there.⁴⁶

Kenny was then posted to the North, to Yelwa in the diocese of Sokoto. He was not satisfied with the rejection of his proposal for a Dominican community in Jos, as he believed that without it "the Dominicans would have no impact on the North as a whole, but would be confined to Sokoto."⁴⁷ He perceived that rejection of his proposal as a waste of his training in Islamic Studies and Arabic. He thought of being transferred permanently, either to Cairo where there is a Dominican community that works on Islam, or to a similar Dominican community elsewhere. He was about to move back to the North when an important incident occurred in his life: the invitation to teach at the University of Ibadan, where he would remain for 22 years.⁴⁸

Before he received his invitation to teach at the University of Ibadan, he "had always imagined being allowed to teach Islam in a Nigerian government university an utter impossibility."⁴⁹ The work at the university was one of the most exciting episodes in his life and he described it as a rewarding experience. In 1980, he was able to work with others to start a postgraduate programme, which entailed specialization in Islam by Christians in the Department of Religious Studies. This programme was run by him and S. B. Mala. The library of the Dominican Institute (the Islamic collection) and the Library of Islam in Africa Project (IAP) were put to use for the students.⁵⁰

He taught a number of courses on various aspects of Islam, at undergraduate and postgraduate levels, at the University of Ibadan and elsewhere,⁵¹ and he has written work relating to all the subjects that he taught. Thus, his teaching greatly aided his academic output. In the field of Islamic Studies, his achievements were far greater than those of other Christian experts on Islam in Nigeria. Thus, he was able to produce a huge volume of literature comprising more than

170 works on different aspects of Islamic Studies. These were in three languages: English, Arabic and French. His works include books, articles, booklets, conference papers, as well as presentations and reviews. In addition, he produced works in the field of Christian Studies. Kenny tried to persuade other clergies to follow his example but most of them found the field too difficult and in addition, they found it difficult to join Islamic scholarship with pastoral work. In contrast to Kenny, they could not persist in gaining expertise on Islam; not only Catholics encountered this situation, but also Protestants who specialized in Islam.

One of his most outstanding works in Islamic Law, the translation of the *Risāla*, was first published in 1992. This is a serious academic work with some commendable characteristics. Subtitles are added to make reference to topics easier and quicker. He made this addition to remedy any doubt on whether al-Qayrawānī wrote the titles of the chapters himself.

One commendable feature of the work is that it illustrates the major sites of *Hajj*, the Ka'ba and the route of pilgrims from Makkah to 'Arafah.⁵² One important aspect of the internet version of the work is its inclusion of the Arabic text with a facing English translation. Moreover, that version includes, in Arabic, the addition of subheadings as in the English-only publication.⁵³

In the field of philosophy, his major works include *Christian-Islamic Preambles of Faith*, a book he named "an exercise in philosophy of religion or *Kalām*, modeled after the *Summa contra Gentiles* Books I–III of Thomas Aquinas." This work entails an update of all the discourses in the work of Aquinas, since some of his arguments are now found to be defective following subsequent advances in science. The work tends to simplify the *Summa* and makes a summary of it. The work also "attempts to let Christian and Muslim thought advance together as far as they can go."⁵⁴

Another feature of the work is that, as Aquinas concluded each argument of his work with a Biblical quotation, Kenny also tries to support the arguments with Qur'anic verses. This feature raises

some problems; first, in many places Qur'anic verses are quoted out of context to suit the point being made by Aquinas. Secondly, Kenny saw himself as an expert on the Qur'an and, therefore, refused to use standard translations of the Qur'an or consult the books of *Tafsīr*. The defects in his understanding of Arabic and the Qur'anic spirit became apparent in the work. Thirdly, the work tends to confirm Christian beliefs with Qur'anic texts; therefore, Kenny translates to suit Christian beliefs. The work is also available in an Arabic version which Kenny named *Khulāṣat al-Kalām li Jamī'il Anām*.⁵⁵

Relationship with Muslims and Influences

When Kenny returned from his doctoral studies to Nigeria, and to Sokoto in particular, he first thought he could relate to Muslims the way he did in Tunis and Cairo. However, he discovered Nigeria was not matured enough for the type of job he wanted to do in the North, and his contact with Muslims could only be indirect.⁵⁶

Therefore, during his stay at Sokoto and Gusau, Kenny made efforts to conduct dialogue with Muslims at an institutional level. These efforts were not fruitful⁵⁷ although he was able to interact with some notable intellectuals in Sokoto. In 1969, for instance, he was able to conduct research with the help of Marafan Sokoto.⁵⁸ The Waziri of Sokoto also graciously gave him access to his library.⁵⁹ The most notable personality in Northern Nigeria with whom Kenny had a good rapport was Sheikh Ahmed Lemu, in Sokoto, who was one of the few intellectuals with an extensive knowledge of Christianity and the Bible at that time. While Lemu was working as a Principal in Sokoto in the late 1960s, Kenny paid him a visit and with his background knowledge about Christianity, they formed a platform for an open discussion about religion and they became friends.⁶⁰ Lemu helped Kenny with the review of the translated *Risāla* and its publication.

After he moved to southern Nigeria, his stay at Ibadan and the university enabled him to

interact with Muslims. He wrote, "... my stay in Ibadan introduced me to the very different Islam of Yorubaland; welcoming, tolerant, unobtrusive, inventive and progressive...."⁶¹ In the same publication he stated that "working with students also resulted in an effective extended outreach in Christian-Muslim relations."⁶²

When Kenny started teaching Islam at the Department of Religious Studies, his relationship with members of staff at the Department of Arabic and Islamic Studies was not too cordial, initially, as they saw him as someone trying to destroy Islam. They made several efforts to stop the teaching of Islam in the Department of Religious Studies but to no avail. After his retirement from the University of Ibadan in 2001, the relationship between him and some Muslims of the Department of Arabic and Islamic Studies became very cordial. He tried to create a good rapport with Muslim scholars. Thus, he was able to develop an academic relationship and a good rapport with the members of the Department of Arabic and Islamic Studies. An example is Dr Lateef Oluwole Abbas, a senior lecturer in Islamic Studies at the University of Ibadan, whom Kenny employed to teach Islam at the Dominican Institute. He also influenced Abbas' appointment at S.S. Peter and Paul Seminary, Bodija, Ibadan. Abbas informed this researcher that his teaching is yielding a positive result as students and seminarians began to compare what is taught about Islam by the Muslims with what the Christian experts teach.⁶³ Kenny also influenced the inclusion of Abbas in a research project on "Bridging Gaps between Christian and Muslim Faiths" initiated by Charles Jegede of the Department of Religious Studies, University of Ibadan.⁶⁴

Kenny was also able to develop a good rapport with many Muslims outside academia and he sometimes even identified with them. For instance, he placed a beautiful frame of *Sūrah al-Fātiḥa*, the first chapter of the Qur'an, at the entrance of his Islamic collection in the Dominican Institute Library. This, and many other issues, made his Christian colleagues and friends decide to give

him the title *Alhaji*. Kenny always wanted to relate to the Muslim community and attend their gatherings; he was able to develop friendships with some Muslims and visited their homes, and he was accorded much respect.⁶⁵

Conclusion

Not all of Kenny's achievements are described exhaustively in this paper. For example, it should be noted that he was able to gain proficiency in many languages; he was able to read and speak English, Latin, Greek, Hebrew, Italian, French, Germany, Spanish, Hausa, Arabic, Yoruba, Dutch and Portuguese.⁶⁶ He informed this writer that he was studying the Persian language before his death.⁶⁷ He was granted citizenship of Nigeria in 2007. Also, he was an editor of journals, a member of various learned societies and Catholic Commissions on interreligious dialogue in Nigeria and Africa.

Because of his achievements, distinguished academic career and priestly life, he was able to influence many students and win the confidence of many Catholic, Protestant and Muslim religious leaders; he has trained many clergies who have risen to prominence. He died on 28th January 2013 after a protracted cancer-related illness in his home country U.S.A. He was buried on 28th February 2013 at the St. Thomas Aquinas Priory, Samonda Ibadan, Nigeria.

Notes

- 1 See 'Abdul Rāqī Muḥammad 'Abdul Muḥsin, *al-Ghārah al-Taṣṣīriyah 'ala Aṣālati l Qur'an al-Karīm* (Medina: Majma' al-Malik Fahd, 1421 AH), p. 47.
- 2 See W. Montgomery Watt. *Formative Period of Islamic Thought* (Edinburgh: Edinburgh University Press, 1973), p. 184.
- 3 See Thomas Arnold. *The Preaching of Islam*. 2nd ed. (New Delhi: Kitab Bhavan, 1999), p.77; 'Abdul Muḥsin, *al-Ghārah al-Taṣṣīriyah* p. 22.
- 4 Maxim Rodinson, "The Western Image and Western Studies of Islam," in *The Legacy of Islam*, eds. Joseph Schacht and C.E. Bosworth (Oxford: Clarendon Press, 1974), p. 26.

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- 5 ‘Abdul Muḥsin, *al-Ghārah al- Tanṣīriyah* p.32.
- 6 T.G.O. Gbadamosi, *The Growth of Islam among the Yoruba, 1841- 1908* (London: Longman, 1978), p. 124.
- 7 *Ibid.*, see notes 21 and 22.
- 8 Joseph Kenny, “Christian- Muslim Relations in Nigeria,” *Islamo-Christiana*. 5, (1979): 171-192.
- 9 *Ibid.*
- 10 An email by Kenny to this Writer, 18 January 2012.
- 11 Interview with Joseph Kenny: January 1-5, 2012.
- 12 *Ibid.*
- 13 *Ibid.*
- 14 *Ibid.*
- 15 *Ibid.*
- 16 *Ibid.*
- 17 *Ibid.*
- 18 *Ibid.*
- 19 Joseph Kenny, “Inter-religious Dialogue in Nigeria: Personal Reminiscences of 40 Years,” in *All that they had to live on. Essays in Honour of Archbishop John Onayikan and John Aniagwu*, Anthony A. Akinwale (ed.) (Ibadan: The Michael J. Dempsey Centre for Religious and Social Research, Dominican Institute, 2004), p. 184; “Rev. Father (Professor) Joseph Kenny: A profile,” *Orita*, XL: 2, (2008), p 3.
- 20 Kenny, *Inter-religious Dialogue*.
- 21 *Ibid.*
- 22 *Ibid.*, p. 185.
- 23 Joseph Kenny “The formation of Dominicans in a Muslim Environment: Ibadan.” A paper presented at Journées Romaines Dominicaines, July 1977; Kenny, “Christian-Muslim Relations in Nigeria.”
- 24 *Ibid.*; “Rev. Father (Professor) Joseph Kenny: A Profile,” p. 3; Kenny, “Inter-religious Dialogue,” p.185
- 25 Interview with Joseph Kenny: January 1-5, 2012.
- 26 *Ibid.*
- 27 *Ibid.*
- 28 The work was on his website; www.josephkenny.joyeurs.com/HausaBible/KosNaLabarinCeto.htm
- 29 Interview with Joseph Kenny: January 1-5, 2012.
- 30 He mentioned this at a discussion at Dominican Priory Ibadan, October 2010.
- 31 Interview with Joseph Kenny: January 1-5, 2012.
- 32 *Ibid.*; cf. Kenny, “Inter-religious Dialogue,” p. 187; Joseph Kenny, “Dominicans and Muslims in Nigeria,” A report sent to the Journées Romaines Dominicaines, September 1989 (<http://josephkenny.joyeurs.com/Nig89.html>, retrieved 24 October 2010).
- 33 Interview with Joseph Kenny: January 1-5, 2012.
- 34 *Ibid.*
- 35 *Ibid.*
- 36 *Ibid.*
- 37 “Rev. Father (Professor) Joseph Kenny: A profile,” p. 3.
- 38 Interview with Joseph Kenny: January 1-5, 2012.
- 39 Kenny, *The formation of Dominicans*.
- 40 The thesis was on his website: <http://josephkenny.joyeurs.com/Isitheology/sanusi.htm>
- 41 Interview with Joseph Kenny: January 1-5, 2012.
- 42 *Ibid.*
- 43 *Ibid.*
- 44 *Ibid.*
- 45 *Ibid.* The library formed the Islamic collections of the Dominican Institute Ibadan.
- 46 *Ibid.* The sudden change of opinion by Ganaka was due to the tensed political atmosphere in the North which had religious colorations.
- 47 *Ibid.*
- 48 “Rev. Father (Professor) Joseph Kenny: A profile,” p. 5.
- 49 Kenny, “Inter-religious Dialogue,” p. 187.
- 50 Joseph Kenny, “Three Significant Events,” *Islamo-Christiana*, 6, 1980, 238-239. (josephkenny.joyeurs.com/Nigeria/Nig80.htm, retrieved 24 October 2010).
- 51 Kenny, “Inter-religious Dialogue,” p. 187.
- 52 Joseph Kenny (Trans), *The Risāla* (Minna: IET, 1992), pp. 93-96.
- 53 <http://josephkenny.joyeurs.com/Risala.htm>.
- 54 Joseph Kenny, *Christian-Islamic Preambles of Faith* (Washington DC: Council for Research in Values and Philosophy, 1999), p. v.
- 55 www.josephkenny.joyeurs.com/CgADefault.htm.
- 56 Kenny, “The formation of Dominicans.”
- 57 Igba Rumum Vishigh, “Christianity and Islam in Dialogue: Northwest Nigeria, 1960-1990” (Ph.D. thesis, University of Jos, 2000).
- 58 Interview with Joseph Kenny at the St. Thomas Aquinas Priory Ibadan, January 1-5 2012.
- 59 *Guardian Newspaper*, 23 October 2011.
- 60 An interview with Sheikh Ahmed Lemu at his office in Islamic Education Trust Minna, 11th November 2012.
- 61 Kenny, “Inter-religious Dialogue,” pp. 186-7.
- 62 *Ibid.*, p. 185.
- 63 An interview with Dr. Lateef O. Abbas at his office on 5th October 2012.
- 64 *Ibid.*
- 65 *Ibid.*
- 66 Joseph Kenny, Curriculum Vitae in the University of Ibadan format.
- 67 Interview with Joseph Kenny, January 1-5, 2012.