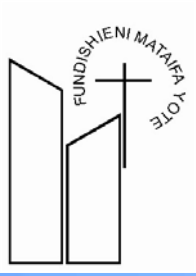
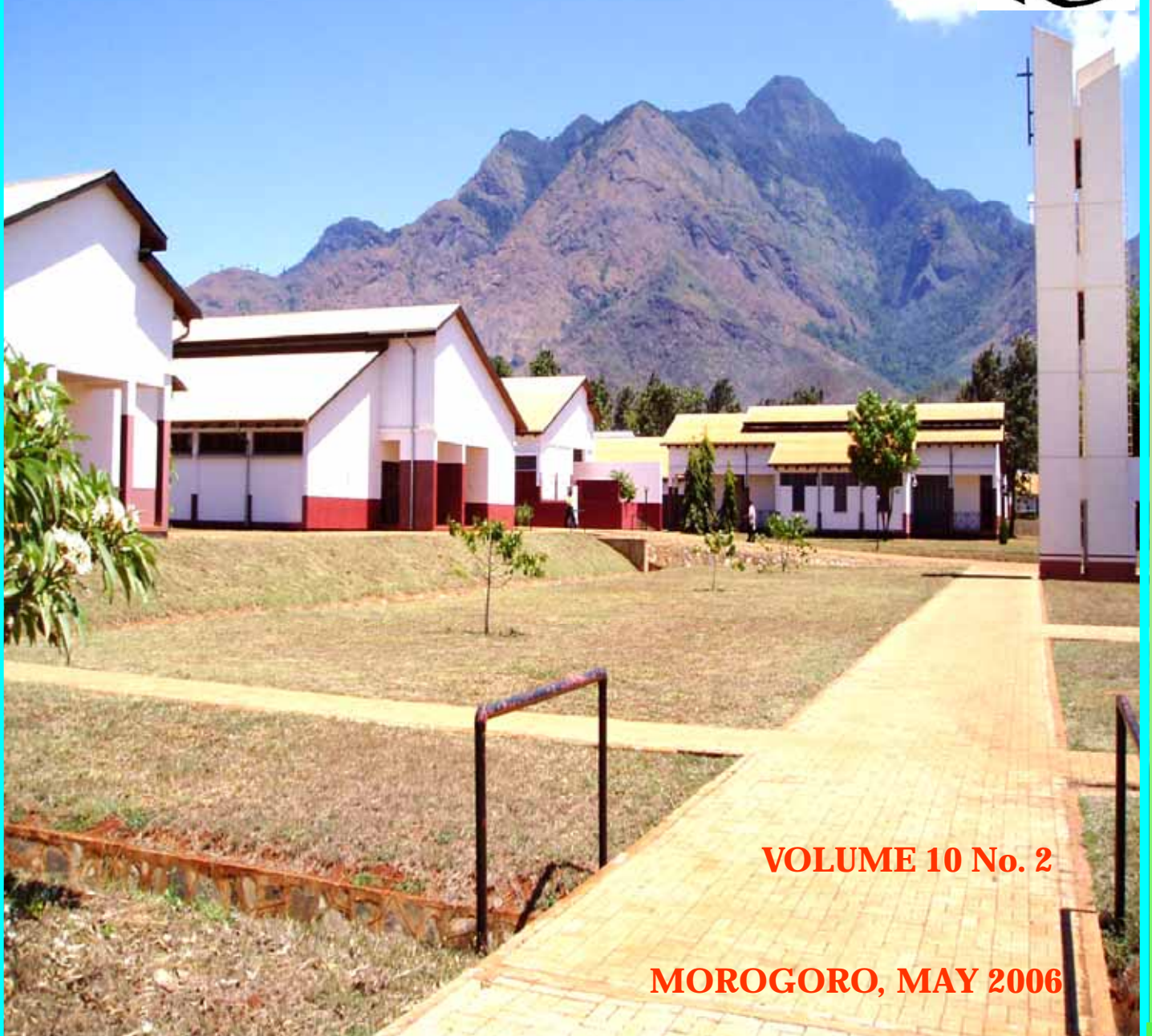


# KOLA HILL DIGEST

*Salvatorian Institute of Philosophy & Theology: Students' Union Magazine*



## SOCIAL CANCER



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## FROM THE EDITORIAL DESK

Sharing ideas is one way of maturing intellectually, socially and also in faith. The Kola Hill digest tries to give ample opportunity to the Salvatorian Institute students to do the same. Through these articles one can live a thousand lives, each being more and more enriching.

But to gain life you must also give life. The articles this time are not many but nevertheless, they still portray a wide spectrum of thought; poems, philosophy, sociology and reports to name but a few.

We would like to extend our sincere gratitude to you all from the rector, animator and rest of the editorial board, to the professors and students who make this digest a reality! Use part of your holidays preparing more articles for the next issue. Try and get your personal copy or read it on our website.

*Many thanks and God's choicest blessings to one and all!*



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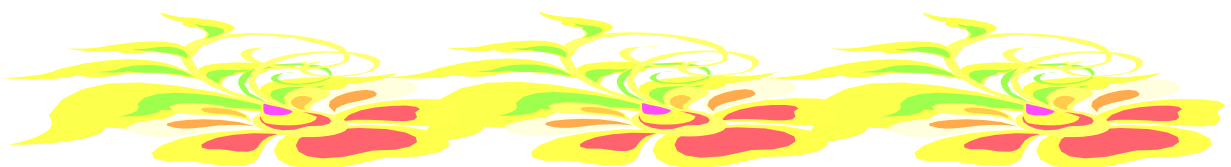
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# PHILOSOPHY

## THE QUEST ON AFRICAN PHILOSOPHY

By Julius Wambua Mbithi

*Mr. Julius Wambua a new lecturer in our institute shares with us his story on African Philosophy. African Philosophy, what is all about; its origin; and understanding. Follow him closely and get enriched.*

### Introduction

Indeed the debate on African philosophy has preoccupied scholars who have tried to explicate their views to question of the existence and non existence of African philosophy. The debate in question results from two factors: western discourse and the African response to it. What is central in these two factors is the question of reason, the question of rationality or what Hegel called the spirit. It is so important that it is used as the line of divide between west and Africa, between the civilized and the uncivilized, between the logical and the mystical, between the scientific and the magical.

As such this characterizes the debate on the reality of African philosophy. Hence the paper will give philosophical exposition of the debate and focus on what it deems as the way forward. It is on such basis that the approach of the paper will show the various definitions of African philosophy and the controversies arising out of such definitions. The paper will focus on the two key schools on the concept on African philosophy and the reality on the debate on African philosophy. The two schools are: the Opponents of the Existence of African philosophy and the Proponents of African philosophy. The Opponents of the Existence of African Philosophy.

This school of thought attempted to kill Africans creative power to produce philosophical ideas and continues to do so even today! This conception is the basis of the concept of African philosophy and the driving force of the debate on the reality on African philosophy. It regards Africans as not capable of philosophical activity. That the African cannot engage in any form of systematic, rigorous, dialectical and independent thought. Levy- Bruhl in his books *The Primitive Mentality and Les Fonctions Mentales dans les Societes Inférieures*, understood African mentality as primitive and pre-logical. For him, Africa is 'pre-logical' and there is a 'pre-philosophical' development. On the same footing, civilization and history have been denied to the African. The conception points out that were there is no civilization; there is no history and consequently no philosophy. He then denied any philosophical activity to the African. Language usage is derogative. The Africans were referred to as "savage", "primitive", "pre-logical", "zombie" among other negative connotations. Terminology usage in the conception holds that one cannot use the term *Philosophy* and *African* together. They argue that the two terms are mutually exclusive. Hence to talk of African philosophy is a contradiction of terms.

Philosophical thought in the conception again points out that anything African cannot be philosophical and anything philosophical is not African. It is a misnomer if one thinks there is a philosophy. At best it is a mythology, a folk tale or religion. Further to this, it was demonstrated that African psychology is based on appetites especially body pleasures and food.



Robin Horton in his paper: *African traditional thought and western science* compares the western and African society in term of philosophy. He argued that the western society is opened while the African one is closed. The western society ignores ultimate truths and theories are only tentative which always are subject to the modification. In Africa, there are only ultimate truths and there is 'no room for discussion'. Therefore, there is no rationality, no philosophical activity. E. A. Ruth in his book, *African Philosophy*, propagates themes like *Towards an African Theory of Knowledge* that is not only misleading but also out right nonsense. Why? Because accordingly, there is no African theory of anything. African philosophy is not reflective; it is lived. He also strongly believes that only an outsider, a non African can do African philosophy per se! What a contemporary and scholarly arrogance!

### Proponents of the Existence of African Philosophy

As a reaction to the academic dishonesty, arrogance and most of all, sheer ignorance, the need to address the malaise was inevitable. Hence there was a gap to be filled. The need to show beyond doubt that African philosophy exist was necessary. Such a demonstration unfolded in four trends. The first trend argues for Africa as the mother or if you like the home of Philosophy and civilization. Henry Olela, in his book *From Ancient Africa to Ancient Greece*, he affirms that Egypt is the cradle of western philosophy and culture. Georges James in his book *The Stolen Legacy* shows how Greek philosophy is stolen philosophy from Africa. This first tend gave philosophy to Africa but only Egypt. For them African is synonymous with Egypt. More so they argued for traditional African society as having been philosophical but as to whether contemporary Africa is there were silent. In this respect they hold close to the Hegelian School.

Ethnophilosophy is also called "collective participatory thought". The tenants of Ethnophilosophy, though they differ in their approaches, affirm that African philosophy is a communal, an inherent, an out cold, unstructured, unprompted, impulsive and an incontrovertible worldview. Placide Tempels in his book *La Philosophie Bantoue*, John S. Mbiti in his book, *African Religions and Philosophy*, and with Alexis Kagame, *La Philosophie Bantu-Rwandaise de l'Etre* affirmed that in the African traditional setting there was a consistent system of thought where people go to find

solutions to their deepest problems. They challenged the pre-logical and pre-philosophical view of Hegel, Levy-Bruhl and J.C. Carothers in affirming that there is a Philosophy in traditional Africa. They also rehabilitating the human dignity (reason) of the African and brought African literature on the scene of the academic philosophical debate. However, they argued that the African cannot express his philosophy. They largely continued the myth of the Hegelian school. According to Houndonji P., Tempels and Mbiti wrote for *colonialists* (in their exploiting and civilizing mission); for *missionaries* (in their converting and predicating mission). Their works were not meant for African audience at all.

### Professional Philosophy

It is regarded by some as the only correct form of philosophy. The scholars in this camp argue that philosophy is a universal, a rigorous, critical, individual, and systematic and scientific activity. Therefore African philosophy is as philosophical as European philosophy. The proponents of this school are Kwasi Wiredu, Paulin Houtondji, Peter Bodunrin and Odera Oruka. The critic leveled against professional philosophy as whole is that even though it is philosophy, it is not African.

### Philosophic sagacity

It does not assume that there is a lack of "logic, reason or scientific curiosity". The Sage is a person who is aware of and well versed in the cultural norms of a society and usually recognized as having a gift in this regard by the people. The sages are conversant with the *mythos* of the culture. In Philosophical Sagacity this person is able to engage in second-order thought. This is by rational critique of the beliefs of the society and their thought can transcend the cultural philosophy and question it. It is accused of just picking where Ethnophilosophy stopped. Against it, it is accused of been a combined effort between the sage and the interviewer.

### Conclusion

The concept of African philosophy as a philosophical movement has been muddled with controversies. This intellectual dishonesty was instigated by both Africans "*asikaris*" and non Africans who took it for granted that the African was bereft of philosophical inquiry, and as such the "*asikaris*" also demonstrated their skeptical views on the question of the existence of African philosophy. The whole debate is prejudiced and based on in adequate research. Also the issue of racism is inevitable the debate. In other words reason was tied down to question of color. However, it must be underscored that philosophy is philosophy and that it should not change meaning one it comes to African! That is my story!

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THE AROMA OF THE EXISTENCE OF AFRICAN PHILOSOPHY

By Fredrick Wanzala CMF

*African Philosophy, does it exist? If so, what are its origins? These are some of the issues the author has tried to touch upon, but to know more, why don't you read on?*

To develop this hypothesis, I will set off by first of all explicating the terminologies employed, that is to say, African and philosophy. Then I will proceed to critically analyze the supporters and the opposers of this hypothesis. To begin with I want to be sincere in my approach and state that the truth-value of this hypothesis is not to be succinctly stated from the onset.

The word philosophy is a compound word *Phileo* and *Sophia* meaning inclination towards wisdom. But for my case I have chosen to use this definition, "philosophy is the science which by the natural light of reason studies the first causes or highest principles of all things (Jacques Maritain, *An Introduction to Philosophy* (Westminster: Christian Classics, Inc., 1991), 64-5). So its material object is everything that exists and its formal object is the first causes, and reason is the instrument used. This leads me to excavate into African thoughts and see if there is reason at all, but before that I have to establish my understanding of an African.

According to me, an African is anyone irrespective of any distinction, who is firmly grounded in African realities and critically reflects on them without prejudice. Trans-boundary offers a wide area of reflection because similar problem is viewed from different perspectives. This is vivid in the person of Placide Tempels in his book *Bantu Philosophy*. The publication of this book aroused many reactions both from within and without. From without people like Hegel, Levy-Bruhl and Westermann rejected the presence of reason among the African people. Hegel's denial was so much prejudiced by his ignorance of Africa and by the misconceptions delivered by the missionaries. For Hegel to deny that Egypt is not Africa defeats logic because it is geographically in Africa. He denied this so as to rule out reason to the rest of Africa. Hegel affirms that reason and nature is inseparable, yet he denies the former to Africans and gives them the latter. This shows how fallacious and prejudiced he is to African people (G. W. F. Hegel, *The Philosophy of History*).

"Levy-Bruhl asserts that the primitive mentality is not conceptual like the Europeans, ...he doesn't mean that the African mind cannot form concepts. Rather that his mind isn't discursive." (F. Ochieng' Odhiambo, *African Philosophy. An Introduction*) This means African people do not reflect on the expressions of their realities. Diedrich Westermann shows how emotions take precedence over reason among African people, which hinders them to keep a problem for a long time. This short-livedness creates lapses in their thinking hence inconsistency, rendering it illogical. (Diedrich Westermann, *The African Today*) The analysis of these three people clearly show how a self-contained person is engulfed in a mental bondage and is ready to fight to death to defend and promote his beliefs and patterns. This engrossment aroused sense of alertness among the African thinkers to give their thought.

Hardly is there any African thinker who owned the same line of thought as the aforementioned philosophers, who denied the existence of African philosophy. This non-existence of the African philosophy has been countered by a number of African thinkers. This is vivid in their works as I briefly state some of them as follows: The question of African Philosophy by P.O. Bodunrin; *Stolen Legacy* by George James; *African Foundation of Greek Philosophy* by Henry Olela, etc. For more of African thinkers confer the book; *African Philosophy, An Introduction*, by Richard A. Wright.

The above mentioned thinkers assert the existence of African Philosophy. This assertion is not self evident until it is verified. This calls upon all African thinkers to give critical responses to African realities rather than taking time to compare the Western realities and the African realities. The requirements of philosophy are universal irrespective of place, so if these requirements frame the African realities, then, with no qualms of conscience we shall justify the existence of African Philosophy. Now, what the African thinkers should busy themselves with is a method that is to be used by anybody to understand the African realities.

To substantiate, what regards to the existence or non-existence of African philosophy a priori is to condemn the readers to intellectual slumber. Both these two groups should with no prejudice explicate their affirmation. If the African thinkers proceed comparing the Western and African realities, they will end up calling ethno-philosophy a philosophy. (Victor Babibanga Bin Kapela, "Does African Philosophy exist", in *Africa Tomorrow* vol. 2 ed. Samuel Halbur and Kazimierz Kubat (Morogoro, Tanzania: Salvatorianum, 2002), 177). Even though it is said that the cradle of philosophy is in the West, this does not mean that all their realities are philosophical and that African realities are non-philosophical. Let us cast our emotions and allow reason to prevail in explaining our realities.

It is true that philosophy uses the experiential data and the propositions established by science, but does not end there. If, as many philosophers have established, that, Africans allow feelings to proceed reason become our dictum, then conceptualization will remain alien to us. To emotionally react to the problem at hand will be to strengthen Hegel's affirmation that 'reason is Hellenic and emotion is black.' The African thinkers should by all possible means try to establish a neutral approach to the problem at hand. To wave to one side will tend to overshadow the other side. It should be brought to the notice of the African thinkers that philosophy transcends kinship ties and this calls for one to stand out of his culture and let it stand over against him. African thinkers should not feel shy to criticize their own works. In so doing this, African works will earn a firm and sure ground which will earn a universal recognition. In a nutshell what I can contribute is, let African thinkers light up their candles and stop cursing darkness, because the problem at hand is discursive.

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## IN WHICH REALM DO WE BELONG?

*By P.F. Nyalulu, F.d.C.C*

The title is a reflection on which the article is entirely set up. By definition the word realm means a specific area of knowledge, activity or interest a human for sure is exposed physically and intellectually as well. The above question is a result of a research to find the specific area on which the so called intellectuals belong. We are for sure exposed to academic area which demands our ability and strength to acquire philosophical and scientific knowledge beneficial to an individual and to the society or community and nations we belong. This is the proper moment where we have to face the realities of life in the objective and critical way so that our acquired and inborn knowledge will be purified and become appreciated by our individual communities and nations we come from. Appreciation by itself cannot mean a lot but it should be resulting from practical use of our knowledge that will bring positive effects to the people concerned and mature concerns towards each other. However, in which realm are we proceeding?

From daily and keen observation of realities there is a great deal of subjective affirmations that lead into subjective judgements on life itself. This fact has tremendously affected some trained personnel, scholars and it expands even to the individuals with different professions. It could be fallacious to admit that this group of educated ones is totally unconscious of what they are doing concerning prejudice tendency in their approach of real situation of everything. However, my claims justify the doubts on the knowledge acquired by this scholars and personnels.

A deep thinking with critical mind on realities such as ethnic linguistic intonations, physiology of man, individual temperaments have been learned or rendered to man naturally. No one has a legitimate claim to remove them. These manifest a natural difference in humanity. However, with the above realities some of us we try to neglect a deep and critical thinking in our conclusions and judgements when we happen to describe justify them. Is there a need to spend much time kidding, gossiping or taking leisure in nonsensical issues??? Much of the reasoning that people, in daily life, produces probable conclusions rather than definite ones.

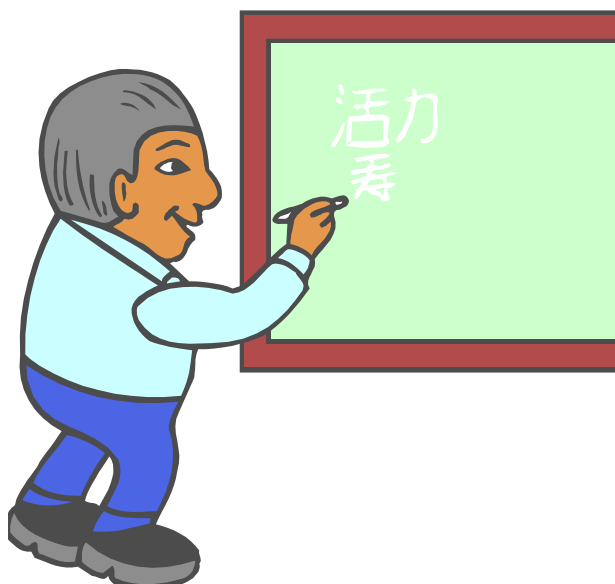
In order to get the true knowledge of reality we better remember that truth belongs to those acts of the intelligence which conforms to reality and express it faithfully. We have to define our realm.

This reflection reminds me the philosophical approach of Francis Bacon in the epistemological discipline. Bacon established, with other works, the negative process that frees the mind from all prejudices and errors or idols. There are prejudices, errors arising because of apprehension of things in relation to ourselves instead of in relation with the nature. Other idols results from knowing things from the subjective angle and there are idols derived from the use of common language and social relationship. The mind can work positively when it is liberated from the idols by becoming aware and a person may avoid them. This method is the best way of showing reality in its objective way and natural set up. The method leads man to proper understanding of nature. The common tendencies to discern, rushing to conclusions and premature judgements misleads our minds to the study of objective reality or a thing as it is. It is useful for a man to free himself from wrong knowledge in order to get true knowledge by doing away with prejudices, personal convictions that rules the reason.

Through daily observations of conversations, it is very easy to notice the big failure of applying knowledge among the scholars, personnels and the educated ones. These elites forget and immerse more on uncritical utterances that which cannot support their present and future academic endeavors. For example, the Tanzania members of parliament claim for the increment of their salaries. They are right on one hand however they have raised the issue in a wrong time. It is because Tanzania is currently facing difficulties of drought, a threat of famine and the mood of the majority who suffers could not tolerate to refute their claim. As educated representatives of the citizens they had to criticize themselves and speculate on the signs of time before making the claim open to the public. In which place do the honourable members of parliament are with regards to knowledge and such claim?

Probably one may think on my above claims. Any seeker of knowledge should observe and study them in the light of their origin, not in the light of personal convictions and prejudices that alter the reason. Otherwise there is a great risk of despising even the concerns of life itself. Precisely here one must begin to relearn.

Science or knowledge acquired by man should be directed to the discovery of ways that will enable human beings to have positive progress in life. A well knowledgeable man always thinks on how to contribute to the development of his family and society at large instead of thinking on who is to be blamed for the particular difficulty. Nevertheless some people have put knowledge at jeopardy, then what will our nation and particularly society benefit from failure to see the values of searching true knowledge for the success in life? If we do not change the attitude then what is the benefit of our academic struggles? It will remain only a mental development that has no any practical usefulness.



Before I conclude let us remind ourselves that things as they really are considered not from the personal viewpoints of appearance but from that of existence not in relation to man but in relation to nature. The philosophy we are learning should be practical in our life that is philosophizing for human progress socially and intellectually. The mind directs us to discuss and digest the golden ideas but the emphasis has been put in discussions of issues that does not help the development of our thought as philosophers. For me these are strong obstacles towards success in human life.

It is idle to expect any great achievement in life if we have no courage to face the nowadays fast changing world with tools of reason provided that there exists favourable conditions. Let us begin anew from the very foundations and potentialities we have unless we would revolve forever in a circle with a low level of progress and our knowledge will be of no any practical usefulness.



## Social cancer

By: Edgar Tanga Ngowi, OSA.

*The developing countries, especially our country, Tanzania, still face a great deal in instability despite of the political independence from colonialism. There are still deep rooted setbacks that are to be dealt with if at all they are to reach full development. Unless, they are going to suffer the social cancer as our brother Edgar Ngowi has observed.*

'Given the un-joyful state of our country's economy as well as the intermittent peace and order disturbances, there's the sticky question of what or who are to blame for our seeming disarray and economic dislocation.

Is it our political leaders that steer the nation? Are our people themselves who may have sloppily elected their officials answerable? Or, is this spawned by some weak aspects of culture, aggravated by many laws which are either inutile or feebly implemented?

The ordinary Tanzanian, when asked why this nation-supposedly abundant in natural resources-cannot decently feed, house or employ millions of its people, readily blame their government.

While this may be true to some extent, they forget, however, that if not for the carefree way they voted over the decades, the officials they accuse now would not have been there to ill-govern them in the first place.

Politics in our country has acquired serious disrepute to the point that many equally talented, creative and principled citizens have shied away from it out of frustration. This, despite the fact that it is the only Profession in our land with very minimal requirements, if at all.

Our aspirants for public office may not even be armed with a college or trade-school diploma. Nor are they made to pass any proficiency tests relative to the positions they aspire for. Neither are they required, too, to undergo physical or psychological testing and social background investigation to warrant competence and honesty on the job.

While today the truck, buses and 'daladala' drivers are required to pass drug and psychological test, as many countries do on the safety of transportation, the Tanzanian politicians who steer the daily lives of the public at large do not undergo any screenings to find out if they have a high IQ, creative, strongly principle, or with deep sense of social awareness.

Hence, not a few Tanzanian politicians embark with fantastic and amazing idealism, only to succumb later to thick-faced corruption and the addictive perks of political influence.

Meanwhile, majority of our voters flock *en masse* to the political bandwagon. Elections also partake of *fiestas/internments* (takrima), where good food, whisky, beer, gifts and stage shows abound. Like people in love, the electorate turn euphoric at the sound of theatrical campaign rhetoric, effectively sidelining the candidates' track records and platforms on the socio-economic issues at hand.

To hell with our ballooning, foreign debt, graft in government, tax-evasion and smuggling by some of powerful, the drug menace, widespread unemployment, the violence and hunger creeping in our sidewalks and countryside. Some of us vote very carefully, yes, but the great majority among us vote gullibly "with-the-fide," for a consideration, or according to personal whims.

In school and in the pulpits, we were always advised to "vote wisely." This splendid slogan, however, has long been a gigantic nonsense in our country because the 'wise' voters are outnumbered tenfold by the lesser-than-'wise' ones. Those ill-informed of the crucial issues and those who (in disgust with what they perceive as bad governance) sell their votes left and right, young and old alike.

What future awaits a nation with this kind of electorate, electoral system, and the general caliber and fabric of the current or upcoming politicians chosen in this context?

This topsy-turvy socio-political setting of ours deserve close scrutiny by the best Tanzanian social scientists and crafted potent corrective laws by the most sincere and patriotic of our legislators if we are to survive and attain lasting progress as a nation-a dream that has eluded us for so many years.

Otherwise, all our sincere efforts to move forward shall constantly be stunted by this social cancer. Hence, despite the best intentions of well-meaning sectors, we constantly cannot get our acts together and are perplexed why, in the end, we fail!

## MAN'S NATURE IS TO LIVE IN THE SOCIETY

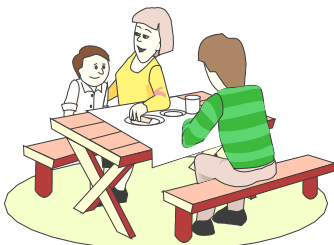
By. OBUNGU NYABERA KEVIN, ALCP/OSS

No man is an Island, each person is meant to live in a society. Each human being is a distinct person who is himself and no one else. He has his own body and soul, private life (no one can live the life of another person), and his own interior life of thought and desire. Man needs the company of other human beings, like talking together, working together, eating together, worshipping together. Human beings wish to have friends and to be thought well by others. Most significantly, persons of diverse sexes are intimately attracted to each other for companionship where they share wealth, habitat, rights, time and life together.

One may ask; why do human beings live together? What is the origin of human sociality? Is togetherness essential and permanent feature of human living? Or is man naturally made to live, work and variously share human happiness and perfection in union with other persons? These questions genuflect the fundamental concepts of the society. In order to answer the questions, first there is need to know what a society is and how it came to being.

### a) What do we mean by the term society?

The term society comes from the verb "social" which means openness, living in community (living communal life), thus a society is a social mode of life. Examples of societies include any social community, people of fashions, company or companionship, an association of persons, voting members of church congregation. A society is exclusive to human nature, is created by human intelligence and will thus is the work of reason. People who meet in a bus station, restaurant, playground, cannot be called a society rather than a crowd of people. A society unites the minds and wills of two or more person or group of persons who agrees to pursue some common goal together thus is a special human feature in the society.



A society should be long lasting. One meeting is not an organization; it should be rather permanent with a common purpose. Members of the society should have joined minds and wills for seeking the common good, whatever the goal, whether wealth, recreation or learning, there should be an arrangement for the use of the common means as determined by the group or its authorities. Members of the society should have the utilitarianism elements thus seeking a common goal for all its members. A society is a permanent moral union of two or more persons seeking a common good that is to be attained by their cooperative activity.

### b) Man is by nature a social being

The scholastic philosophers stated clearly that man is naturally a social being since he has the abilities, interests, and for living fairly in a permanent association with other persons. Man is destined to live in a society due to his speech, a mark of his spirituality and main mark of his aptitude for social relationship with others. Speech is the main power of conversing one's thoughts, one's meaning, plans, desires, intuitions and aspirations. His speech helps him to share his knowledge with others, to ask and to learn, instruct, inform others his needs, affection and love to each other. The use of language of man helps him to understand each other thus making communication and understanding easier for the well being of the society.

Social emotions and sentiments can also be one of the factors that qualify man as a social being. The emotions like love, hatred, rivalry, sympathy, are examples. The expression of these affections may be learned, the emotions themselves can be more developed in others thus they are socially oriented hence the capacity of friendship with our equals is another factor of these inherent social trends. The sexual diversity and natural complement of man and woman in living together is one of the most obvious facts in the world. Man or woman alone biologically is an incomplete member of the race. Human beings are born to rule and to be ruled; the power of leadership and its corresponding powers, are naturally found in man.

Some men have the gift of planning, organizing, counseling, and commanding while some have the gift of obeying, imitating, and executing other plans. Man shows his social power day by day in companionship, in home circle, in working together, in sympathizing with each other, in commanding and obeying.

No man can begin to live without the gift of life from the other. The baby needs an help from members of the family, the youth need parental care, the ignorant need the learned, the poor need the wealthy, the sorrowing need the comforter, the aged need help from the young strength, man and woman need each other for sexual life fulfillment. "One may sooner fall than rise." The race needs families and communities for its continuance. Man should plan together, live together, and share in building, training, harvesting, planting, and many other projects. For a human person to live without people is like to live without air.

#### c) Differences in social goods

Societies differ from one another in terms of goods they seek. The family seeks the welfare of its children; a scientific society seeks victory over certain research. Cooperation needs profit and success from their manufacturing machines. The church needs the perfection and salvation of souls. The state seeks general security and temporal prosperity for its citizens. The common good or end pursued specifies or classifies the society, thus the final end determines each society.

After a community sets its objectives to achieve certain common good, they look for proper means and steps to achieve this good. The marital societies too have their proper membership determined by the good they seek to attain. Many societies gradually shape certain institutional means or permanent structures, policies and methods by which they work steadily for the social good. For instance, the states have constitutions and other fairly constant laws, judicial rules, stable organs for governing and habitual forms of administration which people come to understand, expect and use effectively.

#### d) The family as the first society

The family is the most basic society; the most important societies include the family, state and church. The family manifests most clearly the social nature of man, social interdependence and his social well-being. The familial group (father, mother, and children) is distinguished from all other societies, in the first place by its special common good that is the welfare of children of the home. The welfare of the children has two faces: their re-procreation and their education and development.

This association of familial group grows out of the very nature of man. It is in the society whereby human beings have the natural aptitudes, the constant and universal tendencies especially the constant and common need. Husband and wife have the power of language through which they share thoughts and learn how to work in unity for their common benefit. Naturally they have the gift to care for, love and help the children born of the union. The children have the natural aptitude to receive care from their parents, to obey and to grow under the sympathetic guidance of their parents. Children need to be provided by their parents all the basic needs like food, clothing, shelter and also health care, affection, encouragement, instruction in human arts, help in walking, speaking, praying, choice, self-management and every manner of pursuing happiness. The children also need each other's company for the best social and mental development. Temporal or multiple marriages would in various ways defeat or hinder the very purpose of the society. Polygamy and divorce are intolerable foes to family living. They offer no relief to family ills; rather it sets a trend that destroys family status leading to rise of new hardships, and lack of normal opportunities for physical, moral health, emotional and happiness to children.

#### e) Priority of the family

The family is said to be the first society. The state too is said to be a society, now, one may ask; between the family and the state, which one is prior? The family is composed of peoples as the state. The family consists of father, mother, and children while the state comprises of many families who come together to form a (state) civil society. In the very fact, no state can exist without the family but the family can exist since it is the fundament of the state. The scholastic philosophers and non-Christians join with the Christians in defending the primacy of the family over the state.

The family is complete in time before the existence of the state. The heads of the families come together for their common protection and improvement to form a state or public body consisting of several families. People must first be members of the family before they qualify for civil membership. Families have juridical or legal priority over the state since the heads agrees to create a state, decide on political union, plan for the form of government, impose limitations on power and determine the headship of the state. *(Continues on page 20)*

## SHAPING THE INDIVIDUAL

OBUNGU NYABERA KEVIN ALCP/OSS

*The process of shaping the individual person is a task that involves various circumstances, namely, psychological, biological, sociological ones accompanied by family situations, nationality, social class, education and some other social opportunities. An individual as a whole, integrated as he or she is, must not be looked at from a narrow point of view. Let us know more about this interesting observation from Obungu Nyabera Kevin OSS/ALPC*

The conception, growth and development of a new individual are biological, psychological and social aspect. The behaviour of an individual is determined and influenced right from the time of conception. Some factors for shaping the new individual are hereditary that fixes the limits for the child to determine his race, sex, intelligence, and many special aptitudes.

The circumstances in life of parents like occupation, nationality, social class, educational rights will also bring about the limits to a child in his early experiences and social opportunities. The relationship of the parents, their attitude towards the conception of the child, about life, and how to live creates psychological limits to the child.

The psychological, biological and social aspects combined, will determine the behaviour of an individual; how he is treated, feels of himself and treats others. The behaviour of an individual is determined by the nature of the society. The responsibility that the members of the society have, the kind of laws, services provided and the use of natural resources reflects the regard of the society to the new individual.

### A) Conception to birth

Conception follows the act of sexual intercourse; there is no conception without sexual intercourse. Conception occurs when sex cells of opposite sexes fuse together. The sex cells are produced in the testes of the male and the ovaries of the female. At puberty the stage, occurs change in hormones in the endocrine gland system that initiates the production of sex cells.

The biologists say that the cell body of the sperm is about 1/5000 of an inch in size and contains a nucleus with cell material and one-half or 23 of the hereditary carriers called chromosomes necessary for reproduction. The number of sperms produced and their vitality depends on the general health of the body and of the endocrine gland system in particular.

The egg cell is said to be much larger than the sperm cell being about 1/180 of an inch in size and spherical in shape or appearance. The egg cell mostly nutritive elements and has the nucleus with 23 chromosomes. Always the ovary alternates in producing one egg cell in a month beginning at puberty and continues until about the age of 45-50 when the female reproductive system stops with the process known as menopause.

Several endocrine gland hormones control the discharge of the egg cell from an ovary, which is part of regularly occurring process known as menstrual cycle. These includes; ovulation (the discharge of an egg from the ovary towards the uterus), building of blood tissues in the uterus walls for the preparation of a fertilized egg, menstruation (discharge of the accumulated blood tissues from the uterus when the egg has not been fertilized), and the return of the uterus to a resting and a restored condition before the next ovulation. The growth and development of a single celled fertilized egg to the millions of specialized cells that makes up the new infant requires about 270 days or 9-9½ months.

The probability that a man will conceive a male or a female child is not exactly fifty-fifty. Age, health, and hereditary conditions in the parents influence the tendency to conceive more children of the same sex. The Y factor for the maleness are smaller and have a less vitality compared to the X factor but they move faster and have the great chance of reaching the egg cell.

One may ask, do the emotional or mental conditions of the mother during pregnancy affect the developing child? Seemingly yes, if the mother by reason of her emotional state is using alcohol, sedatives, or addicting drugs, then the child may suffer toxic poisoning. The emotional state of the mother may also cause over production of some hormones in her body like adrenalin which will enter into the child's blood system. The chemical changes in the mother's blood that disturb the functioning of the nervous system can cause infiltration of the child's blood system.

## B) Hereditary

Hereditary mechanisms are thread like structures called chromosomes with thousands of smaller units called genes. Hereditary is the process by which certain substances in the sperm and the egg determine the characteristics of the individual they produce. It is also the transmission of specified characteristics from one generation of the offspring to another. Many cells of the body consist of chromosomes, but only those that are found in sex cells affects human heredity. During conception, the new individual receives 46 chromosomes with their thousands of genes, 23 from each parent.

In hereditary, genes are grouped into two; the dominant and the recessive. The dominant genes are seen in the physical make up of an individual like vision. The recessive genes are in the genetic make up of the person that cannot be expressed in the physical make up like colourblindness. The recessive traits may be present in a human family for generations but never appears in the physical make up of the offspring.

Hereditary is mostly responsible in determining physical differences in skin colour, body make up, shape and colour of the eyes, hair colour and texture shape of nose and blood type. It also influences the individual's potential limits like intelligence. Most human infants at birth are quite similar psychologically; dependent and incapable of self reliance and their behaviour is limited. The adults become dissimilar because of hereditary potentials and the opportunities they have to develop those potentials.

## C) Maturation

Maturation requires an environment that will permit growth to occur and to be expressed; however, maturation occurs in a systematic ways and within broad limits through which we can predict the growth process. For most human characteristics, maturation follows clearly defined stages. During pre-natal child, zygote, embryo, fetus are maturation stages.

After birth, maturation stages are usually divided into: infancy, childhood, adolescence, and adulthood. Physical maturation rate is always expressed in terms of growth norms. The norms are based upon information from large samples of individuals with much body system's developing at uneven rates in peaks and spurts; we sometimes fail to see that growth is really an orderly process. Some systems are delayed as others are completed. The rate of maturation follows a particular pattern.

The maturation patterns are as follows; simple to complex and system of integration in simple to complex. The fertilized egg cell becomes billions of specialized cells forming different tissues and organs to serve complex behavioral function. Growth and the behaviour made possible by growth begins in simple structure and form, hence change towards great complexity. The system integration, the tissues and organs that at first appear independent structures are integrated into large system. Growth in the visual and motor system makes possible increased eye-hand coordination, a skill that is necessary for developing readiness in reading. After puberty, the endocrine gland and the nervous system through their integrated activity accomplish the reproductive function.

## D) Environment

The factors in the world around an individual, which influences his growth, behaviour and realization of potentialities, are called environment. Every environment can be grouped into, physical and psychological. The physical environment is every thing in the world around an individual he can understand or perceive through his sensory organs, thus seeing, smelling, touching, hearing, and tasting. The development of any skill or talent is contingent upon an opportunity to learn through experience. The capacity to speech depends upon maturation of the body tissues which language develops in response to stimulation from the environment. The psychological environment includes those attitudes, expectations and feelings people express towards another. The emotional climates can exert an important influence in an individual. Psychological influence may occur at home, in school, on jobs and even in the community. Peaceful home creates a calm psychological environment for the child in the home, but filled with conflict between family members leads to insecurity, rebellion and anxiety in children. Children who are controlled by strictness, authoritarian rules, becomes either obedient and conforming or rebellious and nonconforming. In contrast, the permissive family tends to result to children who are more creative, original, self-reliant, spontaneous and considerate to others. Harsh, punitive treatment often leads to hostile and aggressive children. In most African families, many first born children become more responsible, dominating, independent, serious, studious and industrious than their younger brothers and sister.

# REFLECTIONS

## A DROP OF POISON!!!

By Ambrose Mbire CMF

*Everyone longs for a world free of troubles, pain and suffering! Why is it so, what can be done about it? Ambrose shares his perspectives. What are your perspectives?*

Man is at the peak of God's creation, he subdues the rest of creation. God saw all of his creation as good; above all man was created in His image and likeness. In paradise, man was given practically everything that could make him happy; happy in the sense that, he didn't lack a "thing" that was necessary for his good life.

Due to the faculty of reason, this first man had the capacity to note that living beings were in pairs especially the animals. Thus, he humbly requested, expressed, his need of the other, this implies in a way that not everything that this first man required in order to be happy was provided. On the other hand, we can as well say that maybe, he was curious, in wanting to live with another being like him in an attempt to copy the animals.

Taking a part of him, a woman was made; they are said to have lived a happy and contented life in a sense!! In their innocence, they interacted with other creatures; among them was poisonous!! Where did the poison come from!!! No one clearly knows, if not from the evil one. What of the origin of this evil one? Rebellion from the uncaused cause, *causa Sui*. The woman was seduced and in turn yielded to this seduction; thus influencing her other half. Viewing every action as an expression of 'love' man could not question or interrogate her. Thereby, affirming unconsciously the presence of this *drop of poison in him too*.

The tendency to disobey started at the very beginning in this noble Garden of Eden. The effect of this poison is seen even in this *digital era*. Man has failed to love even his fellow man, worst of all he has proved not to love nature. The environment is destroyed, natural forests are cut, and air is polluted by factories, wastes especially oil is released in major water bodies. Nature, on the other hand, reacts severely: No rain, floods, tsunami, Katrina and earthquakes. As a result more souls *beep* God than expected!! One young man wondered! *What will you tell God if you beep Him and he calls you!!?* Since his phone is always fully charged with enough credit! For sure, most

if not all will not have anything to offer thus condemning oneself eternally.

In the name of freedom, man has let this poison spread and kills even those who have their freedom. The German Philosopher, Fichte; was right when he realized and emphasized that the 'I' and 'thou' reaches the highest realm by restricting your freedom not to disrupt that of the other. In other words, my freedom ends where your freedom starts.

It's unfortunate that, we know the right thing but fail to act accordingly; we often disapprove Socrates moral intellectualism. What could be the origin of this inability! St. Paul was realistic enough to affirm this. This is the suitable chance to ask oneself; what could be the poison in your life? Could they be your inclinations, your ambitions, do you hold slogans like *the end justifies the means?*

Poverty, hunger, war, corruption are some of the major poisons that drag humanity behind; One poor man once exclaimed, that it seemed that it was part and parcel of his nature to be poor!! Some laws unfortunately are propounded to safeguard the well being of those who are rich; while convincing the poor to remain in their humble state. Can we consent to that! We see the gap between the rich and poor increasing even more, this results in retaliation, many youth resorting to theft.

Where are the human rights? Where is justice? The late pope John Paul the II put's it clearly; noting that in order to construct a more just world, we need among other things to make sure that there will be no children without sufficient food, without education, that there will be no lack of employment; no peasants without land, no workers ill treated or deprived of their rights.

For sure, this could be realized when there is solidarity with every human being through out the world, with those who suffer especially hunger, want, mistreatment, humiliation, torture, imprisonment, war and social discrimination. Do unto the other as you would like him or her do unto you. As Mother Theresa puts it: Be a drop of clean water!! In so doing one might reduce this poison in his soul, for what comes out of man makes him impure!!

## ALCOHOL-

Br. Mushi E. Innocent OFM Cap

*ALCOHOL, some call it a blessing, whilst others call it a curse, so which is which? Read what Bro Innocent comments on it, perhaps it may change some of your views?*

## INTRODUCTION

An Alcoholic drink can be defined as any beverage that contains ethyl alcohol in intoxicating qualities ranging from 2% (as in some beers) to as much as 68% (as in absinthe). By fermenting sugar or such starch products as barley, wheat, rye, rice, sorghum, millet and potatoes we get a beverage with alcohol. Moreover we can distil fermented mashed fruits or grain and obtain the same end result.

*TYPES OF ALCOHOLIC DRINKS*

So we can categorize alcoholic drinks into two; firstly, the industrial or locally fermented liquor such as beer, wine and the like. Secondly, distilled liquor such as brandy, whisky, rum, "kachasu" and other compounded spirits.

Here in Tanzania when we talk of alcoholic drinks we mean both types since they are very common. Just to mention a few local beers like "gongo" "ulanzi" "mbege" "dadi" "teka-wima, kimpum, fire, mnazi wanzuki, denge, rubisi," busa, rosela, and many others that you may mention. These are common ones in addition to the industrial made beers like Bingwa, safari, Kilimanjaro, pilsner, ndovu, Guinness, Castle and Serengeti and that are blended lager.

*WINE-BEER IN HISTORICAL CONTEXT*

Historically, from the ancient world, people began to make the alcoholic beverage and wine in particular for practical reason. The main reason was to *preserve food and medicine*. As we come closer to the Middle Ages, brewing wine had a special significant role. Among Catholics, grape wine was and still is very important in the *celebration of the sacrament of the Holy Eucharist*. Due to this then, monasteries held the monopoly and the secret of brewing or making wine. There are other practical reasons as to why people drink wine. In the African context wine and beer have been used to *mark different traditional ceremonies and rituals* (birthdays, initiations, marriage, reconciliation, death just to mention a few). *Social, economic, political, and cultural* activities, according to the given area,

were performed while people had something to drink and eat. That is to say in the absence of alcoholic drinks an event was not considered to be great. Its meaning was merely reduced to "nothingness." Apart from *socialization* some people drink to *show off*, to *experiment*, or because of the *like of a particular beverage*. It has been noticed that some people drink to *escape* frustration and anxieties. For these people, only alcohol can make their *life bearable*.

*DANGERS OF EXCESSIVE DRINKING*

According to "The World Book Encyclopedia Vol. A," when alcoholic drink is taken without limitation there are adverse effects to the victim. Alcoholic drinks in excessive amounts act on the control center of the brain to depress the victim. The chronic drinker becomes hallucinated and can develop some kind of paralysis. The victims have a gap in memory filled in by telling about a fantastic experience in a plausible way. Failure to control or to discipline oneself can result into organic disease and mental complication. The treatment of alcoholic drink so far has not been promising because of the complexity involved. However, Alcoholic Anonymous and psychotherapy seems to work to some degree. (320-321)



### WINE-BEER IN BIBLICAL PERSPECTIVE

Is alcoholic drink something good? Who is allowed to drink and who is not? What are the justified reasons given for some to drink and others not? I would like to give some insight here based on the Biblical point as a measure of my argument.

The Catholic Church leaders and Catholics in general have been accused of drinking wine, beer and the like, by a number of outside observers (other denominations). Sometimes such accusations spring from within the Catholics themselves. Alcoholic drinks are sometimes considered evil. It is astonishing to hear the accusers even associating some of the materials used in the preparation of such drinks with the devil (e.g. banana, sorghum, millet etc.) or evil i.e., they are unfit for human consumption.

### WINE-BEER IN THE OLD TESTAMENT

Some arguments are even justified using Holy Scripture. From my point of view, I find such accusations baseless, uninformed, shallow, and irrelevant. As I explained above, alcoholic drinks have been used to mark different social and spiritual events from time immemorial. This can be shown clearly from the Bible.

Let us take the Old Testament to see how it pleases both God and man to have a certain amount of wine in rituals and ceremonies. Wine has been used as a gift to God in the process of worshipping and giving him honor. The smell of wine poured on the altar makes the sacrifice pleasing to God (Deut 14:23, 26, Ex 29: 40ff, Numb. 15:5, 28:7, Lev 23: 13).

God has given people permission to drink wine. "...Wine can put new life into you if you drink with moderation...wine was created to make us happy if you drink it with moderation and at the right time, it can raise your spirit and make you cheerful..." (Sirach 31: 25-31, Song 5:1, Ps 104:15. In these few verses we can see the importance of wine in establishing the vertical and horizontal dimension in people's relations. There are many areas in the Old Testament that justify what is given here. The pros and cons are given clearly in the Bible.

### WINE-BEER IN THE NEW TESTAMENT

In the New Testament we have evidence why wine is something good as created by God. At the wedding in Cana Jesus saw the need of people at the right time. He made the best wine with the right purpose and everybody was pleased to have it (John 2:3-10).

Jesus himself in his ministry, used wine for quenching his thirst, and for recreational or socialization processes. He was therefore accused by those who considered themselves to be righteous (Mt 11:19.... He eats and drinks and everyone said ...he was a glutton and drinker...but the wisdom of God was proved to be true as a result. Matthew tells us plainly that Jesus used wine to give us the sacrament of the Eucharist (Mt 26: 26-28). And on the way to Calvary he gave his disciples wine. "...I tell you, I will never again drink this wine until the day I drink the new wine with you in my Father's Kingdom (Mt 28: 29). Wine has also been used to treat wounds, as a medicine and other related reasons [Lk. 10: 34; 1Tim. 5: 23).



### WINE OR BEER?

The people, whom I have come across accusing Catholics of using Alcoholic drinks, mainly stick on beer. There are some who do say that wine is not alcoholic but vine juice. I think here again ignorance has paved its way. The prophet Isaiah tells us that wine is strong in its alcoholic content (Is. 5: 11, 28:7.) It has misled people to do things that they would not do otherwise. The daughters of Lot made their father drunk so that they could have intercourse with him to have children. In such a situation Moab and Benjamin were born [Gen.19: 30-38].

Sirach warns us, "Don't try to prove your manhood by how much you can drink". Wine has been the ruin of many [31:25; Drunkards and gluttons will be reduced to poverty because anyone who drinks too much will have a lot of problems that will make a miserable person [Prov.23: 20-21, 29:35]. We also read this from Is 28: 1; the Heads of the Kingdom are ruined and can endanger the kingdom if they are drunkards.

### WARNING OVER DRUNKARDNESS

Biblically, drunkardness is one of the roots of sin. St. Paul in his letter to the Galatians puts it plainly that our human nature shows itself in immoral, filthy and indecent actions in worship of idols and witchcraft. Moreover we become jealous, ambitious, and get drunk if we cannot have self-control and discipline. He warns us that if we embrace our human nature we are far from the kingdom of heaven. We are the people set aside by the spirit. The Spirit produces love, joy, peace, kindness, patience, faithfulness, humility and self-control [Gal 5: 16-26].

St. Paul rebuked the first Christians for their limitless eating and drinking. They have distorted the original meaning because of their ambitions and greed. It is no longer the Lord's Supper (1Cor.11: 17-22). The above discourse was an attempt to show that wine or any alcoholic drink is something good if taken with moderation. Anything too much is harmful.

### RELIGIOUS LEADERS AND WINE

Now let us go back to our central theme; are the religious or church leaders allowed to drink? To begin with let us see some notable characteristics of the church leaders.

To be church leader is something excellent and desirable. A religious leader is an example or model to the others. A leader thus must be faultless, sober, self-controlled, not a drunkard, not violent but gentle and peaceful. He or she must be sincere and committed in his or her ministry (1Tim 3:1-3, 8). It is therefore obvious that the religious person needs to be moderate in everything including drinking. We must accept all that has been created by God with prayers of thanks for it is good (1Tim.4: 4). We who are led by the Spirit are no longer slaves of the laws of do's and don'ts of foods and drink. Let us avoid false humility. Our life is hidden with Christ in God thus our lifestyle must be clothed by compassion, gentleness, moderation, love and similar virtues (Col 3: 12-16).

God does not stop us from drinking wine and if we say wine is sinful we equally equate God with sin (Mt 11:19). We need to sharpen our knowledge and understanding so as to have proper interpretation of the Good News. In our teaching we need to be objective. Seeking the faults and failure of others for the sake of accusing them is not a Christian manner.

It is obvious that wine and beer have brought many people into trouble. The solution to this is to know our weakness and shortcomings. "...It is better for you to loose a part of your body than to have your whole body thrown into hell (Mt 5:29).

Wine in excess can lead someone into wrongdoings. It is stupid to get drunk or seek popularity in drinking for one then becomes loud and foolish. Excessive drinking is done by heathens as they do not know God and his operation in them (Is 5: 11, 22, Prov. 20: 1, I Pet 4:3, Tit 1:7, Jg 13:4, Luke 1: 15, Lev10: 8-9 and other verses will also give us some insight about how to discipline ourselves while drinking.



### CONCLUSION

The whole discussion above is Biblically centered because of what I have observed from uninformed group controversies. It is my hope that I have thrown some light for those who are ready to face the reality. Whoever does not drink or has stopped drinking because of a number of reasons known to oneself, should never become the measure or judge of others. We all need to respect the decision of individuals.

Let us make our horizon wide in dealing with the Holy Scripture. We need to be thorough and objective. We need to preach Christ who is the sole truth. There is only one truth and if we abide to that, we become true children of God. This truth will set us free from all contradictions in life and so, all nonsensical arguments will have no place (Jon 8:31-47).

We should not seek our own advantage in proclaiming the Good News otherwise we become false teachers. We should get rid of all prejudices and hypocrisy. We need to preach Christ from genuine good will. In fulfilling our duties we bring honor to Christ and attain our salvation (Phil: 20). We need to foster mutual understanding and enrichment. To do so, we need to allow the spirit of truth to guide, enlighten, and enrich us with the whole truth. "Well, whatever you do, whether you eat or drink, do it all for God's glory. Live in such a way as to cause no trouble either to Jews or to the church of God" (I Cor. 10: 31-32)!



### MAN'S NATURE... *Continues from page 13*

The family doesn't give up itself to the state rather, forms it to help families in economic, cultural, and political matters. The family also has the moral priority over it since it has its own purpose in the welfare of the children and members in the intellectual, physical, and moral education of the young, and the general happiness of the entire family group. It has its own complete authority, which is immediately granted to it by God. The family has its own rights and duties, its own sacredness, and high loyalties to its members. These rights and duties are direct from God and not principally from the states legislation.

Some of the consequences of the family's priority and superiority are profound and socially most important. One of the consequences is the principle of subsidiary, which declares that the states are secondary and supplementary to families. The state exists for the sake of families, to protect their rights and foster their welfare. The state is to help the parents in exercising their inviolable rights of caring for and educating their own children. Basically the family is the domestic society that its fundamental moral laws are also independent of the state. Human lawmaker can ratify and protect the natural law for families but human law cannot morally modify or intrude upon the higher law. It must recognize the domains of family secrets as privileged testimony. It must guard family property and uphold the rights of family inheritance. It must also give legal protection for economic needs, health assistance, educational helps and related measures.

## FOR THE HOMMIE I LOST

By. Joachim Credo IMC

This would have been his concluding words:

*Dear brothers and sisters in Christ, Man proposes but God disposes, I have gone ahead of you, but yet I am still with you. My life was not in vain. Every incident has a purpose in God's plan. As religious we should always be ready to embrace God's call. The time is NOW, learn from my life history, for there could be no tomorrow. Try and make the world a better place, and do the best that you can, that is all that God is asking of you. Will you respond to him?*

Why Hezron? Why this, why that way? Why that day? Why there? Why that time? These are some of the many questions that cloud our minds these days. For sure we try to rationalize the incident but all our efforts to find answers to the questions just end up at a certain point at which we just cannot find our way further; it has happened so to speak, we can't do anything to rewind life. But then, should we not think or speak about it? Or what do we do?

Certainly humanly speaking, death is a topic about which many people would not like to look at or talk about in front of others would face a strong resistance. It is a think that cannot be doubted that each of us has had a definite beginning, and in the same way each of us shall have a specific end. I suppose the idea that each of us has had a definite beginning and so shall have a definite end doesn't trouble us so much, but "how", "when", and "where." Is it like Hezron? Will be on the road? Such questions really trouble us so much, and sometime we are so worried to the extent that we are discouraged and unhappy, we lose peace of mind and heart etc.

Just imagine, how many billions of people have been born, lived, loved in your life time and even before you saw the light of the day? And how many billions more will follow? No doubt, it is you and me who are the very ones who are going to join this "lengthless" chain! The truth is that, centuries of time preceded our appearance on the stage of human history; how many more centuries will come and go after our once-new bodies have disintegrated into dust and all those around us have likewise passed away!

Normally we cry a lot when we get news that someone so dear to us has passed away. Our feelings of closeness, affection, love, regret, sorrow, pain etc about the lose of that person give us hard time to the extent that we lose control of ourselves and as a result we automatically cry, lose conscience and sometimes even lose life too the moment we the news reach our ears. Why? We just can't say. This is the simplest answer.

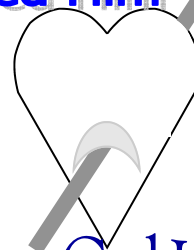
There are many writings in books, in which various people have tried to give inference after their meditation on "death." For example, in the Bible St. Paul in his first letter to Thessalonians says, "We want you to be quite certain, brothers about those who have fallen asleep, to make sure that you do not grieve for them, as others do who have no hope..."(1 Thessalonians 4:13-18).

As Christians we are called to believe that death is a continuation of life in the other side. It's also a state of perfect rest very especially when one dies after a long period of sufferings due to illness etc.

It is said that sometimes feelings of guilt for the lose of someone make mourn so much, to the extent that we become extremely upset and forget our responsibility of the day to day life. Just imagine if you had s a lot of dreams to make true with the person or you promised to do something for him or her but unfortunately all on a sudden you learn that you can no more do it. Humanly speaking such a thought, that you can no longer be with that person and that there is no way you can bring that person to life hurts us very much. Humanly thinking, death shuts all the ways and doors of man. So what?

Today is the day - to show, to give, to talk, to think, to pray, spend with the people we live with. We have a very short and limited time on this earth. We don't have time to insult, to talk ill of others, to hate, to fight. I suppose this earth can be a small heaven if you and me want to make it. Can't we?

**We Loved Him** ↗



**God Loved Him More**  
**God Loved Him More**

On the other side some people have an abnormally morbid fear of death because they are afraid of the way they are living. For example young people have more anxiety about death than elderly people. In fact, fear of death is not determined by age but by the mental and moral perspective from which we view it. Example, some people have succeeded in accumulating much wealth. For example, some people have succeeded in accumulating much wealth, For such people death can be a hell thought to think about, because they are much worried about who is going to take care of their properties after death, or whether they will take care of them or not. But it is said that a realistic awareness of the nearness of death keeps us from greedily grabbing of more and more goods. For excessive materialism can form the basis of the fear of death

No one is actually exempted from this reality of death. It overrides everyone with no exception whether poor or rich, saint or sinner. The most trumpeted celebrity and the most anonymous soul of the earth. It can be sobering to think about death, but there are people who consider it somehow unhealthy to think about death, but certainly the opposite is true. It's unhealthy not to ponder what is inevitable for each of us.

While others feel uneasy to think or talk about death, for mother Teresa this is her happiest thought. She says, "There is no need to fear death, because death is nothing more than going home to God. For me, that is the greatest development of human life; to die in peace with God." She continues saying, "We fear death only when our conscience is not clear, when we are afraid of facing reality of facing self by looking at God."

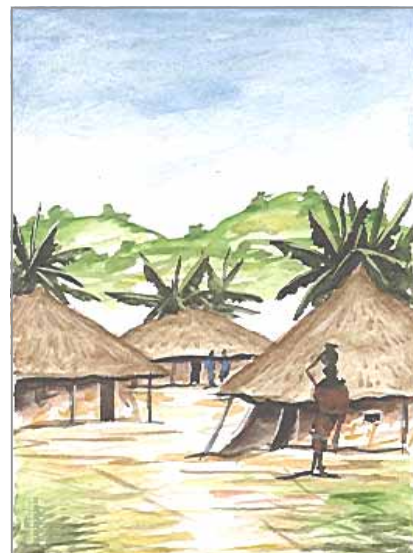
Looking squarely at the reality of death can actually help us to live more completely at present moment. It can open to us to the sheer wonder of just being alive. This reminds me of a woman I happened to read in a story. The woman was a cancer patient. One day she astonished her family by telling them that her happiest time in her life were the two years since her diagnosis. Despite the pain and other things, she felt she was living each minute more fully than ever was before.

Death and suffering are two related phenomena steeped in mystery. Thinking on them some people have been able to discover the beauty of God's creation in their last minutes. A young man suffering from cancer asserted that his suffering from cancer has given him a sharpened vision for ordinary things around him which he didn't see before. "I never realized how beautiful and splendid the old pine tree outside my bedroom window until I had to face the fact that I might not be here to see them much I

onger." He said. Obvious our brother Hezron like many of us if not all had a lot of dreams in his life which for sure he expected to come true in one fine day. Humanly speaking or thinking, we have a feeling that death is somewhat a stumbling block which he could not overcome, it shut-up all the dreams he had then and there. I have had times when he shared some of his dreams, plans and his future life. Today our minds are still clouded with many unanswered "hows", "whys" of our brother and no one can actually answers to them. I would like to take you back to a moment you cannot remember.

Just imagine, let yourself drift back in memory. Imagine a moment you cannot remember: the moment of your birth into this life. Perhaps you have heard stories of your earthly beginning. Imagine what were the circumstances of your coming to be? Again what a room might have been like in which your mother labored in giving you birth. Who would have been with her at that time? Where is your father? See yourself drawing the first breath. See the faces of those in the room with you.

I am sure the above passage has reminded you something if you read it carefully. As for me I believe that, if we take sometime at regular intervals to evaluate our life will be a wise and helpful thing. Sometimes also, the reflection our mortality will help us put priorities in order. How easy it is to fritter away our time pursuing goals of no consequence! When we live our lives with awareness that time is running out, we give our attention to what really important. We see clearly what matters and what doesn't matter at all. Therefore, that's it and it's like that. All we can do is to pray that: "Open my eyes to see wonderful things in your word. I am but a pilgrim here on earth: how I need a map - and your commands are my chart and guide."(Psalm 119:18-19).



# CAPTIONS



WINNING CAPTION!

**Life is all  
about caring,  
we have no time  
to stand and  
stare.**

*BY MARTIN NOEL*

## Other Contesting Caption

We are the rejected ones, the used ones, and the unaccepted.  
Please think of us twice and receive us at least as human beings.  
We are your Mothers  
Amos Moses

Today Women have become the family bread winners.  
People who work a lot in the villages are women while men are drinking  
and dancing.  
Work is the basis of African way of life  
Pius Wanyama

A field that has been well watered by frequent rain and gives the Crops  
that are wanted by the owners who grew them is given Gods blessing  
but one that grow brambles and thistles is abandoned, and practically  
cursed. It will end by being burnt.  
Ignatius Oswald Mwamba OSB

# POEMS

## PESTILENT JOURNEY

By. Charles Kelvin

The merchants strolling,  
 The caravan traders calling,  
 Dust curtails the sense of sight.  
 As light goes down  
 The moment of darkness probes in.  
 As barren as winter rain  
 Hunger and thirst sermons in.  
 Unscrupulously disorders  
 Caravans and merchants in flight.

Malevolence of menace, ailment dread  
 Big cities are smashed down  
 Lofty houses are slain  
 Then penury harbours in.  
 Stitch in time saves nine  
 Generosity calls for justice  
 Back again is like a bad penny.  
 Although gratitude is the least of the virtues  
 Worse is ingratitude of the vices.  
 Avoid dark corners.  
 Swim in the proper swimming pool.

Following a river brings you into a sea  
 As a fool favoured by fortune.  
 Ugly lady bedecked with expensive raiment,  
 Habit is second to nature  
 Cheapest is dearest  
 Natural odour leads to reverence.  
 Mind wilderness is hazardous  
 The playground of intrications  
 Acquiesces to dislodge  
 Opponents in flight.  
 The glittering gold looks attractive  
 True beauty is reflection of human soul  
 Intelligence can sparkle with a thousand gems

The doors and windows are open  
 The wind blows through the home  
 The open sea is calling you  
 To go out of yourself  
 In search of the other  
 Without being driven by uncontrolled desire  
 The fault of jocund in reckless  
 Resides in life diminishment.

The regent for pestilent journey  
 Is to relinquish for safety ness.  
 It is odious to contest for uncertainty  
 Vivaciously call for deportment.  
 Daring enough be brilliant in sincerity  
 Perplexing tasks to evade.  
 Self-emancipation from diminuendo  
 Backsliders in tremor  
 Life as prolific is a journey.

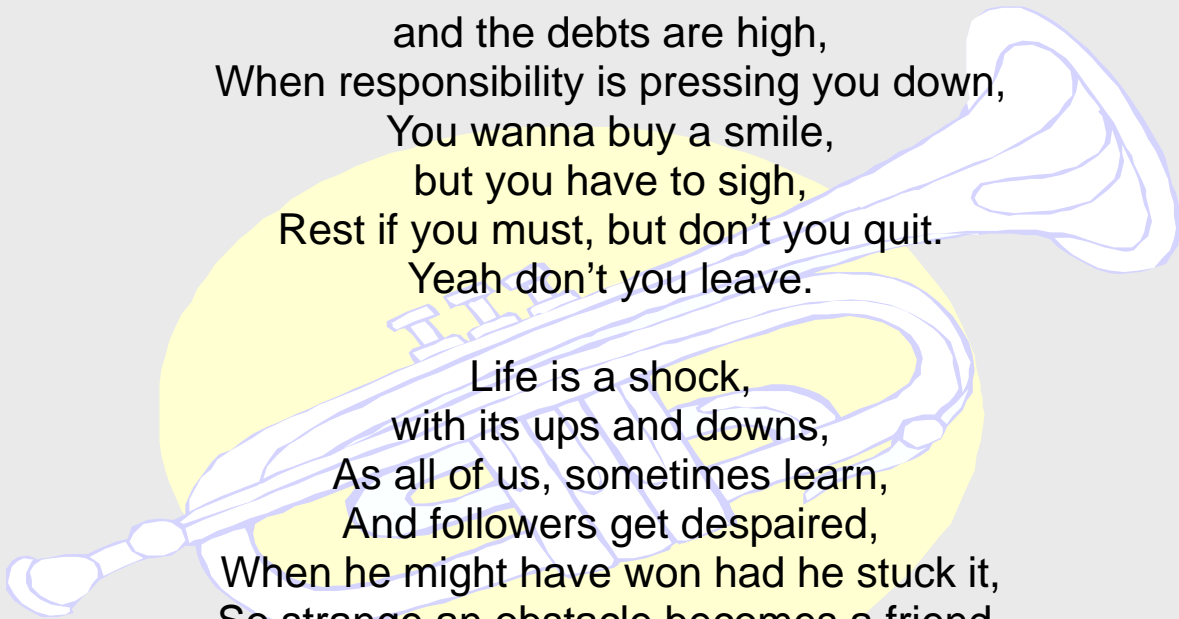


# DON'T YOU LEAVE!

**By. Martin Noel.**

Life is a big mystery,  
today Bill Gates tomorrow...,  
When things unsmoothly run,  
as sometimes,  
When the funds are low  
and the debts are high,  
When responsibility is pressing you down,  
You wanna buy a smile,  
but you have to sigh,  
Rest if you must, but don't you quit.  
Yeah don't you leave.

Life is a shock,  
with its ups and downs,  
As all of us, sometimes learn,  
And followers get despaired,  
When he might have won had he stuck it,  
So strange an obstacle becomes a friend,  
Don't turn at the light,  
though the pace seems slow,  
You may win with another blow.  
Rest if you must, but don't you quit.  
Yeah don't you leave.



# THE AFRICAN BOY

By Amos Moses Maria CMF

---

*Did you ever stop to think of where you come from? Are you proud of being who you are?  
Ambrose Moses Maria takes us back to his childhood joys...*

---

Waking up early at the first cock's cry,  
I jump out of my "bed"-a goat's skin as the blanket and banana leaves  
as the mattress.  
Crying out to my sister "Cathy, please where did you keep the  
(matooke) leftovers."  
Giving it to me, I descend to the shamba with it as my 'invitatory anti-  
phon' for work. Down in the shamba I till the land for four good  
hours;  
Assuming that it is time, I leave the shamba and turn back home.  
Ascending home, the elders await to send me to the grazing field  
with hundreds of heads of cattle, sheep and goats;  
With a very heavy breakfast almost called lunch in front of me, I have  
no choice other than smashing that mountain  
Then with *moooo, meeee and mbarrrr* (cattle, goats and sheep re-  
spectively) I lead out to the grazing land; there I meet with my friend  
Tumbokubwa, and we make bulls fight as we cheer them.  
Evening comes and I return home with my *moooo, meeee and  
mbarrrr* leading the way, Cathy then is busy preparing lunch for me.  
As I milk the cows and presenting the milk to her she in turn presents  
a mountain equal to two people's food for me alone.  
Chopping that one and emptying the plate (banana leaf) I proceed to  
play football or swim in the river as a bath.  
As my days of boyhood decrease and advancing in my age towards  
manhood, I'm prepared to handover the correct tradition to the next  
generation.  
Days pass and we do not enjoy bull fights any longer, now in the  
family life where I've to gather the young ones around the fire in the  
night when the moon is full and then rattle out all the necessary  
proverbs, riddles and stories.  
This is how I, the African proper grew up.

## This is the river, and the coming is th'ocean.

By Timothy Petro Chombo IMC

Ladies and Gents', I wanna let you know

1. What I wanna say to you, It's my mere feelings,  
do not say it's talent, for everybody have their own

2. Everybody can speak to People,  
but how to enthuse them,  
It's a tough task tough task tough task,  
you ought to appreciate.

3 didn't know before, that I was a philosopher,  
Since Bad.. explained to now I'm aware.

4. From Sec to University, I feel so proud,  
Let me be changed twice, to assimilate them.

5. Whether you like or not, you gonna agree with me,  
That this still a river and the coming is th'ocean.

Dear my colleagues, how many degrees do you have,  
To make you so goody-goody while this's still a river.

7 If this is a river, and the coming is th'ocean,  
Take care when you dive in th'ocean, lest to wash you away.

10 Hi mon peers, you shouldn't end up in vain,  
Just driving big cars, big cars, and growing paunches.  
You should ask yourself, what's your contribution.

1. Your talents, skills not for you; but for the whole society.  
Don't be so mean my brother, so do you mon fille.

12. Be calm but vigilant, not to be yield to temptations,

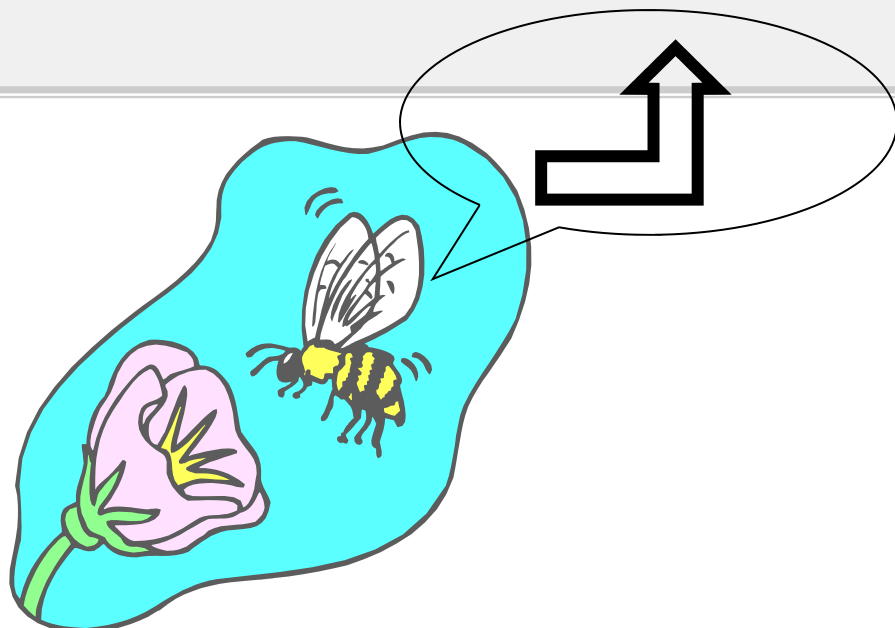
Temptations found in the'ocean, never forget your wise decision.  
Two heads are better than one, cooperate with your fellows.

13. Pray much to confront th'ocean, it goes like a nuclear bomb,  
But don't pray like a snake, a snake in the grass.

14. Jesus our savior, help us to persevere,  
In the troubles found in th'ocean. (Continues on page 28)

**This is the river**, *Continues from page 27*

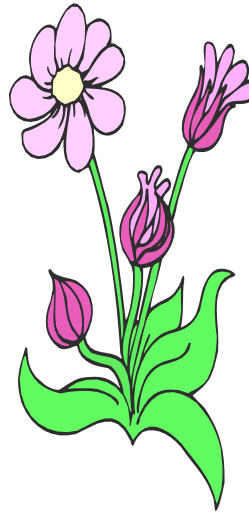
- 15 Big up to Lay students, For founding your congregation  
Don't worry of the temptation,  
For this is just a river
  
- 16. Don't ask me when will the river be coming,  
Coz this is not my duty,  
Can be metaphysical thinking,  
Otherwise u ask those in heaven.
  
- 17. Remember the world is full of baggage,  
We haven't reached our end,  
Let us try our best,  
To reach the kingdom of God.
  
- 18. With your undivided attention,  
I thank you so much,  
Let me pack and go pack and go,  
It's up to you to choose.
  
- 19. Between the river and th'ocean,  
But the river is dry,  
The only to come's th'ocean,  
How are you gonna combat against it.
  
- 20. Don't forget my friends, Brothers and sisters,  
That there is no rose without thorns,  
U HAVE TO PERSEVERE in everything. (Bon chance)






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# Debate at Ardhi Intitute Morogoro

*Motion: Women Should be Given Equal Rights as Men*



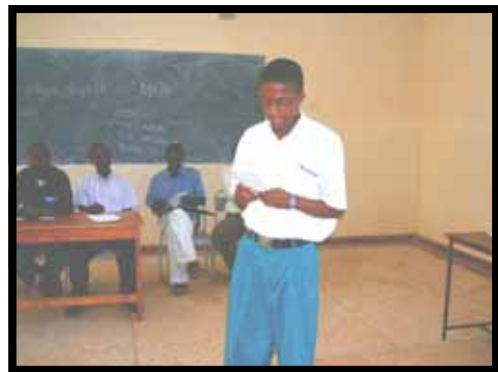
- 1. *The opposers' side*
- 2. *Proposers' side*
- 3. *Chair Person and the Staff members*
- 4. *The Audience paying attention to the contributor*

- 5.  *Some Volunteers from both sides*
- 6. 
- 7. 





It was hot as such



*Debate*  
**Debate**



## INTRODUCTION

There are many attempts, which have been done to explain what the term Inculturation signifies. In the history of Christianity such terms as *adaptation, indigenization, and reformulation, incarnation* just to mention a few have been used to point out relationship between culture and the Gospel message. Today we have the term "Inculturation," which in principle expresses that same reality. Inculturation underlines the *importance of culture as the instrument and the means for realizing the incarnation process of the Christian religion*. In this week therefore our main focus was to see how we could take Christ and His message of salvation be understood by peoples of every culture, locality and time.

The Inculturation Week was inaugurated by Fr. Bernad Witek the Rector of Salvatorian Institute of Philosophy and Theology [SIPT]. In his opening words, he invited every student to utilize this precious moment of enriching one another. Inculturation is a time of contextualization of what we learn and therefore, it is of great importance to participate in it fully. Necessary preparations were made and so everybody had the right and duty to observe the timetable given.

The Main Topics of the inculturation week

Day I: The Apostolate of Our Lady – Mother of all Nations, Fr. George Damball

Day II – III: Pro-Life Tanzania, Mr. Emil Hagamu

Day IV – V: The changing face of mission theology and mission. Fr. Laurent Magesa

Due to inconveniences Fr. George Damball could not be on time to start the first topic.

However Fr. Rector decided to opt for Plan B. He invited Mr. Julius Wambua [Our New Professor in the faculty of Philosophy] to give a talk on African Philosophy.



Mr. Julius Wambua gave a very profound insight on the concept of African Philosophy. In a provocative manner he started with a statement "*Only a Hegelian can understand Hegel and only a non Hegelian can explain Hegel.*" It is from this statement he established facts about the meaning and existence of African Philosophy. He said that African philosophy is the recent phenomenon taking its shape. It is a product of two activities i.e., discourse from outside and response from Africans. There are three main schools of philosophy i.e., ethno philosophy, professional philosophy, and sage philosophy.

Basic questions in his presentation;

1. *How far is this statement true and what is its application to African philosophy? "Only a Hegelian can understand Hegel and only a non Hegelian can explain Hegel."*
  2. What is philosophy? What is African philosophy?
  3. Is reason something objective or subjective? What is the nature of African reason? Is it collective thinking or individual or both?
  4. Does philosophy pertain only to a certain group of people?
  5. What is Africa? How does geographical location affect philosophy?
- Is Philosophy and logic in particular or universal?

His talk took only one session for Fr. George arrived and therefore he took over in accordance to plan A.

**1st Day!**

**THE APOSTOLATE OF OUR LADY  
MOTHER OF ALL NATIONS**

**Fr. George Damball**

Fr. George Damball presentation was about: The Apostolate of our Lady – Mother of all Nations. He gave the historical background to the devotion to “Mary mother of all nations.” He said that from 1945-1959 in Amsterdam the Blessed Virgin Mary appeared to Ms. Ida Peerdeman with the following message “In this time I want to be known as Mother of all Nations.” The official devotion to Blessed Virgin Mary as “Mother of All Nations” started on 31<sup>st</sup> May, 1996 by two bishops of Haarlem [Netherlands]. In the course of time BVM came with different messages to Ida. She insisted also to be known as “co-redeemer” “mediatrix” and “advocate.” According to Fr. George, the aim of devotion is to make the message known to all believers and finally to make it a

dogma of the Church on Blessed Virgin Mary. She also gave a prayer which she promised to give true peace to whoever prays it. The prayer is as follow.

*Lord Jesus Christ, son of the Father, send now your spirit to the world. Let the Holy Spirit live in the hearts of all nations, so that they are protected from all sort of misleading, calamities and wars. Mother of all nations who was once Mary intercedes for us. Amen.*

This prayer was given to Ida while standing at the foot of the cross. Mary opening her hands promises to give graces, salvation and lasting peace to all who revere her as mother of all nations.



*Fr. George Damball when presenting his talk on  
Mary Our Lady*

2nd & 3r Day!

## **PRO LIFE TANZANIA**

By Mr. Emil Hagamu.

### Part I

Mr. Emil began his exposition by clarifying the basic terms of his topic. Some of the basic questions which he asked include among others; what is life? What is pro-life? Which are the categories of pro-life? Who is pro-life? Who is not pro-life? Which are the elements of pro-life work?

He pointed out some of basics of pro-life

The Categories of prolife: active pro-life, passive prolife, and indifferent pro-life,

The advocates of prolife are called to promote life as sacred, to defend the family as the sanctuary of life, intrinsic duty to defend faith for they have received the mandate from God.

The Elements of pro-life work; education, rescuing, prayer vigils, healing mission, counseling, pastoral care, use of symbols such as t-shirt with pro-life message, executive [authority] and boycott [for medical doctors and nurses]to mention but a few.

### Part II Day III

Mr. Emil, in part two, talked about contraceptives: he said there are different types of contraceptives. Most of them though seemed liberate people for sometimes, they have long term effects that somebody has to endure now or later.

He mentioned some of the effects: heart and blood abnormalities, heart attack, stroke, cancers of different nature ranging from cervical to breast, depression, loss of

interest in love making, dry secretive glands etc.

The major effects of contraceptives in the long run include; population decline, individualism and consumerism, clash of civilization resulting from immigration.

With regard to condoms Mr. Emil said that they obstruct the natural integrity of the conjugal act in its expression as an act of union. He said condoms do not prevent STDs but they postpone infections. The research he has done shows that where condoms have been distributed the rate of infection has increased in Europe for instance the rate of infection is 0.1%, in America 0.6% while in Africa 25%.

He mentioned the great enemies of prolife as contraception, abortion, cloning, euthanasia, sex education etc. commenting on abortion he said it is given different names that conceals the dignity of human person involved. Such terms as termination of cells and content of uterus are used.



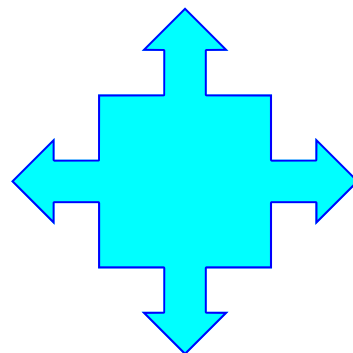
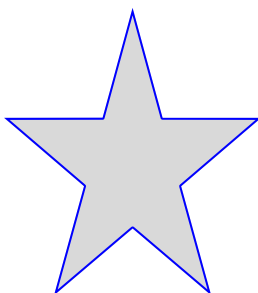
He mentions some of the effects of abortion in two categories

- PAS i.e., Post Abortion Syndromes; depression, nightmare, hatred to pregnant women, difficulty breathing, denial of personality, distrust of men, dislike of marriage, drug abuse, etc

PASS; Post Abortion Survival Syndromes i.e., children who survive from abortion. Depression, suicide feelings, feelings of being rejected, fear of being killed, lack of plan for future, no trust to authority, anger towards parents, no intrinsic sense of worth, drug addicts etc.

**Appeal**

Mr. Hagamu appealed to the whole community of Salvatorian Institute to respect, protect, and love life for in this there is justice love and development.



*Cultural items Presentation during the Inculturation Week. Let us Preserve Our Culture*

**CHANGING FACE OF THE MISSION  
THEOLOGY AND MISSION**

By Fr. Laurent Magesa

Fr. Laurent Magesa started his talk by posing some fundamental questions that were based on the theology and practice of mission. Such questions include;

What can I do as the missionary priest that is so unique that people in local church cannot do?

- Am I necessary for the mission?  
Am I serious about mission?

Most of the missionaries appeal to Mt 28:18-20 and Rom 10:14-20. Is that enough to substantiate our quest for mission.

Fr. Magesa said that, there has been a profound change in mission in Africa after Vatican II. This was revolutionary council which encouraged the study of the African Theology. Africans too were promoted by changes from within and from without such as; the spread of social sciences which took African seriously. Africans are no longer primitive people. Secondly, African nations acquired the national independence. Prior to this, African were considered incapable of ruling themselves. Independence gave Africans confidence in many areas. Africans gained and reconstructed their identity.

Thirdly, within the Church circles there was advancement of theology. Number of books concern Africa began to appear e.g. "*African Priest Wonder and Bantu Philosophy*" and so many others became the catalysts of study by Africans. Many people began to think of the African Theology e.g. how to express Christian religion in the African way. The Vatican II council was the engine of change in its documents. It stressed that there are authentic God given values in different cultures and Africa was no exception [GS # 53]. God is the source of all that is good. It is the task of the church to use positive values of culture to spread the Gospel message and to celebrate liturgies.

Pope Paul VI encouraged Africans to take their culture seriously. The Church views with respect African values and traditions as they are providential for Gospel proclamation and future Kingdom of God. Pope John Paul II had great reverence to every culture. Whenever he visited a country he had a symbolic gesture of kissing the land of a given country.

According to Fr. Magesa our first task in approaching other cultures is to *remove our shoes* or else we may find ourselves trading on man's dreams. We must always strive to find presence of God in other cultures. The Missionaries do not take God to the people but they discover Him there. In facing the other cultures we must inculturate ourselves in these cultures.

The mission institutes must cultivate respect of cultures and traditions of others i.e., sincere acceptance of the otherness of others. We must not make them in our own image and likeness. God's spirit is at work and therefore, serious attention to the work of God's spirit among other people in of great importance. The inculturation implies humility in our religious claim vis-à-vis the views of the others. It is the same God who speaks in the Bible and human history in the genuine experience of all people.

Change of mission is also influenced by the theology of liberation which started in Latin America in 1970s. It is a new way of looking at social religious life in a hermeneutic cycle [looking at actual situation, social analysis, Gospel Message and pastoral action]. It criticizes intellectual faith which remains between me and God. It stresses that faith without practical consequences is inadequate. In this regard theology of inculturation as well must bring about a change in the practice of mission

**SOME CRITICAL QUESTIONS  
TO MISSION INSTITUTIONS**

By Fr. Laurent Magesa

He said we must reflect upon these questions: Are the Mission Institutions in crisis? What are the factors affecting mission institutes today?

During early phase of evangelization in Africa, Missionary projects were seen as colonial affiliates and so even today some of the missionary institutes are seen as colonial relics. The church today is seen as something foreign and fundamentalist. Another thing to take into consideration is to look at the impact of the death and decline of the mission institutes in the Northern Hemisphere and USA? The doors of evangelization were open for Africa and Asia. This however, has its implications. The African and Asian Missionaries are seen as economic refugees. They are looked as fortune seekers than the preachers of the Gospel. Because of this some of the missionaries have lost their identity.

The Multicultural mission institute is the new phenomena. It is the task of evangelization to empower African missionaries to regain their identity. Cultural differences can make life difficult but positively taken can be blessing to the growth and maturity of mission institutes. We should opt for the dialogue and joint action as a means of reaching resolutions. This method provides opportunity to share wisdom and vision of all involved. The dialogue table must follow the spirit of the Early Church in the Acts of Apostles whereby they were of one heart and mind. While dialogue is encouraged it must accept minimal compromise, autonomy and some relativism. Resolutions reached might not be pleasing to everyone but something has to be done in the end. We are now invited to embrace the multicultural mission institute where differences are used



to enrich each member than to bar the mission. Some of the differences are to be reformed, abandoned for the common good of the community.

Other problem that affects the Mission Institutes today is imbalances in the leadership and authority resulting from tribalism and financial affairs. The life style of African Church leaders i.e., Cardinals, Bishops, Priests and Religious create dependence on the rich Churches. Such dependence is not a good thing for it goes against principle of self-reliance of the Church and self ministering. Some deliberate efforts must be sought to ensure that the African Church sustains Mission Institutions.

The projects which need money to accomplish must be carried in the name of institution rather than individual. This ensure continuity incase of transfer or change in the office. Each individual, however, must ask oneself what is his or her contribution to the growth of mission of the Church. The central point of focus must always be guided by the Gospel message.

**CHALLENGES OF MISSION  
IN THE FUTURE**

- It is true that dialogue is the way.
- We must acknowledge the mistake of the past.
- We must live by the truth. This is the process of incarnation of our missionary activities.
- The Church participates in the mission of God to unite humanity with Himself by creating the community of love, mutual understanding and unity.
- The Church as a community of love leads to enrichment and transformation whereby everyone is full trusted, think, plan and implement in freedom and exercise the word of God.

There is a need of clear structure in our ways of dealing with the day to day ministry while retaining the principle of truth;

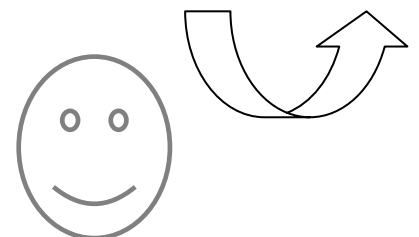
Relativise differences in favor of unity,  
Relativise status for equity and equality,  
Relativise hierarchy for the sake of consultation

- We are all People of God in spite of status and rank. As long as people have needs, the Mission Institutes will be needed to answer those needs of people. There could be errors but they should be recognized and rectified. We need to redeem the notion of mission in 19-20<sup>th</sup> centuries with imperial mentality to 21<sup>st</sup> century understanding, imbued with spirit of service. The goal of the Church is service. The primary and ongoing evangelization is necessarily needed and both

have equal validity today. Missions should be ad-intra and ad-extra.

- We must take seriously God's presence in any place and culture we go.
- Both the evangelizer and evangelized are both pilgrims looking for the place of God and this is the fountain of respect for each other.
- None of us is fully Christian, fully like Christ, for we are all in the process of becoming like Christ.
- We must be humble to find out what God is saying to the Churches at this particular time. While we are looking for the answers for the new questions our answers remain tentative, as we continue to discern from the changing situation.
- We must not domesticate God's spirit but let Him surprise us. We must forgo the spirit that we hold on, for this is a kind of death, blocking anything new. Let us always be ready to face challenges.
- We must be open-minded to share the cultural wealth we get from other mission areas. There is mutuality in mission, that is, reciprocal giving and receiving. It is a reverse mission. We all have something to share. The Local Churches throughout the world are in mutual dialogue where there is reciprocity.

There is one important task for Africa. To discover and responds to the needs of the continent. We must seek to alleviate human suffering by promoting human dignity and integrity of creation where justice, freedom, truth and peace reign.



Everything done in the name of our Lord Jesus Christ is evangelization. Incarnation is risking and since Jesus Christ took this risk for human sake, Mission Institutes should take risk for the sake of the Kingdom of God.

### CONCLUSION

The inculturation week came to a conclusion by the Eucharist Celebration done by Fr. Laurent Magesa. The main intention of The Holy Mass was to pray that we recognize the inner voice calling us in the mission of God.

We express our sincere appreciation to everybody who took the initiative to make the inculturation week a success. We have great honor to Fr. Rector and the entire staff of SIPT, the formators and all students for your mutual presence, participation, entertainments just to mention. We also acknowledge our guest speakers for their untiring effort to prepare the talks and expose them and finally all the guests who took part in this program. In fact, this was the most attended inculturation program.

THANK YOU VERY MUCH AND STAY BLESSED



Fr. Magesa as the Main Celebrant during Closing Eucharistic Celebration



A Deacon Reading the Gospel during the Closing Eucharistic Celebration

### *Peter Rwezaura Conducting the Claretian Choir during the Mass*





# Sports



**Kigurunyembe**

**Against**

**Salvatorian**



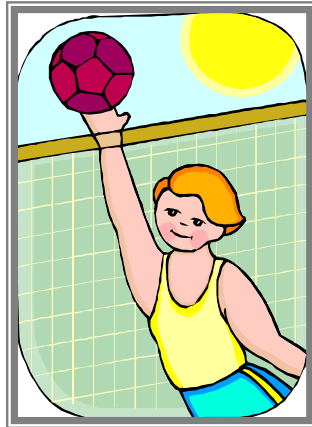
## Games Played

*Volleyball*  
*BasketBall*





Sports are Good for Our Health  
Just Make It!





## NCHIMBI OUR BELOVED DEPARTED BROTHER



FUTURE CONSOLATA MISSIONARY: TANZIA

SURNAME: NCHIMBI

NAME: HEZRON

AGE: 11th of October, 1980      SEX: M

Course of Formation 4th Year 2005

Allamano Major Seminary Morogoro

Brothers/Sisters: Harry, Jameson, Doris, Sophia

PARENTS: Berchmans Nchimbi & Faith Nchimbi

### MY HISTORY

I am Hezron Berchmans Nchimbi, born 11/10/1980 in Muhimbili, Dar-Es-Salaam. My mum is called Mrs. Faith Nchimbi and my dad Mr. Berchmans Nchimbi.

We are all originated from Southern Tanzania in the region called Songea, Ruvuma. We are Ngoni by tribe. Since my early childhood my parents very loved that they took me to the church and I was baptized after two weeks from my birth day on 25/10/1980. From that day on I was taken to church and I grew up in a catholic spirituality.

My family has 5 children, two sisters and three brothers. I am the 4<sup>th</sup> born in my family. I studied my primary school at Mbuyuni primary school near St. Peter's church oysterbay. The little sisters of St. Francis collaborated with my family to teach me about Jesus. Moreover Dada Veronica Sarungi a daughter of a minister in Tanzania contributed in my vocation growth since primary school. In 1995 up to 1999 I took my ordinary secondary education at Montfort Brothers of St. Gabriel, Brother James C.A. being my 1<sup>st</sup> formators and Brother Jimmy George assisted him. This contributed challenge on loving religious life.

At last I decided to join Consolata missionaries in Mafinga in the year 2000, July 13. I marked a great love and serious choice to become one of the Consolata missionaries. I love so much Consolata family and I expect to go to Novitiate on July 2006

TANZIA: Tunasikitika kutangaza, kifo cha HEZRON NCHIMBI, Mseminari wa Consolata, aliyefariki tarehe 26/1/2006 kwa ajali ya gari eneo la Consolata Kola saa nne na nusu asubuhi. Ibada ya misa na mazishi ilifanyika saa tisa kwenye nyumba ya Consolata Kola na baadaye mazishi kwenye makaburi ya Mgolole. APUMZIKE KWA AMANI

*Fr. Thomas John Ishengoma imc kwa niaba ya watawa wa Konsolata*

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***All Correspondence to:***

The Editor, Kola Hill Digest,  
**Salvatorian Institute Of Philosophy &Theology,  
P.O. Box 1878**

**Morogoro– Tanzania East Africa.**

**Tel. +255 (0) 23-2604854, Fax. +255 (0) 23-2600338**

E-mail : [instmoro@sds-ch.ch](mailto:instmoro@sds-ch.ch) or [sipt-tz@urbaniana.edu](mailto:sipt-tz@urbaniana.edu)

or

[instmoro@sds.org](mailto:instmoro@sds.org)

Website: [www.sds.org/morogoro](http://www.sds.org/morogoro) or

[http //morogoro.sds.org](http://morogoro.sds.org)

[www.sds-ch.ch/africa](http://www.sds-ch.ch/africa)

[www. Sipt-tz.urbaniana.edu](http://www.Sipt-tz.urbaniana.edu)



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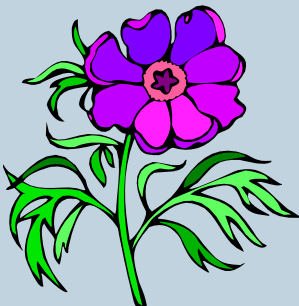


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*All Correspondence to:*

The Editor, Kola Hill Digest,

**Salvatorian Institute Of Philosophy & Theology,**

**P.O. Box 1878**

**Morogoro- Tanzania East Africa.**

*Tel. +255 (0) 23-2604854, Fax. +255 (0) 23-2600338*

E-mail : [instmoro@sds-ch.ch](mailto:instmoro@sds-ch.ch) or [sipt-tz@urbaniana.edu](mailto:sipt-tz@urbaniana.edu) or

[instmoro@sds.org](mailto:instmoro@sds.org)

Website: [www.sds.org/morogoro](http://www.sds.org/morogoro) or

[http //morogoro.sds.org](http://morogoro.sds.org)

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