

# KOLA HILL DIGEST

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



## Inside

- ⇒ DO AFRICANS HAVE A CONCEPT OF CAUSALITY?
- ⇒ A NOTE ON CELIBACY
- ⇒ THE MESSAGE OF THE MIRROR



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## *A WORD FROM THE EDITOR*

I am grateful to students who dedicated their time in preparing, hence sharing their ideas by writing articles, poems, cartoons and others in this issue, And because of their contribution we have the 'KOLA HILL DIGEST'. This Magazine intends to give chance to staff and students at Salvatorian Institute of Philosophy and Theology to share their talents, abilities, skills, etc. in various grounds.

I really extend my sincere gratitude to all who responded whole heartedly to this sharing. On behalf of the editorial board, I thank each person for this issue come true!

I also thank you in advance who are going to read this magazine, I hope that you will get a certain insight and perhaps you will have some reactions on them be it negative or positive. Also I encourage my fellow students to give their ideas through this way. Your Ideas will be known only when you make them known and this is how we share. Then do not miss again to share your Ideas on the next publication. Express yourself without any cost.

KOLA HILL DIGEST is accessible also through our website.

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**Thanks!!!**

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# \* PHILOSOPHY \*

## DO AFRICANS HAVE A CONCEPT OF CAUSALITY?

**By Felix E. Alois Mallya OCD.**

Among Africans, there are religious idea and social values, which are spread in different societies. However, they are not without diversities. It must be known that, there are many African communities and so they have very distinct experiences and life conditions.

Peoples' world view includes many things such as the concept of nature, the supernatural, society, man and the way in which such concepts make a system which bears meaning to man's action and his life. Every human has his belief about the supernatural. However, the natural and what can be explained within the limits of human experience and scientific knowledge seems to be different from one human community to another according to our environment and empirical progress. So one person may find something regarded as supernatural in one place of the world, and somewhere else same thing is ascribed to natural causes. Some people erroneously concluded that Africans do not have concept of causality. Is it true? Even the infant can easily see the falsity of this understanding. On the other hand, every one is free to think the way he likes, but the truth of his thought is another thing.

I agree that, some have wider knowledge of natural phenomena, and in this reason their sense of supernatural is very narrow in contrast to Africans who believe in Supreme Being as the creator of the world and all its contents. Can we still say that

Africans do not have a concept of causality? To say that Africans do not have concept of causality is to reveal your ignorance about Africans. Some societies believe in God as the Supreme Being and in lesser deities whom they believe that they have power to bring good as well as evil. They watch man's actions and they desire human attention. If they are honoured they are pleased and if they are not honoured they are displeased. They are said to punish members of human community who go against social established laws. Contrary to Christianity, their punishments occur in our present world and not in the world to come.

Among some Africans concept of deity, the problem of evil discussed in Western philosophy and Christian theology does not arise. With regard to causality, it must be known that Africans have knowledge of natural causes the distinction between Africans and Europeans in the concept of causality is that, Europeans have acquired a greater control over nature. So, they can give a wide scientific knowledge of happens in contrast to Africans and other people of the world who might not have reached such level. However, there are theories of reality among Africans just as it is among Europeans or Americans. When Africans offer food or a drink to ancestors should not be thought that they are ignorant of material sub-

stance as some people thought. They express reality that is beyond material substance, which is the composer of their true nature. This conduct is misinterpreted because majorities are familiar with one way of expressing reality. According to western philosophy, man is body and soul and the world is matter and mind. Yet, some consider matter as real and mind illusion. Still some consider matter and mind as structures, which are composed of the stuff, which is neither material nor mental. Africans may not offer learned disputations to the universe in writing as it is done in Europe. However, they express in conduct of awe and reverence to nature.

Africans believe that, man is in two parts namely material and immaterial substances. This is to say man is both spiritual and biological being. Hence, physical death according to Africans is not the end of life. According to some African societies, man as a biological being receives blood from his mother. It gives him status and membership within the lineage, clan and tribe, and his obligation as a true citizen in a particular society. As a spiritual being, man has two gifts of spirit. Through his father, he receives what determines his character and his individuality. Then he receives undying part of him (soul), from the Supreme Being. The Dahomey society, believes, every human has more than two souls, and adult males have at least four. One is inherited from

the ancestors, and this is the guardian spirit of the individual. The second one is the personal soul and the third one is the bit of the creator which lives in every-one's body.

In European understanding the first is to be understood as human biological aspect, the second man's personality and the third is man's intellect and intuition. The fourth one is the concept of destiny. In African understanding, man in the society in never an individual. He is a member of community which comprises of the living and the dead, and also those yet unborn. One's membership in the society never ceases even after one's physical death. It continues beyond death unto the life beyond. Peoples' interpretation of the universe is contained in daily activities, in

one's relations and the rites including observance and avoidance.

What I have given here is not the totality of African understanding of life, but a small part of the whole. Neither, does it cover the details for every African community. However, diversity in cultures among Africans should not lead into lack of universal recognition and acceptance. I firmly hold that, peoples' interpretation of the world must be respected by all, whether Christianity or Islamic, traditional African or whatsoever. Every culture has its faith, and so it is to be respected because it is meaningful within the respective culture. In my opinion, Christianity has no double ways. It has to recognize fully

and to respect these cultures and evangelize within if it wishes to win hearts of these people fully. There is no creed can ever teach a certain dogma as true and all others false. I believe the Church cannot claim to understand and correct others' creeds by pointing from outside. The Church has to penetrate, to understand, to appreciate and enrich them by divine light. The world is rich in diversity of cultures. Everyone can claim that his culture is a God given one and is true; and the only way of life to be followed. However, to live in harmony, we need to recognize and appreciate each one's culture and way of life provided it does not harm any. All are from one and same cause and moving to the same end.

## THE SECRET OF IGNORANCE

**By. Sentus Dikwe, SDS.**

*"If we would know anything, we must make our minds to be ignorant" (Cardinal Newman).*

It is obvious that in normal situation of thinking, ignorance is a defect, how can it have the value or any secret behind? In addition, ignorance is one among the three greatest enemies of man's development as insisted by the Late Mwalimu Julius Kambarage Nyerere, the father of nation (Tanzania); other enemies are poverty and diseases. Mwalimu insisted that we should wage war against ignorance, poverty and diseases. The greatest of all is ignorance since when we removed the tape root of ignorance; it is easy to remove other small roots of poverty and diseases. Now how ignorance has a great value? What I am present-

ing here should not be understood as ignorance of this kind.

Ignorance means not knowing. Man by nature desires to know and has potentialities of knowing many things. The level of knowing varies due to environment. So, one can know many things more than others can. The one who does not know is regarded as ignorant. For this case ignorance is the possibility of knowing. It is a potentiality which needs to be actualized in order to be a knowing. Then, ignorance is not a curse but it is a blessing because if someone is ignorant, has a great possibility of knowing. It can be referred as humbleness; it is wise to be humble to things we do not know, so that can be made known to us.

There is wisdom in ignorance because the knower can come and transform your ignorance to know. In it, there some privileges of knowing things, because in conversations, there is no compromise between the one who knows and the one who do not know. This gives a chance to the ignorant to know after getting some explanations of a thing from the one who knows.

There is false wisdom to a "much knower" who pretends to know each and everything you ask. When more elaboration needed, he cannot give a clear expression. Much knowing hinders knowing and man by nature desires to know, by being much knower man loses his nature and if one loses his nature how can he be? What could be his nature? May be

God, because God is all knowing. This attribute belongs to God only. St. Augustine admits that "Our knowledge compared with Your [God's] knowledge is ignorance" (*Confession* 11, 4). Here is where ignorance gains its value and preserves the nature of man. Thus why the famous philosopher Socrates abides much in his philosophy of Ignorance with his famous slogan "from what I know, I know nothing". From this point, one can start knowing things. To know that you do not know in itself it is knowledge. Cardinal Newman insists this by saying "really know what you say you know: know what you know and what you do not know; get one thing well before you go to a second". "It is no small gain to know your ignorance" accented St. Jerome. However to know that you do not know but you pretend to

know is false knowledge.

In our daily life, things are known by experience, and others say that "experience is a good teacher" but not all things can be known through experience, since no one can completely define things which exist externally to the mind, and which are known to him by experience. Other things can be known by being told by somebody. It is wise sometimes to know things through this way, because other things are harmful and if one need to experience it may fall into danger, as a result one starts to regret. In Kiswahili, there is a nice expression "*bora nisingejua*" - better that I could not know. If someone knows evil by experience, is he/she wiser because of it? Especially for those who say that "you can know nothing except by experience it". Experience is not only of good but

of bad also, and then follows regret "bora nisingejua".

Be ignorant of propaganda, politics, and gossip, because from them you can know what they mean. Be proud of ignorance, because it is not foolishness, taking into consideration that good things can be written better on a blank page than on one covered with scribbling. Foolishness is not equal to ignorance since foolish man cannot be taught as ignorant to knowledge. The fool is always happy that he knows no more. "Better unborn than untaught" (Cf. Proverbs 1 and 10). Lucky are you ignorant because you have a great potentiality of knowing, since to know is possible and *it is a nature of man; "desiring to know"*, Thus *the greatest secret of ignorance is capacity to know* many things. This is the nature of man.

### **Thadei Mwazembe,ALCP/OSS**

"I need my freedom" is a phrase which is ever spoken and demanded by every body in our life. Many people; children, youth, adults speak about their freedom and they are in need of it either from their parents or institutions where they belong, that means in schools, colleges or at universities. But *what is freedom? And what kind of freedom are they speaking about and are they in need of?*

Freedom is a state of having an ability of doing anything as you wish or want, without any dependence, interferences or forces or conditions from within or outside of an individual. In another way we can

## **I NEED MY FREEDOM**

say, freedom is the situation when the agent (doer) is not blocked from doing what he or she intends/wills. Whatever I see, I feel, I decide, no matter how it is or how it is going to be; I have to do it. For example; I can see, feel and decide to kill a person, to steal, to eat, to sleep.

From this understanding or meaning of freedom, we see how it is typically impossible for someone to have freedom. Freedom remains as it is and attributed only to one who is above all creature both animate and inanimate. This one is perfect and full of freedom, everything and all concerning with freedom is in him. Due to

this reason, automatically, we are obliged to shift from freedom as universal term and to go into two kinds of freedom, which we, as human being are required to have and possess naturally.

Therefore we have all rights to discuss, since these kinds of freedom are under and within ourselves, through our faculty of knowledge we are capable and are concerned in transforming these kinds of freedom through particular style of life which march with particular freedom which fits in that style of life, so as to carry thoroughly the responsibility and motives concerning that style of life. As man partakes

this, enables him through different degrees to reach a state of participation to fully freedom in its perfection, which is in perfect being. This perfect being also philosophers agree as the highest being in whom everything originate.

As far as it is concerned in the matters of freedom, frankly speaking when man reaches this degree of participation, he becomes a real man who has undergone different process and transformed to that stage where he is able to possess some quality of freedom in the merited sense of the term. So to speak it costs so much to reach this degree because it demands you to loose one of the essential natural needs of your freedom. Not only that but also it demands you to use big effort in order to achieve and reach at this degrees of freedom. *The more you detach from sensible world materials, the more you become free and have a big room of freedom*, this is one of the philosophical as well as biblical thoughts to any one who wish to be totally free in the sense of participation.

As I have pointed out, two kinds of freedom are man's freedom and particular freedom. I am going to discuss each one step-by-step and giving example where necessary. Man's freedom is that basic freedom which man has by nature as man and not as anything else. This means by being a man it is clear that his freedom is limited and it has to do with his nature and not otherwise. Therefore every man is free or has a freedom of knowing thyself and his needs, the way of getting those needs, choosing whatever he wish unless is harmful or against human life. Particular freedom is that secondary free-

dom where man exercises by accepting and acting on it with his will, deliberately and voluntary aiming to shape and form his freedom as a particular person. What is needed here is awareness, to know your freedom first as a man and second as a man in particular. That is man's freedom and particular freedom, whereby the second proceeds from the first one. This is what is agreed by every one as freedom and responsibility. Looking deep into this concept of freedom, we realize many things, which have to do with man in his/her different levels of growth and demands to his/her given society. Talking about childhood life and adulthood life each has its manner. Suppose every one is asked to narrate his or her life in those stages, I hope many stories and interesting things could be heard. What I want to point out here is that, as a person grows, he or she meets with new environment which needs him/her to adjust in it and not otherwise. Man's freedom has to do with his mind *per se*, due to the fact that in any engagement or attachment with his or her environment, he or she involves his or her mind in decision so as to proceed ahead in order to bear particular freedom. The particular freedom is a personal decision to decide the circumstances of his/her life (where, what, whom).

Taking example of one who is married but still is demanding to live as a single man or the one who is a student but still demands to be like those who are not students, or a religious man who lives like a normal person in town. My ques-

tion now is that; is that freedom or anything else? Which is which? Demanding or a coming to awareness that our freedom is determined from the very beginning when we started to identify ourselves with that specific group of people. Otherwise we have to discontinue or isolate ourselves completely, there we can be right. Demanding something as your freedom, which is against with the status of your life, is like selling your foolishness in the market and blaspheming yourself. This proves the weakness and inconsistency in your mind particularly in decision-making. Therefore what comes next for such people is the interference of the society in their life so that they may be able to observe their particular freedom either from within or outside the group where they belong for the moment.

All in all, Man's freedom goes hand in hand with particular freedom, thus true freedom spring out, which is freedom and responsibility that assigns one's way of behaving in which he/she takes upon her /his self shared responsibility for the world for oneself and for others. The Gospel story of Prodigal son is a good example where the theme of life and freedom gets its precise meaning. He wanted life and therefore desired to be totally liberated. Connecting to this Pope Benedict XVI also speaks about life. He says: "Being free in this perspective of a Prodigal son, means being able to do whatever I like, not being bound to accept any criterion

*Continue on Pg 18*

# \*SOCIO-POLITICAL ISSUES\*

A LEADER IS JUDGED BY WHAT HE FINISHES NOT  
WHAT HE ATTEMPTS.

## Otieno Olweny Maurice, ALCP/ OSS

In a timely and efficient manner, I owe debt of congratulations to one of the Historical figure who said: Paint me as I am. But if you leave out the scars and wrinkles, I will not pay a cent. This is a delicious food of thought for leaders, isn't it? In the historical plane, it is politically healthy to pay attention to the theories of outstanding men such as Machiavelli, Thrasymachus, Thomas Hobbes, Benedict Spinoza and Nicholaus of Cusa just to name but a few. Actually, Machiavelli prevails with his extreme principle that: A leader should **never put too much trust in his friends but learn how to use enemies**. The thought of Nicholaus of Cusa was predominated by the idea of **unity as the harmonious synthesis of differences**. On the metaphysical landscape this view is presented on the idea of God as the "*coincidentia oppositorum*", as the synthesis of opposites which transcends and yet includes the distinct perfection of creatures. However, the idea of unity as the harmonious reconciliation or synthesis of opposites was not confined to the field of speculative philosophy; rather it exercised a powerful influence on Nicholaus practical activity. He at the time he went to the council conference and saw the unity of the Christendom threat-

ened he became inspired by the idea of preserving that unity.

He believed in common with a number of Catholics that the best way to restore and preserve that unity lies in the emphasis of the position and rights of the General Councils that is the General authority. He aimed at in the church and in the state and between the church and state a unity of firm purpose resulting from the annulment of differences. He became to look at the position of the Holy See as the expression of the essential unity of the church. Hence he advocated for "a harmonious and peaceful relation between these powers (mechanized by those in authority). It was always at reconciliation, harmony, unity in difference that he aimed." Thrasymachus on his part regarded justice as being the interest of the stronger and believed that "**might make right**". Law, he said are made by the ruling party for its own interest. These laws define what is right. In all states alike right has the same meaning, for right is the interest of the party established in power. So says Thrasymachus "the sound conclusion is that what is right is the same everywhere; the interest of the stronger party." Morality is thus reduced to power.

Spinoza on this line will say that there is no might; what is there is Right. Nature's Right is co-extensive with her power.

The chief politician whose ideas on leadership broke the air was Hobbes. His prime political work, *Leviathan* appears to be when regarded shallowly a resolute defense of absolute monarchy. Hobbes stressed so much on "**central power and the indivisibility of sovereignty**," that is the idea of individualism in authority in extreme state. In the so called "**the state of nature**, the state which precedes... **each individual strives after his self-preservation and acquisition of power** for the better attainment of this end and there is no law in existence with reference to which his actions can be called unjust. This is **the state of the war of every man against man**. It is the state of atomic individualism." Thanks to Hobbes for this observation, but whether such a state existed or not is a secondary question. The poignant remark, which should not be watered down, is that if we think away our political society and all that follows from its institution, we are put in a situation of multiplicity of persons each of which fights his own pleasures and self-preservation at the expense of the common good.

I think that everything that goes against simplicity and clarity

hurts its own authenticity. Nevertheless, **simplicity is not simplification.** I can add that everything in life is a reflection of struggle to the ultimate end. The Chinese are right when they say that ‘**a nation shall grow great when old men plant trees whose shade they shall never sit under**’. The borne of contention is that nowadays the service energy of our leaders has been arrested but not re-directed. The morality-court hearings of these culprits have been affected with juridical sentence to death imprisonment. And unless released or bailed out, this imprisonment energy will explode. In this respect I feel obliged to release our leaders from being inmates of absolute, incompetent and slugger power. A leader should always know that he is called to serve and not to be served as Gospel of Christ spells it out. Contrarily enough, perhaps it has been recognized that the present years depict or sense to us an erosion of leadership qualities. The speeches are full of butter on peace keeping, elevating the developments, making better the life of the subjects among many others, but these are just empty words.

There is a lip service of Justice. Not much as been invested in defending peace despite the couples of peace keeping conferences. Indeed at times these functions end up with a resolution and preference to allocating hug sums for purchasing weapons instead. This is throwing peace to the winds. Practically speaking, many leaders have turned to be parrots only pol-

luting the air but too dwarf in action. Their oiled remarks, attempts and above all promises are nothing if not put into action. Have the leaders forgotten that **action speaks louder than words?** Must we preach once more that nowadays we need **witnesses not teachers, practical not theoretical system of leadership?** For me the attainment of the common good should be the purpose of the public authority. From it follows that the principal duties of any leader is the suitable and adequate superintendence besides co-ordination of men’s respective rights in the society. No doubt **a king is like a serpent.** Every so often, he has to go **the rocks to shed off some skin.** This might sound far fetched but a leader should remain alive to the possibility of such designs. The common lip service payment of the leaders to the ideas of law, developments, rendering services and so on, are all sorts of abuse of power and as such need immediate eradication. If possible let those in authority be governed by the idea that: **A leader is judged by what he finishes not what he attempts.**

The truth is that despite our official policies, qualified, compact and admirable party manifestos, lively democratic institutions and many of such kind, majority of leaders “do not LISTEN to people. They find it much easier to TELL people what to do. Meetings are too often monologues, without much, if any, time being devoted to discussion an even then the speech is usually an exhortation to work hard rather than explanation of how to do things better.” Nothing is pos-

sible with impossible leaders. To listen, dialogue, negotiate, respect law, build peace, to work with those under your reign for peace; this is the dynamic which is required of any leader. This is the legacy to rule a leader. When it happens that under a leader’s term in office, the subjects portray the courage to face each other, honestly and frankly, to listen to each other and to understand the worries of one another, and then leadership becomes a reality. This is when the reign of a leader becomes a more human and livable. Obviously for a Christian, this perverse logic is replaced by the leaven of the universal brotherhood as proclaimed by the Gospel of the Guy nailed on the Plus Sign.

At all levels therefore, a leader should make effort to “**to reach at decision by discussion.**” A leader should see into it that his subjects are encouraged to “**criticize mistakes,**” which prevail and as such work with them to bring to rectification the “past mistakes and avoiding new ones”. Problems should be brought into open air for discussions so that the mistakes should be recognized. This makes leadership becomes real and confident one. In this sense “**leadership by intimidation is not leadership.**” Absolute power corrupts absolutely. At all times then, it should ring a clear bell in the minds of a leader that one is made so to serve and not to be served, to lead and not to command, to act on behalf of the subjects and not vice versa. A leader should not feel bothered when asked to explain incomprehensible remarks. Instead he should feel shameful for failing to do so as

a duty. "In his book 'Tujisahihishe' Mwalimu Nyerere pointed out that 'it is imperative particularly in discussions of issues concerning the community, to learn to listen to the reasoning advanced by fellow men and to reply such by agreeing or rejecting it without considering whether such reasoning as been put forward by our own friends or people who are not our friends. Those whose reasoning is being opposed must also learn to agree that what is being opposed is their form of reasoning and not themselves as individuals.'"

Socrates once declared in one of his famous lines that: "The unexamined life is not worth living." Unexamined life for Socrates is that which knows "no human beings nature, the true nature of human beings, in order to know what is good for humans and what will bring happiness and in order to know how to live and what to strive to achieve." In embracing this cordial invitation of Socrates, every leader should then individually examine his own life to see where things are falling apart. To err is human, but a leader who acknowledges that he has made a mistake to himself and to his subjects is worth imitation besides living with. The fact is that: "The absence of criticism and self-criticism would mean en masse condoning of mistakes; however serious they may be and however detrimental they might be..." When there exist lack of criticism and self-criticism, the most two obvious consequences will prevail. "The first is that ... leaders in particular begin to indulge in excessive self congratulation. They become big-headed. They also develop a peculiar 'shyness' towards fellow leaders. They start 'fearing' one another. In the end leadership becomes a matter of 'You-scratch-my- back- I -will-scratch-your.'" In this state everything is stagnant because there is loss of objectives and ideals which were familiar to people. "In their place is substituted excessive hypocrisy and gross opportunism. Secondly, the absence of criticism and self-criticism breeds arrogance, high-handedness and intolerance. Those who feel are above criticism themselves for semi-gods. At the grassroots level mass, intimidation is exercised and used as a weapon to buttress the excesses of semi-gods and stifle the people's rights. In the end, life becomes a matter of hero-worshipping... Criticism and self-criticism there-

fore are an integral part of people's democracy which cannot be detached from the overall struggle for socialism." They must be both encouraged and taken as a way of life.

Whoever brings detention of criticism solves nothing but only indicates how incapable he is in leadership. One who serves people should be the first to examine his life, introspect his conscience, admit that he has erred and strive to do better. Such a leader is "worthy of trust and more likely to be trusted than one who pretends to be infallible and tries to shift the blame to others." A leader should not be afraid to examine and judge himself. Consequently the power which is legal and right is that which obeys the prime statement: **A leader is judged by what he finishes but not what he attempts.**

#### **End Note**

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## ORGANIC CONCEPT OF THE STATE KILLING AFRICA'S YOUNG DEMOCRACY

### **Prophecy Eliya Kwapata, Ocd**

Tradition has defined Democracy as a given of the people, by the people, for the people; however, you will laugh at Africa today after the fall of oppressive regimes which came after Independence from colonialists. Most if not all, African States have democratic system of government but today we are experiencing a strange phenomenon in politics whereby after we elect our political representatives, they become untouchables and no longer represent us till the next campaign time; of course they will claim still to be democratic, yes it remains a State governed by the people and yet not of the people nor for them. Our politicians after elections become not our representatives but our bosses; they are no longer answerable to the electorate and the ideologies they pursue, are not for us but for selfish gain, let us wait and see what will happen to Kenya after the much-talked about December 27 elections, our politicians are well-known for empty-idealistic manifestos.

You will agree with history that much if not all of Africa, was kingdoms and chieftainships before the colonialists in which the king/ chief was conceived as the head of the society. It is the same imagery Saint Paul employs to portray the cooperation and the unity of the Body of Christ, the Church, with Christ as her Head. The imagery is borrowed from the Hellenistic culture in which the imagery was applied to the political system in which

the State was conceived as an organism with different and yet united parts. Seneca, Aristotle, and Hegel, speak well of this image.

Aristotle in *The Politics*, saw the State as an organism with integral parts like the military and the judiciary and distinguished between the State as a body of citizens and the State as Government meaning those citizens who hold power of administration. We very well know that organisms are living things and so the term organism pertaining to the State in Political Philosophy, is employed analogically to show that the different parts of the State, The Executive, Judicially, and the Legislative, in a democratic government, are living parts which move the State when they work together.

The term 'organic' is a term referring to entities that are not literally organism but are analogous to them because they too, are composed of organized parts that are interrelated in a way like those of an organism. The principle element here is a notion of an entity whose parts cannot be understood except in reference to their contribution to the whole entity, mutual dependence in serving a purpose (Robert Audi, *The Cambridge Dictionary of Philosophy*, 635). Then now we can have a clear image when we conceive a State as an organism: we try to portray the State as a human body with a head, eyes, nose, ears, hands legs, toes etc.

In many States, we have given the president the privilege of being the 'Head of State' just as we have given it to the husband as the 'Head of the Family'. This equally entails that in the State, we have hands of the head like the cabinet ministers, the eyes and ears of the State like the military and automatically imply that in the State, there are others who are the toes, the fingers even the nails or the hairs of the State. The organic concept of the State is problematic because there is a conviction that in the body, there are other parts which are very significant than others, the State cannot do without these parts while other parts, are less significant like the hairs or the nails and can be eliminated any time the head decides, like you and me as the toes and the president as the head. By positing the president as the head, we immediately posit too that there are nails and toes.

I feel now the danger with this analogy is clear, all the political activities are in line with the reasoning of the president, no one goes against the head, the finger, the toe cannot shout against the head; the head decides what, who, and how. Then even though in a democratic government, we give one man, the head, the president, almost absolute powers over the three arms of government: the president like in Tanzania, has the power to call parliament to meet on such a date, determine what the government business will be discussed, dismiss the parliamentary sessions and even pro-long the August House.

Malawi has just witnessed political-installment whereby the president has pro-longed parliament from September 2007 to May 2008 in fear of the opposition which has grown strong. Of course is his constitution given powers and the opposition has nothing to say except cry foul with their tail between their back legs as a threatened dog.

Much we see on our political scenario is much of the abuse of the analogy of the head. You will agree with me that most of African presidents have, and are still abusing their being the Head of State as the image of the head in Africa, is associated with absolutism and immunity. We know very well that many African political parties have been their president's personal assets or family inheritance that at the end, they decide who to take over from them just like chieftainship in the villages. Many former presidents in Africa have found it very hard to step out of power after their democratic two terms as the so called Head of State and have vied for third term of office. While Tanzania has been a model of smooth transition of power that her presidents have been peacefully retiring from politics after their terms, Malawi is a shame to Africa whereby we are seeing a former president who after serving his democratic terms, was forced into retirement after attempting third term of office, now wants to come out of retirement and stand again in the next elections, shame. Most of the African presidents too,

have the Hindu 'sacred cows', they cannot at all kill them. They have men/women around them which seem to be above the law too just as the head, they are untouchables. These are the sacred cows which even if are corrupted, the anti-corruption agencies cannot attempt to touch nor slaughter though well-knowing that their hands are not clean. May be these are the ears, the eyes or the nose of the president, though he knows that they see bad things, they hear bad things and they smell bad things, he cannot discipline them, democracy.

The organic concept of the democratic State if understood properly and in line with what the protagonists of democratic system of government, like the philosophers Mill, Locke and Roseau, meant, the imagery is very effective as it calls for responsibility, cooperation and creativity of and between the parts. However, the imagery when abused is disastrous. Due to these abuses, our African presidents have changed from democratic presidents to sovereigns. It seems they are more using the principles of Marchiavellism. Niccolo Machiavelli had advocated for a system of government in which if employing the image of an organism, the head is very big in proportion to the rest of the parts. In *The Prince*, Machiavelli argues on assumption that human nature is essentially selfish and so rulers should consolidate their powers by protecting themselves against the aggression of man, should be at the top with sovereign power and should not be ruled by morality or religion; they should not possess human qualities like kindness but just pretend to possess them; rulers should employ the principle of divide and rule; rulers should even use cruelty to achieve needs. This all because men are bad, do not believe in them when you are

a ruler.

In our African politics, we are witnessing how these principles of Marchiavellism are at work: we know how very well our political leaders cannot trust each other and the accusations of using *juju* in politics or walking everywhere with high profile security guards; we know very well how they divide us in order to rule us as *umoja ni nguvu*. We have seen our democratic presidents using cruelty against political opponents. What is then the way to survive in African politics? Association with the head is the way. Do not call me a pessimist if I say that democracy has failed us. We are experiencing politics of appeasement with our politicians desiring to appease the head to gain political favours, to be appointed as ministers etc as appointments in Africa do not base on merits but political loyalty. Our politicians cannot go against the president, cannot question nor tell the president that 'you are wrong' when they are inside for fear that they may be fired. I think this is why it is said that 'dictators are not born so, they are made'. This is why I do not understand Zimbabwe at all, how the great son of Africa, Mugabe, has fallen. I appreciate Mugabe's policy of 'land to the natives', yes they need land but how? I do not then agree with Mugabe's means he employed which found unprepared locals, not equipped with skills to run the farms and so just claiming them for status. Zimbabwe is in mess now turning from a producing country to a basket

of South African products; and yet, there are people from inside who know well that Mugabe is wrong and yet continue to appease him.

The problem of a head that sees itself as very big is that it thinks it is always right and on the right path, it feels the toes of the State are not significant to its support and that others like the fingers or the hairs, are useless, can be eliminated any time. Many African heads have thought the head can exist absolutely on itself, which is total ignorance. I feel it is a time for Africans to be involved in soul searching to employ the

imagery usefully else comes up with another imagery. This applies too to the concept of man as the head of the family. African traditional culture has convinced man that he is the head of the family and man has abused this power to dominate the wife and children and no longer the responsibility it entails towards the family. Today we advocate for correct re-reading of Genesis as much of the ecological crisis is traced to the misunderstanding of the divine command that man dominates the rest of creation, we misunderstand the God

given role to be stewards of the rest creation. We applaud today the Vatican II fathers of coming up with the image of the Church as a people of God, the family of God; we are all the Church only that inside the Church, we are different and with different roles and so Vatican II repeats the Pauline emphasis on the cooperation between the members of Christ's Body. We need a new concept of the State as a family.

## THE DESTINY OF EAST AFRICAN FEDERATION

### Santos Mugisa CMF

Unity is one of the present global issues because of its positive consequences viewed in social, political, and economic prosperity. Today there is no development attained in aspects of life without this global treasure "unity." It looks to be gaining global attention because of its viewed success to prosperous destiny.

In the same way the present geographical East Africa seems to have gone back to the long forgotten and dream of the post colonial error. It is not a thought of now but a historical fact that east African Community existed and collapsed. The present situation looks to have focus on the discussion on how will be the East African Federation. Some have received it with excitement, others with criticisms, and others with double sided assessment. However there may be many discoveries and assessment based on political, social and economic reasons

which we can also qualify, but there is only one thing we need to interrogate our selves and that is the destiny. Before other processes are to be exercised clever people should ask a question, what will be the destiny? The destiny can be Negative or positive depending on the means used to attain the End. The past East African Community ended in collapse because the means used to its end were unjust and it lacked a vision.

Politics most of the time has found its self out side its target by many political leaders who do not have vision for their constituencies, delegations and states. But that cannot justify the nature of politics. This has been caused by the lack of the absolute truth in politics. Leadership cannot be independent from the Truth because man originates from the absolute Truth and goes back to his origin the Truth. This means the Truth is the origin of the society. Any prosperous

society finds its good end in the Truth. Therefore the success of East African Federation will depend on the leaders who have a clear vision for the entire people basing on the Truth. This means that the East African Community should aim at looking at the Challenges of a common man in the society and respond to them positively without the aim political manipulations of Cheating, Nepotism, exploitation, ethnicity, regional imbalance of economy, and gaining at the expense of the common and poor man. Africa is known of the above bad image of its negligent leaders. The issue to discuss here is not to force the state or the political world to be like the church in their End but the issue is let each institution lead the people to their specific End. In this way I will define the state and its role for the people.

What is a state? The state is the country considered as an organized political commu-

nity controlled by one government. What is the government? The government is the group of people who are responsible for controlling a country or state. In any government we find the two organs of the government being the Executive, legislative, and judicially organs in the state. These organs each has its role to play for the nationals. However, all in all the organs of the government will lead to one particular end and that is the common good for its people. This common good involves the goods and services for the people such as education, infrastructure, better social services and the rest. When the government says that it has achieved its goal it means that it has satisfied man with the common good before that is achieved then we say the government has not yet attained its goal. This is the role God has given the world leaders to fulfill, that's why I say that a good leadership should base on the Truth to attain its vocation. African politics of today has missed that reality and that's why we see sorrows every where. Therefore when we talk about the proposed East African Federation we expect it to be thinking and planning in the boundaries of what a state should do. We hope that those who are obviating the way for it are not for evil selfishness gains and we hope to see the results of it in its destiny.

East African community is a historical fact where by a history if it shows a failure. This is a reason why many of the people are very skeptical about it. Not only collapsing but its end was not pleasing since it acted on injustice more especially on the aspect of economy. It did not collapse because of lack of funds but because of poor colonial leadership based on selfishness

and the stubbornness of the leaders of that time after independence who could not agree on some proposals in a mature way. History says that the injustice of past East African Community was done on the following injustices where by others could not share well on the same cake.

On the side of goods and services in the aspect of the economy part of view, Kenya after the collapse of the community looks to have gained more than other states. During the colonial error Kenya was the colony but Uganda and Tanzania were protectorate because the powerful empire kings of Ugandan societies of Baganda, Bunyoro and other kingdoms could not allow them to be free there and they knew that any time they were to leave. Because of that they based every thing in Kenya knowing that they will never go out of it. Kenya was used as a base for industrialization in the name of East African Community. They built railways from Tanzania to Kenya to transport the raw materials and if there is any thing Tanzania gained from the colonial time it is only Railway construction up to now they are used. When the community broke away Kenya remained with all the Capital and assets of technology. Up to now the economy of Kenya booms than the other three countries of East Africa but the cost of living and the level of poverty remains high, the gap between the reach and the poor remains a big challenge while Uganda has good cost of living followed by Tanzania.

On the side of education set up, educational services for East Africa were set up in Uganda. Makerere University, Kyambogo and other institutions were started in Uganda. Makerere

was built in 1922 and it continued to act as a university for East Africa. This made Uganda to progress in education and when the colonialists left, Makerere and other institutions remained as the base for Education development. Today Uganda looks progressing in education on a high speed and many students from other parts come to Uganda for studies as its education continues to progress. They also constructed Owen falls dam power station which continued to serve East Africa and up to now Uganda supplies power to some parts of East and Central Africa. In Kenya they constructed roads and in Uganda moderately but in Tanzania they look to have neglected it in transport and communication. These are the basis of the arguments to day on the proposed East African Federation to come. The present planners and proposers of that project should consider the past record on how justice should be practiced so as not to fall in the same pit.

The history has enough to tell us but on the other hand history should act as our point of improvement than having and staying in the situation of prejudice. The people of East Africa should know that if the dream of the community has no any negative intention from those who are driving it, there are a lot of benefits to enjoy from the success of east African Community. The following will be the benefits of it:

The success of East African community will solve the slow growing East African economy where by the three countries cannot meet their economic prosperity because of poor marketing basing on small population of roughly 110 million people and a little growth national product. Trade restric-

tions characterizing the economy of East Africa among the sister states will be minimized and this will promote free trade. It will create and widen the market of East Africa when the commercial world hears East Africa. However there has rose up questions on how will the East African countries, which are different economically, and educational wise be able to compete in the economy? Much of the success has been viewed on Kenya and partly Uganda giving the reason that Kenya is economically strong and when it comes to education, Uganda and Kenya will take a lead. The question remains how Tanzania will compete since it has been for a long time in the situation of socialism. Another complaint has been on how will the two countries of Rwanda and Burundi which do not have presently strong economy in the international trade survive. This may not give a valid reason. The three countries are unique and competent in the economy and each country an offered its goods to another. Kenya can trade its manufactured goods to other countries including Uganda and Tanzania. Tanzania is gifted more with natural resources like Minerals than any other country but except they are not used properly in the market. Uganda can continue to offer its education, Agricultural products because it competes on the world market. It has discovered Petroleum in western rift valley, which it has already started to drill. Rwanda and Burundi can also improve on their goods to compete more on the international trade.

The other solution will be the solution to the political peace and stability, however it looks not to be easy to achieve.

When you are united you can win the common enemy. Therefore the East African Federation is hoped in eliminating that problem. The history of East Africa shows the chronic reality and the phenomena of wars in the great lakes region. What is the cause of all this? Tribalism, ethnicity, political immaturity and sensitivity, misuse of power and the economic imbalance including lack of respect for man's dignity. Since 1962 when Uganda attained independence, political instability has been a challenge. In Kenya we see tribal crashes taking place like the current Elgon ethnical crushes. In Rwanda and Burundi is a reality. Uganda suffers of political wars and Kenya suffers from ethnic crushes which also are very dangerous for development only in Tanzania one can only hear of little ethnicity practiced because of the good foundation laid by the father of the nation. Fighting for peace should be the target of the Future fulfillment of the east African Federation. If done it will be a high achievement.

Free movement of the people: it is unbecoming for East Africans to look for visas to enter sister countries at borders. That restriction we hope will remain in history. The free movement of course with prudence will bring unity among the people of the region. This is because they will no longer see each other as different but one region people looking and moving forward for the same political, social, economic and spiritual achievement.

It would be better for those who are in the process to examine the situation of the five countries before the ball is set. The East African Federation they

talk about today looks to be rushing and that is one of the ways people are questioning much either there is seriousness behind it or not. The European Union has taken many years to operate but with the threatening economy of our slow growing East Africa and educational challenges we want to rush the federation in 9-10 years which may not be practical. This mistake should not be repeated otherwise we may set a poor and unsuccessful destiny for East Africa which may collapse like that of the past.

Another critical situation to look in is that of the present troubles of East Africa which nations have not yet solved. These challenges may not allow East African community and federation to take place. To day East African nations are still challenged by ethnicity, others lack of competent economy, law education achievement. East Africa looks different depending on each country's historical background. Kenya with its capitalism looks different with its capitalistic nature, Uganda looks different from others with its partly capitalism and mixed economy, and Tanzania still remains in its mood of socialism in spite of change to capitalism. Rwanda and Burundi have also their operations. Before the federation takes place the above challenges should be considered and responded to. The following is the statistics on how the geographical East Africa and the two proposed countries to join East Africa stand in the globe by 2000.

*Continues on Pg 24*

# \*THEOLOGY\*

## THOUGHT TOWARDS CALVARY

### Mukhanatsi M.A.Elphas, SDS

In the name of our Lord Jesus Christ who is to be crucified and rise, in his Messianic spirit mission, having endured and still enduring in the history of humanity; let us rise up, pray, fast as we follow him in his painful passion.

Looking at Jesus' mission, it is clear and important to note that the mission is fulfilled by the offering of himself on the cross--accomplishing the messianic mission--and finally resurrection. As Christ's followers, we have to penetrate deeper in this final act of our Lord Jesus Christ.

When the hour had come for the son of man to be taken, He said to his apostles, "...When I send you out without a purse, sandal or bag did you lack anything?"(Lk.22:35ff).They replied, "No". He tends to give light to what shall befall his followers. He adds that "...now let him who has a purse take it and likewise a bag...let him who has no sword sell his mantle and buy one . For I tell you that this scripture has to be fulfilled in me.... That he was reckoned with his transgressors...".Then they told him that they had two swords and he told them that that was enough. It is clear that since the master will be taken away, there will be a crumbling (rubbing of shoulders) between his followers and the enemy. Therefore, we have to be ready, well armed for the battle, which is ahead of us following the Lord's steps. Although Jesus had told his apostles to have swords,

purse etc. For he was to be taken away (example of warfare) Lk.22:51ff. After one of the apostles had struck the high priest's ear and cut it off, Jesus said "...No more of this..."He touched the ear and healed him. This act of Jesus tells us of the kind of the warfare we have to be engaged in. From that clear act of Jesus, it is wise to say that the warfare is a spiritual warfare and the weapons to use are not swords but prayer and the word of God--In Gethsemane he prayed more earnestly and his sweat became like great drops of blood falling down upon the ground: This shows how hard and serious we have to pray. Also before his departure, he taught us how to pray. He reiterates that we have to pray without ceasing. Prayer should take the center ground our Christian life and above all, in our spiritual warfare.

The Calvary way fulfils the revelation and love of God for man. Therefore as Christians living and doing all in love --as we should--we don't have to fear nor grow weary for it is written that by his strips we are healed. During this journey, accompanied by penance and fasting we ought not to have a bad attitude towards other people. Having one's own problems, we do not have the right of judging others. If you have vague feeling that something is wrong and don't know what it is, it will be wise to move with and in Christ toward the salvation redemption point. Then ask him what is going on.

He will show you. You may realize that the problem is worry, that you did something wrong and have not repented or mistreated someone and then acted as if it didn't happen. God the Father, through His own son "the suffering servant" will show why you do not have peace or joy. You will be amazed at how quickly He will deliver you from those hidden attacks of the devil as you watch and pray.

One may dread and fear even in the presence of the Blessed Sacrament (Jesus Christ) and even in company with Christ .But 1John 4:8,says "...there is no fear in love...full grown love turns out of doors and expels every trace of terror." During this Lenten time when we are praying and walking with Christ , you may know that God loves you but still have fear and doubt; if so then continue growing in your understanding of God's love for you .If you know that God loves you, fear disappears: dread does not exist. God wants to give us victory in every area by the triumph of resurrection.

From Jesus' words, "...the spirit is indeed willing, but the flesh is weak..."(Mt.26:41ff).We have to understand that the flesh will always cause us to be defeated and deflated; letting negative feelings ,thoughts—little fears—

come on you. These will put your “wish bone” into operation. Saying things like “I wish I had no problems” won’t stop the devil from pulling you from the Calvary journey. Even one of the apostles ran from Jesus and Peter denied Him. Thus by the “wish bone operation,” You too may deny Jesus and turn back. Thank God for we as Christians have the backbone to confront him—God’s spirit living in us. Don’t put up with those feelings and thoughts; use God’s power which is available to you.

We always need someone to show us love and mercy but looking at Christ—true God and true man—deserves mercy and love but he doesn’t receive despite the good works he did. His closest friends didn’t protect nor snatch him from the enemies. He preached love but on this paschal mystery he misses it, even from the father whom he invokes, “... why have you forsaken me...?” Who are you not to feel the absence of love? To the women who pitied for him, he told them to cry for themselves and their children, for their pity for him wouldn’t have saved them and love was to triumph over sin.

To sum up the depth of the cross, St. Paul says that for our sake God made him to be “sin who knew no sin.” Reflecting on the salvific order which God willed for man since creation in man and through man is being fulfilled through the paschal mystery, which comes out as a culmination of God’s love for mankind (for our redemption). By the act of the cross, Christ communicates to

man in a symbolic but clear way—God’s self communication to man: (*Encyclical Letter, PP.II*). On the contrary, the devil goes about roaring like a lion but we have and are with the lion of Judah (Hosea 5:14) in us. Be determined.

In Deuteronomy, 1:27; the Israelites had a bad attitude! They were peevish, discontented and they complained in their tents. They didn’t want to face the situation as it was and wanted everything to come to them easily. In the end, the enemy will be revealed and if we have lived in fear we will look at him and say, “You are the one I cowered from all my life?”

You?” *Joyce Meyer, don’t dread (Tulsa: Harrison House Publishers, 1996) p.44*

In this journey, let us take the attitude of faith. Enjoy all the inheritance that God has for us; get in agreement with Him to receive all he wants to give us. Amos 3:3 says, “...can two walk together unless they agree with one another?” Get in agreement with God; to set your mind and keep it set in the right direction—toward Calvary and after resurrection don’t remain there. Hope to resurrect with Christ. Be blessed with the beautiful ashes.

## A NOTE ON CELIBACY

### Jovin Shayo, ALCP/OSS

It has made sense in my ears and years to speak of celibacy, as an issue at stake in the church and in the modern world. At this time when everybody is very careful with it in one way or the other, so that one can remain in the church and fit in the society without shame or fear and find favor with every body.

By the reason of convenience and not of necessity, celibacy was found necessary to be made part of the requirements for priesthood. Beginning from the council of Elvira in southern Spain in the years 306, till today celibacy has survived in the church and more so to all people who would like to observe chaste life both women and men. Looking at it from the scriptural point of view we have no explicit passages from the Old Testament and in New Testament which mention about celibacy as a necessary element for priesthood but only some related in-

situations which when interpreted may mean priestly celibacy.

Moreover, from the early Christian community began by Jesus himself and the apostles, celibacy was not one of the qualifications which Jesus used to appoint the Twelve. What we know from outset is that among them only John was not married, together with John the Baptist and Saint Paul, the rest of the apostles were married. Thus, celibacy is never a divine law rather an ecclesiastical law. The oriental churches and Anglican take celibacy as an option and not an impediment to the ordination. The question which may be asked here is why is it a condition of necessity in relation to priesthood in the Catholic Latin Church and not to the Eastern Church? The reasons, which are provided, are: from Vatican II a priest is a person who acts in the person of Christ “*persona christi*” and

in *nomine ecclesiae*, in the name of the church.

Thus, from the perspective of the gospel, Jesus was a celibate and so a priest who represents and stands in the place of Christ should be celibate. In the same way, to be able to work more readily and be fully available for the service in the church one needs to be celibate so that can serve with undivided heart for the sake of the kingdom of God. Historically speaking, there have been many and detailed discussions about celibacy for the clergy members, beginning from the council of Elvira to Lateran IV, Trent to the Vatican II. Popes have spoken quite a lot about it in relation to the eastern oriental churches from there on to Pope Paul VI who issued the encyclical on priestly celibacy, after the need was presented in the Vatican II council by many, and could not be worked upon due to the shortage of time.

Now, why have I chosen to speak of it today, within this time? What do I want to tell my fellow brothers who are entering into the special bond and obligation to observe celibacy as part and parcel of evangelical counsel, without forgetting the sisters. Mine is just to draw the attention of everybody that the whole issue of celibacy is ripening and an alarming state. If there ever be a scandal in the Church which lets her down and shaming us all is on celibacy. News papers hardly present on the good homilies delivered, the conferences and seminars and lectures priests and nuns offer daily. However, the moment one of these is involved in an issue related to the breaking of the vow of celibacy you would not love the situation, on the next minute newspapers. To the ra-

dios and internets. It is very bad friend, please it is terrible.

If the scandals in matters related to celibacy were directly connected to marriage life, where some one leaves the vocations and goes to marry, we could even tolerate and look at it with a positive eye. What is worsening the whole situation is that, they involve themselves on homosexuality, sexual abuses with children of both sex, and not being enough if they bear children each with his or her mother and without even family planning and caring attitude. In such a way that when a priest dies, you hear people numbering his children 'this is the first one and that is the last one and so how many are they? "I think 14 if not 10". It is very bad, it is terrible.

The situation has grown worse, these recent years, why? What to do! We are in the global world or village, the environment in which we are living today of sensuality and allurements does not again tolerate to preserve priestly celibacy. Everything is so pretty and everyone you meet no matter how young or aged one is, nothing new about sex and relations. The media on the hand has rendered everything so openly. Is the information being provided in the right way and to the right people? Are we again courageous enough to speak of the challenges of celibacy within ourselves? One goes for priesthood forgetting that celibacy is part of it and when he finds it there he becomes crazy.

What to do! There is a need to change, right from secondary schools to formation houses to the time candidates are preparing for the holy orders and after being ordained as priests or becoming nuns. Formation for celi-

bate life has to be included in the entire programme. Don't fear to let your formatees know fully and early enough about celibacy because when they reach and fail to live it, is a failure to you all and the church as a whole. Let us begin now and with time we shall have it all modified, thank you and welcome to be continued next time.

#### *From Pg 7*

other than and over and above myself. It means following my own desires and my own will alone. Those who live like this very soon clash with others who want to live the same way

The inevitable consequence of this selfish concept of freedom is violence and the mutual destruction of freedom and life."

The perspective of Prodigal son is unworthy to be imitated; because it is a misunderstanding of freedom. Rather what should be imitated is his confession,

which led him to return back to real freedom, that is, Man's freedom together with particular freedom. That is, the freedom and responsibility, recognition of thyself, and living in accordance with it.

*Bro.Thaddeus*, observing this situation of claiming and demanding freedom by different group of people sees the need of bringing this article "I need my freedom" which has some short survey from different sources. This article I hope is going to bring a big challenge in many people regardless of their groups where they belong. They are going to benefit and have a real perception of freedom in accordance with particular freedom.

# REFLECTION

## CLAY BALL

### **Innocent P. Mtawala, OFM Cap**

Friends in the Lord Jesus, I remember some time ago I was reading a story about a man who was exploring caves by the Seashore. In one of the caves he found a canvas bag with a bunch of hardened clay balls. It was like someone had rolled up some clay and left them out in the sun to bake. They did not look like much, but they intrigued the man so he took the bag out of the cave with him. As he strolled along the beach, to pass the time, he would throw the clay balls one at a time out into the ocean as far as could throw. He thought little about it until he dropped one of the balls and it cracked open on a rock. Inside was a beautiful, precious stone. Exited, the man started breaking open the remaining clay balls. Each contained a similar treasure. He found hun-

dreds of dollars worth of jewels in the 20 or so clay balls he had left, then it struck him. He had been on the beach a long time. He had thrown maybe 50 or 60 of the clay balls with their hidden treasure into the ocean waves. Instead of hundreds of dollars in treasure he could have taken home thousands, but he just threw it away.

You know sometimes, it's like that with people. We look at someone, maybe even ourselves, and we see the external clay vessel. It doesn't always look like much from the outside. It isn't always beautiful or sparkling, so we discount it; we see that person as less important than someone more beautiful or stylish or well known or wealthy. But we have not taken the time to find the treasure hidden inside that person by God. There is treasure in

each and every one of us.

But remember the Bible says that we are fearfully and wonderfully made. I don't think he means just our physical bodies. I think he means our spiritual selves, which are sometimes hidden from others by the earthen vessel. But if you want to take the time to get to know that person, and if you ask the Father to show you that person the way He sees them, then the clay begins to peel away and the brilliant gem begins to shine forth. The Glory of friendship is not the outstretched hand, nor the kindly smile, nor the joy of companionship; it is the spiritual inspiration that comes to one when he discovers that someone else believes in him and is willing to trust him with his friendship

## INTELLECTUALS SHOULD DO DUE TO THE SOCIETY

### **By Felix E. Alois Mallya OCD.**

Underdeveloped countries should establish and maintain education systems under the focus of making those who get this education in turn to use it for the effective service in their societies. Education is a very crucial investment for our future. Governments in Africa and elsewhere need to be ready to offer education to their people at any cost. To invest in education is to invest in peo-

ple's brain, and this is just like investing in a factory. Just as we expect the factory to do as much work for us as a man working with hands, so the society expects the students they have educated to make many times as great a contribution to societies' well being as the ones who have not had this good opportunity. The society is to give to the students while they are at schools so that they can give those more afterwards.

As the matter of fact, poor people whether Africans or Europeans, Americans or Asians, cannot afford financial altruism. It is the right of any human society to expect things from graduates in the sense of the learned ones, and any others who have had an opportunity for higher education. I hope many know even more than how I do, that Jesus says that, "For unto whom so ever much is given, of him much will be

required.” Now, what do our societies require from those whom they have educated including you and me? They require service, service that exceeds what they spent.

The knowledge that someone acquires at school is used exclusively for personal well-being. The service to the society is a mere by product. This is how many societies are organized nowadays. We, the highly educated ones demand higher and higher wages in contrast to the less educated ones. We sometimes think that we are better than the least educated in towns and villages, and so we demand higher wages just by our education and not by what we do for our societies. By so doing we are abusing our trust. We forget that, our education is for our societies and it is much contributed by same societies. In my opinion, we the educated ones have a debt of service to repay our societies for what they have done for us. We make mistakes by thinking that we are the only key workers, without which nothing can be done. Let us agree that, in a normal way, a reasonable house needs an engineer. I know the engineer receives more than labourers, the minister more than a member of parliament (MP) and M.P. more than a teacher and so on. But, what reward do they give to the society?

About the house, let us agree that, it necessarily needs the engineer. However, he cannot do everything. He needs labourers. It is important to compare our wages and salaries with those of western workers, in the same way; we are to offer special and same quality of service to our societies. We must also

be ready to be creative enough to solve practical problems such as that of some women walking kilometers to fetch water, let us bring light to the villages, let us mark the end of evils like raping that is daily heard in mass media, let us defeat the common enemy of internal conflict that claims a numberless lives of people in our mother Africa and the world in general.

True change in the society, needs us to be part of such society and work from within. We should never act like ancient gods who ascended and disappeared after doing something. There is no nation or region, which can be developed by another nation or region. A nation or a region can develop itself. This is to say, real development, is development by people and for people who wish to develop. Even in an international level, there is no country, which can change another country. And so, Zimbabwe will never need changes by America or Britain. Any change brought by any outsider is lost to that outsider. In Africa, we have irrigation works, schools and the like which have been brought by outsiders for the progress of Africa. For real progress to take place, we are to be involved. Those who are educated are to take lead to what and how can be done for more progress. We are to work within the society we wish to change, and we are to participate in the society's sweetness and bitterness. We are to identify ourselves with the uneducated and work together. In this way, we will become co-workers and not burdens to our own societies.

It is important for the learned to know that, in this point we

are not asked to reduce ourselves to the level of the unlearned in the village or town. Rather, we are asked to live our intellectual life practically so that majority may learn from us. If an opportunity comes we have to teach others how to react against any situation intelligently. Example, if we use mosquito net and be safe from malaria, we must be ready to explain the connection between the use of mosquito net and being free from malaria. We must do this in a humble state that comprises respecting majority uneducated, and not considering them the stupid ones. Let us not allow any superiority tendency over those unlucky as we are.

The tradition of Africa to respect elders is of a very great value. We should not fall on disastrous of thinking that the uneducated are good for nothing. It happened once during colonial era whereby colonial masters spent millions of pounds on groundnuts scheme without consulting local farmers of the area, thinking that they those farmers were illiterate and they could not give any information about rains regularly annually. As a result, rain never favored their scheme and so they incurred loss. Actually, we have to learn from everyone whether African or European, American or Asian and so on. Knowledge does not come from books alone. Neither, is it limited in lecturers or study tours. In Africa, one may not have undergone school education, but we have our traditional wisdom. Whether we educated in schools and others not edu-

cated, it does not matter. We are all members of human community. If we don't take care, we can be cheated by our education that we are better than the uneducated ones, and we can earn through our education and close ourselves in our own world where the poor are not opened the door to enter in. but our security will not be sure. We need to share the world resources equally.

Our education will be effective if we allow it to be for equal service for every individual in the society. So, universities are for our people and not people for universities. It is undeniable truth that intellectuals have special knowledge that majority do not have. But, knowledge has to be for the betterment of all. Whether educated or not educated, we are citizens of one human family. If intellectuals are more granted more and if we are one of them then we are in turn to offer greater service to the society. There is high possibility for intellectuals to gain position in the society. Whoever is given any position in the society has to stand for truth so that the society can be safe. Let all intellectuals stand for truth despite at any cost. "Long live the truth".

## WHO WILL BELL THE CAT

**By Kevin Nyabare,**  
**ALCP/OSS**

Nature streams towards the apex of tremour carousing menace. The trees wavering, animals wailing as stones crackle for the new zeal. Human beings face many challenges through which they live uncovered, un-tackled. It is true that life meanders in a triggering and peculiar stream-flowing. The sun blazes hot, the clouds fall as it covers the earth making everything to appear dark in a supercilious clumsy.

The signs of chanticler become visible at the on-set while the plenitude pervades it. The deviant character in decadence as frigid trauma neglects to noxious. The vitiate mind recollects to gain tranquility of time which defiles esoterically. The underground gloomy does not cogitate the mind but vilifies it. The oscillation of words and acts does not rectify the absurd situations, rather it worsens. The reluctant mind always has subsequent litanies which defiles the individual by collecting and folding him in a salacious manner.

The parallelism between strengths and challenges leads to collision of quarrelsome. The incessant trouble brought by cats on rats, made the rats to find out the solutions to incur the hilarious acts of cats. They held meetings to lay down strategies in a copious manner to demolish the repeated disgrace of cats. In one gathering they did not find the preferable solution for the problem due to greediness of some leaders who were hamates

which led to quiescence.

The other meeting held, it happened the mouse to be bypassing nearby the venue, heard the matter as she was passing on, and gave out her advice. The obese ness of the point broke the dumbness of the meeting, where they agreed to bell the cats in order to be aware of their coming. They all agreed gratuitously. They bought bells to dress the cats on their necks. When the time came to dress them, there arose denunciation, the matching question was, *who will bell them?* The quondam was held void as the insipient rats did not prosper in their solutions and tactics.

The procrastinating idea intimidates the gathering in an inanimate quorum. The labefaction of ideas leads to divisions and banishing of unity. Whoever will not hear must be made to feel in order to avoid the sterility and maledictions which beheads the whole assembly. Old and young, negative and positive will never match together. The wavering decision of rats caused disunity among them thus leading to cowardice as enigma.

The collateral between the gigantic and the impuissant is of a wide diameter. Myriads of people have been slandered and squeezed due to their indolent behaviour. Mastication of words before spitting them out leads to adversity. The interminable echoes can never lead the individual to a gratuitous state, rather, it binds and engulfs. A good man is not his

loquaciousness but his industriousness which will gain him popularity. One can not be educated in order to be a good individual but only the qualities and factors that pertain the good individual.

#### THE TOSED SILVER COIN

The glittering and shining of a thing does not automatically imply its goodness but only its nature and value will determine. Summer and winter are all natural entities but they differ from each other. The coin consists of two sides but each distinct from the other although they are contained in one sharing the same value. The disseminating ideas always causes insurrection in a more commodious and mendacious way.

Children are what you make them; the capacity of the bucket will determine the amount of water to hold until it fills to the brim. The structure and nature of the individual depend upon the nature of the society he finds himself in, that is, appetite comes with eating. The coin can only be used to buy the commodities worthy of their value besides its sides. The value of the individual can not be perceived outwardly, that is, body posture, colour, but inwardly by endeavors and apti-

tudes.

#### THE SMILING THUNDER

The mountains stretch as the hills gets intermingled to erode the sluggish and docile plants. Stone stumps and clods prevail as the logs murmur. The pre-occupied and untamed landscape runs down the slopes while the winds brew the plateau for barrenness. The adulteration of the mind leads to chubby thoughts. The tree sparse areas become static as the barren, bare and naked. Cold war is one of the hazardous which devili- shes the whole plans which are to take place. The salacious smile pervades the harmony and probes in hilarious to curtail all the plans esoterically. The fallacious face contaminates the mind of the individuals in the group. The smiling thunder wriggles the conundrum ointment to smoothen and slant for the easier swinging. The loquacious person consigns the unit in aspersion tactics. The espionage conspires gratuitously to deteriorate reticently.

The velocity of moving thunder disseminates the fascination of the sticky and translucent monuments. Light moves at a higher velocity in comparison to sound. Light enlightens and recapitulates the coalesce

mendaciously. Balance is necessary between light and sound in order for thunder to collateralize proportionately. Human thoughts need to be depurated for expeditious unit. The smiling thunder is caused by the gloomy and unpleasant clouds which defecates quarrels miscellaneously. A sign does not have meaning without the sign reader, consequently, an administrator will have no significance without an office and matters to handle.

Yesterday needs today for its significance, today needs yesterday and tomorrow for its variability. In order for the triangle to qualify as a triangle, spotlessly need three sides and angles. Authentically, as Swahili saying goes, *hakuna kizuri kisicho na dosari*, that is, [nothing good without any defect] similarly in any group of people, there is docility. Every individual has his/her own aspirations, lameness, ambitions, but all are to be standardized to have common turning point. Listening to every echo sound will make ears burst, there is need to masticate any defilement amicably in order to collect the myriads of thought in one banner of oblivion.

## THE MESSAGE OF THE MIRROR

### Bro. Ansgar Lugomi C.M.

The parish priest of St. Un Fault parish was totally de- spaired, for the lack of coop- eration among his parishion- ers. Every time when he planned, proposed or estab- lished projects with them, nei- ther their plans nor do their projects yield any fruits be- cause of unnecessary division

among the faithful themselves. They tend to go against each other for the programme they discussed or proposed.

This made the priest, to see it difficult, and even he did not like to convoke the meet- ing with his parishioners, be- cause once it is called there is no peace at all and everyone was blaming each other on the

things planned or proposed.

As a result the parish priest became very dormant and calm in functioning and he decided to stop to do ser- vice of the celebration of the Eucharist and he even didn't wish to go out for the sacra- ment of anointing the sick any longer.

On the other hand, on

every Sundays the priest tried to preach the importance of unity and cooperation in any society existing in the world and he showed how the society/community, which has no unity, would be in unproductive and ineffective. The preaching was sounding very good and attractive to many of them and many came after the mass to give or to say a word of appreciation to the priest for his good and marvelous homily.

Yet every time when the parish priest meets or chats with the faithful individually, some held that tribalism in the parish is the source of conflict and separation, another group believed that the separation is there because of indifferences persisting in the parish, inequality among the people in the parish, rich and poor at the same time, others claimed about the politics existing in the country to be the source of all these separation and conflicts.

Good day starts from the very morning! The parish priest was still thinking how would he bring unity again among his faithful and by the grace of God and prayer he got the answer. One day the priest sent cards to all his faithful (parishioners) inviting them to the church. It read like this "The parish priest of Un Fault parish church has the great honour and sympathy to announce to you that, the person who was the source of problems, and the one who does not need peace, unity and development in the parish has passed away (died) yesterday evening, therefore all the parishioners are invited tomorrow morning at 9.00 a.m. for

the requiem mass and after which the burial ceremony will follow. The mass will take place at the parish." All are welcome. Eternal rest give unto X. O Lord ... May X rest in peace. Amen!

The cards were distributed to many of the parishioners and many started to give their prejudice to who has been guilty (the one died) and after that they tried to explain; truly, it must be Mr. X. He is very tribalistic, others said, there is no doubt every one knows that it must be Mrs. Y. because she thinks that she is rich so she can under look or blame others, moreover she does not do anything to the poor even though she is rich.

But it is true that all the parishioners were very happy in their heart, full of joy to hear that the one who was the cause of the tyranny, division and underdevelopment in their parish is dead. Therefore they hoped the parish to start new life.

The day came; the church was full of faithful who wanted to witness and also to see who was the trouble maker, destroying unity, peace, and development in their parish. Many came for an eye look and not for sympathy or condolence to the death of such member of the church. As usual at the centre of the church, there was a very magnificent coffin which was placed on the table surrounded by four candles burning in its corners. The coffin was opened so that parishioners could give their last reverence and honour to the deceased. As the custom, the faithful were in queue one by one pro-

ceeding towards where the coffin was placed and after looking very closely in order to see who was there in the coffin, everyone after having a look got out very quietly/silently. While bowing their heads to look, what they saw became a secret to everybody, because they were seeing their own faces in the coffin.

Inside the coffin there was something like phantom body covered by the white cloth and at the place where the head was supposed to be seen the parish priest kept a big mirror which showed the whole face of the one who was looking inside the coffin, therefore the one who looks in will see himself or herself.

Some of the parishioners became so furious by the joke made by the priest, others got the message straight forward and understood that we normally use to point up to others with one finger but forgetting three which are pointing to ourselves and that should remind us of no one is un faulty or does not have or commit mistakes in the un fault parish and that was "**the message of the mirror**" that means there is no need for lamenting/saying bad things of others if we don't put ourselves in the right example or in the good spirit of our life to those whom we are working with and also to those whom we are helping in our undertakings.

After that exercise got over the parish priest explained, saying that it was not something funny

*Continues on pg. 24.*

## I AM THE CAUSE OF ENVIRONMENTAL POLLUTION!!

### By Sentus Dikwe, SDS.

Environmental problem is a global issue, and must be taken in another perspective, not only in propaganda, thus why the title is admitting that I am the cause of this problem. By saying so I not mean that "I" the writer but "I" should remain as the first person for everyone who reads this text.

Taking the matter superficially, one can react by saying that: I am not? I am an environmentalist, how can I be a cause of environmental pollution? This is contradiction and not possible, I once wrote a thesis on environmental conservation. I always clean my surroundings. I throw my wastes to the garbage etc, so I am not the one.

When you look this problem reflectively, the following questions might ring your head: Every morning when I take breakfast with breads covered with nylon materials, where did I put those nylons, I use charcoal in my daily life for preparing my food, and how many trees did I use per a month? And how many do I plant each year? I use many goods packed by plastic materials, where did I put those plastic materials? The immediate answer comes where I can say; I always put to the waste pit. I am in a safe position on conserving my environment.

Remember that plastic materials are non-perishable, and to the extent are poisonous to the soil, so soil is suffering without knowing that soil is suffering. Thus I am the cause of environmental pollution. This is

inevitable truth.

### **What should I do?**

To be conscious with this problem, that before thinking and condemning others that are polluting environment start from yourself with your daily schedule and see what are you doing which results to environmental pollution. Then will be easy to come out and share with others about this burning issue.

### **Other measures:**

Recycling for plastic materials are a good method since plastic is non-perishable material. It persists forever. The best solution for it is only by recycling, by burning them cause's air pollution, by burying them causes land pollution.

Planting trees is among of the ways of conserving our environment. How many trees did I plant for a year? Perhaps a certain amount or even no, not even one, however, how many bags of charcoal did I use for one week to prepare my food at home? How many bags of charcoal used in bakery for a day to prepare breads? In schools? How many trees harvested annually for industrial use: making furniture, building materials and other so many activities?

For sure, the ratio is not balanced; amount used is larger than what we plant in each year, if the situation will continue to be in this manner, there is a great danger coming ahead. Let us develop the culture of planting trees in our respective areas. When you visit your relatives, friends or anywhere else, there is a gift that you can give them,

just plant a tree when you are leaving the place. Let them stay with this nice gift; this culture will bring a great influence on conserving environment.

Educating others follows after all knowing myself how much did I struggle to reduce this problem? This does not mean that others are not doing any effort, but I intended to show how this problem is starting by observing my daily circle on how I contribute to destroy environment rather than conserving them.

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### *From pg. 23.*

but He took this idea from the Bible after seeing a miserable situation in the parish. "so many of us have read in the Bible on how King David the pious man was blind of his own sins," he said, "but prophet Nathan told him openly 'You are like this' (2Sam,12:7) Please read also James 1:23:24. 'For anyone who is a hearer of the word and not a doer he is like a man who looks at his own face in a mirror and sees himself, then goes off and promptly forgets what he looked like.'" The principle of JOY should be implemented in our life, namely:

**J ..... J esus**  
**O .... Others**  
**Y ..... Yourself**

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# INSTITUTE'S EVENTS

## PRESIDENT'S SPEECH OF INAUGURATION

(Deonatus Mganga, SDS-  
President-Students Union)

Distinguished Guest of Honor very Rev. Fr. Andrew Urbanski, SDS; Rev. Fr. Rector; Rev. Superiors; Formators; teaching staff, supporting staff members, workers, Rev. Presidents/representatives from various institutions, visitors, and most beloved students, it is my gratitude and honor to express a word of Welcome to you all on this official inauguration day of the New Academic year 2007/2008.

We have all the reasons to thank the Almighty Father for His love and favors which has been manifested in our life starting this New Academic year with New Lecturers in both faculties of Philosophy and Theology and a New Dean of the faculty of Philosophy. In a special way God has granted us the honored new students, and new students' body to our institute.

The year has began with the waves of life for people beyond any caste, creed, religious and non religious distinctions. This calls us to reflect the values of life when we had the sudden death of our beloved brother Lebohang Gregory the 3<sup>rd</sup> year Philosopher which occurred recently in the beginning of this new academic year. Every one was shocked. However, thanks very much for your cooperative manner you ex-

pressed throughout this sorrowful moment. Thanks once more for the moral and material support to your collection in classes to be presented to his community and family as a sign of condolences. May his soul rest in Peace-Amen

Sometimes a man and woman have to fight. Therefore, I call up on you dear friends fellow students to be inspired by the spiritual need of people, fighting together in a collaborative way, associating with teaching staff members and workers to build up the bond of solidarity and success of our institute. This can be easily achieved fruitfully when we maintain the cooperation we have started reflecting on the word of God that we are the mustard seed which grows with the spirit of wisdom and understanding. This will be succeeding through Divine Providence.

Let the life waves of this academic year strike within our heart and wash off our troubles and worries in the inner heart. Life waves which will be witnessed in different committee directed with executive council may lead you to different parts of your life and make you feel part and parcel of our institute. This means that the students' union executive council is nothing without your great support.

I'm always grateful to the former President with his executive council and committees who have taken the troubles for the entire last academic

year 2006/2007. They have made valuable correction and comments in our Institute. You will not be forgotten. God bless you daily.

The ultimate aim of man is to see God, for that prayer is the powerhouse. Let us keep in prayer and work hard so that our plans may hover not in vain but be achieved in the hand of God. In other words let us walk together as brothers and sisters. Hence, I welcome you once again dear new students plus the host students as members of the students' Union and Wish you all the best at all perspectives in this Academic year. God bless you and stay  
t u r n e d .  
Thank you very much.

## THE INAUGURATION OF THE NEW ACADEMIC YEAR 2007/2008.

Inocent Mtawala, OFM Cap.

The New Academic Year 2007/ 2008 was inaugurated officially on 8<sup>th</sup> September 2007 at Salvatorian Institute of Philosophy and Theology. The Holy mass started At 9.00 presided over by Rev.Fr. Andrzej Urbanski, the General Superior of the society of divine Saviour, who also was the Guest of Honour in that occasion. Most of the co-celebrants in that mass were our professors and student directors from

various communities. The liturgy was harmoniously garlanded by Consolata community Choir and The Vicentians were altar servants.

In his homily Fr. Andrzej encouraged the students to study hard in order to achieve our goals, and thus to actualize the mission by which God called each one of us in His ministry for the entire world.

And furthermore, he encouraged the students to create conducive environment for each other. He also expressed his gratitude to the professors for the great efforts they make to help us. However he asked them to teach the students with love and be helpful to them whenever they are needed. In addition to that, he was very optimistic that the coming academic year will be a wonderful if there will be mutual cooperation between the students and the professors. Fr. Andrzej also, ended his homily by giving a warm wish to all students to the new academic 2007/2008.

On the same day, the first year students in Philosophy and Theology received their Identity Cards from Fr. Andrzej. The Lectio Magistra was later given by Rev. Fr. Lymo of the OSS.

The day ended with social gathering where a hired cultural group added a class of touch in that occasion.

## THE DEATH OF OUR BELOVED STUDENT GREGORY MOTHEOGANE, CSS. AUGUST 2007.

**Innocent Mtawala, OFM Cap.**

It is a normal situation that when students go for their holidays and just after they have come back to school or when they meet at their first time, they normally take time to greet each other trying to share the joys and some other moments they had during the holiday. This was the case for most of the students of the Salvatorian Institute some days before the Institute opened for the new academic year 2007/2008. For those who came early, were together discussing on how to start the new academic year and we thanked God for having brought all of us back in good health. But just a few days before beginning our academic year 2007/2008, we received very astonishing news of the death of our beloved seminarian Gregory Motheogane, the one with whom we were thanking God together for His protection to us all during our holidays.

Gregory was a Third year student in the faculty of Philosophy. He was from the Stigmatine's community which is near the Institute. Gregory was from South Africa. He had a short-term illness that lead to his death in spite of all the struggles of the doctors. Yes, we all know that there is a day for us to go back to Him (God), but no one knows exactly when. Every one received the death-news with a shock, because none of us who knew Gregory – the

one whom we were with some days before – could easily be convinced to believe that Gregory had passed away so suddenly! Gregory left us so abruptly and he was with many students just a day or some days before his death. We could never know that a day or a week to come, Gregory would leave us. May be we could say just a word of goodbye to him although it is the saddest word to someone you will never see again.

Honestly speaking, Gregory was a man of people and was so cheerful to all people. He was a man who was a sign of peace to whoever came across him. He was a man who loved sports so much and a star in many games.

Though some days, weeks and months too have passed, yet his image is still in our minds. We feel so sorry to his family, the Stigmatines of Tanzania and those in South Africa, his classmates and all his friends and relatives because they have lost a wonderful person in their lives. At the Institute, we had holy mass and a body viewing before it was taken to South Africa by flight for his burial, which took place on 8<sup>th</sup> September 2007. Yes, we loved Gregory so much but God has loved him more than us. We thank God abundantly for having given to us such a wonderful person to us.

May his soul rest in peace.  
**Amen.**

# POEMS

## *WHAT A MOTHER*

## *SNAIL IN THE JUNGLE*

### Prophecy Eliya A. Kwapata, OCD

What a Mother you are oh Mary  
You conceived, nurtured and fostered child  
Jesus  
Will you desert His brothers and sisters now?  
We fly to your protection oh Mary.

Nothing could ever interfere with your love  
In hardships and insults you followed your  
Son Love, only love occupied the heart of the  
handmaid of God  
Be with us on the pilgrimage to the Father's  
land.

What a blessed Mother we have in you oh Mary  
A blessed Mother among women, full of grace  
Once on earth, you know well our pain and  
misery  
Pray for us to Christ your Child and our  
Brother.

What a Mother you are oh Mary  
You went tirelessly in search of Child Jesus in  
Jerusalem  
Will you be angry now with your straying chil  
dren?  
Call us back to fellowship with Christ when  
we stray.

Mary Mother of God and ours too  
You were neither afraid nor frustrated with life  
You instead believed and always trusted  
How happy shall we be to be consoled on your  
knees.

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### Kevin Nyabera ALCP/OSS

Pretty shining viscid moments,  
Osculates mendaciously,  
To sail under false colours,  
Leads to dubious smell.  
A gargantuan appetite,  
The oleaginous ointment,  
Ready to take up the gauntlet,  
Snail in the jungle,  
Not to fall anymore.

Make hay while the sun shines,  
Disregard insubordinate coagulation.  
The succulent aptitudes need no mastication,  
Vacuous tremour vitiates in tranquility,  
Obese intimidates gratuitously.  
Daily sebaceous of strike,  
Hobbling and howling,  
Farewell for, in slander posture.  
Snail in the jungle,  
Not to fall anymore.

To close the Rubicon, below the salt,  
Beguile to internecine.  
Reverberates callisthenic,  
Intoxication of simulacrum,  
Replete secret,  
Snail in the jungle,  
Not to fall anymore.

Sons and daughters of the soil,  
Avoid grievances and sneak for sobriety.  
Habiliment self acatalectic with calmness,  
Be diligent to deposit insipience deeply.  
Sluggish and animus actions,  
To genuflect merchandise authentically,  
Auspicious character disseminates harmony,  
Mendaciously coagulates the mind inanely.  
Snail in the jungle,  
Not to fall anymore.

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*THE RENEGADE*Elphas .M.Mukhanatsi, SDS.

It all started,  
I didn't know.  
What the eve's eye held.  
Darkness realized not,  
Darn being woven.  
Eagerness pumping I did not know.

When beeped and called,  
Just was check' a lift in time,  
My poverty consider,  
Directed to benefactor seek.  
I gasp! Why didn't I know?

With a cordial human response,  
In mother's blossom felt;  
Closing Amen eyes with relief sigh!  
Why? Why? Why?

You asked to know more?  
"Salvation is at hand," I thought,  
I forced reveal myself.  
Hiding the credentials and the level.  
Why couldn't you have told me?

Only a no love box sent.  
With a questionable thought attached.  
Thinking of the late grandmother;  
Your mother's demise.  
Promised to hold thy hand;  
But didn't know how?  
Age mentioned,  
Sixty three and over;  
More than ten grants.  
All these flattered before {...}  
Adding an advanced degree! In what?  
Like a blind child you had refused,  
The hospitality offered.  
But now, that I have taken your heart.  
Why grandma? Why not sincere be.

Hearts intention didn't know  
But why kneel behind a trunk;  
Leaning against a feck wall?  
Hundred and one invitations,  
Thrown in air, searching the innocent.  
Why become a Christian beast?  
Why not changed with your commitments  
to God's Son?  
I didn't now.  
That the food is not eaten by the owner-  
Is it a myth? When it is his right?  
And I wonder!

*From Pg 15*

**KENYA:** *Population* 30,080,000. *Life expectancy* 48 (male 48, female 49) *Economy*, national income p.a. person US\$ 280; per family US\$ 1, 736. *Education:* Adult literacy: 78% (male 56% female 70%). Schools 18,506. *Health:* Access to health services 77%, access to safe water 53. Hospitals 877. (14 beds per 10,000), doctors 3794.

**UGANDA:** *Population* 21,778,000. *Life expectancy* 45 (male 44, female 46) *Economy:* National income per person US\$ 240, per family US\$ 1,152. *Education:* 61% (male 73% female 50%) Schools 8,815. *Health:* access to health services 49%, access to safe water 34%. Hospitals 89 (12 beds per 10,000), Doctors 7741.

**TANZANIA:** *Population* 33,517,000. *Life expectancy:* 48 (male 47 female 49) *Economy:* National income p.a. person: US\$ 120; per family: US\$ 611. *Education:* Adult literacy 67 (male 79, female 56%) Schools: 10,892. *Health:* Access to health services 80%, access to save water 49%. Hospitals 170 (11 beds per 10,000)

**RWANDA:** *Population:* 7,733,000. *Life expectancy* 41 (male 40, female 42) *Economy:* National income p.a person US\$ 180; per family US\$ 846. *Education:* literacy 60% ( male 69% female 51%) Schools 1724. *Health:* access to health services 80% access to safe water 66%, Hospitals 220 (9 beds per 10,000) doctors 272.

**BURUNDI:** *Population:*6,695,000. *Life Expectancy* 44 (male 42, female 45) *Economy:* National Income p.a. person US\$ 159; per family US\$735. *Education:* Adult literacy 35% (male 49% female 22%) Schools 1,531. *Health:* Access to health services 80%, access to safe water 52%.Hospitals: 264 (19 beds per 10,000) Doctors 317. The out put of East Africa and the two neighbouring states shows growth in spite of some challenges since independence. The Economy has grown, politically there is prosperity in spite of the past wars and some still unsolved. The region can achieve more if it unites itself for the common end. The data shows that the region is driving towards perfection but there id still a long way to go. Happiness is the target for every state and East Africa is driving to the same goal. If the leaders are to be led by the Truth where man finds freedom and happiness the destiny of East Africa will be attained. When the federation provides the common good to the common man then there is happiness, no collapse and sorrows any more. When there are no sorrows then we will say that the expected good Destiny of East Africa is attained. May we continue to pray for its success that those who are driving us to that destiny may not lead us into evil and may they be lead by the Truth, which led Solomon in wisdom, so that our Destiny will be in the light of the Truth, Amen.

*Life Is a Puzzle: Man Has to Unveil*

**Ignas Chengula, OSA**

On the six organs of sense depends contact,  
On the contact depends sensation,  
On the sensation depends attachments,  
On attachments depends birth,  
On birth depends mans history,  
Life is a puzzle in the world full of disguise.

Then man begins his history the history of his life,  
Then man realizes that life is joy and pain all together,  
For a while man is in joy, for a while he is in pain,  
Joy-pain goes together in this planet,  
Which for ages and ages moved by unending pulse,  
Man grows up makes his history, weakens and dies,  
Meanwhile another man is born to restart this amazing comedy,  
Life is puzzle in the world full of disguise.

All being is a flaming wonder,  
And one event is always the son of another,  
When this is present that is absent,  
Arising this is present that is absent,  
Arising this marks the disappearance for that,  
The cessation of the day marks the coming to of the night,  
What great joy is to be born?  
What great misery is to have the flesh dissolve at death?  
Life is a puzzle in the world full of disguise.

Two by two every thing is dichotomy,  
Both truth and falsity speak about something,  
And meanwhile they both speak of the subject,  
So truth and falsity have the same dwelling place,  
Truth and falsity exist together in being,  
Change and permanence likewise,  
Reality and dichotomy the un-debatable fact,  
Life is a puzzle in the world full of disguise.

One thing so evident to man,  
Man and only man the most gifted of all animal,  
With three divine principles man is endowed,  
Time life and reason: with which he conquers the world,  
So man never a stranger in this very same world,  
With time life and reason the world is made pleasant, the best home for man.



# MATUKIO KATIKA PICHA

Diaconate Ordination Day (20/10/2007)



The Procession



The Candidates are presented to the bishop



The Prostration during the reciting the Litany as part of the rite of ordination



The newly ordained deacons right after the mass pose for a common photo



Bishop Teleshpor Mkude of Morogoro Diocese, Abbot Thadeus Mhagama, OSB (left) and Fr. Lazarus Msimbe, SDS (right) together with newly ordained Deacons



The Guest of Honor, Very Rev. Andrzej Urbanski SDS, During Inauguration Mass.



Fr. Andrzej Urbanski, SDS; Fr Bernard Witek, SDS (left) and Fr. Lazarus Msimbe, SDS (right), immediately after inauguration mass.



New building under final stages, to be the future Reading Room.



Cultural Group entertaining during inauguration day



President of Students Union (Deonatus Nerei Mganga, SDS) giving his inauguration speech



A small portion of those who attended the mass of ordination

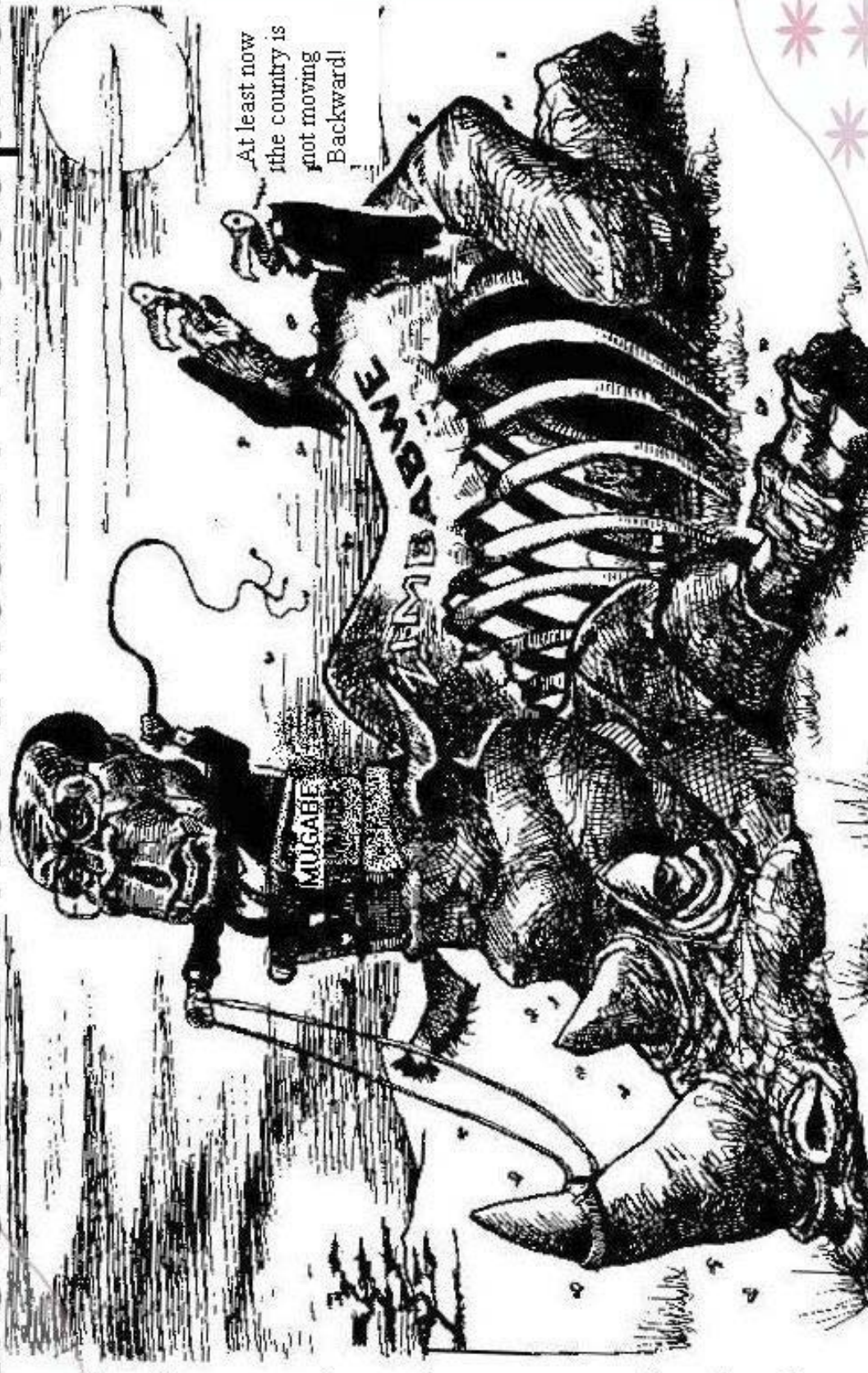
**Chemistry of man and woman****Element Name:** WOMAN**Symbol:** WO**Atomic Weight:** (don't even go there!)**Physical properties:** Generally round in form. Boils at nothing and may freeze any time. Melts whenever treated properly. Very bitter if not used well.**Chemical properties:** Very active. Highly unstable. Possesses strong affinity to gold, silver, platinum, and precious stones. Violent when left alone. Able to absorb great amounts of exotic food. Turns slightly green when placed next to a better specimen.**Usage:** Highly ornamental. An extremely good catalyst for dispersion of wealth. Probably the most powerful income reducing agent known.**Caution:** Highly explosive in inexperienced hands.

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**Element Name:** MAN**Symbol:** BY**Atomic Weight:** (180 +/- 50)**Physical properties:** Solid at room temperature, but gets bent out of shape easily. Fairly dense and sometimes flaky. Difficult to find a pure sample. Due to rust, aging samples are unable to conduct electricity as easily as young samples.**Chemical properties:** Attempts to bond with WO any chance it can get. Also tends to form strong bonds with it. Becomes explosive when mixed with Kid.**(Element: Child)** for prolonged period of time. Neutralize by saturating with alcohol.**Usage:** None known. Possibly good methane source. Good samples are able to produce large quantities on command.**Caution:** In the absence of WO, this element rapidly decomposes and begins to smell.

# MUGABE: The African Philosopher

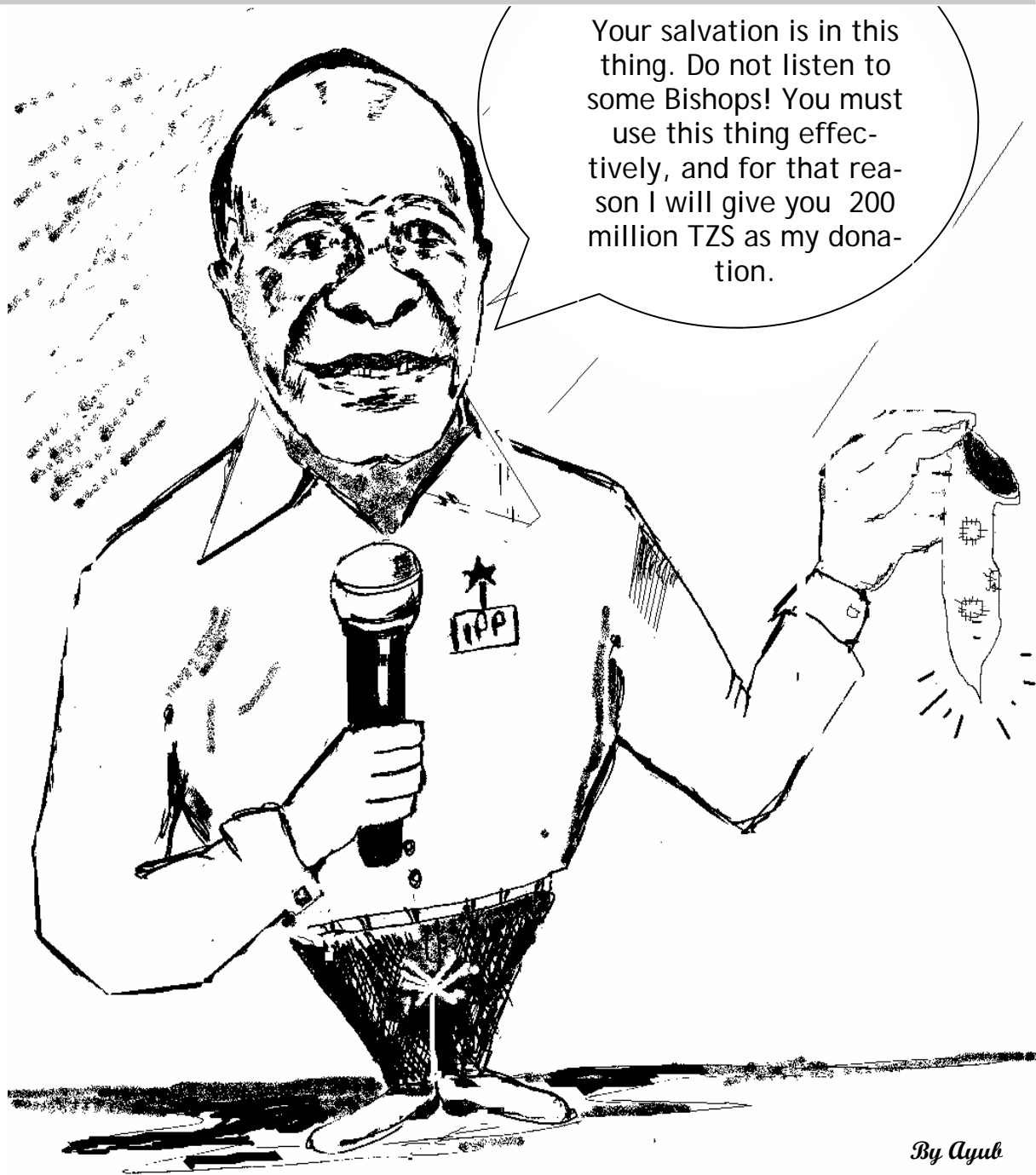
At least



At least now  
the country is  
not moving  
Backward!

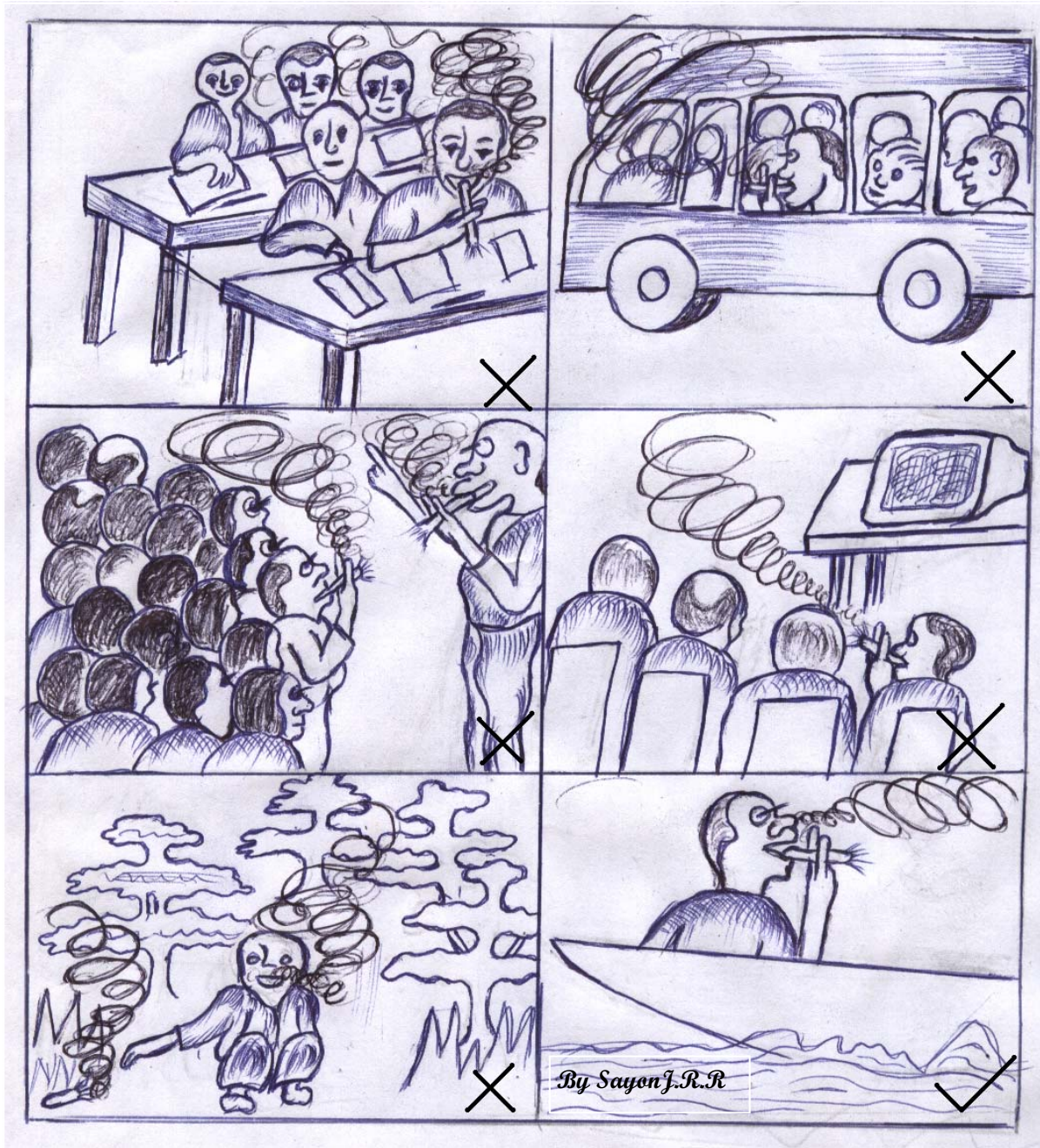
By Ayub

# Cartoons wit

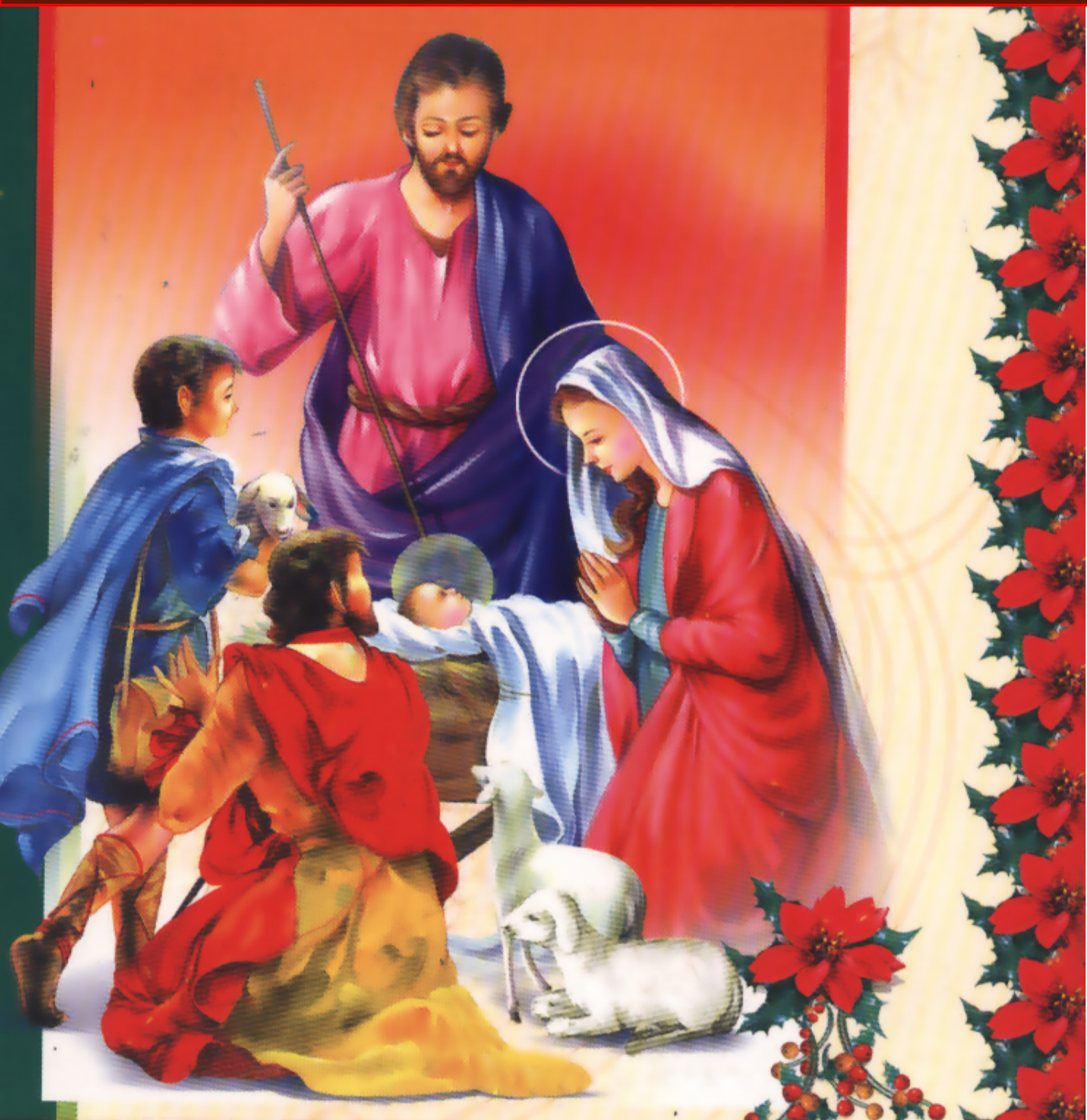


*By Ayub*

“People always come up to me and say that my smoking is bothering them... Well it is killing me” (Wendy Liebman).



# Merry Chrstmass...



And Happy New Year 2008!