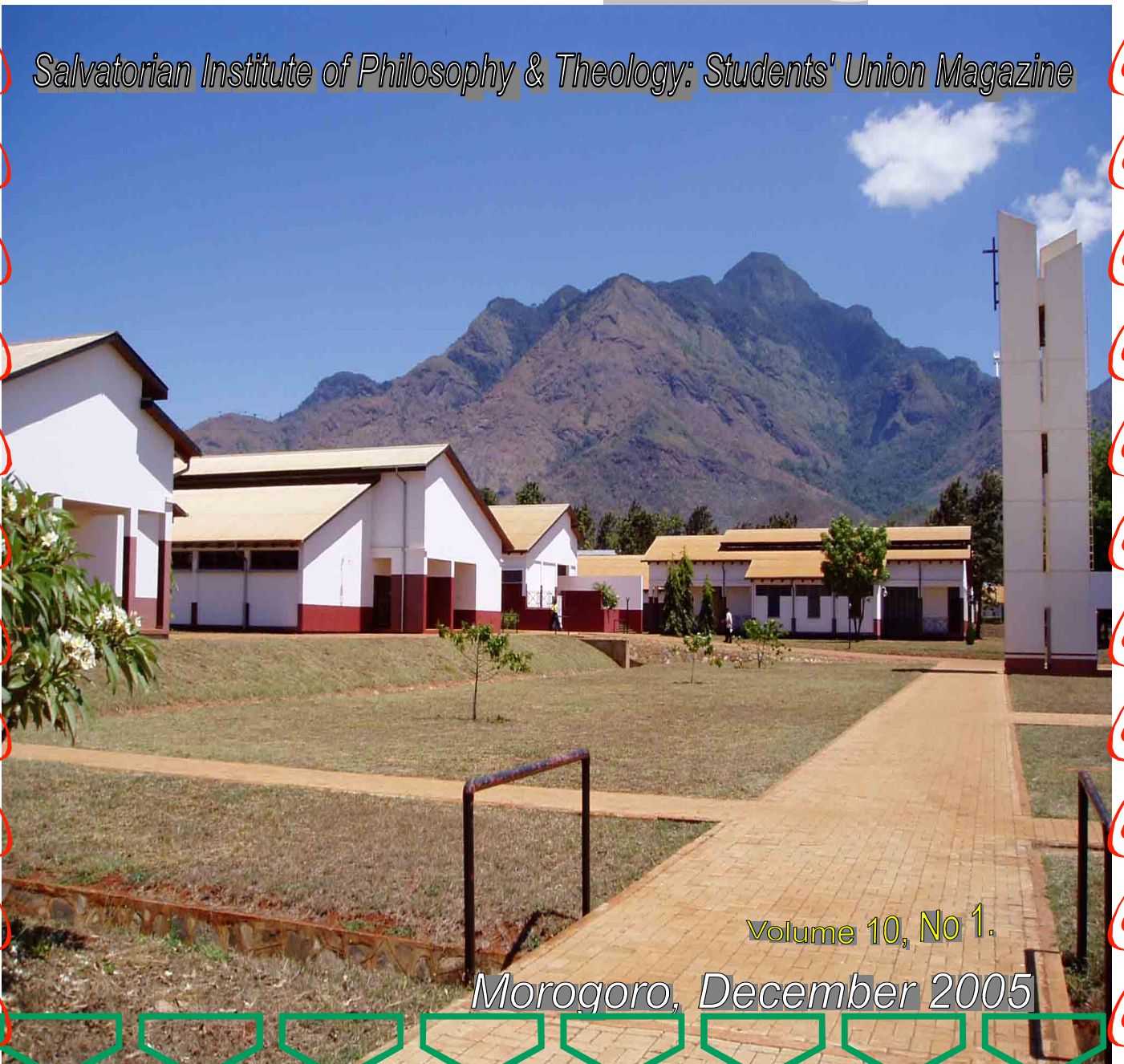


The Inter-Religious Dialogue... Mother Teresa



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WORD FROM EDITORIAL BOARD

It is yet another new academic year, with new programmes, new Rector, new board of directors and this means new ideas. The board is geared towards a devotion for better service to all our readers.

This issue touches almost all aspects of our lives. Writers have come up with political insights. The best part is that they are geared towards a critical analysis of our political situations and call for right governance. Philosophical and theological reflections have not being set aside for various writers have exercised their intellectual capabilities in touching sensitive issues and offering solutions to them. Other great articles are in spirituality, church matters, community, society and even poems and reports of institute's events.

We in the board return our sincerely gratitude for your cooperation especially to the writers. More articles are to be printed in the next issue. So do not miss your copy or get access in the web page.

Thanks and God bless you all.



All Correspondence to:

The Editor, Kola Hill Digest,
Salvatorian Institute Of Philosophy &Theology,
P.O. Box 1878
Morogoro– Tanzania East Africa.

Tel. +255 (0) 23-2604854, Fax. +255 (0) 23-2600338
E-mail : instmoro@sds-ch.ch or sipt-tz@urbaniana.edu or
instmoro@sds.org

Website: www.sds.org/morogoro or http //morogoro.sds.org
www.sds-ch.ch/africa
www. Sipt-tz.urbaniana.edu



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POLITICS

GOOD GOVERNANCE: THE ROADMAP FOR PROGRESS IN TANZANIA

By Edgar Tanga Ngowi OSA

One of the qualification of a leader is to show others the way towards success. In reality a leader should come from among us, born inside our premises. In this article Egdar explores brilliantly on how this endeavor can be fulfilled in our reach in our environment socially, economically, politically and in our beliefs. Get new insights from his critical mind.

If Tanzania and indeed Africa at large are serious about responsible governance, the “people” must be taken seriously. Here comes the whole question of Democracy. Primarily, democracy concerns who should rule and who should decide who rules.

Though we used to understand a true government as the government of the people, for the people and by the people, for the philosopher-Karl Popper it does not really mean that, rather basically, it means ‘the ability of the people to send packing an unwanted government by a majority vote’. Power shift is therefore very important in any democratic dispensation.

In Africa, however, democracy and “militocracy” are two competing forms of government. Taking Lincoln’s understanding of democracy as government of the people, by the people, and for the people, is the basis of sovereignty and legitimacy. Hence, altruism and sincerity are qualities that will lead to responsible government.

By sincerity, means the qualities that enable a leader to follow the way s/he thinks is the true one, and altruism will enable him/her to do this as long as it will be beneficial to the led, and even when it entails personal sacrifice for him/her. Such qualities are indispensable for effective governance of Africa.

On the other hand, religion can have a positive influence on governance through the inculcation of a high sense of morality. Religion, however, has to be considered in a strict sense. It should not be the point of division, rather the point of unity. Taking religion as the one and very facet of culture, it tends to identify a person or group of persons. But what to bear in mind is that no religion on earth should think that only itself possesses the absolute truth.

If a religion fails to do the above, it fails as a religion, and it is no longer in a position to help bring about good governance in the very society. In the same manner a true religion is inseparable from morality and a political society.

Either virtues such as honesty, dedication, hard work, integrity, selflessness, and tolerance on the part of both the leaders and the followers show the way forward reinventing responsible leadership and governance in Tanzania’s today.

Governance involves the exercise of State authority. Traditionally, this act of governance is divided into legislative, executive and judiciary acts. In the narrow sense, it is used to refer to the action of the executive branch. It is from this narrow outlook that problems arise within the whole division.

Governance and leadership are related concepts. Governance involves the management of resources to rational ends, whereby human beings are important agents in its processes. Hence, good governance implies a modicum of good leadership. Forgetting not that in most societies of today, no one person can govern alone. So in order that the ends of governance be achieved, leadership of human beings is a pre-condition.

However, government requires more than mere leadership. A good leader is more of a motivator, a mover, a source of inspiration. He or she requires more technocratic knowledge and managerial ability, which may not necessarily be required of good leader.

As a matter of fact, Africa has in the past been blessed with many good leaders as far as the fighters for the colonial liberation of the continent is concerned. In this facet as John I okere asserts, "the Mandelas, Tutus, Azikiwes, Kaundas, Nujomas, Nkrumahs, Senghors, Luthulis, Lumumbas, Kenyattas, Ben bellas, Nyereres, Selassies were so. But the general impression is that it has less of efficient managers of state power and resources, which should result in the improvement of the lives of the citizens."

We keep crying for good governance and decrying bad leaders, but we ignore that good governance and good leaders need good citizens to exist and be effective. Will the Tanzanian national election make a change? It has been mentioned a little too often about how ungovernable we are, as exemplified by the chaos of our urban arrangements and the wantonly destructive ways of our rural behavior. In the city, traffic rules are ignored, public spaces are appropriated for private purposes and almost everyone is ready to take a shortcut by ignoring rules of morality, ethics, and politeness.

A good leader is more of a motivator, a mover, a source of inspiration.

If we insist on being tribal by thinking of our direct interests alone, without putting them in the context of a country, fellow citizens and the world at large, all of which are realities we cannot ignore, then we are not a nation but a bunch of competing tribes who do not act as citizens of a country.

If our dreams consist in getting rich enough, no matter how, as long as the next five or more generations of our family or clan will be wealthy, then we are a selfish and grasping people who will never be nation builders, just dynasty creators among others of the same ilk.

If we pay lip service to God and country but in reality exert ourselves only for relatives and friends, then this will never be a nation but a cast of opposing classes who will redesign every thing according to their values even if it means the destruction of our stated ideals in the Constitution, our religion, our civic standards.

People inclined toward this life and behavioral pattern are the cause of the weak nation, which can put down the rules but cannot persuade its citizens to obey them. It is almost worse than being outrightly primitive and ignorant in that there is a less vicious explanation for the self-destruction that a society inflicts on itself, when what it says and what it does are light-years away from each other.

So, who are we talking about? Unfortunately, ourselves. Do we buy pirated goods, fake tapes and stolen intellectual property? Do we follow traffic rules scrupulously or jump the lights when we can? Do we practice cleanliness, as in taking care of our surroundings or whatever place we find ourselves in, be it a public road, a market or a park? Or do we consider our fellow citizens the taxpayers that pay our salaries and deserve our services? Or, do we make them pay twice for the services by demanding gifts, bribes subservience and whatever else petty power gives petty people the yen for?

Suppose you are government official of some rank, would your personal ambitions or inclinations for sudden and large wealth overwhelm you enough to make you steal and cheat through rent-seeking, bribery, shady deals and perverse manipulation of the law? Would you appoint unqualified relatives over more qualified strangers to posts that you are supposed to fill?

Do you see the future and feel some responsibility for the environment, the population explosion, the institutions that have to be preserved and protected for the good of all? Do you accept that the present and the future must impel in us a mode of behaviour that will redound to the good of future generations and a future world? Or, do you feel that one must consume, accumulate, hoard as much as possible and more, for oneself, one's family and followers or supporters, in as quick a time as possible?

If you do become a person of some means, do you spend it totally on yourself and your family, instead of investigating a sizable portion in the country, for civic and social work, for fellow citizens who may be strangers to you

but who need a chance in life?

As an American president once said, "Ask not what your country can do for you; ask what you can do for your country." This is the model of good citizenship when one thinks beyond oneself toward the whole, and then acts accordingly, as the upright, concerned and motivated citizen who sees a nation to build

Leaders spring from among us, they express our values and get our support.

rather than a self to enrich. Wealth is not evil in itself but the

obsession with it to the point of breaking the law, ignoring conscience going against others' interests, is.

Indeed, conscious Tanzanians has a major insight into what ails us. We decry our lack of good leadership, but we do not fathom the connection between good leaders and good citizens. Leaders spring from among us, they express our values and get our support. And if somehow one should come up, how effective will he or she be given the kind of citizenry that we are?

Let us think about the quandry we are in and get out of it.



IS SOCRATIC CONCEPTION OF CORRUPTION RELEVANT TO AN AFRICAN MAN TODAY?

BY FRT. DISMAS IMANI CPPS

Socrates lived between the years 470 and 344 B. C. He was a citizen of Athens in Greece, and so he personally lived in the corrupt socio-political situation of Athens. He participated actively in the ordinary life. By that time, Athens had also become an important philosophical center.

We are told that he dedicated himself to the studies of philosophy at a very early age and he was the first philosopher who dedicated most of his time in ethical affairs.

Socrates spent his life in the most corrupt society. Understanding the corruption of his society, he dedicated his time to the transformation of his society by working with the youth,

helping them discover the corruptions of their society. Instead, his society did not understand him and was charged

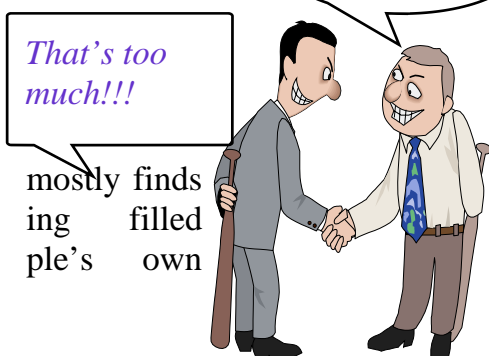
Socrates believed that people can tell the truth if they are assisted to deliver that truth.

of corrupting the youth and introducing new divinities into the city. Socrates was convinced that the corruption of his society was due to ignorance of the people. From there, his slogan was 'know yourself', 'know thyself'. So he decided to work for the transformation of his country mates.

However, the great problem was how is he going to start, since all the people are conservatives of their traditions? That is why he decides to work with the youth through dialogues since he believed that youth are open-minded. His method was ironic so as people may discover their ignorance and meiotic with which Socrates believed that people can tell the truth if they are assisted to deliver that truth. Despite effort he made, the society did not understand him and was charged and sentenced to death. Typically this is what most African leaders are doing for those who stand up for the truth against corruption.

The relevance of Socrates is seen when one examines Socratic Moral Intellectualism, that a human being is a wrong doer by ignorance. If a man knows what is good, he will do it necessarily. Most Africans compete for leadership without knowing what to do when they get in power. Remember the proverb that, 'an idle body is the workshop of the devil' also any empty utensil in a kitchen will be filled with things to fill it, so whoever goes to the

state house without a precise and clear agenda, himself becomes a puppet of the people's agenda.



Furthermore, most African leaders become like dogs that chase strongly a long vehicle, without a clear knowledge of what to do with it by the time it stops. It just goes around the vehicle, smells it, urinates on its tires and then goes back silently. That is why I am suggesting that, those contesting for leadership should advertise early their policies, at least five years before, so that they may be heard, criticized and when they are proved brave and mature politically, that's when they may take a further step to contest for leadership. Otherwise, for the coming centuries we will continue "enjoying" the races of dogs, chasing vehicles without knowing what to do when they win the race.

Also the Socratic slogan 'know yourself', 'know thyself', signifies that an unexamined life is not worthy living. In most African countries especially during elections, there is a huge sum of money both from within Africa (by great African businessmen) and from without African countries just for their own reasons and motives; mostly to safeguard their interests. This shows clearly how African elections are dominated by corruptions of every kind. Leaders do not reflect on the premises behind such huge sums of money.

In that case, can we expect to have sweet and enjoyable juice out of a stone? Certainly not! If that is the case, it is even very difficult to get good leadership out of corrupt elections; elections full of unknown huge sums of money of which we do not know the source. A mango seed produces many mangoes: it cannot produce an orange. Therefore elections dominated by corruptions results into many greedy, selfish, and corrupt leaders; it cannot produce moral and upright leaders.

The above shows how big financial capitals of the world can buy our elections producing leaders who are the puppets of the big capitals and not the servants of the majority Africans.

Let this be an invitation to avoid superficiality, lacking depth in making our decisions to choose Leaders. Mostly, our decision of who to rule is based on popularity of the person. The result of such popular leaders is the leadership of dictatorship, fascism and the like especially when people find that their promised hopes are not fulfilled.

Therefore, the style of choosing leaders who say, 'elect me and you will see' is just like buying a goat in a closed box. A good leader is that who coordinates peoples' constructive ideas and not independent of peoples' opinions and advice

Let this be an invitation to avoid superficiality, lacking depth in making our decisions to choose Leaders.

With all the above we might be scared by the continual changes of our times that we do not know. We might be tempted to close our eyes, ignore the changes we do not like and live as if they did not exist. This is the solution adopted by some people and religious groups. The ostrich burying its head into the sand strategy. A reaction of fear. I think that if we accept once for all that, political corruption has a disastrous dark face, we will be more at ease with it.

So, the fight against corruption is a duty for all Africans and not for one individual as Socrates. It cannot be left to only one law enforcement agency to bring back the sanity of the society. The role of the media educating the people of Africa and exposing corrupt elements is inevitably crucial and fundamental. Civil society has to join hands in this fight for restoration of the continental integrity, social values, and ethics. row!!!

The leadership has to demonstrate and provide the role model in this fight against corrupt elements for it to be meaningful and restore sanity vis-à-vis the moral decay that has set in and eroded a great deal. Civic education should be emphasized particularly for young people, just like what Socrates did in his society. We have to win this battle for our continent to maintain its integrity among nations of the world. It is time that we need heroes that listen to and act on the voice of their conscience, that risk their lives, not to kill but to save lives. Such a hero to me is no other than Socrates who determined to make his society realize the truth and remained committed to that determination to the point of death.

Therefore, let political corruption be our problem and our daily concern because it has mostly become the part of our fear on this planet. It is the time when all of us must confront this reality. Let us not be frightened by the magnitude and complexity of this problem. Time is running out! Running out very fast! So this time tomorrow



PHILOSOPHY

IS THERE A MISCALCULATION IN THINKING ABOUT GOD?

By Ambrose Mbire Cmf

The quest about God has been a fundamental inquiry of all ages of human kind. "What is God?" "Is he knowable?" "Can we experience God?" These questions have disturbed man until the time being. In this page, Ambrose analyses on how we can use our natural faculties and power to get unto the knowledge of God. In this article you will encounter his deepened research through various prominent thinkers. Follow him to enrich yourself.

Man is deeply disturbed, thus puts in all possible efforts to try or attempt to explain and see meaning in his life. By the very fact that we are endowed with the faculty of intellect; we tend to look for reasons as to why things happen as they are.

...sure one of the major problems of man has been and will always be, to have a clear knowledge of God.

According to man's level of awareness, he expresses himself in a language that identifies him; that is, he makes attempts to explain the reality that lies behind and within things, for instance symbolic and pictorial. For sure one of the major problems of man has been and will always be, to have a clear knowledge of God. Many philosophers especially St. Thomas, demonstrate God's existence in his *quin que viae*. Indeed, creation is the manifestation of a superior force that causes but is uncaused. The quest for life, happiness, goodness, beauty and even existence is a quest for God.

Feuerbach holds that man has projected himself by attributing all perfection, goodness, beauty to God. 'Man is God for man, "*Homo Homini Deus Est.*" Yet he is considered as the first cause of all things; at least by believers. What is God? Many philosophers confess that God is so transcendent that we can pronounce nothing about him. God is beyond essence, exis-

tence or life. According to Kant, man is incapable of knowing the essence, the absolute.

Longdon indicates: Thinking about God, is no easy task. We waver between literal pictures of God with too much content and vague abstractions with no content with the result that much of the time we have no idea what we mean by God. And this is the dangerous situation for believers. However, men cannot afford to be vague about what they really believe in.

According to Dionysius Areopagite: 'God is not a being among many other beings; but he is beyond.' For sure, all our thinking about God is all a miscalculation, in relation to the predicates of our mind. He is beyond what can be affirmed of Him; for all is created by him. It is thus, better to erupt oneself to the mystical rapture with God.



Man needs to transcend himself in order to experience or have a glimpse of this ultimate being. A good number of saints reached this higher realm hence experienced in a very unique way the glory of this supreme being for instance: St. Thomas, St. John of the cross, St. Francis of Assisi, etc.

To know God that He is beyond all affirmation and negations is to know that we cannot know. According to Dionysius, it is through this mystical way that we enter in mystical ignorance.

It is a process of learning; a learning ignorance; you have to achieve the highest degree of knowledge. Indeed, not to know God and being conscious of this state is the highest knowledge. This should not be misconceived by one remaining at the sides and claiming that 'I do not know God.'



All efforts of learning ought to be geared towards acquiring this knowledge.

Man can have access to the knowledge of God by use of reason illuminated by faith.

'We can say more what God is not', St. Thomas puts it clearly. It is an indication

towards the one who is not conceivable. On the other hand, something is considered unknowable when it is fully inaccessible to the knowledge. Man can have access to the knowledge of God by use of reason illuminated by faith. In this regard, Theology aids greatly in the very projecting of human reason by guiding it to the path of truth; that is, what has been revealed by this ultimate cause of things.

Therefore, St. Augustine was wise enough to come up with this slogan: *Credo ut intelligas, intelligo ut Credas*: Believe in order that you understand, and understand in order to believe. That which can't be defined in the strict sense; can't be framed. Yet the more we negate it; the more we even affirm its existence. One needs to be like a child (childlike), ignorant for us to really experience this ultimate cause of all things. Without which we can't comprehend him in our finiteness. It comes therefore the right time for one to question oneself: When was the last time I understood what I believed? It is better to meditate or contemplate about this superior being in order to transcend towards the supersensible, the pure act, the first cause of all that is caused, that which cannot be pronounced! *YHWH*.

METAPHYSICAL THINKING

By Romulus E. Msunga *Cpps*

Metaphysics is the branch of philosophy which deals with that which underlies the nature of existence, truth, and knowledge. In his research Romulus Msunga tries to get us in touch with this very fundamental body of knowledge about being. The article is so concentrated and synthetic. Carefulness and attention are required to follow him. It is so interesting. Get think with him to know the truth of what exist within our senses and beyond our senses.

The metaphysics comes after studying physical reality and transcends it to non physical reality. The sensible reality participates in the idea of reality. All realities participate the one reality. Metaphysics is studying of Being, being as such. Plato explains a true reality is idea world not sensible world. This helps us to use metaphysics in our daily life for searching for reality.

The Meaning of Metaphysical Thinking.

This is a thinking that goes beyond the physical or material world speaking about material world which we can touch, see, hear, smell and feel. The metaphysical thinking is creating thoughts about beings beyond sensible things like God, gods, spirits and angels. It also includes ideas like just, piety, pious good, beauty and happiness. Some philosophers like Socrates think metaphysically and leaders in the court were ignorant in metaphysical realities such as Euthro, Crito and Mellitus in the court fail to distinguish between pious and piety. Plato explains the true reality is world of ideas not sensible world.

What is the meaning of life?



Causes of Metaphysical Thinking

The one who think metaphysically thinks in terms of principles but not only principles as such but ultimate principles which are prime principle which bring about all these phenomena. The principle helps to understand what all these arguments stand for and what principles have used to derive the arguments. Socrates uses principles and arguments to defend his standing.

Importance of Metaphysical Thinking

The metaphysical thinking makes first of all distinguishes which principle under which arguments are built. It helps to understand what all arguments stand for. In which principles have you derived the arguments? It finds why might is right is justifying that principles which favors his or her interest and says that justice is right. In order to destroy the arguments starts to destroy from principles and come to the conclusion. This is because the principles have been justified as right and try to destroy the principles not arguments. We argue from the principles in order to destroy the arguments. It helps to avoid contradictions. Not to be pushed by emotions. To follow the argumentations in order to argue.

Integrity

Integrity is the quality of being honest and having strong moral principles. To be whole and not to be divided. The essence of man is signified matter and form which gives the individuality but we all share the same rationality. The essence of man can be changed by accident.

We value people by essence not by accidents such as color, race, nationality, tribe, location, ability, capacity, these are accidents. Plato says; “favored modern characteristics such as integrity, sincerity, self-reliance are only in the well educated”.

The human being must be respected in his /her dignity and life. We need the integrity in order to overcome these problems. The integrity is greater than material things. The integrity is prior to material gain but material gain does not command the integrity. In most cases it does not. The integrity can command the material things. Material things can give popularity, respect, and pleasure but not touch the conscience. The integrity gain can touch the consciences of people. Socrates was pushed to touch people’s consciousness not by conscious but by material gain. Socrates involved in material things than the integrity. Crito convinced Socrates to think about his children in order to avoid sufferings in jail.

The Importance of Metaphysical Thinking in the Integrity

The Static

Arguments help us to prove or not right in our claims. The static must be the source of the arguments. The metaphysical thinking help us to rely on the static arguments in order to draw the conclusions from those principles. Socrates asks, “I want to know the person is, who is in the first place knows the laws”, he looks at under the ground of arguments and defend that arguments by telling the truth.

The Truth

Metaphysical thinking help us to reach the truth. It helps us to reflect beyond physical level by finding the truth from the principles and arguments found by Prime Principle.

Socrates says; “I am a sort of gadfly given to the state by God”. The leaders and all people must enter in deep in order find the truth. Some Africans fought for truth and justice such as Edward Mondule of Mozambique, Steven Biko of South Africa, Julius.K.Nyerere of Tanzania.

Happiness.

The choice must be on metaphysical good. The people who make the metaphysical and no an opportunity will be stability. Socrates says;

Many people don't have happiness because of lacking the highest good (God) in their lives.

“the stability will be attained by commitment of valuing the truth for the highest good. (happiness)”

Socrates decided to die for the truth and is happy because there is a life after death. Many people don't have happiness because of lacking the highest good (God) in their lives. Lacking of peace, isolated in the society, and many decide to find happiness in pleasures such as drinking, sexuality, and smoking in order to compensate. Nowadays, many people don't use the metaphysical thinking in order to find the truth by using the prime principle to build our arguments. Many people value Material things more than human beings. Many sufferings such as wars in Sudan, Guinea-Bissau, Congo D.R.C., Burundi, Israel and Palestine, Somalia, Iraq and Afghanistan. The rich countries suppress the poor countries. Many problems are caused by lacking the prime principle in order to derive all the realities. Many sufferings such as wars in all over the world are because some people value Material things than human beings. The rich countries suppress the poor countries. Many problems are caused by lacking the prime principle in order to derive all the realities of universe. Many problems are caused by lacking the prime principle in order to derive all the realities of this universe.



BEING AND HAVING AS A SOCIAL PROBLEM.

By Furaha John Henjewe. CppS

A concrete philosopher must affirm the immediacy of our being to others. A society void of any problem is utopia. Challenge comes in identifying the problems and offering remedies. Furaha takes us through with this problem of Being and Having by reflecting of the Philosophy of the great thinker of the twentieth Century Gabriel Marcel

“Being” and “Having” have been a great problem among people in the society. It is so simply because people mix up these two different things (being and having) to be one thing to a person. From this even human value have been in danger of being distorted while the value of others have been over-valued while is not supposed to be like that. It has led others to think that, „other people have no thinking capacity as I have, or they do not have right as I have, they do not deserve this service as I suppose.” This has brought great segregation and colonization of different kind and their attachments.

As a problem that has stirred minds of thinkers, philosophers being among them, to look for the source of all these catastrophes. It came to be realized that, the problem is thinking itself, whereby thinking have been divided into two natures of thinking or reflections. These are primary reflection and secondary reflection.

Primary reflection is characterized as abstract, analytical, objective, universal and verifiable. The thinking subject in primary reflection is not the individual human person but the thinker; the informed mind. Primary reflection deals with the realm of the problematic, the distinguishing feature of the problematic approach to reality, is the separation of the questioner from the data about which he questions. The data of primary reflection lies in the public domain and are equally available to any qualified observer. Once a problem is posed, primary reflection proceeds to abstract from the concrete data

. From there even elements that are not relevant to the solution of the particular problem are in consideration. When a solution or an explanation has been found, the original curiosity and tension that should motivate a thinker to proper solution of the problem are alleviated.

Primary reflections, as exemplified in scientific and technical thought, have allowed us to possess and manipulate our world more completely and are therefore indispensable to human culture. However intellectual and moral confusion results when primary reflection becomes imperialistic and claims the right to judge all knowledge and truth by criteria appropriate only to the realm of the objective and the problematic. When this happens, abstraction gives way to the spirit of abstraction and the use of the techniques gives way to technocracy. This lead to several generalizations of solutions to a particular problem. Secondary reflection is concrete, individual, heuristic and open. Strictly speaking, it is concerned not with objects but with *presences*. Its contemplation begins not with curiosity or doubt but with wonder and astonishment. Hence it is humble in its willingness to be conformed to categories created by that on which it is focused. It remains open to its object as a lover does to his beloved—not as a specimen of a class but as a unique being. This openness is not methodological principle as in scientific thought but arises from possibility of something new being created in the relationship.

Secondary reflection is dialogical, not dialectical. Rather than searching for information about the other and dealing with it abstractly. Secondary reflection seeks for revelation of total presence, whether the presence being that of my body, the world, the other person or God. Thus, secondary reflection is brought to bear on data or questions from which the thinker as an existing person cannot legitimately abstract himself. Makes him to think on these questions; Am I free? Is there meaning and value in life? Can I commit myself to this person? In other words secondary reflection is concerned not with problems but with human being as a mystery.

In dealing with a genuine mystery the distinction between subject and object, between what is in me and what is before me, breaks down. Forced with a question about freedom, the meaning of life, the existence of God, and so forth, no objective standpoint can be found from which a universally valid answer may be discovered. This does not mean that mystery is unknown or unknowable and lie in a realm of vague feelings over which thought have no grasp, rather knowledge of mystery presupposes an immediate participation, or what is called blind intuition. But this participation is understood only with the aid of conceptual process. Unaided intuition is not an adequate philosophical instrument.

However, secondary reflection penetrates into the mystery of existence and being only when it works in conjunction with love, fidelity, faith and the other concrete approaches. It yields a kind of knowledge and truth which, if unverifiable, nevertheless is confirmed as it illuminates our lives. We receive new insights from the uniqueness of that being.

The existence of incarnated being in the world is not a thing, a quality or a discrete content of thought which can be isolated and pointed out, rather it is that in which the subject participates and from which thoughts begin its quest for meaning. The assurance of existence that we have is not intellectual order but is an outcome of our direct participation in the world via sensation and feelings. Since sensation and feelings are inseparable from the body, our knowledge of existence is tied up with our being incarnate.

A concrete philosopher must also affirm the immediacy of our being with others. Philosophy begins not with I am but we are. The significance of this intersubjectivity will be determined by the type of relations, which characterize one's life. The self who treats other persons as objects to be manipulated and used because are not of my tribe, my religion, my language, my interest or favor, my geographical location, my blood relation and so forth is to be condemned because of its egocentricity to live in a world lacking in ontological depth, and hence it will be prey to despair when the thrill of possession wears thin. To allow other persons to be present as a thou is to enter into a relationship within which the assurance of fulfillment is achieved.

The quest for being is thus identical with the quest for salvation. To deny human being who is a mystery because of your personal interest is to deny salvation and is to say that all *is vanity*, nothing has intrinsic worth. To affirm being without even considering its attachments and personal interests is to declare that corresponding to the deepest exigency of the human spirit is a fulfillment of mystery which an earnest is given as experiences of creativity, joy and love.



Being can be affirmed only if I can discover within experience some presence, which testifies to beings. Two elements in human experience seem to offer such a testimony. First at the heart of human condition. That is ontological exigency, and impulse to transcendence that is present in all authentic human life, the exigency to penetrate to a level of experience saturated with meaning and value. The mere existence of such exigency is not a guarantee in itself that a corresponding satisfaction exists. It could be a case, as Sartre says, that man is a *useless passion*. But that certain experience of love, joy, hope and faith as understood from within, present a positive testimony to the existence of an inexhaustible presence. This assuring presence, which might be called the immanence of being in human experience, is never a possession but is constantly created a new as an I enter into relations with an empirical thou or the absolute Thou (God).

Most of the people have been wounded in their consciences because of habitual surround them and historical conditions which have shaped their life to consider possessions of somebody rather than his or her being as a mystery. To consider possessions is a sign of immaturity in personality as a human being in the universe. It shows that, you cannot stay independent within people of the universe as Jesus Christ did, when he left his bloodily parents to stay with Pharisees in the temple. You cannot even say that *my parents and relatives are these whom am with them here, living with them here and there* as Christ said to his bloodily parents.

*We have a call to grow, we have a chance to become complete, to become mature person, universal human being, free from human accidents, living anywhere with anybody. **Become now.***



Blood Donation at Institute

Institute in Charity

THE RELATIONAL CHRISTOLOGY OF HELMUT RICHARD NIEBUHR

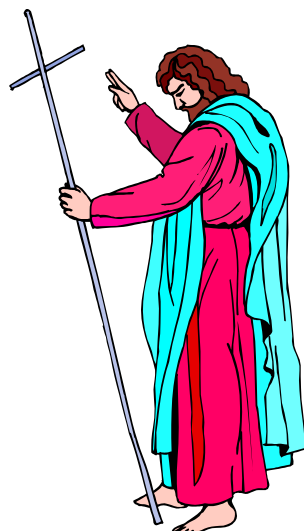
BY -Miss Monica Drazyk

If God is redeemer is always redeemer. He was always and he will always be redeemer. Would you like to know how all these are possible? Follow then Miss By-Miss Monica Drazyk as she presents her doctoral Dissertation in her theological work.

I would like to present my doctoral dissertation, the result of my theological work and study.

I am interested in Christology, one of the branches of dogmatic theology, which reflects systematically on the person, being, and activity of Jesus of Nazareth. Jesus Christ is no abstract issue, not something on the sidelines of people's lives. To talk about Him is to talk about something very personal to many people. To talk about Him is to touch a sensitive nerve.

Walter Kasper said: "Jesus Christ is one of those figures with whom you are never finished once you have begun to explore his personality".



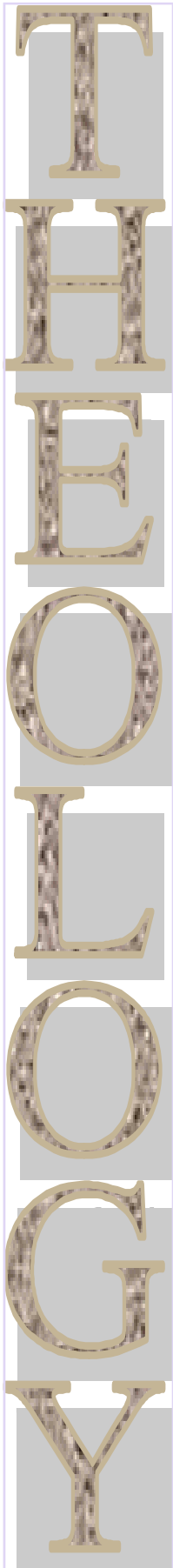
There are so many studies about Jesus Christ, about the basic trends in contemporary Christology. Most of them treat one or another aspect of Christology. Hence, my wish is to present the model of Christology which, in spite of its limitations, is open to multitudinous and various spheres of human existence.

The subject of my thesis is *The Relational Christology of Helmut Richard Niebuhr*.

Let me clarify this theme.

The Christological thought of this American Protestant theologian inspired me deeply and made me think about all his writings. I recognized *The Relational Christology* as very important, interesting and useful for contemporary dogmatic theology.

Firstly I want to speak briefly about Niebuhr's biography and then I would like to introduce his main theological thoughts. Helmut Richard Niebuhr was born in Wright City, Missouri, in 1894. He died in 1962. His father was a minister of the German Evangelical Synod of North America, and he had immigrated to the United States from Germany at the age of seventeen. Niebuhr's mother was the daughter of a German-American pastor. German theology and Bible readings in Hebrew and Greek characterized Niebuhr's home and childhood.



Richard's older brother, Reinhold, also became a prominent theologian.

After studies at Eden Theological Seminary, Helmut Richard Niebuhr was ordained in the Evangelical and Reformed Church in 1916. After receiving a Ph. D. at Yale University in 1924 and studying in Berlin and Marburg, he taught at Yale Divinity School, where he remained until his death.

His thought was never devoted to sectarian interests, but reflected and kept in mind an ecumenical context. He was a systematic thinker and his books and lectures were dynamic, creative, imaginative and full of exemplifications. They are studies of processes, events, encounters, relations and transformations. Niebuhr possesses a permanent place in the history of Christian thought. He published some of the most creative sociological, historical and theological analyses of Christian reality.

For example:

The Kingdom of God in America,
The Meaning of Revelation,
The Purpose of the Church and Its Ministry,
Christ and Culture,
Radical Monotheism and Western Culture

This American thinker proposes that we reflect on the category of relation. Man can discover and understand himself only in relation to God, in relation to others, and in relation to the world.

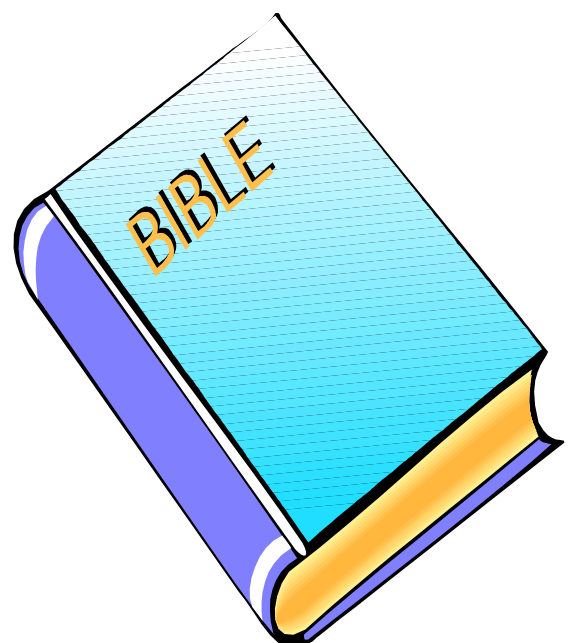
In my opinion, this kind of Christological reflection is most significant for Niebuhr's investigations and daily experiences.

Niebuhr respects the diversity and individuality of men and movements in Christian history. Many times he asks the reader of his books and articles about the meaning of revelation, about the interpretation of history and about the roles and challenges of culture. Dialogue and openness are the perspectives in which Niebuhr is "doing his Christology".

As a Christian philosophical theologian, he focused on the figure of Jesus Christ who is the one Savior of the world, who is the same yesterday, today and forever (Heb. 13:8).

In Niebuhr's rich heritage I discovered an almost omnipresent connection between Christology and theology, history and culture. My intention was to reveal the network of mutual relations inside and outside theology.

Christology is always related to other branches of theology, and also to historical and cultural events. I propose to discuss these in turn.



Theology

According to Niebuhr – is historical, and the revelation of God comes through the medium of history. The object of theology is always “man before God” and “God before man”. Niebuhr believed that human beings could be understood only in relation to God.

Niebuhr composed his publications in a historical-theological context in which functioned two opposing and contrasting methods: Ernst Troeltsch’s Historical-Critical method and Karl Barth’s Revelational-Dogmatic method. These theologians had a significant influence on Niebuhr’s theology. Niebuhr tried to put together their methods into one. Thereby he constructed his Revelational-Historical method and emphasized a Christocentric Doctrine of Revelation.

Jesus Christ as the Son of God and the Son of Man is the one mediator between God and man. In Him we can find the living union of theocentric and antropocentric faith. The name *Christos* includes both *Theos* and *Anthropos*. In Jesus Christ man is directed toward God; in Jesus Christ God is also directed toward men.

For Niebuhr, God’s redemptive action could not be isolated and confined to a single act. God the Redeemer is the Eternal Son, the Eternal Christ. If God is Redeemer, He is always Redeemer, He was always Redeemer, and He will always be Redeemer. God is the Redeemer in all His acts. God in Christ is the Creator who redeems creation and Christ in God is the Redeemer who creates the universe. Therefore Christology brings together the work of creation and redemption.

This American theologian underlines an important aspect of ecclesiology, he precisely defines the Church as a visible and an invisible reality, and at the same time he stresses the unity and universality of the Church. The invisible church is the Church of faith; the visible church is the human institution. These are two dimensions of ecclesial reality.

The invisible universal Church is, of course, first of all the Church in which we believe, this Church is not built by man. The Church is an instrument in the hands of its only real builder, Jesus Christ, the head of the Church. The Church of faith is the one to which Christians refer when we repeat our creed and say: „I believe in the One Holy Catholic and Apostolic Church”.

Theology must begin in Christian history and with Christian history because it has no other choice. God reveals himself, God discloses himself to us through our history as our knower, our author, our judge and our only savior.

History

In his theological researches Niebuhr found himself compelled to turn from theology to history. We find ourselves in history as fish is found in water. The creative and redemptive activity of God takes place in the historical reality of earthly life, “here and now”.

Niebuhr presents an integral understanding of history. He finds the connections and relations between past, present and future. For him this interpretation of time helps to uncover the dialogue between God and man, a dialogue which is full of tension.

He said: “What is past is not gone; it abides in us as our memory; what is future is not non-existent but present in us as our potentiality. Past and future associate with each other in the present. Time in our history is not another dimension of the external space world in which we live, but a dimension of our life and of our community’s being. We are not in this time but it is in us. My past is with me now; it is in my present as conscious and unconscious memory.



In Jesus Christ we see the sin of man, not of some men; in him we find the faith of man, not of Protestants or Catholics. He reveals the faith and sin of all the fathers of all the churches; through him we can repent of our own fathers' sins and gratefully adopt as our own the faithful, sinful fathers of those from whom we are now separated. The problem of human reunion is greater than the problem of church reunion".

History, therefore, is the dramatic interaction between God and humankind. It is the story of God's mighty deeds and of our response to them. We live "between the times". The future is already realized in the present. The Kingdom of God is even now.

Niebuhr confesses: „I believe that my way of thinking about life, myself, my human companions and our destiny has been so modified by his presence in our history that I cannot get away from his influence; and also because I do not want to get away from it; above all, I call myself a Christian because my relation to God has been, so far as I can see, deeply conditioned by this presence of Jesus Christ in my history and in our history. In one sense I must call myself a Christian in the same way that I call myself a twentieth-century man".

In 1942 and 1943 he published articles concerning the war. Some of them (*War as the Judgment of God*, *Is God in the War?*, and *War as Crucifixion*) demonstrate a deep conviction of the reality of God's sovereign presence in historic events. War, for Niebuhr, was not just an ethical problem, but war was a religious and theological problem. What was its meaning in the light of the Christian story about God and how could that story be understood in the light of war's evils?

Niebuhr tried to interpret the tragedy of war through the cross of Jesus Christ, through His suffering, death and resurrection. He tried to find the deep sense of these dramatic events. He gave us a Christian interpretation of war.

Culture

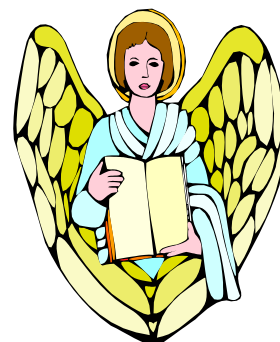
Niebuhr as a perceptive thinker was also interested in many dimensions of culture. In my opinion, one of the most popular of Niebuhr's books is *Christ and Culture*. In a classic study, this Protestant theologian shows the dialogue between Christian faith and culture. He identifies five relationships between Christ himself and culture. These are:

1. Christ *against* culture
2. Christ *of* culture
3. Christ *above* culture
4. Christ and culture *in paradox*
5. Christ as *the transformer* of culture

Of course, there is no fundamental contradiction between Christ and culture. The work of culture is the work of grace, and the power of grace is expressed in culture. We live in *this* world, but not completely *of* it. But if the world we live in, is destined for the Kingdom of God, we are called to collaborate with God in its ongoing re-creation and renewal.

Many times this classification has been the subject of academic discussion and research. The questions concerning the mode of relation between Christ and culture are very present in this time of globalization and contemporary post-modernistic trends.

I admire Niebuhr's ecumenical sensibility and sensitivity. His faith in the One God led him to hope for the unity of the Christian church and all people. The duty of the Church in this ecumenical age of the world is reconciliation within itself and all its parts, to the one God, the God and Father of Lord Jesus Christ.



MOTHER TERESA OF CALCUTTA: THE MODEL OF THE INTER-RELIGIOUS DIALOGUE IN THE WORLD OF TODAY

By Frt. Paul Ngayomela C.PP.S.
Third Year Theology

Dialogue is not a matter of talking or table discussion, it is primarily an attitude, an openness to the neighbor, a sharing of spiritual resources as people stand the great crises of life and death, as they struggle for justice and human dignity, as they yearn for peace. In this research work, Ngayomela brings to us a vivid and bright evidence pertaining this essential pre-requisite of being an authentic Christian, exploring the genius exposition in the hands of our beloved model Mother Teresa of Calcuta. Kindly join Ngayomela in this insightful message.

Introduction

Generally speaking, dialogue is a discussion or conversation between two or more people, or between people with divergent opinions concerning a certain matter. Dialogue is considered as a good method of reaching consensus on a disputable. When there is political, social, economic or religious conflicts or misunderstandings, violent confrontations and wars can never bring permanent love, peace, harmony and tranquility. The dialogue is the only way of bringing about understanding be it national or international level. Dialogue is the power that rests the turbulent waves of conflicts.

Today we are living in the world which has turned to be the big village due to the advancement of science and technology – which in turn has resulted to the birth of modern globalization. Globalization is the phenomenon of increasing integration of nation states through economic exchanges, political configurations, technological advancement and cultural influences.

Globalization is something which is inescapable. The church, in order to succeed in her evangelization she cannot evade the 'sailing boat' of globalization since she is also one of the important passengers in the boat, many of the co-passengers are her Christian faithful who have well intermingled with other people who are non-Christians. Globalization has increased the interaction of people in every field of life. It has enabled people to jettison differences in religions as well as culture, ethnic groups, nations, colour, sex, caste system (in India and other places). For instance, intermarriage is now something very common due to the expansion of interaction among people of pluralistic beliefs and convictions.

Due to this fact, the Church, in order to succeed well in her evangelization today, must necessarily enter into the dialogue with other non-Christian religions such as Hindu, Islam, Buddhism, Communists and so on. In the Vatican II council the church was very much aware of her relationship with other non-religions, hence she issued the document *Nostra Aetate* which is the declaration of the church to Non-Christian religions. There are other recent documents on dialogue, like Mission of the Redeemer "Redemptoris Missio" of Pope John Paul II.

The teaching of Vatican II concerning the Church's Attitude Towards the non-Christian Religions

Nostra Aetate in its first article says that:

“In this age of ours, when men are drawn more closely together and the bond of friendship between different people are being strengthened, the church examines with great care the relation which she has to non-Christian. Even aware of her duty to foster unity and charity among individuals, and even among nations, she reflects at an outset on what men have in common and what tends to promote fellowship among them.”

In the Document *Nostra Aetate*, the Church examines, with greater care, her relation, with non-Christian religions. In this document the church gives her main teachings and attitude towards non-Christian religion. Being her duty to foster unity and charity among members of the human family, the Church believes and teaches that, “all men form but one community.” Regardless of their religious differences, all men and women, stem from one stock, created by One and the same God. As they stem from one stock, they all have the common destiny namely God. The Church believes and teaches that in all religions, men and women look for an answer to the unsolved riddles of human existence. Thus, in other religions there are some elements of truth concerning the problem of human existence and human destiny. Other religions also attempt to calm the hearts of men by outlining the program of life covering doctrine, moral precepts and sacred rites. “The Catholic Church rejects nothing that is true and holy in these religions.” Therefore, “the Church urges her members to enter, with prudence and charity, into discussion and collaboration with members of other religions.” The Church urges the Christians, while witnessing to their own faith, to acknowledge, preserve and encourage the spiritual and moral truth found among non-Christians.

The Dogmatic Constitution on the Church, *Lumen Gentium* teaches that: “All those who have not yet received the word of God are related to the people of God in various ways.”

About the Muslims, “The Church has high regard to them. She acknowledges that they worship one God, who is one, living and subsistent, merciful and almighty, the creator of heaven and earth who has also spoken to men.” Following the long time of misunderstanding between the Christians and the Muslims, the Council pleads with all to forget the broken past. She urges that a sincere effort be made to achieve mutual understanding, for the benefit of all men, let them together preserve and promote peace, liberty, social justice and moral values.

About the Jews, Council recognizes the spiritual ties which link the people of the new covenant to the Stock of Abraham. The church acknowledges that God's plan of salvation and beginning of her faith is to be found in the patriarchs, Moses and the Prophets. Both, Christians and the Jews have a common spiritual heritage. The council urges the Christians to struggle to acquire a better knowledge of the basic components of the religious tradition of Judaism. For this reason the Council encourages and furthers mutual understanding and appreciation.

Above all, the Church urges the Christians to live in peace and unity with all men and women, regardless of their colour, race or condition of life.

Concluding the whole discussion, the Council teaches that salvation is for all men and women who seek God with sincere heart. It is on this basis that the Church respects and appreciates what is true in other religions. With the Second Vatican Council, the Church expresses a more positive attitude towards the non-Christian religions than before.

Understanding of Dialogue according to Mother Teresa of Calcutta and Pope John Paul II

Dialogue can be understood in different ways. At the human level, which means a reciprocal communication, leading to a common goal or, at a deeper level, to inter-personal communion. Mother Teresa the helper of the poorest of the poor speaking on dialogue she says:

“Dialogue is not a matter of talking or table discussion, it is primarily an attitude, an openness to the neighbor, a sharing of spiritual resources as people stand the great crises of life and death, as they struggle for justice and human dignity, as they yearn for peace”.

And pope John Paul II says that, “Dialogue is a complex of human activities, all founded upon respect and esteem for people of different religions.”

Therefore deducing from the foregoing challenging definition by Mother Teresa and Pope Paul II, dialogue is seen to include the daily living together in peace and mutual help, with each bearing witness to the values acquired through faith. Dialogue means readiness to cooperate with other for the betterment of humanity, and commitment to search together for true peace. Dialogue is not an academic exercise. It is not primarily negotiation of faith convictions or seeking religious consensus among religious leaders. Dialogue is “all positive and constructive inter-religious relations with individuals and communities of the other faith which are directed at mutual understanding and enrichment.”



There are different types of dialogue, but the document *Dialogue and Proclamation* recalls only four types: the dialogue of life, the dialogue of action, the dialogue of theological exchange and the dialogue of religious exchange. The dialogue of life is where people strive to live in an open and neighborly spirit, sharing their joys and sorrows, their human problems and preoccupations. In the dialogue of action, Christians and others collaborate for the integral development and upliftment of people. In the dialogue of theological exchange, specialists seek to deepen their understanding of their respective religious heritages, and to appreciate each other’s spiritual value, where as in the dialogue of religious experience, persons rooted in their own religious traditions, share their spiritual riches, for instance with regard to prayer and contemplation, faith and ways of searching God for or the Absolute.

All these four dialogue are interconnected if viewed critically. Mother Teresa lived strictly the first two forms of dialogue, which are the dialogue of life and action. Just as Mahatma Gandhi used to say to his people of India that, “My life is my message,” so does mother Teresa ‘says’ to the church today. Her life is a message and a school in the inter-religious dialogue in the Church today.

Mother Teresa’s Role in the Inter-Religious Dialogue Today

Mother Teresa was ‘down to earth’. She did not hold meetings and conferences on dialogue. She simply began with life. No table discussion, no intellectual gambling, no searching or articulating new theories. Her only theory was love in action. With the poor she had dialogue of action. She helped the needy, cured the sick, took care of the abandoned and nursed the dying. “The place of her dialogue may be a gutter, a dust bin, a slum corner, public garage, bus stand or railway station. Her dialogue was love in action, brotherhood and solidarity, touch and feel.”

Mother Teresa was given many names due to her holy life, her relentless and selfless service to the poorest of the poor. Indians call her the saint of the Gutter, a mahatma (great soul), the 'prophet of compassion', mother of the poor.

The 'fifth Gospel' the Gospel of action of Mother Teresa

People of today seem to be tired of hearing the four Gospel message which are constantly read and preached on the pulpit. Perhaps this finds its reason in discouragement as even the preachers of these messages scarcely practice and live out what they preach. Christians and even non-Christian of today want to see the fifth gospel, that is the gospel of action. They want to see church leaders practicing what they preach on the pulpit. They want to see Christians living as Christ Himself who witnessed what He preached not only in his three years of his ministry but also his witness in his 30 years before he began his public ministry.

Mother Teresa through her life of dialogue of life and action, tells us that preaching on the pulpit without living it practically has no power; but a life of witnessing has miraculous transforming power that deeply affect each and every person even the non-believers. The life of mother Teresa today speak louder than the homily of a good orator at the pulpit. Preaching may not be effectively as transforming as life of witness. This is not to undermine the efficacy of verbal preaching but to underline the urgency of the need for life of witness in today's world.

Mother Teresa the 'Global Prophet' of Inter-religious dialogue

Mother Teresa was a 'global prophet' and a world citizen loved by all Indians-Hindu, Muslims, Sikhs, Christians and many others. Her example of love in action drew millions of non-Christian closer to her simply because her form of inter-religious dialogue were in those of dialogue of life and dialogue of action. It is by this kind of dialogue that she succeeded in living among people of different religions, sects, denomination, and nations.

Dialogue with Hindu, more than 82% of the people of India profess Hindu convictions. The Christian presence is limited about 2.5%. However, Mother Teresa succeeded very much in having a constructive dialogue with the Hindu people. For instance more than twice during her serious illness, Hindu peoples in their temples offered prayers for her well-being. This expresses the depth of the Hindu reverence for her. There are many episodes of dialogue of action which brought the Hindu closer to her and thus to Christianity. One day a Hindu who paid a visit to Mother Teresa's house. He was shocked seeing mother busy curing wounds of a sick person. He watched her in silence, and he said to her: "Since it gives you the strength to do what you do, I have no doubt that your religion has to be true." Then mother recalled an answer to the question "who is a Christian?". A Hindu gentleman responded, "The Christian is someone who gives. This is simply love in the action of mother Teresa. Inter-religious dialogue today is to be in this form, not only writing volumes of books, giving seminars and spending much time preaching. Love in action is the power. I think the goal of inter-religious dialogue is not to convert non-Christian to be Christians, but to witness to the Gospel in whatever condition we find ourselves. By this we will lead all to Christ.

Dialogue of Action with Muslims, according to my little experience Muslims are slow and reserved to inter-religious discursive encounter. But this presented no difficulties to Mother Teresa as she conquered them through her dialogue of life and action. Mother Teresa had no problems in having positive dialogue with them.

Conclusion

The Church since the Vatican II council has been so much aware of her relationship with non-Christian religions, as we have seen in the documents *Nostra Aetate* and *Lumen Gentium*. In addition to that, our great pope John Paul II of blessed memory, also issued a document *Redemptoris Missio*- (The Mission of the Redeemer) which also speaks about the inter-religious dialogue. But all these efforts of the Church on inter-religious dialogue, will no be given their meaning if Christians practically fail to witness their faith. Just as Mother Teresa says preaching without practicing what you preach is powerless, but witnessing what you preach has transforming power as it penetrates deeply to the heart of every person.

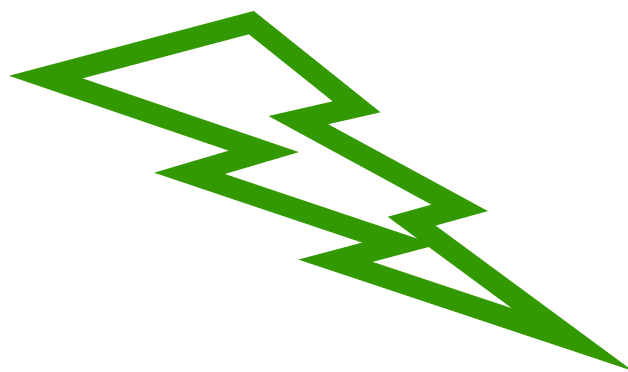
Mother Teresa succeeded in her mission due to her life of witnessing. People through her could meet Christ and grasp the true message of Christianity. Mahatma Gandhi, after reading the Gospel of Christ and seeing how Christ was able to practice what He preached, was very with Christian spiritual values, by was disappointed with life of most Christians. He then said explicitly that, he hates Christians because they fail to live the teaching of their master-Christ. St. James, in his letter (2:17) says that, "Faith without action is dead".

There are many forms of dialogue that the Church can apply in the inter-religious dialogue. The first president of the Republic of Tanzania Julius Kambarage Nyerere once delivered a speech on the Church and Society on 16th October, 1970 at the Headquarters of the Maryknoll Mission outside New York City as he was talking about the development of man. Nyerere stresses that; "The Church should accept that the development of peoples means rebellion." He then suggested that:

"Unless the Church participates actively in the rebellion against those social structures and economic organization which condemn men to poverty, humiliation and degradation, then the Church will become irrelevant to man and the Christian religion will degenerate into a set of superstitions accepted by the fearful."

He continued:

"Unless the Church, its members and its organization, express God's love for man by present conditions of man, the it will become identifies with injustice and persecution. If this happens, it will die-and, humanly speaking, deserve to die-because it well then serve no purpose comprehensible to modern man."





Nyerere argument his point by making reference to the biblical truth; “We say man is created in the image of God. I refuse to imagine a God who is poor, ignorant, superstitious, fearful, oppressed, wretched—which is the lot of the majority of those He created in his own image.” He then calls upon the Church to enter into the shoes of the suffering man. This is to be done by the Church today as she now concerns herself with the social life of the people. The Church has built many hospital, giving education to the all levels form nursery level to the university level and many others. But in this world of Globalization where many people ‘worship’ the ‘fruits’ of Science and Technology as their ‘God’, Church has to practice deeply and strictly the dialogue of action or the ‘fifth Gospel’ –the Gospel of active witnessing. Through her life of an weavering imitation of Christ, Mother Teresa of Calcutta has given credence to the fact that ‘dialogue of action’ is not only a possibility but the most prolific means of furthering the ‘Life of Christ’ in our present life experiences and relation with everyone.

SPIRITUALITY



LOVE

By Joachim Credo



Love is a choice and not a feeling. The concept love has had various interpretations. Others misleading or even corrupting the pure sense of it. Well, now Credo brings us back to the true sense of the term. Let's reflect with him.

Many people have tried to define love, yet no one has ever been successful in giving the only satisfactory definition of it. No doubt that love seems to elude all the attempts of people to define it. However, love is more than just a feeling of just being attracted to someone or being happy with that person. Love includes being kind, helpful, thankful, compassionate, etc. It also includes doing to other people what you would like them to have done to you.

It is said that Eskimos have more than 52 different names for snow because it is so important to them; and so it has been suggested that, we should have at least that many words to define love. The fact is that we need a lot of words to describe all kinds and qualities of love.

Love is a choice and not a feeling: Many people mistakenly believe that love is just a special kind of feeling for someone you like. Surely love does involve our feelings. However true love goes far beyond just what a man would simply feel for a woman and vice versa. Real love involves a choice of the will, and results in actions that demonstrate that love.

Love is more than an attraction: Fleshly, worldly love is always seeking to get not to give. For example a person may feel a desire to love based on outward physical appearance, intelligence, talents or wealth. But these features are sometimes temporary in someone. When these features disappear in someone, they think that they are no longer in love, and even worse if this case sometimes happens to married people it can mark the end of marriage or if a husband has a strong love for a woman other than his wife, he may think he is in love with that her and may even want to leave his wife.

You might have seen little children hugging their daddies or mums. Sometimes they squeeze them so hard, their little faces are all twisted with an effort and they say, "I could hug you to bits." Honestly speaking, children are looking for words to say what is too big for them to describe. Likewise mothers too sometimes say to their little children, "You are so good, I could eat you!" Here too the idea is just the same that love is too great for words. It almost seems to say, "I cannot get close enough, I would like to climb right inside you and be a part of you."

No one is in fact exempted from the reality of love. Everybody needs love and feels good being loved. This need covers the entire range of love and affection from simple to the deepest friendship. We all need love and affection throughout our lives. No one is immune to the need to feel that someone cares for him or her. The fact is that we become acutely or chronically uncomfortable when we lose the ability satisfactorily to fulfil this need. Infants may die if this need is not fulfilled. This was proved in the Nazi-occupied France during World War II. There, in large state nurseries, babies aged from six months, begun to die mysteriously. Despite the fact that all their physiological needs were fulfilled yet they became restless and would not eat. They became sick and died. It was discovered that only those babies who were not anyone's favorite were becoming sick while those favored ones who received a few minutes of loving care, loving handling each day thrived. By giving each infant a few minutes of fondling several times a day, the problem almost disappeared.

The above proof cannot be conclusive but this occurrence can be a strong indication that the need for love and affection is so basic – that its lack at an early age very especially when we are dependant as we have seen already in the case of those children mentioned above can be fatal. Of course we may not die the moment we lack it, but we can never be happy when this need is not fulfilled in a complete range.

Strong and satisfying love relationships spring from a set of values different from “consumer” values and we can get a clue as to what these values might be by asking ourselves some questions like these: What kind of people do I most enjoy being with?

Have I ever felt happy being with someone, and later wondered what made being with that person seem so good? Have I ever felt: when I am with that person I can be myself?

Research on love has discovered that no one would tolerate/bear to see the other being loved more than himself or herself. Often one who is loved is hated or hurt by others if a chance is given. That a child would not be happy to see his fellow newly-born-baby given more attention than himself; a wife too would not bear to see her husband showing concern for a neighbouring widow; a student also cannot bear to see a teacher loving his fellow student more than himself; a boy won't be comfortable to find his girlfriend having love affairs with another boy; a mother won't be happy to learn that her son loves his father much more than her; other community members won't be at peace to know that one of them is loved more than them, etc.

A story is told of a couple who did not know what to do about the jealousy of their three years old son towards the new baby. A book on child psychology enlightened them. One day when the little fellow was in a particularly bad mood the mother said, “Take this teddy bear, son and show me how you feel towards the baby.”

According to the book he was supposed to punch and squeeze the teddy bear. But the three year old boy grabbed the teddy bear by the leg and with obvious delight, went over to the baby and hit him on the head with it.



It may be possible to love everybody but I don't think it is possible to love everybody mathematically equally. Love tends to be biased and partial. For example, in the family, a parent may have love for all his or her children but at the same time have a special "soft spot" for one of them and often the youngest child in the family.

In his lifetime on Earth Jesus loved all his disciples but he had special affection for one of them, John (Jn.19:25-27). As Jesus was hanging on the cross, he still showed his love and affection for his beloved John, acknowledging that he had not forgotten him in spite all the sufferings he was undergoing. Jesus wanted to show him that he still cared for him and knowing that his life was coming to an end, he entrusted him to his beloved mother Mary. With this, Jesus declares Mary as the new Eve, he declares her to be the mother of all the faithful, of whom the beloved John is the type and representative.

We believe that we are hurt when we don't receive love. But this is not what hurts us. Our pain comes when we don't give love. We were born to love. You might say that we are divinely created love machines. We function most powerfully when we are giving love. The world has led us to believe that our well being is dependent on other people loving us. But this is the kind of upside-down thinking that has caused so many of our problems. The truth is that our well being is dependant on our giving love. It is not about what comes back; it is about what goes out!

Like medicine, the test of love's value is not in its taste but in its effects. Everyone feels good to be loved; our life without love is like food without nutrients. Mother Teresa said, "The best gift is love, where there is love there are always miracles." Always remember, that love is not an idea but an act.



Students representatives attending the TAHLISO meeting
TAHLISO is the short form of Tanzania Higher Learning
Institutes Students Organization.

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Representatives

Institute with Other Institutes

HUMAN SEXUALITY AND FRIENDSHIP IN RELIGIOUS LIFE

Nd. Bahati Innocent Mushi OFMcap

Priests and religious men and women as sexual beings must learn to handle the functioning of sexual drive peacefully and comfortably. Sexuality and religious life has always been with antagonistic eyes. Bahati Mushi harmonizes the two, beautifully in this work.

What is Friendship?

Friendship is a voluntary, close and enduring social relationship. It involves closeness and solidarity, absence of ulterior ends, reciprocity, impulsiveness, in mutual choice and perhaps independence of social distinction such as age, sex, and class. Some years ago, friendship among religious was frowned upon. Any sign pointing to friendship between two religious was looked upon as a particular friendship. It was therefore considered as bad as well as disruptive in the community life. Why? This depends on the faulty spiritual direction and lack of understanding of the person in his or her real situation.

Today implicitly or explicitly religious are encouraged to form friendship for they are considered very beneficial. It appears that friendship has swung rapidly from the pole of evil to the pole of being a most prized possession. This has got its consequence. It brings misunderstanding to those caught unaware.



Human Sexuality is God's Idea

The question we ought to untangle here is why was friendship discouraged among people of different sex or why was it considered evil. I think sexuality is the core issue. There was wrong interpretation of our sexuality. If we read Gen.1:27, 2:18 we realize that sex is God's idea and therefore it is something positive. We read, "it is not good that man should be alone. I will make him a helper fit for him...and God created man in His image... male and female He created them." I believe that when human sexuality is not regarded as the great gift by the Creator renunciation of it for the sake of the kingdom of heaven loses its meaning.

Sex is the powerful drive, which has to be controlled, and used for the purpose the maker had in mind in creating it in us. If we are clear in our mind that sex is God's device and God's gift to us then we shall entertain positive attitude towards sex.

Priests and religious men and women as sexual beings must learn to handle the functioning of sexual drive peaceful and comfortably. At times, the intense desire for sexual gratification can become almost irresistible and the struggle we have to undergo not to yield to it seems above our strength. It is then that our faith in the power of the risen Lord and our trust to his call to us to live a life of celibacy will be of great help for us to be loyal to him. St. Paul to the Corinthians tells us that we can trust in God not to let us be tried beyond your strength [I Cor.10:13]

A call to celibate life does not diminish our sexual drives and longing for intimacy with the opposite sex. Nature keeps working the way the maker intended it to work. All priestly and religious vocation gives us strength to overcome our natural inclinations by diverting them into constructive channels of our apostolate provided we keep in contact with our Lord thru prayers and the sacraments.

It is quite obvious that our nature even after vows is craving for intimate friends of the opposite sex i.e., for love, for understanding, encouragement and above all for sexual gratification. The question remains, how do we handle the situation. Shall we repress our sexual drives?

Sex Education

Pope John Paul II in his encyclical; "Familiaris Consortio," 37 said, "*sex education must aim at training in the area of sex that is truly and fully personal, for sexuality is an enrichment of the whole person- body, emotion, and soul and it manifests in its inmost meaning in leading the person to the gift of self - self giving or celibacy is the supreme form of that self giving that constitutes the very meaning of human sexuality.*"

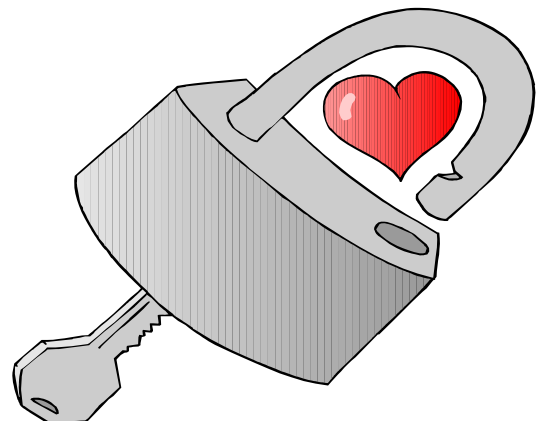
I want to believe that there is no contradiction between chastity and experiencing spontaneous sexual feelings and desires. The problem arises when we freely and deliberately encourage such feelings and desires. As long as we do not yield to them, they in no way contradict the vow of chastity. It is true that some sisters on biological grounds may experience an intense desire for sexual gratification some days prior to the onset of their monthly period, or under stimulation of pictorial and descriptive love scenes, or from intimacy in friendship. This is also possible for priests and friars of male religious orders to be excited by a great variety of stimuli. Accepting sex and its functioning, as a part of the self and as a part of God's plan will go a long way toward our handling it peacefully.

I am convinced that the struggle to control our sexual drives and desire for gratification by directing them in constructive channels shows our commitment to the vow of chastity.

Friendship is Something Beautiful and Desirable But...

St. John Chrysostom had this to say. "Whoever degenerate marriage also diminishes the glory of virginity, whoever praises marriage makes virginity more admirable and resplendent." From this point of view, friendship between man and a woman is something beautiful and something desirable.

But for religious there is something still more beautiful and more satisfying for instance, for a friar [brother] or nun, and this is to respond generously to Jesus who has called us to consecrated life. This implies that, pour your love and affection on Christ and the members of his body i.e., your brothers and /or sisters in the community, your students in the class, your patient in the hospital, your little one in the nursery school and catechetical class and on the people you come into contact in the daily encounter [Mt. 25:40]. To my understanding this is more valuable than marriage and marriage becomes second best, which is freely, and willful for the greater love of Christ [1 Cor. 7:32-34].



With this view in mind our vocation and its application to the people of God in modern secular world carries more weight. One will not fall into religious crisis as to where one stands in relation to secular NGOs, which perform almost the same task. According to St. Thomas Aquinas celibacy is a vacancy for God. To be celibate means to be empty for God, to be free and open for his presence, to be available for his service and service to the neighbor.

Celibacy in its deepest sense of creating and protecting emptiness for God, is an essential part of all forms of Christian life i.e., marriage, single life, community and friendship. That is to say, celibacy is first of all an element and even an essential element in the life of all Christians. Marriage is therefore a "*Vacare Deo*," because the intimacy of marriage itself is an intimacy that is based on the common participation in a love greater than the love the two people can offer each other. The real mystery of marriage is the that God loves the couples so much that they discover each other more and more as living reminders of his divine presence.

This point of view can be said with regard to friendship. Deep and mature friendship does not mean that we keep looking at each other in the eyes and are constantly impressed or enraptured by each other's beauty, talents and gifts, but it means that we look at Him who calls us to His service and service of others [166]



Why Repression of Sexual Drives and Feelings

Repression of the sexual feeling is a sign of total failure and rejection. It is a panicky rejection of sexuality as a part of our normal human nature without understanding its origin and purpose. Repression does not in fact solve the conflict. In fact one just postpones and eventually worsens the situation.

I think for some, repression is a sign of misunderstanding of oneself, what is sin and what is not sin. Sin is the rejection of God's love in a free and deliberate choice. On this account sin does not consist in its spontaneously experiencing feelings, imaginations, thoughts and desires no matter how wicked they may be. All these have to be freely decided upon before sin can take place. The moment one decides freely to act out of those desires and deliberately encourage those feelings and sexual arousal to satisfy oneself, then one would be unfaithful to the Lord and that is sin.

Repression is costly. A person who categorically rejects a dynamics that is factually part of his or her makeup pays a price. The ways a religious unconsciously copes with repressed sexual energy are usually not in the service of health. Sometimes a sexually repressed religious may become frustrated, irritable, and angry. Some may automatically abstain from intimacy for fear of being sexually activated and he or she may use celibacy to rationalize avoidance.

Others may project their own feelings by blaming others for immodesty. Whatever happens I consider it a waste of time and energy in trying to be what one is not. In my simple view, absolute repression of sexuality is itself unchaste because it is impure and disrespectful to oneself and to others. Such repression denies a person's embodiment making him or her become spiritually prune-dry and inert.

Celibate Life is The Generous Self-Gift

A life of celibacy is the life of self-control and the moment of great solitude of the heart. The deep friendship and the intimacy of the opposite sex we by nature crave for, is the core of sacrifice we are called to offer in our life of the consecrated service to the lord. Intimate relationship however, should not be an occasion of compensating for our privation. If so, we are out of place. We are cheating ourselves. Love, kindness, understanding and shared joy/sorrow are parts of our relationship with the opposite sex but they are outward dedications of our life to the Lord. We must learn to cultivate horizontal-vertical relationship in our dealing with friends.

Friendship is the Treasure

The Bible says; "He who has found friend has found a treasure." [Sir 6:14]. A genuine friend is the one who cares for you. The one who walks in when the rest of the world walk out. S/he is like the sheltering tree, a person with whom you dare to be yourself i.e., two bodies in one soul. Contrary to that is the bad friend, the one who uses you for self-satisfaction.

I mentioned above that good friendship involves closeness, solidarity, and absence of ulterior motive, reciprocity just to mention. The fact that we are sexual beings made in the soul and body, in all our actions the body and spirit work together. Our sexual identity is part and parcel of the way in which we love one another. We are moved by feelings to love and to be loved. Our emotional feelings and desires clamor for love and friendship. We need friends to whom we can share fully our values and mentality. This friendship must be welcomed and enjoyed with gratitude as a gift of God to humanity. Good and healthy friendship is enriching and encouraged in any contemporary society. We may express affection and caring for friend, having always in view the good of the friend and our commitment to the Lord.

Modern Understanding Of Friendship

Some modern views about relationship with the opposite sex call for a deep relationship. This is quite true but it has to be understood in a constructive manner, which stimulates us to grow in Christ. The psychologists are telling us that we need deep relationships in order to develop our personality. They say masculinity in men stimulates the development of femininity in a woman and the other way round. As for me that is well and good if that relationship does not impair our vows, otherwise it is not helpful.

A healthy relationship between a friar and a nun for instance can be helpful and enriching if there is a self-control. I affirm that man/woman develops certain aspects of his/her God given human potentialities which would otherwise remain dormant.

A word of caution must be taken into consideration. Deep friendship can easily take a wrong direction for love simply because of mutual sexual attraction. The best way to keep such friendship healthy and spiritually enriching is to sincerely and honestly aim at the mutual help for the spiritual growth and fruitful apostolate so that the Lord becomes the bond of unity in the two friends.

I realize that it is easier said than done. This friendship must be carefully watched without prejudice and projection. And if it proves not to be helpful then it can be terminated. To wind up this article, a perfect friendship is the fusion of souls. Spiritual and disinterested friendship leads to intimate where there is one soul into the two bodies then everything is held in common. Perfect friendship is acceptance of God's commandment of love [Mk 12:29-31, Lk 10:25-28, 1Cor 13:1-13] Let your friendship be known it is healthy and helpful.

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WHY CELIBACY?

By Frt. Vedasto Ngowi, C.PP.S

Celibacy for me is Christ himself. Ngowi takes a sensitive issue in radical following of Christ's life style. Many have different views which may contradict the history. Ngowi is certainly pitying those against celibate life.

Once, the late cardinal Basil Hume, OSB, of Westminster was asked "why celibacy?" "The church teaches that it is for the sake of the kingdom of God" he answered, "And for me it is Christ Himself". Among the great challenges on becoming a religious brother, sister, or a catholic priest of the Latin rite, is celibate life. It is the issue questioned by many.

Most probably the problem lies within us. Very few of us can give their own meaning as to why they have opted for celibacy. Who can give the answer as that of the late Cardinal? Firstly, by accepting that which the church teaches, and then, by adding a reasonable meaning. For the late cardinal the aim is to live Jesus himself. In celibacy he finds a proper imitation of his master. For him, it is a most radical way of being like the Son of Mary, "Jesus Christ".

Probably there is a problem with our religious and priestly formation so that each one is not initiated to give his/her own answer or his/her own meaning for the life he/she has chosen. Or, rather, the problem is within ourselves that we do not take time to ask ourselves on the meaning of this life we have opted for. It would be very beautiful to allow ourselves to reflect about our future. It is very sad to learn that someone, after about ten years of formation, has his/her life turned quite contrary to what he/she expected.

What is the problem? Did he/she understand about what he or she was formed to be? I think yes. Does she/he not agree with what he/she is supposed to be? Probably, yes.

And if one does not agree with what he or she is supposed to live, why then to opt for such a life? The answer is beyond my capacity. May be there is a spiritual and psychological complex.. But let us keep on reflecting. We understand that we are all men or women and we are such, weak sort of nature. It is no wonder that some times we fail to act according to our own commitment. For sure, we believe that the forgiving Lord grants forgiveness for the penitent heart. A poor religious who has fallen, provided that she/he ask for pardon, the good Lord will forgive.



Yet, this is not a legacy to go on living contrary to the commitment. We are weak, yes, that is understandable. But when the weakness turns to some sort of behavior whereby even the sense of sin or penitence is no longer there, then we are finished!!

If I give myself a proper meaning of the life I have opted for, even if I am going to fail somewhere in keeping my commitment, the sense of sin will eventually turn me to the Lord. But if I want to be a religious like anyone else my life will have no value. The Cardinal answered, "Celibacy, for me, it is Christ Himself"

It could be easy to explain if those who question the meaning of celibacy were non religious. But now, it is the sad fact that among those who question this value are religious themselves. What is a problem?



Inauguration Day in Action





CHURCH MATTERS



THE CHURCH AND THE POLITICAL WORLD.

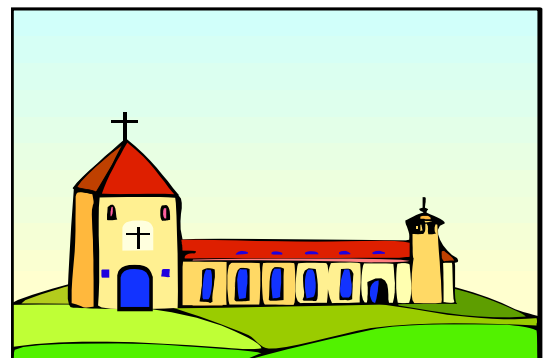
By Godwin p'Ogam Ofm.Cap.

“The church’s interest in politics is not the acquisition and control of political power as such” Over the history politics has tried to be kept apart from the church. Godwin puts out clearly the position of the church in politics.

The popular perception of what politics means is captured by referring to it as a “Dirty” game. Politics is perceived as pertaining to conflicts, violence, ambitions, campaigns, false promises and so on. This connotation for along time has kept the church away from its roles in the political world. What makes politics dirty is the manner of conduct, self-interest, and opportunism. Credit has to be given to the Catholic Church’s magisterium, the Laity and some few Religious and Priests who have realized and seen the need of their participation in today’s political world, and the manner in which they carry it. The Church’s intervention into political matters should not be looked at negatively. Till today some of us look at politics and religion as two entities that should not go together. I think failure to understand our roles as religious and Christians in the political world, is equivalent to failure in understanding our own vocation. The purpose for which Christ came into this world is a religious one, and out of this religious mission comes a function, a light and energy which calls for the consolidation of the human community according to law.

For instance, When Jesus rebuked the lawyers (Luke 11:45-6), he had seen the dangers of the injustices that existed in relation to his spiritual mission. Therefore, the church of Christ has a very serious role to play in shaping the political life of our world. It should not shy away from politics.

The church's interest in politics is not the acquisition and control of political power as such. That is neither its competence nor its proper mission cf. GS 76. The thing that the church is concerned about in politics is rather the thirst for a full and free life worthy of a human person. The church's interest in politics is in a wider sense: The sense, which involves the dignity of a human person as an image of God.



When the human person is marginalised by the social and political structures, that is, when persons are deprived of their power to free themselves from any kind of oppression, then the church must speak, and this is the mandate of the gospel, to stand for the truth.

If indeed work for peace and justice is fully constitutive of the gospel proclamation, and if evangelisation is the primary mission of the church, then the work for peace and justice would also be fully constitutive of the very life, mission and meaning of the church itself. Other than the proclamation of the good news, the church's mandate is to refute falsehood and correct errors. To preach the good news of redemption seriously is what forms the bases of the church's inescapable involvement in politics. Evangelisation and liberation are closely linked. The church has to lend its support to the downtrodden of every social class so that they might come to know their rights and how to make use of them. To this end, the church will utilize its moral strength and will seek to collaborate with competent professionals and political institutions

The church has to view politics as an important aspect of human life. The human person belongs to the earthly kingdom and to the Heavenly kingdom. The public affairs of the earthly kingdom are what constitute politics and it has a lot of bearings on us. The success for the political affairs calls for the existence of peace and justice. Peace and justice are necessary and desirable if a state is to develop and progress. Therefore, Christians have a social responsibility in politics, which forms a very important aspect of a country. And this cannot be left to politicians alone. Some Christians have refused to take the objectivity of politics, which in my opinion begins right from our small, nuclear families. However, as Christians or religious, the manner in which we participate in politics takes a different form.

The participation of the church in politics does not mean that one should support a specific political party or candidate. Our role is to conscientize people on the issue of peace and justice so that the people can fight for their own rights. It is our task to ensure that human dignity and rights are respected and maintained for the common good of all regardless of political, social, ethical, gender and religious differences. Politics is a social fact that we can no longer run away from.

The participation of the church in the social, political and economic life of the people is a social and divine responsibility that needs our commitment and dedication. The New Testament calls upon Christians to speak the truth with all boldness – Acts 4:29. Religious should therefore not shy away from politics, and the participation of the church in politics should not be seen as an interference in the realm of politicians, but as a God given responsibility. Pope John Paul II stated in his allocution to the Ugandan Bishops in 1993 during his pastoral visit to Uganda: “Your protest against violence, defense of human rights, reproof of those who seek personal advantage by exploiting their neighbors, calls to civil authorities to renew their honest dedication to the surety of the common good”. If we can evoke this, it will be a sign of our fidelity to the demands of our apostolic ministry. The church has a duty to speak out when peace and development is neglected.

Conclusively, the participation of the church in social and political matters is a necessity. The involvement of religious organizations in matters of politics has been seen by some opportunists in politics as interference in the realm of politicians.

Constantly some ignorant politicians have reminded religious leaders that politics and religion cannot be mixed. However, religious leaders should be aware of the prophetic role mandated upon them. The Lord's message is "Peace be with you", but the world refuses to accept this peace arrogantly. If the politicians challenge our involvement in politics now and then, what are they doing? If I can cite the American aggressions over Iraq and Afghanistan, the 17 years old Lord's resistance war in Northern Uganda, the September 11th attack, all these are examples of the world's failure to make peace.

Christians should not accept to be marginalized and be shut down, they have duties to seek the truth, promote and defend by legitimate means, moral truths concerning society, freedom and respect for humanity. People need to be concretized of the need for peace and justice so that they can fight for their own rights. The so-called politicians are only using politics for opportunistic ends, and as a means of maintaining power. May God by his divine love make us all instruments of peace for this troubled world!

Deaconate



Ordination November 29!



REFLECTIONS

OLD IS GOLD

Miguel Cervantes wrote *Don Quixote* when he was almost seventy years old. John Milton wrote *Paradise Regained* when he was sixty-three. Socrates gave his wise philosophies during his seventies. Clare Barton founded the American Red Cross at fifty-nine. Benjamin Franklin helped to frame the United States constitution at eighty-one. Benjamin Disraeli became prime minister of England for the second time at seventy. Thomas Alva Edison worked busily in his lab at eighty-three. Alfred Tennyson published his memorable poem *Crossing the Bar* at eighty-three. Michelangelo was in his late eighties when he painted some of his masterpieces. Beethoven composed some of his most glorious musical works towards the end of his life when he was completely deaf and Milton wrote some of his most magnificent poetry during his last years when blind.

People begin to grow old the moment they realize that there is nothing wonderful going to happen around the corner. In some people it occurs very soon and in some others it never occurs.

In today's society we see a lot of people living without much hope and expectation in their lives. They have nothing to achieve, nothing to look forward, nothing to

live for. They push their days forward instead of being pulled by hopes and desires

Why is it so? Why do people often become psychologically sick and look old even if they are not advanced in age? If we look deep into this problem we can see that today's society has contributed a great deal towards this life situation.

The society of today always looks for youthfulness and dynamism. Youngsters monopolize the society and make their presence everywhere. For example: all the companies and employment agencies base their age limit for any job, below thirty five or even thirty. There are beauty contests almost every day all the corners of the world for the youth who are in their early twenties

while there is hardly any such contests for people who are above thirty or more! Disco parties and entertainment programmes are always overcrowded with youth. Even religious congregations and societies of consecrated life hardly prefer those who are advanced in age as their candidates. Moreover society is too competitive and pushes aside all those who are less dynamic and who are unable to cope with the demands of the society.



Every society has activities of youth dynamics and a number of similar programmes to explore the capacities of the youth. This is because every society projects the youth, as the driving force of the society and it is true in a certain sense. But very often we undermine the role of the old people in the society and fail to explore their capacities to provide for the growth of the society. Today's old generation was the youth of yesterday who passed through the challenges and adventures of youth. Through their long years of experience they had found meaning for their lives and they have a lot to contribute to the younger generations who run after fantasies and fascinations of the world. But unfortunately nobody finds time to listen to their wisdom and whoever even listens them often despise them as 'old or outdated'.

One of the root causes for this disparity is what we call the generation gap. In the developed and developing societies this problem is very evident. The present youth grow faster in all the areas of their lives and the older generation finds difficulty to get along with them. The older generation is always being accused of not being modern and up-to-date. The youngsters who move fast according to the trends of the modern world see the old people as a burden and finally push them to the 'old age homes' or admit them to the homes for the disabled and thus make them psychologically old and disabled!

Surprisingly most of the old generation, instead of being creative and dynamic, accept such situations as their God given fate and silently suffer their pains. They keep their mouth shut as nobody listens to them, and shrink to their own world, brooding over their past or lamenting over their destiny. Instead of realizing that their voice can still echo in all the corners of the world they adapt a language of self-surrendering such as 'I am old, or 'my time is over'.

Furthermore, as days go, humanity has become more and more self-centered and one hardly finds time to spend for others. Thus as the generations pass this gap becomes wider and wider and finally the society will lose its balance.

In this situation it is important to realize that every person whether young or old has a role to play in the society. The older generation has experience and wisdom while the younger generation has vigor and enthusiasm. Any society achieves its best when it combines together both these aspects. Very often we fail to tap the knowledge and experience of the elders by pushing them aside from the mainstream. The older generation, from their part give up their dynamism and hopes and overlook their capacities to contribute towards the growth of society.

Due respect has to be given to the elders and the youngsters should find time and occasion to listen to the wisdom and the experience of the elders. Instead of pushing the elders from the main stream the society should try to integrate the talents of both the elders and the youngsters. The younger generation should always lend their ears to the needs of the old people and the old people should practice self-dependency as far as possible thus keeping themselves from not being a burden for the society. The older generation should not withdraw themselves from the trends of the modern society. They should keep up the enthusiasm and the spirit of learning new things. People become old when they stop learning new things. Hence discovering new areas of work and involving themselves into new ventures will make the old people active and energetic. As quoted in the Vance Havner Quote Book, 'we need old people to keep things from going too fast and young people to keep them from going too slow. Youth has fire and age has light and we need them both'!



A MISTAKE CAN HARDLY BE COUNTED VALUABLE WHEN REPEATED

Luitfrid Makseyo, Diocese of Morogoro

Do you know what it means by mistake? Some could say, “Yes”, some “no”, some a little bit, some “some how”!! Some “Mm not knowable” Aaaaaaaahahahaaaaa!!!!

Yes I knew, many will come up with different answer and this is because there many types of mistakes, there are public mistakes, personal mistakes, mistakes against law, moral mistakes, and ethical mistakes ...

But what do I want to say here?

Dears, get it in mind that we are all in the workshop to be molded or in the academic shopping to buy some goods according to personal desire simply we are struggling to know. But I use to get confused when I see some people pretending to know much than others, these people are good at roughing others as if they are ‘gods’ that can never be mistaken, this to me is the sign of snob appeal, that you think you are special, beyond compare and others are just there, you are the only one, you want always to be the first and this is a great sin, would you please go and confess for adversative truth written in the Gn. 1: 26 that we are all “created out of image and likeness of God”!!

How then do you think isolated? I always observe many people like to correct others’ mistakes but when it comes to their side they become bitter than the bitterness itself and if you are so serious you might cut up the friendship from the truth you have given to a person in question, amah!

My brothers are you an Angel that you think you don’t need to be corrected? Why then can’t you accept yourself?

Remember you are a human being and any human being is the social animal, how can you then look the way to isolate yourself from the sociological point of view?

There is no way we can talk of man who has not come in the history of sociality, “I am because you are” so my presence depend very much on you, and you are there because of me.

Why do you think then you are not like me? Why do you think that you’re the only one talented? Where do your superiority come from? Who are you to eulogize yourself? What do you understand by the teaching of the Holy Bible that “when you are invited to the banquet do not seat the front seats but seat to the back and if you are among the officials you will be called to the front chairs” so you Mr. X what if you try to change from today! I have been watching you for quite some time and I will keep on watching you, wherever is necessary, I will not hesitate to let you know.

Keep in mind that, what you have is very little in comparison with what others possesses, you might have even PHD Degree in philosophy but this should not guarantee that you know to repair the bicycle. We need each other in life and we together, form the complementarities.

Before winding up my conversation, I would like to give some suggestions which will help you and others in the community, well I recognize your potentialities, let you also accept the goods that are in me and others, let you also recognize the evilness and goodness in you, on the same way while talking about other people’s negatives do not also forget to bring up the best he/she has. Do not be sadist and cursing others to be melancholic. If your talents are so dominant, do not use that likelihood in oppressing other people. We are all asked to encourage each other by our friendly altitude in thinking, acting and speaking according to once heart, we should not displace, discourage their actions, feelings and ideas in the communities, let us help each other to be free and become mature

LIFE AND DEATH ARE TWO FACES OF THE SAME PROCESS

Nd. Bahati Innocent Mushi OFMcap

“Death is an essential part of man’s supernatural life”. The picture of death is viewed widely as a curse, God’s anger on man. Bahati Mushi brings us to the fact of necessity of life. He draws us in helping others accepting it as a part of growth.

The advancement of medical technology has brought remarkable changes in life. More people live longer and more productive than any generation in the history of humankind. While such medical sciences are blossoming, they remain subject to radical examination on its ideological presupposition, purpose and methodological trend in relation to human person.

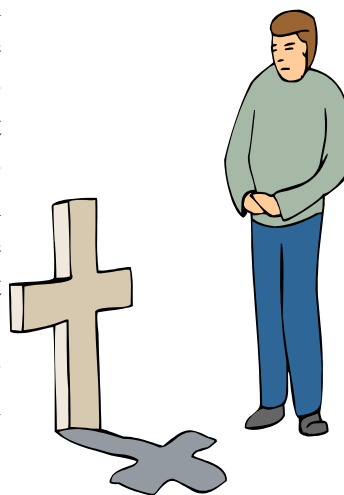
The culture of modern medicine is that pain and death are greatest enemies to be fought at all costs and by any means. Medical technology puts physicians in dilemma. They question themselves as to how far can they act? What does it mean to be a doctor today in the polemic orientation of the right to die and the right to live? Such questions are also asked by the members of the society; whether the doctors do retain their traditional role of healing, comforting and sustaining life in the face of euthanasia and right to refuse treatments.

Today we combat with AIDS and other incurable diseases. We are challenged to re-think on the question of human dignity and sanctity of life. In the dying process, what are we supposed to do to help the patient face the reality of death. It is obvious that life and death, health and pain are parts of human life that should be taken into account when dealing with the human person. Most philosophers and theologians will agree that living well and dying well is all that is desired by human person.

An organism begins its way to death the moment it comes into existence i.e., the moment one is born one is old enough to die. In principle we can confidently say that life and death are two faces of the same reality or process. If there was no death I cannot imagine how life would be. Death adds its own value to life. It is something to be acknowledged since the story of redemption shows it to be the means thru which God is victorious in Christ.

Heidegger defines man as a "being towards death." I think this has something to teach us. Death is the essential part of man's supernatural life. It is not a great evil as considered by some. We must learn to accept it humanly by preparing ourselves and others to die well. This is because death poses a question of meaning of life in its breath and depth. We are always confronted by illness and suffering. It is here that we experience our powerlessness, limitation and finitude. Suffering can make us glimpse death. Since suffering and death are challenges most people must

face sooner or later, in dealing with these challenges in a properly human and uniquely personal style can be a triumph which protects and manifests the genuine and the depth of one's dignity. To avoid pain and distress one should not have been born. The birth process itself entails pain and suffering. Unless the babe greets the world with a cry, s/he is smacked in order for him or her to cry, to breathe, and consequently life begins.



The primary purpose of medicine is to cure, i.e., prevention of diseases, maintenance of health, to avoid premature death and pursuit of peaceful death. But what happens when we prove that medicine at hand are not in the patient's interest? Is there something else to be done when medicine proves futile? Some illnesses and suffering needs more than medicine. The social condition in which people are so dominated with the goal of avoiding suffering that it becomes the goal of avoiding human relationship and contacts all together.

There is manifestation of dignity in accepting suffering with courage and patience, in maintaining one's uniqueness against the power of suffering and death. Human life has intrinsic value proper to human person. But realizing that the human person is the mortal being, it is not necessary that everything possible should be done i.e., prolonging life in any case. Life is sacred but limited and so when the mortal life comes to an end death must be welcomed in a humane way.



In the case of terminal illness [especially the last phase of AIDS and other incurable diseases] patients suffer from [1] fear of unknown that naturally accompanies the dying process, [2] fear of becoming a burden to the families and the loved ones, [3] fear of being isolated from others, an experience that can only be understood fully by the one having it, [4] fear of being abandoned by the families, friends and care givers. In fact the dying do not fear death but desertion. That is to say desertion is more choking than death. Today there is a growing remoteness and unfamiliarity with death.

The AIDS patients, the aged and unprivileged members of the society are stigmatized and considered burden when they fall sick. In many cases they are dumped in the hospital and left there to die alone. This is a kind of rejection that might call for suicide desire or euthanasia. A request for assisted suicide common today is the typical cry for help for a person who is depressed. It is a call for counseling, assistance and positive alternative solution for the existing problem. Introduction of Home Based Care [HBC] programs and Hospices are a practical solution to the ongoing crisis. They are for human integrity and dignity.

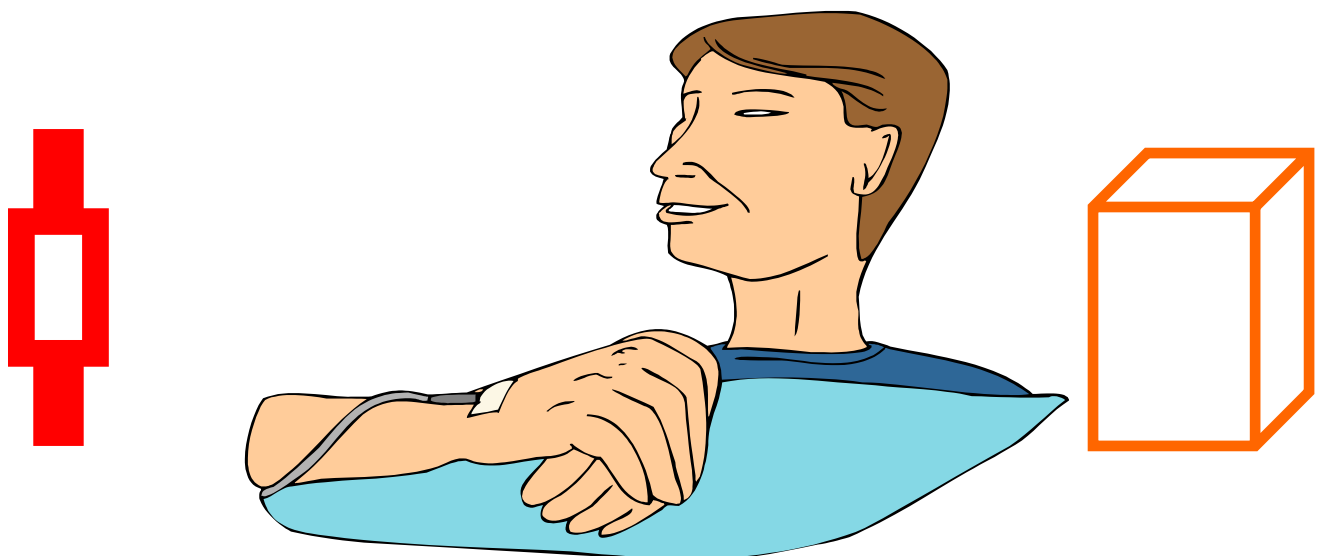
They believe and operate on the moral basis of health care and upholding the fundamental principle of respect for a person, self-determination and patients benefits. HBC aims at the well being of the patients in the last stages of biological life. Such programs integrate medical procedures and the social dimensions badly needed at these last hours. At times the social dimension involved in caring may be more important than medical procedures.

The caring attention gives confidence and hope to the patient making him or her reconciled to death. My pastoral experience with the dying has taught me that a good death is under a patient's control in the dying process where he or she has time to settle debts and fulfill obligations such as clearing differences, healing wounds and closing gaps in human relationships. For a person with AIDS for instance, the feeling of rejection by the society is a devastating experience. What I have come to learn is that, rejection is not always a result of judgment and censure on moral grounds or because of misguided fear of contracting disease. Often it occurs because the family members, friends and neighbors do not know how to cope with the dying person.

They feel awkward, embarrassed and at loss for words and hence withdrawal from the person who is most in need of their love and care. To overcome this professional counseling can help both patients and family cope with the experience of rejection. Professional workers and society at large are invited to give enlightenment, counsel, and direction and support to the family of the patients.

Suitable family environment is necessary for the patient to die well i.e., free from tyranny of technology or aggressive measures, which prolong the dying process. It is only human presence, discreet and attentive that can procure the relief so much needed and spiritual comfort that will have tranquilizing effect. Spiritual support is the greater source of comfort and strength. It helps the patient to cope with the feeling of guilt and fear. It is a medicine to emotional stress resulting from anxiety about the future of their families.

Death if properly managed can be the final stage of growth. It can also be the time when words are spoken, and strength imparted that will help to sustain those left behind thru the years ahead.



A WAY TO TRUE LOVE

By Abel Mwarabu CMF

“The purpose of life is to love; the purpose of creation is love.” Well, the way to true love. Mwarabu tackles the meaning of true love and gives us also the African perspective of love and its expression.

I made myself reflect on love. I asked myself: Is ‘Love’ a word like mentioning just a word? Does it convey different meanings to different people or different groups? Is it a mere word or it is transcendental? Is it virtue or what it is? Is there any body that has ever attained perfect love? Is this word not mis-used at times? Is it’s application universal or relative? Let us see may be this reflection may answer these questions if not all then some of them.

We have been saying or hearing people saying I love you, I love him or her, I love this or that, I love a flower, a tree, this work or that, Is this real love or just a question of being interested to some thing. But love is really inclusive. Love does not exclude neither does it follow principles. In the modern world many people have tried to give the meaning of love?

Some people say that love is an inclination to what is regarded as good physically or morally. While some say it is the disposition of the will towards what is considered as right, correct and good. Human beings performing what is considered as human act incline to what is good and wise. It is also a strong feeling of deep affection for something

Let us see what some psychologists say about love. Greeks have distinguished three kinds of love: the first is Erotic love (*Eros*), it is romantic love, is a strong feeling of deep affection of sexuality to somebody or something. It is when one begins to feel the pain of loneliness. Actually it is not just a sexual excitement. It is call to intimacy, to be deeply affectionate, it is a personal touch, and it is call beyond oneself. It is urgency love. At times this urgent love is transformed to tenderness. That is why for some people, it is the beginning of true love, if it lasts for long time. If controlled well it is the beginning of *philia* and *Agape*. While to some people is the beginning of evil (especially when it lasts for short time). It is specific and exclusive. This kind of love is also practiced by animate beings other than human beings. It portrays the other as an object of need, u r g e n t n e e d .

The second kind is *Philia* love. This is the love for the members of our families, for instance the love of father to his wife and children, mother husband and children. It extends to other members of the clan, society etc. That is why a wise man says, “Love starts at home.” And Jesus says you cannot love God and ignore the love of your neighbour. It is love as a virtue in practice every body needs for his or her growth; we need it to establish our relationship with others, to strengthen our friendship and to be more and more human.



The third distinction is 'Agape' this is Godly love it is the most extensive love, is love to every body and every thing as God's creatures. It is a movement toward nature as humans. Here there is no selfishness, or self-ambition or any other evil. This is the love Saint Paul is preaching to the Corinthians in his first letter to Corinthians (1Cor). In (1Cor 13:4-7) he says love is patient, kind, without envy. It is not boastful or arrogant. It is not ill mannered ... love excesses everything, believes all things, hopes all things, and endures all things.

The purpose of life is to love; the purpose of creation is love. If God did not love all that he created he couldn't make them. He even made man who is in His image and likeness to experience His love. Thus things are made in such a way that they love, they are inclined towards a certain end, which is good, and that good is God. Man ought to love God in the image of other human beings, but not only in that way; but, bearing in mind that, God is the other per excellence.

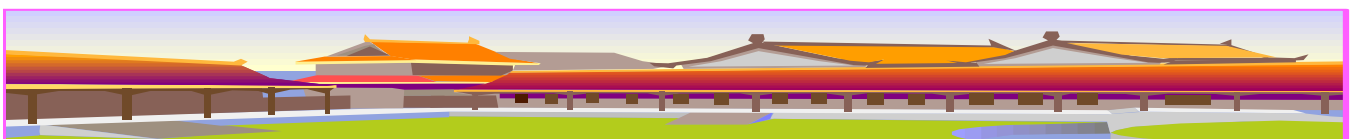
Aristotle puts it in this way God is desirable. He is an "object of love" He is the "object of desire" for all things are attracted to him and tends towards him. Actually human beings love because they want to satisfy and save their soul. Socrates says what is important to man is his soul, "man should work to save his soul."

However love is a very strong desire such that, we cannot attain it in full, and if any human being attains it in full; people will be aware of that. That is why Saint Augustine said "The measure of love is love itself." It is the most powerful virtue one cannot explain fully. That is why Saint John in his writings says "God is Love" (1John 4:8) and that Love is God.

Thus God is love itself. It is love, which motivates people, in their different aspects of life. Nothing than love, which makes one play, pray, study, sing, act, and work in the factory or in the farm. It is love, which motivates teachers to teach, and students listen attentively. It is love that motivates mother to feed her children well. It is love, which motivates one to join different activities in a society, and work with others harmoniously and peaceful otherwise there would be corruption and misunderstandings, and chaos everywhere. Where does one get power for service? Is not in love. Doctors in hospitals cannot help the sick if they don't love them. Once a newly ordained priest asked blessed mother Teresa: I am a priest, and I am sent to mission but I don't know what to tell people and what I am going to do? Mother Teresa said to him "Love much" you will find things to do and tell people. If one cannot love hardly can (s) he do anything in a society. Thus Pope John the XXIII in his encyclical "*Pacem in terris*" he said "love will build peace if people feel the needs of others as their own and share what they have with others especially the value of mind and spirit which they possess."

A Way of expressing love

Let us turn now in African traditions and personalities on how they have been practicing life in love. In African societies especially the once free from Western mentality. Love is really practical. While the western mentality of love is more of the urgent need of the other and of petty needs and more and more of utility. I find this to theoretical. **Cont... Pg 49**



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People in African societies come together in deferent occasions and share words, experiences, food, drink, work etc. In their encounter, they exchange their joy and love in form of food, services and sympathizing with each other. If one is not welcomed well following the normal customs and practices of a society is either, because there is hatred between the two or is bad manner. Love is real practical in the sense that people share whatever they have and what they are.

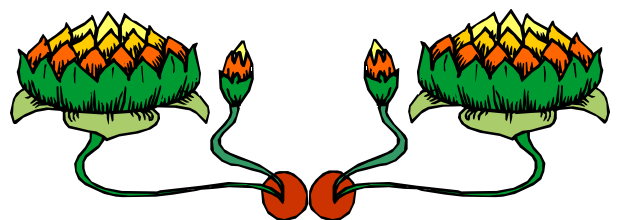
Love is mostly experienced in occasions of birth, circumcision, traditional dances and now western music in a sense, marriage ceremonies, death and any other activity that requires communal participation in which one has to participate in, gives his contribution by sharing his ideas or experience or properties (such as milk, meat, harvests) etc. In real African context theoretical love is not considered as intensive as practical one, thus one says “*ni maneno tu*” meaning those are only mere words without actions. This is to say that; one who says, (s) he loves the other without participating in the communal activities and sharing, they are considered as selfish and they are alienated or eliminated incase, (s) he will be in need of help from the society nobody will turn up.

Love in African context is also experienced in caring of the young; the elderly are responsible for the life of young once materially, spiritually and in formal and informal educations. Some times love takes Heroic form where one gives his life to defend his family, traditions, cultures, clan etc.



Thus one fights any inversion or dangerous animals or bad people by all means. Among Massai, Tindigas and Turkana just to mention few, one of the duties of men are to defend family and society. Men are supposed to fight any enemy including dangerous animals, and make sure that wife and children and communities are safe. Thus wife and children are subjected to men. And there is division of labour, where men and boys after 17 years of age defend the family and society in general, while women, girls and children under 17 prepares food and do simple works in a society. Fulfilling duty in these societies implies love and being responsible.

We can say that the word love is conventional. True love is not feeling by which we are overwhelmed. It has to be a committed thoughtful decision. A practice that is lived. It is not emotional rather it has to be genuine one. Actually material provision should not be a criterion for love. One should be able to love without being given anything in return. True love does not need anything in return. It has to be an act of will that often transcends ephemeral feelings of love empirical services and acts. True love ends with spiritual growth human evolution, and one improving his relation with others and the other per excellence that is God. Hobbies are means that helps as to our self-love and to love others.



The Temple Of The Holy Spirit At Stake In The Globalized Church

By Joseph Mathias Mabala CPPS

One's instinct is not deceived by miniskirts or "vitop", always our biological senses of beauty will be biologically right. Dressing can dignify or under value our personality. The body which we dress with all sorts of clothing is the temple of the Holy Spirit. Mabala sees a danger in front of the globalized church.

St. Paul tells us one's body is the temple of the Holy Spirit (1Cor 6:19). But there has been a big outcry of the old generation against the new generation regarding the way young people put on outfits especially in the house of worship. Recently there were announcements prohibiting immodest dresses in the church in Morogoro. Professors of goodwill read the prescriptions during lectures as vivid pastoral example. How can we pay respect to the temple and still be with the young without closing the door on their face forever?

In the globalized world, boys wear pants hardly reaching the waist or just a car-wash. Girls are even worse due to their biological make up. It is true biological reasons increase the responsibility of women. When one meets young man without a shirt one providentially *doubts* if he is mentally all right. But if one meet a young lady without a blouse one can be *certain* that she is not okay mentally, from this ground I feel like giving a full measure to girls' irresponsible dress. Such dresses enslaves and imprisons them in the jail of possible prostitutes at the first glance, since there is no time to find the contrary, they remain in that 'jail'. She must struggle *if* she really wants to take her rightful place in society

It is debatable whether clothing is utilitarian or beauty. When Adam and Eve had eaten the forbidden fruits, they knew that they were naked. Hastily they sewed leaves together to cover their bodies. We see they had an innate sense of modesty, though some would argue that modesty is acquired, not instinctive.

But senses of modesty vary widely at different times and different places.

An Arabic woman caught with her veil off, will raise her skirts over her head, therefore causing what European or African would regard as a much more indecent exposure. Chinese women used to think it was improper to expose the feet but not the nape of the neck. Even in other societies different parts could be exposed without impropriety and has varied from age to age.



But are dresses for protection from cold? Early civilization arose in hot climates, like valley of Nile. But Egyptians wore more outfits than little or no cloth. Even today Arabs in the hottest area wear voluminous clothing while in Tierra del Fuego (south America) where

the climate is bitterly cold wear no clothes in the proper sense of the word. They hang a kind of a leather shield, which turns around according to the wind.

Irresponsible dress is found in beauty pageants in the name of evening dress or beach costumes. Unfortunately they are found in the streets on a bright day, in tight jeans and small chemise that hardly conceal something which in African ways of life consider unacceptable. Even if it means to increase the number of designers and dress shops in catwalks they must be dignified Africans. Those wearing miniskirts and tight gowns need to reconsider their clothes. Today miniskirts and skin-tights that display the figure of Bantu are part and parcel of beauty shows. This makes the dignity and status of women diminish.

Claims of men are technically justified that “traditionally woman have dressed for seduction, men have dressed for status.” To appear half dressed in public is not Bantu, though the judging panel wants to see flesh still it is not good to have more flesh to see in the big “Miss beautiful” contests. For Bantu clothing, modesty enhances beauty because it is a form of resistance, and resistance increases desire.



On the contrary young ladies objectify themselves as cheap prey, to play and fire, incapable of status in the society. It is true that “woman splendid lissom body functions as the powerful element of erotic attraction for men” but has its foundation in the promotion of life. That is why Bantu dignified woman “makes no overt effort to exhibit her sexual qualities or tendencies, she prefers to have these merely surmised in her posture, her gait or, for example her proficiency in execution of certain traditional dances.” Girls should be moderate in disco and other public appearances. After all concealment attracts a successful exaggeration of beauty as Darwin says “the beautiful is primarily that, which is sexually desired”. One’s instinct is not deceived by miniskirts or ‘*Vitop*’, always our biological sense of beauty will be biologically right. Whatever reasons and excuses ladies may make up to justify half-naked dresses it will not change nature. By the help of instincts we marry and with reason we are divorced, by instincts we tremble with useless fear when a caged lion roars at the zoo. The girl who parades half dressed like in beauty contests and fashion catwalks risk remaining single for life. Because one problem that the so called modern ladies and beauty contestants face in Tanzania is that the society consider these girls as harlots and prostitutes since “fashions functioned as an element of direct or indirect seduction and the quality of seduction in clothing largely depends on what type of female is considered most sexual desirable at any given time” Hence a true and sensible African beautiful girl cannot disrobe in public because her attributes are her substance.



COMMUNITY AND SOCIETY



PRO-LIFE STRUGGLE AROUND THE WORLD: THE FUTURE IS BRIGHT.



By Wenceslaus Bamugasheki, CppS

Human life is sacred because from its beginning it evolves the creative action of God. The value of life is at stake and endangered. Bamugasheki calls us to revalue life citing different example in the world. This enhances the bright future.

The dignity of the human person is rooted in his creation in the image and likeness of God. Therefore, the divine image is present in every man. Thus, God created man a rational being conferring on him the dignity of a person who can initiate and control his own actions. God willed that man should be left in the hand of his own conscience, so that he might, of his own accord, seek his Creator and freely attain his full and blessed perfection cleaving to him.

Man has therefore, a possibility of choosing between good and evil. This is how he uses his freedom. Freedom makes man responsible for his own acts to the extent that they are voluntary. Freedom, however, is exercised in relationship between human beings. But, the exercise of freedom does not imply a right to say or do everything. God says, "You shall not kill" (Ex 20:13). Thus, man is free and limited. He is limited because he is not the absolute.

He has no right to kill but preserve life because life is the gift from God and God's property. God alone has right to take out life because he is the only author of life.

Human life is sacred because from its beginning it involves the creative action of God and it remains forever in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end. There are a lot of girls who practice abortion. They do so either by ignorance or due to their dead conscience. They have forgotten that they are mere creatures. They have forgotten that their duty and obligation is to preserve life. They have forgotten that it is a human right to live. And as a human right they are not entitled to kill. No one can under any circumstance claim for herself/himself has the right directly to destroy an innocent human being.

The fifth commandment forbids direct and intentional killing as grave sins. The murderer and those who cooperate voluntarily in murder commit a sin that cries out to heaven for vengeance (Cf. Gn. 4:10). This cry for vengeance is vividly seen in different types in the world today. Killing has become a game to enjoy and a source of income. Infanticide, fratricide, parricide and the murder of a spouse, which are rampant today, are especially grave crimes by reason of the natural bonds, which they break. Another type of killing in the name of "betterment" of life is Eugenics. Concern for Eugenics or public health cannot justify any murder even if commanded by public authority.

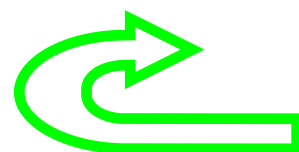
Human life must be respected and protected absolutely from the moment of conception, from the first moment of his existence, a human being must be recognized as having the rights of a person among which is the inviolable right of every innocent being to life. "Before I formed you in the womb I knew you, and before you were born I consecrated you" (Jer 1:15)

Hence, we read from the Catechism of the Catholic Church No. 2276 that those whose lives are diminished or weakened deserve a special respect. Sick or handicapped persons should be helped to lead lives as normal as possible. Whatever its motives and means, direct euthanasia consists in putting to an end the lives of handicapped, sick or dying persons. It is normally unacceptable.

Nevertheless, we have been hearing that the number of abortion mills in US has been declining. This is something positive and has to be given moral and material support. The following are some documentation around the world.

Life dynamics in Deuton, Texas in 1992, using Yellow Page ads for abortion mills in telephone directories, found 2,020 such listing, an international right to life federation Newsletter of March /April 2005, reports. In 2003, using the same Yellow Page Investigation, they only found 796. Why Mr. Yellow Page Investigation? His rationale is that an abortion mill must advertise and at the minimum their ad would be in yellow pages. This shows us there are half as many killing centers still operational as there were a decade ago.

A new South Africa Pro-life group, The Health Professionals Conscientious Objection Campaign has announced that the staff at a major hospital has agreed to refuse to do abortions. Phillip Rosenthal, the group's coordinator in Cape town, stated, "Numerous other small hospitals, especially rural ones, have refused to do abortions. But this is the first time a major hospital, previously doing them, has stopped.



The Irish Human Rights Commission, a Pro-abortion organization, recently asked for legislation to legalize abortion in that country. The Irish Department of Health replied that it has “no plans for legislation regards to abortion” and two members of the Irish H.R.C. Disagreed on the grounds that such legislation would “violate the human rights of un born children up to the time of birth.

In Poland, the Polish government, which is Pro-abortion, has announced that it would introduce a bill to allow abortion in the first three months. It was also going to make sex education a separate subject in primary schools. Further, it would have allowed abortions for young people without parental consent. Consideration of the bill was defeated in parliament by a vote of 199 to 183.

Even individual leaders have seen the evil in abortion and have started to campaign for protection of life. Costa Rica’s, president, Abel Capacheo, for instance, before the UN general assembly called for international protection of life “from the movement of conception”. He said, “As we have a duty to the oppressed and the persecuted, we also have a duty to protect those who do not yet have voice.

In particular there is a pressing need to agree on a normative framework, internationally binding, to uphold human dignity from the moment of conception. Necessary to defend life is to defend the very essence of man himself: All the promises, joys, and hopes of human being (The interim, Nov. 2004).

Against human cloning, the UN has passed a declaration. On March 8, the UN has passed a declaration on human cloning by a vote of 84 to 34. This called for member states to adopt all measures necessary to forbid all forms of human cloning...”In as much as they are incompatible with human

In Tanzania the Pro-Life activists and the members of the human right movement in October this year have protested much against the death penalty. They want the Tanzania government to do away with this law which allows killing as justice for the accused because it is against human rights. Before the press conference Ms Kijjo A. Bisimba of the Human Right chamber in Tanzania urged the government to erase this law from the constitution because its intention is to kill which is against the right to live. It was noticed that during ten years of President Benjamin Mkapa’s reign nobody was sentenced to death. Nevertheless, to continue having this law in the constitution means that Tanzania still embraces the death penalty and one day it can be applied.

All these above mentioned examples enhance the Pro-life movement and shows that somehow the future is bright. It is bright in the sense that people have come to recognize that life is precious. Life is God’s gift and God’s property. Man has no mandate to exterminate it. What we need is to be faithful to the fifth commandment, “Thou shall not kill.” So my friends, do you know that any time your heart beats, some where in this world, an unborn baby’s heart is stopped by abortion! So do something to save such life.



THE IMMORAL SOCIETY

By Frt. Joseph Ludovick CM

The contemporary social situation remains so far polluted by such irrational conduct. Ludovick a critical observer of our society cites some immoral acts that are immense deep in our social set up.

The forewords of the book "How I begin" of Father Archie Gonzales OCD, reads: Why the human species has been so successful in establishing itself in spite of the recurring natural calamities and intermittent man-made destruction? It suggests a serious investigation. Following such suggestion, I try to write on the subject of morality in our society for in this matter the society tends to have a misconception and its view depends on deception and lies. Against the prevalent widespread acceptance of innumerable immorals, is the implementation of genuine information about the evil prevalent in our time.

It is urgent to venture on what goes in the society and see if we can search valid norms for it is only on such valid foundation can we build the future of our society. In our society injustice, violence oppression are rampant. Pity, compassion and proximity are not in supply. The just society is not yet instituted. The society of today is corrupted by a scandalous dichotomy between an extreme rich, powerful overfed minority and an utterly helpless, poor, undernourished majority faced with an unequal distribution of the available resources.

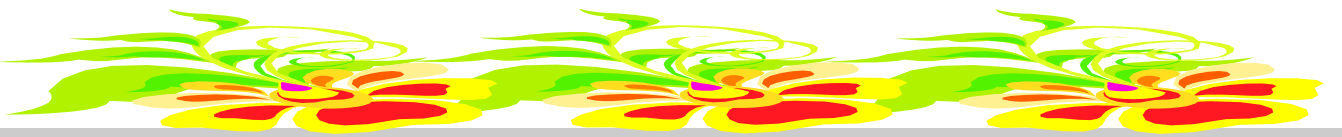


In our society we have gone far and we project wrong as right, anarchy as order, lies as truth, the romantic life is interrupting every aspect of life, be it business, travel or art and literature. Our music and dance no longer educates any one as man and women enjoy to see half naked ladies whose moral has gone to its low ebb. "In many places the first love of the heroic age had passed away, polygamy and traditional religion had returned through many backdoors, the modern way of life had given birth to undesirable offsprings". The Contemporary social situation remains so far polluted by such irrational conducts.

Our age is far ill immersed in social problems. A technological civilization makes stability impossible. It changes the circumstances too rapidly and many despise an ancestral order, it destroys the symbol of our identity and leaves many restless. Traditional dances sound as stupidity to the youngsters of today and it is replaced by the cow - boy's culture, the so-called Hip-hop music, etc. The realistic wisdom of a person in our society is reduced to foolishness if it is not under the influence of foolishness of a particular group. Courage and dedication have been pushed to a state of oblivion.

It is not a secret that inhuman luxury and abject poverty coexists, people care for nobody but themselves. They appear to be over-anxious about their own status, position, and richness. What *causes* all these situations? *The Evangelium Vitae* gives light “This is a misunderstanding of nature’s dependency on the plan of the creator, thus it is clear that the loss of contact with God’s wise design is the deepest root of modern man’s confusion, both when this loss leads to a freedom without rules and when it leaves man in fear of his freedom. By living as if God does not exist, man not only loses site of the mystery of God but also of the mystery of the world and the mystery of God’s own image” (EV 22) This shows the reality of what Aristotle says in his *Nicomachean Ethics*, that life geared towards pleasure, honor or money alone is worthy of beasts, but alone with them for man, it is the life of contemplation.

The fore words of the book *How I begin* argued as to search for valid norms. After we have blamed ourselves, our solidarity should be rooted to offer a contribution to valid conduct in the society. “ We need now more than ever to have courage to look the truth in the eye and call things by their proper names” (EV 58) but all these things are more difficult if not impossible for our society. In this task our redemption is ourselves. We have to substitute the present crooked way for the abandoned ones, In particular the spiritual wickedness of our time. It must therefore be brought back under the control of God, for it is God alone who continues to sustain our society even in this wretched situation. Otherwise we should be prepared to pay the price, that is to suffer the consequence of our own actions, the destruction of ourselves



The Community and Anthill-

By Israel Abella CPPS

The diversity of our talents should point to unity. Abella tells us that we have the task of learning from ants of a perfect community.

Wherever you find an anthill or ant heap the only thing to remember in accordance to its emergence, is the result of collective work done by ants under the influence of their ordinary style of life. An anthill is a pile of earth formed by ants over their nests. Ants are small insects that live in highly organised groups. There are varieties of ants; consequently there are varieties of anthills as well, which corresponds to their varieties. The way they organise themselves, the way they communicate, the language they use, the organ

iser of the project and the supervisor, will not be my concern in this article. The only thing I will focus on is; what can we learn from these small insects?

A Lesson from Ants

Human beings are not ants, but they also have organisations and communities. Their thirst in forming these organisations and communities is to live together in unity, complementing each other. Human beings always live together in families, villages, communities, states and other social unity.

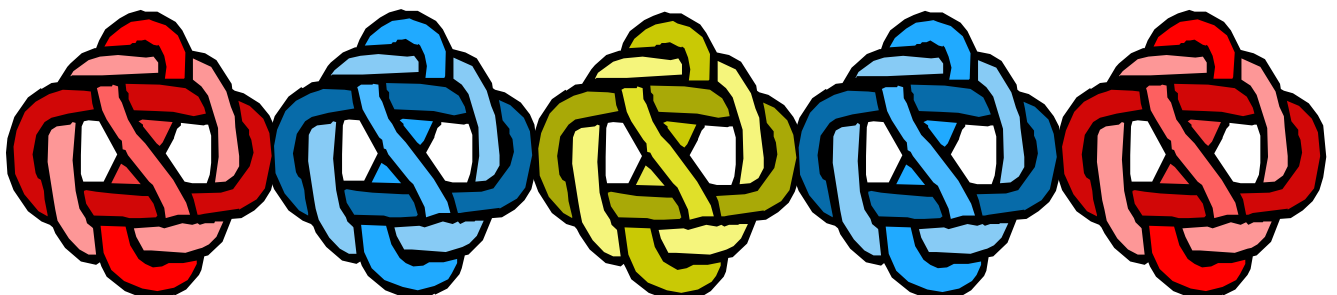
Luckily enough the people of any community possess different qualities and abilities. Basically these differences are for complementing one another. As human life involves struggle and considering the fact that no one is perfect, you may find someone good at this, bad at that. No one is competent in everything. Taking this understanding into account one can conclude that we depend on each other. Regardless this dependence, observing deeply one can see how most of the time majority tends to forget this dependence, forget their weakness and failures. The result of this forgetfulness causes our forceful striving aims at defeating others, terrible enough claiming position of superiority over others.

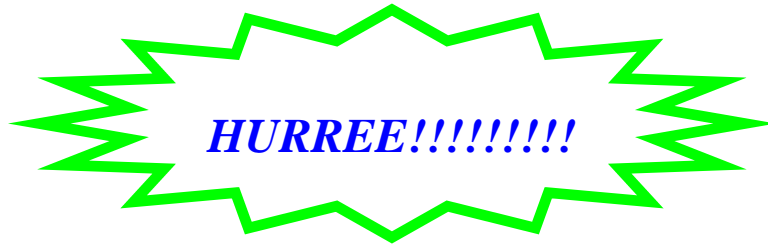
Different degrees of rationality, different levels of education, life standards wealth, poverty, different talents in varying degrees among people forming a community, have laid a foundation for some people indispensable, superior and pretend to be extremely of high quality. Eventually, they forget that there should necessarily be a collective work for the ant heap or anthill to be what it is. In the same way the community's prosperity demands collective work of every individual in that community.

However it should be understood with clarity that the aim is not to discourage ones struggle, no! Indeed individual effort is encouraged in developing ones talents and abilities which in turn will enable him/her to achieve good results of his/her efforts, which of course will be for the betterment of the entire community.

Actually, the aim is to evaluate their target. Impoverishing and humiliating others should not be the target, instead the vice versa should be. The attitude of not observing and acknowledging the interdependence will not only lead to the collapse of the community, but also it is dangerous since it is fatal to morals, spiritual and intellectual growth. It is a "disease." The effects of this disease are not only harmful, but also enormous. It hinders the spirit of communion and collaboration with others within the community. It completely wipe away the spirit of "together" in "togetherness," it cultivates the spirit of you yours and yourself and the spirit of "I," "mine" and "myself" forms of success and betterment. Moreover it leads to disobedience to others and the mentality that nothing good can come from others.

One more time I feel obliged to remind you that, the diversity of our talents should point to unity. They should unite us together, as one family, one community, instead of separating us. Can one compose a community alone? Or can one be a community by himself/herself? There was a wise man who said, "No man is an island." The phrase of the related meaning by Aristotle goes, "human being is a social animal by nature." So please let's make up our minds and return with a renewed interest to recognise our interdependence.





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THE BIG STORM
BY CHARLES KEVINN. ALCP/OSS



Cries of deliverance, cries of succour,
Intoxicated minds, covered by blind-
ness,
Telephone lines curtailed from work,
New generations in tremor,
Perturbation of the mind,
Becomes trypanosome,
Fight against violence,
Run after sanctity.

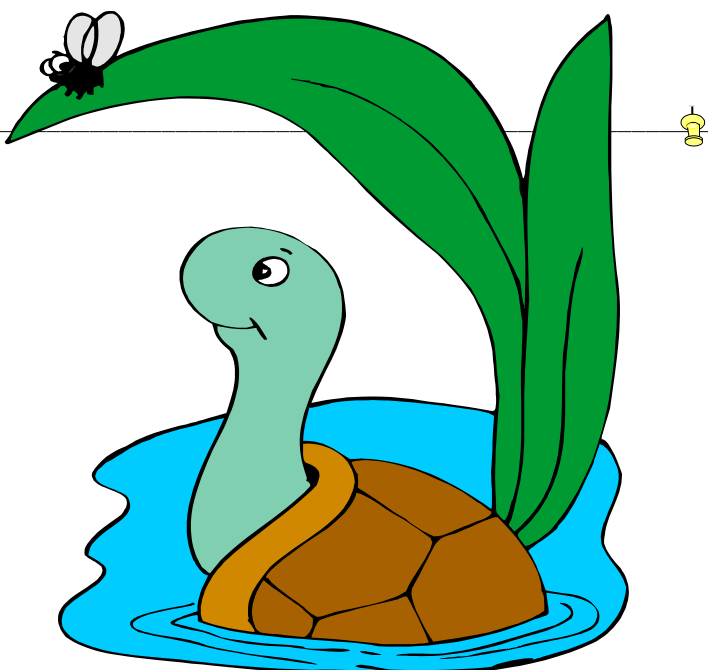
Sapience to indulge,
Is a sanatorium sapphire,
Looking for chastity,
To emancipate oneself incessantly,
Baffle awful deeds,
Acquiesce to life-giving virtues,
Eradicate the odious life,
Renowned to affectionate status.

Light travel faster than sound,
As loans and debts make worries and
frets,
Manners make a man,
Calmness comes after a storm,
The quaking of the earth breaks it
into pieces,

Trees make sound,
Birds sing praises,
Each river takes it own course,
But man chides to cowardice.

The storm in perilous life,
The storm leads to succumb,
Diseases, pains and anger,
Injustice, violence and discrimination,
A storm is a storm,
Whether big or small,
Creates famine, awakens homelessness,
Man in unity, to dislodge the big storm.

Dead, the gigantic storm,
Natural to man, no censure to it,
Born out of malady,
Execrable to human ambitions,
All dweller of the earth,
My solicit is human vocation,
Ready to unite,



I knew it- By Gabriel Lujuo

Three tortoises, Mick, Andy and Roy, decide to go on a picnic. So Mick packs the picnic basket with beer and sandwiches. The trouble is the picnic site is ten miles away so it takes them ten days to get there. When they get there Mick unpacks the food and beer and says "Ok Roy give me the bottle opener" "I didn't bring it" says Roy "I thought you packed it".

Mick gets worried, so he turns to Andy and says "Did you bring the bottle opener?" Naturally Andy didn't bring it. So they're stuck ten miles from home without a bottle opener. Mick and Andy beg Roy to go back for it. But he refuses as he says they will eat all the sandwiches. After two hours and after they have sworn on their tortoise lives that they will not eat the sandwiches, he finally agrees. So Roy sets off down the road at a steady pace.

20 days pass and he still isn't back and Mick and Andy are starving, but a promise is a promise. Another 5 days and he still isn't back, but a promise is a promise. Finally they can't take it any longer so they take out a sandwich each, and just as they are about to eat it, Roy pops up from behind a rock and shouts:

"I KNEW IT.....I'M NOT GOING."



Recipe for a delicious lifestyle

By Your Chef *Odhiambo Vincent, cmf.*

(For one person)

Ingredients

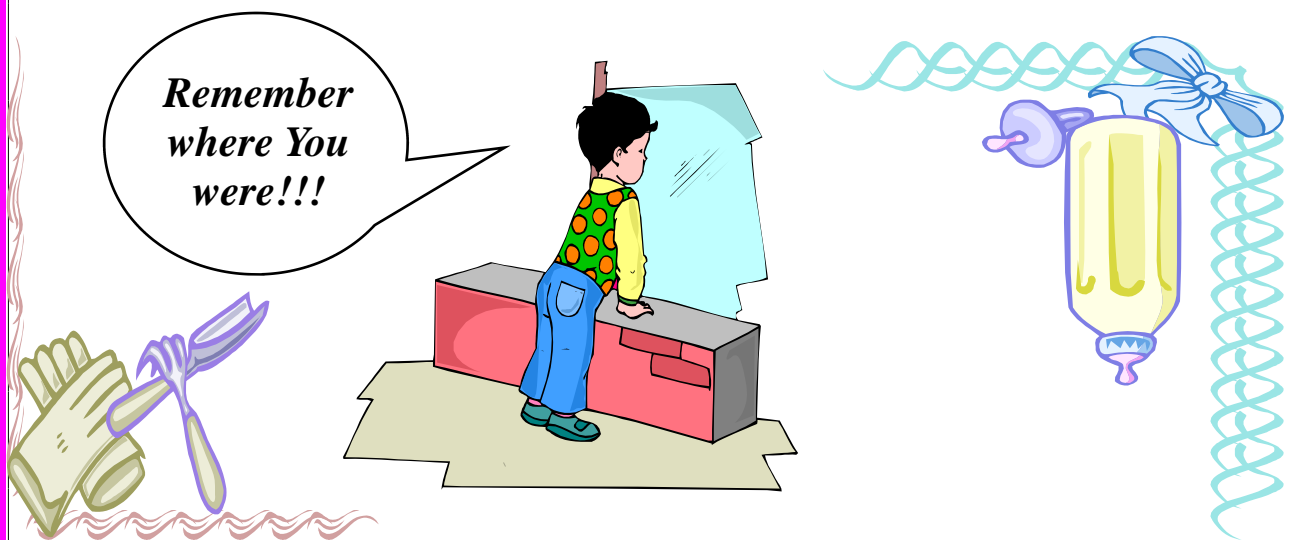
- 2 cups of realistic mind
- 2 cups of constructive criticism of self and others
- 2 cups of openness
- 1 cup of systematic approach to life problems
- 2 tablespoons of emotional expressions
- 1 teaspoon of hypocrisy
- 3 tablespoons of laughter
- 1 litre of belief in the Absolute
- 1 roll of true love

These ingredients have rich minerals of life thus, making them costly to obtain. It takes sacrifice and persistence to get hold of them. One has to make a long journey into the self to acquire these special and rare ingredients.

Procedure

1. Make sure you are clean. Wash away any resentment from your mind and wipe with the desire to know and be better.
2. Now assemble all the ingredients each with the required measure. Make sure you get the right quality of the ingredients. Beware of poor qualities.
3. Pour the 2 cups of realistic mind in a bowl of positive attitude towards life.
4. Now mix with the 2 cups of constructive criticisms of the self and others. Mix them thoroughly till you see some signs of awakening from the slumber of ignorance.
5. Next pour in the 2 cups of openness in speaking one's mind instead of crooked reactions to situations and persons.
6. This would require the teaspoon of hypocrisy. The hypocrisy is to guide our words as we address different persons. It also helps in avoiding vomiting all our personal, family or community problems anyhow in public.
7. Mix the whole mixture together in the pot of reason and cover with the lid of willingness for some time.
8. In a separate bowl sieve the 2 table spoons of emotional expressions of sadness, joy anger etc it is necessary to express them but not to make self pity in some of them.

9. Now apply the margarine of one cup of systematic approach to life problems. This is to soften the rough particles of confusion which often lead to despair.
 10. To give it a salty taste, blend the whole mixture together with one litre of believe in the Absolute and the kilo of true love.
 11. Mix the whole mixture well then put in the oven of contemplation for an hour.
 12. After removing it from the oven, slice the roll of laughter and decorate it nicely on the lifestyle dish.
 13. Now its ready and you can hardly keep off your nose from getting the sweet aroma radiated.
 14. Serve while hot to get the real taste of the dish.
- This recipe needs patience and persistence to get the right results. Correct measure to give the real taste. Enjoy your meal and serve with a bottle of martini.



OH! POOR Chagga AGAIN

By Mogediello Koketso CSS

A political consultancy firm in Dar es Salaam required the services of a Chief Whip and thus advertised the post. Among the many applicants were two Tanzanians, Masawe, a Chagga and Myovela, a Hehe. On their way to the interviews they discussed possible questions and agreed on a framework of answers. On arrival Myovela was the first to be interviewed and the same questions as discussed were asked.

Cont...page 48



CAPTIONS



Winning Caption

**“You might
give me all the
needs, but
without LOVE
your service is
in vain”**

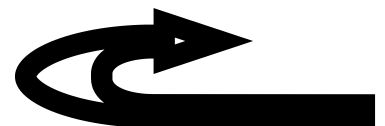
By,

*Br. Modestus. B.Mdage, OFM.
Conv.*

Other contesting Captions

Severyne Masolwa. C.pp.S

1. Do not slay the innocent and the upright ones.
2. Think of Christ's teachings about children!
3. Who to rescue the marginalized children?



Santhosh Paul p. MSFS.

1. Mh!...Love is that I need the most!
2. Long is the road to go, short are my feet to walk
3. The food was tasty, who will add some taste to my life?
4. God gave me life, your love adds taste to it...
5. Now the life is sweet, will it be so in the future...?

Sr.Maximiliana SMI.

1. Chocolate is so sweet but I'm waiting some more.
2. Please give me this nice food everyday.
3. My future is here.
4. I desire to test true love but it comes bitter.
5. The life is so sweet, but I don't know if I will get any profit from it.
6. The sweet chocolate is available here, but it's possible to wait.

Paul Ngayomela, C.pp.S

1. It tastes like this...so sweet...but Whatch'out! It kills, AIDS.
2. Being an orphan is a very bad experience, it makes one ending only in tasting.
3. I don't wish one to be an orphan like me, just end up in tasting only like me.
4. My parents, I so much remember you. Now days I don't eat I only taste.
5. I don't know food, I only taste. Whatch'out! Being an orphan is a very bad experience.
6. Life (it) tests sweetly, But...! It kills...HIV/ AIDS, Do not leave orphans.
7. Life is so sweet...But! Will it give us chance to reach adulthood?
8. Oh, Life is so sweet and wonderful, But! Mamma why are you killing we innocent children? We want to live like you
9. Ujana mtamu (life is sweet) But... During this time of aids, you can make many innocent children orphans as I am.
10. Have mercy on us! Why are you raping, aborting and leave us orphans?

INSTITUTE EVENTS

THE INAUGURATION OF THE NEW ACADEMIC YEAR 2005-2006

On 08-10-2005

Reported by Br. Innocent Mushi OFMcap

The opening ceremony of the academic year 2005 – 2006 was presided over by the Guest of Honour Rev. Fr. Isaiah Torres SDB, the Vice Rector of Silesian of Don Bosco Moshi. The choir of the day was from the Augustinian Community.

THE MESSAGE OF THE GUEST OF HONOUR

In his Homily Rev. Fr. Isaiah Torres emphasized the need of holistic and integral formation on all human dimensions. He said to have the balanced personality is the fruits of human formation based on the intellectual, spiritual and human knowledge. He continued to say that Seminaries and religious formation houses should be more than a test in the process of understanding and caring our responsibilities to ourselves, to the families, to the communities, to the church and to the world at large. Formation centres however, are the places of acquiring intimate knowledge for God and Humanity.



The world calls us into dialogue and study of the mystery of God and humanity. The Intellectual formation is a fundamental component that should be taken seriously as the basis for the initial and ongoing formation. Study and reflection proper to human maturity in wisdom are to be organized well and treated according to the given curriculum theories and practices are in conformity.

Inculturation of Gospel message is to be considered during initial formation. As pastors and shepherds we got to be clear of cultural makeup and personal roots of ourselves and those whom we are preaching to. Enrichment of one's background in relation to the Gospel can help us in pastoral mission. In so doing he encourages students of Salvatorian Institute to make use of time to grow in wisdom.

After the Homily, all the professors of Theological subjects present, made the profession of faith. Later Fr. Bernard Witek SDS made the Profession of Faith and Oath of Fidelity as he assumes the office of Head of the Institute [The Rector].

New Year students in both departments of Philosophy and Theology received their Identity Cards in the hands of the Guest of Honour. This was followed by Lectio Magistra by Ms Monica Drazyk

SPORTS COMMITTEE REPORT

By Our Reporter Seraphine Mwageni OSA

In this academic year we have several plans to be accomplished. We have already conducted several games i.e., football, basketball and volleyball. From 22nd September to 15th October we had interclass matches. The results were as follows, in the football game second year philosophy emerged the



winners, the fourth year theology won both volleyball and basketball. We congratulate them.

Also during the inauguration day of the academic year 08-10-2005/6 we had a welcoming match of the first year philosophy and theology. Rev. Fr. Bernad Witek [the new Rector] inaugurated the match at 16:30. The newcomers won the

match. We hope as they get used to each other they will form a good team for our institute.

In order to show our solidarity with other universities and colleges, we are planning to invite a number of institutions to play with them in various sports. We would like to invite every member of Salvatorian institute to show a spirit of cooperation in various disciplines for the betterment of our institute.

We wish you all the best.



THE SPEECH OF THE PRESIDENT OF STUDENTS' UNION Academic Year 2005-2006

Success is not the key to happiness but happiness is the key to success. Wanzala the new president of Students' Union realizes the task set before him and his council and calls upon right attitudes, motivation, cooperation for successful leadership. This was his speech at the day of inauguration.

Distinguished Rector, Revered superiors, formators, teaching staff and most beloved students, it is with utmost bound of gratitude and honor to express and extend a word of welcome to you all present here. First and far most I thank the almighty Father who has granted us His love which is manifested in our presence here, in the new rector, new students, new dean of theology, new lecturers, new patron and new students' body. Secondly I sincerely thank you all especially those who played an active role in adding one more cross to my life. It is my sincere expectation that all except none will play the role of Simeon of Cyrene. Because uproot the contribution of Simeon of Cyrene the going will for sure be unbearable as to be a religious, a student and a president is no easy job.

I am also thankful to you all for the confidence you had and have in my cabinet. Just allow me to remind you one thing, what is significant is not just the fact of having confidence in us but how you confide in us. We whom you elected we are just but instruments. Instruments transmit what they are fed with. The input corresponds to the output. If the input is minimized so also will be the output. But instruments differ in make and type, and this is why a drum will not sound exactly like a piano.



So to know how to play the drum is not a guarantee that you can play the piano. Instruction, patience and tolerance are required in order to play any instrument. This means we may not sound like the former instruments. Don't reiterate but we invite to study our modus operandi join in the doing and not in spectating, lamenting and condemning. For outsider everything is a parable, but for the insiders the reality is revealed to them. Be supportive and cooperative and heaven will be our limit. Tell us which kind of fruits you expect to harvest during our reign and we will tell you the type of seeds to plant. And not only seeds to plant but also the maintenance to accord them. Failure to plant seeds as prescribed will also be failure of abundance harvest hence blames, lamentations and even curses. Just play your part faithfully and the good Lord who has started this mission will lead it to fruition.

It has become a sequence that rectors come and go, presidents come and go, patrons come and go, and students come and go, and hardly may we have challenged ourselves with the question, what legacy have they left behind? If I ask you present here today, what legacy has the former students' body left? What do you have to offer? It looks obscure and childish to ask you such kind of question but it is fundamental especially to this new students' body who are out to help you realize our legacy. But this mission will be fruitless without your cooperation. Be optimistic and will be motivated. It is profoundly unchristian and against humanity to say 'nothing can be done, or this has no solution'. Faith in Jesus Christ teaches us that there is a solution in the question which reality hides its abilities and means that push it towards progress. We must search for and find these means stimulate and strengthen them.

The answer is already present in every situation, so it needs to be discovered and strengthened so that it becomes reality. No man is totally helpless, no aspiration worthless. Each person is a bundle of possibilities and so to claim to know someone fully is to succumb to spiritual superstition.

So human person stands out as a unique and dignified entity that deserves to be looked at with respect, admiration and love. To concur with the impossible possibility of human person it will help us open our eyes to this mystery which is at the heart of every reality.

It will help us to consider each situation in a new way excited, hopeful and creative. It will lead us to believe in others and in the possibilities of our own lives.

To believe in God means to believe in the possibilities for the good of every person and every situation. In God we find all things and all people, and in each of them we find God.

Success is not the key to happiness. But happiness is the key to success. If you love what you are doing you will be successful. If success is the key to happiness then the Church would have missed St. Francis Assisi, St. Claret, etc and so no Capuchins and Claretians respectively. And few of us would be here because before coming here some of us were earning and leading good lives.

The scriptural passage "What does it profit one to win the whole world and lose his soul" (Mt 16:25) is the base of the success that is brought about by happiness. And since happiness brings success we are able to endure in all painful situations to succeed. In order to see the rainbow one has to withstand the raindrops.

But let not the beauty of the rainbow make you forget that you are standing in rain as it may turn your enjoyment into suffering, a scenario that will make you starting cursing the rain instead of yourself. Allow not your study plan make you lose your roots (identity) as you will easily be uprooted or swayed. Be participant in the communitarian constructive activities, and together with Mbiti and others, we shall proclaim that human person is a social being- an I in WENESS and WE in I ness.

With these I welcome you all and wish you all the best in this academic year. God bless you all. And thank you very much.

THE DEACONATE ORDINATION 2005.

By Our Reporter Joseph Ludovick CM

The long awaited day is just at its reach. It is 29th Oct 2005, the day of deaconate ordination of 20 young men who prepares for the holy catholic priesthood, this occasion has been preceded by an intensive intellectual and spiritual formation which came to and end with a retreat in Dodoma at Veyula Sisters Spiritual Center. Every one else was occupied to save for the photographers who were making the occasion enter to the everlasting memory. Vehicles rushed into the institute's premises full packed by many guests who came to witness the deaconal ordination of their beloved ones.

The African saying "people can't be more than space" become evident as hundreds of people packed in the uncalculated chapel. The wailing piano broke the silence and something like heavenly procession started from outside the church, above 50 priests, would be deacons and the singing group assembled and the well plane match started toward the chapel. The heavenly spectacle of white and light blue added the flavour to the procession.

His lordship, very rev. Bishop Telesphor Mkude, the local ordinary of Morogoro Catholic Diocese was the last behind the procession and he is the one to ordain the 20 young men aspiring for deaconate, at this juncture, before the mass started Rev. Fr. Felix Mushobozi C.P.P.S, gave a short introduction about the occasion which is to take place. He even hinted already at this time the office for which the 20 are to pursue, he is saying that they are to be celibate, they are to vow chastity and obedience to the bishop and superiors and that they are to be ordained, above all they are the servants of the gospel and they should assist in pastoral service.



Fr. Rector then welcomed the bishop to preside over the mass and ordain the ever ready 20 youngmen, the ordinary expressed his pleasure to ordain 20 deacons and he was grateful for the invitation "peace be with you" the holy mass then started, the Capuchin Choir was the one assisting for singing leading the people for mass.

The customary readings from the prophet Jeremiah and the Acts of the Apostles were read. Then Rev. Fr. Paul Kitally C.P.P.S proclaimed the gospel from Lk.22: 1-20, 24-30. The passage centers on the scene of the last supper, Jesus amidst the apostles as a servant. In his well delivered homily, the Bishop accepted to ordain the candidates according to the Roman rites, he summons the faithful to meditate on the holy priesthood, recalling the readings of the day, the bishop sees how Jeremiah was set apart prior to his birth. He says, one called by God realizes his call and limitations; such a person, he said expresses his unworthiness. Jeremiah, gave his limitations but God assured him protection. He said any one receiving priesthood has a role to play to fight against and uproot Satan and plant God's kingdom. He told the candidates for deaconate that they are no longer children; they are to go to all nations and do what Jesus did, that is, to free men from the evil one.

The bishop made it clear that accepting vocation to priesthood, is to accept the word of God and make it our own, hence to go out and preach bearing in mind the great words of St. Paul “it is not I but Jesus who lives in me”. This is however possible only when we live Christian virtues. He said that, God requires many actions than words. Deacons, he said are given the gospel, which is to be the center of their life, they should be servants of all people in love. As the ministers of the word, the gospel is the guardian of deacons.

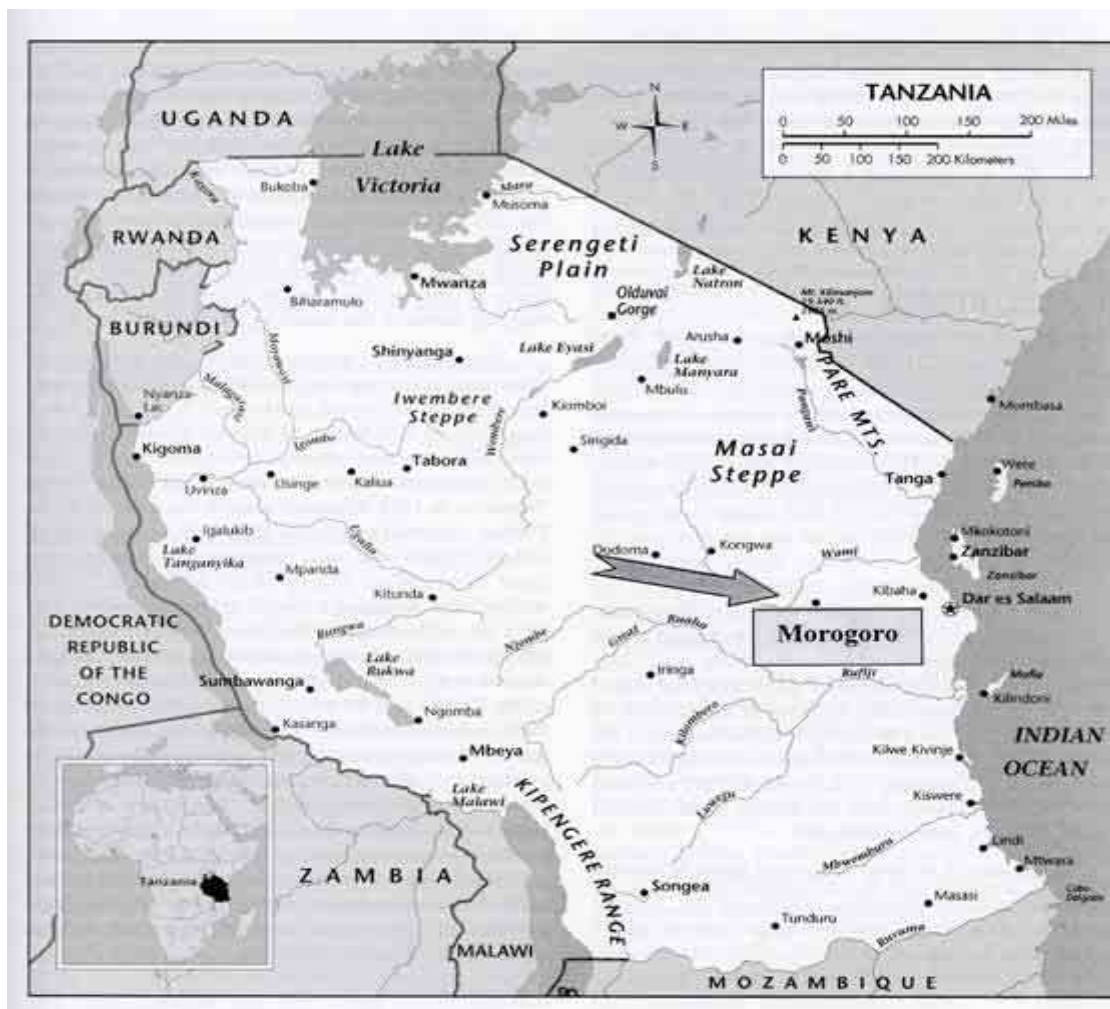
Well aware of the ordination to priesthood in a few months to come, the bishop wished that deacons should fully meditate on the gospel before they are ordained for the same. He is aware also that despite of all knowledge reached a intellectual level, deacons will still be ignorant on the word of God, hence deliberate efforts to read and meditate it is inevitable at an individual level. The bishop said that in the contemporary world or society when there are difficult political, cultural and moral issues, deacons are to give answers from the word of God. As it goes along tradition, after the homily, the angelic litany of all saints was chanted while all candidates

prostrated, they were then ordained deacons and given the gospel, then they are dressed in their official vestments, the gesture of peace was exchanged and two deacons, Paschal Mbepera CM and Luitfrid Makseyo DoM, immediately assumed their office and served the bishop. Luitfrid Makseyo Dom belongs to the diocese of Morogoro, the ever first to have studied at Salvatorian Institute and reach such a stage. The bishop explicitly showed his happiness for that.

After the mass, the procession led out of the church and deacons took memorial photo with the bishop after which sound of appreciation, admiration and applause filled the campus, trumpet blasted, a many could no longer be identified as the crowd swallowed all deacons for congratulation. What followed this situation was that as people had come, so they went back, this time full of cheer and full of joy.

It is our hope that such wonderful moments just foretell what is to come, that is the priesthood ordination. Our task is to pray for them, wait and see.





All Correspondence to:

The Editor, Kola Hill Digest,
Salvatorian Institute Of Philosophy & Theology,
P.O. Box 1878
Morogoro– Tanzania East Africa.

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

E-mail : instmoro@sds-ch.ch or sipt-tz@urbaniana.edu or
instmoro@sds.org

Website: www.sds.org/morogoro or
[http //morogoro.sds.org](http://morogoro.sds.org)
www.sds-ch.ch/africa
[www. Sipt-tz.urbaniana.edu](http://www.Sipt-tz.urbaniana.edu)