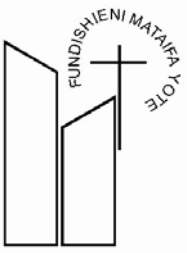


# KOLA HILL DIGEST

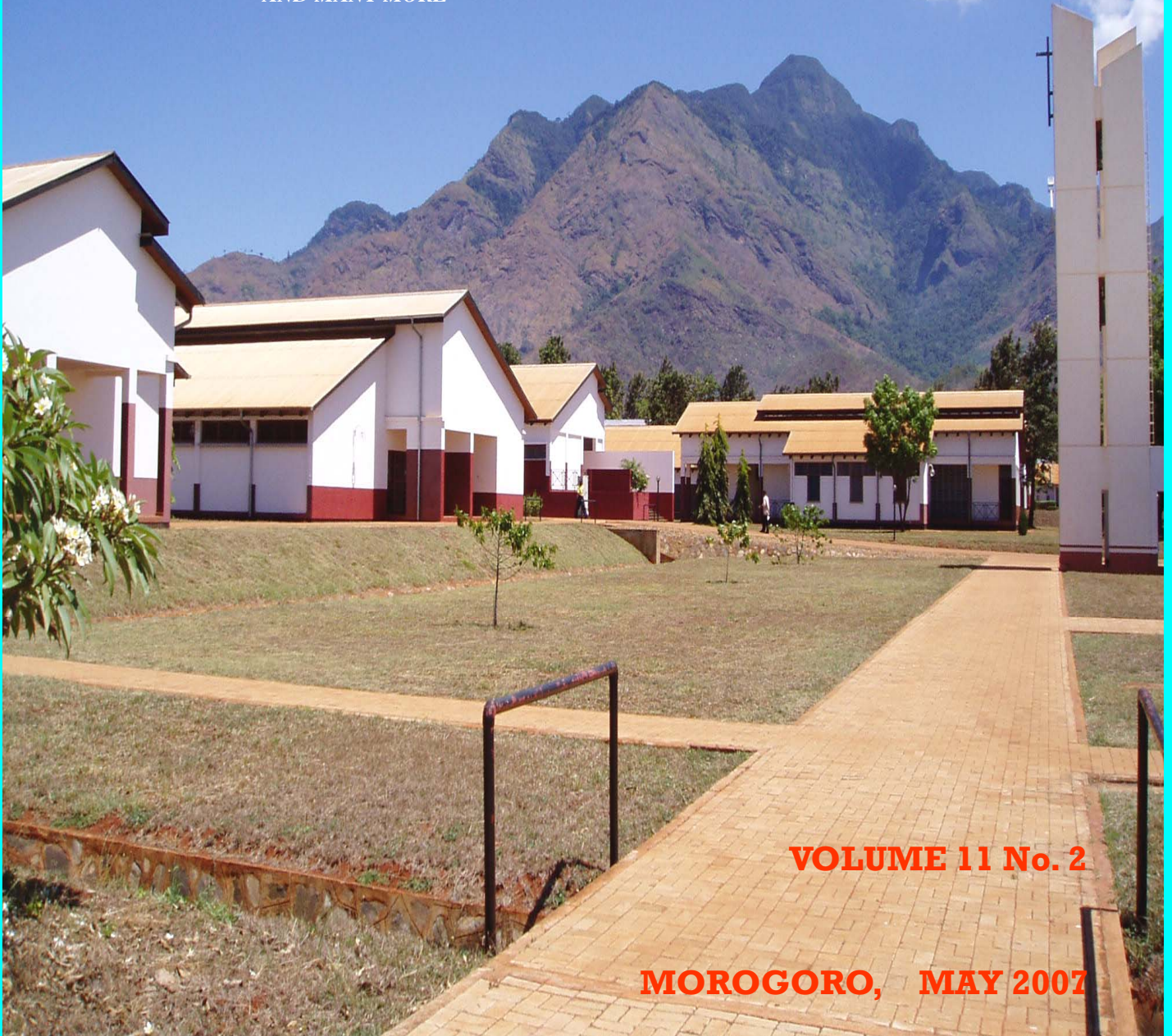
*Salvatorian Institute of Philosophy & Theology: Students' Union Magazine*



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- ⇒ SEARCHING FOR MEANING
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*AND MANY MORE*



**VOLUME 11 No. 2**

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## *A WORD FROM THE EDITOR*

I am grateful to staff and students who willingly permitted us share their ideas by writing articles in this issue. Because of their contribution, we have the KOLA HILL DIGEST is intended to give a chance to staff and students at Salvatorian Institutes of Philosophy and Theology to share their talents, abilities, skills, etc. in two particular field.

I sincerely extend my sincere gratitude to all who responded whole heartedly to this sharing.

On behalf of the editorial board, I thank each individual sincerely for assisting us to make this issue come true !

KOLA HILL DIGEST is accessible also through our website.

Write to the students union through the following email address in case of doubt, suggestion, inquiry, question etc:

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Thanks!!!

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# \*THEOLOGY\*

## SMALL CHRISTIAN COMMUNITY AND CHARITY WORKS

**By Ponder P. Ngilangwa, SDS**

### Meaning of Charity

The term Charity originated from the Latin word *caritatis* which means belovedness. "The derivative English word charity however has come to mean not love but the handling out of a dole by the rich to the poor" (Cf. A. TOYNBEE-D. IKEDA, *Choose life*, 357). Charity is one of the triad of Christian virtues, together with faith and hope. As a virtue, charity is that habit or power which disposes us to love God above all creatures, and to love ourselves and our neighbors for the sake of God. Thus, when a person with the virtue of charity in his soul assists a needy neighbor on account of the words of Christ, "as long as you did it to one of these my least brethren, you did it to me" (Mt. 25:40), or simply because his Christian training tells him that the one in need is a child of God, the act is one of supernatural charity. When charity towards a neighbor is based upon the love of God, it belongs to the same virtue (natural or supernatural according to circumstances) as charity towards God. "But in the literature of Christian theology and ethics the term charity, as a translation of the Greek word *agape* in the NT, denotes especially the answering love of man for God, called forth by the giving love of God for man as this was set forth in the life, teachings and death of Jesus Christ." (Cf. J.J. PN, "Charity", 288). The love of the neighbor as one's self (Leviticus 19:18) and care of the poor (Deuteronomy 15:4, 11) are strictly commanded in the Pentateuch as duties to God and the neighbor. Even those who are not of the

household of the faith are to be loved and assisted (Romans 12:14-20; Galatians 6:10).

### Small Christian Community and Charity works

Charity is the call of Christian communities. It builds relationships and development and creates an environment of hope in communities. This is the quality of relationships offered by people seeking to love their neighbor as themselves. By engaging in charity works, the Small Christian Communities are putting God's love into action through service and witnessing, for "faith without good deeds is useless" (James 2:14-23). Small Christian Community members read and reflect upon the word of God and share with one another the fruit of their reflection, thus helping one another deepen their faith and understanding of Holy Scripture. They do not stop there, inspired by the word of God, they look around to see what they can do to help the people of their own village or town: the sick, orphans, widows, homeless, elderly and strangers and even go so far as to engage in self-help projects. Exemplifying the famous saying "charity begins at home" their voluntary work covers the geographical area of their SCC and services are offered to anyone in need, whether Catholic or of other denominations. Hence, SCC not only brings the neighborhood of families together, but helps them through difficult times. These activities are intended to bring about signs of hope to sick, dying, and malnourished children, abandoned and runaway children, alcoholics

and other substance abusers; the disabled; and the emotionally depressed.

### Helping the Poor

Small Christian Communities are more aware of the societal inequalities and realize that the Lord calls us to be responsive with our time, talent and treasure to the needs of those around us. Through charitable deeds, SCC is becoming more responsive to the poorest of the poor of their communities. They assist the poor in the areas where they live. The poor of all classes receive a great deal of assistance directly from individuals or from the Small Christian Community members. The heads of families are obliged to care not only for their children and other dependent relatives, but for all the members of their Small Christian Community. In SCC meetings, especially at the end of the month, they collect food and other things for the poor. "They put two tables at the side of the altar and people come to the church bearing bags of food and paper products for the needy." (Cf. W.J. BAUSCH, *The Christian parish*, 214). In general all members of the community who are wholly or partially incapable of self-maintenance are given the measure of assistance that they need. The works of charity done by SCC members are duties not of justice, except in cases of extreme need but of Christian charity, which obviously cannot be enforced by legal action. "It is more blessed to give than to receive" (Acts 20:35).

### Caring for the Elderly and Disabled

The Small Christian Communities should take care of the old and

the disabled in their area. These people can be helped by cleaning their houses and clothes, bringing firewood, fetching water, provide them with food and other needed services. If in the community there are many who need such assistance, the members or families can be grouped according to the number of those in need.

### **Burying the Dead**

Another form of charity practiced by the faithful in Small Christian Communities, and a most necessary one, is the burying of the dead. If a community member dies, the community chairperson, along with the executive committee, should announce the official days of mourning and make the necessary arrangements for funeral and burial which are to be attended by the community members and neighbors according to the African traditional praxis on matters of this nature. During the entire mourning period, the community chairperson is to make sure that the bereaved family and close relatives get the necessary provisions in the forms of food, drinks etc. During the night, some community members remain at the home of the deceased to continue consoling the bereaved according to African culture. The community members participate in the burying, working and consoling the relatives of the dead. If any member dies, everyone in the community should feel concerned in that sorrow. They should make contributions to get the coffin and should ask for a mass to pray for the dead, all members should attend the mass that day.

### **Caring for the Sick**

Most importantly, the Small Christian Community is called to look after the sick. When a community member falls sick, all the other members should be involved. They should surround the bed of the sick person to console

and pray for a quick recovery. Visiting and praying for the sick and those facing hardships become a popular activity of these communities. Sickness is one of the forms of sufferings, and it receives from the charity of Christians all the care and comforts that knowledge and resources of the time make possible. Today Small Christian Communities are playing a big role in pastoral care and support, especially to people with HIV/AIDS and their families. Small Christian Communities take care of people with HIV/AIDS in their areas, especially those who have nobody to take care of them. To visit the sick is a work of mercy for the Small Christian Community, "I was sick and you visited me" (Mt 25:36)." Even non-Christians who are sick are to be loved for God uses illness as an occasion to draw them to Him. When sickness or disability keeps the faithful from going to church, the Small Christian Community leader should call the priest to give the sacraments of reconciliation, Eucharist and the anointing of the sick. Regular visits should be made to the hospital, to give greetings, words of comfort and consolation.

### **Visiting Prisoners**

In some Small Christian Communities prisoners are visited and comforted, especially those condemned for the inhuman conditions regarding life and toil in the mines. The Small Christian Community members visit prisoners, taking food, drinks and other necessary things to give them. Among the charity works, visiting prisoners is the more forgotten by many Christians. Therefore it is our duty especially through Small Christian Communities to visit and comfort prisoners in our areas.

### **Assisting People with Personal Difficulties**

When someone in the group is

having a personal difficulty in some area of his or her life, e.g. job loss, loss of animals, invasion of the house and fields, or other emotional upsets. "The best response might be to encourage the person to share the difficulty with the rest of the group so there can be a pastoral response such as suggestions about job opportunities, words of encouragement" (Cf. T. A. KLEISSLER-M.A. LEBERT-M.C. MCGUINNESS, *Small Christian communities*,173). Small Christian communities cannot provide all the needs for all their members; however the person experiencing the difficulty might be helped by the leader, by someone trusted in the group, or by the group as whole. In some cases, the person may be encouraged to go to someone outside the group who has a particular knowledge in the area of difficulty. Anyone in the community who has any problem should not hesitate to inform others.

### **Help the Homeless**

In some Small Christian Communities, especially in urban areas, they take care of homeless street children in their surroundings. Not only the street children, but also the strangers who have nowhere to stay and get food. They visit in the streets and give temporary shelter, recreation and rehabilitation. "The SCC members decide to help some of the homeless street children in their neighborhood" (Cf. J.G. HEALEY-J.HINTON, eds. *Small Christian communities*, 100).

### **Challenges**

While the Small Christian Communities have a special concern for widows and orphans, they are not to be burdened with those who can be supported by their own relatives (1 Timothy 5:8, 16). Charity is not to be performed as under the obligation of law but freely and spontaneously. Charitable works have to be out of love,

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## SMALL CHRISTIAN

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because without love, they can do harm. The gift should be from the heart, for "God loves a cheerful giver" (2 Corinthians 9:7). The giving and receiving of charity is not to be carried with the implication that the recipient is inferior to the giver either ethically or economically. There is also a danger in making Small Christian Communities instruments for making money. In some parishes Small Christian Communities are most important and emphasized because of collections, leaving apart their importance

in charitable works.

In some parishes Small Christian Communities feed the parish priest through their Sunday second collection at the end of the mass. This can make some priests to be lazy waiting for the Sunday collections. The wide gap between the rich and the poor in our Small Christian Communities bring problems, when a rich person has a problem many will attend to that person but when a poor person encounters a problem very few will attend to that person's needs. Some of the members who are capable of helping others are selfish; they have no heart for giving. The increasing

number of the needy in our communities also reduces the spirit of giving. People become tired of helping large numbers of the needy. The number of the needy is also increasing because of the high spread of HIV-AIDS. These are some of the charity works which are done or to be done by Small Christian Communities in the parish. These explanations might be limited to a certain place or culture. Depending on the surroundings and the culture of different areas, people might have other charitable works performed.

Therefore, room is left open for addition, correction or criticism.

## "IMPLORE THE LORD TO SEND OUT LABORERS INTO HIS HARVEST"

(Mt 9:36-38):

IMITATION OF JESUS' COMPASSION THROUGH ACTIVE PRAYER

PART II

By Rev Fr. William Ngowi, OFM Cap

### 3.2 The similitude and command to his disciples (v. 37b-38)

The second section of the pericope (vv. 37b-38) contains Jesus' direct address to his disciples. In the first part he shared with them his assessment of the situation of the crowds he has been serving. And using a different similitude he compared their situation with plentiful harvest but lack of sufficient labourers (v. 37b). Then in the second part he commanded the disciples to pray to the Lord of the harvest to send labourers into his harvest field (v. 38).

#### 3.2.1 The harvest is plentiful, but the Labourers are few (v. 37b)

Using agrarian metaphors of harvest and labourers Jesus shared with his disciples his experience with the crowds. He told them that "the harvest is plentiful, but the labourers are few - -O men qerismoj poluj( oi` de ergatai oligoi" (v. 37).<sup>1</sup> The word "harvest - qerismoj" is predominantly Matthean (Mt 6x; Mk 1x; Lk 3x; Jn 2x; Rev 1x).<sup>2</sup> In the Parable of the Weeds among the Wheat, "harvest" is literally the crop to be harvested (13:30), which is later interpreted as "the close of the age" when Son of man would send his angels to gather out all causes of sin and all evildoers from his kingdom (13:39; cf. 3:12). So the harvest is understood as the present human world in which good and evil people are allowed to live together. The reaping will come at the end of times in the last judgment

(13:43).<sup>3</sup> Therefore, the image of "plentiful harvest - qerismoj poluj" (v. 37b), which appears only here in Mt corresponds with the "many crowds - ocloi polloi;" who were coming to Jesus to listen to his teaching and preaching of the gospel of the kingdom and to be healed (9:35-6a; cf. 4:25; 8:1; 12:15; 13:2; 14:14; 15:30; 19:2; 20:29). In other words, it is the peoples' inner disposition to receive the good news that likens them to a harvest. Since harvesting has to be done in time, it becomes necessary to have harvesters ready for the job. Therefore, Jesus' similitude conveys the concept of the opportune time (*kairos*) in which people are ready for divine intervention.<sup>4</sup> However, this harvesting is not that of the final judgment, because he does not describe the quality of the harvest, as whether it is good or not. Unlike the other texts (cf. 3:12; 13:42), there is no threatening contrast between the unrepentant wicked and the good people. The positive atmosphere is based on the harvesting time at hand, which demands reaping without delay.

The image of plentiful harvest is accompanied by the contrasting image of "few labourers - oi` de ergatai oligoi".<sup>5</sup> Certainly in this context, the word *ergathj* (Mt 6; Lk 4x; others 6x) refers specifically to those who do the harvesting. The word appears 3x in Mt's parable of the Labourers in the Vineyard (20:1, 2, 8), whereby they are not necessarily harvesters, for they were supposed to till and weed the vineyard (cf. Jas 5:4). The most appropriate word for harvesters is *qeristhj*, which is only used in the parable of the Weeds among the Wheat (13:30, 39). But in that parable, the reapers are not human beings, but rather angels who

would separate the good from the wicked in the last judgment (13:39).<sup>6</sup> Therefore, the word “labourers” are not associated with the eschatological judgment. For Mt, the “labourers” are those who are sent to continue with Jesus’ work for the people (10:10; cf. Lk 10:7). This is the meaning which is given throughout the rest of the NT as Paul and his successors understood themselves as “labourers” (cf. 2Cor 11:13; 1Tim 5:18; 2Tim 2:15).<sup>7</sup>

The disciples would have understood the profound message of the metaphor *qerismoj* (in Hebrew *ryciq*) because of its strong OT background. The word is symbolically used in the OT for a time of divine appointment and judgement both for the Gentiles (cf. Isa 18:4; 27:12; Jer 51:33) and Israel (Hos 6:11; cf. Isa 17:5). The world is portrayed a harvest field with ripened crop of sin ready to be harvested in the end of times (cf. Joel 3:13). These images are therefore intimately associated with judgment and punishment.<sup>8</sup> But in the pertinent pericope (9:37b) the concept of eschatological salvation is retained without judgment and punishment.<sup>9</sup> The harvest that has to be reaped in time and the scarcity of labourers heightens the urgency and necessity of the disciples’ service to take the blessings of the kingdom of heaven to these people who are ready to receive it.<sup>10</sup> Jesus has been so far the only labourer, and now commands his disciples to ask the Lord of the harvest to send out more labourers (v. 38).

### 3.2.2 Implore the Lord to send out Labourers (v. 38)

After sharing with his disciples his experience with the crowds in metaphorical language (v. 37b), Jesus commanded them, “implore therefore the Lord of the harvest to send out labourers into his harvest field” (v. 38). The command is linked with the similitude (v. 37b) by the consequential conjunction *ou=n* (Mt 56x; Mk 6x; Lk 33x), indicating that it is one of the solutions to the critical situation of the crowds (v. 36) who are still metaphorically described as “harvest”. The emphatic forward position of the imperative *dehqhte* expresses the seriousness with which he wanted his disciples to take the teaching. The verb *depmai* is a hapax in Mt. But in the rest of the NT it appears 22x: both in the sense of prayer (10x) when it is addressed to God; and in the ordinary sense of begging or asking with courtesy (12x) when it is addressed to Jesus or a fellow human being. But before deciding whether the imperative *dehqhte* in the pertinent context is a prayer vocabulary or not, it is necessary to identify the Lord of the harvest first.

Who is the “Lord of the harvest – *tou/ kuri,ou tou/ qerismou/*” from whom the disciples are commanded to ask for labourers? The articulated title *tou/ kuri,ou* would indicate that he is known to the disciples, yet he is introduced for the first time.<sup>11</sup> There are two possibilities of interpreting the genitive: either Jesus is the

lord in so far as he is the head of the labourers, for in the similitude (v. 37b) he counts himself among the few labourers. Or it somebody else who is the owner of the harvest, i.e. the heavenly Father. Consequently, some scholars like D. R. Catchpole have proposed a functional equivalence between Jesus and God the Father as far as the lordship of the harvest is concerned.<sup>12</sup> The former is awkward first, because there is no reason why Jesus would refer to himself in the third person as “Lord”.<sup>13</sup> Secondly, nowhere in Mt does Jesus command his disciples to ask or pray to him, rather always explicitly or implicitly to the heavenly Father as their benefactor (cf. 5:44; 6:5-9; 7:7-11; 24:20; 26:41). Even in the parables where Jesus is presented as Lord or master in the sense of property owner, it is always the eschatological coming Son of man (cf. 13:27, 37; 25:19-24, 26).<sup>14</sup>

On the other hand, Mt uses the title “Lord”<sup>15</sup> for the heavenly Father as the property owner in parables that deal with the present age: the first is in the parable of the Workers in the Vineyard (cf. 20:1-16), whereby the householder becomes the lord of the vineyard in (20:8). This leads the reader to think of God because of the OT use of the vineyard for Israel and Yahweh as its owner (cf. Isa 5:1-7; Psa 80:9-15; Jer 12:10).<sup>16</sup> Using similar OT background is the parable of the Vineyard and the Tenants (cf. 21:33-46) whereby the householder is also known as the Lord or owner of the vineyard (21:40). The parable shares with the pertinent text (9:37b-38) the concept of harvesting period and the urgent need for reapers. The Lord is understood as the heavenly Father because at the end the chief priests and the Pharisees perceived that Jesus was speaking about them as the tenants who killed the prophets (the servants) and were seeking to kill Jesus his only son whom he had sent to gather his fruits (21:45).<sup>17</sup> Two of the metaphors used in this parable correspond to those of the pertinent text (9:38): the “fruits” would match with the “harvest” and the servants to the “labourers” whom Jesus commands his disciples to ask from the Lord of the harvest. From these two parables which have well-known OT background, it is easy to take the heavenly Father as the Lord of the harvest to whom the disciples should pray (9:38).

Moreover, Jesus himself in jubilation called his heavenly Father the Lord of heaven and earth (11:25) and acknowledged that all things have been committed to him by his Father. He is the one who gives him the followers and reveals himself to them through Jesus (11:26-27; cf. 16:17; 28:18). Indeed, although Jesus referred himself metaphorically as “Lord or master” and the disciples as “servants” in the missionary discourse (10:24, 25), yet at the end he implicitly makes them recognize that the ultimate sender is the heavenly Father, who sent him in

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## IMPLORE THE LORD

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the first place (cf. 10:40).<sup>18</sup> Consequently, Jesus was teaching his disciples in the pertinent text (9:38) to implore (dehqhte) the heavenly Father as the Lord of the harvest to send labourers into his harvest field.

### *The Labourers in the Lord's harvest*

The object of the prayer is introduced by Mt's preferable purpose particle "oþwj" (Mt 17x; Mk 1x; Lk 7x), that the Lord of the harvest send out labourers in his harvest (v. 38b). Although the verb ekba|lw (Mt 28x; Mk 18x; Lk 20x) has the literal sense of "throw away, expel, cast out, or force out" with violent tone, as it is in the immediate context for exorcising evil spirits from possessed people (cf. 9:33, 34; 10:1, 8; 12:20-35) or throw out in rejection or punishment (cf. 21:12, 39; 22:13; 25:30), in this context has the positive sense "of separating or setting aside" some people to be sent to the harvest field (cf. 9:25; 12:20, 35; 13:52). Probably Mt chose to use the word here in order to express the urgent need of labourers.<sup>19</sup> And with this one word ekba|lw Mt expresses the two actions that Jesus would perform in the subsequent section: he would call (proskaleþmai) his twelve disciples (cf. 10:1) and send them (aposte|lw) as his envoys (cf. 10:5,16) as he himself was sent by the heavenly Father (cf. 10:40). For that reason, chapter 10 spells out what is expected of those who would be sent out. Hence, the "workers" who would be "sent out" by the Lord of the harvest would essentially be missionaries.<sup>20</sup>

The disciples must seriously take Jesus' assessment that the harvest is plentiful (v. 47b), which presents the situation of the crowds positively, while Mt's is rather negative (v. 36bc). His command (v. 38) becomes the solution for Mt's assessment, for he only compared the crowds to "sheep without a shepherd" (v. 36c) without saying what to do. Probably his similitude was purported as a criticism against the religious leaders. On the other hand, in Jesus' optimistic spirit should make the disciples understand that their first task is to pray for more labourers.<sup>21</sup> There will be no time when they would feel that they are sufficient, for the harvest will always be plentiful. Therefore the need to pray for more workers will always remain. It is in this spirit of hope that Jesus selected and sent twelve of them to do what he himself had been doing (10:1).<sup>22</sup> They are supposed "to see and have compassion for the people" like him, which will drive them to ask for more assistants. This gives them responsibility over the people, knowing that the Lord of the harvest accompanies them always (cf. 10:40), knows the condition of his harvest and takes care of them (cf. 10:26-31).<sup>23</sup>

Lastly, the repetition of the possessive qerismon autou/emphasizes the ownership of the harvest by the

Lord. As such one cannot decide to go there on his own accord, but rather he has to be sent out by God. Unlike the tenants in the Parable of the Vineyard and the Tenants (cf. 21:38), the workers must recognize that they are envoys, and not owners. They have no authority over the harvest, nor can they employ workers on their own choice as if it were a humanitarian service. Their service is a trust from above, and all that they need is to be faithful to the will of the owner.<sup>24</sup>

## 4. Conclusive Observations

In this pericope (9:36-38) Mt presents one of the fundamental objectives of prayer, i.e. the disciples must ask the heavenly Father to send workers who would serve his people. Mt presents five important aspects that should motivate the disciples to ask for workers:

First, in imitation of Jesus' way of "seeing" (v. 36a) should give the disciples a deeper knowledge of the people's condition in their physical and spiritual needs and sufferings that would lead to sympathetic feeling for them. Secondly, they should be motivated by the same compassion for the people that Jesus himself had experienced when ministering to the desperate crowds (v. 36b). Therefore they would not ask for any kind of workers, but for shepherds for the sheep (v. 36c).

Thirdly, Jesus' sharing of his missionary experience and feelings with "his disciples" (v. 37a) indicates that missionary work is integral part of discipleship. They are commanded to pray for more workers to continue with his ministry as his assistants. They are not only called for their own sake, but also to share the good news with others.

Fourthly, his optimistic view of the situation as plentiful harvest should be the guiding attitude for all those who are in mission work, knowing that their work is part of the eschatological period Jesus has initiated (v. 37b). It is from such positive attitude that they would recognize their scarcity, and always pray for more workers from the Lord of the harvest (v. 38). And since for Mt the metaphor of harvest field stands for the kingdom (cf. 13:24, 38, 41, 43; 20:1; 21:43), then the command to pray for more labourers to work in it becomes a corollary of the second petition of the Lord's prayer, "your kingdom come" (6:10a).

Fifth, the repetition of the possessive aspect in (v. 38) makes the disciples recognize that God is the owner of the harvest field, and the whole project is under his control. This means that even those who are already sent into the harvest field have no authority to select others of their own choice to go into it. Therefore, their first duty is to turn to God in prayer. In this prerogative, Christian prayer receives a missionary dimension that goes hand in hand with their human effort. In other words, the command to implore the Lord of the harvest to send labourers into his harvest is an active prayer. It presupposes that those who pray should also be ready to go if they are sent by the Lord to his harvest.<sup>25</sup>

## ENDNOTES

<sup>1</sup> The parallel similitude in Lk 10:2 and the Gospel of Thomas 73 is exactly the same.

<sup>2</sup> The related verbal form qerizw occurs in (Mt 3x; Lk 3x; Jn 3x; Paul 7x; Jas 1x; Rev 3x); and the noun qeristh,j only in Mt 2x (13:30, 39). Cf. *BDAG*, 453-454; A. Sand, “qerismo,j”, *EDNT*, Vol. 2, 144-146; B. A. Demarest, “qerismo,j”, *NIDNTT*, Vol. 3, 525-527; F. Hauck, “qerismo,j”, *TDNT*, Vol. III, 133; “Harvest,” *Dictionary of Biblical Imagery*, 365-367.

<sup>3</sup> Cf. A. J. Hultgren, *The Parables of Jesus. A Commentary*, Eerdmans, Grand Rapids 2000, 297.

<sup>4</sup> Cf. M. E. Boring, *The Gospel of Matthew*, 252; W. D. Davies – D. C. Allison, *Matthew*, Vol. II, 149.

<sup>5</sup> Jesus’ similitude (v. 37b) forms a synonymous parallel with that of Mt in v. 36d, for both convey the same theme in different metaphoric language: the “sheep – harvest” stand for the crowds and “shepherd – workers” stand for Jesus or ministers. But the former is rather negative, for Mt says that they lacked a shepherd (the lacking shepherds were the religious leaders who opposed Jesus), while in the latter Jesus indicates that at least there were some few workers but insufficient.

<sup>6</sup> Cf. U. Luz, *Matthew 8-20*, 65.

<sup>7</sup> Cf. W. D. Davies – D. C. Allison, *Matthew*, Vol. II, 149.

<sup>8</sup> Cf. B. A. Demarest, “qerismo,j”, *NIDNTT*, Vol. 3, 526; J. P. Lewis, “ryciq”, *TWOT*, Vol. II, 809-810.

<sup>9</sup> Cf. W. D. Davies – D. C. Allison, *Matthew*, Vol. II, 149.

<sup>10</sup> Cf. B. Charette, “A Harvest for the People: An Interpretation of Matthew 9:37f,” *JSNT* 38 (1990) 29-35. But the context and structure of the pericope of which background is Jesus’ teaching and healing activities (chapters 5-9) and his following missionary discourse (10:5a-42) makes it difficult to retain the argument that the OT background points more to the subsequent blessings of the messianic age than to the actual ingathering of God’s people.

<sup>11</sup> The noun “ku,rioj” is used in (Mt 80x; Mk 18x; Lk 104x; Jn 53x). For a detailed study of the title in the NT see, C. Spicq, “ku,rioj”, *TLNT*, Vol. 2, 348-350; H. Bietenhard, “ku,rioj”, *NIDNTT*, Vol. 2, 513-519; J. A. Fitzmyer, “ku,rioj”, *EDNT*, Vol. 2, 328-331; V. Mora, *La Symbolique de Matthieu*, Vol. II, 37-40; W. Foerster, “ku,rioj”, *TDNT*, Vol. III, 1086-1094.

<sup>12</sup> D. R. Catchpole, “The Mission Charge in Q,” *Semeia* 55 (1991) 152-153. Cf. B. A. Demarest, “qerismo,j”, *NIDNTT*, Vol. 3, 526; D. J. Harrington, *The Gospel of Matthew*, Sacra Pagina, Vol. I, Liturgical Press, Collegeville - Minnesota 1991, 136 notes that the figure is clearly God, but also Jesus acts as his representative; R. H. Gundry, *Matthew*, 181 interprets “Lord of the harvest” as one who hires workers and sends them to the field, therefore, it is Jesus himself; and D. A. Carson, “Matthew,” in the *Expositor’s Bible Commentary*, Vol. VIII, by Frank E. Gaebelin, (ed.), Zondervan, Grand Rapids 1987, 235 supports this possibility if the word “qerismo,j” is a verbal genitive, meaning “the Lord who is harvesting.” But in most of the parables the “master or lord” who employs servants or workers is also the owner who is at times described as king or “householder - oivkodespo,thj” (cf. 13:27; 18:23, 25; 20:1; 21:33).

<sup>13</sup> In the immediate context of his activities among the crowds in chapters 8-9, Jesus is addressed in the vocative “ku,rie” by the people in need (8:2, 6, 8, 21, 25; 9:28). However, in these texts it would simply have the ordinary courtesy sense of “sir or master or teacher”, and not as a distinctive

articulated title (cf. 13:27; 14:28, 30; 15:22, 25, 27; 16:22; 17:4, 15; 18:21; 20:30, 31, 33; 26:22). Also Jesus refers to himself as Lord explicitly and implicitly in the sense of master of teacher (cf. 10:24, 25; 21:3) or as the glorious Son of man (cf. 7:21, 22; 12:8; 22:43-45; 24:42-50; 25:37, 44). Cf. W. Carter, *Matthew. Storyteller, Interpreter, Evangelist*, Hendrickson, Massachusetts 1996, 199.

<sup>14</sup> Even at the end of the Parable of the Weeds among the Wheat (cf. 13:24-30, 36-43), the harvest field which is metaphorically the kingdom of heaven (cf. 13:24) is said to belong to both the Son of man and the heavenly Father (cf. 13:41, 43). Cf. A. J. Hultgren, *The Parables of Jesus*, 278; D. A. Hagner, *Matthew 14-28*, 734

<sup>15</sup> The title “Lord” is used for the heavenly Father in (Mt 1:20, 22, 24; 2:13, 15, 19; 3:3; 4:7, 10; 5:33; 11:25).

<sup>16</sup> Cf. A. J. Hultgren, *The Parables of Jesus*, 36; Luz, *Matthew 8-20*, 531.

<sup>17</sup> Cf. A. J. Hultgren, *The Parables of Jesus*, 357-359, 371-273.

<sup>18</sup> Cf. A. Stock, *The Method and Message of Matthew*, Glazier, The Liturgical Press, Collegeville, Minnesota 1989, 160; D. A. Hagner, *Matthew 1-13*, 260; D. J. Weaver, *Matthew’s Missionary Discourse. A Literary Critical Analysis*, JSNTSup. 38, Sheffield Academic Press, Sheffield 1990, 79; L. Morris, *The Gospel according to Matthew*, 240; U. Luz, *Matthew 8-20*, 65; V. Mora, *La Symbolique de Matthieu*, Vol. II, *Le Groupes*, Cerf, Paris 2001, 37; W. D. Davies – D. C. Allison, *Matthew*, Vol. II, 149; W. Foerster, “ku,rioj”, *TDNT*, Vol. III, 1088.

<sup>19</sup> A. B. Bruce, *The Synoptic Gospels according to Matthew*, in *The Expositor’s Greek Testament*, Vol. I, Reprint edition, Hendrickson, Massachusetts 2002, 157 notes that the use of the strong verb evkba,lh (v. 38) could imply divine sympathy with the urgent need of workers which is not explicit in avposto,llw (cf. Mk 4:29). Cf. *BDAG*, 299; F. Annen, “evkba,llw”, *EDNT*, Vol. 1, 405-406; H. Bietenhard, “evkba,llw”, *NIDNTT*, Vol. 1, 453-454.

<sup>20</sup> Cf. A. B. Bruce, *The Synoptic Gospels according to Matthew*, 157; C. S. Keener, *A Commentary on the Gospel of Matthew*, 309; R. T. France, *Matthew*, 176.

<sup>21</sup> U. Luz, *Matthew 8-20*, 65 recalls that for Mt, from the Sermon on the Mount, prayer is the basis of the disciples’ missionary existence.

<sup>22</sup> Cf. B. T. Viviano, *The Gospel according to Matthew*, 650; D. A. Hagner, *Matthew 1-13*, 261.

<sup>23</sup> While for Jesus those to be sent by the Lord are laborers (v. 37b), for Mt they are shepherds (v. 36d). And C. S. Keener, *A Commentary on the Gospel of Matthew*, 309 notes that according to (7:15), those who would be sent to the sheep would be taken from the disciples for they are sheep themselves.

<sup>24</sup> Cf. D. A. Hagner, *Matthew 1-13*, 261.

<sup>25</sup> M. Green, *The Message of Matthew*, *The Bible Speaks Today*, Inter-Varsity, Illinois 2000, 134 articulates the concept well by pointing out that the idea that the heavenly Father is the owner of the harvest encourages the laborers for they know that they are not responsible for the growth of the kingdom. The Father seeks their co-operation in prayer and in going. The disciples must be willing to answer their own prayers, and like Isaiah, to say, “Here am I. Send me!” They must be prepared to share in answering their own prayers. Cf. A. Stock, *The Method and Message of Matthew*, 160; L. Morris, *The Gospel according to Matthew*, 240; U. Luz, *Matthew 8-20*, 65.

# \* PHILOSOPHY \*

## FICTION AND PHILSOPHY: A BOY, A BENGALI TIGER, AND KIEKEGAARD'S LEAP

**By Felix S. Magombo, CSS**

Upon shipwreck in the wide Atlantic, a strangely religious Indian boy drifts aimlessly in a life-boat for 227 days, *with a Bengali Tiger!* Yann Martell's fictional novel, the *Life of Pi*, tells the story. It has captured the imaginations of millions of Americans and Europeans. Highly regarded by British literary critics, it was awarded the prestigious Booker Prize. Used bookstores in Cape Town, South Africa cannot keep it stocked on their shelves. And now *Pi* has come to us.

Assigned by Fr. Daniel Hendrickson, SJ to 10 of us in his Liberation Philosophy seminar, *Pi* offered a different kind of reading and study – that of fiction! – for discovering important philosophical themes.

Martel writes this interesting book with a great focus, and that is why this book steals the hearts of many people who read it, including me. When I finished reading this book, I wished the end had not come. It tells us about zoos and compares them with different religions, it teaches us about the needs and desires of animals and compares them to our own human ones, it details a painful journey – a pilgrimage, a safari – over the ocean with prolonged moments of suffering and hurt that are offset with moments of peace and happiness, and it ends in a way which is entirely surprising and really quite confusing.

In the end, this book is about belief in God. The *Life of Pi* is a reflective novel where we find the philosophy of Kierkegaard's existential leap of faith.

**The book is written in three parts**

The first part is all about the main character, Piscine "Pi" Molitor Patel, an Indian boy from Pondicherry, India, and explains his young life as the son of a zoo-keeper. Pi tells us all he knows about animal behavior and his religious life. He explores the issues of religion and spirituality as a young boy. We find this interesting boy searching for goodness in life, and he says that his aim is just to love God. Eventually he finds himself in a situation whereby he is practicing three religions: his native Hinduism, Christianity, and Islam.

Pi himself full of curiosities about the world and the creatures. For instance, he says, "first wonder goes deepest; wonder after that fits in the impression made by the first." (p. 50) Many philosophers define wonder as the beginning of philosophy, in a broad sense. Pi explains his personal encounter with Christ while he was already a Hindu. Pi explains also about how he came to practice Islam. This caused a bit of surprise to the ministers of the three religions. At a point in the book when they suddenly meet at once, all of them recognized Pi as a full member of their particular religions. One said, 'Pi is a good Hindu!' The priest said, 'No, he is a good Christian!' And the third person said, 'Ah, he is a good Moslem.'

In part one Pi Patel says that he does not understand agnostics because for him it is not relevant for one not to have any belief. Pi says that it does not matter what kind of faith one has, but must at least have conviction. Throughout the *Life of Pi*, we come to be aware that belief is very important in human life.

The first part of the books ends

as Indiria Ghandi offends Pi's father. Despairing under forms of political oppression, Pi's father decides to sell the family zoo and relocate to Canada. The animals purchased by North American zoos accompany Pi and his family on the oceanliner cargo-ship headed for the West. But it sinks! Pi survives a shipwreck in the Atlantic Ocean. But with in in the life-boat are a zebra, a hyena, a baboon, and a tiger.

The second part is about Pi's survival and the way he experienced the rest of the journey in the lifeboat with the Bengali Tiger. One can almost feel Pi's suffering page after page. Storms beat him. The sun bakes him. And for over 200 long days Pi most negotiate the limited confines of a life-boat with the fierce tiger. The tiger's name is Richard Parker.

The third part is remarkably short, but almost traumatic for the reader. Indeed, Pi survives, as does his "companion," Richard Parker. But this isn't really the point. Something else in the books end waits for your attention! It comes with two men who work with the Japanese Ministry of Transport who are looking for answers regarding the sinking of the Japanese oceanliner that Pi was originally on. They interview Pi and learn that Pi's journey of survival *may* or *may not* have been as he tells us throughout the book. And for us, the readers, we are forced into the Kierkegaardian leap of faith.

The *Life of Pi* is very interesting. When I started the first part, I had some trouble understanding it, but as I went towards the second part, it became more clear. This motivated me to go back to the

first page to see what I had missed. In the end, I went along through the pages so smoothly.

I find this book educative in the sense that it reflects the reality just as Kierkegaard tells us in his philosophy that we have to experience life as individuals. Here we read the painful experience that Pi encountered in his life after loosing his family. This simply shows that in life there are moments of joy and sorrow. Therefore, I see this book very relevant and I would encourage those who have never read it to do so. Here Pi also tries to show us that it does not matter which denomination you recognize but what matters is your relationship with God.

For these reasons, some of my classmates concure with me. Benedict Chapweteka said that when he read this book he was touched so much and decided to sit and reflect because this book is

just a projection about the ordinary human experience. Thapelo Lelokoana Lesia also says that the book is interesting. He says, "it is meaningful in the sense that it has an aim and this aim can somehow be to establish the concept of belief and factuality." Thapelo explained that in the course of reading this book he found it very easy to understand because it is written in simple language. Lebogang Motheogane also expresses his views about the book, saying that the first part was difficult to understand and that he wanted to give up reading it, but as he carried on he found out that it is simple and very interesting. Lebogang also says that this book is very meaningful because "it reflects our difficulties in life as we continue living." Lebogang said that he would not hesitate to direct people to read this book. I myself conclude by saying that the book has all the qualities to

capture one's heart, and that there are many ways a book like this could be used in different philosophy classes. For we who studied the theme of liberation, this book teaches us something about the power of imagination, the human spirit's ability to transcend sorrow and suffering, and the need for faith in our lives.

Father Hendrickson explained that the books were mostly donated by his former philosophy students of Creighton Univeristy in Omaha, Nebraska in the United States. The book is not that old, and when Fr. Hendrickson read it he vowed to use it with students if was found himself again teaching philosophy.

Ordinarily, he likes to assign literature and poetry along with primary philosophical texts, so he is most grateful that his former students helped us, his current ones afar, experience this book.

## SEARCHING FOR MEANING

**By Br. Mario Dias, OFM Cap**

Man has been defined in various ways, as social being, as rational being, as sexual being etc. Therefore it should not come as a surprise to hear of man as a "being who searches for meaning." This is all part of the phenomenon of "being in the world" [*Dasein*-M.Heidegger]. Man's search for meaning is an age-old quest which keeps renewing itself at both individual and communal level. In this process, there is a feeling of fulfilment and service to both oneself and humanity at large. I would like to elaborate on this process of searching for meaning and its importance. In all my explanations I am deeply indebted to the concept and elaborations of *logotherapy* as given by the famous Dr. Viktor Frankl.

Logotherapy is an optimistic approach to life, it teaches that there are no tragic or negative as-

pects which could not be, by the stand one takes to them, transmuted into positive accomplishments. In oversimplification and literal translation, one could well define it as healing through meaning. Humanity is always reaching out for, and actually reaching, finally attaining, the world – a world, that is, which is replete with other beings to encounter, and meanings to fulfil.

Charlotte Bühler conceives of man as living with intentionality, which means living with purpose. The purpose is to give meaning to life..... the individual ... wants to create values. Man is pushed by drives but pulled by meaning, and this implies that it is always up to him to decide whether or not he wishes to fulfil the latter. Thus, meaning fulfilment always implies decision – making. Therefore human being means being in the face of meaning to fulfill and values to realize. It means living in the polar

field of tension established between reality and ideals to materialize. Human existence is not authentic unless it is lived in terms of self-transcendence. Man's original and natural concern is endangered by the prevalent subjectivism and relativism. Both are liable to erode idealism and enthusiasm.

Meanings and values can be relative and subjective. Meaning is relative when it is related to a specific person who is in a specific situation. In this, one could also say, meaning differs from person to person and also from day to day. But more importantly is the uniqueness of meaning. Uniqueness is a quality not only of a situation, but even of life as a whole. Because life is a string of situations. Could we then say that there isn't a universal meaning of life but only the individual meanings of individual situations?

*...continued on page 12*

## SEARCHING FOR MEANING

...from page 11

We know that there are situations which are common, and therefore meanings which are shared by human beings across society, and even more, throughout history. Instead of being related to unique situations, these meanings refer to the human condition. It may appear that meaning is simply something we project into things and ourselves, things which are in themselves neutral. If such were the case, meaning would simply be a way of expressing oneself and therefore be very subjective. However, the only thing really subjective is the perspective through which we approach reality. This subjectiveness does not detract from the objectiveness of reality itself. If we are all gathered in a chapel and decide to look in the front, each of us will see the chapel in a different way depending on the seat location one occupies. Yet the different views does not detract from the objectivity and reality of the chapel.

Meanings are discovered but not invented. Man is responsible for giving the *right* answer to a question and for finding the *true* meaning of a situation. And meaning is something to be found instead of being given, it is something which needs to be discovered rather than be invented. Meaning cannot be arbitrarily given, but must be found responsibly. In fact it ought to be sought for conscientiously. In fact, a person is guided in the search for meaning by conscience. So conscience could be viewed as the human initiative capacity to find meaning in a situation.

The conscience is in addition to being intuitive, also creative. Many times, an individual's conscience commands one to do something which may be against societal or tribal beliefs. Conscience is subject to the human condition i.e. it is affected by humanity's finiteness. In being guided by conscience in the search for meaning, one is sometimes misled by it also. Unless one is a perfectionist, there is a need to accept the fallibility of conscience. The possibility that my conscience errs implies the possibility that another's conscience is right. This requires humility and modesty. If I am to search for meaning, I have to be certain there is meaning. On the other hand, if I cannot be certain that I will find it, I have to be tolerant. Being tolerant does not imply indifferentism. But it also does not mean sharing another's belief. It does mean however, the ability to acknowledge another's right to believe and obey his or her conscience.

The noblest appreciation of meaning is reserved to those who despite deprivation of the opportunity to find meaning in a deed, in a work, or in love, by the very attitude which they choose to this predicament, rise above it or grow beyond themselves. What matters is the stand they take – a stand which allows for transmuting their predicament into achievement, triumph and heroism.

There are three principal ways in which one can find meaning in life. The first is what one *gives* to the world in terms of his/her creativity; the second is what one *takes* from the world in terms of encounters and experience; and the third is *the stand one takes* to one's predicament in case one faces a fate which cannot be changed. These may be clarified as *creative, experiential and attitudinal* values.

This is why life never ceases to hold meaning. Because even if a person is deprived of both creative and experiential values, is still challenged by a meaning to fulfil, i.e. by the meaning inherent in the right in an upright way of suffering.

A man who passed four concentration camps as a boy and found freedom whilst still a boy thought, "I will tell them what I saw in the hope that people will change for the better". But the people did not change and did not even want to know. It was much later that I really understood the meaning of suffering. It can have meaning only if it changes ONESELF for the better. Life is transitory. In the past nothing is irrecoverably lost but everything is irrevocably preserved and saved, safely delivered and deposited. Nothing and nobody can deprive us of what we have rescued in the past. What we have done cannot be undone. This adds to man's responsible ness. For in the face of the transitoriness of his life, he is responsible for using the passing opportunities to actualize potentialities, to realize values, whether creative, experiential or attitudinal. In other words, man is responsible for what to do, whom to love and how to suffer. Once he has realized a value, once he has fulfilled a meaning, he has fulfilled it once and forever.

Today there is an increasing amount of depression, despair, lack of empathy and boredom suffered. How do we reconcile this with the increase in technology which seems to offer unlimited solutions? The answer has been said before. Meaning is not given but discovered. Given the avalanche of information, materialism, consumerism and this technocratic world, the search for meaning becomes increasingly difficult. Should we really be surprised? There is an increase in reductionism, a perspective of viewing things more and more as objects to the extent that even subjects are treated as objects.

The real problems of daily life are concealed, so much so that the ideal is promoted over the real. This makes one to live in a world of fantasy such that there are hardly any imperfections or problems. How can we then blame the presence of cases of existential despair? Tension is part of the game of life. It is through tension that we find meaning. This is why the apparently negative triad of pain, guilt and death can lead to the positive. Each one face with such conditions is challenged to discover the more subtle value or meaning behind this. Despite so many obstacles, one can be able to say YES to life!

I am not saying that one can immediately say YES to life when faced with trying circumstances. However given time and a change in attitude, this is possible. Man is incapable of understanding the ultimate meaning of human suffering because "mere thinking cannot reveal to us the highest purpose – Albert Einstein. I venture to say that the ultimate meaning is not simply a matter of thinking but believing. We do not catch hold of it on intellectual grounds alone but together with existential grounds, out of our whole be-

ing i.e. through faith. Perhaps the following dialogue between **Dr. Frankl** and a **Patient** may better illustrate the matter:

**Patient:** I am crippled by my doubts as to the meaning of my life.

**Frankl:** And what do you do to try to help yourself?

**P:** Sometimes, listening or playing music brings me relief. Bach, Mozart, etc were deeply religious persons, who were blessed with the conviction of an ultimate meaning to human existence.

**F:** So, even if you do not believe in such a meaning yourself, you believe at least in the great believers.

**P:** Yes.

**F:** In his search for an ultimate meaning of being, man is basically dependent on emotional rather than on merely intellectual resources. In other words, he must *trust* in an ultimate meaning of being. What is more, however, this trust must be mediated by his trust in *someone*, as we now see. When music sometimes touches you deeply, do you doubt the meaning of your life, or do you not even question it at these times?

**P:** This problem then does not come to my mind at all.

**F:** Perhaps it is precisely at these moments, when in immediate touch with ultimate beauty, you have found the meaning of life, found it on emotional grounds without having sought for it on intellectual ones? At such moments we do not ask ourselves whether life has a meaning or not; but if we did, we could not but shout out of the depth of our existence a triumphant “yes” to being. Life, we would feel, would be worthwhile even if only lived for the sake of this unique experience.

**P:** I understand and agree; there are certainly moments in my life at which I do not reflect at all, and just then, meaning is simply there. I even experience a kind of union with being, and one could say as well that this is akin to the experience of being close to God.

**F:** I should say your heart has believed in an ultimate *raison d'être* all along. Sometimes the wisdom of our hearts proves to be deeper than the insight of our brains. And sometimes the most reasonable thing is not to try to be too reasonable.

**P:** This is true. Sometimes in order to get relief I need only to turn to the immediate tasks confronting me.

### **Conclusion**

Could we also apply the search for meaning to religious/celebrate life? To some it may seem irrational while to others it may seem supra-rational. Perhaps it was because of real life models of religious whom we came across? Perhaps it was a real attraction to which we felt and are still feeling, to do something for and with God? Perhaps it is something which we know deep inside and yet find difficulty articulating in words? But then vocation is also a mystery, be it in married or celibate life! If you have any reason *WHY*, you will be ready to endure any *HOW* in life.

Man cannot break through the dimensional difference between the human world and the divine world but he can reach out for the ultimate meaning through faith which is mediated by trust in the ultimate Being!

## **DIALOGUE**

*...from page 28*

generate other acts of freedom; otherwise it is not love, rather a sadistic love or masochistic love. Love should be accompanied with this motto “If I do not live the life, I do not love the world, and if I do not love people, I can not enter into dialogue.”

Having faith is another condition for dialogue. So long as man is living to develop potentialities present in the world, must necessarily have faith that he can according to his capacity. Man must have faith in the vocation to be more fully human; also, faith in people is an a priori condition for dialogue. Trust, founded upon faith, love and humility becomes a horizontal relationship between dialoguers. This is the logical consequence otherwise, it is the contradiction. Trust is established by dialogue, to say one thing and do another, to take one’s own words lightly cannot inspire trust. False love, humility and feeble faith in others cannot create trust. Dialogue cannot exist without hope. Hopelessness is a form of silence, of drying the world and fleeing from it. However, hope is not crossing one’s arms and feet and wait and say “I hope this situation will change,” God will intervene,” no, it should be accompanied with struggle. Without any effort, hoping for what? If the dialoguers expect nothing to come from their effort, their encounter will be empty and sterile.

Lastly, dialogue cannot exist unless dialoguers engage in critical thinking. For a partial thinker, the important thing is accommodation to this normalized today, but for the critic, the important thing is the continuing transforming the reality. All these conditions are bolded by the term communication. Without communication, there is no true dialogue, and without dialogue, there is no communication. Quarrels and misunderstandings are common in this world. At the same time, man is advised to live social life, from the fact that man is a social animal. Anthropologist of today insists that a person is not an island, should live, interact, being in communication with others. The question comes when there is misunderstanding how can he interact with the one who quarreled with. Here dialogue is inescapable to retain the condition and reliable solution. Moreover, the essence of dialogue is the word and the word is an instrument, which makes dialogue possible. It is not a mere word but a word, which have action and reflection.

Dialogue implies speaking a true word and a true word is the one that brings positive changes in the world. Human beings are not building in silent but in word, work, action and reflection. Each person has the right to give his/her views and the duty to listen to others. Through dialogue, people achieve significance as human beings. Thus, dialogue is an existential necessity to become more fully human by transforming the world.

## THE YOUNG PHILOSOPHERS' REFLECTION AND WRITING PROGRAM

By Enias Poned Modiselle &  
Paul Mashimbi

As the second semester of the school year began, so too did a new kind of program. On consecutive Mondays, Second Year philosopher, Mr. Evanstone Titus, and Professor Fr. Daniel Hendrickson, SJ, set out to do philosophy with the young school children. They were joined each week by a small cohort of other lay students and religious sister-students in the second and third year philosophy classes. The objective? They hoped to take philosophy out of the Institute, and offer it in simpler versions to young friends.

This program was conducted St. Bernard Primary. It was a project which sought to offer the basic skills of simple philosophical analysis with children. This program helped kids develop, at very early ages, the skills for reflection and to see the usefulness of it. The program also assisted the children develop their writing skills and, more particularly, helped enhance their English. The school is an English medium school; hence, this kind of program advances the children by practicing and improving the speaking and writing of English in a different way.

Father Hendrickson reported that directed a similar project in the United States of America, The St. Martin of Tours Enrichment Program in the Bronx, New York. The program operated in partnership with about 50 students of Fordham University, one of the 28 Jesuit universities in the States, and paired with each of the college students a younger, often struggling, student. In asking how he found The Young Philosophers Reflection and Writing Program in comparison with the former, he said, "The St. Martin's program

was bigger than this one in Morogoro, and had a much longer life, both in its weekly session and in the years it operated." Father Hendrickson explained that the university student-volunteers were eager to get off campus and work with young, impressionable, and underprivileged children of the Bronx each week. The Bronx program was able to produce a booklet comprised of the writings of the children, something Fr. Hendrickson also wants to create with the writings of the children here in Morogoro. He said that the Young Philosophers program here was more explicitly philosophical. He exclaimed, "What a perfect opportunity! We have great student-philosophers in the Institute. A program like this lets them share what Socrates himself insists upon: reflect, and *know thyself!* And the Institute is packed full of students who are forming their lives to be of service." Each of the *Young Philosophers* received a hard-cover notebook which served as a kind of journal of their own reflections.

Each week the children were given themes to reflect upon and write about. This included themes such as the self, family, home, Africa, heroes, and experiences of happiness, sadness, or anger. In my own experience, it is not easy for children to reflect about such topics, but with the assistance of Fr. Hendrickson, Titus, and the team of helpers, the children were able to compose marvellous journals. It shows how strong the mind is, and how it can expose thoughts and feelings.

Father Hendrickson's, co-director, Titus, worked together hand in hand. Titus's duties were to help Fr. Hendrickson get the program started each week, and to take charge of the entire program when Fr. Hendrickson was traveling. When interviewing him he

said that the program was good. "It assisted children to improve their communication skills." He thinks that it would be good if the program could be extended in duration, but also to other schools. Given the fact that Titus is Tanzanian, he understands well the problems and difficulties that the kids might be encountering. He saw this program as a meaningful project. He said that at the beginning the kids were having some problems understanding directions, but eventually then adapted to the need and speed of the project.

For Titus the program helps children think more widely, but also helps them better analyse and describe themselves. "It builds confidence!" According to Titus, schools often establish student-teacher relationships of fear. For example, children become afraid of teachers who beat them and talk to them roughly, or even teachers who do not talk much at all. This program reduces teachers from being far away from the kids but to fit themselves in the level of students in that way children become freer and open to the teacher. It also becomes easy for a teacher understand the problems which children are often faced with.

One of the volunteers, Sr. Bella Mwakaliku, said that the program was wonderful. She enjoyed being with children and, moreover, learned many things from them. For her the program was educative to both herself and the children. She explained that the structure of the program was good enough to awaken children's capacities to reason. However, children got fascinating moments to practice English though they sometimes experienced difficulty when asked to explain things in more detail.

Sister Bella thought that the reflective question, "What makes you sad?", was good and helpful to children because through that they

were able to share with her their innermost feelings. She hopes that the program enabled children to have more awareness over themselves as human beings who are valuable parts of the society.

She added that the little rewards of sweets and stickers, which were provided, motivated the children. Father Hendrickson, laughing, often said, "Stickers are our weapons!"

Mister Irenius Rwiza's experience as a volunteer with the program was marvelous because he learned how to interact with children. He realized that learning is a gradual process which challenges students to move from simple concepts to more complex ones, and that learning should begin at a foundation and proceed toward meaningful goals.

The topic regarding home seemed to be good and helpful because home is the basis of a child's growth in all aspects of life. In response to the topic one of the children said that in his home there is a reading room for studies and, normally, he does them at night after watching news on the television.

Finally, Sr. Afra Urío, another consistent volunteer with the program, explained that the program was nice, and it was relevant to the children. It encouraged her to think of the teaching profession as an important career, and that education must be supported by the families, the government, and other resources which can offer assistance.

The structure of this particular program was good, she felt, for unfolding the talents of the children. It made them be reflective, yet they enjoyed the freedom of learning whereby they were able to ask as many questions as possible without fear and without feeling shame with either their classmates or the volunteers of the Institute.

Sister Afra said that the topic

about Africa was good because the children were encouraged to remember what they know about the history of their continent and the geographical richness of minerals. Africa is endowed with natural resources which can be used in the efforts of getting rid of poverty.

She hopes that through this educational program children broadened their knowledge of reality and improved their English by learning new vocabulary. She hopes that all children can acquire confidence and develop an ability for good self-expression.

Having interviewed the student tutors who were actively involved in the education program for children I have realized that the program conducted was educative both to tutors and to children as the object of the program.

Maria Montessori, a famous educationist, says that favorable environments encourage effective learning for children. Since children are the victims of the problems of sexual abuses and violence, together with drugs use and other abuses, a program like this might also introduce themes which bring about an awareness of such problems necessary for the transition into adulthood. Also, in Africa some traditions alienate women. The act of separating people based upon gender makes girl students feel inferior and boy students feel superior. Currently there are movements which campaign for getting rid of that tradition.

I would like to congratulate all those who participated in the Young Philosophers Reading and Writing program. Co-directors Fr. Hendrickson and Mr. Titus felt that the objectives were achieved and are most grateful for the volunteers who came each week from the Institute in good commitment for a program which was really quite easy and fun.

## KNOW THYSELF

*By Alchelaus Kalokora  
Mtalemwa, OSS/A.L.C.P*

The questions What is man? Who are we? Where do I stand myself? are as old as man himself, as a self – conscious being. A dog is always simply a dog. It does not ask, what is a dog? Who am I? Only Man asks such questions, and indeed clearly has to ask them about himself and his being. This is his question. These questions follow Man in hundreds of forms. It comes into his/her conscious mind when a man who is acting spontaneously is thrown back upon him and compelled to reflect about himself. He then discovers a difference between himself and the objects in the world around him with which he deals. Or he discovers a difference between the world he shares with others, and his own particular fate that has befallen him. The questions that he was compelling nature or other man to answer are then turned back upon himself. The activity by which he altered other things or people is now turned in upon the experiences of suffering by which he himself is altered. Or perhaps he has immersed himself so deeply in his business, his family, or his political work that he perceives a danger of losing himself altogether. People say then, "I must find myself again first" or "I wish I could be myself again" or even "I just don't know who I really am any more". So the question, "who is man?" lies in wait for man in quite ordinary experiences, in particular situations of good fortune and of distress, and in the deepest reflections of his conscious self.

When, however, man starts to ask questions about himself, he falls into a dilemma. He is himself the questioner and at the

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## KNOW THYSELF

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same time the one questioned. Since he is at the same time the questioner and the one questioned, it is inevitable that all the answers that he gives to himself or receives from other people are inadequate and lead to further questions. As he tries to get behind things in order to understand them and to make use of them, he finally wants to get behind himself too, in order to understand himself. But because it is himself behind whom he wants to get, he keeps on slipping out of his own grasp, and becomes more of a puzzle to himself. The more possible solutions he has available in the form of outlines of what man is, the more possible answers he has, the more he feels he is in a hall of a thousand mirrors and masks, the more unintelligible he is to himself.

So in practice man himself is the greatest puzzle that man has. He needs to know himself in order to live and to make himself recognizable to other people. But at the same time he must remain concealed from himself in order to be able to remain alive and free. For if he ever finally got "behind himself", and could establish what was the matter with him, nothing would any longer be the matter with him, but everything would be fixed and tied down, and he would be finished. The solution of the puzzle what man is would then at the same time be the final release from being human. As we experience being human, we experience it as a question, as a freedom and as an openness. We are, but we do not possess ourselves. This is clearly the human condition. From this it follows that this is what we exist for in the first place.

However this difference which man experiences in himself is described, it is just as important for him to come to reliable answers and to make himself trustworthy

for others as it is for him to remain conscious of the mystery that he is to other people, that others are to him, and to respect the mystery that self knowledge and a knowledge of other men in themselves contain something fascinating for humans. "Man is something delightful - if he indeed is a man," said Menander the Stoic. Being human is an experiment in which we ourselves are taking part and are at risk. But there is something frightening in this. For this reason man always feels a very proper embarrassment and a natural shame at too direct a self-encounter.

There is something painful about the naked honesty of men who reveal themselves and own up to themselves because they give up the consciousness of the ambiguity of their awareness and, along with their secret, give up their future too. One should not be a show to oneself and to other, but one should also not make out that one is better able to be than to appear to be. "Every profound spirit needs a mask," thought Nietzsche. This is true not only for profound spirits but for every man who is conscious of the dilemma in himself, which does not allow him simply to be identical with himself. He can neither completely identify himself with his mask, with his appearance that he presents to other people, nor is he able to get right down to himself if he wanted to reveal himself completely.

"All this is only a misunderstanding. We do not reach an end by taking off our masks. And the last one, which sticks tight to our face, it is quite uncertain whether death itself succeeds in tearing it away," Francis Maurice rightly observed. In the Chinese myth everyone has his own "I," a following spirit that is always behind him; but at the moment at which a man looks behind himself, and recognizes that spirit, that is, him-

self, he dies. What is needed then is to find a lively equilibrium between the fundamental self-questioning of man, and the answers by means of which he takes control of himself. Man cannot continue indefinitely in a radical attitude of questioning. He would then never succeed in giving form to his life. But nor can he tie himself down and be content with the external face which his time and his culture give to him. Then he would stagnate. He reaches equilibrium if he respects the limits which make man's forms of living authentic and recognizes that in the changes of cultures and of images of man there is, for all the seriousness and hope of the latter, a provisional element. Unsatisfying as the historical and cultural answers of concrete human existence are in view of the still open and demanding question of what true man is, they do in their turn offer possibilities for the realisation of a truly human life, and guarantee a stopping place in that time. The question which man himself is can also be called the unrest in the history of men and of nations. Because the answers which men give by their lives in this or that form are historical and not eternal, they are also liable to be superceded by new answers where, however, historically they are a success, they offer for a certain period a workable basis for a personal and social life. Man's question, "What is man?" is not in itself a firm starting point for answering the question, for it can be put in very different ways. It occurs in different contexts, and there are several different places at which it comes into the open. The question "What is man?" is always a question involving a comparison. It is never posed in the abstract, any more than it occurs in isolation.

When the question arises from the comparison of man with animals, the statements from biological anthropology are derived. Man knows the animals. He understands their way of life and their environ-

ments. He can hunt them and pasture them. They are instinctive and sure in their reactions. He can adapt himself to them even to the extent of a mythical identification of himself with them, as in the case of totems. On the other hand he realizes that these features are lacking in him. Man is weak in instinct and has no single specified environment as the one sphere of life in which he moves. The insights of biological anthropology thus obtained are an important starting point for man's self-knowledge, but are not the only form of access to the mystery which man represents.

When the question arises from the comparison of man with other men, the statements of cultural anthropology derive. Man lives in families, tribes, and nations. In his encounters with men of other tribes and nations the very question re-emerges and now at a different level. Michael Landmann would say that, "Man is the creature and creator of culture" whereas for George Simmel, "Every culture is a way of the soul to itself and all cultures can be understood as fragments of and routes to that humanity which still lies hidden in the bosom of the future." The cultural anthropological statements are meaningful only in the areas of the experiences which men share.

Finally, when the question arises from the comparison of man with the divine, religious statements about the fate and destiny of man, religious "anthropologies" such as we find in theology, meta-

physics and poetry arise. On the temple of Apollo in Delphi the profound saying was written *gnothi seauton*, know thyself. Put in this way it referred to the presence of the eternal: know yourself, know that you are man, and that not like the divine beings. In Homer the gods are called the "immortals." Alongside them man is the mortal creature of the day, a dream of a shadow. There is an etymology which derives the Latin word *homo* from the same root as *humus*, earth. The biblical Adam, man is seen as from earth, *adama*. In the presence of the gods man recognizes his own non-divinity, his lowliness, and his earthliness.

In the Middle Ages the word *Humanitas* still denoted not the greatness of man over nature, but his lowliness, his capacity for error, and his transience in contrast to God's eternity. Therefore the question, "Who is man?" is not directly answered, but becomes superfluous at the point where God guarantees his presence and his companionship on the path of life. That is why Feuerbach in his effort to overcome religion concludes that man in his struggle to understand himself committed self-alienation by attributing properties like immensity, omniscience, omnipotence, and so forth, to a projected Being, God. So it is not God who made man but the vice versa is the case. However, he insists "the idea of God should not be abandoned if man wants to remain conscious of himself."

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## DIALOGUE: A CONSTRUCTIVE TOOL IN TRANSFORMING THE WORLD

*By Sentus Dikwe, SDS*

In everyday experience, I found two antagonistic pairs in many aspects of life, though others are not antagonistic as such but they have a certain character of it. I experience one country is against another country, some countries are prospering in economic development and others on contrary are getting poor and poor, one family is against another family even in the very family one member is against with his/her fellow family member.

I found myself that, antagonism in life is inevitable, though some people can ignore but facts never cease to exist though they are ignored. In my views, antagonism is something positive, because from it some changes occur. One philosopher said "in the world there are two forces, hate and love; the force of love collects things together and makes things to be while that of hate separates things and make things to disappear. The result of these two forces brings harmony in the world." When two people are living together without criticizing each other, there will be no

change and no development at all. We expect the world to change day to day, as it is full of potentialities which need man to utilize it as his vocation of life.

The danger comes when there is no harmony between these two pairs of antagonism, when one is dominant and superior and wants to maintain its vocation though by being aware of violating others rights while the other is weaker and inferior and fears to provoke for its rights. There oppression takes place. The main call of human being is to proclaim humanity in this world, this includes actualizing his potentialities and to transform the world according to all man's capabilities. On contrary oppression presupposes dehumanization, here the oppressed fail to transform the world according to his capabilities because someone else controls him. Oppression should not be entertained because the vocation of man in the world is to proclaim humanity through activities. In this situation, one cannot fulfill his vocation especially the oppressed. In order to retain the required situation liberation must take place. How? Through dialogue between two sides.

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# \*SOCIO-PSYCHOLOGY\*

## MONEY DOES MATTER, EVEN BETWEEN LOVERS

By *Deacon Edgar T. Ngowi, OSA*

Ok, let's talk about money, something people in love feel uneasy about. In fact, lovers like to say that, "money doesn't matter." After all, what's important is that you love each other. It seems so materialistic to talk about the role of money when you fall in love. "Still, in the many years I have counseled married couples, money has been a major bone of contention in more relationships than lovers with stardust in their eyes can ever imagine," says Bob Garon. In fact, money matters have often shattered the peace in a love relationship. It is one of the leading causes of tension in marriages.

They say that money cannot buy love. That's true, but the truth is that there are those who will readily compromise love for money. It is an accepted fact that in many cultures money and material possessions plays a major role in bringing couples together. The tradition of paying a dowry might seem disgusting to us and an affront to true love, but it is of major importance in many cultures.

Even in our society, the truth is that there is more importance placed on money than even the most passionate lovers are willing to admit. There are more marital break-ups over money matters than you think. It is amazing how quickly money can burst the love bubble.

The problem lies in the way we approach money, how we

look at it and feel about it. If you are quick to spend and you fall in love with a woman who is obsessed with saving for the future, trouble is only a bank account away. If you insist on handling the money and she resents getting a weekly allowance, there will surely be lots of tension and eventual conflict.

What about giving money to your in-laws? He insists on helping his family. She thinks he is giving way too much to the detriment of their own future. When is financial assistance too much or too little? Even the matter of spending for the kids can be very conflicting. So many wives of overseas workers complain that their husbands are too liberal with their children when they come home. It is as if they spend too much on them while trying to make up for their absence. There are countless opportunities for money matters to become sources of conflict. This is why it is unwise to overlook the importance of money in a relationship. It is easy to ignore money concerns while courting. After all, you don't live together. You don't pool your money. You spend yours, she has hers. Don't even talk about it. Like jagged rocks that lie unseen just below the surface, money matters lay waiting to trap the unsuspecting lovers. If they are not careful, they will find their love severely tested by concerns about money.

The trickiest money matter for people in love is who handles the finances, and whether one needs to consult before spending. In so

many marriages, money matters are decided by one spouse. Either the husband dutifully hands in his pay to the wife, or the husband controls all the money. This lopsided situation is not good for love. It inevitably creates tension, then conflict.

A surprising statistic in America shows that rich couples are twice as likely to stay married as those without money. Perhaps it is because when the money pie is so small, the couple is more apt to fight over it. The rich have more than enough. Therefore spouses have less of a need to argue over money matters. Still, couples run into many circumstances where there is plenty of room for discord over money. Here are a few that I have noted.

There is extra cash. What to do with it if you don't want to save it? When the necessary expenses are taken care of, that extra cash can be used a thousand different ways. It is often a cause of conflict.

There is a need to make a big purchase. Big-ticket items such as a house or car mean a longer-term commitment. Miscalculate and the bank could end up taking them back and you lose it all. Such disasters tend to create anger and finger pointing. So important purchases need to be well thought out and discussed thoroughly.

Christmas and holidays, the merchants love these

times because the cash registers are ringing like crazy. But couples often get into fights because one wants to make the merchants super happy while the other would rather slow down on spending. You need to come to an agreement on how much to spend, unless you're loaded and it doesn't matter.

Birthdays, anniversaries and other personal celebrations. Some borrow so that we can all eat, drink and be merry. After it's over the couple will have to go without in order to pay off the debt. The tension isn't at all good for the relationship.

As Bob Garon says, "When I married my wife, it was a private wedding with six

people in attendance. Later we had a meal in a Chinese restaurant (cheap) with only my brother. We were broke and it wasn't time for a big celebration. Besides, we were just as married as the couples who had a lavish wedding."

Vacations can also be a source of tension. He wants to go all out and spend hard-earned saving while she would rather go on the cheap.

Having babies. Babies are wonderful, but the little angels cost money to have, to raise and to educate. She wants another one while he says enough is enough. She wants an exclusive school for the kids, he feels a less expensive one will do just fine. More tension.

She wants to help her family.

He agrees in principle, but resents her wanting to spend so much on them.

Besides, he doesn't get along very well with them and feels bad every time she gives them a handout.

He's lost his job and she has been demoted. Now there's a lot less money and the savings are fast disappearing. Where do they cut expenses? Can they agree on the priorities? If not, conflict.

These situations are but a few of the many problems that can arise and can have a definite impact on a couple. Yes, money does matter in love. No, you must not sidestep the issue early on in your relationship. Yes, you should really think twice about tying the knot if you are incompatible when it concerns money. Money is not only the "root of all evil," it can also cause relationships to crash.

## UNITY IN DIVERSITY

**By Alexander N. Mulenga, CM**

When I look back on the 1994 Rwanda genocide, it really makes me feel down spirited. Worries, anxieties and questions usually come to my mind. The Rwanda saga has been a source of concern to many people; a matter of life and death. I have always compared this to Tanzania.

In the light of ethnic grouping, it is apparent that we are the same people with similar traditions attitudes and ways of life. What caused the indiscriminate killing of innocent people can happen elsewhere if there is no love for one another. The fight for power is what brought these divisions. This attitude averted the aspect of fraternal justice, human rights, and freedom as well as good international relationships.

The challenge in today's

world is to use our human rights and freedoms in the way that would satisfy every individual. The African charter on Human Rights has profoundly stated that each person has a right to freedom.

There are many tribes in Tanzania and each of these tribes has a way of getting through the times. Perhaps this time around would be best for us to reflect on how well we have interacted as different tribes, bearing in mind that respect for one's tribe is important.

We are really a diverse community in this country embracing different backgrounds. If we do not promote unity, but instead affiliate ourselves to the love of power and prestige, we are likely to tumble. We are the custodians of this unity; we have to strive hard so as to bind all broken pieces together. It would not be smooth if as Tanzanians we resorted to war and degraded one's

culture and religion.

People say that words impress, but actions draw I therefore see it right and fitting if we put our words into actions through good moral motives for our better families and better country. Let not our words be smooth selling, rather reflective and practical. Can we also fail to face the challenge of our brothers and sisters seeking refugee in the country? For when we receive, we unify in diversity.

### **TAKE TIME TO LAUGH !**

**Parish Priest:** Mr. Mulenga why do you have five wives? Don't you know that it is against God's law?

**Mr. Mulenga:** Father, it is you who teach us that we should have charity, love, mercy, patience and prudence. And this is what I have!!!

## POLITE GENOCIDE

**By Fredrick W. Wanzala, CMF**

Law is a right decree of reason, promulgated by one in authority for the common good. This definition brings to light a series of important elements of the law, for instance, right reason, deep thought and reflection, and otherness oriented. Law is something pertaining to reason, it is obvious that the man is endowed with reason and it is from this reason laws can be framed. These laws can either be just or unjust. If they are just, they have the power in binding conscience from eternal law where they are derived. The rule and measure of human acts is reason, which is the first principle of human acts.

The just or unjust character of the law heavily relies on how the individuals' conscience is formed. Man as the product of his society is very much influenced by the way the society is formed, even though individual's conscience still plays a vital role in one's way of acting. Deep within human conscience, human person discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do good and to avoid evil, tells him inwardly at the right moment; do this shun that. So, the more a correct conscience prevails, the more do persons and groups turn aside from blind choice and try to be guided by the objective standards of moral conduct. This provokes me to think deeply on the practice of Capital Punishment, whether it is the only better mode of punishment or is imposed in error. I am tempted to think that its execution is to attain the goal of law, which is common good and order. So, can it be said that Capital Punishment is to legitimately defend the lives the people?

Legitimate defense can be not only a right but a grave a duty for one who is responsible for the lives

of others. The defense of the common good requires that an unjust aggressor be rendered unable to cause harm. The efforts of the State to curb the spread of behavior harmful to people's rights and to the basic rules of civil society correspond to the requirement of safeguarding the common good. Legitimate public authority has the right and the duty to inflict punishment proportionate to the gravity of the offense. Punishment has the primary aim of redressing the disorder introduced by the offense. When it is willingly accepted by the guilty party, it assumes the value of expiation. Punishment, then, in defending public order and protecting people's safety, has medicinal purpose; it must contribute to the correction of the guilty party. How does Capital Punishment exercise this corrective measure?

There is no doubt that Saddam killed. He indeed killed many people and that is why he was hanged. Many lives have been lost through his hands. In return, in the hands of the law, he paid for all these lives by his life. Does this not make the law ambiguous? It protects people's lives by killing them. Is this not a contradiction of functions? The law that was supposed to protect him as a citizen condemned him to death. Lucky enough, Capital Punishment is not only exercised in some African countries but is exercised in some countries outside Africa, otherwise German philosopher, Hegel would be very right when he affirmed that Africans are able to accommodate contradictions. For instance, he can say it is hot and cold at the same time, and still takes it as normal. My logic tells me that life and death exclude each other because they are contradictories, so I fail to comprehend how the same law can promote and condemn life at the

same time. The UN Declaration upholds life as the fundamental right of every human person and which has to be protected. When then does life stop being a right to become something to be joked with and terminated at any time? I have failed to understand the efficiency of Capital Punishment in solving cases related to it. I am yet to see how the death of Saddam has promoted life among the people. My aim is not to defend the evils of Saddam but show the ambiguity of the law related to Capital Punishment.

It is clear that many lives have been condemned under the implementation of Capital Punishment. Who is to be held responsible for all these lives? Are the victims of the Capital Punishment so useless, hopeless and dangerous that they are good for nothing and only good for hanging? Can't they be punished in a more a dignified way, for example, be made to serve the society under life imprisonment? Sincerely speaking, how can the life of one person be a compensation for the thousand lives? What is the scale of justice on this issue?

There are many killings looming around and in our societies, for instance, in Northern Uganda where many innocent lives have been reclaimed. Who is responsible? Does it mean that the victims cannot be track down and be brought before the law? Are rebels more technical than the government mercenaries? Or the lives of these innocent citizens are not to be protected by the government and human activists? How about the recent bomb killing in Somalia, who is responsible? Law as a product of reason has to be undressed of all ideological prejudices and biasness if it is to serve its function.

Our law reinforcers always implore the public not to take the

law in their hands especially when they arrest a culprit. This is may be is to help the police to get to the core of the offense and get the truth. Suppose the same is done to the law of Capital Punishment, could it not help to know many things about the offense? I think there is more work after finding the victim guilty because much should be found out why the person behaved in such a manner. Some behave the way they behave because the society has condemned them to act in that manner. Hanging the person when he is found guilty is applying the principle of 'clear and run' which is only but escapism.

Another phenomenon which hides from our perception as a live bomb is the use of condoms. The promotion and use of condoms threatens to terminate our existence, how? The condom manufacturers and dealers tend to hide the truth of the condoms. For the many consultations I have conducted among doctors, none of them has assured me hundred percent surety as regards to safety of condoms. A study report of

groups representing 10,000 doctors accused the Centres for Disease Control (CDC) in the United States for covering up the government's own research which showed the "ineffectiveness of condoms to prevent the transmission of sexually transmitted diseases". This report by the Catholic Family and Human Rights Institute (a group in New York monitoring U.N. matters related with family and life) furthermore states that the CDC's refusal to acknowledge this fact had "contributed to the massive STD epidemic.

In the case of AIDS virus, which is around 450times smaller than the sperm cell, the condom latex material obviously gives much less security.

Thus, to talk of condom as 'safe sex' is a form of polite genocide. And this is even without considering other possible reasons for condom failure, such as degradation of latex due to exposure to sunlight and heat, rapture and breakdown. So, the attitude of making condoms have banana or passion scent is deceptive and of

erroneous conscience. The efforts of our scholars should be cantered on the way the condoms are made and not how to make them attract many users. Otherwise we risk burying our precious talents and gifts before their proper utilization. From the investigation I have made, I have come to discover that, places where condoms are supplied and used in abundance, AIDS patients and victims are many.

Scientific honesty is the only sure savour of the lives of our dear people. If the Ministries of health can declare that the condom is not safe as it did with cigarettes, then the fight to eradicate HIV/AIDS cases will be fought with divided concentration and effort. The fight to eradicate AIDS proves difficult because it has become the source of income for some people. So the concentration has been shifted from fighting the epidemic to those who use the epidemic to satisfy and fill their pockets.

Let us join hands to save lives because life is a precious gift that each one craves for.

## SELFISHNESS CONTRADICTS LOVE

By **Richard P. Munishi,**  
**OCarm.**

Actually, the concept of love can be interpreted in different ways, but when love is understood as the true key and basis to successful human society, then man reaches out to beings other than himself, for without love there is neither life nor development. Through love, man enters into relationship with others and it is the very moment when he comes to learn more about himself, that is, his ability to think and know, strength, weakness, talents and many other things.

Perhaps little children at nurs-

ery school may give the best example of the understanding of the concept of love, because usually children are so cooperative and nice to each other that love appears to shine through.

However, when this concept of love is misinterpreted the outcome is selfishness, which brings confusion of what we see and think with reality. In other words, we think that the way we see things is exactly the way things are. Selfishness manifests itself as an inability or unwillingness to consider others' points of view, a refusal to accept ideas or facts that would prevent us from getting what we

want. In its extreme forms, it is characterized by a need to be right about everything, a lack of interest in consistency and clarity, a very negative attitude towards others, and a lack of self-consciousness of one's own thought processes. The selfish individual is more concerned with the appearance of truth, fairness, and fair mindedness, than with actually being correct, fair, or fair minded. Selfishness is the opposite of critical thought. It is common in adults as well as in children.

One can see this in both children and adults, for example,

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## SELFISHNESS

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a child would say; "My mom is better than your mom." or "My school is better than yours." For an adult would be, "My religion/country/tribe/race/language and so forth, is better than yours." It is very true that those who are not thinking critically often confuse faithfulness with always supporting and agreeing, even when the other person or the group is very wrong.

In fact, selfishness has been the root of almost every problem in human society; just take time and think of tribal wars, religious wars, intercontinental wars, corruption, oppression, and many other problems around. It is really a fundamental defect of

human civilization, whereby the spirit of cooperation, sharing and love is no longer there.

If truth be told, selfishness must be a disease, but self-awareness is the cure. What we need to do is just to become aware of our own tendency to confuse our view with the truth. People can often recognize when someone else is selfish. Our belief in our own rightness is easier to maintain because we ignore the faults in our thinking. We automatically hide our selfishness from ourselves. We fail to notice when our behaviour contradicts our self image. We base our reasoning on false assumptions of which we are unaware of making. We fail to make relevant distinctions of which we are otherwise aware and able to make,

but when making them prevents us from getting what we want. We deny or easily forget facts that do not support our judgments. We often misunderstand or even destroy what others say.

By the way, the solution to this problem is very simple, that is, to reflect on our reasoning and behaviour; to make our beliefs explicit critique and when they are false stop making them; to apply the same concepts in the same ways to ourselves and others; to consider every relevant fact, and to make our judgments consistent with the evidence; and lastly, to listen carefully and open mindedly to others.

Therefore, we can change selfish tendencies when we see them as irrational and unjust.

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## PRACTICAL THINGS TO APPRECIATE IN MOTHERS

By *Deacon Xavier M. Kassase, OSA*

It is very practical that everyone has a different relationship with his or her mother. Some are very fortunate to be good friends with our mothers, while others may even go as far as regarding them as the adversary; as do most young people who experience this particular rebellious phase in their lives.

While generally meant to be perceived as a normal stage that kids go through, when it is finally over, scars stay. Hurtful words would have been uttered and offensive deeds can't be undone. Maybe misunderstandings and arguments are a part of this special relationship between mother and their children, but if we consciously try to avoid them, then perhaps regret wouldn't be so great when it comes later on. Most of us come to realize the

importance of our mother when our relationship is broken or she has passed away.

Here are some practices that we ought to keep in mind when dealing with the most special woman (mother) of our lives: One should bear in mind that she was also somebody's child. We might not understand her position now as mother, or not even having been a parent yet, but she definitely knows where we're coming from. So, when we feel misunderstood it's probably because we fail to understand the other way around. When the wine ran short, the mother of Jesus said to him, "they have no wine." Jesus said to her, "Woman, how does your concern affect me? John 2:3. Often in our life we might not have asked to be born, but we definitely owe her our life.

Children tend to speak thoughtless and ungrateful re-

marks like this when they haven't exactly been having a great time but then again, they don't usually feel the need to consider all things that have been done for them in a special way by their mothers. Honestly speaking, we take a lot of things for granted

Our pains are always our mother's pain; it's the mother who suffers the true pain of her child more than anyone on earth, and double in magnitude. Whenever we are hurt, she suffers everything along with us. We should never feel as though we are alone in our problems; in sickness it is our mothers who take care of us more than our wives or husbands and those who call us neighbours.

In the gospel according to John, we read, Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Cleopas, and Mary of Magdala. These are dangerous times. If she seems to be the Al-

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pha and Omega about our protection it is because she has reason to be. It's true we shouldn't be stifled because of fear, but we must make an effort to understand her apprehensions.

As long as we still live with her, we must be conscientious about informing her if we are going to be late or whom we are going to be with. It's not being a sissy: it's being considerate

That is why some men marry wives resembling their mothers without recognizing it. Let us remember that she had also once been young, with her own dreams and insecurities. Remember that she's a human being in her own right and she will be easier to relate to. If our minds can transcend that mental picture limiting us to our "traditional" roles of life, we'll be able to appreciate mom better. "How can this be, since I have no relations with a man?" Luke 1:34. In daily life she's really the one who would climb the mountain, walk in hot coals, and fetch the moon for her children. In case we have to choose between some other person and her, we must consider this thought; in the end, the person whom we can count on to be willing to make sacrifices for us is our mothers.

Sincerely speaking, motherhood is one of the most fundamental roles in one's life, so even in difficult moments of one's life we should still try to go easy on the criticisms. Every little sense of concern is in her face. Considering that supposedly we are her source of joy and from the time that we are conceived up to the present, she has done everything she could for us to be happy and well adjusted persons in the society we live.

We only have one mother. Problems always have solutions

and we should never ever think of disowning thoughts or do anything drastic that could possibly sever ties forever. Your mother remains your mother, no matter what shameful state she may cause but still you share her maternal love. Remember the nine months we stay in our mother's womb.

The truth about mothers is that she might not always know what the best is for us, but chances are, she always knows better than we do. It's a simple case involving numbers. She has been around you as long as your childhood, and has had more time to wise up. Never dismiss what she's saying as mere blah-blah.

As everything that has a beginning must have an end that is for our mothers too. Mother won't live forever, at least, not in the physical form. Instead of focusing on our differences, we should try to work around them and concentrate our efforts on beautiful moments with her that we can cherish forever.

It is clear that some of these points may not be applicable to everyone. Some mothers are not exactly as what they are supposed to be as has been expressed above. But it is very rare that we come across such mothers. Some people may have special women in their lives who may not technically be their biological mothers, but have become surrogates in the absence of the biological one. In such cases, they should all take to manifest our love and gratitude to them not only when there is occasion to honour mothers around the world but also constantly every day of our lives. I would like to end up with the very special hymn for our mothers, the hymn which was written by an African writer in his best

book "African Child" - Camara Laye. Whenever, I read Camara's book the picture of my mom comes into my mind and it reminds me that she is a very special woman to whom she has dedicated her life to my well-being. True love is found in the souls of our mothers.

This is why Camara dedicated this hymn to African women who suffer for the well being of their children.

#### **To my mother:**

Black woman, woman of Africa, O my mother I'm thinking of...

O my mother. You carried me on your back, you fed me, you watched over my first uncertain steps. You were the first to open my eyes to the wonder of the earth. I'm thinking of you...

Woman of the fields, woman of the rivers, O my mother, I'm thinking of you...

O my mother. Who dried my tears and filled my heart with laughter. How I should love to be a little child beside you again! Black woman, woman of Africa,

O-my mother, let me thank you. Thank you for all that you have done for me, your son, though so far away is still close to you!

How many African political leaders have come across such a beautiful hymn? Could they have waged wars that kill so many mothers? Have we even once in our life thought of our moms as the lone woman who wishes you all the best of things. Then why shouldn't we love our mothers! It's time to share our concern with our sweet African mothers. The happiest moment we felt in our life is when we were in the arms of our mothers. Long live mothers!

# \*INSTITUTE EVENTS\*

## THE INCULTURATION WEEK 2007

*Reported by Ndugu Innocent E. Mushi OFM Cap*

This was an event which took place at the **Salvatorian Institute of Philosophy and Theology, Morogoro** from 12<sup>th</sup> to 16<sup>th</sup>, February. It was so enriching because of the theme and concrete expression given by the Speakers about 'lived experience' rather than 'bookish knowledge'.

However, together with professional speakers, students had opportunity to contribute their understanding of the principle theme which was "**Small Christian Communities**" [SCCs]. The professional and experienced speakers were:

**Rt. Rev. Bp. Methodius Kilaini** [Auxiliary Bishop of Archdiocese of Dar-es-Salaam].

**Rt. Rev. Bp. Jacob Koda** [Diocese of Same].

Rev. Fr. **Krzysztof** Cieslikiewicz, OFM Conv. [Lecturer at Salvatorian Institute and Mission Superior OFM Conv. Tanzania].

Rev. Fr. **Beno Kekudo** [the Parish Priest of Magomeni, Archdiocese of Dar-es-Salaam].

Rev. Fr. **Mosha** [from Mbezi Beach Parish, together with a team of Small Christian Communities from Archdiocese of Dar-es-Salaam].

Rev. Fr. **John Healey** [Maryknoll Fathers], the profound writer in Small Christian communities in Tanzania.

Rev. Fr. **George**, IMC; together with Missionary Awareness Committee team [M.A.C]; as well as contribution from the students.

The Inculturation week was officially opened by Rev. Fr. Bernard Damian Witek, SDS – the Rector of the Salvatorian Institute of Philosophy and Theology,

Morogoro.

**Fr. Krzysztof** was the first to give his presentation by saying that, today Christians find their identity through belonging to the SCCs; for example, *I belong to St. John SCC*.

The origin of SCC is Jesus himself together with the apostles. They stayed together reflecting on the Scriptures. After preaching to the crowd Jesus would always be with the Apostles explaining various issues. Emmaus event is the notable example of Christ giving the clarification on some important issues. Jesus ate with them sharing Scripture and finally they recognize him in the breaking of bread. In the Acts of the Apostles the first community shared the life as the believers. In this context SCC becomes the hub on which the whole Christian community finds its identity and meaning.

Small Christian Communities in Africa is a realization of the Spirit's work in the church. It is the result of the ecclesiology of Vatican II which insisted on going back to the local church. The process of inculturating the church of Africa at the service of evangelization. SCCs are the pastoral priority for the AMECEA bishops, pastoral communities that reorganize all the pastoral activities. As the communion of the communities, every Christian ought to belong to the SCC for in it all the services of the church are catered including sacraments, sacramental and human assistance in various dimensions. SCCs are seen and desired by the AMECEA bishops as:

- The expression of ecclesial

communities.

- Renewed way of evangelization.
- Means of bringing into communion the people of God in the parish and diocese.
- To make people participate fully in the life of the church.
- To transform the church, in which through participation everyone identify oneself with the church.
- The surest way of motivating initiatives in the life of the church.
- A means of recognizing the charism and skills of different individuals for the service of the church.
- A special sign of unity, peace, and reconciliation at the grassroots between the faithful and their pastors.

Empowering the local church, encouraging evangelical mission of each individual by actuating the priestly and prophetic call received at baptism. All the lay faithful are sent to proclaim the Good News right from the family to the universal church. SCCs have a great role to play in the administration of the church. They organize the parish as the community.

Inculturation must take place in the context of today's world. That is to say SCCs must find meaning in the culture of people. It is not going back into the past but to see how Good News can be beneficial to the present generation. It is a deeper means of evangelization, on going formation to the Christian maturity, option for the poor and a means to know parishioners.

**Bishop Methodius Kilaini** started his talk by pointing out the significant steps that have been taken by the Archdiocese of Dar to make SCCs a reality in the life of people. He pointed out that:

- 2006-2007 is the year of SCCs in Archdiocese of Dar. A year of celebration and propagation, as tool of evangelization. The common slogan of this year is "*Jumuiya Ndogo Ndogo za Kikristu.. Chombo cha Uinjilishaji*" literary "SCCs: tool of evangelization." This slogan has proved to be effective in bringing people into awareness of SCCs.

Archdiocese of Dar has approximately 1 mil Catholics, 51 parishes, 46 diocesan priests, 140 religious priests, 356 religious sisters and 100s of catechists. There is a challenge also to unify all these people under one umbrella.

### **We are challenged by the need of having**

Committed priests

Mobility in the city especially leaders and the faithful who are constantly moving either because of their profession or in search of the green pasture

The big number of the lay faithful to participate in the SCC of a given locality

Rented houses of the landlords who do not allow SCC meetings to be held in their houses.

The bishop also pointed out that the Archdiocese of Dar has some special features that will render special attention in any attempt to find or to provide pastoral care to the SCCs. The Archdiocese is in the *metropolitan city*, with population of 3.5 million. The city is extending because people are now moving from the *city center to the periphery*. Dar es Salaam is the *multi-tribal city*; the city of the

"**HAVES** and those who would like to have, **HAVE NOTS**" that is, the poor of the world, *the street beggars, city of palaces and slums*.

Morality in the city is the question to reckon with today simply because people from different cultural background find it difficult to inculturate.

Majority of the palaces are well protected with security guards and dogs in such a way that the environment creates the *culture of loneliness* that has impact in the Christian formation. In these closed walls, there are *sick people* of all kind who need consolation. Some of these rich people do not know their neighbors. Together with man other challenging factors, SCCs is the best medicine of the given reasons below:

SCCs are the *builder of good neighbourhood*. According to Acts 2:42:47 they were persevering in the doctrine of the apostles, breaking bread as the community giving and receiving according to one's needs.

They are the *moment of sharing graces* and sorrows.

SCCs bring *people together from all the social status*; professionals, the rich and the poor, leaders of all levels and so forth. Each feel welcomed to the other. All have the common ground that is, sharing Christian faith and the gospel message.

SCCs are the *place of integration* in which both men and women are challenged to identify themselves with the SCC.

### **YOUTH GROUPS IN SCCs**

In most SCCs we find women and girls under WAWATA. These are the sustainers of faith in the community. Women are very strong and committed in the family and religious life. Most men are the guests in their own houses. It is highly recommended to have unique plans for the youth if at all they are to be attracted to participate in the SCC's meetings. The

creation of youth group has the advantages.

They form the ground for moral and ethical codes.

Sense of belonging in the Christian family.

Today we are also challenged to think about men's organization.

The basic question is what can we do to make SCC meeting to be relevant especially in attracting men to participate?

### **INTERNAL MISSION OF THE SCCs**

More than half of the parishes in the Archdiocese of Dar-es-Salaam were founded by the growth of the SCCs.

It was the initiative of few SCCs decided to join and build the house of prayer whose end-result was the outstation or the parish. SCCs have reinforced the parish structure. All leaders must be known in the SCC. All the sacraments and Para sacramental service are only possible through the SCCs.

**Bishop Jacob Koda** presented his topic about the new evangelization and small Christian communities. He said that, Small Christian Community is the vital force for new evangelization. It is bringing into actuation what the Lord commanded his disciples in Mt 28:19-20. To proclaim the Good News today according to our own time we need to discern the signs of time. Vatican II is the midpoint, a place where we realize it to be the pastoral council. The church is the missionary church from the command of the Lord. We are in the new epoch of evangelization built on our need, based on the SCC. This evangelization is based on the ecclesiology of Vatican II. The image of the church is that it is People of God in which everybody is obliged to make the Good News of salvation a reality to all.

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## INCULTURATION

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Vatican II emphasizes on the primary evangelization "Mission Ad Gentes.

Missionaries started with indirect means. They use social services such as hospitals, schools, water facilities to attract people to receive Good News. We can not neglect such techniques but we cannot also depend on them solely.

Why do we have the Church? Does the present situation influence our pastoral priority? It is true that some people say Yes to Christ but to the church No. Why such an attitude?

From Vatican II to the present there are some changes that are taking place that will affect the entire process of evangelization. Globalization, secularization, scientific and technical rationality, democracy, individuality, post modernity, different ideologies, superficial laws [people tend to cling to their traditions, values and identity], and mediatic society just to mention a few,

Evangelization needs the techniques: know the language of youth in dealing with youth, know their life style and their culture. We need to have new approach i.e., moving from primary evangelization and pastoral care to new evangelization. This is a new way of expression and method. When we evangelize, it is an ecclesial act, Christological, and pneumatological. We are aiming at conversion, to make Christ known, to form a community of People of God – the church.

Before evangelization one has to insert himself, to make a sociological judgment that is to know the situation of the people

and evaluation of this will lead into theological analysis geared into pastoral planning. In short we are talking of Insertion, theological analysis, theological planning, theological judgment and evaluation.

Evangelization must involve four major aspects: diaconia, koinonia, martyria, and leiturgia. Also missionary action, catechumenal action, pastoral action and presence in all these people of God must be involved.

Why do we need new evangelization in Tanzania today? Tanzania too is affected by globalization, modernization, and secularization. All these are influencing and creating a new culture. The method of evangelization will differ from place to place/place like Dar-es- Salaam is full of diversity of culture. Here approach will vary from that taken with another diocese in the rural set up.

Vatican II proposed different model of ecclesiology. Small Christian Community is the new efficacious principle of evangelization. It is the surest way of Christian formation from the grassroots. SCC is the school of Christian faith, a place of sharing our pastoral activities for everyone participate according to charism and capacity in the community of people of God.

Small Christian community is not another church but the same Christ incarnated in the small group. They are ecclesial for they are the basic unity of the church. It is part and parcel of the hierarchical church. They are to remain faithful to the parish, fostering the communion with evangelical motives. They are Christocentric because Christ is at the center. They are pneumatological because the Holy Spirit is the bond of love that brings

people of God together in order to share their faith the foundation of primary evangelization. They are nourished by the word of God.

From the above exposition we are inclined to say that SCCs are the vital force for new evangelization, a means of deepening people's faith and inculturating the Gospel message into the life of the people at the grass roots.

The church as the family of God is evangelical community. Culture is the locus for evangelization. For effectiveness evangelization of culture every one is to be fully committed starting with the Bishops, priests, religious, and all the faithful. It is more convenient that evangelization programs be included in the process of formation.

We need continuous formation of SCCs' leaders, committed pastoral leaders, readiness to serve, collaboration and application of the principle of subsidiarity.

**Bishop Jacob Koda concluded his talk by posing two challenging questions:**

**Qn.** Discuss the internal and external problems that hinders the pastoral formation of small Christian communities in Tanzania.

**Qn.** Imagine you have been appointed the bishop of diocese X: How are you going to form your priest and the faithful so that they make the parish the evangelizing tool?

## FAMILY VISITING IN THE SMALL CHRISTIAN COMMUNITIES

**By Ayub D. Mwang'onda, SDS**

Fr. Beno started giving his presentation on the subject of family visiting in the Small Christian Communities by using the example of the soccer game. He said Family Visiting is like 'the substitute player' introduced by Pope Benedict XVI after the good work done by 'the player' New Evangelization which was introduced by Pope John Paul II. In the fierce match between the Catholic Church versus the Secular World, the Catholic Church seemed to have 75 per cent ball possession but was five goals to nil behind the Secular World team in the first half of the match. After the hard work of the substitute 'Family Visiting' in the second half, the results turned to be six goals to five goals and the Catholic Church won against the Secular team.

Fr. Beno was metaphorically intending to show why Family Visiting was emphasized by Pope Benedict XVI, the importance of Family Visiting, as well as the challenges the family visits face.

Family visiting does not replace new evangelization, but it motivates the work of evangelization through the Small Christian Communities since it goes deeper into the lives of the Christians.

He said the method is very fruitful, but it is not easy for the urban parishes like Magomeni Parish in Dar-es-Salaam Arch-Diocese because the parish priest has to visit at least 200-300 hundred families within the

parish boundaries. However, the faithful are deeply touched if they are visited and they tend to build new relationships with their parishes. Thus they become very active members of their Small Christian Communities as well as their parishes. To support his words Fr Beno provided the evidence of what has happened in his parish, that is, Magomeni Parish. He said before starting the family visiting the number of the catechumens who received the sacraments of baptism, first communion and confirmation was only 20 – 35, but after the family visiting the number rose to 80 the next year.

Fr. Beno said the priest has to withstand several challenges in visiting families. He said the priest has to be prepared to visit people who live in remote areas which are inaccessible by car just like Bonde la Makamba. Also the priest should be ready to visit the houses which are very small and cramped. In addition, he should be aware that some Christians are astounded when they see the priest coming to their houses. The matter becomes far worse when these very Christians tend to escape by using their back doors. In some areas there are people of one family who live in just a single room, and they become very embarrassed when the priest visits them. However, some are very courageous to welcome the priest in their residences regardless of the conditions they live in. Moreover, there are houses whereby

every member of the family has his or her own routine, hence it becomes very difficult for the family to meet together. Another major problem is that many Christians, particularly in the urban areas such as Dar Es Salaam Arch-Diocese, have just rented rooms in Muslim houses whereby the owners do not allow any sort of Christian activity in their houses, even if they know the priest. If the priest is lucky enough to walk in one of those houses he may possibly find himself pushed out without mercy and the door slammed in his face.

Fr. Beno said that the work of visiting the families really needs committed priests, as it is obviously not easy work. He suggested that the priest must be accustomed to the situation of the families which he has to visit and should try to find some convenient solutions to the problems those Christians face if he can. In this way, the Christians will feel to be part and parcel of their parish.

Another advantage of family visiting is that, it helps priests to update their homilies and teachings since they know the real situation of the people to whom they preach. The priest is an important engine and therefore he should be good catalyst and animator of the Christian faith. This is possible only if the priest has the habit of visiting the Small Christian Communities as well as the Christian families.

## THE VOICE OF CHARITY COMMITTEE (SIPT)

*By Jacob Nyagimwisa Mwita,  
A.L.C.P/OSS – Secretary*

Once, one writer known as Ana Santa wrote; “Love of wealth should not be found among church leaders & elders ... They should not be misers or greedy for gains. Rather, they should call for brotherly charity.” This was of an attitude which is demanded for the leaders of the church and we brothers and sisters of SIPT being among the aspirants of becoming church leaders, we should not bind ourselves to the world of the great, but we should walk the path of righteous and humble. Our road should be one of the poverty, preserving in justice and righteous. It is a call to practical solidarity where or higher aim or goal will be Christ himself.

It is then our duty as believers of Christ to maintain an attitude of hope through the acts of love and humble; to integrate life to its totality towards the poor; we should not only evangelize and preach the message of Christ, the message that pinches the rich and raises the poor, but we should also live that life.

Bearing this attitude towards the poor in really life, we will manage to make our life here on earth a life that will be a light and mirror of God’s kingdom of which always Jesus preached in all his earthly life and still proclaims it to us in and through his word.

### **SECOND SEMESTER’ REPORT FOR THE YEAR 2006/2007**

Using the balance in our account, we managed to pay a visit to the **Homeless Children Centre**, to share with the little we had for paschal celebrations. We denoted to them the following: 25kgs pf sugar, 20kgs of rice, 3cartons of washing soaps, 2cartons of biscuits, and 4dozens of juice, with total amount of 80,000TShs.

The station is situated at the Forest-Hill area in Morogoro municipality. It is a station that was founded by one of the family supported by people of good will. They have passed through many difficulties to struggle for the betterment of the orphans. Currently they have a big number of children who really need support more especially in education and materially.

### **APPRECIATION “THANK YOU”**

These are two simple words that many people fail to use after receiving a work above the usual standard from their fellows. “**Thank you**”, a simple statement the directors could use to their workers after examining a healthy looking balance sheet. “**Thank you**”, two words that could be conveyed on a greetings card for appreciating something.

“**Thank you**”, can open the gates that seem locked forever. “**Thank you**”, two words that are rarely used by students for any favour done. “**Thank you**”, is sometimes we can put into practice today without cost of effort. In this respect, the charity committee would like these two words “**Thank you**” for all good donations and support that we got from various people in the institute to make us go through the year successfully. We have come this far through the help of God and your support.

We still welcome your generous contributions be it financially or materially to better the coming year. The success of the charity committee is the success of the institute.

## DIALOGUE

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### **Dialogue or Duologue?**

Some think that they are conducting dialogue without knowing that they are doing duologue. These two words sound to be similar because both are concerned in conversations between two sides, but in fact they are not. Dialogue means conversations between two sides with the aim to reach a good conclusion, its main characteristic is that one side talks while the other side is listening meekly and reflectively, then the side which was talking will listen quietly while that which was listening is speaking, conversation continues in this mood till to the agreeable conclusion. Why agreeable conclusion? This is due to the freedom of expression of each side. Dialogue does not presuppose prejudice. This situation brings harmony between the two hence positive changes will occur accompanied with development.

Before going deep on dialogue is better to see what Duologue means, this is just conversation between two sides without listening to each other. Two sides are

speaking at the same time; no one is listening to another. Every side expresses its claims emotionally. For this situation, it is difficult to reach conclusion, or when conclusion is reached will not be fruitful one, rather provocation or increase of enmity between two sides. Development is impossible under this circumstance; there will be only negative changes, which are contra humanity. It is not something simple to attain. It is very fragile and easy to change to be duologue.

### **Condition necessary for Dialogue to be real**

Love is the most fundamental necessity for any dialogue. Love for the world and for the people. It is the foundation for dialogue and it is dialogue itself. Mo-Tzu a Chinese philosopher who founded Mohism religion was proclaiming universal love. He insisted to say that : “If the world is in chaos, it is due to man’s selfishness”, for “when everyone regards the states and cities of others as he regards his own, no one will attack the others’ state ore seize the others’ cities.” Love should be commitment to other men, an act of bravery, freedom and must

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# \* REFLECTION \*

## THE LIFE OF FORMATION AT SALVATORIAN INSTITUTE OF PHILOSOPHY AND THEOLOGY

***By Ignatius Oswald Mwaba, OSB***

### **The formative process that brought us to Salvatorian Institute of Philosophy and Theology**

The journey to priesthood does not start when one enters the Seminary or Institute rather it is just the beginning of a new stage in the journey. Seminary formation is not the first formation programme encountered; we have been in formation since the day of our birth and much of the formation task has already been accomplished in the sense that the foundation of our personality, the basic shape of our character has already been established.

In first formation community, the family in which we grew up, our parents were our first formators, and their influence has been decisive in the shaping of our personalities. We shall carry the mark of their training all the days of our lives. Other people contributed to our early formation, especially those who were entrusted with our education in primary and secondary school. Many seminarians, brothers and priests can look back with gratitude to one or two teachers in primary or secondary school whose care and dedication made a significant difference in the way their lives developed. The local parish community also had a part to play in this development. Many of us owe our vocations to the hard work and ministry of Parish Priests, Religious, Catechists and concerned Catholic members who fostered and encouraged our spiritual growth. The Seminary or Institute only

builds on the work of these formators.

### **Salvatorian Institute has an environment designed to foster growth**

The Institute has an environment which fosters the formative process within which our vocation first germinated. The church recognizes the fact that a vocation is a delicate thing and that it needs careful handling. It cannot be taken for granted. The fact that the first signs of vocation appear in an individual is not a guarantee that it will automatically grow to fruition. In God's farm it is not only the wheat that grows, the weeds sown by the enemy also thrive, and the desire for priesthood must compete with the opposing pressures of the materialistic culture of today. We can ask ourselves from the first time we entered the Institute how many we were, can we say we are better than those who left? No! But we really need to think about what's it? For what reason that you still remain as seminarian we need to think about.

The church creates a more sheltered environment where the first vulnerable stirrings of a vocation are be nurtured into healthy growth. Hence the Institute provides the conditions essential for growth in vocation that is, a prayerful atmosphere imbued with a sense of the sacred that will foster a contemplative attitude in the students, all these are to help the seminarian to become "that perfect man, fully mature with the fullness of Christ Himself." Ephesians 4:13. Cen-

tral focus of Institute life will be on consciously and explicitly attending to that relationship existing between the seminarian and the Lord who is calling him. This will be done at the personal level in time devoted to one's own prayer and at the community level in the celebration of the liturgy, especially the Eucharist.

The way of experiencing the silence and solitude built into the structure of daily life will help to open and prepare the heart for prayer and reflection. The experience of the desert has always been regarded as the ideal setting for deepening one's relationship with God and for growth in wisdom. By structuring the daily timetable in such a way as to allow for times of silence and solitude, the Institute attempts to bring the desert right into the heart of Church life.

The love of learning and the desire for God have always been associated in the Church's tradition of spiritual growth and development. I am talking here not only about the knowledge necessary for the passing of examinations and successes in the academic field, but also of the acquiring of wisdom needed to understand the deeper things in life. Without wisdom the priesthood perishes. The Institute library, with its valuable collection of books both old and new, provides an ideal setting for the exploration of these sources and traditions of the faith that nourishes the soul and lead to

*...continued on page 30*

## THE FORMATIVE PROCESS

...*from page 29*

wisdom. The community life both encourages and challenges the Brothers to grow in solidarity and fraternal charity. A Brother can not grow to maturity without a real experience of community, and this is especially so for Brothers living the celibate life. The Institute provide this community, and one test of the authenticity of a brother's vocation will be his capacity and his willingness to enter community life in a warm, vital, joyful manner.

### **The Salvatorian Institute is a gymnasium of the heart**

The experience shows, however, that it is not sufficient to put Brother into a congenial environment and expect that he will automatically grow to maturity. Growth requires active engagement in a formation programme. In this sense, the Institute is a programme designed to help a young Brother work out and get into share spiritually, psychologically, intellectually, emotionally and morally. Exercises are desired to help the candidate develop some spiritual muscle and intellectual agility. Training courses are offered to strengthen moral fibre and help achieve emotional balance and self control.

In this image, the role of Institute staff members shifts from that of director and teacher, to that of coach and therapist. One becomes a formator rather than a lecturer. This means working at a close personal level with the Brothers, living in community with them, encouraging them to reach their full human potential. Brother is studied as an individual, not in order to judge him, but in order to spot where he is encountering difficulty in the growth process with a vision of helping him. On occasion this will mean pushing the young Brother to stretch when he

comes up against a pain barrier and grows weary of the effort. In this sense the formator's role may be likened to that of a coach pushing an athlete he is training beyond the level of his present competence. At other times, this role will be more that of the therapist gently massaging life back into the cramped and damaged tissues of the candidate's heart.

### **The Salvatorian is a place for ongoing discernment of vocation**

A vocation is a developing reality and sometimes the initial signs of its presence in an individual can be misleading. Admission to the Institute does not mean the end of the discernment exercise; it is simply the beginning of a new phase. In other words, it is to be expected that the Brother will continue to examine himself after his admission into the Institute in order to see if God is really calling him, and to consider once again if, in his heart and soul, he still wants to be a priest. There are certain trends that characterize this Institute atmosphere. First of all, one would hope that in an Institute community every student would freely examine his vocation, and not simply take it for granted because he finds himself in an Institute. Due accounts should be taken of the variety of dispositions with regard to the students vocations and the changeableness of the minds of the young. Educators should respect each and every student and should not establish degrees of worthiness. At no time should it even be hinted that someone who changes his mind in the Institute is a traitor. All the students should be regularly reminded that they have a personal right and obligation to deeply study their vocation and to choose with complete freedom.

### **The Institute is not divorced from real life**

Although the Institute is a sheltered environment and training

camp planned so as to provide the conditions most conducive for growth, it is not divorced from the reality of every day life in the world. Institute have sought rightly to preserve students from too much worldly influence in order to establish a climate better adapted to the interior life. Alongside this concern, which is still required and valid even today, the need has arisen to establish some contact between the student and the world and the situation within which the family of man in reality lives. When all is said and done about Institute formation, one maintains a kind of segregation from the world which can only be pure fancy today. One factor that can bring a touch of reality into the Institute is manual work and the expectation that the students make some contribution to their upkeep by the seat of their brow. Brothers who study here their not only do studies but also their do manual work, by following what is stated in the motto of Benedictines that is prayer and work. But even in the Garden of Eden this was part of life (Gen 2:16). Jesus himself worked with his hands, as did Paul and other Apostles.

All through history the church has linked spirituality and manual work together, especially in the great monastic tradition where, "To work is to pray." Nothing puts a person more in intimate touch with the deeper rhythms of growth and nature than a contemplative approach to cultivating and caring for the earth.

Perhaps especially in these days of increased sensitivity to ecology and its theological implications, the seminarian should be asked to develop a feel for the soil, a love of the earth and a connectedness with his agricultural roots.

## OUR MOTHERS

**By Amos Moses Maria, CMF**

Carried for nine months or even extra by a person you later call your mother, she suffers to make a living for you, spending sleepless nights with your noise yet trying to sooth you to sleep, making all things comfortable for your survival; suffers all the burden till you can stand on your feet.

Remember at this age of ours, abortion is a claimed right, such that she can abort at her freedom, therefore when she is tired of carrying the *nasty thing* she forces you out before you can live by yourself. But here you are, she has high hopes in you though she sometimes becomes an object of buttering by the husband.

Down in my village, a helpless mother narrates to me her nasty experience; she is the first wife, neglected by her husband who had promised heaven on earth for her during the courtship. The fellow comes once at home in a year to visit her, in her poorly ventilated cottage, the walls about two meters high, with a single door so low that you must crawl to enter and for babies they bend nearly kissing their knees to enter as well; inside it is equally portioned to make two rooms, one is the living room and the other the bedroom. The bedroom contains

a sack filled with grass and banana leaves to form a mattress; up hangs her dress and a few clothes for her children. In the living room is one basin and a few soot-coated saucepans.

We live with them, we talk to them, we pray with them but we have not recognized them. What have we done for them? As she continues the narration with tears flowing from her eyes down the chin she explains the way the husband treated her the last time he visited. "One night he came fully drunk, extremely finished, all his pants wet with urine"; he kicked her out of her grass thatched mud and wattle cottage forcing her and the children to spend that night in coldness because she had not prepared food.

As if that's not enough her father in law denied her to cultivate on her son's portion of land. This baffles me, and I questioned it so much and yet the more I questioned the more I found out problems not solutions as I intend; their cry still sounds high but we all seem not to hear, they have become a prey to our wickedness. Grief filled me as she bent down her head in a desperate conclusion on a very bitter note "What have we [women] done to deserve this kind of life? What shall we do? Where is our hope?"

We need to listen to our mothers twice and act thrice to save them,

and then only shall we speak of a world where we judge people on the basis of their character and not the physical differences. A woman is equally to be treated as a man. It is why Lucky Dube asks God to bless the women in one of his dedications to the women.

Lucky Dube points out that they wake up very early in the morning to do all that pertains them and even go an extra mile, they truly suffer, e.g. mothers go early to the garden and come back heavily loaded such that the traffic officer can even arrest them because on her head is a load of firewood, on her back is baby Moses and in her hands is a jerry can of water. On reaching home the husband is asking for tea after waking up from his hangover, what a life! Is it why a Jew will thank God for making him a man? [I may be wrong because of my poor Jewish cultural background] Thank God my parents are not of this type.

In a nut-shell I think we must understand that equality is not to do the same things and duties because nature has ordained it that we have different capacities and that there are things a woman can do that a man can't, the other side is as well true, however, we have to uphold the golden rule of Jesus Christ to do unto others what we want to be done unto us.

## HAPPINESS

**By Mwenda J. Munene, OFM Conv.**

The term happiness has a wide spectrum of meaning. It covers the whole philosophy of life and the meaning of life itself. My main focus on this theme is not anything from the moon or another planet, but the very ordinary and basic concept which

seems to have been forgotten. I present it in an extraordinary way, meaning I will be very simple. Nowadays nobody wants to be simple, everybody wants to be among the big and sophisticated in society. Expensive mobile phones, big cars, mountain bikes, not rajas and rally, and also big personalities, at times forced ones!

I am sure you have come across an article on happiness. But the ones I have struggled to read, I have often realized a sense of distinctive aloofness, the texts seem to be a vicious circle of wealth and personality, which brings chaos in society if not handled well and with care.

In our churches and chapels we receive inspired sermons

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## HAPPINESS

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and homilies at times based on human happiness. Many times the majority of the preachers jump to the beatitudes, of but they remain stuck on the beatitude; they do not go beyond, until three quarters of the congregation extends the chapel pews into beds and the chapel itself into bedrooms! It isn't the preachers only, but also authors and orators scarcely ever speak of the kindling of the mind and the delight of the emotions. Unfortunately, if someone mentions the emotions, is condemned with an epic degree of hatred! Others will ignore the mind and mention the heart, which I don't comprehend if the work of the heart is to pump blood or to experience happiness in this context.

I personally believe and am quite convinced that happiness is not conceivable without two aspects, gladness and joy. Anyway, *Is happiness joy?* or *Is joy happiness?*

A few days ago I walked through a library and came across Webster's New International Dictionary from 1922. It described happiness as "A state of well being characterized by relative permanence by dominantly agreeable emotion ranging in value from more content to positive felicity and natural desire for its confirmation." This is a rich description in comparison to other lexical definitions I have ever come across.

Many times I understand happiness to be subjective rather than objective. I hold this proposition because people say "am happy" due to different reasons; some due to good luck in dice or cards, some due to good fortune in the "mavuno ya mfalme," a Pilsner Beer competition to win millions of money, and some due to positive life achievements, of which mostly leads to pride. For me pride is atheism! If I ask you

right now, "What is happiness?" you will probably answer, what fits you or what you desire, and perhaps you won't have any guts or words to describe it, because it is not a failure to you but to many of the humanity, I personally agree with Immanuel Kant as he states, "*The notion of happiness is so indefinite that although every man wishes to attain it yet he can never say definitively and consistently what it is that he really wishes and wills.*"

Happiness is a choice, an individual's choice, primarily because of *rationality* and *freewill*; if it is the issue of freewill it is the issue of *responsibility*. If it is the issue of responsibility I hold that happiness is manmade, therefore happiness is the *creation of man*. I hope you have not forgotten that we talked of the "subjectivity of happiness," if you are doubting, "What will you say of a sadist?" He feels happy while inflicting pain on others. You may claim that this is an abnormality, or mental disorder, but the fact remains that, this is what makes him feel happy, and that is his source of happiness and "harmony" of erroneous conscience. The main problem with this character is that he always finds himself "*a social outcast*," and nobody likes these kinds of people in any society. They try to force themselves among people yet they do not fit, for people run away from them. It's at this point they claim people don't like them, that people are jealous of their success and achievements. They can't be "outcast" if they are not in any society; they are "*outcast*" because they are in a certain society. They make their choices in the society, to torture and suppress for their gain and advantage.

I am equally convinced that in spite of happiness being an individual's responsibility and choice, it follows that, an individ-

ual can never be happy outside the society, but at the same time an individual can be unhappy inside and outside the society, primarily because of his noble nature.

Man is a social being and he is required to seek his temporal happiness among his fellow men. You may say that a sadist by his actions seeks happiness among his fellow men. I agree, but we should bear in mind that he never flourishes and he will never flourish, because he always lives in fear that any person can revenge and cause him harm and discomfort.

Therefore, striving for happiness is striving for the wind. We strive for happiness because we don't have it or we have it yet we are not aware! We strive for this "*wind*" because of our nature to be happy the way we were created. St Thomas puts it in this way, "*As created good is a reflection of the uncreated good, so the attainment of a created good is a reflected beatitude.*" Beatitude is a synonym of happiness.

On the question of nature driving man towards happiness, I wonder! "Why doesn't the same nature drive him to some desire to see others happy like him and achieve what positive he has achieved and not put barriers and obstacles over others?" Perhaps, it's because of immaturity and suffering of complexes.

I conclude that, duty and happiness are inseparable for the sake of positive production, due to the creativity and effectiveness as a mature and balanced adult. Happiness can not be found in materials, though materials are vital for our sustenance. I believe that the quality and quantity of happiness declines as wealth goes up the ladder, and as we detach from avarice, happiness regains strength and actuality in us. As St. Francis would say on the salutation of virtues, "*Holy poverty destroys the desires of riches and avarice and the cares of this world.*" Communion of man with God and his fellow man is the real source of happiness.

# \* POEMS \*

## MOTHER'S LOVE !

*By Amos Moses Maria, CMF*

Waking up every morning, I find reason to celebrate  
 The reason being You oh Mom  
 What a wonderful creator who made You!  
 He gave me a sweet, loving, caring and comforting Mother  
 A world without Your unconditional love would be a sad world  
 But I have not to worry simply because You are there and I'm contented  
 When I'm thinking that I'm completely finished  
 In my moments of ultimate depression, times of my lowest and saddest experiences  
 Oh Mom You are the Moon that absorbs the light from the Sun and then radiates it to me  
 You are the lighthouse in the fog that guides my little ship should my little feet lead me astray  
 I fail to foresee the future or even figure out what is held for our lives but what I'm sure of is that I have  
 the best Mother  
 This is rare on account that others have no mothers like you and even worse for others have no moth-  
 ers at all  
 Waw!! Mom if these words could describe You, they would apply but it needs one to transcend,  
 You are sweet, kind, caring, thoughtful, loving, dear, wonderful, precious, gorgeous; then special You  
 are, no doubt.  
 It is a miracle to find someone who loves you for what you are but also makes you proud of yourself  
 Mom, You see beyond features, how lovable is Your beautiful presence; adorable are Your sweet  
 ways  
 Your presence in my life gives it enough brilliance and while days turn to months and they mature to  
 years, Your love never changes  
 Thanks for being there when I needed Thee especially in the "vale of tears"  
 You are my "gold mine" in which all my treasures lie  
 Each time I think of something to thank God it is You oh dear Mom.

## EMPTY LIFE !

*By Prophecy Eliya A. Kwapata, OCD*

1. Waking up every morning unsatisfied  
 Working everyday and night tirelessly  
 Eating now and then unceasingly  
 Sleeping every time unfulfilled  
 Nothing, nothing but empty life.
2. This empty life that I live  
 This life without meaning or goal  
 This life full of misery and pain  
 But why, for what? Answer me.
3. I have riches I admired very much  
 I have the honour I envied a lot  
 I have the knowledge I strived for tirelessly  
 I have the companion and children I wanted  
 But what next if not that life is empty
4. I did not want to come into the world  
 But when I was young, I wanted to grow  
 Now that I am old,  
 there is nothing else but going to dust  
 Life, life and more life  
 Life is nothing but empty
5. If only I had wings like a dove  
 Then I would have been as free as a dove  
 As free as the clouds, the bird in the sky  
 I would then have fled to you 'MY HOPE'  
 Ah! Nothing but dreams, desires and wishes.

## \* IS THIS THE BEGINNING OR THE END? \*

*By Deacon Xavier Masanja Kassase, OSA*

- |  |  |
|--|--|
| <p>1. In the past we were revealed to our nature<br/>In the present we are gifted love<br/>In the future we are destined to divine<br/>Is this the beginning or the end?</p> <p>2. As the sun turns into darkness, stars shine<br/>My happiness disappears like smoke in the clouds<br/>Remembering our friendship<br/>tears flow on my cheeks<br/>When will I see you again?</p> <p>3. The sweet moments we spend together,<br/>The times we shared our sorrows are gone<br/>In joy we laughed together, in sorrows we wept<br/>Is this the beginning or the end?</p> <p>4. In spirit we met together, in culture we shared<br/>In studies we suffered, in exams we toiled<br/>In church we were consoled together<br/>Is this the beginning or the end?</p> <p>5. In class we sold our ignorance<br/>In church we deepened our faith<br/>In sports we gained our health<br/>When will I see you again?</p> <p>6. Your shining face, your sweet smile<br/>Your gentle walking, your smooth talks<br/>Your courageous spirit, your perfect ideas<br/>Is this the beginning or the end?</p> <p>7. The challenges You gave,<br/>the wisdom you shared<br/>The justice you depended,<br/>the peace you preached<br/>The doctrine you defended,<br/>the charity you spread<br/>When will I see you again?</p> <p>8. The world is too large for me, to find you<br/>The time is so limited to me, wonder for look</p> | <p>The distance is too big to see for me,<br/>to see your stay<br/>Is this the beginning or the end?</p> <p>9. Maybe sometime one day,<br/>we will meet<br/>Maybe in another world we will meet<br/>Maybe in Spirit we will meet<br/>When will I see you again?</p> <p>10. The eyes are flooded, to see you<br/>The legs are weak, to reach you<br/>The mouth is heavy, to speak<br/>Is this the beginning or the end?</p> <p>11. The mind is slow to think<br/>The heart is broken to enjoy<br/>The spirit is wicked to believe<br/>When will I see you again?</p> <p>12. The ears cannot listen, music<br/>The nose cannot smell, roses<br/>The hands cannot move, writings<br/>Is this the beginning or the end?</p> <p>13. In philosophy you revealed<br/>our weakness<br/>In theology you showed<br/>our strength<br/>It's in knowledge and faith<br/>we find truth<br/>It's in love and peace, we find life<br/>When will I see you again?</p> <p>14. Years will never, reverse again,<br/>Time will never, stop moving<br/>Is this the beginning or the end?</p> <p>15. In games we calmed our anger,<br/>In singing we shared our talents<br/>When will I see you again?<br/>.....</p> |
|--|--|

## DEAR JESUS, TAKE MY HEART AND MY HAND

*By Sr Prisca Hokororo, SMI*

Dear Jesus, take my heart and my hand  
And grant me this I pray  
To walk with you all the days on the way  
And to live with you in eternal joy.

Dear Jesus, take my heart and my hand  
And grant me through Mary I pray  
To be with you in all my ways  
As I walk in this world.

Dear Jesus, take my heart and my hand  
As I meet with trials at hand  
Give me the strength to overcome all  
And last to be with you in eternal joy.

Dear Jesus, take my heart and my hand  
And look at my tired eyes and slow steps  
As I pass in the sea of difficulty and despair  
You are the only hope to come.

Dear Jesus, take my heart and my hand  
And be with me on my fall  
Give me the strength to rise up  
And with joy to continue on my journey.

Dear Jesus, take my heart and my hand  
As I pass through the desert  
Desert full of emptiness  
Even there let me see your presence.

Dear Jesus, take my heart and my hand  
As I pass through the joy and happiness of this life  
Remind me all is passing but you are forever  
And direct my steps to the everlasting happiness.

Dear Jesus, take my heart and my hand  
And give me virtues I need  
To be light and salt as you ordered  
As I live in this world.

Dear Jesus, take my heart and my hand  
Mould me as you wish  
And make me a little flower among many  
To live with you in the world to come.

Dear Jesus, take my heart and my hand  
Help me to do all I can in this world  
In this world but never of it  
And to live with you in the world to come.

## KEEP IT DARK!

*By Mukhanatsi M.Mukhanatsi, SDS*

Keep it dark,  
Don't tell the world,  
For the world is loathsome.  
It will burst into flames,  
Revolve and all shall look to your side.

Keep it still,  
Don't weaver with the multitude.  
For they will dispense,  
And you will remain at the center.  
Being blown wayward by the life's stories.  
Keep it dark.

Step down on ground,  
Against the still minds,  
Who wonder with nothing to say.  
Don't beckon at the whispers,  
For they have no foundation.  
It is the ocean of destruction.

Keep it to Jesus,  
And to thyself as first.  
For the tongues are loose  
And swift to look into discouragements.  
Stick to priority,  
Yea to Jesus.  
Who is all in all!  
And caring to all.

Whose salvation is unlimited to all,  
Unlike man's promotion lane favors.  
Today he is tomorrow not.  
Today laughing and cheering a lot.  
Tomorrow cry cheering not.  
Faithful vulnerable to cheer forever.

.....

# MATUKIO KATIKA PICHA



↑ The Outgoing Executive Committee pausing for a picture after the meeting at the Institute.



↑ SIPTSU vs SUASO—Volleyball Match in action - MOHILISO BONANZA 2007 at Jamhuri Stadium, Morogoro. *SIPTISU WON THE MATCH!*



↑ SIPTSU - Charity Committee members with the Homeless Children at *Forest Hill Homeless Children Centre, Morogoro.*



↑ SIPTSU - Volleyball & Basketball players after the match at Jamhuri stadium.



↑ The entire Standard Five class of the Young Philosophers Reflection and Writing program with the volunteers of the Institute.



↑ Concelebrants during the installation of the ministries of *Acolytes* and *Lectors* at the Institute on 1st May, 2007, by His Lordship Telesphor Mkude, the Bishop of Morogoro Diocese.



↑ Atop the Kenyatta International Conference Center in downtown Nairobi, Emmanuel Mtambie, Ignas Chengu, Hilary Mushi, and Fr. Daniel Hendrickson, SJ, survey the city.



↑ His Lordship Bishop Jacob Koda, Same Diocese, giving a talk at the Institute during the Inculturation Week.



↑ Thadei Mwazembe, right, expresses his opinions about the *Life of Pi* in Father Daniel Hendrickson, SJ's Liberation Philosophy seminar.



↑ Students, Professors and the invited guests paying attention to the Bishop's speech during the Inculturation week at the Institute.

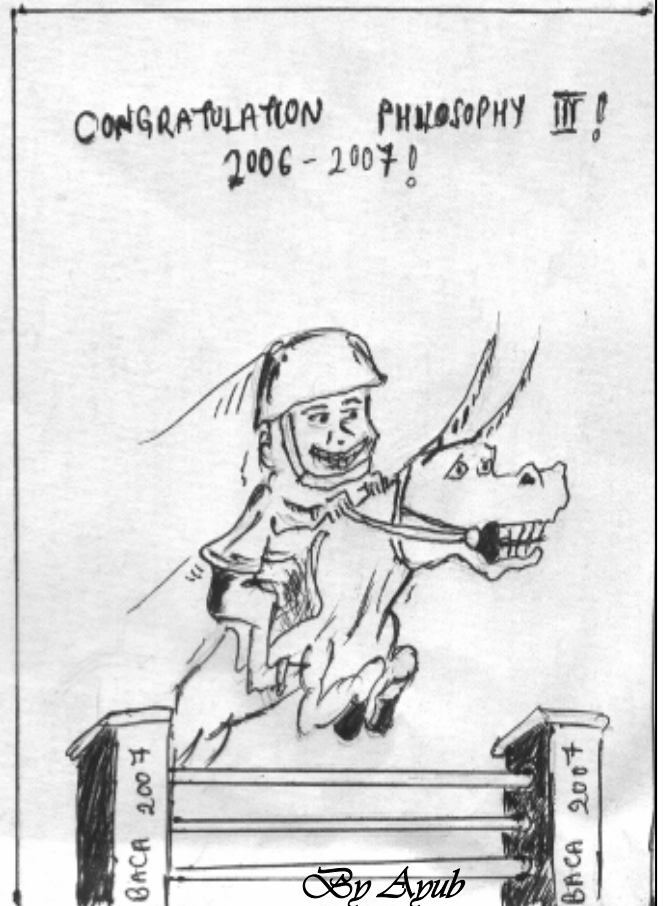
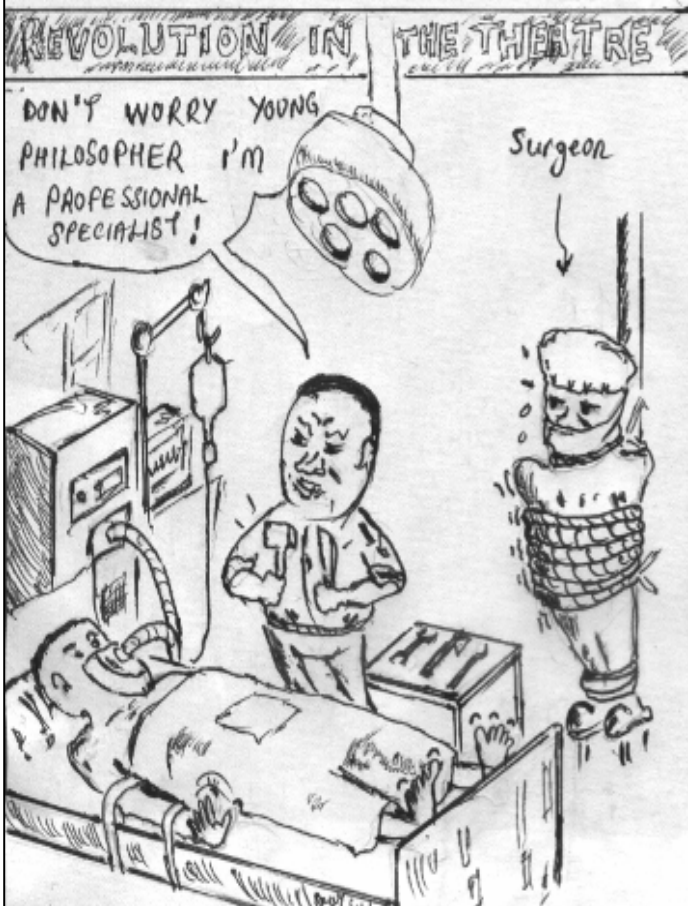
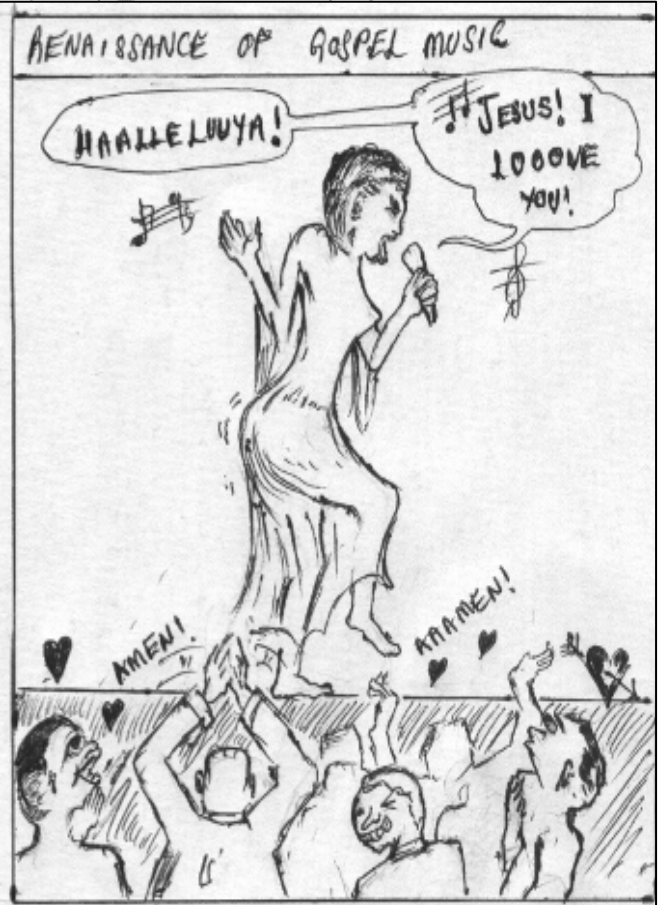


↑ The installation of the ministries of *Lectors* and *Acolytes*, at the Institute on May 1st, 2007, by His Lordship Telesphor Mkude, the Bishop of Morogoro Diocese.









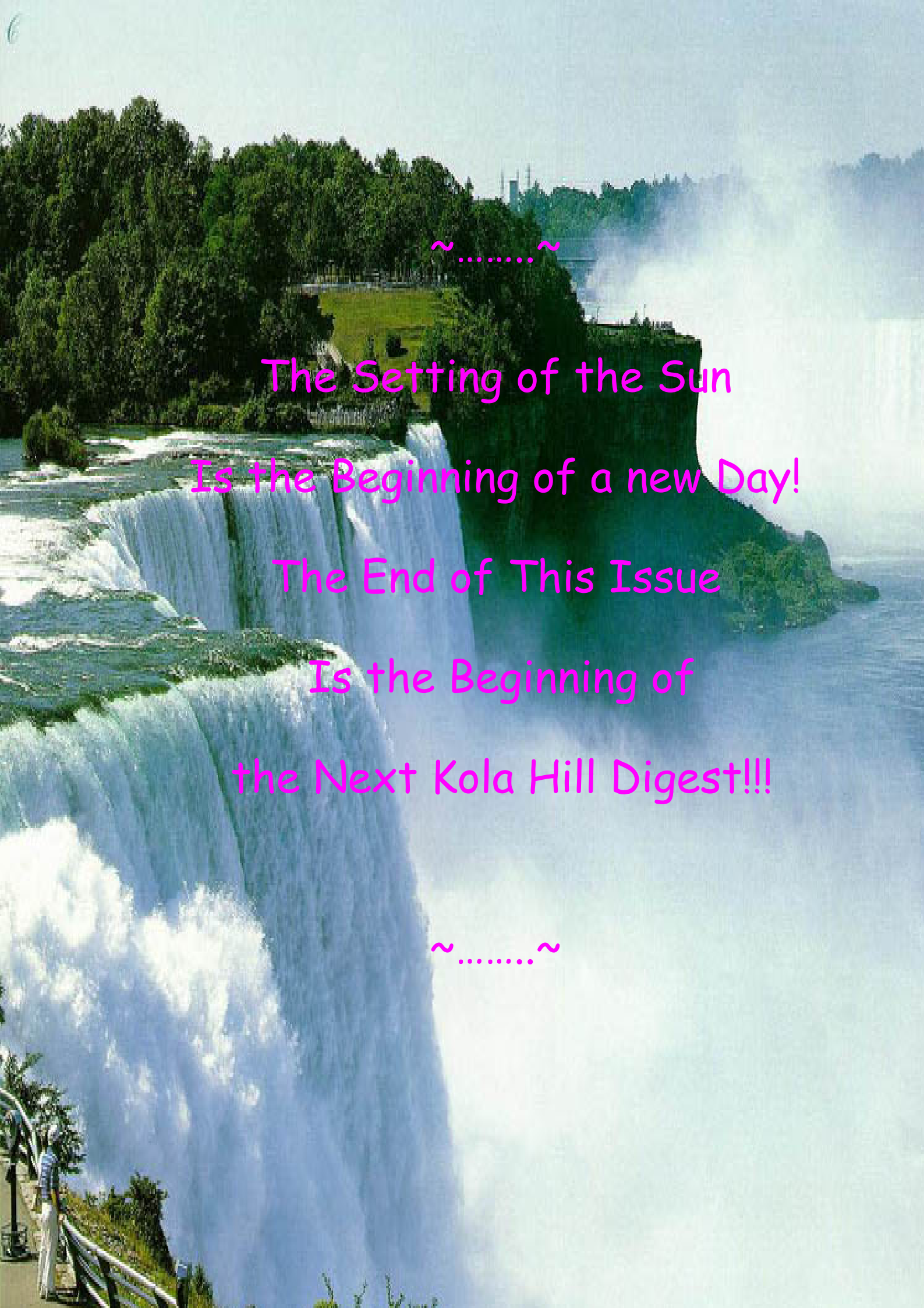
↑ **Theme of the above picture:** "Inculturation underlies the importance of culture and must take place in the context of today's world. That is to say Small Christian Communities must find meaning in the culture of people."

# CARTOONIST' WIT



**THE OUTGOING STUDENTS' UNION LEADERS**  
**For the Academic Year 2006/2007**

FUNCTION	PERSONAL DATA	IMAGE
<b>PRESIDENT</b>	<p><b>RICHARD P. MUNISHI</b></p> <p>OCarm.  <b>II Theology</b></p>	
<b>GENERAL VICE PRESIDENT</b>	<p><b>ERICK MWAKIBETE</b></p> <p>OFM Cap.  <b>II Theology</b></p>	
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<b>VICE PRESIDENT (THEOLOGY)</b>	<p><b>DOMINIC EMMANUEL MWALUKO</b></p> <p>CPPS  <b>III Theology</b></p>	
<b>VICE PRESIDENT (PHILOSOPHY)</b>	<p><b>JOACHIM CREDO SIMBILA</b></p> <p>IMC  <b>II Philosophy</b></p>	
<b>GENERAL TREASURER</b>	<p><b>SR. MARIA FLAVIA GHATI</b></p> <p>IHSA  <b>II DC</b></p>	



~ ..... ~

The Setting of the Sun

Is the Beginning of a new Day!

The End of This Issue

Is the Beginning of

the Next Kola Hill Digest!!!

~ ..... ~