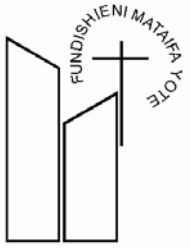


KOLA HILL DIGEST

Salvatorian Institute of Philosophy & Theology: Students' Union Magazine



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- SHAPING THE INDIVIDUAL
- THE REVANGE OF NATURE



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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 Kola Hill Digest. 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.

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

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Thanks!!!

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THEOLOGY

NEIGHBOURHOOD REFLECTED IN AFRICAN EXTENDED FAMILY

By Honoratus Kileo, O F M Cap

1. Who is my neighbour?

The question of neighbour is as old as human being. We understand it sometimes in different limitations. My neighbour, I see her or him as the one whom we are geographically close to each other. She or he is the one who leave in the next house or room or next to my portion of land. My neighbouring community or tribe or society, when we talk in the context of community “we”. In these limitations, there is neighbourhood because that person or community, is next to me or us in certain way.

In the history of Israel, the love of neighbour is identified as love of self; you shall love your neighbour as yourself, [Leviticus, 19:18]. We see in the neighbour, the self, the reflection of the self. There is recognition of universal image of God which is in every human being. The concern to the neighbour is identified as the concern of the one-self.

My friend John gave me this story. His teacher asked him in the class, who is your neighbour? He replied, “Asha!” Asha was a girl in the class who used to seat next to him. The teacher laughed! Then he continued,

“And who is your father’s neighbour?” He said Lesulie! Lesulie is the man who lives next to John’s family at home. The teacher continued; “Why Lesulie is your father’s neighbour?” He said, “He is his neighbour because he is living next to my father’s house and he gives us fire when ours at home goes out.” “Also...” John added, “...we go to play at his home with his children”. The answers given suit the context in which John understood the neighbour he was referring too. My neighbour is someone next to. There is limitation which tends to exclude others and includes some. Neighbourhood becomes adjacent relationships. The measure for these relations is closeness either geographically in the material world or familiarity.

In the gospel Jesus gives universal dimension and reality of neighbourhood, [Lk 10:25 – 37]. The teacher of Torah asked Jesus, “... and who is my neighbour?” [Lk 10:29]. He asked this question in the context of the commandment of love in its two fundamental dimensions, namely love of God and love of neighbour. These two dimensions do not contradict to each other, rather they are inseparably interrelated (The Encyclical letter *Deus Caritas Est* of Pope Benedict XVI, 18, 2006).

Hence neighbourhood is an essential dimension of love. It is love in reality and in practice. A Good Samaritan in Lk 10:25 – 37 recognizes the need of the other. He expresses his concern to the other. This concern transcends all limitations of familiarity and knowledge as the criterion for concern. The Good Samaritan recognizes that the other man is also a human being like him. And therefore he needs his attention.

Jesus is a good model of concern per se. He took our nature in order to be with us, to teach us about the Father and to lead us to the Father, our supreme destiny. He gives us the universal dimension of love and neighbourhood. That which recognizes the image of God in the other human being. We are created in the image and likeness of God, [Genesis, 1:26 – 27]. In Jesus, who is Immanuel, God with us, [Mt 1:23] we are restored as Image of God, Image of Immanuel. We are adopted sons of the Father, hence Immanuel like. Such image is not isolated self; rather we in Christ are called in the community of His Church. It is a call to share and participate in His life and mission, namely love of God and love of neighbour. In this community of His church, we become partakers of Immanuel. Jesus mission becomes now the mission of His image, that is God is with us – neighbourhood. His neighbourhood does not ex-

clude any body, and at the same time does not force any body into His neighbourhood. It is a free desire, a call and concern.

In the parable of a Good Samaritan, Jesus gives more attention to the sick who represent the needy. Generally and naturally, God is a Good Samaritan per se and we are the needy. Concretely, there are people among us who are extremely the needy. We know some of them, but also we do not know many of them. The point is all such people are the needy. "Who is a good Samaritan?" asked one teacher in one class. A fervent student responded, "A person from Samaria who is good". In our context here is any body who can alleviate the condition of the needy, to be better; such a person is not required always to have the knowledge of the need.

However practically and pastorally such knowledge directly or indirectly is required in order to administer properly the need. In the gospel passage, such chance seems to be overwhelmed by the condition of the sick person, in which the good Samaritan was prompted to act quickly. On the other hand the promptness is given to draw the attention especially from the side of attendants and observers. The answer given to the teacher in the class by the fervent student can explain neighbour in the mind of that student. For him a neighbour is a person of my tribe, next room or house or

of a certain place or a plot of land.

2. What is extended family?

A family normally is a unit of two parents and a child or children. Two parents are one man, a husband and one woman, a wife. There are cases in which no child or children, yet the unit is a family. It is not an autonomous unit closed from others. The reality of life shows us that one parent families and a child or children are increasing. The parents in these families are mothers.

Extended family consists of more than family unit. This is a family group that consists of parents, children, and other relatives, often living in close proximity. Also is a group of relatives, such as those of three generation, who live in close geographic proximity rather than under the same roof. (*The American Heritage Dictionaries*, Oxford University Press, 2007). These meanings give us the environment of traditional society. The second definition gives a more extensive meaning. It shows interdependence and extension of relationship in a certain era. This affirms universal interdependence as also affirmed by Vatican II council;

In his fatherly care for all of us, God desired that all men should form one family and deal with each other in a spirit of brotherhood. All in fact are destined to the very same end, namely God him-

self, since they have been created in the likeness of God who "...made from every nation of men who live on all the face of the earth" (Acts of Apostles, 17:26). (*Vatican II Documents, Gaudium et Spes*, 24).

People of particular generation are relatives, and they depend on each other. The interdependence is both spiritually and physically, and it is explained well by John S.Mbiti;

For African peoples the family includes children, parents, grandparents and other relatives such as brothers, sisters, cousins and so on. All relatives have duties and responsibilities towards one another. Every one knows how is related to other people in the clan and the neighbourhood. The idea of the family also extends to include the departed, as well as those who are about to be born. This family concept spreads vertically and horizontally. The individual does not just exist alone: he exists because others exist. He must therefore play his full role in that interdependence of existence. (John S.Mbiti, *Introduction to African Religion*. Second Edition, East Africa Educational Publishers Ltd Nairobi. Kampala, 115, 1996).

The extension of relationships proceeds from the Creator and ends in Him. The extended spirit exists even in life after. The departed ones continue in good relationship with their brothers and sisters who are still alive. Hence forth, it is part and parcel of Africans to cultivate and nourish that spirit. The departed ones left that heritage to their people. Those

who are still alive according to this line of thought they don't have another alternative. They are to transmit the heritage to their newly born. We too have to abide to this heritage. The extended spirit is the character of their and our personality, duty and responsibility. Such spirit has holistic dimension in human life as the following author testifies.

The black extended family was viewed, not as a construction within the context of the African – American experience, but as a self –help or survival unit generated by a historic group of people living in a rural or agricultural setting. (Robert Bernard, *Research on the African –American Family: Holistic Perspective*, Social Science, 104, 1993).

3. Extended family in the past.

When I was a child, I went to my grandmother in maternal side. She told me many things. I still remember one thing she told. She said that it was during famine and drought period when her grandmother in paternal side came from another place together with her companions carrying food for the starving relatives. She was coming from another place where food was available. My grandmother told me that they survived throughout drought and famine period because of their relatives and friends who supported them from other places. She added

when she was traveling, and she felt hungry, she could stop and eat some fruits in the fields around without taking anything out. Also she said when they were children they could go to their friends in the villages around, they slept there for sometime with the knowledge of their parents. She concluded happily that when a child lost one or all his parents, she or he was taken to another family where he or she continued to enjoy and get parental love and support. “My grandson!” She stopped for a while then she breathed out, “There were no orphans in the sense of support and need”.

With that conclusion from my grandmother I felt restless when I compare our situation today and her experience in the past. I always ask myself, what is missing? Perhaps failure to adapt extended family spirit in our times. I see that there is no modernity without base. For most of Africans that base is the spirit of extended family, a spirit of neighbourhood. Such spirit is rooted in African cultures and mentality. That failure to adapt the spirit of extended family in our contemporary is a result of too much coping of external influences. It is negative failure when coping is unconscious of contents. One aspect of coping is manifested in the individualism expanded into nationalism, regionalism, and tribalism. My grandmother in this aspect would tell us that,

“there are orphans now because of individualism, the enemy of the spirit of extended family”. It is true that we cannot copy the spirit of extended family a hundred percent into our times. Since we are humans we are neighbours in the sense that we need each other. In Swahili we say *kuwezeshana*. Every body has that potentiality of attending the need of others. Others are gifted more. As much as one is gifted he or she is able to help the need. With the spirit of extended family Africans are the first benefactors of themselves. They are subjects and objects of themselves. We can call it preferential option for the rich is for themselves which in this context becomes preferential option for the poor –service to the neighbour is for the self.

4. Africans are subjects and objects of themselves.

A challenge to Africans to become subjects and objects of themselves is individualism. Within individualistic mentality, the number of the need increases while the spirit of extended family –neighbourhood fades away. During the past, the ages of my grandmother and others, Africans were actively subjects and objects of themselves. Those who had riches helped those who were in need: orphans, strangers, widows and so on. They did not have this phrase, “street kids”. In our times some people say these kids are of nobody, in my grandmother's time they could rather say these kids are of everybody. Every body was responsible. The rich Africans are able to attend to themselves when they help their brothers and sisters

in their needs. We find them mostly in town areas. Who are those rich people there? Are they Africans? Why they don't see their brothers and sisters who are in disparate situations? They need food, water, housing, clothes, medicine, education and care. Their neighbours are their fellow Africans, their fellow human beings. Africans become in the spirit of extended family benefactors of themselves. It is easy for a rich African man to blame always that the developed countries or big powers of the world are not helping Africans, while he or she is not at neighbourhood with his fellow African who need his or her support regardless of its amount.

5. Education and vocation in extended spirit is for all.

Now days some people are asking themselves, who will afford the high expenses of education economically? The fees in different sectors of education are very high. Poor people are not able to meet some of demands of education expenses. There is a tendency to blame authority, especially a government, although it is not out of it. If we look around us there are so many people who are able to meet the expenses of education for themselves and for the others, and they still will have surplus. Fortunately they do only for themselves and for their children. The spirit of extended family calls them to restore it in helping their

brothers and sisters who are unable to get education. Such restoration jeopardizes individualism, where they become benefactors of themselves when they help their brothers and sisters in need. A spirit which does not die even when an African is outside of Africa. The spirit of relationship, neighbourhood and humanity. It is the call to social awareness.

The social nature of man shows that there is interdependence between personal betterment and the improvement of society. In so far as man by his very nature stands completely in need of life in society, he is and he ought to be the beginning, the subject and the object of every social organization. (*Vatican II Documents, Gaudium at Spes*, 25. St Thomas, I Ethic Lect. 1).

The call that which pushes a brother or a sister to help his or her sisters and brothers in need wherever he or she may be. Outside of Africa is not in the hell, one has still opportunity of coming and attending his brothers and sisters in need. The same Africa which is supporting them supports you in one way or another at present, in the past and in the future. We end up blaming big powers to the extreme. What are we doing to our neighbours?

During one of my holidays, when I was in secondary school, I went to one of seminaries here in Tanzania. One of lecturers there was saying, "These expenses of

education are very high!" She breathed out for a while, then continued, "These days God does not call the poor into priesthood, He calls only the rich". I remained there silent, and then I laughed. When I connect her worries and the spirit of extended family, I may be forced to conclude that education and vocation is open for all. Within this spirit the rich are able to help their brothers and sisters who are not able to reach the demands of education as well as of their vocation. If we look around us, there are many rich people who are able to help our seminarians who are unable to meet the expenses of education. Is this an ease thing to do? Motivated by spirit of Christ, which is sacrifice on the cross for the sinner, a rich African person can risk to do that act of love. A sacrifice needs loss and perseverance. There is an opportunity for individual to do direct to the person in need. On the other hand some one or a group can give their sacrifice to the church of Africa. Such individual or a group becomes a benefactor of himself or herself or itself. Education and vocation therefore become gifts of God to us, not only to some people but all.

6. Extended spirit overcomes individualism.

Some of the main common terminologies of individualistic tendency are "my property" and "your property". It is very rare that they use "our property". When the spirit of extended family realized in the society, the common terminology is "our property". When one buys a car in such community, although it is a property

of one person, you will hear others from the same community proudly boast themselves our car. If one child is educated from such society, you will hear others from the same society say proudly our educated boy or girl. They know it is their richness and honor to have such persons among themselves.

Extended spirit as I can call it overcomes individualism and ultimately its effects such as loneliness, nationalism, hatred, tribalism, disunity, enmity and so forth. In extended spirit orphans are taken into the family, while in the individualistic atmosphere no place for them in most of families. Their place therefore is in the orphanages. When our society is dominated by extended spirit – neighbourhood, all people can afford the expenses of education at all levels. The poor are enabled by the fortunate people to ascend in education. In Swahili; we say *wanawezeshwa*, mean they are enabled to attain.

Do we need extended spirit –neighbourhood from another continent? We are aware of the spirit of our brothers and sisters from others continents. They are doing a lot for us. But are we completely at absolute zero that we can not do anything to ourselves? Perhaps we are big powers among ourselves. The realization of extended spirit in Africa at high percent will reduce the demand of our brothers and sisters needs. The donation of each rich person in Africa

to his or her brother's or sister's needs shows that we are big powers among ourselves. A person becomes therefore a big power of himself: love your neighbour as you love yourself. This thought does not underrate the contribution of the so called big powers of the world. It only calls a sense of neighbourhood in Africa -extended spirit re-awakens in our times

7. Conclusion.

At the end, the needy will say with their fellow brothers and sisters, "I am because we are". They are enabled to have their necessities of life; education, health care, food, water, clothes, houses, religion, and the like. Hence they will be at position to help others too. A chain of neighbourhood –extended spirit never die or end with an individual. It enters one person and it extends to another where individualism has no existence. A sense of extended spirit –neighbourhood is a sense of humanity, a sense of concern. Although such sense in particular – extended spirit, is rooted in a certain culture –extended family, has an element of universalism. That universalism looks and cares for humanity. Therefore it can be concluded that it is the universal element of love, care and concern rooted in human nature practice in particular cultures. A practice which does not contradict humanity, but manifest and care for it.

HUMAN SEXUALITY AND CELIBATE FORMATION

By. Alchilaus Kalokora, ALCP/OSS

Is celibacy breaking news anyway? Is celibate life a deal in this bacchanalian world whereby everybody thinks in terms of pleasure and sensuality, a world in which "not to hurt and respect for the feelings" of anybody is the fundamental law of relation? Is celibacy a story of the past which nowadays has lost its practical credibility? Has celibate life any new challenge to pose on the contemporary world? And above all, will celibacy be fruitful in the contemporary world if we embrace the traditional meaning of human sexuality or better is celibacy an imitation and manifestation of Christ's love (unto total self denial for us) if it is denied of its proper sexuality?

*Together with the above problem, I am being provoked by Henry Davis S.J who in his moral pastoral theology states that "the rational motives of the virtue of chastity is the reasonableness of controlling **sexual appetite** in the married and of excluding it in the unmarried, as also of seeking and expressing it in marriage in a rational way, unless the exercise of some virtue or more pressing duty justify complete continence, temporary or perpetual, without prejudice to the rights of others. Chastity is a virtue for every state of life. there is a chastity of the married and of the unmarried. perfect chastity is abstinence from all expressions of the sexual appetite, both in the external act and internal thought, desire and complacency. This virtue connotes a great victory over an imperious appetite. The practice of the virtue is usually arduous, is highly*

meritorious; gives man a great mastery of himself in this respect, and is pleasing to God.”

From this understanding then, children, the severely handicapped, the unmarried, the celibate, the divorced and widowed are not to be sexual beings. The moral ideal of such persons would consist in eradicating every sexual impulses and desire. Hence, any deliberate procurement or acceptance of venereal pleasure even in a smallest degree is sinful of these persons equally as to say, think or do anything with the intention of arousing even the smallest degree of this pleasure; since this pleasure is exclusively for the purpose of leading to legitimate sexual intercourse and the possibility of procreation. For his position, it would be held that to use what is designed for the good of the entire human family to serve the needs of the individual constitutes a substantial inversion of an essential order of relation. For such an approach understands sexuality as predominantly genital and generative.

Today however, contemporary behavioral and theological sciences and even experiences of people suggest a broader conception of sexuality, in which sex, first and foremost should be seen as a force that permeates, influences and affects every act of a human person's being at every moment of existence operating in all aspects of life as a core and center of our life – response. To begin with the document of the Church, the Declaration on Certain Questions Concerning Sexual Ethics no. 1 states that “it

is from sex that the human person receives the characteristics which, on the biological, psychological and spiritual levels, make that person a man or a woman, and thereby largely condition his or her progress towards maturity and insertion into society.”

With this in mind, I would just define human sexuality as a way of being in, and relating to the world as a male or female person. Man and woman at every moment of life and in every aspect of living, experience themselves, others, and indeed the entire world in a distinctly male or female way. Sexuality then, is the mode or manner by which persons experience and express both the incompleteness of their individualities as well as their relatedness to each other as male and female.

It follows that, the one born and experiences existence in a female body structure perceives reality differently from one born in male body structure. If I interpret correctly the creation account in the book of Genesis – the complementarity of man and woman is of fundamental significance to reflect the image and likeness of God. It is man and woman together who reflect God's image and neither man nor woman alone. To complete this mission to which every human being is called by the very invitation to life, man must strive to be fully man a woman fully woman, and consequently each must relate to the other. With this definition I am trying to excel beyond the traditional meaning of sexuality, to consider other contempo-

rary aspects than genitality and generativity.

Human sexuality is the concrete manifestation of the divine call to completion, a call extended to every person in the very act of creation and rooted in the core of his or her being. From the first moment of existence it calls each to reach out to the other without whom full integration can never be achieved. Thus sexuality like every other aspect of humanness is destined to serve human relations and not to subjugate them. Sexuality is not just an isolated biological or physical phenomenon accidental to human beings but an integral part of their personal – self expression of their mission of self – communication to others.

From this point of view, sexuality is not elevated to a good in itself nor repressed as somehow tainted with guilty. Sex is rather to be accepted as all other characteristics of humanness and used to facilitate human growth to full maturity. Sexuality is a pervasive and constitutive factor on the structure of human existence. Implicit in this view is the realization that a human being is not only spiritual. We cannot deny the fact that we are our bodies too. Our fleshly reality moulds our perception of everything. All levels of consciousness are connected to our embodied presence in the world. The body's way of knowing and responding exists before we reflect up on it. The body asserts its wisdom whether or not we choose to advert to it or even whether we desire to turn from it and deny it.

Within this embodied view of human existence, sexuality is seen as that aspect of our fleshly being – in – the world whereby we are present and open to that

which is not ourselves, to that which is the “other”. The other may be objects or subjects, persons. In this case, it is the mode whereby an isolated subject reaches out to communion with another subject in order to banish loneliness and to experience the fullness of being – with – another in the human project.

Being of the opinion that the two sexes experience existence in different ways by reason of their differences in bodily structure, it is apparent that the genital impulse is predisposed in favour of heterosexual union. Although human sexuality is wider than genital union is in that the intertwining of subjectivities, of human existences, has the potential for fullest realization.

There exists then, a sexual atmosphere whenever two human beings meet. This is especially true when the relationship is male – female. The possibility of shared existence of intimacy and union emerges on the horizon of movement toward the other. The call to each other’s bodily existence colors every transaction between the sexes, adding interest and delight, promising mystery and disclosure and delivery from loneliness. At the same time it realizes the self and enriches the other.

In view of this understanding of sexuality, it can be said that it helps in the development of human persons by calling them to constant creativity, that is, to full openness to being – to the realization of every potentiality within the personality, to a continued discovery and expression of authentic self-

hood. Procreation is one form of this call to creativity but by no means is it the only reason for sexual expression. Sexuality, further, serves the development of genuine personhood by calling people to clearer recognition of their relational nature, of their absolute achievement of personal fulfillment. Sexuality is the creators’ genius way of calling people constantly out of themselves into relationship with others.

The general thrust of the church’s teaching on sexual morality is fairly summarized in the formulation of canon law: “primary purpose of marriage is the procreation and education of children. The secondary purpose is mutual support and a remedy for concupiscence” CIC 1013. However, Herbert Vorgrimler, in his *Commentary on the Documents of Vatican II* takes a major step forward when he deliberately rejects this priority of procreative over the unitive end of marriage. It insisted on the inseparable connection between these two purposes of sexuality and suggested the consideration of the human person as the integrating principle that could harmonize them. The 1975 Vatican declaration on sexual ethics further extends this development by identifying human sexuality even in the unmarried as the source of persons’ most fundamental characteristics and as a crucial element leading to personal maturity and integration into society.

In appreciating human sexuality as a call to creative and integrative growth, Christians will be further helped in their understanding

by keeping in mind the example and command of Jesus: “love one another as I have loved you” (Jn 15:12). Jesus’ demand, illustrated by his selfless life and death, calls for a level of concern for others. The extent of concern for others, demanded and exemplified by this fundamental Christian, provides a basis for human living that is at the core of the Gospel message and at the same time at the apex of the Christian ideal for the fullness of growth and integration in Christ. True sexuality is temporal and passing. But when caught up in this Christian motivation, it transcends the temporal and becomes sacramental. The Gospel invitation to celibacy – for the sake of the Kingdom and to fidelity in a tragic marital situation – for the sake of the kingdom are important reminders that transcendental values must influence a Christian analysis of the meaning of human sexuality.

In keeping with the definition of sexuality as the way of being in, and relating to the world as male or female person, it follows that in no way can those who choose to live a life of celibacy and virginity escape a considerable note. Like any other human persons, those in the state of consecrated celibacy and virginity are called to experience and express both the incompleteness of their separate natures as well as their relatedness to each other as male and female through the vehicle of human sexuality. This is testified in the first place by many of the religious themselves. However, a sensitive reading of scripture (1Cor 7:7) and the documents of Vat. II call for attention not only to the existence of celibacy in the church, but also to the humanity of those

who seek to live this life PC n. 12.

The ideal of celibacy and virginity has been an important part of the life of the church from earliest times. This mode of living the Christian life has been intimately related to the mystery of Christian love PC n.12; to eschatological hope for the second coming of the Lord (1Cor 7:29-31) and to the symbolic significance of the ultimate destiny to which every person is called (1Cor 7:32-36). Celibacy is an evangelical value of great spiritual worth. It is seen as charism necessary for the life of the church LG n.21. It is time then to question whether the manner in which Christian men and women are being prepared to live celibate and virginal sexuality in the church to day disposes them to be faithful to their commitment and no less faithful to the values of human dignity perceived in the creator's summons to creative growth towards integration.

The question of formation in sexuality is critical in the lives of the celibates as many writers hold in these days. Essential to good formation in this matter is adequate, exact, and positive information – physiological, psychological and emotional; of course, adapted to the specific needs of men and women at every epoch. Those who seek to live celibate sexuality must know how to experience a healthy, effective maturation in their own persons; to give and receive friendship with persons of their own and their opposite sex; to express universal love – charity in specific concern

and care for others; to acknowledge the possibility of a unique, intense, personal encounter that at some moment in their lives invites to an intimate, exclusive, lasting relationship, as agree Philip Kaene and Matthias Neuman.

The man who has tried to understand celibacy in terms of “covenant” must seek to live sexuality in creative fidelity. He must be prepared to be vulnerable, to know pain, to experience loneliness in a most acute way. Out of such stuff, celibates and virgins in solidarity with people every where, must seek to forge compassion and give birth to wisdom. They must know that the voice of a living and faithful God can be heard in the hearts' solitude (Hos 2:14). They must never cease to believe that the desert can be fruitful, somewhere in it hides a spring of living water, says Antoine de Saint-Exupery.

Christians who choose to live this virtue in the church are being asked today to face their sexuality honestly and with positive conviction. Through celibacy a certain witness is given to the Holy One in the age which moral values are increasingly ambiguous and shallow. Celibate sexuality must be lived today with respect for the values of creativity and integration as necessary to the growth of every person to mature manhood/ womanhood, to the measure of the stature of the fullness of Christ (E ph 4:13).

According to Teilhard de Chardin, the experience of human sexuality within context of creative fidelity to covenant commitment must be for the celibate and the virgin what it is for any human person: self liberating, other enriching, honest, faithful, socially responsible, life – serving and joyous. There are signs that such a goal can be achieved. The integration of women into fuller participation in the life of the church is one factor that has contributed to a more balanced view of sexuality in what was formerly an exclusively male world. More realistic spiritual direction and more responsible programs of ongoing formation for candidates to the priesthood and the religious life are further positive factors contributing toward the realization of the goal of healthy sexuality for celibates and virgins.

Finally, the specific mode of witness to Christian love on the horizon of celibate and virginal sexuality can only be more credible, as fidelity to commitment is expressed through those experiences which assure creative growth toward integration. Is the diminishing credibility of celibacy and virginal life due to a myopic understanding of human sexuality or inadequate and inauthentic formation?

SOCIO-POLITICAL ISSUES

ABORTION THE CONTEMPORARY THREAT

By, Obungu Nyabera
Kevin, ALCP/OSS

Man was created in a fearful and wonderful way. It is out of God's free will that he created man in his own image despite the colour, race, class, and place. God has the plan for each individual from eternity, He knows our future and the goals we intend to achieve (Ps. 139:13-16), glory be to God for his marvelous deeds of creation.

Abortion is the major hazardous calamity of the contemporary moments which shakes the natural aspects of life. The vicissitude in lifestyle due to scientific revolution has become an interminable echo which bounces from every angle. The vacuous selves debate in defense of it as a benediction. The necessity on the value of life has facilitated decadence in moral aptitudes. Some people have dressed themselves with the habiliment of freedom without looking at the moral deficiency which results from it.

One may be tempted or be troubled with the questions, what does it mean with abortion? Does it have branches? What are the predisposing agent to it? Does the state take any stand? What about the church? Are there any side effects of abortion? Are there any measures taken to curb it?

In this short survey I'll try to answer compendiously the above areas though not in plenitude.

What is abortion?

In broad aspect, we can define it as termination of deliberate fetus from the womb. Abortion occurs only if there is pregnancy. Pregnancy refers to a fertilized egg which is developed into a baby. The life starts immediately when the sperm seeds fuse with the ovum. Some people who claim to be freedom defenders, denigrates animally the life at the initial stages and only prefer it when it is capable of independent life, then, if this is the argument, how can we define abortion? In strict sense abortion is the removal of deliberate germination of pregnancy from the womb, dwarfed or misshapen creature.

To toile the life ecumenically and naturally does not credify an individual. It will sound awkward and fallacious when one flatter himself or herself as defender of life (human rights) and the same time is the victim on defense to elapse the innocent lives. It is a great enigma to see a person/individual entering freely to the arena but not ready to accept the outcomes which arises from the scene. Every activity performed has it's own outcomes, an athlete runs his course expecting to

win the prize, the farmer plants expecting to harvest, similarly, pregnancy is not accidental but the harvest of what has been sown.

Types of abortion

There are three major kinds of abortion which are more rampant in the world today. People choose the kind of abortion depending on his status and capacity to perform it. Spontaneous abortion usually occurs without the individual's consent for it to happen; it's synonymous to contagious abortion and normally in animals is known as miscarriage.

The therapeutic abortion is performed by the doctors under circumstances legitimated by the morality of their occupation. Sometimes the doctors have used the occupation forgetfully as callisthenic on the lives of individual persons which results in termination of lives. The doctors in any means should give priority to saving of lives, should be diligent enough since they deal with the lives of people and not inanimate objects.

Criminal abortion is one of the valetudinarian ways of aborting; it is done for reasons not recognized by the law. The inauthenticity of this act in most times lead to cowardice and death of self-conscience. This type of abortion is mostly done by school girls and the

primitive mothers in the villages without enough knowledge on the repercussion which results from it.

The predisposing agents to abortion

The tentative act of abortion has many strings attached to it. It occurs either with the internal coerces or external coerce which vanquishes the being of the individual. The labefaction of the mind is facilitated by the following: peer group influence; ignorance, i.e. lack of sex education; to avoid the responsibility of caring for a child/children; lack of guidance and counseling; economic hardships in the family; fear of punishments from the parents; continue with education and many other factors.

The vastness which arises due to the above factors in a veritable manner contests the meaning of life which adjourns with guerdon of sorrow and sufferings. The most misleading factor is to continue with education, but all in all, is not lucrative when one's conscience is death. The most alimony to oneself is countenance and practicing the purity of heart. **The life of a Christian is nothing but a perpetual struggle against self; there is no flowering of the soul to the beauty of its perfection except at the price of pain, says St. Padre Pio de Pietrelcina**

By nature human beings face challenges which

arises from passions and appetites, but, has the capacity to take control over his lustful nature. The appetitive drives should not overcome or contaminate the whole life. Similarly, parents should not be an obstacle to their children of being too harsh when they mess, but be ready to receive them and try to counsel them in order to prevent them from aborting which is more grave and can cause sudden death. Fundamentally the veracity is transparent, the ecumenical response is in favor of life. **Some people may praise you by terminating pregnancy but nobody can credify or give eulogy to you.**

The church and state's stand

Termination of life is an illegal act. A number of women in most developed countries claim that abortion should be legalized to enhance the freedom. The coagulation of mind leads to frigid reasoning which suspends all life inclinations and Armours one with animosity. The state or civil law can allow the termination of life incases where the medical personnel affirms that the child to be born is likely to be deformed or endanger the life of the mother. In other words, the civil law has not legalized abortion, for it says that life is equally important whether it belongs to

a single day fetus or an adult of thirty years.

The church's stand on abortion oscillates along the biblical teachings on the worthiness of life. The Catholic Church does not allow abortion under any circumstance. It strongly attests that abortion is equal to murder of innocent beings and those who do so are breaking God's commandment which says that, "thou shall not kill" Ex. 20:13. The Christian moralists argue that only God is able to remove or take away life since he is the author of it.

The church's response to the matters regarding abortion, it says that the human life has to be respected and engulfed or protected absolutely since the time of conception, from the beginning of human existence as fetus or embryo. A human being must be recognized and should not be deprived his right of being a person

Cf. CCC 2270.

The Sacred Scriptures points clearly the value of life and no one is allowed take it off, no-one under any circumstance is allowed to take away life, if anybody takes away human life, should be punished (Gen. 9:5-6). Human life starts not during birth but from the moment of conception as the Psalmist say, "I've been evil from the day I was born, from the time I was conceived I've been sinful

(Ps. 51:5).

Some side effects and measures to curb abortion

People who engage in abortion, on the other side, they suffer the consequences which may appear immediately, after sometimes or from that moment onward. Some of the side effects are: infertility, childlessness, premature babies, expectant mothers die due to over-breeding, fetal malformation, depression and stress, psychological disturbances, and individual humiliations. **Today you shine, tomorrow you get disappointed.**

A clear conscience is a coat of mail and a guilty conscience needs no accuser. The expectant mothers should be made aware of the graveness and risks of abortion, should not a lot herself the risks which will intoxicate her conscience. Some have seen abortion as a common thing as poverty which vitiates their minds and becomes convincing as multiplication table. How can we emancipate this idea from the minds of many who see it as their only savior?

Emancipation can only be achieved through strictness of the laws which will govern such conducts. The following are some of the measures which can be applied to curb abortion: the act to be strongly illegalized; guidance and counseling to be intensified to

mothers with unwanted pregnancies; removing of the route-cause of abortion like physical tortures and socio-economy of morals; provision of basic needs to expectant mothers, i.e., always avoiding mistreatments like abuses and isolation; religious instructions should be offered in churches; cultivation on the great sense of responsibility on the use of sex; the government to impose strict rules and regulations on pornographies and prostitution; youths, the adults, and the aged to be taught through seminars and mass media the dangers and the hazardousness of abortion; parents should develop close interest to accomplice their children ingenuously.

What captures and controls your spirit, controls you. Be enthusiastic to denounce such catastrophe from your inner being since it can devilish and deteriorate your future plans and progress. The prolific women are more marketable than the vile. There is need to exterminate the idea of abortion from the minds of many youngsters, to embark on moral teachings and standards of virtuous living. **Who spends more than he should, shall not have to spend when he would.**

**THIS IS ONE PROJECT YOU DO NOT WANT:
HOW THE CITIZENS MAKE PRESIDENTS WITHOUT THEMSELVES BECOMING PRESIDENTS!**

By Otieno Olweny Maurice, ALCP/OSS

In the political landscape, it has become customary for eardrums to be aired of a bankrupt democracy. But governments like presidency are transient. Countries survive even in the midst of political crisis. Leaders appear to be prepared to go to any length to either capture or stay in power. I am shocked beyond belief by how politicians seem to be ready to bargain with corpses of their fellow citizens to concede defeat or not. I thought politicians were not green to me, but I must admit that I never knew the depth of their hunger for power. Vividly, they hate citizens more than their love for power. The little colonial house, call it the state house if you wish, seem to be enticing at the expense of the Country and her citizens' bloodshed. **There is nothing virtuous than a single citizen's life.** Not an office, not power, not wealth, **not even democracy.** We use the liberties of democracy to inflame our tribes and plunge a country into hell. What is it in our politics that yields orgies of violence, leaders of national unconsciousness and negative ethnicity?

Assuredly, it is practically impossible to determine and for all the most suitable form of government or how civil

authorities should most effectively fulfill their duties. Nevertheless, each public authority in its own sphere, must strive to keep with the demands of the human nature and in a way see that the citizens are protected in exercising their rights and fulfilling their duties. The Father of India, Gandhi once remarked: **‘I like Christianity but hate the Christians.’** Thanks to him, for he managed to distinguish between the Christians who err from Christianity that remains sound as its author the GUY NAILED ON THE CROSS, THE HIGH PRIEST. Nobody pronounced it clearly than Pope John XXIII: “One must never confuse error and the person who errs, not even when there is question of error or inadequate knowledge of truth in the moral or religious field. For the person who errs is always and above all a human being, and he retains in every case his dignity as a human person; and he must always be regarded and treated in accordance with that lofty dignity..”(John XXIII, *Pacem in Terris*, 1963).

It should be made abundantly clear that totalitarian regimes are against freedom, which is the initial man’s greatest attribute. I want to appeal to the de-

mocratic process thrown to the winds by the so-called ‘popularists’. The brand name ‘popularists’, apply decisively to those who act in the name of politics only to seek popular backings but have no heart of the people in their dealings. They are excellent sellers of manifestos with a luring advertising themes as: Democratic Movement, New Beginning, *Kazi iendeleee* or True change knocks among many other similar seductive motos aimed at only winning the electorate. Once ascended to governance, no response to the dilemma of developments whatsoever. In making these observations, it is no part of my intention, to condemn en masse the peoples of the unconstitutional democratic authority, for I owe them dignity as any other human beings. What I cherish not with warmest is the system which leads them to downplay the spirit of democracy.

I cannot afford to speak as an impartial spectator. I am a man of sound democracy. I embrace democracy to Aristocracy but dismiss the participants of Monarchy hiding under the umbrella of democracy. But if I were determined to obey Platonic classification of governance, then I would buy **Meritocracy over democracy**. Once more, I’m

obliged to blame the system not the actors. We are aware of the ‘popularists’ who play their cards for fame at all costs, groan beneath the yoke imposed on them by their predecessors, relatives, friends or great followers who in a very large part are strangers to the real interest of the country. These abettors consider politics as the best-prepared field to experiment their greed with a plan of elaborated decades of regime (Cf. Pius XI, *Divini Redemptoris*). I’m just about to say that my cry is for the “citizens who are interested in **‘the making of a President’, though themselves will never become President**” (Fulton, *Mysterious Priests*, 2006.) I’m vocationed to speak for the voiceless constituents who make Legislators without themselves never becoming Members of Parliament. I intend to stay close by the municipalities, who make Mayors minus them becoming even Revenue Collector within the same Municipality.

In a further sense, the reality of little worldwide democracy replaced by the belt of Monarchy system tied under the waist of imperialism is growing in volume from day to day. From the beginning, “God destined man for civil society according to the dictates of his very nature. In His plan, the (political) society is a natural means, which man can and must be endowed with reason

and a morally free will” (Pius XI, *Divini Redemptoris*, 1937). Inasmuch as democracy obeys its dictum as a government of and for the people, their civil rights are to be protected and dutifully respected. “It is in accord with human dignity (for one) to participate in public affairs and contribute to the common good” (John XXIII, *Pacem in Terris*). To this is added, the right to vote particularly in a free and fair election activity, coupled with the right to be informed truthfully about the election results and other public events. These are termed as inviolable and inalienable rights, even though nowadays they are treated with a lot of rapid brutality. The rights to form associations and assembly have been broken very often (Cf. John XXIII, *Pacem in Terris*).

A sound political society is ever based on truth and has its origin from God who provides for its vitality. It will be well ordered and beneficial, if upholding of the principle of human dignity and rights of the citizens are guided by the enterprise of justice. Allow me now to descend to the reality that we are at a delicate moment in our democracy, a situation of democratic genocide. But it is not too late to ascend to a mature

one, which includes under its codes, a free and fair elections, knows a clean contest in which politicians are forced- forced because they will never volunteer to accept the will and wishes of the electorate. In a prosperous democracy the candidates should not pretend to decide for the electorate who is the right or wrong person to lead them (Cf. Kenya, *Sunday Nation*, 2008). Former Prime Minister of Pakistan the late Benazir Bhutto once said: **“Democracy is the best tool of revenge”**(Kenya, *Daily Nation*, 2007).

The destiny of the contestors lies in the hands of the electorate. Any loser in a free and fair election should concede the defeat. It is not the question of volunteering to accept defeat or not. It is the electorate to volunteer to vote one in or out. That is primarily their option. The primary duty of the candidate is to sell his manifestos if at all there exist any. It is fitting for candidates, no-hopers included to exude confidence so as not to demoralize their followers. But it is filthy for candidates to persuade their followers that they have already won before and after elections” (Kenya, *Sunday Nation*, 2008), even if the legitimate electoral commission proves otherwise. This is

what we term as throwing democracy into winds. It is a clear indication of leadership by dictatorship, which its content is impotency and incompetency to lead others. The non-credible elections lead to a lack of legitimacy and jeopardize the move to a people centered political federation. In this sense, we can speak of political parties as merely the crossing of cultural or economic groupings as opposed to the expectation to serve as the promoters of democratic spirit.

Many countries worldwide are governed by a non-democratically elected leadership but a military led government with a pretext of the ‘duly elected President’, which cannot be admitted any more. Anyone who pretends that there are no massive rigging and raping of democratic choice in the so-called free and fair elections today is just engaging in pretence. However, what is at stake depends on where you stand. Unfortunately, we have **terribly un-sporting politicians**. They don’t accept **defeat and fairness does not sit comfortably in their vocabulary**. I urge them “not to allow any election to descend to gross indignity of democracy, a futile process which has only winners without losers and whose disputes are settled by violent protests, stone throwing, burning barricades and backroom deals”(Kenya, *Sunday Nation*,

2008). Unless a party or a candidate believes that anarchy is preferable to electoral loss, then they must limit themselves to the sports maxim: **one who does not accept defeat is not a sportsman**. The simple fact is that no one counts himself as the winner of election until legal authority, the Electoral Commission head walks to the microphone without any pressure, intimidation, coercion and threats of death and makes that declaration. Surprisingly enough it is common today to see the contestors, are the same Electoral Commission body. They derive courage to announce themselves as winners (not losers) and arrange for immediate swearing in or at times deny no announcements of the electoral results be made at all, simply because the process was not favorable with them as the defender candidates.

In such a situation who can afford not to throw scouts of doubts and mistrusts on such leadership as an illegal, unquestionable and unduly. The Scripture spells it out clearly that authority or the art of governing has its sole purpose as service verses intimidation and imposition of power. Have our political leaders forgotten the solemn teaching inaugurated by the Master Himself that one who leads others should be a servant first and govern in harmony with the will of the God? Should we preach once more that to our leaders that nowadays we need leadership by practice not in theory? In other words, the present human society accommodates well, practical leaders who accomplish their campaign oaths but reject Sophistic leaders. Nowadays there is no space for unjust, grasshopper-like, selfish and greedy leadership. The born of contention is that in electoral process **there can be only one winner**. For candidates who lose, their disappointment

and that of their supporters will be, of course understandable.

It is obvious that the political breath can be unkind with a candidate. Yes! the Electoral Commission's announcements might perpetuate things to fall apart, but then the loser should allow himself to concede the defeat and immediately place a call on to the winner, congratulate and request him to send a transitional team to start preparing for the handover of power. Allow the victor to celebrate the swearing in peacefully. Such leaders serve as cause and footnotes of national stability or democracy. Dear political leaders could you once more realize that it is possible with you to ensure that the provisions of elections are clean. Remember a leader gains respects who conducts himself in a dignified way and graciously accepts the results. **Bread eaten with dignity is preferable to cake eaten in slavery**. Leaders are to remain better but not bitter. May the best man or woman rule us.

PSYCHOLOGY

SHAPING THE INDIVIDUAL

By, Obungu Nyabera Kevin,
ALCP/OSS

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

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

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

A) Conception to birth

Conception follows the act of sexual intercourse; there is no conception without sexual intercourse. Conception occurs

when sex cells of opposite sexes fuses together. The sex cells are produced in the testes of the male and the ovaries of the female. At puberty the stage, occurs change in hormones in the endocrine gland system that initiates the production of sex cells.

The biologists say that the cell body of the sperm is about 1/5000 of an inch in size and contains a nucleus with cell material and one-half or 23 of the hereditary carriers called chromosomes necessary for reproduction. The number of sperms produced and their vitality depends on the general health of the body and of the endocrine gland system in particular. The egg cell is said to be much larger than the sperm cell being about 1/180 of an inch in size and spherical in shape or appearance. The egg cell mostly nutritive elements and has the nucleus with 23 chromosomes. Always the ovary alternates in producing one egg cell in a month beginning at puberty and continues until about the age of 45-50 when the female reproductive system stops with the process known as menopause.

Several endocrine gland hormones control the discharge of the egg cell from an ovary, which is part of regularly occurring process known as menstrual cycle. These includes; ovulation (the discharge of an egg from the ovary towards the uterus), building of blood tissues in the uterus walls for the preparation of a fertilized egg, menstruation (discharge of the accumulated blood tissues from

the uterus when the egg has not been fertilized), and the return of the uterus to a resting and a restored condition before the next ovulation. The growth and development of a single celled fertilized egg to the millions of specialized cells that makes up the new infant requires about 270 days or 9-9½ months.

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

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

B) Hereditary

Hereditary mechanisms are thread like structures called chromosomes with thousands of smaller units called genes. Hereditary is the process by which certain substances in the sperm and the egg determine the charac-

teristics of the individual they produce. It is also the transmission of specified characteristics from one generation of the offspring to another. Many cells of the body consist of chromosomes, but only those that are found in sex cells affects human heredity. During conception, the new individual receives 46 chromosomes with their thousands of genes, 23 from each parent.

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

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

C) Maturation

Maturation requires an environment that will permit growth to occur and to be expressed; however, maturation occurs in a systematic ways and within broad limits through which we can predict the growth process. For most

human characteristics, maturation follows clearly defined stages. During pre-natal child, zygote, embryo, fetus are maturation stages.

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

The maturation patterns are as follows; simple to complex and system of integration in simple to complex. The fertilized egg cell becomes billions of specialized cells forming different tissues and organs to serve complex behavioral function. Growth and the behavior made possible by growth begins in simple structure and form, hence change towards great complexity.

The system integration, the tissues and organs that at first appear independent structures are integrated into large system. Growth in the visual and motor system makes possible increased eye-hand coordination, a skill that is necessary for developing readiness in reading. After puberty, the endocrine gland and the nervous system through their integrated activity accomplish the reproductive function.

D) Environment

The factors in the world around an individual, which influences his growth, behav-

ior and realization of potentialities, are called environment. Every environment can be grouped into, physical and psychological. The physical environment is every thing in the world around an individual he can understand or perceive through his sensory organs, thus seeing, smelling, touching, hearing, and tasting. The development of any skill or talent is contingent upon an opportunity to learn through experience. The capacity to speech depends upon maturation of the body tissues which language develops in response to stimulation from the environment.

The psychological environment includes those attitudes, expectations and feelings people express towards another. The emotional climates can exert an important influence in an individual. Psychological influence may occur at home, in school, on jobs and even in the community. Peaceful home creates a calm psychological environment for the child in the home, but filled with conflict between family members leads to insecurity, rebellion and anxiety in children.

Children who are controlled by strictness, authoritarian rules, becomes either obedient and conforming or rebellious and non-conforming. In contrast, the permissive family tends to result to children who are more creative, original, self-reliant, spontaneous and considerate to others. Harsh, punitive treatment often leads to hostile and aggressive children. In most African families, many first born children becomes more responsible, dominating, independent, serious, studious and industrious than their younger brothers and sister.

ENVIRONMENTAL ISSUES

THE REVANGE OF NATURE

By Sentus Dikwe, SDS.

It is clear that man can not live exploiting nature. Nature can be utilized for many purposes. Generally provides human basic needs which are food, clothing and shelter. In the process of utilizing it, there rises the problem of destruction hence environmental crisis.

Environmental crisis or problems are those problems that arise from human dealings with the natural world and its system. Human being can not escape in causing these problems because his life depends on disturbing the natural world. By doing so man is creating the problem; deforestation, desertification, global warming, environmental pollution are among those problems. (R. ATTFIELD, *Environmental Ethics: An Overview for the Twenty-First Century*, Cambridge: Polity Press, 2003. 1).

In order to be aware, man should reflect these questions: What is the origin of nature? Or who is the author of nature? How does it relate to man? Is man's life possible without nature? Bearing in mind that nature and humankind are created by God, one can reflect well those questions.

Nature is originated from God

In the doctrine of creation, the crafter who is live

has made all creatures as acts of love and as recipients of ongoing love, endowing all life moral status, and uniting all life in a theocentric and biological bond. (J. A. NASH, "In Flagrant Dissent: An Environmentalist's Contentions", in *Environmental Ethics and Christian Humanism*, edited by, Thomas Sieger Derr, Nashville: Abingdon Press, 1996, 105-124 at 108). In the book of Genesis chapter 1, the creation and its creatures are declared to be good "God saw how good it was" (Genesis 1:4.10.12.18 and 25) before even the emergency of Homo sapiens who came to be created later on the sixth day.

God values the whole creation apart from any human utility. "Gird up your loins now, like a man; I will question you, and you tell me the answers! Where were you when I founded the earth? Tell me, if you have understanding. Who determined its size; do you know...? (Job 38: 3ff)

Creator is concerned about the well being of the whole creation and all its parts, not only with the human component. We are called to image the values of the ultimate valuer-indeed, to mirror the love of Christ towards all God's beloved, not only humanity. Nature is valued by God as the mode of spiritual presence and

residence, God's beloved habitat, and should be cherished as such by humans. (J. A. NASH, "In Flagrant Dissent: An Environmentalist's Contentions", in *Environmental Ethics and Christian Humanism*, edited by, Thomas Sieger Derr, Nashville: Abingdon Press, 1996, 105-124 at 108).

The hope for cosmic redemption rooted in scripture (Isaiah 11:6-9; 65: 17, 25; Colosean 1:14-20; 1Cor 15:28; Ephesians 1:10; Romans 8:19-22). "Then the wolf shall be a guest of the lamb, and the leopard shall lie down with the kid; the calf and the young lion shall browse together, with a little child to guide them" (Isaiah 11:6ff). This hope for a shared destiny [a possible world of peace] is the ultimate confirmation of God's respect for the intrinsic value of all life. "If life must be treated with respect in accord with divine valuation; as ends in themselves, not simply means to human ends, if all life will participate in God's New Creation" there could be a great respect over created nature (J. A. NASH, "In Flagrant Dissent: An Environmentalist's Contentions", in *Environmental Ethics and Christian Humanism*, edited by, Thomas Sieger Derr, Nashville: Abingdon Press, 1996, 105-124 at 109).

Human Stewardship of nature

Human beings hold the earth as a trust and they are responsible and answerable for

the delivery of their role as stewards or trustees. This steward has a religious origin, God's creation especially for Christians specifically in the Old Testament we see man is accepting message of stewardship from God. However stewardship is coming to be accepted without any religious overtones whatever.

According to this stewardship, men do not own the earth, but hold it as a trust since "The earth is the Lord's and the fullness thereof, the world and those who dwell therein; for he has founded it upon the seas, and established it upon the rivers." (Psalm 24:1-2). Man is subjected to ethical conditions including taking care the land, "The Lord said to Moses on Mount Sinai, "Say to the people of Israel, when you come into the land which I give you..." (Leviticus 25:1-2), for the sake of future generation. Renunciation of the human stewardship of nature could be disastrous. Man can not draw their food, clothing and shelter without the natural world.

In teleological aspect, nature should not be taken in the basis of instrumentalistic point of view (nature being treated exclusively as a means to human ends), but should be treated as a dualistic point of view (as if nature and humanity were two sharply discontinuous entities). (R. ATTFIELD, *Environmental Ethics: An Overview*, 22).

Good Attitude towards

Nature

People ought to accept nature as a closest friend, because is the one given by God himself as a gift and man acquired dominion over it. The Bible elaborates more on how man has to treat the nature. Although man is given dominion over nature, yet, all creation belongs to God as the creator and He is just to all species and they are equal before him.

"For the fate of the sons of men and the fate of beasts is the same; as one dies, so dies the other. They all have the same breath, and man has no advantage over the beasts; for all is vanity. All go to one place; all are from the dust, and all turn to dust again" (Ecclesiastes 3:19-20).

Thus, man is given the nature so that it can help him to acquire his basic needs. The hope of cosmic redemption gives the ultimate meaning and worth to human and non-human life. This is the intrinsic value of all life. All life will participate in God's New Creation, and then all life must be treated with respect in accord with divine valuations, as ends in themselves, not simply means to human ends. (J.A. NASH, "In Flagrant Dissent: An Environmentalist's Contentions", in *Environmental Ethics*, 109).

The commandment of love to the neighbors is not applied to non-human species, but does not prevent

such extension. Since God's love has no boundaries, in the commandment of love there is a need to add love to the nature. And make nature as your second friend since in all aspects is the one to help you. (J.A. NASH, "In Flagrant Dissent: An Environmentalist's Contentions", in *Environmental Ethics*, 109).

St. Francis of Asisi, who is a patron saint of ecologists, with his humble teaching of the equality of all God's creatures insists to regard all creatures as our brothers and sisters. Moreover, St. Benedict of Nursia, a patron saint of all those who believe that true conservation means not only protecting nature against human misbehavior but also developing human activities which favor a creative and harmonious relationship between man and nature. His rule of work and prayer which widespread in Western Monasticism, served to enhance the beauty and fertility of the land. St. Bernard of Clairvaux (12th Century) insists by saying that it is our duty to work as partners of God in improving his creation. (R. ATTFIELD, *Environmental Ethics: An Overview*, 33-34). After having this concept of nature as created by God and given to man as stewardship, it helps us to understand the coming notion of rainforest since it is included in nature which is already explained.

Reflection

Nature is punishing us, it is revenging against our misdeeds to it, and at the same time we do not discover that nature is punishing us. Envi-

ronmental crisis we experience globally is a revenge of nature to us. Every time we are trying to reduce this punishment by applying this and that way with no success. We apply science and technology to reduce the problem; in turn its side effect is much worse. The problem is that man does not realize that is the very cause of such problems. In order to solve this problem, man should understand that nature is the second friend, a mutual friend and the factor of reciprocity is the guiding principle, that I modify nature in order to be more and more good at the same time it gives me my basic needs. Nature is there waiting man to decide, on this issue it does not say anything but it acts in a way which man guides it. When man violates it, it revenge twice. So the decision is upon man as the consequence is upon man himself.

The problem of terminology in my view is the source of destruction of forest during the stewardship which man received from God. God give man dominion over nature, by dominion one simply interprets that to have full power to do anything over something which is under his/her dominion. For this case man can do whatever over nature. This terminology must be understood in other way round that it should mean that to have mutual relationship with nature. Man should recognize that nature is the second partner; it makes life possible in this

world without it my life in this world is not possible. On the other hand man should understand that he is responsible over nature, that to take care by modifying nature so that it continues to boost his life more and more.

Consumerism is another problem. This means that, the desire of man to have and to enjoy rather than to be and to grow. Man consumes the resources of the earth and his own life in excessive and disordered way. This tendency is the nature of man, but man should control his nature, to have the notion of consuming what is required and not having in excess bearing in mind that the coming generation will need also to consume what is there to support their life.

We have seen that without utilizing nature man can not live this world. Nature provides food, clothing and shelter to man. At the same time the improper utilization of such nature causes destruction hence environmental problems occur, for example deforestation and desertification, lack of rainfall and drought which causes hunger.

In order to be in a safe position man has to apply a high discipline in utilizing resources. This can be done by avoiding the custom of consumerism, consuming what is required and to leave the rest for the coming generation. Taking care for the nature is the most beautiful idea that man is the co-creator, helping God

in modifying nature to be more beautiful and by doing so nature is bearing fruits for man's consumption. Building close friendship with nature also is good idea by which we take nature as a second friend, unavoidable one with the notion of reciprocity.

Lastly man should understand that to every action on nature there is counter reaction. The initiator is man and nature responds accordingly. I would like to finish by saying that the punishment which you get from someone who does not speak to you is graver than that from who speaks because he tells you what your mistake is. However from that who do not speak, you will continue to be punished without knowing your mistake. This is the same with the punishment we experience from nature; it does not speak to us, nor tells us our mistakes and how to modify them. To discover and solve the problem is upon us, unless we will continue to suffer persecutions. This is the intelligence of nature.

REFLECTION

THEY CAN DO BETTER!

By, Amos Moses Maria, CME

They are always assumed to be in the kitchen, garden, baby centers and other fanny places but not within serious responsibilities yet they can do better and always best if they are provided with the opportunity and the facilities necessary for the project to go on smoothly. They can make it by themselves because they always sound and prove that they are constantly creative and having new ideas. They can make it! After all they are trusted with the up bringing of the family siblings and they prove to be very successful in instilling the culture of the particular area.

When they are given positions of responsibilities they can make it because they have the determination. For example, among the political leaders, many of them have proved to be very successful because they do their job as if they are doing a family affair, and they are fully committed to it. Don't misunderstand me here; what I mean here is that they do it as if they are doing it for their own children. Who among them can mean bad for their own children?

Among government officials, a quite number of them use government property with care and love, they are accountable and in most

cases transparent. I can't fail to accept the few misbehaviors that have been noticed in the course of time but it is as well evident that many of them have been quite successful and have truly done their best even those who have led opposition sides for example the rebels, robbers; they really do it enthusiastically and many other areas but very few have gone this extent. Lets give them a chance and see what they can do, how far they can lead us and what new things they can do for our countries and regions, I believe they can do better and this has been evidenced in time past.

You may have wondered whom was I telling you about but these are our own mothers and sisters. Ramon Lucas Lucas, in his book "Man Incarnate Spirit, A Philosophy of Man Compendium" quotes Alexis Carrel (This Man, This Unknown Being) *their part in the process of civilization is higher than that of men.* Woman is more sensitive, she notices more things, even little things which appear insignificant to man to the point that he accuses her of meticulousness or pettiness. Woman's intelligence is more intuitive, this is an intellectual spark, an instantaneous grasp, in a single act, of the causes of the effect. Their intellect with the help of love jumps steps and

arrives immediately to where discursive intelligence (man) arrives much latter. Woman is other-centered but man is self-centered, this is dangerous. That's why I say give them the chance to perform and see how far they can lead us.

WHERE IS HE?

By, Christian Celestine, CM

I always see Him in the East in the morning and in the East in the evening. He wakes me up on weekends, because during the weekdays I get up before he opens his eyes. Last Sunday I was late to get up from my bed, and with a sweet tone in His voice he said to me, "My grandson, would you please rise, the new day has come." Immediately I got up and prepared myself for the Sunday duty.

Some people call him God, some call him giver of light, but I call him grandfather. Yes, because he is older than my father, though I do not exactly know his age. My grandfather Sun is a goodhearted person. He gives light to the world and supports the growth of plants and provides water to the world. But my grandfather does things in an opposite fashion. When he is angry, he sends much and hot light, and when he is happy, he cries and it is then, that it rains. I say, you should not make him angry by cutting down his trees, as it is done in the Sahara, Gobi, California, South Amer-

ica and Australia. He is not happy with those people but he does not cry over them much anymore, only seldom. He is a modern man; he gives light to different people in different time zones. My friend Sarah lives in Chicago. When I am in class, it is midnight in Chicago and she is still asleep.

My grandfather says, "if to these daughters and sons of mine I give too much light, they will die of work, and if I give them too many hours at night, they will die of AIDS and over population". And this is the reason why he assigned twelve hours for the day and twelve hours for the night. I like him! I appreciate him and salute him! But I do not know where he lives, though he is seen everywhere, be it in Capetown, Tokyo, Anchorage or Madrid. Do you know where he lives?

Thesis Statement: The Sun: My Ancestor!

COLLISIONS LOOM LARGE.

***By, Respicius
Kweyamba.C.M.***

Our life on Earth begins with a collision and ends with a collision. A born baby begins its worldly life with a cry. This is due to the first experience of a collision with air and light. We might have experienced things meeting and striking each other, perhaps bottles, cars or players in games like basketball or football. In our daily life, we encounter both

violent and calm or peaceful collisions. Some collisions are part and parcel of our culture; for instance the clapping of hands as a sign of appreciation and gratitude, knocking at doors and embracing each other.

In the same line of thought, we can go further to speaking about collisions between us and our fellow brothers and sisters. This kind of collision is in most cases two-sided whereby we have a proponent (Thesis) and an opponent (Antithesis). A solution to this antagonism (Synthesis) can be an agreement, a fight or passive resistance. Similarly, serious problems such as murder case or illegitimate pregnancy may lead one into personal conflict or collision of ideas in his or her mind. The collision of ideas in one's mind may result into confusion, anger or anguish. Usually confusion keeps a person stranded, not knowing what to do. As a repercussion, some develop madness while for others suicide is a plausible answer (Synthesis).

Can you imagine of a glutton with five invitation cards and still wishes to attend them all? Failure to decide where to start and where to end may a person keep rotating at the junction still confused about which direction to take. It is therefore a collision of ideas in one's mind that yields confusion even madness.

What should we do whenever we are confused?

Since confusion is often accompanied by anguish or anger, the remedy to this problem is to postpone decision-making till when the mind is settled. Some people fill their heads with alcohol to flee their anguish. On the other hand, since emotions are irrational; in case of failure to make a proper judgment, we can invite any sage to think for us. Corollary to this, we can also flee our anguish by accepting or ignoring the circumstances for a while (Suspension of thoughts).

We can therefore assert that collisions in life cannot be avoided since they loom large. Our life on Earth commences with a collision and ends with a collision. The last collision is that of the body and the soul; whereby the soul desires to go where it came from (above) while the body is still not willing to go back into the land of peace (Dust). This kind of collision begins when the soul is either not pleased with what the body does or tired of living in this world (Prison). Thus, it is important to note that whenever the soul leaves the body, we also become a past tense.

INSTITUTE EVENTS

RELIGIOUS DAY 2.2.2008.

**By. Innocent P Mtawala,
OfmCap.**

This year the Religious Day was on the 2nd of February at Salvatorian Institute of Philosophy and Theology in Morogoro diocese. It is a custom for all religious to meet once a year to celebrate a religious day in Morogoro diocese. The origin of this day is grounded on the day of presentation of Jesus which is always on 2nd February each year. In order to avoid interferences which can arise according to the different various activities done by religious this feast is arranged to be celebrated on the first Saturday of February every year. The aim of the Religious day is to pray together especially the Holy Mass, sharing various experiences including listening to the talk prepared by one among the religious and to have a common meal and entertainments. It is coming together as one family doing the same activity of making Jesus known through various activities in the Diocese. Since large number of students and staff of Salvatorian Institute are religious coming from various congregations we are directly involved in this day.

The program opened with a hymn at 09 a.m. Then followed by an introduction of some of the religious

congregations present on that day. However, not all religious congregations were introduced but only some. The rest are to be introduced in this occasion next year. The introduction went with a brief story of these religious groups especially their origin; their location in the world and their work or spirit. This enables other religious to know each other which may lead to greater unity. The religious congregations which introduced on that day were The Franciscan Capuchin Friars (OFM Cap), The Collegine Sisters of the Holy Family, The Claretian Missionaries (CMF), Moyo Safi wa Maria sisters (CICM) and the Society of the Divine Savior (SDS).

Discipleship in Religious Life.

This was a main theme on that day, given by Rev. Fr. Alphonse Kimati (Holy Ghost), the Parish Priest of MODECO Parish in Morogoro Diocese. He led us to reflect on our life of *Discipleship as Religious* which demands a total submission of our life to God as Christians and religious. Some of the Biblical texts used as example from which we need to imitate are from Exodus 2: 23-25 which is about the call of Moses. Fr. Kimati explained how Moses was called by God

and also how was Moses' response in the beginning. Too good that Moses did not continue doubting to go and rescue the Israelites from slavery. Other Biblical examples on the response to God's call were also the call of Jeremiah, but mostly and a very good example on how to respond to God's call was Mary's response: (Let it be). This is how religious should respond in their life of discipleship. Fr. Kimati added that "Christianity without discipleship is nothing, discipleship is more than a call and it is a life style". And this call to discipleship demands a total submission to God.

Then, the other occasion followed after the talk was a time for individual confessions which was followed by the Holy Eucharist Mass which started by a beautiful procession outside the chapel. In the procession and also in the Mass the Franciscan Capuchin Choir caught the attention of many whereby beautiful songs sounded like the chirping sounds of birds in a flower garden making the procession look good like a heavenly procession. In the holy mass, His Lordship, Very Rev. Bishop Telesphor Mkude, local ordinary of Morogoro Catholic Diocese, thanked all the Religious working in the Diocese for their greater contribution in many places. He encouraged them to continue working

whole heartedly especially those working in difficult areas. He said, “a religious must be a **sign of contradiction**” in this world of many immoral actions which are very attracting and attracts people to act, a religious should be contrary to those actions. A religious should swim against the stream in this world where people are swimming softly following the flow of the stream, a religious should not be carried in that stream, thus why is called to be a **sign of contradiction**.

Then after the holy mass there were some entertainments in the hall which were from the OSS society, the Montifort and also a choir from CICM Sisters. This was followed by a common meal that marked the end of our meeting on that day. We thank God for His abundant Blessings and for His love.

THE INCULTURATION WEEK.

*By Innocent Mtawala,
Ofm cap.*

The awaited Enculturation week started on the 11th of February 2008 at our Institute. The main speakers came from different parts of Tanzania. And each one was given at least a day to present what he had prepared for us.

It was a one week program that started from Monday to Friday. The time table started from 08.30am to

12.45. Briefly, we started with a prayer in which we dedicated the whole day under the divine care from God. Then the main speaker could take over. After his presentation, there was a student's performance which aimed at harmonizing the day with a variety of songs or some traditional dances presented by students coming from other different parts of Africa, due to the fact that our Institute comprises students from other countries of Africa apart from Tanzania. For this reason, one can understand that “We” the Salvatorian students are so blessed by God because we are able to know the culture of other people apart from Tanzania. This is due to the good cooperation that we have, hence each one may easily learn from what other people do in their culture and take what is good and to try living it for our present good, for the good of the future generation too. During this program, we expected to have some students from other higher learning Institutes: Mzumbe University, SUA University, The Moslem University, Morogoro Teaching College, etc. Some students from the above Institutes managed to come while others could not due to some reasons beyond their capacity. Since we had different presenters or main speakers on each day, they were given each at least a day to present. This was divided as follows:

MONDAY. Dr. Adolf Mihanjo, who enriched us with a theme on **African Religion and Christianity (Introduction)**. Then, it was followed by a debate on **African Culture or African Cultures**, which was excellently given by Deacon Fredrick Wanzala CMF, a 4th year student in Theology.

TUESDAY. Fr. Laurent Magesa. Who presented to us on the theme of **African Religion as a Social and Cultural factor**.

WEDNESDAY. Again Fr. Laurent Magesa turned up with another theme on: **Can African Religion and Culture co-exist with Christianity?** Fr. Magesa explained whether African Religion and Culture co-exists with Christianity. In this issue he explained that the co-existence requires a distinctive identity. Identity is what makes a Christian religion particular and an African religion particular.

THURSDAY. Fr. Titus Amigu, the Rector of Peramiho Major Seminary. His warm and magnificent presentation on **Witchcraft, Superstitions and other Beliefs contradicting Christian Faith**. In this discussion, some of the factors discussed were on: Witchcrafts and Superstition, Evil spirits, Ancestors and cursing and also on Miracles and apparitions.

FRIDAY. Again the main theme was on **Witchcraft and Superstition**, presented by Fr. Titus Amigu. In this day, Fr. Titus explained that there are

things that we can inculcate because they are good and useful for the growth of our Christian faith and these can be of a greater importance to the future generation. But we can not inculcate witchcraft or superstition. In his presentation, Fr. Titus used some of the things that are used in witchcraft including some clothes, horns of different animals and small containers for the traditional medicines etc.

The Eucharistic Celebration

This marked the end of our Inculturation week. It started at 16.30pm. The main celebrant was Fr. Titus Amigu, with him there were other priests from different seminaries or congregations with students in Salvatorian Institute. The servers in the mass were from the Precious Blood community. The Stigmatine with their soothing melodies lead us all in the choir. In his homily, Fr. Titus still encouraged us as future missionaries to understand our good African values and live them well. His final word was that we must have determination each of us in our life apart from the difficulties and differences. With a good help from each other as we strive overcoming the difficulties prevailing in our societies, hence that one day meet in heaven as one family, congratulating one another for the good struggle.

The official opening of the New Reading Room.

This was a fifteen minutes action. In this action, Fr. Marek Sarnierwicz, SDS, gave the blessing. Thereafter, the *New Study Room* was officially opened by Honorable Mr. Wojciech, the Polish ambassador to Tanzania. He gave his heartfelt appreciation to The Tanzanians for the loving relationship between the two countries. "Our relation is of long time ago, and I wish that it never ends" he said. Moreover, Mr. Wojciech gave a word of encouragement to the students that we must make a good use of it. Then Fr. Bernard, the rector expressed his deep thanks due to the mutual relation that is prevailing between Poland and Tanzania and thanked him for his coming. Students have appreciated have to the services and the very up-to-date materials present in this New Study Room.

SPIRITUAL PREPARATION FOR EASTER

By Innocent Mtawala, Ofm cap.

If you happen meet your best friends in Town and if they tell you that next Sunday, they would love to visit you at lunch hours, you will definitely try to make sure that when they comes you will not let your self down by having bad preparations. For this occasion we always wash and clean everything. Apart from cleaning everything, no one forgets to put

him or herself clean and put on beautiful clothes. When everything is in place, it is when a nonstop look is paid towards the entrance whether the very expected guests are coming.

Yes, Easter is at hand! We expect to celebrate the resurrection of our Lord Jesus Christ who was born of the Virgin Mary, lived like us but without sin. Our waiting for His coming does not require from us something so big or expensive offering for His coming. Also, we do not have to go parading near our entrance gates waiting for Him. We do not have to prepare a nice meal for Him. We do not have to clean our houses and make ourselves physically clean. If that is to be done, honestly speaking it should be for hygienically reasons. Because our sinful situation will never be justified by a physical cleanness that of cleaning the house and our selves apart from the spiritual cleanness which is to be done by doing many good deeds and by a sacrament of reconciliation. However, on the 8th of March this year, Salvatorian Institute of Philosophy and Theology we had a Common recollection which was a preparation for the coming Easter of this year 2008. The recollection was given by Rev. Fr. Dominic of the Franciscan Conventual's Friars. Fr. Dominic insisted on Prayer, individual prayer and communal prayer. He said that people need to pray with faith so that they can invite Jesus Christ in their prayer. Communal prayer is not like a discussion where people can meet and discuss other things. But people should pray with faith

and listen to God what He says to them. Then, after Fr. Dominic's presentation we had a time for individual confessions followed by a holy Mass where Fr. Dominic was the main celebrant. In the Mass the Precious Blood community soothed our hearts with their beautiful songs and they drew our hearts to reflect more deeply on the love of Christ for us though we are sinners. Thanks abundantly to Rev. Fr. Dominic for his Kind words and for giving us a good preparation for Easter.

MOHILISO CRDB BONANZA

By Sentus Dikwe, SDS.

From 21st April there was Morogoro Higher Learning Institutions (MOHILISO) competition sponsored by CRDB Morogoro Branch. Our Institute is a member of MOHILISO. Other Institutions participated are Mzumbe University, Muslim University, Sokoine University of Agriculture and Morogoro Teachers College. Competition were on football, volleyball, basketball, netball and running.

The competitions were opened officially on 21st April by Hon, Mr. Evarist Mnyere, CRDB manager of Morogoro Branch. In his speech he insisted that games and sports are important in nourishing our health. These competitions are important to cultivate good relationship present among these institutions.

The peak of this bonanza was in 26th April, the winners were: Mzumbe University (Football and Basketball), Salvatorian Institute (Volleyball), Muslim University (Netball), running was conducted individually and the winner was *Otieno Olweny Maurice, ALCP/OSS*, Theology II student of Salvatorian Institute.

The venue of all these competitions was at Jamuhuru Stadium, Morogoro.

On the same day, we had Institute's students' social gathering where we gathered together as one family and socializing. While socializing there were some drinks and refreshments. This occasion always is a happy day where people are relaxing forgetting all the tensions of studies.

INSTALLATION OF MINISTRIES

By Sentus Dikwe, SDS

On May 1st, the world workers day, on the very day the Church celebrate the feast of St. Joseph, the worker, always there is an occasion in our Institute whereby some students receive some works to do as service in the Church.

The installation of these Ministries took place during the Holy Mass in Divine Savior Church (Institute's Chapel). The mass was presided by Bishop Teleshor Mkude, local ordinary of Morogoro Diocese. Ministries distrib-

uted were Lector and Acolyte to Theology I and Theology II students respectively.

According to the Catholic Dictionary: Reader or Lector is a person (man or woman) who has been trained and is competent to proclaim the Word of God (Sacred Scripture, except the Gospel) during liturgical celebrations. In addition, he or she may read the Psalm and announce the intentions of the Prayer of the Faithful. This person has not been installed formally in the ministry of lector. In *Ministeria quaedam*, the installation of readers is reserved to men. Those installed in this ministry now are almost always candidates for Holy Orders. Lay readers, however, are found nearly always in parishes and exercise "a ministry [which is properly theirs] even though ministers of a higher rank may be present" (General Instruction, 66).

Acolyte (A-ko-lait): 1. Previously a "minor order," but since Vatican II a "ministry" into which men are instituted on a permanent or transitory basis to assist the celebrant at Mass and to distribute Holy Communion when necessity demands. 2. Commonly used as the equivalent of "altar boy" to denote any layman who serves the Mass or who assists at other church services.

Bishop Mkude insisted by adding that, these ministries are steps towards the sacrament of Holy Orders, those who are instituted to these ministries are to be serious to their ministry and being faithful to the teachings of the Church.

MATUKIO KATIKA PICHA



Students Performance during inculturation week



Attentive pose following the presentation during Inculturation Week

Presenting the Prayer of the faithful, during the mass of to mark the end of Inculturation Week



Top: Rev. Fr. Titus Amigu, the rector of Peramiho Major Seminary, clarifies his presentation on Witchcraft during inculturation week. Mid Left: Dr. Adolf Mihanjo elaborates his talk during inculturation sessions. Mid Right: Rev. Fr. Laurent Magesa Presenting his views on African Religions during inculturation Program.



Top Left: Procession during the Mass for installation of Ministries. Top Right: Bishop Telesphor Mkude conferring Ministry to one of the candidates. Mid Left: Polish ambassador in Tanzania cutting the ribbon to Inaugurate the New Reading Room. Bottom: New Ministers who got the ministry of Lector and Acolyte together with Bishop Telesphor Mkude, immediately after Mass.



POEMS

THE GREEN SHOE

By. Obungu Nyabera Kevin, ALCP/OSS

Climbing the mountains,
Strolling down the hills.
Vivaciously overshadowed with joy,
Hoping to ameliorate deportment.
To dislodge malady
A remote and lonesome merit.
Acknowledge the agitation,
Forsake the gigantic reputation.
The green shoe fastens tightly,
Close to muddy pathways.

Amplification the residence of blunder,
The mute gay teases tenderly.
Across the field of wheat,
Self-compliance to adequacy.
Versatile character desert pride,
Garbs himself with diligence.
Bulky accumulations reduces eagerness,
Elevates sterility and self-enclosure.
The costume attires attracts,
Propagates its triumph reticently.
The green shoe fastens tightly,
Close to muddy pathways.

Down the valley and across the plateau,
The faint-hearted probe in quietly.
In surplus rigidness dreads,
Bare handed in jocund.
The destitute drifts like balloons,
Colleague of waves in the sea.
Indolence an abomination,
Opponent to success and adornment.
The green shoe fastens tightly,
Close to muddy pathways.

My supplication is enough,

Ingenious dislodge self-amplification .
Apprehend the hazardous tremors,
The velocity of an apprentice.
The succulent journey ends in succumb.
Mediocre substitute is unfit,
The buoyant hail in contest.
Detest and thwarts abnormally,
The green shoe fastens tightly,
Close to muddy pathways.

THE MACABRE

I set down the podium.
To digest the recoiling pain within;
On the sun's glow the feared whispers turn loud.
Oh! God forgive me when I whine!
Tormenting of the joyful hearts yield sobbing,
And I beg to sob the heart out....

I mourn because I don't feel am alive to cheer.
I mourn because I loose sight of my colleagues.
I mourn because I fail to recognize my place in the world.
If mourning is sobbing then my inner self is wasting away;
I look, say look him! I feel I have lived too long!

I mourn because I am worried, my body raked with sobs.

I mourn because I forget the joys on the lips of men.

The known canticles turned sober my mind;

In history but vent the root of sighs.

I mourn because the grudge of the Eden devours from within.

I mourn because I deceived myself.

I mourn because the currents seem to be against me.

And I ask, am I really mourning?

People told me so; that the death knell is beeping.

Life is but a stopping place to sweet eternity.

Ok! So I mourn because the weavers are at work.

The parrot is kidding and the squirrel is watching.

Friends turned into skollies!

The past, the present and the unfolded future...

Yes! T'is the spring of my mourning.

And I like these. "They spoke negatively of me!" hence I mourn.

And I say turn aside look him!

The nudge, the "hobble of the weak" are devouring as a snare of the fox.

I mourn because I am consistent.

I mourn because I feel nothing depends on me, and woe! I don't take myself seriously.

For I feel I am a wuss.

Yes Lord reduce mourn to sigh and laughter.

I have gone crimson on the immensity of waters.

My echo sublimes and I ask were the heart mingled forcefully?

Oh! No, two bloods mingled jokingly!

The incomprehensible foolishness is resounding to barb the wise.

I halt at road side praying; reflecting maybe weeping.

I look ahead steady, I have agreed towards that doubtful way

Slicing the countryside of my hitherto life of my longing.

Mukhanatsi B. M. Elphas SDS.

SALVATORIAN INSTITUTE OF PHILOSOPHY AND THEOLOGY
STUDENTS' UNION (SIPTSU)
SHORT REPORT (STUDENTS' UNION 2007/2008) – 14TH MAY, 2008.

Very Rev. Fr. Lazarus V. Msimbe, SDS; The Provincial Superior of the Tanzanian Mission Province, Rev. Fr. Rector (Salvatorian Institute), Rev. Superiors (major & local superiors), Formators, Professors, Subordinate Staff members, Workers, Honorable Presidents/representatives from various Institutions, Visitors, Ladies and Gentlemen, and Dear Students!

SHALOM! SHALOM! SHALOM!

It is my sincere gratitude and honor to express my joyous moment by welcoming you all on THE JORDAN'S DAY; That is the 160th ANNIVERSARY OF THE BIRTHDAY OF THE PATRON OF THE INSTITUTE FR. FRANCIS MARY OF THE CROSS JORDAN, marking the CLOSING CEREMONY OF THE ACADEMIC YEAR 2007/2008 as well as the end of my Presidential status with my companion team leaving the fresh air for the New leaders of the Students' Union. Let them be good shepherd who are willing to die for their sheep remembering the words of Fr. Francis Mary of the Cross Jordan "Do all you possibly can in order to save all" (Spiritual Diary, 20)

We have every reason to thank God for this precious day after all the happy and difficulty moments we have experienced in the all Academic Year 2007/2008 searching for Knowledge and Wisdom under God's grace.

As students' Union 2007/2008, we thank Rev. Rector, Teaching Staff, Workers, Formators and my fellow students for the support granted to us for our leadership term in the Students' Body. We thank the Social and Cultural Committee for organizing different entertainments in accompaniment with the Art and Decoration Committee coloring the events. We thank the Charitable Committee members for visiting and helping disabled people and orphanage stations here in Morogoro. The liturgical Committee for doing tremendous job in making our liturgical celebrations lively and orderly inspiring us spiritually. The Sports Committee together with the Interrelation with other Institutions Committee have managed to organize inside and outside competitions; Participating in the CRDB-MOHLISO SPORTS BONANZA this year, we emerged as the WINNER OF VOLLEYBAL and lost in Football and Basketball also our brothers championed the athletics of 800metres. We leave behind the Volleyball Trophy and a Set of Basketball Uniform. The Journalistic together with the Academics and life of Students Committee could not be slowed down by publishing the Kola Hill Digest and organizing the symposium in association with the Pro-Life movement. The Constitution and Statutes Committee

succeeded in conducting the election fairly and enriching to all students. In this year 2007/2008, we have become a member of East Africa Community Students' Union (EACSU) through the Tanzania Higher Learning Students' Organization (TAHLISO) registration.






In spite of our little achievements we have afforded, still we encountered some problems like scarcity of Lectures especially in the Faculty of Philosophy. Hopefully, some follow ups will be made to have the good number of Lecturers. The Students' Union has no Patron since we started this ending academic year and we lived like sheep without shepherd! Let the New elected Leaders not experience the hardship we had. However, we encourage the New Leaders by the words of Fr. Jordan that "Do not lose heart, when your guiding Star disappears; remain faithful to God and search with sincerity and all zeal, then God will certainly lead you to the proper goal, as He did to the three holy Kings" (Spiritual Diary, 44)

Since the Administration introduced the Evaluation of Professors which is the good thing improving and up lifting the academic status for the success of our Institute, still the Students who are evaluating do not receive any feedback from the Academic Senate (an organ) which approves and recommend those evaluations. Hence there is lack of transparent between the Students and the Administration. We believe that there shall be more improvement in the Academic Senate for giving the feedback to the Students. It is our request that the Patron of Students' Union be one of the Academic Senate members.

Reflecting the Values of life, we still thank you for the cooperation you showed for the sudden death of our beloved Lebohang Gregory which happened at the begging of this academic year last September, 2007. Thanks for your moral and material support from every individual.

We, Outgoing Students' Union representatives wish you all success and prosperous life. In a special way I wish the graduators a favorable atmosphere wherever they will be reminding them to be confident and determined. "Be meek and humble of heart ad always full of charity toward your neighbor! This is the will of God, and in this way you gain many for Christ" (Spiritual Diary, 195, March 9, 1887). To the rest, enjoy your holidays wisely and come back safely. MAY GOD BLESS YOU ALL!

THE OUTGOING LEADERSHIP OF SALVATORIAN INSTITUTE STUDENT'S UNION,
2007-2008

FUNCTION	PERSONAL DATA	IMAGE
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V. PRESIDENT (PHILOSOPHY)	<p>KELVIN MGAYA, CPPS</p> <p>II Philosophy</p>	
TREASURER	<p>SR. ERNESTA GEORGE, HSS</p> <p>II Theology</p>	