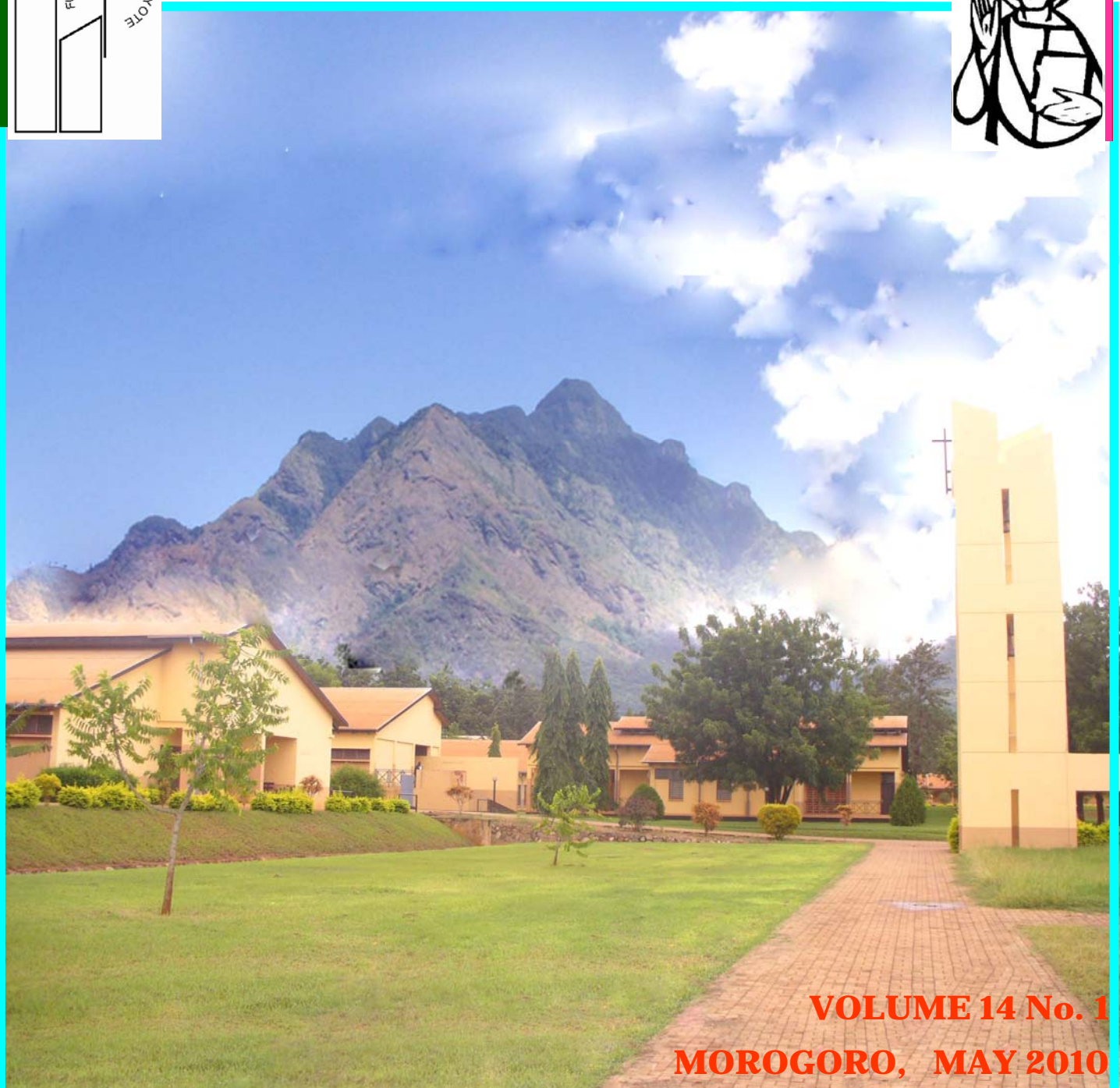
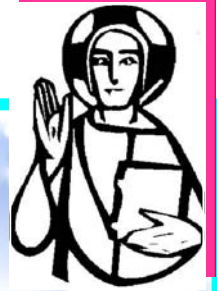
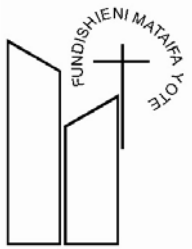


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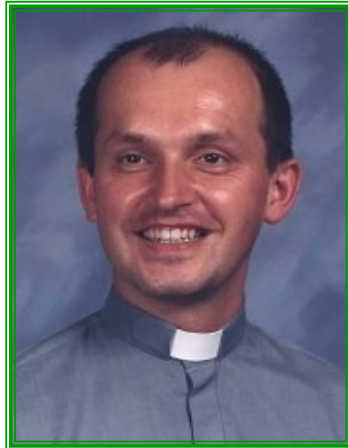
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PHILOSOPHY

AUTONOMY AND FREEDOM VIS-A-VIS THEONOMY: A THEOLOGICAL PERSPECTIVE

Emmanuel Mwalughali, OCD

The distorted sense of autonomy and freedom is continuously become detrimental to our socio-religious experience. While in Africa the situation seems to be at the germination level, in the western hemisphere it has reached to the point of humanity's self-glorification. People are even claiming for the rights to be preserved from coming across a religious symbol. Others have suggested the removal of religious symbols and even to hear the word "God" is becoming disheartening to some. At times the presence of Religious leaders is conceived as violence or intimidating to somebody's conviction, especially the atheists. Sartre rejected the existence of God but he at least confessed his belief in the existence of the humanity of humankind, of which could have been a paradigm towards the *Bestower* of this humanity. But as of now one wonders where are these extremists leading humanity to? In order to understand this problem we will look at a critical historical provocation of the phenomena and then I shall relate the whole problem to our experience and God to see whether it is indeed justifiable to hold that God infringes our freedom.

Ever since the 19th century human beings have been questioning the very existence of their freedom.

They claim that they are alienated at every level and on every side. They are no longer their own masters, either within themselves or around them; they are always and everywhere in chains. Thus a human being becomes "a rebel" who wants to shake off all the yokes that keep him in subjection, so that he may at last become what he truly is. He has therefore, determined that he will rebel: "I rebel, and therefore we exist!"

Even before F.W. Nietzsche we find in Kasper Schmidt (+1856) a rebelliousness that has reached the point of savagery. Schmidt simply sweeps away everything that could deny or affect the individual:

All truths that are 'beneath me' are dear to me, but I do not acknowledge any truth 'above me', any truth I would have to take as guide. For me there is no truth because there is nothing superior to me! Neither my own essence nor the essence of man as such is superior to me!

Each individual is therefore his or her own absolute norm, thus autonomy without theonomy. Truth for individuals consists in being conscious of being their own masters, their own owners.

Ever since Schmidt's day the wave of rebellion has been continually cresting and has moved from the realm of thought to the world of history.

Nietzsche regards the death of God as an accomplished fact and turns his attention to combating everything that might attempt to be a counterfeit substitute for the vanished godhead. For him salvation is achieved here on earth and without any help from God; the only divinity is the individual spirit. Karl Marx, for his part, seeks to liberate human beings from economic exploitation by subjugating nature and replacing the dominion of the bourgeois with that of their former slaves. Now, in obedience to history, the race is journeying toward a slavery such as has never been seen before. Finally, Sigmund Freud seeks to free individuals from determinism and from the chains imposed by unconquered determinisms.

With these trends of thought, a distorted sense of freedom and autonomy, an anarchic individualism had entered in the human history. The magical term "charismatic" came to mean "liberation" from every form of authority. The new ideal of freedom is to be subject to no

restraint, to will and to be able to do whatever one wants. Thus modernity is more concerned with 'my freedom' at the expense of the freedom of others and of human solidarity. The 'I', that is, the inwardness of the individual is seen as absolutely different and independent from 'You', that is the outside relation or society. Even among believers there seems to be a conflict between, on the one hand, autonomy and the freedom of individual conscience and, on the other hand, the imperatives of the faith: the commandments of God, of the church, the directives of the Magisterium. The Moralists and the Canonists have catalogued and multiplied possible infractions with the precision of a computer. It is impossible to move or act without risking a fault. But then what has become of freedom?

Thus Latourelle postulates that Christianity seems to be a religion of the permitted and the prohibited; it is more like a code than a life, more like a training than an education. If that is true, *how are we to resolve the contradiction between a religion whose precepts seem to be imposed from without (outside the 'I'), and the consciousness of a freedom that is experienced as a power of self-determinism?* Let us try to answer this question in three steps: first we look at the error of atheistic humanism; secondly at the human experience of autonomy, heteronomy and theonomy; and finally, by looking the real meaning of freedom.

The *error of atheistic*

Humanism is not so much in its claim that the supreme development of man takes the form of perfect freedom; that, after all, is precisely the summit to which God is leading us. Its error is its claim to attain by its natural resources alone the deification or perfect freedom to which it aspires. Christianity, on the contrary, tells us that God alone possesses perfect freedom by his very nature, but also that through Jesus Christ man is given this perfect freedom if he consents to receive it. As a model for all Christ enters this realm of freedom which all in our day are zealously seeking. Christianity sets before us a perfect freedom which completes all and each and brings them to fulfillment. Thus God's initiative in Jesus Christ is the form of an invitation to enter into that space in which our freedom can unfold to the point where it is deified.

From the perspective of *human daily experience* we see that pure heteronomy is meaningless, since a being in this condition would be purely passive, purely subject to law; he would be a kind of a robot or an automaton. A free man determines the ends he is to pursue, realizes values for himself or herself and develops his or her own shape and form. In this sense, each human being is his own law: he/she is autonomous and responsible. On the other hand, total autonomy is likewise meaningless, since man is not the prime source of his own law.

Only in God do necessity and spontaneity coincide, and the same is not true for us as creatures. Since our being is contingent, participated, limited, we are not an absolute rule for ourselves; this is why our very autonomy is in a sense a heteronomy.

This understanding does not destroy our internal autonomy, because God does not command us from outside, as human beings would do, but from within. In the real sense, God does not command; rather he 'instills' his demands of meaning and coherence in human conduct. The demand is formulated by human beings, and human beings understand that the demand has its base in God. For instance, we are free beings (that is true), but we did not create the freedom that we are. All that we are, all that we do and all that we have; has its source and foundation in *Another*. But this *Other* is immanent in our being as its internal source and radical foundation. We thus experience our freedom as not being 'Freedom' in an unqualified sense. There is an order of values that does not depend on us. Our autonomy is, therefore, a theonomy. But, far from contradicting autonomy, this theonomy is its condition, since it is in God that the moral law acquires its normative character.

Thus the basic problem is the *real meaning of freedom*. John Paul II understands freedom as obedience to objective and universal truth; and thus, it is opposed to a blind acquiescence to instinctive forces and to individual's will to power. This leads to hedonism and flight from responsibility. In line with John Paul II, Latourelle asserts

that freedom is not given to us for its own sake nor simply for any purpose other than reaching our fulfillment. But a person may will this fulfillment either by giving birth to himself by doing only what he wants or by responding to his vocation. Thus he gives two dimensions of freedom: first, a freedom that is expressed by maintaining an independence of any transcendent call. This freedom is anarchic and destructive, has a finite objective such as honor or money. The second one is a freedom which finds its expression in giving itself to the Supreme Good and opening to God. Here the person finds fulfillment by giving himself to something that transcends him, liberates him and completes his freedom. Paul is clear on the point: when we became Christians we received a call to freedom (Gal 15:3). Apart from the grace of Christ freedom is held captive, but once the Christian is moved by the spirit of Christ he is freed from all eternal constraints and above all from the only real slavery, that of sin.

As a conclusion to our article, we can briefly state that freedom, in a Christian understanding, goes beyond mere ethical choice made with regard to individual acts. The full theological understanding of freedom lies in man's life with God. True freedom is freedom 'for God'; it means being ruled by him. In the place of sin, therefore, what true liberty expresses is the vital and fundamental dependence of man on the Creator by obedience. Only in freedom can man rise to his vocation. The free will of man can be considered "a gift born of God's free self-manifestation and sharing". It is the power of man for self-actuation in relation to a transcendent God, and thus it is the creative power for good: man's greatness as image and likeness of God is visible in that freedom which allows him to be co-creator, to become capable of that selfhood which overflows in genuine sharing and self-revelation. Thus freedom is a value even though man might abuse it. A real partnership with God to which man is called in creation is possible only where man can choose. Hence, God is never a threat to humanity's autonomy and freedom. The negation of God in Schimidt, Nietzsche, Marx and Freud is thus rendered implausible, for it alienates

the human person from the very thing he or she is questing for. There argument and postulations are self-defeating, they are reduced to the absurd. God is the guarantor of our freedom.

CAMUS, *The Rebel, An Essay on Man in Revolt*, New York 1956, 23.

As quoted in R. LATOURELLE, *Man and his Problems in the Light of Jesus*, New York 1983, 299.

Cf. D. SCOTT-KAKURES – *el.*, *History of Philosophy*, New York, 1993, 322.

Cf. E. SCHILLEBEEKX, *Church, The Human Story of God*, London 1990, 49-50.

Cf. R. LATOURELLE, *Man and his Problems in the Light of Jesus*, New York 1983, 301.

Cf. R. LATOURELLE, *Man and his Problems in the Light of Jesus*, New York 1983, 302.

JOHN PAUL II, *Post-Synodal Apostolic Exhortation Pastores Dabo Vobis*, USCC 1992, 8.

Cf. R. LATOURELLE, *Man and his Problems in the Light of Jesus*, New York 1983,303.

THE VALUE OF JUSTICE IN POLITICS

STANLEY OGARAKU, CME

Introduction

In the emergence of society and state, so many factors had been identified as being responsible for its origin. Those factors include economic insufficiency in Plato's view and the need for 'the other' in the Aristotelian opinion. In addition to these is the quest for peace, harmony and concord among the individual members. With all the above mentioned goals and other reasons in mind, Thomas Aquinas reminds us that the state was not fashioned that man would seek in it his natural end, rather through it his supernatural end. The task that man is then faced with is how to attain this supernatural end. How best to coordinate the different kinds of individuals with different mind sets and orientations to fall in the line that tends towards this ultimate goal, without neglecting any of the important demands

necessarily required.

In order to have an essential solution on the above mentioned tasks and the like, it evidently brings to light the concept of politics which when properly considered in the light of human activities works together with Justice. Therefore, this work calls attention to such questions as; what is politics? What is justice? How is justice connected to politics? What is the nature of a political state in the absence of justice? In the attempt to provide answers to these questions, coupled with the present day political game going on in different countries of the world, states, cities, regions, communities, organisms and societies, it has given rise to different understanding of what justice and politics mean. But in the true sense, what is justice? What actually is politics?

Justice: Etymological Definition and Meaning

The term Justice etymologically is from the Latin “*iuris*”, meaning “right”, that is the law that determines and gives one his right. The act of doing this is termed “*iustitia*”. Its Greek equivalent *δικαιοσύνη* (*dikaioσύneh*) stands for what is right and just as used by the Greeks. In its English meaning, justice is the quality of being fair or reasonable. It is on this note that Justice is defined as “conformity in condition or practice to the principles of right or of positive law, regard for or fulfillment of obligation, rectitude, honesty, the moral principle by which actions are determined as just or unjust, adherence to truth of facts, impartiality”. The rendering of what is due. “It is

a perfect social equilibrium in which every man fulfills his duties and receives his due. In actual practice, justice is a disposition towards the ideal”. Justice as one of the four cardinal virtues is one of the attributes of God. Therefore, man’s image is to be understood as an image of God’s justice however distorted it is. It is a virtue which seems to be a personification of social and moral duty that is the moral law. That is why its biblical expression categorically states that it is only the man of justice who will climb the mountain of the Lord, stand in his holy place and endure the devouring fire. (cf Ps 15:1ff; 24:3; Is 33:15). Justice is also expressed in the city of the living God where everyone is given his own right as a first born son. (Heb.12:22-23) It is the highest conception of the proper bearing of all the members of a community towards one another and of the law of the state towards the individuals constituting its population. Thus, Plato defines justice as “constituting in the harmonious orientation of every social component to the common good, each individual performing his duty”. This duty presupposes a good and just one. Aristotle in his own perspective considers justice as a kind of state of character that makes people dispose to do what is just and make them act justly and wish what is just (*iustitia est habitus a quo sunt, aliqui operativi iustorum et a quo operatur et iusta volunt*). Therefore, “Justice is what is lawful, what is fair, and equal..., the greatest virtue in which every other virtue is comprehended. It is complete because whoever possesses it can exercise it not only in himself

but also towards others”. Aristotle sees in justice a disposition arising from the due observance of moral laws and the cultivation of all good habits which leads to the preservation of that happy *mean* in which virtue consists. Considering justice as fairness, Epicurus sees it as pledge of mutual advantage to restrain men from harming one another and save them from being harmed. It is a kind of compact not to harm or be harmed in the dealing of men with one another in any place whatever and at any time. In the thought of St Augustine, justice stands as an eternal standard which precedes the state. “It is the habit of the soul which imparts to every man the dignity due to him”. (*iustitia est habitus animae quod omni homini dignitatem suam dat*) According to Augustine, justice originated from nature and it is not the product of man’s personal opinion but something implanted by a certain innate power, hence it is love the service of God (*amor Deo tantum serviens*).

Thomas Aquinas on his part defines justice as “a habit whereby a man renders to each one his due by a constant and perpetual will” (*iustitia est habitus secundum quem aliquis constanti et perpetua voluntate ius suum unicuique tribuit*). The ‘will’ mentioned shows that the act of justice must be voluntary and the mention of ‘constancy and perpetual’ indicates firmness. Thus, “the root words of justice embrace the notion of ‘firmness, proportion and equality’” Aquinas went on to explain that the object of justice is to keep men together in society

and for mutual relationship (*quod iustitia ea ratio qua societas homines inters ipsos et vitae communitas continetur*), while “the subject matter of justice is not the intellect or reason, which is the cognitive power but in the appetitive power, since it involves doing”. Hobbes explains justice as that which involves keeping of covenant, a rule of reason by which we are forbidden to do any thing destructive to our life. On another hand, Kant’s notion of justice could be implicitly discovered in his categorical imperative which is expressed in the autonomy of the will. When the principles of one’s action is chosen by one as the most adequate possible expression of his nature as a free and equal rational being; act only on that maxim whereby thou canst at the same time will that it should become a universal law. John Rawls in his theory of justice considers “justice as fairness in which the original position of equality corresponds to the state of nature in the traditional theory of social contract”. Its principles are that (1) each person is to have an equal right to the most extensive basic liberty compatible with a similar liberty for others. (2) The social and economic inequalities are to be arranged so that they are both (a) reasonably expected to be to everyone’s advantage and (b) attached to positions and offices open to all. With these views on justice, then would the explanation of politics.

Politics

The term Politics from its etymology is derived from two Greek words *πολις* (*polis*) and *τεχνη* (*techne*) meaning city, state and skill, art, respectively. Politics literally means the skill or technique

for the City or State. It is the skill or art of governing and organizing the State common good of the citizens. Plato in his Republic is of the view that “the disorder and injustices of actual empirical city state can be rectified only by reforming and reorganizing them after the archetypal city state”. The organization of the ideal state parallels the three fold structure of the human soul in relation to the structure of individuals (the artisans, the guardians and the rational) with the view to the common good. This man who will reform, organize and coordinate the activities of the individuals is expressed in the Hobbesian political theory as the Leviathan, to which the will of the individual citizens of the State has been handed over. In order to bring peace and tranquility, they enter into social contract, dissociating and getting rid of all brutal, annihilates and antagonizing characteristics of the state of nature. This gives rise to the dawn of a refined phase of politics which accommodates both the *in foro interno* and *in foro externo*. In Hegel’s thought, the political constitution and government are considered under the heading of the state, “which is the unity of individuals in a form of economic organization for the better furtherance of their ends. This involves specialization of labor and development and cooperation of economic class which also requires stability of institution of laws and machinery of law enforcement”.

Politics therefore becomes the best skill and technique of governing a state and the art of restoring, reforming and reorganizing a disordered and unjust state. It is the art of piloting the affairs of the state in a prudent manner by a rational

one towards the full realization of their common object of love (the good). This works out well where each individual takes active part in his function (justice).

Justice in Politics

Plato in the Republic explains that the affairs of the State would not function well unless the philosopher kings are rulers and unless rulers are philosopher kings. This presupposes that the philosopher kings are the rational, the wise and elite who would see to the upliftment of justice (each doing his duty both the leaders and the masses). This will lead to a just state which has absolute justice as its unshakable basis. The realization of justice in politics is a task that needs all hands on deck, both the bar and the bench. On his explanation on how to reach this ultimate goal, Plato emphasizes on division of labor. This will bring about the supreme human good, according to Aristotle the *eudemonia* for both the individual and for the City State. The good which continually fluctuates between two extremes (excess and defect) consists in a mean. This mean is determined in each individual case by a judgment of a prudent man, and to be prudent, a man needs the moral virtues of temperance, justice and fortitude. But it is necessary to harmonize them with intellectual virtue of prudence *φρονησις* (*phronesis*). What Aquinas calls *Auriga virtutum*. Politics then is the prudent skill of harmonizing the excesses and defects of the state for a common good. The true form of politics (government) aims at the common good instead of good of a particular class. This is because Augustine sees the society (State)

as “a multitude of rational creatures associated in a common agreement as to the things which it loves”. The state therefore implies the congregation of rational beings assembled by the object of their interest. The best way to come to the full realization of this common objective without discord and disorder becomes the aim of politics. On this need for the good of the state, William Ockham maintains that “the state needs a government and the people cannot avoid choosing a sovereign of some kind whether emperor, monarch or magistrate” These would see to the organization and piloting of the affairs of the state to its proper end. Aquinas recognizing the fact that the state is a natural institution founded on the nature of man as social and political being born to live in community with his fellows, maintains that owing to the number of human beings in the society and their natural preoccupation with self, there would be disintegration, unless there was someone to take thought for the common good and direct the activities of the organization of the state. Therefore Augustine expresses, “the peace of everything lies in the ordered equilibrium of all its parts, the peace of the reasoning soul lies in the harmonious correspondence of conduct and conviction, and the peace of the political community is an ordered harmony of authority and obedience of citizens”. St Paul in one of his letters says that “people cannot call on God unless they have come to believe in him, and they cannot believe in him unless they have heard of him, and they cannot hear of him unless there is a preacher, and there would be no preacher unless one is sent”. (Rm 10:14-15) In the same line, one could say that the state or political

community cannot have peace unless there is justice, and there cannot unless each performs his duty and is given his right, and unless the rational pilots the affairs, and he cannot pilot the affairs unless he is educated, which according to Plato is the most important institution in the transmission of culture and knowledge.

As a result, those who are to the affairs of the State should be well educated on the demands of justice which implies; listening to the cries of the masses, paying attention to their just needs, allotting to each one of them their right and due, constantly and in a perpetual way making peace and serenity the order of the day in the state. They are to make sure that the social and economic inequalities are arranged in a balanced and advantageous manner to each individual. They are to make sure that the treatment meted out to their citizens would be in accordance with demands of the golden rule (Mt 7:12). On this note, Aristotle emphasizes on the necessity of practicing justice as a means of justifying undue inequalities among the members of the social group and states, and for the purpose of setting forth its importance both for the perfection of the individual and for the establishment and maintenance of peace and harmony in the society and in the state. For, “it is only in respecting the transcendent dignity of men who represents the end of society that social justice can be obtained”. On the other hand, the assumption into the office should never be a do or die affair, nor power tussle affair or survival of the fittest in terms of affluence or favoritism (which is the negation of distributive justice) etc. The negligence

of these in politics has given rise to selection instead of election, uneducated and unenlightened leading the educated and the enlightened. As a result, politics is no longer what it is supposed to be; the citizens are no longer accorded their right and due, workers are not paid, basic amenities not provided, infrastructures not developed. But the ideal political state is supposed to be one that is philosophical and wise, a polity in which one or more philosopher kings enlightened by abiding norms of reason, are the real statesmen piloting the ship of the state on the right course of civilization for the good of all the citizens. A political community that “pursues the common good by creating a human environment that offers citizens the possibility of truly exercising their human rights and fulfilling completely their corresponding duties”. “The citizens in the State in turn collaborate in the good of the community in sectors of culture, customs, work, morality and economic progress (contributive justice)”. These are to see to the maintenance of justice because the whole history of mankind (politics) has been a fight for justice, which should tend towards freedom, development and charity. Therefore, “the civil authority is founded on men’s need of justice, an unjust government is no more than a gangsters’ protection racket”. Therefore, “this demands of the authority to spare no effort to banish every vestige of social and political slavery and to safeguard basic human rights under every

political system”.

Conclusion

The foregoing has shown that the task of bringing about a Politics involves all. It is a task that could not be well carried out independent of justice. This is because in justice all other virtues are inherent. It is also clear that to have a politics founded on justice is not as easy as people thought it. This is so in the sense that it considers all the arenas of human endeavors. With a focused consideration on the paradigmatic thoughts of these proponents of justice and the exemplary life of ancestors in politics, all are called to fight tirelessly to see that our present day politics are founded on justice and to make sure that justice is realized in our politics. Bearing in mind by yielding to the demands of justice, politics can become an auxiliary means of liberation and salvation. Negligence of the value of justice, politics can urge man on from without towards certain goals, it can orient and even deceive man towards false mirage. Therefore, what does the Lord requires of man, “To Act (play Politics) with Justice”. (Mic. 6:8)

The Bena Tribe Concept of God in Comparison with Christian Understanding

Ponder Paulinus Ngilangwa, Sds

INTRODUCTION

I am going to present the differences and the similarities in the idea of God prevailing in my tradition (Bena culture) and that of the Christian tradition. Bena is among the tribes of the southern highlands of Tanzania. It is found in Njombe district, Iringa region. The name Bena comes from the verb *ukhubena* meaning “to harvest”. The Bena people were mainly growing finger millet as their main food crop. As they were main harvesters of this kind of cereal crop than other neighboring tribes, they were nicknamed ‘*vabena*’ that means “harvesters”. The Bena people are mixed farmers. They keep flocks and grow crops. Their localization and social activities will help us to understand the basis of their mental structure in the general apprehension of Supreme Being

(*Nguluvi*).

The Bena Concept of God

For the Bena the idea of God is expressed as *Nguluvi*. *Nguluvi* is the supreme reality for the Bena people. Etymologically, the word *Nguluvi* is derived from the word “*Ngul*”, which means “great” and the word “*-luvi*”, which means “light”. This great light is the source of all existents in the universe. It is the knowledge and the source of all good- (the good for the Bena is identified with light). In African mythological accounts the gods are attributed to human qualities. Likewise the Bena in a very human way attributed some human attributes to *Nguluvi*, so as to make clear that *Nguluvi* is immanent to them in their daily life. Mwageni, in his article *The Missionaries in the Bena Land*, speaking on the idea of *Nguluvi* says:

He is profoundly respected as the creator of all other realities (*Iyawumbile*); as the disposer or the orderer (*iyinyamagava*); the giver of all the good (*iyidonya*); the helper (*iyitanga*); the merciful (*iyinyalusungu*); the consoler of the sorrowful (*iyifyefya*) the owner of the earth (*inyayahwe*), the owner of all things, (*inyafyondang’ani*); the giver of good harvest (*iyisanga*); which has always been there (*iyimwi muhambone*); whose beginning no body knows (*Ingongomi*).

From the above attributes of the Supreme Being, it is clear that according to the Bena mentality, this Supreme is eternal and the source of all reality, and He occupies the central position in the total way of life of the Bena. This is simply because the Bena recognize Him as the first and necessary reality, without him nothing could be, and nothing can go well in the world. He is the maker and the mover of the universe. The Bena primary belief is on the source of the entire reality. They believe that *Nguluvi* has created the universe and all that it contains. “*Nguluvi* is the supreme being”² and the source of all other beings in the universe. There are some myths and sayings that underline this fact, for instance a saying “*Nguluvi mugava inyi*” that means *Nguluvi* is the creator of the universe. Hence *Nguluvi* for the Bena people is a supreme reality that can be equated to the Christian God.

The Bena have a monotheistic concept of God. In their hierarchy of beings, God is the topmost position of the hierarchy and is the source of every-

thing that is. Every creature of the universe is issued from him, but God himself is beyond the space and time category. This eternal God who has been there since “*zamani*”³ is both transcendent and immanent. He is believed to be a transcendental God as far as he is the supreme above all things and is the end of everything. He is immanent as far as he has an influence on the living human community. He is presently acting in the society through the mediator ship of the ancestors. He is there to solve the various problems of the people when they appeal to him for help. This can be shown clearly through prayers to the Deities as Mbiti writes:

The prayers are addressed to him in a manner similar to that of children speaking to their parents about themselves and their needs. People communicate with God in the same way that human children communicate with their parents. When in difficulties people may call to him “oh Father” or “my Father/our father or mother”.⁴

Likewise the Bena consider him as their Father. He is the living and provident father who wishes the well-being of his children. That is why just like any African tribe, the Bena too would hopefully approach God in prayers and sincerity.

Christian Concept of God

In Christianity, the doctrine of [God](#) is explained as trinity; one being who exists, simultaneously and [eternally](#), as a [mutual indwelling](#) of three [persons](#): the [Father](#), the [Son](#) and the [Holy Spirit](#). Christian Baptism itself is generally conferred with the [Trinitarian formula](#), “in the name of the Father, and of the Son, and of the Holy Spirit” ([Matthew 28:19](#)). The church teaches us to believe in the Name of the Father, of the Son and of the Holy Spirit. “According to the truth of the Catholic faith, the blessed Trinity is one God, because the essence or substance common to the three persons is really and numerically one”⁵

The [earliest Christians](#) were noted for their insistence on the existence of one true God, in contrast to the [polytheism](#) of the prevailing culture. While maintaining strict [monotheism](#), they believed also that the man Jesus Christ was at the same time something more than a man. This belief is reflected, for instance, in the opening verses of the [Letter to the Hebrews](#) and

the [Gospel of John](#), which describe him as the brightness of God's glory and the exact imprint of God's nature, through whom all things were created and are upheld.

The central and crucial affirmation of Christian faith is that there is one savior, God, and one salvation, manifested in Jesus Christ, to which there is access only because of the Holy Spirit. “The one only God exists in three persons, the father, the son, and the Holy Spirit, three who are distinct, co-eternal, and co-equal.”⁶ The [Gospel of John](#) depicts the Father as united with Jesus as Jesus is united with his followers (John 17:20-23). This one God however exists in three persons but has a single divine nature. Roman Catholics hold that, in addition, the second person of the Trinity God the Son Jesus assumed human nature, so that he has two natures, and is really and fully both true God and true human. In the Trinity, the three are said to be co-equal and co-eternal, one in essence, nature, power, action, and will. The Spirit proceeds from the Father or from the Father and through the Son. [Trinitarianism](#) affirms that the Son is “begotten” of the Father and that the Spirit “proceeds” from the Father, but the Father is “neither begotten nor proceeds.” This language is often considered difficult because, if used regarding humans or other created things, it would necessarily imply time and change; when used here, no beginning, change in being, or process within time is intended and is in fact excluded. The church fathers used a number of [analogies](#) to express this thought. St. [Irenaeus of Lyons](#) was the final major theologian of the second century. He writes “the Father is God, and the Son is God, for whatever is begotten of God is God.”

CONCLUSION

After having seen the concept of God according to Bena tribe and that of Christian tradition. We can come to the conclusion that the idea of God prevailing in Bena culture is not compatible with that of the Christian tradition which presents God, as one in three persons or three persons in one God. Since in Bena culture we haven't found the idea of God presented as Trinity. However, there are some similarities in these ideas. Both Christian and Bena believe God as the Supreme reality and as the source of all other realities. As the source, God is also the ultimate end of the human destiny. That is why in keeping or observing the moral precepts and religious precepts, the focus is not only limited to proximate ends, but to the ultimate end.

WHO IS A HUMAN BEING HOW DOES HE/SHE EXPERIENCE HIS/HER BEING?

Anonymous

It is good to know that human being is one body which is fundamentally physical, biological and spiritual. As a physical being, human being dwells to his or her sensible body, while as a biological being find himself or herself to his or her dynamic body and lastly as a spiritual being settle to his or her dependent body. Therefore it is this respect, which assimilate and term essentially human to be a physical, biological and spiritual being, under this respect human being proceeds other states like being sexual, social, intellectual, political and religious. These states are carried in various and different manners in the life of human being depending with the potentialities and freedom of the person in the whole project of human life, from birth to death.

From Sensible, dynamic, and dependent, human being actualize his or her sexual, social, intellectual, political and religious in which we observe each human being having specific and certain constituent in the wholeness or totality of human being. Hence his or her states of being sexual, social, intellectual, political and religious express what is rooted to the very proper meaning of human being which is one body fundamentally physical, biological and spiritual.

Human being has an everlasting project to achieve which is life everlasting and is essentially determined by his or her spiritual state. In undertaking this project there is involvement of all what is pertained to human being fundamentally as well as what proceeds from it. What is aimed is life everlasting which has to be achieved through communion and agreement of all what is pertained to human being.

The Goal or the End in human life is the reality which can never be neglected or escaped at any means, since from the very proper meaning of human being this is highly advocated. Destruction or Newness are two kinds of end which human being has to encounter in his life essentially, other ordinary ends proceeds from the essential one and are associated to these two ends. Being physical and biological implies the end which is destruction or death.

Look the human person in his or her physical being sheltered in its sensibility nature which propagate for its end, and biological being which runs to the end through its dynamic nature. Therefore these two fundamental phenomena of human being provide the guarantee of being destructed at any case when it is possible and necessary to be so. From experience of life we observe our fellow and loved one despairing immediately when they arrive to their end. As they reach their end we stop and become unable to associate with them physically as well as biologically.

Talking about human being as spiritual is closely related to its end which is newness that is another state of life after the former one ceased immediately because of the end attained by human being in his or her physical and biological. It is this conception which attributes human as spiritual being per excellence and that his or her being is unified in this and it is this which enables him or her to go beyond himself or herself and acquire the relationship with the Supreme Being who is referred as God in Christianity context. This fact of human being a spiritual calls and establishes a principle of every human being which enables him or her to achieve or attain his or her ultimate end which is life everlasting.

Newness of life as it is referred in Christian faith begins with the act of resurrection where human body is glorified. Jesus Christ the resurrected one who became the victor over death gives the guarantee of those who have come to him in faith to share his resurrection. The newness of life through Jesus Christ has its specialty in comparison to other ends included newness in something else apart from that one of Jesus Christ. It is in this context without objection Jesus Christ is and remains the only master in the realm of spiritual life who gives the human being the real meaning of his or her spiritual being and assures eternal life of it.

From what human being is fundamentally proceeds the state of being sexual, social, intellectual, political, religious and so on as I have pointed before. Now let us have a look to those states of life which make the part of life of human being and characterize it.

To begin with being sexual, this implies the

natural desire of relationship which is rooted to every man and woman and calls for relation and unity. These opposite gender of humanity in the activity of relationship they undergo other activity of procreation which is naturally considered as the preservation of the human race, and to some extent also the relationship leads and meant for pleasure or excitement gains in both genders as a complementarity to each other. Due to this we find the foundation of matrimony as expressed in the life of man and woman (human Being).

Being social is a continuation of what has been developed by the fact of being sexual. Through sexual act human being increase in number by the very fact of procreation, from the number two: man (husband) and woman (wife) comes number three, four, five and so on. This increase of numbers of human being in a given area leads to the expansion of relations thus becomes the foundation of the society where we observe the person relating with others apart from those who relate with him or her proximately from his or her sexual being like relatives and others. Here a person collaborate, help, and associate with each other in different matters of the society in the society. Hence human being qualifies his nature as a social being finding himself or herself in the midst of other fellow human beings and needs them in order to carry on with his or her life as person.

Being intellectual, this implies the creative power of human being which aim to aid him or her to simplify, to modify, to facilitate, to decollate, to improve, to discover, to invert, to arrange, to give meaning for his or her life, to make life pleasant in so far as he or she carries on in his fundamental being in respect to the End (Destruction and Newness) and in a more special way in respect to the Ultimate End.

It is in the intellectual being we talk about human fields or sectors. This refers human being as historical being [history and Historian (s)], technological being [technology and technician(s)], scientific being [science and scientist(s)], economic being [economy and economist (s)] psychological being [psychology and psychologist(s)], philosophical being [philosophy-metaphysics and philosopher(s)], cultural being (culture), mathematician (s), artistic [art and artist(s)], dramatic [drummer and dramatizer(s)], physical being [physics and physician(s)], biological being [biology and biologist(s)], religious being – theological being [theology and theologian(s)]: Bish-

ops and other religious leaders] political being [politics and politician(s) and other secular leaders]. All of these and other matter(s) pertained to human person in expert or technique form has to do with the intellectual realm of human being.

As a political being, here we can point out in briefly, since by the very fact of human being a sexual, social, and intellectual find himself or herself in need of leadership. So he or she in collective, as they are in need of someone or some people who would lead and govern them in all matters which are pertained to their life in the society which may be at village, district, region, province, nation or country level.

As a religious being, we point that, all the affairs of human being from sexual, social, intellectual and political realm find their real meaning in religious realm. A person is aware and realizes his or her deficiency because of his or her weakness, limitedness, finite, and temporality, imperfect which cannot be afforded by any person of his or her status to be otherwise because they are ordained in that way naturally as part of human being and his or her life from the Creator.

It is with this regards a human being no matter how intelligent he or she is, the fact of God comes automatically and it is this automatic way of seeing someone else who is within and beyond all of these matters or realm pertained to human beings. This outlook forces he or she to make and establish a relationship with that someone who is considered as a principal, Absolute, and totality of everything or all reality. Here human beings mark his last horizon, no more horizon. This becomes the fundamental task of religion as an instrument of human being which summons and gives the meaning of human life and the guarantee relationship between the human beings and God (God as Christians call, to mean Creator and the one who is the Absolute of everything. and other religion denominations have their own way of referring or calling this God which may seem to be different from the way Christians refer.

I hope this analysis will help most of the people to come up with clear understanding about human being, his or her existence and his or her proper experience of human life towards his or her destination which is his or her ultimate end.

THEOLOGY

A Rational Inquiry into the Theme of Faith and Reason

Stanislaus Ekwujuru, CMF

Introduction

The question of the relationship as well as tension between faith and reason has not ceased to incite endless debates among theologians and philosophers. While some thinkers hold on to the supremacy of reason as providing the only reliable knowledge, others motivated by the gospel tenets refuse to relinquish their unreserved conviction on the absolute nature of faith. However infinitesimal the quantity or quality of truth derivable from either of the two, it remains an indisputable fact that each can afford a certain degree of truth that can inspire justifiable belief while upholding certainty and arousing conviction. While some admit compatibility between faith and reason others perceive antagonism. But the matter is further complicated that even among the *compatibilists*, degrees proliferate; strong, weak and so on. Other make distinction according to issues at stake; if philosophical, logical and empirical then reason prevails, but when theological, religious or revelatory then faith is supreme. This essay though will take certain historical turns, will focus on exposing some relationship between faith and reason which pope John Paul II describe as “the two wings of a bird” Matters of interest here will include; a quasi historical approach to the issue, the lucidity engen-

dered by ‘*fides et ratio*’ and a proposed approach to the issue.

Explication of Concepts

Faith as understood within the context of the Vatican II bears a *Personalist* undertone. In other words, “Faith is a personal adherence of man to God. At the same time and inseparably, it is a *free* assent to the whole truth that God has revealed” Faith involves a personal decision to discern and concur to the content of *the object of faith* irrespective of the odds. Further than being a personal *leap into the unknown*, Faith is also “...a response to God’s Revelation. It is not arrived at as a result of human inference and it is certainly not a logical syllogism... is not exclusively the work of the human person but the result of an encounter with God’s act of self disclosure”. On the other hand, **Reason** generally is understood as the principles for a methodological inquiry, whether intellectual, moral, aesthetic, or religious. Thus it is not simply the rules of logical inference or the embodied wisdom of a tradition or authority. Some kind of algorithmic demonstrability is ordinarily presupposed. It “means the application of logical principles to the available evidence. While the principles of reason / logic are certain, the conclusion one obtains from them are only as certain

as the underlying assumptions, which is why science is rarely, if ever, absolutely certain (though in many cases, its theories are certain to a very high degree of probability)

Historical approach to the dilemma of Faith and Reason

The classical era was poised with disentanglement of metaphysical and cosmological facts from myths and superstitions in such a way that they had no room for strictly religious matters. But with Plato came a seemingly religious turn with the introduction of the “Form” and with Aristotle, the “Unmoved Mover”. For Zeno, “the founder of the stoic school, God was identified with fire, not the destructive fire that burns on our hearths but ‘crafting fire’ found principally in the heavens” Thus while the Stoics entrusted the eternal governance of the world to the divine reason; logos, Plotinus held that all emanated from “the One”. According to Augustine “when the school of Plotinus flourished in Rome, some of them were depraved by their indulgence in magic but others realized that Christ is the sum of authority and the light of reason; authority and reason are compatible

Among the early apologists were both the compatibilists and incompatibilists. Tertullian for instance

questioned; "What indeed has Athens to do with Jerusalem? What concord is there between the Academy and the Church? More or less he defines his stand on the *divergent content* of the two sources of knowledge, in his inquiry "...So, then, where is there any likeness between the Christian and the philosophers? between the disciple of Greece and of heaven? between the man whose object is fame, and whose object is life? between the talker and the doer? between the man who builds up and the man who pulls down? between the friend and the foe of error? between the one who corrupts the truth and the one who restores and teaches it? between its thief and its custodian." Accordingly, the incomprehensibility of faith authenticates it thus "*credo quia absurdum est* ("I believe because it is absurd") thus, "The Son of God was crucified: I am not ashamed, because it is shameful. The Son of God died: it is immediately credible, because it is absurd (INEPTUM) He was buried, and rose again: it is certain, because it is impossible." Conversely, while Justin martyr expresses Christianity as the *only sure and profitable philosophy* (Dialogue with Trypho), Clement of Alexandria "in his *Stromata* labels the Gospel "*the true philosophy.*" Philosophy acted as a "schoolmaster" to bring the Greeks to Christ, just as the law brought the Jews. In fact analogically, philosophy and the law are like two streams flowing each from different sources, Greece and Israel respectively, giving rise to the confluence –

Christianity which accommodates them not independently but as admixture which Aquinas will later explicate. But he maintained that "Greek philosophy is unnecessary for a defense of the faith, though it helps to disarm sophistry. Clement worked to demonstrate in a rational way what is found in faith. Thus he remarks, "I believe in order that I may know" (*credo ut intelligam*). This set Christianity on firmer intellectual foundations."

Challenged by the fourth century off-shoots of numerous heretics, St. Augustine wrote profoundly in defense of the faith, though his presentation of *Christianity as a philosophy* leaves the quandary of his undertone either as a philosopher or theologian. However as a strong compatibilist he held that intellectual inquiry into the faith is to be approached as faith seeking understanding (*fides quaerens intellectum*). He defines believing as "thinking with assent" (*credere est assensione cogitare*), but his use of the term "assent" is to be appraised from his dealing on the "particular relationship between willing, wanting, living, intending and determining and hence his understanding of the 'will' (*voluntas*)." He maintains that the difficulty perceived between faith and reason is sequel to philosophy's exclusive concern for arguments, proofs and rational conclusions blinding itself to the fact of authority. (C. Acad. 3.20.43) as a personal stand he declares, "... he will never de-

part from the authority of Christ, but that he will investigate his beliefs with the most sophisticated reasoning in the hope of advancing to understanding. However, "If there is a God, it is possible that He cannot be known by our reason. If reason, could attain to religious truths, faith would be unnecessary. If faith is needed, reason is somehow inadequate...either because the human mind cannot comprehend the mysteries of God in whole or in part (e.g. some religious truths) or are inaccessible to unaided reason; or because some truths cannot be demonstrated and can only be shown to be more or less plausible or possible; or because our minds are now damaged and need to be habituated – by faith, by the presence of the virtues or by both – to reason more effectively, and above all not merely to rationalize. Augustine is further perceived in Anselm who advocated belief before understanding rather than the reverse, thus the basis for his principle "*intellectus fidei*". "Under this conception, reason is not asked to pass judgment on the content of faith, but to find its meaning and to discover explanations that enable others to understand its content. But when reason confronts what is incomprehensible, it remains unshaken since it is guided by faith's affirmation of the truth of its own incomprehensible claims.

Meanwhile, the Islamic philosophers (Avicenna and Averroes) influenced by the Aristotle, held a strong compatibilism though the later

may not have taken a distinct stand. Traces of compatibilism are also evident in the thoughts of **Moses Maimonides**, a Jewish philosopher.

Thomas Aquinas discusses the inextricable relationship between faith and reason in relation with the needed rapport between philosophy and theology. His view on the relationship between philosophy and theology, faith and reason can be summarized in the following propositions: (1) There exists harmony between philosophy, guided by the light of natural reason, and theology guided by the light of faith. It is impossible that a theological truth contradict a philosophical truth. He argues that if it were possible, then one of them would be false. But since both proceed from God, consequently God would be the author of error. But it would be most absurd to imagine that God is a deceiver. "If however, in the writings of the philosophers one finds anything contrary to faith, it is not philosophy, but rather an abuse of philosophy stemming from a defect in reason". Even in the opening words of Aristotle's metaphysics, he deduces a preparation for faith which proceeds from where reason ends. The natural desire "to know" is first a somewhat desire for perfection, (SCGIII.25). The natural desire to know the causes of whatever humans see terminates with the first cause. "Therefore, man naturally desires as his ultimate end, to know the first cause. But the first cause of all things is God. Therefore, the ultimate end of man is to know God." Since this inquiry begins with the exploit of

reason he observes that; "First Philosophy (that is metaphysics) is wholly ordered to the knowing of God, as its ultimate end; that is why it is also called divine science. (Aristotle *Metaphysics*, I, 2 (983a 6). So divine knowledge is the ultimate end of every act of human knowledge and every operation" Philosophy (reason) leaves us but with distress (*anguistia*) (SCGIII.48) and not the desired fulfillment. But as a follow up, theology (faith), leads to this supernatural end. "The synthesis is an indication that faith must not by any means be conceived of as an elimination of our intellectual nature, but rather as its perfection."

(2) "Faith presupposes natural reason as grace presupposes nature". Though he does not advocate that philosophy give way or be reduced to theology, he recognizes that "natural knowledge is first and fundamental, because the gifts of grace are added to nature" (3) "Grace does not destroy nature, but perfects it". As such, faith does not eliminate but builds on and consequently perfects the natural reason.

While, recommending the use of philosophy in theology, Aquinas likens the product "to a miraculous change in philosophical doctrines: 'those who use philosophical texts in sacred teaching, by subjugating them to faith, do not mix water with wine, but turn water into wine'. (BDT 2.4, ad 5) Thus 'subjugating philosophy to theology seems to mean several things. First; "the theologian takes truth from philosophers

as from usurpers ([1Cor. 1:3] following Augustine), the ground of philosophic truth is thus asserted to be the revealing God who is more fully and accurately described in theology". Second, that theology serves as a corrective to philosophy. Thus "faith can do more than philosophy in much; so that if philosophy is contrary to faith, it is not to be accepted" (*Attendit a falsis prophetis, qui...Duo esse in verbis istis...* [Busa 6:35b-c]). Third, to proceed according to Christ requires that the impure motives of philosophy – vanity, contentiousness, arrogance – be transformed into the motives of the Christian believer. Philosophical inquires ought always to serve a theological end." This further implies a need to harmonize the use of reason and faith since there are two levels of truth or sources of knowledge.

Fides et Ratio

Since the scholarly contention on the relationship between faith and reason bothers not only on intellectual inquiry, but poses a threat to Christian faith in general, pope John Paul II began by reechoing the divine origin of the Church' message; Christ the fullness and summit of Revelation. This revealed truth in comparison with philosophical truth is "neither identical nor are they mutually exclusive". Although the former, is above human intellect (a mystery), but "to assist reason in its effort to understand the mystery there are the signs which Revelation itself presents...

these signs still urge reason to look beyond their status as signs in order to grasp the deeper meaning which they bear." Thus, 'what you neither see nor grasp, faith confirms for you, leaving nature far behind; a sign it is that now appears, hiding in mystery realities sublime'. Revelation therefore "introduces into our history a universal and ultimate truth" in pursuit of which reason stretches to its maximum, but must repeat with St Anselm "...O Lord, you are not only that than which nothing greater can be conceived (*non solum es quo maius cogitare nequit*), but you are greater than all that can be conceived (*quiddam maius quam cogitare posit*). The relevance of this essential initial discovery cannot be overemphasized nor its necessary explicative aphorism; "*credo ut intellegam*, downplayed. Approaching divine Revelation first with faith, equips our intended rational inquiry towards understanding, convinced that "...there is a profound and indissoluble unity between the knowledge of reason and the knowledge of faith". Since "it is the nature of human being to seek the truth", but not without "trusting dialogue and sincere friendship devoid of suspicion and distrust", philosophy in the light of reason and faithful to its principles and methods must maintain its course in the search for truth outside of which it derails.. In this sense therefore can a harmonious interaction between faith and reason be achieved, since "the content of Revelation can never debase the discoveries and legitimate autonomy of reason. Yet conscious that it cannot set itself up as an absolute and exclusive value, reason on its part

must never lose its capacity to question and to be questioned". For "when the *why of things* is explored in full harmony with the search for the ultimate answer, then human reason reaches its zenith and opens to the religious impulse" In a decisive way, "Christian revelation becomes the true point of encounter and engagement between philosophical and theological thinking in their reciprocal relationship". Thus transcending the order of belief "Christian faith immerses the human being in the order of grace which enables them to share in the mystery of Christ, which in turn offers them a true and coherent knowledge of the Triune God, in Jesus Christ, who is the Truth, faith recognizes the ultimate appeal to humanity, an appeal made in order that what we experience as desire and nostalgia may come to its fulfillment.". This truth therefore is not faith but an expression of sameness between the God of creation and the God of salvation. This truth revealed in Christ remains the more or less "undiscovered" longing of the human heart, beyond which nothing else is anticipated and the absence of which the human mind continues to *wonder and wander*.

Conclusion

According to Pope Benedict XI, the current challenge facing humanity is the "rediscovery of human ra-

tionality in a new way, open to the light of the divine Logos and His perfect revelation that is Jesus Christ, the Son of God made man. Authentic Christian faith does not limit human liberty and reason, instead, faith supports reason and perfection; and reason, illuminated by faith, finds strength to raise itself to the knowledge of God. It must be recognized that both sources of knowledge are credible as such and cannot contradict each other. In the words of Fr. James V. Schall, "Both of these "dimensions of the human spirit (reason and faith)" are "fully realized when they meet and dialogue." Revelation addresses itself to a reason that has its own unanswered philosophical questions. Philosophy, when it knows what it knows, realizes that it is but a quest." As such both are at some point or the other reliant on the evidence of the other as such not overriding each other but observing the limits of each. When this relationship is fully grasped, the required freedom in the exercise of either of the two emerges. For when Christian faith is authentic, it does not mortify freedom or human reason...this is particularly so because, when faith and reason meet in dialogue, both "can express themselves in the best way." Reason by itself is not full reason. Faith by itself is not full faith". Unnecessary tension between faith and reason is only a man made phenomenon. None is diminished by being sharpened by the other while maintaining its principles and being sincere to accepting its limits.

**PRAYER IN THE LIFE OF A SEMINARIAN
AND THE FUTURE PASTORAL MINISTRY**

Theophil Christopher, OCD

The end justifies the means. This common statement in moral philosophy is very meaningful if we reflect upon it properly, in our seminary life. As we very well know we come to the seminary not because we have no other alternatives in life, but we choose this way of life and not that other way of life, willingly and deliberately in order to fulfill our desires of serving God and neighbor. But is God really calling us?

Many of us have joined the seminary with great zeal to search for our own salvation before we think of saving ourselves. By joining the seminary, we hope to deepen our love of God and our faith in hope of attaining life eternal. Our end therefore, is to be with God the whole of our life, and one way or means to reach Him is through the practice of prayer. However, it looks that during our time in the seminary from the first year of philosophy up to fourth year of theology, we find ourselves so much preoccupied with the academic life as students: preparing the thesis, a huge work-load of assignments and seminars, and of course the headache examinations bring. The consequence then is that we fail to balance or reconcile our prayer life with academic life; we find ourselves more on

the side of academic life than spiritual growth. More especially during the time of examinations, we tend to feel prayer time is much boring and a wastage of time. Of course this feeling comes with the fact that all our concentration is at performing well in the examinations; aridity and dryness in prayer marks the period of exams in the prayer life of many students, I remember very well the times of exams whereby I go into the chapel to pray and yet I cannot concentrate but think over what I have studied in preparation for tomorrow's exam.

Of course we have time tables in our religious houses of formation, for each and every activity from morning until evening, which includes too the times for communal prayers. My point is then, how far are we able to plan our own time for private or personal prayer as seminarians? Again, how many times have we sat in reflection, reflecting on our call and the progress we are making in discerning the will of God for our future lives? St. Teresa of Avilla says: "Mental prayer (meditation) in my opinion is nothing else than an intimate sharing between friends; it means taking time frequently to be alone with Him whom we know loves us" (ST. TERESA OF AVILLA, *Book of Life*, 8:5).

However the importance of prayer in the life of a seminarian is not something strange but that which makes us be spiritually strong and to be able to persevere throughout the years of formation, a well-prepared ground for future life to face the many hardships in the apostolate with love, faith and courage. Then the seminary life is not only the philosophizing and the theologizing we invest a lot of energies in, but mainly the growth in prayer life, to learn how to share my personal experience with Jesus and have in Him, a friend I can trust and confide in. It is to discover Jesus as a man of prayer and to ask Him, as did His disciples, to teach us how to pray.

Therefore this is a challenge to me and you my fellow seminarians wherever. Why am I insisting on this? It is because growth in prayer will indeed help us in the future pastoral ministry, when we will be alone and suffering from loneliness though running the parishes with several substations; we will learn to have Jesus close-by as a companion who never leaves our side.

So my fellow seminarians, our life in the seminary should not be taken for-granted that it is only transitional period, it is really informing for our future life as priests and religious men; if we do not cul-

tivate the habit of prayer life, it really will cost us in our future ministry. We learn from Jesus, though He was God, He learnt to be with the Father in prayer in every aspect of His ministry on earth: Jesus never made any decision in the ministry, like choosing the disciples, without consulting first His Father in prayer. We see then Jesus rising very early at dawn before beginning the day's ministry, to pray to God in entrusting His day's ministry in God's hands. Jesus again in the evening, learnt to come to God in prayer and leaving to Him, all the day's experiences in the apostolate.

My dear seminarians, let us be genuine to the life of prayer; let us be men of prayer like Jesus whom we are following; let us learn how to reconcile prayer life and academic life. The disciples of Jesus before they were sent out, were called to be with Jesus, first, for them to learn from Him and gain experience; eventually they were sent out full of enthusiasm free from fear. I once heard from one priest saying: "There are no priestly studies, priesthood is gift from God". So dear brothers, vocation is a gift from God and if God is really calling us, then no matter what, we will be His priests. Let us pray then that God may not only send laborers into His vineyard, but that He may send good and trustworthy laborers who know how to be with His Son and learn from him.

THE AFRICAN HEART IN PRAYER

Alain – Bertin KANINWA, SDS

Many African Christians live in contradiction with their religious practices. They live parallel lives. In the morning they are with the priest, in the evening they are with the witch-doctor. During the day they participate in the celebration of the Eucharist and other sacraments, and at night they take an active role with the non-Christians in the sacrifices they offer to their ancestors.

What is the success of the Prayer groups?

The Christian denominations in our area enjoy dynamic traditional religious practices, which are not yet totally pure in the consciousness of the African people. They continue, in spite of Christianity, to consult a witch-doctor, a sorcerer or a fortune-teller, in order to get some advantages in their life. These prayer groups seem to recover and restore the ritual practices of the strength and vitality insured by the traditional religions. At the same time the groups are lost within their religions when they borrow from the Christians the spiritual arms which they use in the concrete life. It is about the mediation of Christ as savior, with all the power that his presence invokes: "In the name of Jesus...!" Jesus seems to take

the ancestors position within individual and community life. There is also the superficial study of the Bible that they interpret literally, instead of theologically, or from the heart.

The prayer groups live also in fraternity and solidarity and mutual relationships as recommended by the gospel. The fraternity expresses itself often in a feast in the group.

Following the letter of Saint Paul to the Romans (2, 18) and the Acts of the Apostles (10, 34 - 35), the Christian can affirm that God spoke also to the Africans through traditional religions. That is why we can say that a true spirituality or a true African spirituality must commence with all that God revealed in the African heart, and that Jesus comes to fulfill this. Thus it is good to study certain elements which guide African spirituality. For the access of Africa to a genuine Christian spiritual experience, they are lean on the gospel.

The Christian denominations are religious groupings generally based on the faith of the missionary church. Often, they are the ones who participated in the

Evangelization.

The growth of these religious groups explains the dissatisfaction felt by certain believers within the missionary church. In the later, certain baptized felt themselves on the fringes of African culture. Hence, the anxiety manifest in the search for satisfaction of socio – spirituals needs. However, this quest through a new basis sometimes naïve, shows the state of frustration of certain African baptized to live Christianity without African culture. It reveals also the profound aspiration of the African to see his own destiny and society in harmony with his character.

Faced with this painful deficiency, the African men and women in quest of peace, security, happiness and profound love speak naturally to the new spiritual guides and to the community which makes good the emptiness created in them.

Three fundamental axes characterize traditional African spirituality: life in God, in solidarity and in sharing. In fact, the multiple forms of African spirituality are the expressions of the sincerity of the African response to life as mystery and religious anxiety.

Furthermore, African spirituality points out, by the anthropocentric vision which makes man the center, three important relations: man in his relation with self, with in-

visible world (God, spirits and ancestors), and with cosmic nature. But it could be an error to believe that this phenomenon of life concerns God. God remains the administrator of the life and all goods, even though it is not easy to access in him. The life which God offers to man is a gift by which the later participates as a creature in the life of God, source of life. The African is committed in the solidarity; man creates himself in assurance of the triumph of life over death. In this perspective we can approach the “African solidarity”, the profound desire of the African life expressed by the rush to prayerand also in African Christianity.

For the African, God is the source of the life. This conviction is biblical. The African spirituality will be the meeting place between the communication that God has done for us from his life and this active reception from the African. The church introduces itself as the concrete manifestation and ever new form of life. In it, in fact, there has never disappeared the life of faith, of hope and of charity.

The African people, with a view of the best Inculturation in the evangelical counsels, need to see some important elements for a certain African spirituality; such as God’s call, baptism and the actualization of dialogue between the African man and the

Christ. Our Lord calls men to repent (Lk 5, 32). Baptism joins men to Christ who remains with him and in him. It is a new creation, a spiritual circumcision which identifies man as the true people of God. All follows from the love of God that called man in spite of his sins. It is in this plan of love that this African also fits into the baptism, which is another foundation of African spirituality. Christ is to the centre of the faith. As Christ once proposed seeks a response of genuine welcome, for the personal meeting with Christ gives to all our life a new significance, a goal, a profound sense. We meet Christ by being identified with him, and living in him. In this, Christ constitutes an answer to the African heart; a heart strained first towards the search for the genuine man, according to the plan of the creator, and then toward the desire to communicate with the divine.

The dialogue is the form of colloquium that God himself has chosen for communication with man. God has chosen, first, the dialogue of salvation which conducts all the history of humanity. He is the initiator and he proposed to the man. The church has a mission to continue this dialogue with every human, in the name of God (Jn 3,3).

The church in Africa must have conversation with

its people. Even before converting Africa, the church should be close to it and talk with it, without forgetting that the African religion is already in dialogue with God. This dialogue should bring the structured spiritualities. Without doubt they should be different from the Western or Asian spiritual tendencies.

In this vast context of the African search for African Christian spiritualities, we can cite some important sources; such are African anthropology, traditional religions, the independent African churches and other Africans realities. These sources show generally two quests being pursued by the African man: the quest of wellbeing and the quest of divinity. These two quests are the expression of the same desires that one has for full salvation.

To the search of this global balance, the Africans must re-construct their old religious systems, which provided a spiritual platform articulated at all structural elements of their old societies, either to adopt the symbolic systems or to produce the new religious system which can again provide them a sense in their new socio-historical conditions. The production of a new system seems to be the way to follow in search of a Christian African spirituality. Thus, it must be that the African theologian puts in form the dialogue between the religious African man and Jesus Christ.

Indeed, in the actualiza-

tion of dialogue between the African religious man and the Christ, the gospel purifies the practices exercised in Africa by the traditional religions, the mystic ancestral associations and the prophetic churches. This purification produces and brings new religious and spiritual systems for the African. These bring the most suitable elements which express the new realities of socio-historical conditions within which the African found himself implicated. By these facts of agreement of these new spiritual forms, the African accepts also certain cultural elements of his old society (common life, religious expressions, etc) and abandons certain others negative elements of his culture (witchcraft, and others).

The Christian faith must be a part of the daily life of the people who accept the message of Christ. He himself enriches them through the incarnation, he implements the transformation of mentalities and fertilizes the cultures and the interiors. It is clear that to arrive in a true comprehension of African spirituality; it must be seen in the whole of African theology, which his task is to explain the conditions of Christian African life in relation with the Christ, the action of the

Holy Spirit and the nature of theological virtues, etc.

Yet, the church is not yet able to present a program of education, fundamentally centered on the African realities. The material to study continues to be imposed from the exterior following a diagram of Euro-American. The Ratio Studiorum is always censured by the Roman authorities, as a reference to Western theology, a branch among others, that can be separated from the dogmatic, from the moral, from the liturgical. The African theology must be within the whole of theological teaching. To arrive there, we must first study the religious phenomena and the manifestations, followed by the study of the traditional African religions, and, finally, to study the elements of traditional religions which will be confronted with African theology and realized in the African cultures context.

Let us conclude with a wish that the Christian pastors must feel themselves called by all prayer groups born everywhere. These groups challenge us and reveal to us the religious aspiration of the African heart. We must hear this call and respond to it by a deeper theological reflection and above all to a renewed pastoral life which gives a place to a genuine Christianity lived first by the pastors themselves followed by all Christians.

SOCIO-POLITICAL ISSUES

The term Bureaucracy

The Element of Bureaucracy in Kenyan Politics.

Antony Otieno Osawo
CSS.

The term Bureaucracy is a system controlling or managing a country, company or organization that is operated by large number of officials who are employed to follow rules carefully, or the system of rules. The so called Bureaucracy had been implemented in a couple of years in Kenyans politics, though the modernization factors have tried to pull it down. The incorporation of the western culture on African soil has for sure left the governments in questions whether there is ultimate conclusion resulting from the bureaucratic element being implemented. The extensive usage of the electronic components like Televisions, mobiles and quick delivery services have nevertheless hindered the growth of bureaucracy by either lowering governmental image or shunning the citizens trust from the gov-

ernment.

Apparently, the Kenyan government in the previous years has been in vast using group of advisors or consultants to give a hand in public administration and some knowledge on management. Indeed, the Kenyan government believes on Socrates' comment that 'Knowledge cannot be taught but practice makes perfect in regards to moral virtue'. The country's budget being read annually by the minister of finance (currently Hon. Uhuru Kenyatta), has been no doubt a fulfillment of the citizens' desires. Perhaps, the reason is based on the implementation of the bureaucratic element in the country's politics. For instance, last years' budget was cynosure. Since the incumbent Minister of Finance gave the less fortunate in the society a first hand choice. Statistically, the budgeted amount for health and education was

about 72b especially meant for the needy.

The effective works of bureaucracy depends on the hierarchal authority. The elections, political organization, legislations and courts are nevertheless given equal opportunities to strengthen the governance element within the country. In Kenya, the political party's leadership is privileged with the task to carry their mini election in electing the party's representative who is timely awaited by the citizens. The election of the party's representative (the presidential candidate) is based on what Francis Bacon emphasizes that "Knowledge itself is power"; it all finds its back root on the intellectual aspect of the candidate elect. All the accountability and responsibilities granted to the leadership all depends on the bureaucratic element demonstrated by the party's manifestation. For instance,

the Opposition party (ODM) in Kenya is headed by Hon. Raila Odinga under the umbrella of the party. The allocation of the responsibility within the party is all aristocratic pedigree with the emphasis on the level of education and accountability within the party. The success of the party is centered on the manifestation before the last general election in 2007. The budgeted finance for the term didn't depend only on state's ruling rather from different groups of well wishers and donors apart from party's investments. The bureaucratic element is quite clear here and no doubt all the successes are grounded on these.

Nevertheless, the notification of Socrates version on knowledge thus Knowledge is virtue and ignorance is a vice is perceived in this case study of Kenya. All the moral good results from the good actions and vice versa morally bad actions results from ignorance. In 2007 the general election was done and every individual had a right to vote, just as the constitution defines. The electoral Commission of Kenya (ECK) did a lot to meet its demands and expectations from the people. On the other hand its weaknesses over weighed the good merits

from it. The Commission was implicated in the rigging of the votes because of the close alienation to the state. The election caused tribal conflicts, rise in crime, and more deaths. Indeed it is right to confirm the situation of that time with what Chinua Achebe states in his famous novel, A man of the People that "Politics is a dirty game." The ignorance of the electoral commission leads to many deaths than life. Its good to note that the element of bureaucracy in this case is not the number of peoples who lost their lives but lack of utilizing the opportunity rendered to the board organizing the election. The electoral Commission for this case was to be ethically organized without any deficiency of rigging plans.

In summary, the element of bureaucracy in Kenyan politics involves accountability, good management and taking up the responsibility granted to every one. The common bureaucratic element noted some months later after election is the Grand Coalition of the state and opposition party. The government and the opposition parties with the help

of the former UN General Secretary, Hon. Kofi Anan managed to merge up in order to form one and strong leadership within the country. Now, with the help of Hon. Kofi Anan the grand coalition works at its best to deliver more good to the needy Kenyans. Thanks to grand coalition because the Community Development Fund reaches the rural citizen within the country. Let's all Work together to embrace our countries' bureaucratic systems because it starts now!!!! If it was not there, **We start Afresh Now!!!!**



AFRICA SHALL NEVER BE THE WORLD CINDERELLA!!!

Isaac G. Mdindile, IMC

I love my country as well as my continent Africa and I think it's my contractual obligation to love and to be patriotic enough and having a panorama of my continent. Africa shall never be the world Cinderella! Why? What do you think? Talk about poverty, diseases, ignorance, overpopulation and you will hear that Africa is the foremost; I don't know why all these miseries should fall to us as if we are cursed. I always feel disappointed when I hear these miseries while I have a deep conviction that we are able to take off all these gloom if we are determined to accept changes with eagerness.

You see, all things are possible. Who you are is limited only by who you think you are, I believe we can do greater if we reflect about our position, status, relation and contribution in this world. At the beginning we were condemning colonialism as responsible for our backwardness, yes I agree because nowadays it operates on the form of neo-colonialism but we Africans, especially for our leaders, it is terrible; they are dishonest, puppets, eating our share without even washing their hands, we have precious minerals like Tanzanite but we are not benefiting. In nitty-gritty is what our late Mwalimu Nyerere forecasted at a national rally on 7 July 1966 when he warned that

'The greatest danger to Africa might not come from Colonialism but from our African leaders if they did not think of their responsibility to the masses'. He emphasized that 'Those without heart to build the nation have no place in Tanzania'. Look at President Museveni and Gaddafi- they are declaring to be leaders for the whole of their life.

At a certain time some countries opted for capitalism and nowadays they are crying for the big gap between the rich and poor, those who opted for socialism are also lagging behind after the long fall of USSR and being poor in industrialization, to mention a few. A look at the Scandinavian countries with their mixed system of production means even the poorest of the poor are able to meet the most basic needs. We have the problem of brain drain in Africa. People are graduating in our universities every year but I don't see their impact, mostly of them are going abroad looking for white collar jobs and badly enough, forgetting their country. Nyerere also warned this attitude once he said 'If any of the young men and women who are given education by the people of this republic adopt attitudes of superiority or fail to use their knowledge to develop their country then they are betraying our union'

We have to start by developing industries of our

own. Even the simple product you read is made from China or India and then sometime we complain for fake products, while we allow ourselves to be used as dustbins. How can we avoid this? Are we really independent? We are responsible for our ignorance, diseases and poverty, and these three are dangerous than any war! Try to think; your country is depending on donors for half of its budget, your country has privatized almost everything! Is it making sense? We need great changes such as understanding among citizens, transparency and accountability in our governance as well as empowering citizens to question, challenge and hold their leaders accountable.

Albert Einstein once said 'Any one who never made a mistake has never tried anything new'. We must do something new for a uniquely African green revolution, In Tanzania we are singing '*Kilimo Kwanza!*', when its contribution for annual growth has been 4%. I doubt if it will work with this style of new energy, new speed of stealing public fund. For me the apt panacea is that we as youth have the chance to awaken the people to think wisely, we cannot be seen as the world's largest museum of human poverty, we have to shun the right to be poor. What we need is revolution of ideas, policies, market access, a new

thinking on developing our continent. Indeed Africa has many fists to its credit: The first man, as we know came from Africa, the first means of producing fire invented by man was in Africa, the first irrigation system was developed in Africa, the first separation between town and country was in Africa followed Mesopotamia, the first university was in Africa, the first Marxian thinker before Karl Marx (Ibn-Khaldun) was an African. Therefore, with the dizzying rate of change in technology and increase in competition driven by globalization of markets and technology, we must not only be educated, we must constantly re-educate and re-invent ourselves.

Psychologists say; 'We are responsible for our feelings'. Therefore I say we

are responsible for our continent's problems and achievements. God has endowed us with senses, reason and the intellect to think well and take care of our planet but we are sabotaging it, burning it with our technology and in turn we cry for drought, cancer, hunger etc. Let us keep in mind that we are able to bring changes and these changes be in practices starting with ourselves. Do not accept the limitation of others who claim that things are impossible or unchangeable. If you really want to triumph in your life be ready to endure different failures but never lose enthusiasm. Let us use well this chance of study we have, because the fruits of tomorrow are the seed of today. Be always determined to win, in learning, learn as if you die tomorrow.

tions remain the effort by the Africans themselves. The world out side may look as a great help for Africa but all the time the outside has intervened still the situation worsens. However my view is to ignore the past and look on those causes that makes Africa not to progress and these reasons are to be seen in three ways of Moral guidance, blaming thee past, and Ignorance.

On the aspect of moral guidance it is true that African leaders in all aspects of leadership lack the moral guidance principle. The first tool of acquiring development is always moral guidance and self discipline which is a call in each person's conscience. When it comes to those in offices and leadership this reality is lacking. When the evil of corruption started in Africa, people thought it will be solved by making people rich because the cause of it was seen to be poverty but unfortunately those involved in corruption and bribe many are rich people who earn millions of money. Even if our leaders are paid baskets of money it looks that they will never be satisfied. The grants and aids given to poor people and those suffering in Africa have not reached the target. In this aspect one cannot say that the cause of corruption and bribe in Africa has been

THE PROGRESS OF AFRICA REMAINS THE AFFORT FOR AFRICANS THEMSELVES

Santos Mugisa Cmf

After thousands years of man's civilization, we see progress in development in the aspects of science and technology taking place in the modern error.

However this opportunity looks to be jumping Africa more especially south of the Sahara due to many reasons which can be viewed from political, economic and social factors. If development of the

above mentioned is not jumping Africa, it steps in at a very low pace. In spite of African richness and abundance of its wealth from its resources discovered and not yet discovered including all its potentialities in both intellectual and environmental capacities, still the mother continent remains behind in development. Who is to save Africa from that agony? Many can be done but the primary solu-

caused by poverty but it is a moral problem where morality which is self discipline for many of our leaders has no place in their life . If we are to fight this growing evil we have to demolish it from the moral aspect. It is morality and self discipline which will guide a leader in Africa in the government and the institutional property responsibly. Many of African leaders are far from this more especially when it comes to public responsibilities or institutional responsibilities. We need self discipline in offices of all kinds including offices that look after souls. Professor Mbiti and ethno philosophy of Africa tells how Africans are by nature notorious religious “They go to public paces, meetings, parliaments with their religion”. His research remains valid according to me but I wonder if really Africans mean it because if we are to go to all those places with our Religion then there will be no such kind of contradictions in our life. Does it mean Africans have lost their philosophy, religion and the principle guidance of their life? Then which life and principle of life and thought do we live? The principle of African thought continues to say “I am because we are and because you are” which means without the society an individual have a meaningless life and existence. If this principle of African thought could be lived in

Africa today we could not have this corruption and the tendency of selfishness of “only my stomach” but it could be for the good of the society and Africa at large. Many in Africa are living contrarily to what African life should be. If this was a principle of practical life Africa could be far because all could work for the common good of all. All those that love Africa and fight for Africa have look into this challenge.

Another point calls us to stop blaming the past which Mbiti calls Sasa period. The injustices that have done on Africa are many we cannot deny and still Africa today suffer from injustices but the past have to be forgotten and we focus on the future tense which will lead us to future development. Many countries in the world like India and China were colonized but today they are progressing not due to the outside contribution but an effort taken among themselves in view of the future planning. Future planning involves copying good values from the west and other developed countries. This does not mean African values are not good in fact Africa has many good values which the outside world has to borrow also because no one is an island. The western concept of time is one value Africa can borrow for future development. Africa remains poor in spit of much help and money given from

outside countries in form of aid and grants but little development is taking place because of poor planning and not minding about the future. Many resources Africa has but still remains poor because poor planning. Since the philosophy of Aristotle and Plato Europe has gone far in development. Aristotle defines time as “The number of motions according to before and after. This definition has the past present and future. This is what Europe has followed in ages and other developed nations copied it and now they know what it means by development. When there is no future, development cannot be acquired because the mind becomes attack on the present and the past but the future notion remains unknown. Plato with his allegory of the cave helped Europe to learn and be analytical. When we think and end on practical level our reason remains at emotions but it cannot go deep. Reason will be developed so long as people can move from particulars to the knowledge of universals and eternal. A person who is a leader and an office bearer will know that the work is doing is guided and done at the order of the ultimate principal and this principle which is universal will demand universal values like Love, Justice and Responsibility at work because they emanate from that universal principal. Actually one

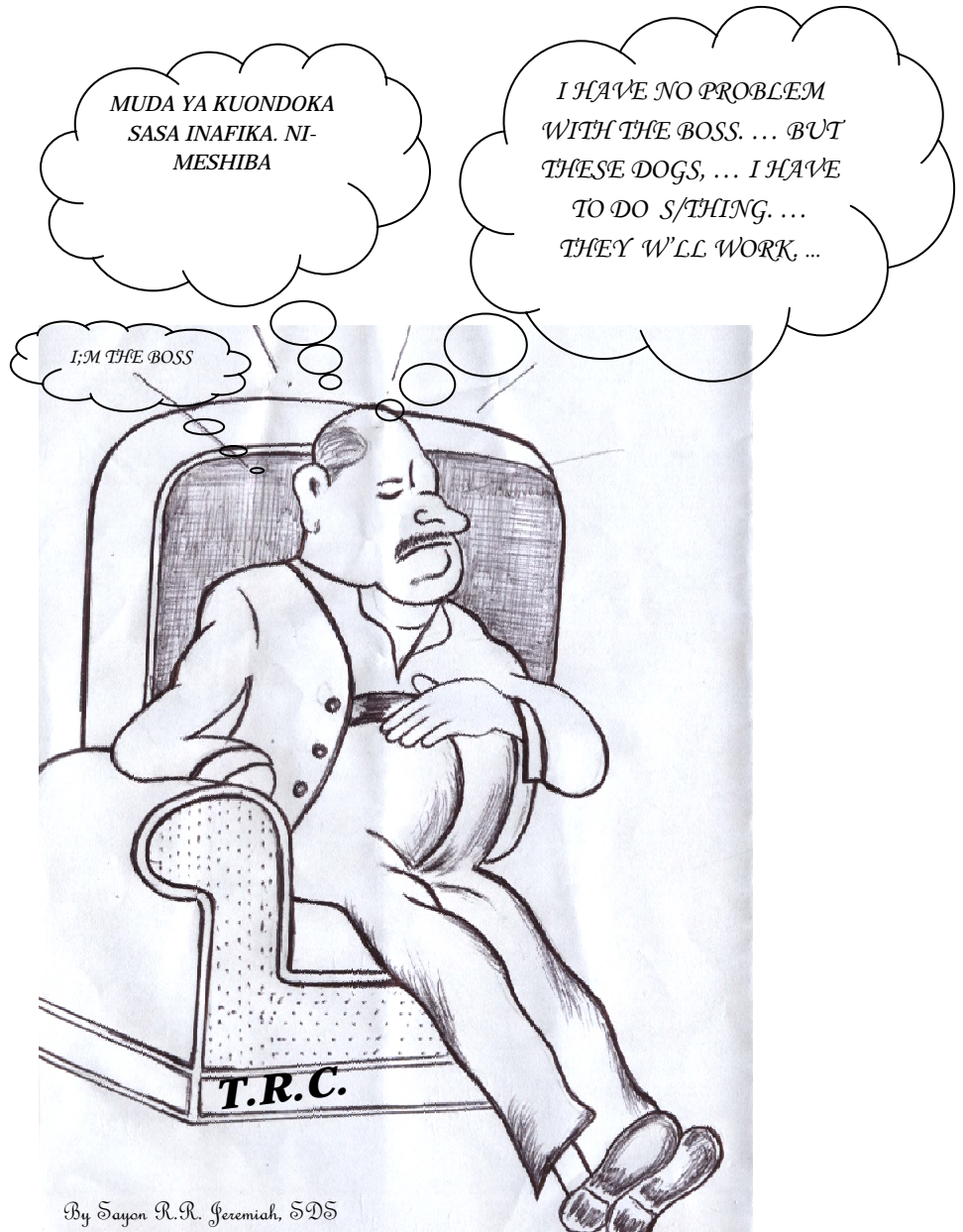
does not need to see love and justice at the particular level only which is a sign of primitivity but one is to analyze and go beyond particular realities. Those realities in many African societies apart from few many leaders end in particulars that's why we see tribalism, nepotism, and all discriminations of all kind because people do not see love for the nation and the whole humanity but they see it at family and tribal level without knowing that it goes beyond and the same applies to justice and other notions. But this remains a big challenge for many in Africa

The last point is the ignorance: many of our leaders may like to bring progress but they do not know the means to be used. On the other hand many injustices are going on in African societies like exploitation and corruption including many evils but many people is not aware. In the same aspect the problem of ignorance makes Africa to remain at the level of illusions where by every thing has to be seen in supernatural aspect even those that are not. The issue of witch craft and the rest remains a big challenge for Africa. This has to be solved by extending education to all and other services and gospel proclamation.

The whole system needs analysis to any leader in any office of any kind and responsibility. It is the time for

Africa to question the issue of trade where Africa still import very simple items like toothpick, needles, pins, cups and many others. It is the time Africa to start questioning the issue of leadership since after independence little is done. It is the time all leaders of Africa each in his office of any kind not only government but also religious to be critical and dis-

cover how Africa can move from slavery. Africa is in intellectual slavery, economic slavery, political slavery where by all the scientists we have still we cant come out with our technology and politically democracy remains a theory not a reality. With conducive environment and land still Africans die of hunger.



REFLECTION

A Newly Baby Born is Old Enough to Die!

John Tigatiga, SDS.

Death is a mystery! The fact that we are all human beings does not justify that we have the same life span in this world. Every person has a specific life span. To deny this fact is to destroy God's beautiful rainbow made from different colors of a person's diversity.

Death is death and it is perceived hardly at any age. The persons seem to be confused when a newly baby born dies and some say it died before the time! And at the same moment they seem to take for granted when an old person die. Do these notions make any sense? Recalling upon the thought of Rene Descartes, the Father of modern philosophy, and representative of the new scientific spirit in the modern times, particularly when he was analyzing the issue concerning judgment, he addressed the judgment to be divided in to two parts; Understanding, by which one conceives things, and will, by which one affirms or denies certain things. Understanding is a limited faculty while will is a free faculty.

The fact is that, sometimes we are able to affirm or deny things even if we don't understand them clearly and distinctly. When we do such actions we fall in to errors and our judgment become improper. Putting faith aside, Death is the issue which surpasses the human understanding. What we can know only is that, when a person dies, the body stops to function.

Furthermore, no one knows whether death is good or bad. Socrates one of the golden pillar in the history of Greek phi-

losophy witnessed this fact. When he was condemned to death he said to his enemies: "*let me die and you live which is better God only knows*" (Dialogues of Plato, Apology 423). In this phrase Socrates confesses the ignorance of human being regarding death.

Immanuel Kant one of the well-known philosophers in the Germany enlightenment period affirms that, "*all our knowledge begins with experience although they can not rises out of experience*" (Short History of Modern Philosophy, from Descartes to Wittgenstein, 24). There is no experience beyond death, then how come we draw judgment regarding death, whether it is good or bad, whether some one died too early or too late? The one who gives life is the one who takes it. There's no

reasons for complaining why some one dies too early or too late, even a newly baby born is old enough to die!

Despite of the fact that we don't have exact knowledge of time for a person to depart from this world we still have reason to fight against those confused people who kill the innocent. The late Pope John Paul II said "*Nothing and no one in any way permit the killing of the innocent human being whether an embryo, an infant, or an adult, an old person or one suffering from an incurable disease or a person who is dying*" (Evangelium Vitae 57). We have to respect the life and dignity of every person, any where and at all the time.

CAN RELIGIOUS STUDENTS BORROW A LEAF FROM MR. ERNEST SEMAYOGA?

Francis Indumuli—M.S.F.S.

On the 1st of December 2009, the world was stunned after witnessing the conferring of an LL.M (Law) degree to Mr. Ernest Semayoga, an inmate at the Ukonja Prisons in Dar Es Salaam. The degree was conferred from the Open University of Dar Es Salaam by the University's Vice Chancellor. The ceremony, attended by few, lasted for a short dura-

tion since Mr. Ernest was to go back to the cell as he was still serving his sentence. This episode elicited great wonder and awe with many people congratulating Mr. Ernest for his noble achievement bearing in mind the harsh conditions that the inmates are exposed to in the prison. Anyone would agree with me that life in the prison is not a bed of roses where any Tom, Dick and Harry can sumptuously enjoy the niceties of life. Prison life is the last place one

can opt to live in considering the draconian rules and regulations that the inmates are expected to observe both in spirit and letter. Though there are some prison mongers who cannot live outside the “free world”, many do not like life in the prison. The prison is understood as a place of rehabilitation where those whose faults are incorrigible are given the requisite practical training in various areas of life so that they may reform and be responsible citizens upon their exoneration.

Ernest proved to the world that anybody can bloom where he/she is planted notwithstanding the conditions that one is exposed to. My bone of contention is thrown to the Religious students (seminarians) many of whom do not realize their potentials despite being provided with almost everything. It is without any shadow of reasonable doubt that Religious Seminarians are living in a privileged milieu. We are living in posh houses with running water systems; flush toilets; each one occupies his own room; well-protected houses with strong perimeter walls; a guard outside with a gun to dispel any danger (I wonder if an ordinary man can be guarded with a gun. It is the preserve of the few, the so called “*Waheshimiwas*”); their diet is well-balanced with varieties of food on the table eve-

ryday; our health is secured since any suspect of sickness, be it a mere headache, is taken care of. Incase a seminarian falls sick, he is rushed to decent hospitals in posh cars. There are many privileges enjoyed by seminarians, not forgetting supper-outs and picnics.

What baffles me is that despite all these privileges, many of us are not measuring up to the expectations. We go on complaining about almost anything, incase something is not given. There is a lot of dillying and dallying much to the fact that we have become almost lackadaisical in almost everything, losing the treasure in us hence making life to be lukewarm. Saint Francis de Sales used to say that “bloom where you are planted.” This means that no matter where you are, you can still blossom and bear much fruit. But that is not the case with some of us. Instead, we think that the grass is greener on the other side of the fence and we start wishing to go to the other Congregation because we think that it is better than where we are at present!

Were Mr. Ernest to lose confidence in himself, he would not have got that prestigious and much admired recognition. He transcended all the barriers that would block him from achieving his goal and went ahead to attain his target. This should be emulated by us too. We have to go beyond all the restraints that bedevil and us and realize that the sky is always the limit, for success does not come on a silver platter. Let us re-energize ourselves and resolve to make the best where we are. Don't compare your Congregation with the other because once you leave to the other, you may realize that all that glitters is not gold. Never be attracted by the grandiose buildings of the Congregation but be attracted by the call of Jesus to serve him wherever He has called you to be. At present we are planted in the Salvatorian Institute of Philosophy and Theology. Let us use our time well so that we may bloom and make this place a shining star. Let us excel in our studies so well that we may be the light to the nations and the salt of the earth.

EXERCISE OF HEALTHY FRIENDSHIP

Tom MSFS.

Many people have got different understanding of this term “Friendship”. Some will

define it this way and others that way. But for me I like defining it as the condition of sharing a friendly relation or in more precise words, the feeling and be-

havior that exists between friends. There is a saying, "real friendship is more valuable than money." Having all this in mind we realize that everyone excluding none need a friend.

But now the problem here comes, many friendships in this contemporary world are shallow, short lived, need-based and body-ended. Many are slippery ground; others are same as walking on a tight rope. Allow me to borrow some wisdom from a Gentleman Saint, Francis of sales. In his book the *Introduction to the Devout Life*, which of course I recommend all to read, he says, "Perfection doesn't consist in living in isolation but developing friendships which are good, holy and sacred." So as Christians we should avoid flirtation, evil, fickle, vain and frivolous friendships. The quality of friendship depends on the object of communication. What object are you communicating? Some the object is carnal pleasures and sensual pleasures; this is evil friendship and should be avoided. We should know that evil friendship leads to sin against chastity, mutual distrust, anxiety and jealousy. Foolish friendships divert love from the object (God). In this friendship, there is no gain, no satisfaction, no honor. It destroys love for God, fear of God and weakens the spirit. This friendship leads to incapable of doing any good work. It wastes one's spare time and cause temptations and destructions.

In his devout life book, St. Francis de sales speaks of the honey of Heraclea which is very sweet than any other honey. Though sweet, it leaves bitter taste in the mouth, causes dizziness and damages the eyes. My dear reader vain friendship is the same, no difference. It causes dizziness of spirit, the spirit becomes lukewarm, and mind becomes cloudy and compromises right judgments. It ends in frustrations and disgust.

Happy are those fascinated by healthy friendships, a good friendship leads to good virtue. Here the object of communication is good morals. Good friendship should be like

money changers who can not accept fake money. Friends too should not accept fake friendships. Again we can compare healthy friendships with miners who sift sand from the gold, by this I mean, friends should avoid imperfections. Imperfections of one's friend should not be nurtured or transferred to oneself. Every Christian should know that, healthy friendship is not infatuations, over possession, self gratification but mutual trust, freedom, appreciation, growth, common love for God and commitment to good. For more reflections about friendship, read Sir 6:17ff and you will realize how the fear of the lord directs friendship in the right track.

SECULARIZATION AND LAICITY

Ert. Andrew Siasa ALCP/OSS.

In the societies in which most human beings have lived throughout history, people accept without much questions whatever religious beliefs their societies offers. Their religion is simply another part of reality, learned by everyone in the cause of socialization.

In these relatively simple societies, religion suffuses social life: every day activities, such as eating, hunting, or caring for the sick are surrounded by religious rituals. But here comes a case whereby a society becomes industrialized, it have tended to undergo secularisation. This article is built from sociological viewpoint.

Clarification of the Terms

Secularization is a process of social change through which the public influence of religion and religious thinking declines as it is replaced by other ways of explaining reality and regulating social life. It is the process by which sectors of the society and culture are removed from the domination of religious Institutions and symbols.

Secularism means a form of humanism that limits true value to those temporal qualities that contribute to man's natural perfection both individual is and social, to the actual exclusion of the supernatural. Secularistic ethics is founded upon the principle of a purely naturalistic morality that is independent of revealed religion or supernaturalism. As a movement, it pervades government

economic theory, education and family.

Secularity is taken to mean outlook characterised by the attitude of modern science and more generally, of this worldly concerns. Such an outlook is most universal in civilized countries. On the other Secularism is taken to mean the more rigid altitude of those who hold that only through science is any trustworthy knowledge to be attained and that only the tangible and human affairs of this world are worthy of attention.

Laicity is the philosophical system of governance where the people are not allowed to show publicly their religious practices. A good example is the government of French since the revolution.

Laicisation thus the process by which organizations once controlled by religious groups pass to the control of the secular (non-religious) authorities and laity simply the mere member of the church, non clergy while *Laity* is the mere member of the church, non clergy.

Secularization

Evidence of secularization is usually presented as a decline in church attendance and religious observance and the declining power of the church and religious leaders in everyday life. It is argued that much religious practices goes unrecorded in the kind of statistics which are presented to show evidence of secularization, for example people worshipping in house churches, joining in religious programmes on television, and membership of sects tends to be ignored.

The Dutch theologian C.A. Van Peursen says that, it is the deliverance of man first from religious and then from metaphysical control over his reason and his language. It is the loosing of the world from religious understand-

ings of itself, the dispelling of all closed worldviews, the breaking of all supernatural myths and sacred symbols.

It represents the 'defatalization of history' the discovery by man that he has been left with the world on his hands, that he can no longer blame fortune or the furies for what he does with it. Secularization occurs when man turns his attention away from worlds beyond and toward this world and this time. It has been accepted as the peculiar prerogative and point of view of a particular person or group. Secularization has accomplished what fire and chain could not. It has convinced the believer that he could be wrong, and persuaded the devotee that there are more important things than dying for the faith.

Causes of Secularization

In industrial societies, where secularization has progressed the farthest, Science has replaced religion as the primary approach to understand the natural world, and civil laws and state have replaced religion as a source of social control. Materialism has steadily replaced spirituality as human goal, and social relationships have increasingly rational and secondary. Even within religion there is evidence of secularization as ritual and sacred text are revised and rewritten to provide a better "fit" with the Modern world.

The Power of Mass Media, Television and video show: Mass media is encouraging consumer materialism, violence and pornography, hostility to Christianity and hence therefore they contribute much on the rapid spread of secularism.

Dangers of Secularization

In societies where gods unquestioned and unexcluded religious beliefs normally led to at

least some Ultimate values and moral limits. Today where gods are both questioned and excluded, a vacuum exists, not only on the land of Ultimate values and meaning, but in the areas of Ultimate values and limits as well. In sum, gods are in the background and human beings have so far refused to assume the moral and ethical responsibilities that were, for most human history, the province of the Divine.

In a society dominated by reason, in a world where everything is supposed to make sense, it has become increasingly difficult to make that "leap of faith" which is religious first request. At the level of social organization, in societies where efficiency, objectivity, science, bureaucracy and rationality are primary values and goals, religion has "had to be" banished to society's sidelines.

The genuine love and service yield to pride and to a lust which is blind, self and oppressive to brethren. Men get entangled with deadly interdependence, turning away from God. The world becomes frustrated with immorality of man as he drags creation into rebellion that is all investments of sin makes man more away from God, example the use of test tube technology in production of babies, public sexual abuse and so on.

Scientists publicly proclaim that religious values are hindrance to the truth and the military contends that in a conflict between a lawful order and religious beliefs, it is the lawful order that must be obeyed. How did this come about? And what bare some of its consequences?

Effect of Secularization in

Family

Secularization has caused individualism of love whereby one loves for its own sake. This is wrong because families do not develop in an isolated manner, but rather must be directed to others

In Daily Human Activities

It has resulted to the loss of the centrality of a cultural work which facilitates the generation of a social individual with the will and desires to construct a different society which is revealed in the deterioration of human relations, mistrust and competition reign in business.

In Politics

It has caused the absolute in freedom without virtues which on the other hand threatens the freedom of others, thus includes the acceptance of anti-life policies such as abortion and Euthanasia

In Education and the University

Secularization has increased the great relativism in matter of truth in all spheres which confuses the society as they fail to understand of what is the truth to trust on.

Laicity

It is a major outcome of Secularization. The idea of Laicism was prominent during the 19th century that the administration of the Church, including its ecclesiastical, civil and even spiritual affairs should be conducted by a laity. In this sense the system, the role and importance of the clergy especially the magisterium is reduced or removed entirely.

Between 1878 and 1805 France composed the laic laws, which aimed at effecting a complete separation of church and state and stemming the Galion traditions and radical anticlericalism.

Dangers of Laicity in Developing Countries

Globalization has led the people to leave apart God and struggle for their own style of life as they try to copy and imitate from outside countries. Technology such as television, different people take advantage of watching and spending time to them, as the result they do not have time to go to the church for prayer. So in order to solve this, many churches should be built around the urban areas where highly technology is advancing and struggle for the life especially in urban areas.

Free choice of worship which is been practiced in developing countries and this lead to some people to live without any religion. As a result we have some people who are immoral and act differently from the natural law which states that everyone should do what is good.

A Way Forward

The family should firstly know that their vocation is the complementary way to build the church. So they should teach the children the Christian values and open their hearts to God and others.

The workers should feel that their effort in work is a grace of God. He allows them to cooperate with Him and others in the creation of a more fraternal world.

In the University the Professors and teachers in the College should bear in their mind that they play a vital role in shaping the society so they must be keen on what they teach by maintaining the ethical principles.

Politicians on their case must have a full understanding of the term freedom and avoid undermining it into the absolute freedom.

Social transformation and acceptance of social responsibility, is possible when the secularized societies realized themselves

and if they undergo social changes will solve the problem of secularization. Also after they have become aware with their social responsibility. Also there is a need for greater cooperation at all levels and between all social groupings

Furthermore the better use of the means of social communication such as Internet, Television cellular phones etc. This will make the new generation not to be contaminated by immoral programs shown on them, such as pornography, pictures of violence to mention but few. The most important thing which is needed to reduce or to overcome the problem of secularization is New Evangelization whereby the Church has the task to go to those places especially in towns and remind the people there is a great need for religious aspect. She should not only concentrate more in building churches but also on the reawakening and giving religious programmes to the people concerned, there should be an ongoing spiritual journey from childhood to last minute of one's life.

The Role of Laity

All baptized, share in the priestly, prophetic and Royal office of Christ. Therefore there is really no special theology of laity, for what is said about all the people of God applied equally to laity religious and clergy. The laity by their special vocation seeks the kingdom of God by engaging in temporal affairs and by ordering them to the plan of God. They are called to make the church present and operate in those places and circumstances where only through them can she become the salt of the earth. This main role of laity to carry out Jesus Christ by words and actions, as through him or her, people may find the light and reach Christ

GROWING OLD IS A JOURNEY TOWARDS GREATNESS AND NOT REGRESSION!

By Christian C. Panduka, C M

The world is now busy fighting against natural phenomenon without knowing that it is almost impossible. When a mango fruit gets ripe in a normal circumstance it is assumed to be mature and here it is approaching the day of falling from the tree even if no one is around to pluck it. Human beings also are trying to do so by resisting natural phenomena of being aged. In urban areas when one greets an elder 'shikamoo' (a Swahili greeting and respect to the elder) the elder will hesitate to respond thinking he/she is forced to be an old person.

But how do we define later years or oldness? We know what marks the end of later years. But what marks its beginning? According to biologists, ageing begins between the age of 25 and 35, when the human body generally ends its growth and begins to stabilize and the chromosomes in the cells begin to deteriorate. In another sense, does retirement mark the beginning of ageing? In most countries people retire merely from a job at around 65. In some professions that have stringent physical and mental requirements this could be much earlier (like in the military or being an airline pilot).

This fact of oldness is associated with a lot of negative connotations like forgetting, conservative, lack of new thoughts. In popular understanding, one of the signs of ageing is forgetting (and in some cases extreme de-

mentia. Dementia is not just a problem of memory, but a cognitive condition that is marked by difficulties in skills associated with understanding, language and problem solving. This is a very complicated medical condition which is out of scope for this article. Let us just talk about forgetting in a simplistic manner).

Is forgetting biologically based? Can forgetting be controlled? Can elderly people learn new things? In short, ageing is relative. Therefore, we talk about characteristics of later years, rather than definite age. These characteristics are best described by several models of human development presented by traditional cultures and contemporary scholars. As we say in English, can we teach an old dog new tricks? My opinion is that old dogs may not be taught, but elderly people can surely learn new things, in this contemporary world where the purpose of education has been transformed to learning to know, learning to do, learning to be, and learning to live together.

Besides the lack of blood circulation and motivation, it is possible that ageing itself could contribute to declining cognitive functions: multi-tasking could become more difficult, and the ability to think abstractly decline, as does the ability to maintain concentration over a period of time. But the only way to overcome this is by continued exercise of the brain through learning. As one

of Canadian Universities says in its advertisement of courses, "You don't stop learning when you grow old; you grow old when you stop learning."

This semester we had an interesting topic when we inculturated ourselves with our own African wealth of traditional medicine during the Inculturation week, titled "The image of Medicine in African culture". Going through the lines of the topic it appears easily digestive topic but in reality many had to scratch their heads to get the real meaning. At the end of the day we came to benefit from these scrunched heads. This shows how a new concept can appear troublesome to a learner and not only to an old person who is considered to be weak in understanding, which is not true! But, when we read the first book in a particular field we understand very little. But when we read the second book in that field we grasp more on the basis of the knowledge that we received from the first book. Similarly as we keep reading about the same field our speed of reading also increases. Thus older people, on the basis of their previous knowledge, have better possibility to acquire more knowledge, and at a faster rate. Beyond knowledge, later years, old ages are also characterized with wisdom. In Swahili, the major language of Eastern Africa, an elderly person is often referred to, in an idiomatic way, as "one who has eaten too much salt". Perhaps this has some reference to the "pepper and salt" hair so

characteristic of the elderly. But it also denotes the richness of experience that someone in the later years of life would have acquired. This wealth of experience is directly related to wisdom (at least in the African culture). A West African proverb confirms this: “an elder seated down can see farther than a young person standing up.”

Some renowned African elders full of sages have taken advantage of their wisdom to influence the world. The Global Elders is an independent group that was formed by Nelson Mandela, in July 2007, and now includes 12 well-known people like, Desmond Tutu, Jimmy Carter, Kofi Annan, and Mary Robinson. They offer their collective influence and wisdom of the ages, as the official website (www.theelders.org) announces, “To support peace building, help address major causes of human suffering and promote the shared interests of humanity.” They have been actively involved in promoting dialogue on contemporary issues like climate change, HIV/AIDS, Darfur crisis. To me, this initiative is one of those positive achievements of the possibilities of the contemporary means of communication and travel. On the other hand, it is also a very meaningful recognition of the possibilities that the increasing number of prominent elderly people can offer to the world. This initiative offers a sense of hope on what you and I could be busying ourselves with in our mature years.

I hope my friends who are

news addicts know what happened at the late hours of last year 2009, when one of aged African hero Desmond Tutu, with one accord matched with many other diplomats in Copenhagen, during the Copenhagen Summit of Climatic Change to protest against the injustice done by the industrialized countries to the climate. He insisted that the world should act and not having plans which always never become reality. Because of wisdom behind he was supported by Prince Charles who extended his ideas when he said,

“Now it is the right time to come up with the concrete solution for the climate change so that our grand sons/daughters will say our ancestors did this for us and not that they had a plan which never became true.” As I have presented, AGING is a precious natural phenomena which we have to be proud of and not escaping it. Growing old is a real journey towards greatness! OLDNESS IS GOLD!

Hell or Paradise?

DID JESUS GO TO HELL OR PARADISE AFTER HIS DEAD

Gregory, SDS

Paradise (Greek, *paradeisos*, “garden/orchard/paradise”), Christian term for **Eden as the first abode of humankind** or as a symbol for the state of innocence that ended with the fall; also, the poetic term for heaven as a place of bliss.

Hell: Hellplace of punishment after death: according to many religions, the place where the souls of people who are damned suffer eternal punishment after death.

The main concern here is whether Jesus after his death went to hell or paradise where he awaited

his resurrection. Why do I really to question about this, is due to the challenges I face. In Acts 2:31 we find that his soul was not left in hell. The writer plainly considered Jesus’ soul had been there. The most positive declaration that Christ did descend into hell could not make it more certainly a scriptural Christian doctrine.

We confess this also in the Apostles’ Creed that Jesus descended into hell. But now; where do we derive these other teachings that Jesus after his death went to Paradise to await resurrection? At the Cross, as we read in the gospels, Jesus said to the repentant thief that “I tell

you the truth, today you will be with me in paradise." Lk.23:43. Is hell and paradise the same? Or, is the creed contradictory to the gospel?

This particular creed, known since the Third Century in the Western Church, draws reliably from the New Testament in general. However the phrase "He descended into hell" was evidently derived from an unusually-worded portion of Peter's First Epistle which says: "He (Jesus) was put to death in the flesh, but he was raised to life in the Spirit, in which also he went and preached to the disobedient spirits who were in prison in the days of Noah when God waited patiently while the ark was being built...For this is why the gospel was preached even to the dead so that, although they have already been judged in the flesh like men, they might have life in the Spirit like God." (1 Peter 3:18-20; 4:6)

The thing to note is that the Greek word 'Hades' - translated 'hell' in the Apostles' Creed - is the underworld of Greek mythology, not necessarily the place of permanent punishment of those utterly lost forever. It was in the world of the men, and evidently the world of those men who lived prior to the flood, that is

amongst the Antediluvians. There are those Bible commentators who take this passage in Peter to mean that those who died before the flood were present as spirits in some sort of subterranean holding-tank, a division of Sheol known as Hades. It is supposed that Christ went to them after His death to offer them a second chance to know Him.

In the catechism of the Catholic Church No. 631/2 we are informed of Jesus descending to hell and not going to Paradise. Jesus "descended into the lower parts of the earth. He who descended is he who also ascended far above all the heavens. The Apostles' Creed confesses in the same article Christ's descent into hell and his Resurrection from the dead on the third day, because in his Passover it was precisely out of the depths of death that he made life spring forth.

Jesus' sufferings on the cross were a ransom for our sins. This was enough to purchase our freedom. He did not need to suffer any more. Mis-translations are what bring this confusion about hell and paradise.

Some have the viewpoint that Jesus went to "hell" or the suffering side of sheol/hades in order to further be punished for our sins. This idea is completely unbiblical. It was the death of Jesus on the cross and His suffering in our place that sufficiently provided for our redemption. It was His shed blood that effected our own cleansing from sin (1 John 1:7-9). As He hung there on the cross, He took the sin burden

of the whole human race upon Himself. He became sin for us: "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God" (2 Corinthians 5:21). This imputation of sin helps us understand Christ's struggle in the garden of Gethsemane with the cup of sin which would be poured out upon Him on the cross.

When Jesus cried upon the cross, "Oh, Father, why have you forsaken me?" (Matthew 27:46), it was then that He was separated from the Father because of the sin poured out upon Him. As He gave up His spirit, He said, "Father, into your hands I commit my spirit" (Luke 23:46). His suffering in our place was completed. His soul/spirit went to the paradise side of hades. Jesus did not go to hell. Jesus' suffering ended the moment He died. The payment for sin was paid. He then awaited the resurrection of His body and His return to glory in His ascension. Did Jesus go to hell? **No.** Did Jesus go to sheol/hades? **Yes.**

Institute Events

INAUGURATION SPEECH- STUDENTS UNION'S PRESIDENTSALVATORIAN INSTITUTE OF PHILOSOPHY AND THEOLOGY

Sentus Dikwe, SDS

Distinguished Guest of Honor His Excellency Methodius Kilaini, the Auxiliary Bishop of Dar es salaam Arch Diocese, Rev. Fr. Rector, Bernard Witek SDS, Rev. Superiors, Formatters, the teaching and supporting staff, visitors, my beloved fellow students and all who are present; Tumsifu Yesu Kristu.... It is my pleasure to express a word of Welcome to you all on this official inauguration day of the New Academic Year 2009/2010.

We have to thank God for the gift of life and prosperity till today, we have gathered here for the purpose of inaugurating the New Academic Year. We thank God for the gift of New faces in our Institute: New Professors in both faculties, New students: those who are in first year of Philosophy and some in Theology, Karibuni sana. To the First Year Philosophers, it is your time now to search, or to enquire. Search for what? Search for the truth, nothing but the truth. To the First Year Theologians, for sure you have already searched and found the truth (God), after wondering for three years in the

wilderness searching for the ultimate reality, now it is the time to know how to explain that truth. With the guidance of our professors I hope you will be able to explain the truth. In order to fulfill these, great cooperation is required among we students and our professors.

Beloved my fellow students, besides our studies, we are organized in various committees which together make Students' Union. I would like to thank the outgoing leadership of Students Union starting from president together with his council, Class Representatives and all who participated in various committees last year, they did a great job. Congratulation and thank you very much. Together with that, I would like to invite your participation in any committee of your wish so that you can render your service to your fellow students this Year. Your participation will be of much value and will contribute to the performance of our union, since every individual's contribution is unique and irreplaceable. Let us cooperate together in a brotherly love to make the year pass in a good

mood.

Let me finish by giving you a gift. Philosophers, you will get the gift of the meaning of philosophy. "Philosophy is the knowledge of that which exists, and clear understanding of the truth, and happiness is the reward of such knowledge and understanding" (St. Justine Martyr: Dialogue with Trypho, 3)

For Theologians, the gift is from Pope Pius X. He is exhorting us, he says: "Theologians must always return to the source of divine revelation; for it belongs to them to point out how the doctrine of the living teaching authority is to be found ... in the scriptures and in Tradition. Besides, each source of divinely revealed doctrine contains many rich treasures of truth that they can really never be exhausted. Hence it is that theology through study of its sources forever remains fresh".

Thank you very Much. I wish you all the best in our new academic year.

CARING FOR THE ENVIRONMENT OBLIGATION FOR THE FUTURE GENERATION

Presented at Inculturation Week on 12th Feb. 2009

Bro. David Susai MSFS

Introduction

“Caring for the Environment is our Obligation for the Future Generation” is a challenging theme of today and I have highlighted the major causes, merits and demerits of the nature at this present world and what should be our attitude towards the nature as to bring forth a good future in view of our brothers and sisters who will come to live after us.

1. What is Environment?

Environment is the situation, circumstances or conditions where the animate and inanimate things not excluding human beings live together. All living and non-living beings live together, a life of diversity.

Why this theme, *is it because there is disorder or disunity in the existence of the Environment or in the ecological system? Or is it because the surroundings are given less care? Or man forgot about the good of nature?* Yes! Above all man is not aware of what he is doing against the nature. This is the reason the theme, caring for

the Environment came about. Of course any care for today’s Environment automatically leads to the good and well-being of tomorrow’s generations. Now the stress is given on **“Our Obligation”** to care for the Environment. *Why should man care for the Environment?*

Nature is the creation of God who made all things, and with regard to each created reality ‘He saw that it was good’ and at the summit of this creation, man was created and God saw ‘it was very good’ (Gen 1:31). Only man and woman, among all creatures, were made by God ‘in His own image’ (Gen 1:27). The Lord entrusted all of creation to their responsibility, charging them to care for its harmony and development (Cf. Gen 1:26-30). God gave them the garden and told them to keep it and till it. Therefore we human beings have the special responsibility to take care of the Environment wherein we live and reserve it for the future generations to come.

2. Crisis of Today

To bring forth the environmental crisis of today one by one is not difficult task and at the same time it is not very easy also, because there are thousands and

thousands of problems. It is not my problem or your problem or somebody’s problem but basically our problem. It is also very difficult to identify the pollutions as well as solutions. On the one hand how do you know that something is pollution? *The smell of the burned rice is very pleasant for some but for others it is air pollution. Advertisement boards on the road sides with different bulbs, glittering and attracting to the eyes, for a business man he feels it is necessary but for others it is visual pollution. To keep more volume in the woofer and listen to the music is good for some but for others it is noise pollution.* On the other hand, how to find the solution for cutting trees and making charcoal (Mkaa)? *One may say that they change the work. But if they change charcoal work, cooking food becomes difficult?* Therefore it is not easy to find out pollutions and also to find some solutions.

Environmental crisis such as *earth quake, volcanic eruptions, storm, flood, diseases* and etc are purely natural causes without the involvement of men.

....Continued on Pg. 46.

RECOLLECTION DAY, 12TH DECEMBER, 2009

The vocation (the holy call)

The term 'vocation' or 'the call' has been derived simply from the verb 'to call'. It is an invitation by which some is invited to do a performing a certain task.

Father Msogole said that there are three kind of vocation: the first is marriage, the holy matrimonial sacrament in which two people man and woman are united to serve God and to serve each other. The second is holy Celibacy by which the people choose themselves to be eunuchs in order to evangelize the world about the kingdom of God. According to the holy gospel there are three kinds of eunuchs those who have been son from birth, those who have been made eunuchs by man and those who have made themselves for the sake of the kingdom of God (Mt 19:12). He equated the people decided to be eunuchs for the sake of the kingdom of God with heroes.

He said since the time of John the Baptist, the kingdom of God was like something to be conquered. And only the brave heroes and heroines were able to grab it.

Apart from the mentioned kinds of celibacy Father Msogole cautioned about another kind of celibacy by which a person choose to live without marriage. According to him this kind of celibacy is not a holy vocation.

Additionally, he cited Pope Pius XII 25/3/1954 in *Sacra Virginita* saying that there are two types of call: the inner or interior call, which is the inner experience of the holy spirit which affirm a person's belief that he has been called by God to do His work, this was quite common to people such as monks and the founders of the religious congregations; and the outer call or exterior call by which a person is called indirectly through another means to do the work of God. For in-

stance, Saul was called by God through Samuel. He met Samuel when he was looking for the lost sheep of his father. And Samuel himself was called by God through a voice which uttered his name four times. 1 Sam 3:1-17; Isaiah was called through vision when he heard someone saying "whom shall I send and who shall go for us" Isa 6:1-8; Jeremiah was called in his dialogue with God when he was told "... I have set you over nations and kingdom...to destroy and to overthrow, to build and plant..." Jer 1:10, that is to destroy the evil works and to build the good works. Fr. Msogole made it clear that the origin and the source of these two types of call is God Himself. There is plenty of examples on the people who were called through the exterior call such as Moses (Ex 3:4-6), Elisha (2 Kin 2:9-14) and Saul (Act 9: 4)

However, in a call, one of the two things can involve, either someone who is called to accept the call or to reject the call. There are few examples which Fr. Msogole extracted from the bible regarding the people who rejected the call of God. The example of the rich young ruler Lk 18:18-23 (the rich man whom Fr. Msogole said jokingly that no one knew his name) and the famous example of Prophet Jonah who sought to dodge the task he was assigned by God. Jon 1:1-17.

Father Msogole insisted that whether we have been called to serve God either in celibacy or in marriage, Christ is the one who chose us first and both kinds of vocations are for the kingdom of God.

Christ himself chose first the apostles and gave them a share in his mission and authority (Catechism of the Catholic Church #1575) on the other hand the matrimonial sacrament and the holy virginity for the sake of the kingdom of God

flow from God himself. That those who abide with God without getting married do not become the slave of man but they only serve God while those in marriage must spare sometimes for the partner and for God. (1 Cor 7: 23 ff.)

Fr Msogole said that in vocation someone can be called, chosen, and set apart, but we have been called to be the people of Jesus Christ. The African synod also says that we are the family of God, and both the Old Testament and the New Testament enunciate that we are called to be saints, the holy ones. In the old testament, we hear God telling Moses "Speak to all the congregation of the sons of Israel and say to them, You shall be holy, for I the LORD your God am holy" (Lev 19:2), in the new testament Peter courageously says "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible,

and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (1 Pet 1:3-5), "Follow peace with all men, and holiness, without which no man shall see the Lord"(Heb 12:14), "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 The2:13), "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Mt 5:48).

In this sense we must be stretched tight our rope to be like the holy ones and we should not keep it loose to be equal with the people of the flesh.

By Ayub D Mwang'onda

Deaconate ordination

THE ABSTRACT OF THE BISHOP'S HOMILY ON DIACONATE ORDINATION

It was 31st October 2009 when Bishop Telesphori Mkude presided over the mass of diaconate ordination in Salvatorian Institute of Philosophy and Theology. Before the diaconate of 25 candidates from various religious congregations Bishop in his homily told the deacons (to be) and the faithful that the life we have chosen

does not end with only following Christ but to we are invited to be like Jesus Christ.

He said that Paul always wished to be like Christ "I have always tried to follow Jesus ... to think as Jesus think...to act as Jesus..." (But we are hindered by Satan more often). Thus the duty

of repelling Satan who is always becoming the stumbling block to us did not end when we were baptized, it is a day to day duty. However this is not an easy duty for we must accept to suffer, to be annoyed, and to be afflicted to accomplish it.

The bishop insisted that we

have to reach the point on which we can be able to make decision like Christ, and even when we completely fail to make choices ourselves, we should do so as if that choice is made by Christ himself. He reminded that Christ was only doing the Will of his Father and Paul accepted the all the sufferings on his mission for he knew that he is participating on the same mission of Jesus Christ.

The Bishop said that there were moments when Paul preferred to leave this world but he found that there are still many people who have not yet known God, and they need to know God... he realized that it is very important to live in this world to make sure that those who have not known God they do so. By hearing the word of God they will have faith and they will live forever. And the source of faith is to hear the gospel (Rom 10:14)

This is also the duty of the deacons, to preach to the nations the good news (that the people may hear the gospel and believe). Since even today there are people who do not Christ completely, and there are

people who know Christ partially and that they confuse him with prophet Isa (of the Muslims), and there are those who only know him in the time of crisis, desolation and difficulties.

He called upon the deacons (to be) to teach the people to abide in Christ. For the people in today's world tend to come to Jesus for petitions only; this is not proper. The first important thing is to abide in Jesus unconditionally as he himself said "abide in me and I in you" (John 15:4)...it is not good to abide in Jesus only in Christmas eve and then disappearing till the next Christmas. If the people understand the meaning of being together with Jesus they will come to Church to receive various sacraments. And the sacrament of Eucharist will help them in special way to abide in Jesus. For it will transform the people to be like Jesus.

We have the Eucharist because God love for us. God accepted to be broken into pieces to pay our dept. let us learn from the story of Emmaus when two disciples heading toward Emmaus were talking on what they see as probability of Jesus resurrection. In their warm argument they were searching about Christ despite all the things that happened to him. Fortunately Jesus joined them

on the way as they were still discussing but they did not recognize him. In the evening they welcomed him in a house to spend a night with them and Jesus manifested himself to them after the breaking of the bread and then vanished out of their sight. When the two disciples recognized Jesus they did not waste time. They went back to Jerusalem to preach to the people that they have seen the risen Christ. (Luke 24:13-35)

The bishop requested the deacon (to be) also should do the same (as Paul, the disciples and as Christ). That they should be ready to preach to the people what they have heard about Christ and in God's love they should be ready to be broken for others. They should not look for the reward on whatever they do honestly they should help the bishops and the priests in the task of manifesting Jesus Christ.

MAFUNDISHO KWA WATAWA

UCHUNGAJI MWEMA, MAISHA YETU YA UCHUNGAJI

NA Pd MICHAEL TESHA, S.D.S.

Kwa kusanyiko Kama hili lililopo hapa Leo hii, Mada ya UCHUNGAJI MWEMA yaweza kwa namna moja kuwa rahisi kuelezea au kwa namna nyingine kuwa ngumu sana kuelezea. Ni rahisi kuelezea kwa sababu sote hapa kama Watawa tunayo mang'amuzi kiasi fulani au cha kutosha katika maisha yetu ya kitume na kichungaji tunayofanya kila siku; na ni ngumu kwa sababu ni kazi ama shughuli inayotegemea sana mchungaji mwenyewe – yaani mbinu zake, busara yake, ujasiri wake, kuipenda kwake kazi aliyopewa – na pia kundi analochunga linafananaje – je, ni la kondoo, au la mbuzi, au la ng'ombe?

Hata hivyo, pamoja na kuwapo na upekee wa kila mchungaji katika namna ya kuchunga; na hata uwepo wa tofauti za kitabia katika makundi yanayochungwa, bado tunapaswa kuwa na namna moja ya uchungaji ambao ni wa mfano na unaopaswa kuigwa na kila mchungaji. Na huu ndio unaopaswa kwa ukweli kuitwa UCHUNGAJI MWEMA.

Swali la kujiuliza ni: Je, huu Uchungaji Mwema ulio mfano wa kuigwa tunaupata wapi au tunaweza kuuona kwa nani? Na jibu ni kwamba: Si kwa mtu yeyote isipokuwa kwa KRISTU YESU ambaye ndiye MCHUNGAJI MWEMA wa kweli na halisi kabisa. Inafaa kwa sababu hiyo, tumsikie Yeye Kristu Mchungaji Mwema anatuambia nini juu ya nafsi yake na kazi yake ya Uchungaji kabla ya kuanza uchambuzi wa mada yetu hii ya Uchungaji Mwema na mafundisho yake katika maisha yetu. Tusikilize

basi Kristu anatuambia nini:

Somo: YOHANE 10: 11 – 18.

Hivyo ndivyo Yesu anavyotumia lugha ya picha kujieleza Yeye mwenyewe kuwa: ndiye MCHUNGAJI MWEMA. Na anaendelea kusema: “Mchungaji mwema huutoa uhai wake kwa ajili ya kondoo wake” (v.11) na anawaelewa kondoo wake kwa undani kabisa nao kondoo wana-muelewa mchungaji wao (vv.14 na 15). Ndio kusema, kama kuna yeyote apendaye kuwa mchungaji mwema anapaswa kuiga UCHUNGAJI MWEMA wa namna hii. Huu ndio uchungaji ulio wa mfano tunaupata na kuuona katika maisha ya Yesu Mchungaji Mwema.

Katika Maandiko Matakatifu, Agano la Kale, pia tunaona lugha ya picha ya mchungaji na kondoo ikitumika. Humo tunaoneshwa kuwa Mungu ni mfano wa Mchungaji ambaye daima huchunga na kulinda kundi lake kwa makini. Hivyo, tunasoma maneno kama:

“... kwa jina la Mchungaji, Mwamba wa Israel” (Mwa 49:24)

“Mwenyezi Mungu ni Mchungaji wangu, sitapungukiwa na kitu.

Hunipumzisha kwenye malisho mabichi;

huniongoza kando ya maji matulivu,

na kuirudishia nafsi yangu nguvu mpya.

Huniongoza katika njia sawa kwa hisani yake.

Nijapopita katika bonde la giza kuu sitaogopa hatari yoyote,

= maana wewe Mwenyezi-Mungu u wa kweli na asili kabisa (*per se*).
pamoja nami;

gongo lako na fimbo yako vyanilinda." (Zab 23: 1-4)

Pia mzaburi anamuomba Mungu kwa ajili ya taifa la Israeli akisema:

"Utege sikio, ewe Mchungaji wa Israeli, uwaongozaye wazawa wa Yosefu kama kondoo" (Zab 80:1).

Na bado tukiendelea kubaki katika Agano la Kale tunaona kuwa, Manabii walimtambulisha Mungu kwa lugha ya picha, kuwa Yeye ni Mchungaji, na Mchungaji wa kweli, tofauti na wachungaji wa Israeli waliokuwa wa uongo na wenye ubinafsi, na wenye kujali maslahi yao wenyewe tu (Rej. Ezek 34)

Kutokana na mtazamo huo wa manabii, hasa nabii Ezekiel katika sura hiyo ya 34, tunaona kwamba sura ya Kristu kama Mchungaji Mwema haipishani na maelezo juu ya picha tunayopewa katika Maandiko Matakatifu Agano la Kale juu ya Mungu, yaani Mungu aliye Mchungaji wetu Mwema na wa kweli.

Ndio maana, wazo hili ya kwamba Mungu ni Mchungaji linajitokeza zaidi katika ibada zetu za kiliturjia kama ilivyokuwa katika ibada za Waisrael hapo kale (Na ukweli huu tunauthibisha kwa kurejea Zab 23, ambayo Waisrael waliimba katika ibada zao nasi pia leo hii twaitumia katika nyimbo za liturjia). Zaidi ya hayo, wazo hili hili tupewalo katika Zab 23 linajitokeza kwa namna moja au nyingine katika Agano Jipya, juu ya Kristu Mchungaji (mf. tukisoma Mt 2: 6; 9: 36; Mk 6: 34; Rom 8: 36; Heb 13: 20; 1 Pt 5: 4). Halafu kama vile kukamilisha fundisho zima juu ya mada ya Mchungaji, tunapewa maana kuu na iliyo ya kina kabisa katika Enjili ya Yohani sura ya 10; hapa tunaonyeshwa maana halisi kabisa ya Uchungaji kwa mfano wa Mchungaji Mwema

Ndio kusema, Yesu anajitambulisha mwenyewe kuwa ndiye Mchungaji Mwema aliyetayari hata kuutoa uhai wake kwa ajili ya kondoo wake (v.11, 15b). Na utambulisho huu wa Yesu kama Mchungaji Mwema ni ufunuo wa Maandiko katika Agano la Kale ya kwamba Yeye ndiye Mchungaji mwenye kuongoza na kuokoa kundi lake (Zab 80: 2-3), Mchungaji abebaye kondoo wake mabegani (Zab 28: 9), awaongozaye na kuwaokoa kondoo wapitapo katika misukosuko (Jer 31:10), na huwapeleka kondoo katika malisho mazuri (Jer 23:3; 50:19; Zab 23). Yeye ndiye Mchungaji afungaye vidonda, anyooshaye njia au mapito ya kondoo, huwachukua kondoo wake pamoja bila kuwagawanya na huwawekea utaratibu wa amani (Ezek 34: 11-22).

Hiyo ndio picha ya Uchungaji Mwema iliyokuwapo nyakati za kabla ya Kristu na wakati wake Yeye Mwenyewe Kristu Yesu. Na kwa kuangalia kwa undani, mtu aweza kuona kuwa mtazamo huu u kwa namna fulani tofauti na mtazamo wa uchungaji katika jamii za kiafrika. Uchungaji katika jamii za Waafrika ni uchungaji wa kuwatanguliza kondoo mbele kisha mchungaji anafuata nyuma. Kumbe uchungaji katika Israel ulikuwa ni uchungaji wa kondoo kumfuata mchungaji wao. Na hapo ndipo hakika palipolala changamoto. (Japo twaweza kuzungumzia juu ya utamadunisho, lakini changamoto tunalipata katika msingi au kiini chenyewe cha Uchungaji katika maisha ya Kikristu).

Kwa kweli, tunapoangalia juu ya UCHUNGAJI MWEMA, hasa sisi kama watawa, kama watumishi katika Kanisa, na kama wachungaji tuliোধaminiwa na Kristu kulichunga kundi lake, kuna mambo manne yanayojitokea na tunayopaswa kuyazingatia:

(1) Msisitizo au umuhimu wa mahusiano ya ana kwa ana kati ya mchungaji na kondoo. Mahusiano yanayotokana na kuelewana –

yaani, mchungaji kuwaelewa vizuri kondoo wake na kondoo kumuelewa mchungaji wao. Mchungaji mwema anawajua kondoo wake na anawaita kwa majina (v.3); na kondoo wanaitambua sauti ya mchungaji wao (v.4; *kinyume chake* v.5). Na tena, Uelewano unaokuwapo kati ya Mchungaji na kondoo unawiana na jinsi Mchungaji anavyomuelewa Baba yake wa Mbinguni na Baba anavyomuelewa Mchungaji (rej.vv.14, 15); ndio kusema, uwiano huu una maana kwamba kuisikia sauti ya Mchungaji Mwema ni kuisikia sauti ya Baba wa Mbinguni, yaani Mungu.

(2) Mchungaji Mwema ni mwenye kuwapenda kondoo wake, tena kwa upendo usio wa kujibakiza. Yaani, upendo wa Mchungaji Mwema kwa kondoo wake ni upendo wa kujittoa sadaka na wa kuokoa; ni upendo usio na masharti na ulio kamili kabisa; usiosimamishwa wala kusitishwa hata na kifo (vv.11-13, 15b; rej. pia v.18).

(3) Mchungaji mwema anapaswa kuwa tayari wakati wote. Na Utayari wa Mchungaji Mwema kujittoa sadaka na kuokoa hata kwa kuutoa uhai wake una muunganiko katika tendo zima la ukombozi wa wanadamu toka Mungu, Baba wa mbinguni. Ukombozi ambao unapatikana kwa njia ya Mchungaji Mwema na ndani yake. Ni kwa namna hiyo, kuutoa uhai kwa ajili ya kondoo kunakuwa na maana; vinginevyo kuutoa uhai bila lengo la muunganiko huo kunakuwa bila maana katika maisha.

(4) Mchungaji mwema hufanya juhudi katika kuleta na kulinda umoja wa kondoo wake. Umoja wa kundi zima la kondoo ni muhimu na ni moja ya mambo msingi yanayopaswa kuzingatiwa na mchungaji katika utumishi wake. Tena umoja wa kondoo, kwa namna moja au nyingine, unahusiana sana na utayari wa Mchungaji mwema kuutoa uhai wake ili kondoo wasitawanyike wala kutawanywa (rej. v.16).

UCHUNGAJI MWEMA KATIKA MWONGOZO WA MT. GREGORI MKUU

{(540 – 604) → *Papa na Mwalimu wa Kanisa*}

Katika *MWONGOZO WA KICHUNGAJI (Pastoral Guide)* Mt.Gregori Mkuu anasema hivi: Wachungaji wa watu ni viongozi si tu wa kimwili bali pia wa kiroho. Hata hivyo wanapaswa kuzingatia zaidi uchungaji wa roho, na halafu mahitaji mengine ya kimwili yatatokana na hali njema ya roho zao. Lakini ifahamike kuwa uchungaji wa watu kiroho si rahisi hivyo kama ilivyo uchungaji wa wanyama. Uchungaji wa kiroho unahitaji sana busara ya Mchungaji.

Hivyo basi, mchungaji wa kiroho mwenye busara anapaswa kunyamaza hali inapohitaji hivyo, na kuingea pale maneno yake yanapokuwa ya muhimu na yanayohitajika kutoa huduma, hasa katika kutoa mwongozo au kukemea jambo. Vinginevyo anaweza kusema au kukemea kile ambacho hakupaswa au anaweza kukaa kimya pale alipohitajika kuingea ili kutoa mwongozo. Maneno ya kububujika bila busara huweza kuwapotosha watu na vilevile ukimya usiokuwa wa busara waweza kuwaacha watu katika ujinga na upotovu wakati ingewezekana kuwasaidia kwa kutoa fundisho japo la maneno. Wachungaji wasiokuwa na maono ya mbali (*foresight*) husita kusema wazi kile kilicho sahihi kwa sababu wanaogopa kupoteza urafiki na watu wanaowaongoza. Kusema ukweli, viongozi wa namna hiyo si wachungaji wenye msukumo wa upendo kwa kondoo wao, zaidi wao ni watumishi wa mshahara ambao hukimbia kujificha kwa kunyamaza kimya wakati atokeapo mbwa mwitu.

Wachungaji wa namna hiyo hawana tofauti na mbwa asiyeweza kubweka. Hawana ujasiri wa kukabilia na maadui, wala hawapo

tayari kuutoa uhai wao kwa ajili ya kondoo wanaowachunga. Na ikumbukwe, kukabiliana na maadui kunahitaji ujasiri na msimamo imara wa kulilinda kundi dhidi ya nguvu za ulimwengu huu. Kusimama imara katika mapambano kama wachungaji maana yake ni kuwa wajasiri kupinga uovu kwa ajili ya upendo wa kilicho chema; yaani kupenda na kutetea jambo jema hata kwa gharama ya maisha.

Mchungaji anaposhindwa kukubaliana na jambo jema, je huyo hajageuza mgongo na kukimbia kwa sababu amenyamaza kimya? Kunyamaza na kutokemea uovu katika kundi ni kuwabembeleza waovu na hivi kuliangamiza kundi. Wakati kama mchungaji ataona jambo ovu na kupingana nalo kwa kulikemea, atakuwa kwa namna hiyo amelilinda kundi na kuliokoa. Kama mchungaji akiona kuna mitazamo potovu na ya uongo kati ya kundi lake na akaacha kuiweka wazi na kuikemea, kwa namna hiyo analiacha kundi lake liangamie kwa kutojua makosa yao na kurudi katika njia iliyo sahihi.

Neno la kukemea ni kama ufunguo wa mlango, kwa sababu kemeo hutambulisha kosa au uovu ambao pengine hata mtenda kosa mwenyewe hakuwa anatambua. Ndio maana Mt. Paulo akisisitiza juu ya kazi ya uchungaji kwa Timotheo aliagiza hivi:

Nakuamuru mbele ya Mungu, na mbele ya Kristo Yesu ... hubiri huo ujumbe, sisitiza kuutangaza (iwe ni wakati wa kufaa au wakati usiofaa), karipia, onya na himiza watu ukiwafundisha kwa uvumilivu wote. Utakuja wakati ambapo watu hawatasikiliza mafundisho ya kweli, ila watafuata tamaa zao wenyewe na kujikusanyia waalimu tele watakaowaambia mambo yale tu ambayo masikio yao yako tayari kusikia. Watakataa kuusikia ukweli, watageukia hadith za uongo. Wewe lakini, uwe macho katika kila hali vumilia mateso, fanya kazi ya mhubiri wa Habari Njema, timiza kikamilifu utumishi wako (2 Tim 4: 1-5).

Kwa hiyo kila aliyechaguliwa na Bwana kuwa mchungaji wa kundi lake, amepewa jukumu la kufundisha na kuonya kwa sauti na kwa saburi, hivyo kwamba kwa mlio wa sauti yake aweze kuwatangulia kondoo katika njia iliyo sahihi. Na ikiwa kwamba mchungaji hana uwezo wa kufundisha na kukemea, je kondoo wake watapataje kuutambua ukweli na njia iliyosahihi? Ndio maana basi inafaa kumuomba Roho Mtakatifu aangazie ufahamu wa wachungaji na kuwapa busara na uwezo wa kuongea katika kufundisha na kuonya, kwani Roho Mtakatifu ndiye kiongozi na msaidizi wa kwanza wa wachungaji wote. Kristu Yesu, Mchungaji Mwema, aliwaahidia Mitume, aliwaweka kuwa wachungaji wa kundi lake wa kwanza, kuwa atawamuomba Baba wa mbinguni awashushie Roho Mtakatifu ili awasaidie na kuwafariji katika utume aliwakabidhi wa kulilinda, kuliongeza na kulifundisha kundi lake.

UCHUNGAJI MWEMA NA MWAKA WA MAPADRE

Tarehe 19 mwezi Juni 2009, katika Sherehe ya Moyo Mtakatifu wa Yesu, Baba Mtakatifu Benedicto XVI alitangaza rasmi kuwa huu ni MWAKA WA MAPADRE. Kwa hakika tunatambua kuwa lengo la Baba Mtakatifu kutangaza mwaka huu kuwa Mwaka wa Mapadre lina upeo au mtazamo mpana kuliko inavyosikika masikioni mwetu. Kwani wapo watu wanaojiuliza: Mwaka wa Mapadre, halafu? Kama ni kwa ajili ya kuwaombea na kusali kwa ajili ya mapadre, ili iwe nini baada ya hapo? Na kama ni kuwaombea mbona kila tunapoadhimisha Misa Takatifu tunawaombea; yaani, tunawaombea Baba Mtakatifu, Maaskofu, mapadre, na watumishi wote katika Kanisa, na wote wenye kushika imani Katoliki ya Mitume.

Binafsi ninaamini kwamba tukiziweka fikra zetu katika mtazamo wa Papa Benedicto XVI tunaweza kuelewa vizuri lengo na hatua ya Baba Mtakatifu kutangaza mwaka huu kuwa Mwaka wa Mapadre. Kwanza kabisa tunaona kuwa siku alipotangaza, yaani tarehe 19 Juni, 2009, ilikuwa siku ya Sherehe ya *Moyo Mtakatifu wa Yesu*, halafu pia ilikuwa kumbukumbu ya *miaka 150* tangu kifo cha *Mt. Yohane Maria Vianney*. Na Zaidi tunaona jinsi mahubiri au homilia ya Baba Mtakatifu siku hiyo ilivyolenga matukio haya mawili na kuyaunganisha katika tukio la utumishi wa Kikuhani, yaani wa utumishi wa kipadre, utumishi wa kichungaji. Ndio utumishi uliojengeka katika Moyo Mtakatifu wa Yesu, ambaye ndiye Mchungaji Mwema wa kweli (*per se*). Haya yote yanatupatia mwanga katika kuuona uhusiano uliopo kati ya Uchungaji Mwema na Mwaka wa Mapadre. Na kwamba lengo la Baba Mtakatifu ni kutaka kufufua tena moyo na ari ya kichungaji katika Kanisa na katika ulimwengu wetu leo hii.

Katika homilia yake, Baba Mtakatifu alisema hivi: “Moyo wa Mungu huwaka kwa mapendo! ...Kanisa linatupatia fumbo hili ili tutafakari: fumbo la moyo wa Mungu wenye kuwaka mapendo na wenye kugawa upendo wake wote kwa wanadamu.” Na pia katika mafundisho yake hakusahau kunukuu usemi mzuri na wenye hisia, wa Mtakatifu Yohane Vianney (*Curé d’Ars*), ambao pia umenukuriwa katika Katekismu ya Kanisa Katoliki, unaosema: “Ukuhani ni mapendo ya moyo wa Yesu.”

Mapendo ya Moyo wa Yesu ndio mapendo aliyoyaelezea Yeye Mwenyewe Yesu katika Enjili ya Yohane kwa kujidhihirisha kuwa ndiye Mchungaji Mwema. Mapadre kama watumishi wachungaji kwa mfano wa Mchungaji Mwema wanatufikishia mapendo ya Yesu kwa njia ya maadhimisho ya Sakramenti za Kanisa, hasa katika Sakramenti ya

Ekaristi Takatifu. Ni katika sakramenti za Kanisa, kondoo huongezeka, hulindwa na kuokolewa. Ni katika sakramenti za kanisa ambamo wachungaji huwatambua kondoo wao na kondoo huwatambua wachungaji wao.

Yatupasa tutambue kwamba katika Sakramenti za Kanisa tulizo nazo, yaani sakramenti saba, tatu ni sakramenti zinazotuwekea alama isiyofutika (*indelible mark*): Ubatizo, Kipaimara, na Daraja Takatifu. Sielewi kama kweli sote tunapata picha sawasawa ya nini maana ya alama isiyofutika? Wayunani (Wagriki) walitumia neno ‘*sphragis*’ likiwa na maana ya desturi ya kale ambapo mchungaji alipopata kondoo mpya, alichukua mkasi mkali na kumweka alama kondoo wake kwa kumkata katika sikio. Na alama hiyo ilikuwa ina tabia mbili (*two characteristics*): Kwanza kabisa ilipaswa kuwa ya pekee (*unique*) – yaani haikupaswa kufanana na alama zozote za mchungaji mwingine. Na halafu ilipaswa kuwa isiyofutika (*indelible*). Na lengo ilikuwa ni ili kila mchungaji aweze kuwatambua kondoo wa kundi lake. Basi, kwa kufanya hivyo, aliweza kuwaona na kuwatambua popote pale walipo hata kama wangechanganyika na kondoo wa makundi mengine. Na kwa namna hiyo aliweza kuwalinda kwa urahisi na kuwakinga na hatari kama ilitokea.

Kwa hiyo, Kanisa la mwanzo ndani ya harakati za kuweka mafundisho yake katika Teolojia inayoeleweka walichukua (*adopted*) maana ya neno hilo (*sphragis*) ili kufafanua maana ya alama isiyofutika iwekwayo na Kristu katika roho ya kila mtu anayepokea sakramenti hizi tatu (Rej.KKK, 698). Ndio kusema, taswira ya Mchungaji inaendelea katika Sakramenti za Kanisa zitolewazo na mapadre na hasa zaidi kwa kumuona Kristu Mchungaji Mwema akiendelea kuwalinda na kuwalisha kondoo waliowekwa alama kwa sakramenti ubatizo, kipaimara na Daraja Takatifu. Muhuri au alama tuiapatayo katika sakramenti hizi zinatufananisha pia na Kristu zikitu-

shirikisha katika kazi yake ya kikuhani. Na ndio maana Katekisimu ya Kanisa Katoliki inatufundisha kuwa: “Kufananishwa huko na Kristo pia na Kanisa kunakotekelezwa na Roho hakufitiki; hubaki daima ndani ya mkristo kama hali hakika ya neema, kama ahadi na uhakikisho wa ulinzi wa kimungu, na kama wito kwa ibada ya kimungu na huduma ya Kanisa” (KKK, 1121).

Na ili mapadre waweze kutoa vema huduma ya Uchugaji ulio mwema katika Kanisa (yaani, kundi la kondoo walilokabidhiwa na Bwana), tunapaswa kuwaombea. Kufanya kazi ya kuwaweka alama kondoo wa Bwana na kuwalinda katika hatari si kazi rahisi. Wala si kazi ambayo mtu aweza kusema inategemea uwezo gani wa kiakili alionao, la hasha. Ni kazi inayohitaji moyo. Moyo uliotayari kuungua na kuteketea kwa ajili ya kondoo wapone. Na kwa kweli ndivyo inavyopaswa kuwa kwa wote sisi tulioitwa katika huduma ya Kanisa. Tunapaswa kuwa wachungaji wenye moyo unaowaka kwa ajili

ya kondoo, na tujitahidi kufuata changamoto tunazopewa na Mchungaji Mwema wa kweli ambazo tumekwisha kuziona tayari. Tukumbuke katika ulimwengu wetu leo wengi hupenda kufuata miongozo ya wachungaji wa uongo wanaobembeleza uovu badala ya kutetea kondoo katika ukweli.

Kwa hiyo, tuombeane ili tuweze kukamilika katika matendo yaliyo mema. Na sala yetu iwe kama ilivyo katika Waraka kwa *Waebrania 13: 20 – 21*, ambapo inasema :

*Mungu amemfufua Bwana wetu Yesu Kristo ambaye ni Mchungaji Mkuu wa kondoo kwa sababu ya kumwaga damu yake iliyothibitisha agano la milele. Mungu wa amani awakamilishe katika kila tendo jema ili mtekeleze matakwa yake; yeye na afanye ndani yetu kwa njia ya Kristo yale yanayompendeza mwenyewe. Utukufu uwe kwake, milele na milele! **Amina.***

THE CHARISM OF RELIGIOUS LIFE

BISHOP'S HOMILY. Religious day 31st January, 2010

“We should thank God for recognizing the significance of religious life and we should keep on praying to Him for this gift”. These were the words of Bishop Mkude in his homily during the mass in the religious day held in the Salvatorian Institute of Philosophy and Theology on 31st January 2010.

He said that if the church had not this kind of religious life right from the beginning, we would not have the kind of the church we have today. Initially the religious life was in various forms of monasticism. The first was life adopted by hermits whereby St. Antony is acknowledged as the leader, and another one is the form of communal life such as that we see today whose originator is St. Pachomius. The former were living individually away from the cities while the latter

adopted a new style of communal life by building villages near the cities. St. Basil also represents a communal kind of monasticism but on more organized way. The people who chose to live this life abandoned the worldly things and they could live in poverty and prayer (liturgical life) and they were helping the poor and the sick. St. Macklin on the other hand was the model to religious women. She loved to teach others just like Socrates.

The Bishop said that this charism started among the lay men and women and it gained momentum when Christians enjoyed more freedom from Constantine in the 4th Century. On that time there were people who loved to be bishops and priests, for they saw and it was true that priests and bishops were living very luxuri-

ous style of life.

On the contrary, the religious people wanted to save the church from such tainted style of life which prevailed in the Church. The later changes which occurred in the Church originated from religious people. Due to this situation, there were some moments when the religious people had no good relationship (based on spiritual matters) with the clergy. And they were uneasy to see the bishops visit their houses. Some refused, though passively, to be consecrated to the episcopate, for example, Ammonius who amputated his ear so as to be disqualified as an elected candidate for that position.

The Bishop explained all this to remind us the importance of the religious life and its value in the church today. He said that the church and the religious people are depending on each other just as the front and the rear tires of the tractor.

He also acknowledged the role played by the religious women. He said that religious women were active even from the beginning. Many congregation established by women have brought many significant changes in the society. Through them, many schools and dispensaries have been built. And on behalf of the parents the Bishop expressed his sincere gratitude to them.

Lastly he requested each woman to produce (not reproduce) a priest, underlining the request made by Pope John Paul II, especially each religious sister. Each one must dedicate her prayers for a certain priest to Christ and Holy Mother Mary. He said "...choose one but don't tell him, find the weakest and pray for him..." and they should not share with each other about the choice they made that is not their task. When it is necessary the religious should never hesitate to correct the clergy when they go astray.

INCULTURATION WEEK

All studies and no rest make students dull and somber. This year's Inculturation week took place as from 8th February to 12th February 2010, with the theme dubbed "The Image of Medicine in Africa." The students were eagerly waiting for the D-Day as they had seen in the schedule the moderators of the week, whose fame in the academic field permeates all the corners of the country. This year was blessed to have Rev. Dr. Aidan Msafiri, Senior lecturer from the St. Augustine University of Tanzania (SAUT), Rev. Fr. Titus Amigu, the Rector of Peramiho Major Seminary, Songea, and Professor Abunwasi from the University of Dar es Salam (UOD).

The week begun with presentations from Dr. Msafiri, who adroitly unraveled the mystery of medicine in Africa and whose work was expertly

researched and presented in an intellectual demeanor. Thanks for his gift of the gab coupled with a unique sense of humor. The students and all who attended his sessions were attentively following his sessions and wished for more from him. Rev. Titus Amigu followed suit with his presentation whose work included the Biblical aspect of medicine. The students' body was represented by three presenters from philosophy department and also three from theology department. The week was a big blessing as more was learnt and embraced. Due to the immensity of the material presented during the week, this magazine is not able to publish these materials. However, they are available from the Registrar's office in the administration office. Long live Inculturation week.

... *From Pg 35*

But still pollutions are produced in many forms from all over the world which are major health concerns and annoyance. The world is gripped with anxiety of the danger of global warming.

Air and water pollutions; Fish-kill -which contaminates water; *Desertification; Feed Lot; Ozone depletion; Acid rain; Eco-Terrorism* - the crude oil is used as a war weapon; *Toxic terrorism*- where the richer nations dumping their industrial waste in the land of poorer nations; *Terrorism and war; Soil Erosion; Use of Biotechnology in agriculture*- to improve the size and quality of the products; *Population pollution; Climate change; Noise pollution; Visual pollution ; Nuclear power plants cooling towers; Unconscious waste disposal; Corruption* which is considered as stealing; *Smoking; alcoholism and rape* etc which are purely pollutions and they are social problems.

Besides these problems there are also pollutions that arise from *Stone quarrying, Coral mining for Lime making, and Sand mining* that cause soil erosion, leading to soil loss, habitat destruction, deforestation, beach erosion, loss of health, reduction of marine biodiversity, unsteady bridges and etc.

Leonardo Boff an

Ecologist says that poverty like richness produce ecological imbalance. *The rich waste resources that the poor are without today and that generation of humans will be without tomorrow.* Mahatma Gandhi rightly said "The earth satisfies the needs of all, but not the greed of those bent on insane consumption." Therefore *capitalism* which is only profit oriented consumes the enormous natural resources by exploiting.

Ecosystem of the earth is in disorder because of the *new inventions, interventions and changes in technology, global economy and in population growth.* Environmental problems are also global ones. Land use and availability are major concerns around the world. *Land degradation, decline of forest by the consequence of deforestation, disappearance of animals, threatened biodiversity* by the loss of habitats for species around the globe marine and *costal habitats* are also being diminished. One-third of the planet's coastlines are threatened due to *land degrading, soil erosion, and oil spills.* Over fishing is becoming another severe problem.

Therefore environmental problem is a social problem because it affects the humankind. Environmental problems are fundamentally creating social problems and social problems create environmental problems. Therefore there is the pos-

sibility of sure unsafe world for the future generations.

"The Compendium of the Social Doctrine of the Church" recognizes that any business in the society aims at profit. But one may also find a business, while showing the profit may not properly serve the society. *Example; while making a profit, the firm may not consider the workers rather exploiting them, violating their rights and avoiding social justice to them.* Therefore the companies while making a profit should be in harmony and protect the dignity of the people. A business enterprise must be a community of solidarity. It should also move towards the direction of social ecology and contribute to the common good by protecting the natural Environment.

Over-consumption of the natural resources like *oil* which is non renewable in the future is another problem. God gave everything to man it implies also to those who are yet to come. Over-consumption which considered as sin is the result of "having" rather than "being." Therefore it has to be resolved. The future generation should not take risk to live in a natural environment which has been pilaged (robed with violence) by an excessive and disordered consumerism.

Pope Paul VI brings forth the reason for the crisis in the relationship between man and the Environment. It is pri-

marily man's pretension of exercising unconditional dominion over things, heedless of any moral considerations. It is an unnecessary or ill-considered exploitation of the resources. Transformative intervention of man by technological civilization threatens the environment's hospitable aspect.

Divinizing the nature is yet another crisis. Nature can not be placed above the dignity of the human person himself. Nature is submissive to mankind and that is the plan of God. Pope John Paul II says that Science and technology of today fail to cop with the moral aspect of the humanity. Thus man fails in his responsibility for the preservation of a sound and healthy environment for all.

3. Possible Solutions

Need for Common Responsibility, a Universal Destination of Goods

Pope John Paul II says that it is a matter of a common and universal duty, that of respecting a common good. The common responsibility is to prevent anyone who uses the different categories of beings with impunity simply according to one's own economic needs. The environmental value of biodiversity has to be handled with a sense of responsibility and adequately protected. Any disorder by way of destruction or waste, affects not only many indigenous people but also the

well-being of the future generation. *Forests and mountains* have to be protected well. *Many a time the Uluguru Mountain is found on fire.* When the forest is on fire it burns also the soil and makes it to lose its strength. As Christian one must feel that when the soil is burned, one burns oneself because everyone is created from the soil.

Forests help to maintain the essential natural balance, necessary for life. All individuals as well as institutional subjects must feel the commitment to protect the heritage of forests and, if necessary, promote adequate programmes of reforestation.

“*Catechism of the Catholic Church*” speaks of safeguarding the animals that animals are by nature destined for the common good of past, present and future humanity. They also need to be respected. Man's dominion over inanimate and other living beings granted by the Creator *is not absolute*; it is limited by concern for the quality of life of his neighbour, including generations to come. Man has no absolute dominion over the nature. Now there is a question that *should we not kill the animals? If there is a rule that we should not kill any animal then it is very difficult to get kiti moto, kuchoma and etc.* But God entrusted animals to the stewardship of those whom he created in his own image. Hence it is legitimate to use animals for

food and clothing. Medical and scientific experimentation on animals is morally acceptable practice if it remains within reasonable limits. So, kill when they are needed.

Recently the government Tanzania in order to protect the forest and the animal-life wanted to evict the people in Arusha Region and make their land part of the reserve for the wild-animals. In 2006 the government started a special operation to remove farmers and livestock keepers from areas close to water sources and wetlands. In Morogoro the Regional authorities had announced plans to relocate people living on slopes of Uluguru Mountains in order to protect and conserve water sources and forests. As the result the indigenous people felt that the government values wild-life, trees, grass and water more than human beings. They are true in what they say.

Therefore Dr. Herman Mwageni, Country representative of WWF said that if the government wants to preserve some areas either in the city or outside city or on the mountains then its conservation projects must take an integrated approach focusing on protecting the Environment while incorporating the needs of the people. This has to begin from right now so that the future generation will not face these problems. If the land is not preserved from today, surely it will become developed tomorrow.

row.

Pope Paul II strongly emphasizes that we have inherited from past generations, and we have benefited from the work of our contemporaries: for this reason we have obligations towards all, and we cannot refuse to preserve for those who will come after us and thereby to enlarge the human family. Pope John Paul II supports him that this is a responsibility that present generations have towards those of the future, a responsibility that also concerns individual States and the international community.

On the juridical level the international community ought to draw up uniform rules so that the States will exercise more effective control over an act that goes against the good of environment. Economic development must carefully consider 'the need to respect the integrity and the cycles of nature' because natural resources are limited and some are not renewable. Soil, vegetation, animal life, air and water are **renewable resources** because they naturally undergo a process that repair, regenerate or cleans them when their quality or quantity is reduced. That does not mean that they are exhaustible. There should be moderation in the use. Iron ore, fossils and mountainous landscape are **non renewable** resources. Once they are used they are gone and substitute is to be sought. Therefore,

overuse of natural resources are to be avoided, because the future generations also have the right to use them a bit.

The Environment and the Sharing of Goods

Again the principle of the *universal destination of goods* also applies naturally to *water*. Pope John Paul II in his message to Cardinal Geraldo Majella Agnelo in 2004, states that "As a gift from God, water is a vital element essential to survival; thus, everyone has a right to it." Any inadequate access to safe drinking water affects the well-being of a large number of people. Suitable solution to this problem, moral criteria has to be established based precisely on the value of life and the respect for the rights and dignity of all human beings. Solidarity to one another is to be exercised.

Holy See on the occasion of the 3rd World Water Forum in Kyoto stated that water has to be used rationally and in solidarity with others. Water is considered as public good. Therefore the public agencies have more responsibility to ensure the proper water distribution. Even if the water distribution is entrusted to the private sector it should still be considered a public good.

Pope John Paul II throws light on the three considerations which have to be shown to the nature and in view of fu-

ture generation. The moral character of man should respect the beings which constitute the natural world. Thus natural world also demands respect.

1st consideration is that one can not use with impunity the different categories of beings whether living or inanimate, animals, plants and the natural elements. But one must understand the inter-connection and interdependence of the creatures in the cosmos.

2nd consideration is based on the realization that the natural resources are limited. Some are not renewable. Using them as if they were inexhaustible with absolute dominion seriously endangers their availability not only for the present generation but above all for generation to come.

3rd consideration refers to the quality of life in the industrialized zones. The direct and indirect result of industrialization is ever more frequently the pollution of the Environment with serious consequences for the health of the population.

Therefore there are limits on the use of the natural world. Of course the dominion was granted to man by the creator is not an absolute power nor can one speak of a freedom to use and misuse or to dispose of things as one pleases. At the same time we have to accept that any development in the world can not ignore the use of the

elements of nature, the renewability of resources and the consequences of the haphazard industrialization.

Thus, serious ecological problems call for an effective change of mentality leading to the adoption of new lifestyles in which the quest for truth, beauty, goodness and communion with others for the sake of the common good is present. These lifestyles should be inspired by sobriety, temperance, and self-discipline at both the individual and social levels.

Conclusion

Be aware of these social problems. Be reconciled with the nature because the nature is exploited. One can be reconciled with nature by preserving what is in his hand for the future generation. Educate the young minds about the causes, merits and demerits of the environment. We never knew that the corns, wheat and maize are eatable. We knew only after our ancestors had domesticated them. If we have good life today it is because of the goodness of our ancestors yesterday. Therefore we must also preserve that same goodness for the future generation. Otherwise we will be doing injustice.

Notes

Cf. Compendium of the Social Doctrine of the Church: *Pontifical Council for Justice and Peace* (451-452), St. Paul's Publications Africa, Nairobi: 2004, p.240.

Cf. Enger and Smith, *Environmental Science* McGraw-Hill, New York: 2002, p. 239-451

Cf. Leonardo Boff, *Ecology and Liberation: A New Paradigm*, 8th Edn, Orbis Books, New York 10545, 1995, p. 21.

Cf. Amanda Konadi, *Towards an Understanding of Current Social Problems*, 2nd Edn, M. P.Compound, London: p.540-41

Cf. Compendium of the Social Doctrine of the Church (340), p. 185-86.

Cf. Paul VI, Apostolic Letter *Octogesimo Adveniens*, n. 21: AAS 63, 1971, p. 417.

Cf. Compendium of the Social Doctrine of the Church (465), p. 251.

Cf. John Paul II, Encyclical Letter *Centesimus Annus*, n. 40: AAS 83, 1991, p. 843

Cf. John Paul II, Apostolic Exhortation *Ecclesia in America*, n. 25: AAS 91, 1999, p. 760

Cf. Catechism of the Catholic Church 2415-2418, Pauline Publication Africa, Revised Edn, 2001, p. 508-509

Dr. Herman Mwageni, Country Representative of WWF, *The Guardian*, Tuesday January 27, 2009, p. 9

Cf. Paul II, Encyclical Letter *Popularum Progressio*, n. 17: AAS 59, 1967, p. 266

Cf. Compendium of the Social Doctrine of the Church (467-470), p. 252-54.

Ibid: (484-485), p. 260-61

Cf. John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, n.34: AAS 80, 1988, p. 61-63

Poems Corner

The Stunning Trail

By *Elphauz A.M. Mukhanatsi, S.D.S.*

Thought Struck on the Immense 'Cube'
 Oh 'You' the 'Super Cube'
 Desire grant, that I may not leapfrog on 'this'
 That experience and seeing may be possible of what is contained;
 In and for that Passionate journey.
 The stumble block is the response of the voices I shun from.
 Floating all over in the space,
 Stop son it is Incomprehensible: to come-round!

For once only 'Ye' the 'Cube',
 That wisdom unveil and I unpetal the 'Cube',
 If not, then 'You' Oh! 'Cub' unveil for ignorance.
 As Desire increases may faith's darkness fade;
 Will come then, Joy as is to lift and shatter the Sins' exile.

Eyes are laid upon 'You.'
 With memories long past,
 Your sacred leaflets combined for all with testamental memo,
 And for hands empowering to unveil the Golgothic Myth;
 Was and now, I peep then mull over on your steady ways!
 Lest I pelt on the holy.

The Journey From the kingdom of bliss,
 To the kingdom and land of the hereafter;
 You were before and are a lackey for us!

Now Becoming Historical,
 From the childhood parish,
 From the homes of those who knew You;
 Passing as doggo might hide,
 But the smoke-wreath wafting sideways slowly vanished all,
 The wonder! Where You passed the branches moved not!
 Grass bent not, historical fallen leaves made no noise.

But the erudite!
 Three Whole 'suns' You journeyed onward,
 Pushing the pathway of the dead;
 Crossing the melancholy scenes with jittery!
 Unto the empathetic platform to the lands of the Blessed;
 After the terrain of ghosts and gloom,
 Steady shifting on that lane.
 Many weary spirits saw You,
 Panting under weary burdens laden with malice and sarcasm;
 T'is a solitary journey.

Why do the living lay such heavy burdens on You?
 Sounds better to go naked?
 Better to go fasting and to bear such burdens...
 Oh! that long, shameful weary voyage, Silent and deserted.

Well, a sigh for relief felt!
 First feeling unveiled to the mortals.
 But mystery veiled still.
 The Ignorant thought sacred art!
 Mh! Still immense and Ultimate;
 Shall come with a New Story... Good News!

MY STORY!

By *Bro. Antony Otieno Osawo Css.*

My story has not been told
 Yet some have listened
 In music, books, drama
 My story will make you laugh
 Bursting your ribs, ticklish
 Giggling like a baby at toys
 You will shed tears in pain
 Like one singing dirges
 When I tell you my story
 My story is wise, Solomon
 Full of proverbs, philosophy
 No, it is foolish, for lunatics
 Who froth at their folly?
 Well, my story is rich
 Spelling the wealth of life time
 How wonderful success I deemed
 Riding in limousines, flying planes
 My story is poor
 Melancholy of the path to here in
 Beating the odds, braving risks
 My story is in English
 The language that colonized minds
 Schools after schools, official
 My story has no beginning
 So full of memories, sweet, bitter
 None can claim the first place
 My story has no ending
 It is too long, beyond its length
 Unlike the tower of Babel
 Going beyond the sun
 It is a mystery
 No one can understand

The tales of riddles, parables
 The child who bore his mother
 My story is so simple
 Tom, Dick and Harry can tell
 Once upon a time, there was
 In the land of this and that
 My story can talk
 As you listen to his voice
 You will hear him narrate
 The ordeal of my little world
 His voice reverberates across audience
 Grandparents, children, youth, parents
 Sit all ears, silence
 As my story is told
 My story is so loud
 It will wreck your ear drums
 At the utter of a sentence
 That reads in the echo
 My story is so quiet
 I will need an amp
 To shake the crowd
 Who stand at ease?
 For the love of my story
 My story is a drum
 Can play in any song
 The sweet melodies of jazz
 Cadenced steps in tunes
 Oh, my story is a gun
 Loaded with bullets to shoot
 If you pull the trigger
 Your blood will spill, dead
 When you make the mistake
 Have a taste of the bullet, kiss
 Yes, my story is a priest
 Hallelujah Hosanna, praise God
 Allah the merciful, the compassionate
 Thou shall not disobey me
 Observe the Sabbath day
 And love your neighbor more
 It is love, peace, war, criticism
 You will see the difference
 Between Ocean blue, the skies blue
 If you read, tell and listen to my story
 Yes, the story of my story!

The Gossip

I feel you leave our hands,
 Tending into that unknown voyage
 Convicted with a new noun you are willing to consent!
 Oh! Our 'home'
 Hold on Ye wise.
 As you smoke your cigar of Philosophy and Theology
 I jagged but now don't go into that dark wave

At halt for that good day,
 History glows but raves at close of night,
 Rage, rage for the living wisdom.

Though wise men are sure of the right of the end;
 For their experience is thunder's flash!
 I plead, "Don't step into that dark wave".

Scholars en' Clerks beekon at your last shake'
 Ahg! How bright you seemed;
 Thought our frailty flipped over the purple beam,
 The factual arena forces us to say "Then go..."

The local men hastily stood and sang the home in flight
 But we learn too late, the wise named you on your way'
 Entreating I beg, don't leave us on books board.

Grave youths near Abattoir saw with blinding sight,
 Dark ears tempted a blaze embodying the Athenians,
 And now that you are baptized J.C. for Knowledge;
 It is doubtful, don't go.

Wait we consult our fathers and cousins on one side
 For they too are on the sad height intellectually,
 Allow to speak to one alone;
 "Anoint, bless us with your fierce sweat"
 Lest we flit when you are gone by the light
 Rage, rage for knowledge
 Cause; worry impart for your New Baptism.

MESSAGE FROM THE EDITOR

The grandeur and the dignity of the human person is founded on the fact that only man asks him/herself the question “who am I?” The answer to this crucial is not merely vocal but is traced in things that man does and has which bears the stamp of humanity. Such things include work, culture, religion, political institutions and other things and activities that define man. In view of this one wonders whether or not there is a certain way of doing these things that is properly human and which leads to man’s perfection. This wonder is triggered by the many tragedies that have befallen man, which, paradoxically, flow from his activities, that is, his culture, politics, and religion.

It is in trying to shed some light on these issues that we have decided to come up with this magazine. Since man is dynamic and knowledge is characteristically perspective, the views presented in this magazine are varying in their perspective and their approach is different. This adds more flavors to the magazine and gives you more reasons of reading it.

I am most delighted to acknowledge

with profound gratitude to all those students who have contributed to the production of this magazine by submitting their articles for publications. I also extend my congrats to the entire Journalistic Committee Members whose assiduous contribution to this magazine is laudable. Turning to this issue, it is not just another Kola Hill Digest; rather, it is an attestation of how the Salvatorian Institute of Philosophy and Theology is committed to forming young men and women who can think independently and whose thinking is founded on sound knowledge. It goes without saying that, without books, God is silent, justice dormant, natural science doomed, philosophy lame, and letters dumb. The topical issues and numerous articles are written in simple chatty style, full of vivid descriptions and humorous anecdotes.

Finally, iron rusts from disuse; stagnant water loses its purity and in cold winter becomes frozen; even so does inaction sap the vigors of the mind! Being smug and complacent is being stagnant, and stagnation kills. Therefore, Take Take and Read!

Sentus Dikwe, SDS



President

Vinsent de Paul Sabiit



*President of
Theology*

Alex Chaka



Secretarty

Mwaipaja



Vice President

Stephano Makunja



*President of
Philosophy*

John Baheka



Treasure

OUR STUDENTS LEADERS

Events

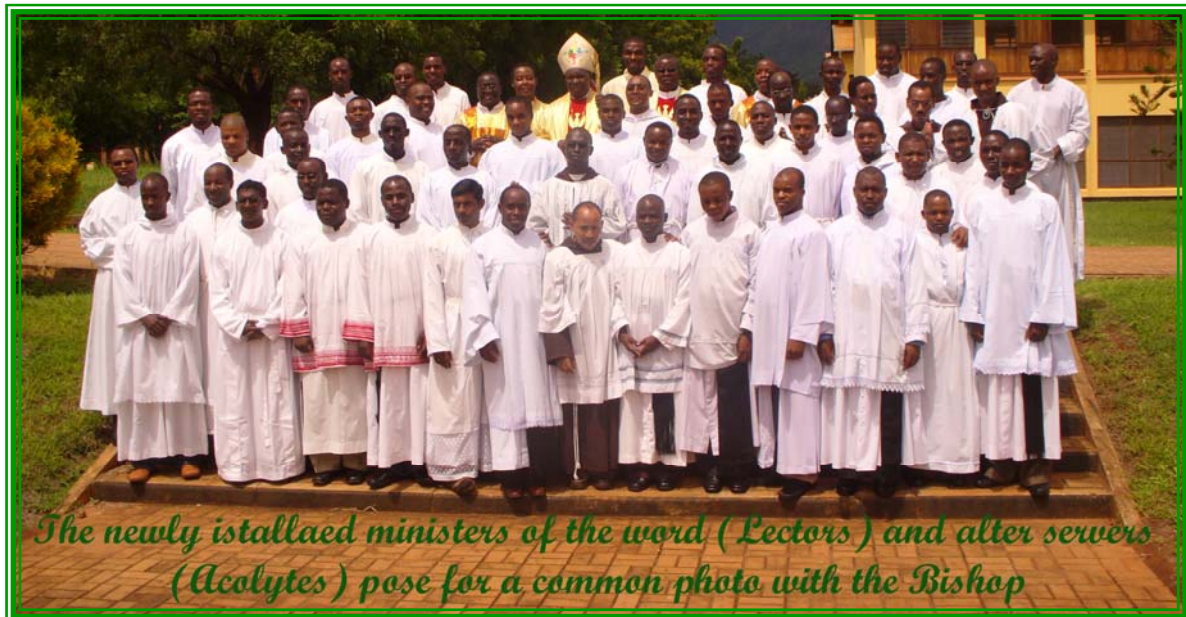
*On the 30th of October 2009,
30 of our brothers are
ordained into transition
diaconate by his Lordship
Bp. Telesphor Mkude
the Ordinary of Morogoro.*



*A football Match at Kigurunyembe TC. This
match wit 1—1Draw.*



*A volleyball Match at SUA—Mazimbu
Campus. SIPT won this match*



*The newly istallaed ministers of the word (Lectors) and alter servers
(Acolytes) pose for a common photo with the Bishop*

*The ministerial mass was on 1st of May; presided by
His Lordship Bp. Telsfor Mkude, Ordinary of Morogoro*

Inculturation week



One of the facilitators—Rev. Dr. Fr. Aidan Msafiri Prof. at the Saint Augustine University of Tanzania; during the Inculturation week 2009/10 at the institute's Social Hall. He presented on the topic of the value of Medicine in Africa. He urged the attendants at the Occasion to reflect back on days in memoria before the dawning of the western Medicine in Africa.



A humorous Skit by a couple of students Performing during Students' entertainment at the inculturation week.



Students of the Main Campus Community Performing at the inculturation function during the student's activities session.



Rev. Fr. Michael Sia Tasha, SDS; Vice Rector of the Salvatorian Institute of Philosophy and Theology Delivering his vote of thanks to all the Facilitators, In attendants and attendants of the Inculturation Week, Held at the Institute from 8th to 12th 2010.



A traditional dance as by our beloved sisters during the inculturation week.



A couple of the audience who were present at the inculturation week cautiously following the presentation on the Place of Medicine in African Culture.



A Humorous spectacle by salvatorian students during performances and activities at the inculturation week 2010 held at the Institute's Premises.