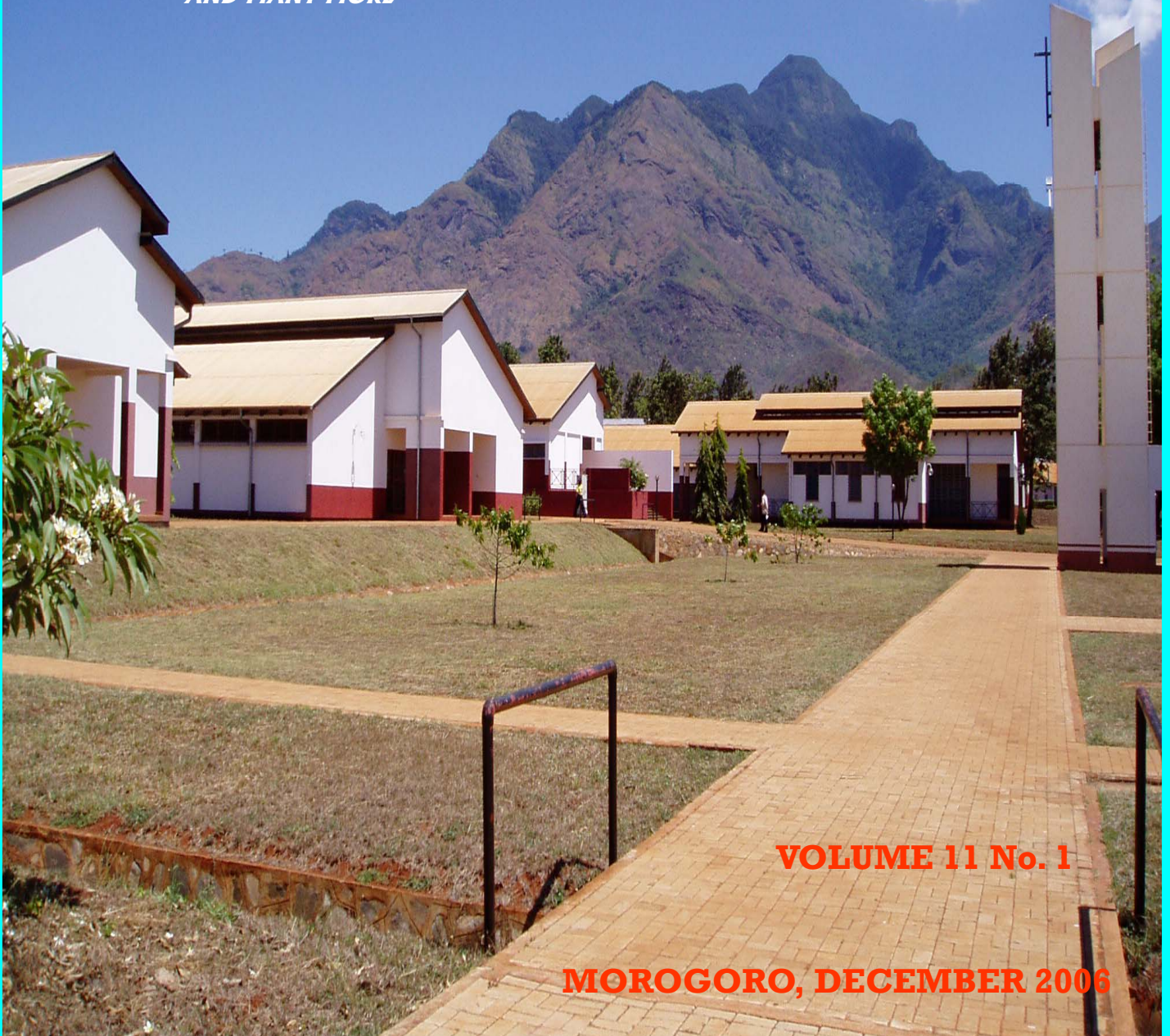


# KOLA HILL DIGEST

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



**"IMPLORE THE LORD TO SEND OUT LABORERS INTO HIS HARVEST  
"WITH DETERMINATION THE NEEDLE DIGS A WELL.  
A LEAF IS NOT WITHOUT THE TREE  
AND MANY MORE**



**VOLUME 11 No. 1**

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## *WORD FROM THE EDITOR*

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

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

KOLA HILL DIGEST is accessible also through our website.

Write to the students union through the following email address in case of doubt, suggestion, inquiry, question etc: [sip-tsu@yahoo.com](mailto:sip-tsu@yahoo.com)

Thanks.

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# \*THEOLOGY\*

*The following article by Fr. William Ngowi will be brought to you in two parts. Do not miss next issue of Kola Hill digest to continue with the second part.*

## “IMPLORE THE LORD TO SEND OUT LABORERS INTO HIS HARVEST” (Mt 9:36-38):

IMITATION OF JESUS’ COMPASSION THROUGH ACTIVE PRAYER

**By Fr. William Ngowi OFMCap**

It is interesting to note that the exhortation to implore (de,omai)<sup>1</sup> the Lord of the harvest (9:38) is Jesus’ conclusive command following Matthew’s summary of his ministry (9:35) and his own positive assessment of the situation of the crowds that were following him (9:36-37). One would expect Jesus to send his disciples immediately to help in ministering the crowds; rather, he told them, “implore therefore the Lord of the harvest to send out labourers into his harvest” (v. 38). The command gives the first text in which Jesus exhorts his disciples to pray outside the Sermon on the Mount. Indeed, it also introduces a new vocabulary and object to his prayer teaching in the gospel. This type of prayer is “active” because the petitioner is supposed to be ready to participate fully in the response that the Lord will give. The present study is an attempt to understand the metaphorical language in the text and its contribution and importance of such a prayer in relation to evangelization.

### 1. The Delimitation and Literary Setting

The opening adverbial phrase, “then he said to his disciples” (v. 37a) shows that the teaching in 9:37-38 is consequential to the

description of the situation of the crowds in v. 36.

The description in v. 36 begins with the expression “When he saw the crowds” (ivdw.n de. tou.j o;clouj) just as it was used in the beginning of the Sermon on the Mount (cf. 5:1). In both cases the expression follows a similar summary of Jesus’ teaching, preaching and healing activities in cities and villages of Galilee, “And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity” (9:35 and 4:23). In the present context it is a summary of Jesus’ activities narrated in 8:1-9:34.<sup>2</sup> Therefore, the pertinent pericope begins with v. 36 providing the necessary background for the exhortation in vv. 37-38. And the direct discourse ends with v. 38, for what follows from 10:1 is in the narrative form. Therefore vv. 36-38 forms an independent literary unit distinct from the previous miracles’ narratives in 8:1-9:35 and the subsequent list of the Twelve in 10:1-4 as the introduction to the subsequent missionary discourse (10:5-42).<sup>3</sup>

### The Literary function of (vv. 36-38)

In the larger context, vv. 36-38 play a transitional function for after the summary in v. 35 of

Jesus’ teaching, preaching and healing activities in Galilee in chapters 8-9, and the pertinent pericope presents his assessment and feelings in v. 36. The consequence of which, Jesus provides his solution to the desperate situation of the crowds: in the long run, he taught his disciples to pray that the Lord of the harvest send out labourers into his harvest (v. 37-38). But as an immediate solution he called to himself Twelve of them; gave them the authority to do what he himself has been doing (10:1-4); charged them to go to the lost sheep of the house of Israel; and then gave instructions about what is expected of them (10:5-42).<sup>4</sup> In short, the functionality of vv. 36-38 links the miracle narratives of chapters 8-9 with the missionary discourse in chapter 10.

### 2. The Structure

The pericope (9:36-38) can be divided into two main parts according to literary genre and content: the first is the narrative part (vv. 36-37a), which contains Mt’s report of Jesus’ assessment of the situation of the crowds comparing them to sheep without a shepherd (v. 36) followed by the introduction to Jesus’ speech (v. 37a). The second is in direct speech, which in turn is divided into two parts: first, Jesus described the

situation in metaphorical language as plentiful harvest, but with few labourers (v. 47b); and second, he then commanded the disciples to ask the Lord of the harvest to send labourers into his harvest field (v. 38).

### 2.1 The Text

I. Narrative: Assessment about the Crowds (vv. 36-37a)

(v. 36) Vldw.n de. tou.j o;clouj evsplugni,sqh peri. auvtw/n(

o[ti h=san evskulme,noi kai. evrrimme,noi

w`sei. pro,bata mh. e;conta poime,na

(v. 37a) to,te le,gei toi/j maqhtai/j auvtou/(

II. Discourse: (vv. 37b-38)

A. Description of the Crowds:

(v. 37b) ~O me.n qerismo.j polu,j( oi` de. evrga,tai ovli,goi

B. The Command to Pray:

(v. 38) deh,qhte ou=n tou/ kuri,ou tou/ qerismou/ o[pwj evkba,lh] evrga,taj eivj to.n qerismo.n auvtou/

### 2.2 Exposition

The narrative part (v. 36) is linked with the previous summary account of Jesus' activities in Galilee (v. 35) by the progressive *de*, (v. 36a), but the graphic opening aorist participle *ivdw,n* seems to refer to a specific occasion, although Mt does not say when and where. The section presents three aspects: first, Jesus' compassionate feelings towards the crowds (v. 36a); second, the reason introduced by the explanatory *o[ti* (v. 36b) with the periphrastic construction *h=san evskulme,noi kai. evrrimme,noi*; and thirdly, with the comparative marker *w`sei*, depicting the situation in the metaphors of sheep and shepherd (v. 36c). The narrative

part ends with the consequential adverb *to,te* that introduces Jesus' speech to his disciples (v. 37a).

The discourse part (II) begins with the *o` me.n...oi` de*, formula indicating that the agrarian metaphors *qerismo,j* and *evrga,tai* (v. 37b) refer to the crowds and himself respectively in v. 36. Hence, the similitude becomes parallel to Mt's metaphors of sheep and shepherd in (v. 36c). The following conjunction *ou=n* introduces the consequence or the solution to the situation of the crowds (v. 38). So he commanded the disciples to implore (*deh,qhte*) the Lord of the harvest so that "he may send out - *o[pwj evkba,lh]*" labourers into his harvest. In short, the pericope is structured in such a way that it finally leads to the prayer command.

### 3. Interpretation

For the sake of clarity, the interpretation of 9:36-38 will follow its two parts: The first part (vv. 36-37a) will try to understand Mt's presentation of Jesus and the situation of the crowds and its relationship with the command to pray; and secondly, what is the position of "his disciples" (v. 37a) in relation to the command to pray? Then the second part (vv. 37b-38) will study Jesus' parallel assessment (v. 37b) in comparison with the description of Mt in v. 36; and finally the meaning and implication of the command itself (v. 38).

#### 3.1 The assessment and reaction to the Crowds (v. 36)

The description of the crowds opens with a stereotyped phrase "*ivdw,n de. tou.j o;clouj*" (v. 36a), which is also

used in 5:1. It is linked with the previous summary (v. 35) by the progressive "*de*," where it is made clear that the one who sees is Jesus. Mt uses the aorist participle "*ivdw,n*" to report Jesus seeing something in five occasions: four times he saw the crowds (5:1; 8:18; 9:23, 36); two times in the sense of perception (9:2, 4); and once the fig tree (21:9). The crowds (*tou.j o;clouj*) are said to come from the towns and villages probably in the region of Galilee as it is reported that he had entered Capernaum (8:5), then he used a boat in the sea of Galilee (8:23) and came to the other side of the country of the Gadarenes (8:28). Mt presents the crowds in four main functional aspects:

(a) They are those who follow Jesus (4:25; 8:1, 18; 12:15; 13:2; 14:13; 19:2; 20:29; 22:33), but not officially called. They are outsiders distinct from Jesus' blood relatives (12:46).

(b) They are mainly his beneficiaries and respond positively to his activities (7:28; 9:8, 33; 11:7; 12:23, 46; 13:34; 15:10, 30, 31; 21:8, 9, 11; 21:46; 23:1).

(c) They lack understanding of Jesus' identity and what is required of them, playing the role of posing searching questions that would lead to a response (12:23; 13:54; 21:8-11).

(d) And they are recipients of Jesus' compassion (9:36; 14:14; 15:32).

The only negative portrayal of the crowds is that of the soldiers who came to arrest Jesus (26:47, 55) and rejected him before Pilate after the persuasion of the chief priests and the elders (27:20-23).

In short, outside the passion narrative, Mt presents the crowds as the object of the ministry of Jesus and his disciples. Indeed, they appear at every crucial moment in his public ministry.

In the four occasions where Mt reports that Jesus saw the crowds (5:1; 8:18; 9:23, 36), they are usually preceded by a description of his engagement with them and their general situation (cf. 4:23-25; 8:14-17; 9:18-22, 35). So Jesus' seeing (v. 36a) is a kind of a reaction to their current situation. He therefore accordingly responds in various ways: the first time he went up on the mountain and sitting down he taught them the higher righteousness of the Sermon on the Mount (5:1); the second time he

withdrew from them crossing to the other side of the sea (8:18); but in pertinent pericope he was moved to "compassion for them – evs-plagnci, sqh peri. auvtw/n" (9:36a).

Jesus' compassion for the crowds is reported in three other occasions: he had compassion on the crowds and healed their sick (14:14); when they had nothing to eat, he had compassion and fed them (15:32); and in pity on the two blind men he restored their sight (20:34). And once in the parable of the Unforgiving Servant, the same word *splagncisqei, j* is used for God the Father's compassion on the debtor (18:27). These texts indicate that Jesus shares the

same compassionate attitude with his heavenly Father, upon the crowds and individuals when they are in a difficult situation.

The reason for Jesus' compassion (v. 37b) is introduced by the explanatory particle the "o[ti]" (missing in Mk 6:34), that they were troubled or worried (*evskulme, noi*) and helpless or downtrodden (*evrrimme, noi*). The verb *sku, llw* is a hapax in Mt, and it is used again only thrice in the NT in Mk 5:35 and Lk 7:6; 8:49 in the sense of troubling or worrying someone. And the verb *r`i, ptw* is used again twice in Mt: in 15:30 as the people "laid down" the sick at Jesus' feet; and in 27:5 Judas Iscariot threw the price money down on the floor in disgust.

***Continues on page 36***

## BEFRIENDING THE BODY

*By Mary A Finch,  
Adapted by Mario Dias.*

### ***The Body: A manifestation of the spirit.***

As the humanity of Christ is a sacrament of our unity with God, so our humanity, our bodily way of being in the world can be a source of spiritual knowledge, a guide on our quest, the very ground of our being and a new Bethlehem where the Word continues to be enfleshed.

As self-conscious creatures, we humans have evolved a capacity for the logical, the rational and the abstract. Our systems of education nurture this capacity. From an early age, we train our minds to be the director of information, to order our lives, to make decisions, even to pray. However, we humans also experience the irrational, the mindless, senseless capriciousness of life – a shattered relationship, a long

illness, a sudden loss, a debilitating injury, depression, anxiety, uncontrollable violence. At these moments such as these that the body can be a friend and guide if it is properly prepared. Minding our bodies in times of pain and fragmentation offers us the other alternative to rationalizing, avoiding and devaluing our feelings and sensations.

Befriending one's body does not in any way discount thinking. We do not hold in contempt our analytical powers because we have discovered new ways of knowing. Minding the body and embodying the mind form a basic continuum for wholistic living. A befriended body is 'on call' twenty-four hours a day to advise and to warn us through our births and deaths, the paschal events that a Christian pilgrim can expect on the journey. The body in its language of movement and gesture and in its very breathing can manifest a spirit grounded in faith, grateful for

salvation and fascinated with the mystery of life-in-God and God-in-life.

### ***Body as Friend or Foe?***

Can we remember a time when we felt completely at home with our bodies? Maybe it was running across a field, dancing to some music, or simply the touch of a friend. These are special moments of pulse and vigour, moments where flesh and spirit find integration. These can be sacred moments where we are acutely aware of our sensual connection to the Creator, the creation and fellow creatures. If these moments are rare and infrequent then, perhaps we do not see our body as friend and guide; perhaps we do not consider our own incarnation as the centrepiece of human living. By becoming more fluent in the language of the body we can learn to relate more honestly and responsibly to ourselves and to the feelings

of others.

The one generally acceptable source of corporal pleasure could always be found in giving our bodies or using our bodies in the service and care of others. Doubtless, service to others is a precious human gift, but can we really serve, really feel into the needs of others when we are ignorant of our own inner wisdom? We can serve out of our own deprivation for very short. Sooner or later we will succumb to disease, exhaustion, resentment, anger and rage. If, however, we can serve out of generosity to ourselves, out of self love, drawing from our own corporal wisdom, listening to the language of muscle and blood, then our service to others will not only be fruitful but less tiring.

Developing a 'conscious' body, i.e., developing a healthy awareness of one's body and heeding its messages, is the first step to befriending one's body-self. Calming the clamour of the mind with breath and movement restores the human balance and results in an epiphany of the spirit – a true sign of well being.

### ***The body beautiful.***

The present day throws a lot of spotlight on the body but in the commercial sense. Physical fitness training, body building and accompanying professions promise the virtual correction of all the Creator's mistakes. Almost every bookstore stocks a health section with the latest magazines, books and videos in nutrition, exercise, beauty tips, relaxation and meditation.

Exercise is wholistic when it allows information from deep within to come forth, Rather than beating the body into submission to fashion trends, in wholistics, we honour the body as a holy temple. We condition the body through exercise, proper diet, rest, relaxation and meditation in ways that allow self – learning and self-healing to occur. It is in the process itself in the journey itself that one finds and feels the integration of body

and spirit. In a wholistic approach to spirituality we celebrate not the body beautiful but the body sacramental. This approach finds the locus of God's presence in the very bodiliness and sensuality of each unified human being, and celebrates the body as a sacrament of God's life, a sign of ongoing creation and unity with the Christ and all who make up Christ's body.

### ***The body sacramental***

Attending to oneself as body, of getting to know oneself as body allows hidden messages of hope, reconciliation and resurrection to come to light by means of one's own story. The narrative of one's life is woven in many ways into the tissues and joints of the body. The various forms of body work tap the body's inner wisdom in search of healing, wholeness and enlightenment.

While any kind of exercise may help a sedentary lifestyle, not every type of exercise will enhance body awareness – some exercises may even widen the rift between body and mind.

Sports activities focused only on winning or looking good can diminish the value of exercise as a way of feeling one's self as body. However when exercise is placed within the context of one's spiritual journey it becomes body praise.

The energy, flexibility and gracefulness that one feels in the body through exercise and the awareness of being more fully alive should be a prayerful moment, celebrating the ever unfolding mystery of the kingdom within. No one can simply give or teach another person awareness of the bodily self. The process of reconnecting with our sensuality, of balancing mental and physical energy is one that each person experiences alone and within.

In a sacramental context massage becomes a sacrament of touch, an anointing, for it combines one of the oldest and simplest of medical treatments with the ancient healing powers of 'the laying on of hands' and 'the anointing with oil'. Hands are

symbols of human service and communicators of the healing potential within. Oil is a biblical symbol of the divine gift of health, strength and respect for the whole person. In massage these symbols coalesce to heal, comfort, soothe, relax and strengthen the whole being. The experience of human touch is primal. In a religious context, the healing touch re-enacts the Creator's original touch, moulding and rejuvenating the person, breathing life into listless flesh. In its sacramental dimension this touch reaches and soothes deep wounds, memories and fears by releasing the healer within, 'the Anointed one' within. It becomes a prayer and a celebration of the body itself as a sacrament, a fit and respected temple, a hospice for the holy.

### ***Reverential bow***

In many parts of the world but particularly in the east, people greet one another by bowing with hands joined in the traditional posture of praying hands (*Namaste*). The two hands join to reconcile the positive and the negative, the male and the female, the left and the right, the body and mind. It is as if to say; "the God in me honours the God in you".

In the midst of tension, anxiety, unresolved conflict and fragmentation of daily living, my body calls me in this simple gesture to respect myself and the other, to remember that I am more than the sum of my opinions, ideas, scars, bruises and bones. I am a sacred union of feelings and thoughts that daily unfolds the spirit, breath upon breath!

## GOD, AN INCREDIBLE ORGANISER

**By Heradius Mbeyela**

If I had a word to use for these all I am going to write, I would use one to show how wonderful is our God! His works, though some can be explained scientifically, remain as big puzzles! To my surprise, some people yet do not accept the existence of this so called Almighty God. I want to reflect upon this God, using some simple things we are used to or have heard about.

I start with an example of a builder. If I want to get my house built, I need to hire an expert architect whom I believe can work accordingly. The architect will need manpower and materials to accomplish the work. He will have to mix sand and cement in certain proportions, and he will also have to arrange bricks in a way that the house will be smart and good.

Comparing this architect and God, God is far better; he is an artisan whose work cannot be compared with any one else's! Take a simple example in the human digestive system where God has shown his higher and systematic organization. The food, as it enters the stomach, starts to digest with the help of the salivary amylases in proportions. The food is then sent into the stomach where it is mixed with a specific amount of hydrochloric acids to kill the germs that have entered with the food.

In the stomach the food is digested into different products and by-products in relation to the type of enzymes used and the body's needs. The food is then assimilated in the body or stored in different parts. The food, or its products and byproducts, are used in respiration in the presence of oxygen. All this been done systematically and automatically, without our knowledge! If I had to employ a worker, how much would it cost just to buy the lipase enzymes so as to make use of the lipids in my body? And how much would I pay to the workers each time I eat so that I make the proper use of the food? I would probably even need an extra supervisor to ensure that nothing is stolen! I would also need cheap labor to get rid of the waste I produce as byproducts! How much have I ever paid for all that has been done in my body, some of which is very vital, and indispensable, and yet I do not know even how it is done? If one, either through learning in school or observing, comes to know how his mouth has been made along with

the other delicate parts adjoining the mouth; the way water or food enters the gut under the "logic gate" which allows air to pass into the bronchioles without interferences; and gaseous exchange in the nostrils until the aeration is done in the alveoli and things alike. How much would it cost us each second?

There are other vital organs which I cannot forget to mention: the eyes and the ears! The way these sense organs collaborate, just like faithful soldiers fighting the weak army! Everything God created, He created in its own way so as to save the other parts! Even the outer most layer, the skin, has the vital function to ensure security of both the internal and external organs!

There is another important system God did not commit foul in creating, the coordination system, without which, there is no survival! The way the neurons and the central nervous system work together no single man could imagine! The hormones and their discharging in due time! Yet, some still do not believe the presence of the incredible creator! The driving section is the brain. If it was an engineering work of any human kind, I guess, it would have cost him a lot to buy the controlling gauges to run up the work smoothly as they normally work. But God does this without any assistance from any of us.

If one reflected upon the assisting part of his body, the heart, and its function; the smooth work of the circulatory system and the lymphatic system and the way they operate. All these reveal the goodness of the Almighty God! Until today there is no scientist ever known to have made kidneys as well as God has, although they have managed to transplant them in many people! The way the kidney struggles to get rid of the urea products; how the "loop Henry" works, and its famous system called the counter current multiplier system; and all other complexities of which no human's intelligence can afford!

Living organisms die and others come into existence: the process of reproduction in animals; the union of male and female sexual organs of a mammal for the formation of an embryo to a zygote, into a child with bones and blood! Is this not a miracle worthy of explaining?

Where did the bones come from? How can a sperm and an ovum come to be an intelligent being like you? "As you know not what is in the way of the Spirit, or how the bones do grow in the wombs of her that is with child: even so you know not the works of God, who makes all things." (Eccles. 11: 5). Did you ever think about whose activity this was?

Going out of our entire body, look at the way the ecosystem works! Whose activity was it to gather all the wild beasts and termed animals alike? Who arranged that the lions should be dominant over the rest of the wild animals? Who made the lilies flourish and produce flowers in their due time? Who organized the world and helped smooth the running of things in the universe at large? Everything is naturally good and shows the glory of God!

The presence of God is also seen in other creatures, both living and nonliving. Until today, there has never been a case where a human being, a so called scientist, has ever managed even to make one small natural flower like that of God! This proves that life is only in God, as the author, an incredible author.

There are many other things which reveal God's presence; yet, we do not see in most cases, and we turn away from God's face! We are still waiting to see "miracles"; what miracle is as big as your existence? What are you waiting for, can't you see? Open your eyes if you do not believe in these mysteries occurring in your own body, for surely you will never believe even if you had a chance to see an angel coming from above; you will always doubt! You see a cat walking over the water, yet you say that the cat is wicked because it cannot dive or swim; don't you see that the cat can do even more than swimming or diving? It is time you and I change, and look at things anew! We have to believe in God, at least through his deeds, and this will fill us with wisdom. "The fool has said in his heart, 'There is no God'. Their deeds are corrupt and vile, not one of them does right." (Psalm 14: 1).

There is nothing so sweet and interesting if one depends on the Almighty God. God, despite being all good, perfect, and the source of all goodness, is obtained freely. It does not cost a thing to have Him, only your willingness to accept Him.

## “WITH DETERMINATION THE NEEDLE DIGS A WELL.”

PHILOSOPHY

**BY FRT. OTIENO OLWENY  
MAURICE ALCP/OSS- TUNGI.**

This time I would like to continue my occasional series of offering priceless advice to the ambitious flock. I would like to focus on the big question: **turning an achievement into future success.** To commence with all that one need if you want to succeed lies in always remembering: the power of prayer, the success of perseverance, the pleasure of working, the value of time, the influence of example, the obligation of duty, the wisdom of economy, the worth of character, the improvement of talent and above all **the presence of God.** The award prize is always a great honour for those who have successfully sailed through their undertakings such as schooling, civil service, sporting among others. People gain selection in actuality for unique congratulations to reflect that one time back they dedicated their efforts in doing something potentially. The prestigious prize is the best thing therefore, that happens to the victors. It shows clearly that people do things in their own small way, but out there the world is watching. Hence, whatever one is doing there must be persistent and commitment to the end, because **with determination the needle digs out as well.**

Being successful in an area of life, shows that the alternative approach of acquiring illegal power, wealth and land so to speak, isn't the way to choose for ourselves. Thus the point at issue is that "Greatness is not about pump and grandeur.

It's about doing simple things of life and doing them exceptionally well". In respect to this, Soren Kierkegaard contributes that success involves Choice, Commitment and Responsibility. He is known with his famous stress on choice with responsibility. Kierkegaard moreover, feeds us with the food of thought that: "Do not wish to be a Philosopher in contrast to being a man," but think existentially" (See Kierkegaard on existentialism). To think existentially simply means do not think as a thinker, but think as a living, real being, think in existence.

It implies further that human being is always able to make a choice of "Either -Or"; it's to think here and now, where one has been given option, freedom of choice "Either-Or", that is to make a decision and a life for himself. It is to be a dynamic participant in a given activity. It is participate fully in a play, to be an actor, an active participant, to be a victor and a successful one.

One has to speak to several people who have attained some measure of success in business, civil service and even in religious world of holiness only to realize that for majority of us, success knows only one-dimensional activity. Where the norm of the day is that one has to be recognized and feted for professional victory, then much of this success would turn to be a one-time event, a point in time, a certificate on a wall or a trophy on display. It is shocking that some successful people today

can't **translate their achievement into future success.** And even more badly is the fact that quite a reasonable number of us can't translate professional success into other dimensions of our lives or personal success. We are dwarf to become successful human persons. It reminds me the famous statement of Albert Einstein both Physist and Philosopher that "The world is dangerous to live in not because of those who do evil but because those who watch without doing anything about it" (See Albert Einstein on RELATIVISM).

As George Carlin so eloquently puts it, "The paradox of our time in history is that we have taller buildings but shorter tempers, wider freeways, but narrower view points. We spend more but have less; we buy more but enjoy less. We have bigger houses and smaller families, more conveniences but less time. We have more degrees but less sense, more knowledge but less judgment, more experts yet more problems, more medicine but less wellness" (See George Carlin on Paradox of History).

We drink too much but sober the less, smoke too much but mind not the health hazard caused by nicotine, eat too much but work the less, drive too carelessly but blame the traffic Police for irresponsibility, laugh too little but talk too much, get angry too often but humiliate others the more, go to retire too early but wake up too late, get up too exhausted but curse the decrease of the economical growth of the country, read too shallowly but expect more credits on examination, watch TV too much and pray too seldom

**-Continues on page 20**

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# SOCIAL TEACHINGS

## Parents in Our Time

**By: Edgar Tanga Ngowi, OSA.**

Most parents will tell you that they find it difficult to talk to their teenagers about sex. They don't hesitate to bring up just about every other topic except sex.

May be it is because their own parents treated talk about sex as so taboo that they came to accept it as such. Their discomfort is so great that they cannot bring themselves to say much about it, except, "Don't do it. It's bad and it will get you into all sort of trouble."

But parents do reach to this situation when they are occupied with the number of fantasies. Patricia Martens Miller, a religious educator and certified sex counselor, gives us a number of fantasies. For instance, you will hear some parents saying, "Kids today are so sophisticated they already know everything about sex." The fact is, what children see on TV is not complete practice of sexuality. Normally they see two people, meeting for the first time in a bar, having a drink and a few laughs, and then going home together and jumping into bed.

All these take six minutes or less. Most of time, TV programs seldom show the enhanced joy and beauty attainable through the mature spiritual dimension of

sexual relationship. Often this programs neglect dealing with the fear and shame of many lonely people who use sex to cease their pain; the humiliation of being used in a sexual relationship the broken marriage; the unintended pregnancies. True, today's children have more access to the media, movies and magazines than what used to be 50 years ago. But the question is, does it teach them to be responsible, loving, and committed married adult who have positive and healthy sexual relationship?

In this paper, therefore I will try to show the main teaching of the encyclical *Humanae Vitae* in relation to what is marriage, and in my personal reflection, I will try to answer the question, who is a responsible parent? Then, general conclusion and bibliographical page will end my paper.

### **1. The main teaching from the encyclical letter: *Humanae Vitae***

#### *1.1 Background of the problem*

There is no doubt that the encyclical letter of Pope Paul VI was written at the time when the Church had to give not only the answer, but the stand on social, political, economic, and more to the rapid development of

science and technology. In one way or other, these issues had a lot to say on the matter of moral and spiritual as far as the life of the Church and humanity is concerned.

It is at this time in the history that human population gave an alarm of danger in relation to availability of natural resources. The scarcity of natural resource also seems to affect the sector of economy. As a matter of fact, when the economy is wounded other human affairs such as accommodation, proper education for children, human dignity especially for women and her place in the society is also affected.

It is from the above disorganized thinking and approaching to the entire core of the life that the very life-gift from God is in danger. This kind of thinking brings about the spirit of justification. When everything is justified, especially in matters of decision-making, an individual is lead more to his/her interest and forget the very purpose of life according to the author of it who is God. By this fact, science to some tends to give the answer especially when biological successions tend to regulate birth. This approach has deleterious affected the whole structure of conjuga

I love in marriage and the meaning of conjugal acts in relation to that love.

### *1.2 The response to the problem*

Having seen the problem behind the 'WHY' of this encyclical letter, let now look at the response of the magisterium. The response of the magisterium of the Church to the problem has been reflected basing on the moral teaching on marriage. This very teaching is founded on the natural law, which is illuminated and enriched by divine revelation.

### *1.3 Marriage Issues*

Coming to the issue of marriage, which has direct connection with birth and human life, the outlook of it has to transcend what is partial perspective. Hence, human life has to go with its vocation in life. As a result, the argument which stresses on biological or psychological, demographic or sociological orders alone will not give an integral vision of man and his vocation.

Hence, man has necessarily to be considered both in his natural and supernatural, and as well as in his earthly and eternal vocation. If these facets are overlooked or not well reflected, there would be many justifications regard to human life. For instance, many have appealed to the demands both of conjugal love and of 'responsible parenthood' to justify artificial methods of birth control. There is therefore, a great need of understanding what is conjugal love and responsible parenthood.

### *1.4 Conjugal love and parenthood*

We can only comprehend conjugal love if we consider in its supreme origin, God, who is love. It is from this very understanding that marriage can have meaning. Love becomes a pivot of the entire marriage.

Hence, "marriage is not, then, the effect of chance or product of evolution of unconscious natural forces; it is the wise institution of the creator to realize in mankind His design of love." Marriage therefore, has the wide understanding when husband and wife tend towards the communion of their beings in view of mutual personal perfection, to collaborate with God in the generation and education of new lives. "Life must be protected with the utmost care from the moment of conception: abortion and infanticide are abominable crime."

This view of marriage gives us the other aspect of it: commitment and responsibility in marriage. "When it is a question of harmonizing married love with the responsible transmission of life; it is not enough to take only the good intention and the evaluation of motives into account; the object criteria must be used, criteria drawn from the nature of human person and human action, criteria which respect the total meaning of mutual self-giving and human procreation in the context of true love; all this is possible only if the virtue of married chastity is seriously practiced." For the baptized person, however, marriage entails a sacramental sign of grace. Hence, "The sacrament of marriage gives to the educational role the dignity and vocation of being really and truly a "ministry" of Church at the service of the building up her members." It represents the union of Christ and of the Church.

### *1.5 Characteristic marks of Conjugal love*

The above understanding of marriage, give us the characteristic marks and demands of conjugal love. Hence, conjugal love is full human, total, faithful and exclusive, and fecund. The very love is full human in the sense that it does not hold only the aspect of senses or spirituality, but both aspects to make a

balance. Here the point is stressed much on the holistic or personalistic nature of conjugal love. Conjugal love is neither instinct nor sentiment alone, rather hold on the act of the free will whereby husband and wife become one in heart and soul, and together attain their perfection. Conjugal love is total in the sense that it is a very special form of personal friendship. Here husband and wife generously share everything.

"Hence, the acts in marriage by which the intimate and chaste union of the spouses takes place are noble and honorable; the truly human performance of these acts fosters the self-giving they signify and enriches the spouses in joy and gratitude." It is faithful and exclusive love in the sense that it has to go until death. This aspect entails all the duties of marriage bond. Fidelity in marriage becomes the source of profound and lasting happiness. Finally, conjugal love is fecund. It is fecund in the sense that their coming together entails also pro-creation which is destined to continuing and raising up new life.. Therefore, "marriage and married love are by nature ordered to the procreation and education of children."

### *1.6 The 'WHAT' of responsible parenthood*

After seeing the marks and demands of the conjugal love, let us see the 'WHAT' of responsible parenthood. There won't be stability in the family if there is no responsible parenthood. Responsible parenthood is the very mission of husband and wife. This new status of life has a great role to play in today's society in which the world at large has been reduced to a village. "Married couples should regard it as their proper mission to transmit human life and educate their children; they should realize that they are thereby cooperating with the love of God the Creator and are, in a certain sense its interpreter."

Hence, responsible parenthood entails; exercise of reason and will in relation to instinct or passion; deliberate and generous decision to raise a numerous family in relation to physical, economic, psychological and social condition. It implies a more profound relationship to the objective moral order established by God, of which a right conscience is the faithful interpreter. On the other hand, parenthood entails duty towards God, towards themselves-husband and wife, towards the family and towards society in a correct hierarchy of values.

Having understood the correct notion of marriage according to the encyclical letter of Pope Paul VI, *Humanae Vitae*, the second portion of my paper is dealing more on the 'WHO' is a responsible parent. I believe if the very root of our society is the family, when it is well structured and formed, the other danger towards life will be reduced or eliminated completely, for the reason that "the family is, in a sense, a school for human enrichment." Hence, we will not have time to talk of illicit ways of regulating birth, or licitness of therapeutic means and recourse to in fecund period if the individual is well brought up from the family level.

## **2. Personal Reflection: Who is a responsible parent?**

### *2.1 Our Families at present*

Most of the time we tend to blame and throw stones at children when they go wrong. However, we forget that what they are is the outcome of what they have acquired from our respected families. Family is a credo of character make up of a person. It's a place whereby human foundation is built so to speak. "The family is the first and fundamental school of social living: as a community of love, it finds in self-giving the law that guides it makes it grow" This foundation is erected under two pillars: mother and father.

However, "the active presence of the father is very important for their training: the mother, too, has a central role in the home, for the children, especially the younger children, depend on her considerably; this role must be safeguarded without, however, underrating woman's legitimate social advancement."

At the dawn of a child development, parents are to be really parents. This means, parents are to be available in a real sense. We do encounter many problems in the family when parents put a block between them and their children. Though sometimes the block between not naturally intended, the thing is, the lack of availability of parents to their children cost a lot in the lifelong both to the children and parents.

Today, due to the development of science and technology, children learn a lot from their peers and other sources more than parents could think of. Are the parents to be quite because there is more access to knowledge for their children outside than what they can give? No! The thing is there a lot of misinformation from rumors or from their peers that in a real sense we cannot consider them as the correct information and knowledge according to their age and human development. Hence, "the education of children should be such that when they grow up they will be able to follow their vocation, including a religious vocation, and choose their state of life with full consciousness of responsibility; and if they marry they should be capable of setting up a family in favorable moral, social, and economic circumstances."

Due to the high level of HIV/AIDS infection and unexpected pregnancies to children both in primary and secondary level, let we discuss how parents could talk about sex to their children. As Patricia Martens miller puts, "in discussing sexuality with your children you are seeking not only

to give specific information on a particular topic, but most importantly, to give your child the message that you are an askable, available parent."

Hence, everyday, ongoing, casual conversations are best, with information given as your children asks for it. Many children today have lost that feeling of trusting and desiring to seek information from their parents. The reason is, parents are not available or not have time with their children. In many families, parents wakeup early in the morning without seen their children, and come late at night when their children have gone to sleep. "There is no magic time to talk with your child.". The question is, however, when and how a parent has to foster such a constructive conversation to his/her child?

### *2.2 The need for the Change*

As an available and responsible parent, he/she has to start from the earliest years. It is good if you start talking to your child even before starting primary school. According to Miller, parents should begin to talk to their children about sex, whenever their children ask the first question. This mean that parent needs to set a pattern of communicating with his/her children, that makes it obvious she/he is willing to discuss any topic with them, and that he/she will make time to do so. Hence, "...sharing that are part of everyday life in the home at times of joy and at times of difficulty are the most concrete and effective pedagogy for the active, responsible and fruitful inclusion of the children in the wider horizon of society."

I believe, it's difficult to do so, because many of us grew up in families where sexuality was not talked to our parents about sex. Then, when to start? In order to facilitate life long communication with a child about sexuality, the parent needs to encourage conversation from the first years on. It is by answering their very first questions and continuing as the

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questions become more complex and frequent will do much to subtly reinforce such bonding.

### *2.3 The necessary steps towards parental love and care*

#### *Just begin gently*

The other question, however, is how to do it? "Sex education, which is a basic right and duty of parents, must always be carried out under their attentive guidance, whether at home or in educational centers chosen and controlled by them." If sex education at all takes place at home, just begin gently. Parent has to give some explanation to his/her child if he/she has not yet talked to him/her about sex. He/she-parent, has not to feel shy, embarrassed, or discomfort while explaining his/her child the reason made him/her say what he/she want to say. By being gently a child will feel free to ask questions whenever they are concerned, curious, or confused.

Contrary to this, a parent should not be surprise to live in an atmosphere of fear with his/her child. Hence, "...the educational service of parents must aim firmly at a training in the area of sex that is truly and fully personal: for sexuality is an enrichment of the whole person-body, emotions and soul-and it manifests its inmost meaning in leading the person to the gift of self in love." It will only give, however, a concerned parent plenty of opportunity to learn what his/her child knows and correct misconceptions if the parent is gently.

#### *Give permission for discussion*

There is a danger of flying and rushing to the conclusion while holding a discussion. This mentality, however, does not work at all if we want to deliver some information to our kinds. They also deserve that freedom of expressing their ideas no matter how awkward they may look. Hence, a child needs to know that it is 'OK' to talk about sexual issues at home; not only 'OK', but

desirable. For instance, a parent might begin with a question to his/her child, such as: "What to you know about the AIDS virus and how it is transmitted? Sometimes the technical talk on TV is confusing and I want to be sure you understand this because it is important." As a result, by being specific to a topic, a parent invites his/her child into a discussion. In addition, a parent gives his/her child the message that he/she is open to discussing even embarrassing subjects. A parent, however, should avoid general questions such as: "Is there anything you want to ask me about AIDS?" This kind of question won't lead a child into discussion.

#### *Get Comfortable*

It is highly recommended that a parent has to be comfortable with his/her own sexuality before introduce any topic about it to his/her child. The problem is that when a child begins to ask questions about sexuality, parent's discomfort, or reaction to these questions may not be coming from the questions themselves, but from deeper, unresolved issue in parent's own life. "Your body language and nonverbal cues will quickly inform your child of your discomfort, even if your verbal cues are able to disguise your feelings." As a matter of fact, a child may put a private interpretation on his/her parent discomfort and assume that his/her parent does not like sex or he/she think it is bad or evil.

#### *Be honest*

It's obvious that some of the questions asked by children do not have direct answers. If a parent is not sure of the answer or feels discomfort-giving explanation, he/she should not hesitate to explain the reason for his/her uneasiness. For example, perhaps a parent was sexually abused as a child and as the result he/she is uneasy talking about this with his/her child. On the other hand, attempting to motivate behavior using fear or ignorance is not a wise approach, and in the long

run, may damage parent's credibility and his/her child's trust in him/her.

#### *Allow for Privacy*

Privacy entails silence, and silence is God. It is in a quite place and moment that a parent can deliver a sound message to his/her child. Either, time has to be set after school, after dinner, before bedtime, or perhaps a "treat time" once a week when a parent will be alone with his/her child.

#### *Be open*

Openness to your child leads to trustfulness. When a parent becomes open to his/her child, is one step ahead to new understanding that will break a silence experienced before. It's a call to compassionate and understanding; realizing that a child may not thought about many of the issues surrounding sexuality on a serious level before. Hence, "in view of the close links between the sexual dimension of the person and his or her ethical values, education must bring the children to a knowledge of and respect for the moral norms as the necessary and highly valuable guarantee for responsible personal growth in human sexuality."

#### *Don't be pushy*

A discussion becomes smooth and dialogical when a parent becomes gently before his/her child. Hence, if a parent comes on too strong, a child may feel it is useless to continue discussions with his/her parent. What to do is to become timeless, understandable, practical, and agreeable. This in turn however, gives parent an opportunity of compromising with his/her child, even if never agree on certain issue.

#### *Be flexible*

If to be a good parent is to be available and concerned to your child, an avoidance of lack of interest or lack of caring when he/she asks you question should be observed. A child may ask you questions out of place and

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interest. As a response, answer him/her gently. If simply there is no time for an adequate discussion then save it for a day that is better.

*Take your time*

This means that do not rush while explaining or discussing on sexuality. A parent should also not take for granted anything he/she discusses with his/her child as if it is simply or understandable. If a parent does so, he/she runs the risk of causing a child to think his/her parent does not consider their questions or time a parent is spending with them important.

*Team up*

It is all about that sense of togetherness, meaning the involvement of both parents. There is a subtle difference in the way moms and dads respond to the same questions. In case it happens that only a single parent is involved, don't worry, do it yourself, giving as much information as you can. Just do the best you can.

*Try not to overreact*

If a parent has decided to be open and apparent to his/her daughter or son which is most recommended, a concerned parent has to be read to hear many things from them though they may shock him/her, or catch him/her off guard. What is needed is calm discussion. If a parent overreact, has to be sure that it won't facilitate openness or learning. Remember, most kids do not think beyond today; one of the goals of your discussions is to help the child develop a spiritual orientation towards sexuality, but that takes time.

*Don't talk too long*

Talking to a child as giving a "lecture" does not recommended at all. A parent should know that children are not prepared for long talk. What to do is to answer him/her with moderate but truthful information-brief and simple.

*Always clarify*

This means that, before responding to the question parents are to be sure of what they are going to answer. Hence, clarification of the question asked is needed. A parent may do this by saying to his/her child, "Are you asking if..." or "Do you mean..." It is so bad as the parent to rush to the answer with your fantasy and prejudice.

*Don't force an issue*

There is a tendency to some parents forcing an issue while holding just a hint of it. There is no need of doing so if you have made it known that you are concerned, available, and willing to listen. Again, as a parent, it is important that you respect his/her privacy and personal feelings. However, if you suspect a serious situation or sexual abuse of some kind do not hesitate to say it gently.

*It's OK to say, "I don't know"*

It is true that not all questions asked by your daughter or son, have answers on the spot. Silence, however, is not the answer or solution to the problem. If a parent needs help, he should try to fine it from doctors, member of the clergy, a competent counselor, or a friend parent trusts and respect. It is true that no one on earth knows 1/10% about everything. "Your child needs to learn that understanding about sexuality is a lifelong process and no one has all the answers." Then, why to be shy saying I do not know? However, as the parent, never laugh or put down child's question. Knowing that children have a very delicate ego, often their self-esteem is very low, even without your knowing it, parents should not look them down. Remember: there is no dumb questions, only dumb answers!

*Be a good listener*

As I have said above that a parent should not think of giving "lecture" but to give moderate and truthful information. He/she has also to be a good listener.

What does it mean? A parent has to give his/her children a chance to express themselves and their concern. By doing so, parent makes them feel important just by listening to them. It is also a time for the parents to learn that their children do not only need answers, but they sometimes just want someone to listen to them.

*Give concrete examples*

Parents are also to be careful while giving examples to their kids. "Children have difficult understanding abstract concepts, especially when they are young." Therefore, examples should go with the age and situation of young child.

*Strive for balance*

Parents have to avoid extremes at either end so that their children become the beneficiary of parent's wisdom. What a parent says to his/her child, and stand on any issue says a lot to the child. Either, a parent should not be too liberal or too conservative. Strive for balance. This means, if a parent is too liberal he/she may foster damaging attitudes and feelings such as lack of respect, promiscuity, irresponsibility, and disregard for commitment. On the other hand, if a parent is too conservative he/she can unwittingly foster negative attitudes and feelings such as fear, shame, low self-esteem, awkwardness, and embarrassment.

*Lastly, pray together*

This will create a loving bond with the family at large as parents pray for their needs and needs of their children. We should not forget that religion plays a great role in formation and character make up of a person.

**CONCLUSION**

To conclude this paper, parents have to be really pillars of their families. Some parents you hear them saying, "if we talk about it, they are going to try it." The fact is, the most recent studies show that kids who are better

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informed about their sexuality are more likely to make responsible decisions regarding it and postpone intercourse longer than those who lack such knowledge.

There are those parents who normally think that, "I don't know how to begin; I would be too embarrassed." Truly, it's so difficult to start a topic about sexuality to our children due to our backgrounds and how our parents and the society in general conceived sexuality. It was considered so sacred in the sense that it was rarely spoken. But as the parents they have to create an atmosphere where their children will feel comfortable in bringing out a topic about sex. This calls for necessary steps, if parents want their children to have a balance view of sexuality.

Another dilemma where some parents fear to bring a topic about sex, especially the separated marriage, is when a mother thinks that, "I am divorced. How can I possibly talk to my child about a good relationship?" Taking this situation positively, a mother can be good instructor to her daughter or son for the reason that she had a lively experience. Her daughter or son can learn more from his/her mother because there is a room of openness offered by their mother. This is because, the mother is open to talk about her frustration and problems and how she handles them. What a nice lesson a parent can give to his/her child!

There is also a tendency of

taking for granted for some parents, and not talking about sex to their children due to the experience they had. For instance, some think and say, "I didn't have anyone to talk to and I made out ok-so my children will do the same." It is not true. The reality cannot fall in sequence like that. Given the reality of AIDS, sexual abuse, date rape, and the epidemic proportions of sexually transmitted diseases rampant in the teenage population of society today, this is particularly dangerous attitude.

Many young people today commit suicide because of lack of sexual knowledge. A concerned parent is obliged to talk about sex to his/her children. He/she does not say, "my child does not want to talk about sexuality with me. He or she never asks any question." It's true that not everything a child can tell you, for instance, cleaning his/her room, shoplifting, curfew, alcohol and so forth. But using moments to break the ice, parents can give their children permission to ask questions or express their opinion. For instance, a friend of the family is pregnant or watching a show that condones teenage sexual involvement. This can be an ample time to beginning a talk about sex to your children.

It is clear that family is the first place, as we have seen, where a child gets fundamental principles about life.

A child is molded within his/her household environment.

Instead, you will hear some parents saying, "wait till they are in secondary school. That will be soon enough!" The fact is, education in sexuality begins as soon as the child is old enough to ask a question. "If children can ask questions as they need, then sexually education becomes a normal and natural part of their lives."

Unfortunately, if parents do not start the process of talking with their children about these important matters while they are young, it will be more difficult for them to start it later. "The school should support and enhance our educational efforts in sexuality and provide the more formal assistance we rely on from them in other subject areas".

Other parents think, "sex is natural. They will pick up what they need to know." This is not true. Sex is a learned behavior. It is their messages they give as parents and those from friends, television, and society, children learn what it means to be a sexual person and how to live out their sexuality. Though some of these sources may be the source of dysfunctional and/or unhealthy behavior. Sexuality is a complex part of personhood, one that undergoes changes, adjustments, and new understandings throughout lifetime. The truth is, if we want the children to have responsible, accurate and religious based information about sex, parents have to be the ones to give it to them.

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## A LEAF IS NOT WITHOUT THE TREE

**By Br. Honoratus Kileo OFM Cap.**

### **Where did you get this New Child?**

When I was a small boy, I used to ask my mother and those who were around many questions. I remember one question; I asked when my mother had a new born. It was this, "Where did you get this new child?" She replied, "I bought it from the church." I continued, "Who is selling them there? She said, "A priest". "Where is he getting them", I asked." From God", she answered. Then my father came to the place where I was talking to my mother. It was the end of the desire that day. A new human born normally wonders around at the surroundings. His wonder is manifested by his body gestures, for example, opening his mouth, or trying to put some of the things which he or she comes across in his mouth. That desire is an attempt to reach into the depth of things and it is irresistible within us. The question which I asked my mother, however was interrupted by the arrival of my father point out some fundamental realities in the human culture.

The first reality from the question is that, it is a human tendency to ask questions. The fact of asking reveals another tendency of knowing. Knowing that goes to the source of things, "Where did you get this new child?" The child is not self-sufficient. Even from the question itself from the time of my childhood reveals that little children know that they

are not self-sufficient to bring themselves into existence. Also they know that their mothers have no an absolute power of bringing them into existence, that's why the question starts with, "where" or may be "who". Another reality which is coming from the question is dependence, which leads to transcendence. Since the new born is not self-sufficient, then it depends on another source, namely his parents unknown to me when I was asking the question.

The fact that I was able to ask such question shows that a child has ability to transcend above the appearances showing their dependence to other things, probably unknown to the child. The third reality is coming from my mother. Was she deceiving me? Was she morally true? She acknowledged my capacity of understanding realizing that later I will know the truth as I grew up. She recognized that the opportune time will come for me, although this is very far from today's opinions. Such opinions are expressed by sayings like: "these children of today know every thing".

The last reality which I want to mention from the question is the submission. The child [me in the past] submitted to his mother and hopefully trusting in her. He depends on the knowledge of his mother certainly convinced that she will give the correct and real answer. The child submits to his mother hoping to get his needs. It is common that when she is

not around, he asks where his mother is, because he is used to her.

### **The Flowers Subsist in the Plant**

If we look at a tree, biologically it is because is divided into roots, trunk and leaves. Those parts make the whole plant. The parts maintain the whole plant and give its identity. The roots cannot in themselves make a tree likewise the trunk and the leaves too. The various parts of the plant manifest the nature of the plant. The whole plant is able to bring them about. The different arrangements of tree branches and leaves belong to the whole particular plant or species of particular plant.

The leaves cannot arrange themselves to make a plant without a trunk and roots above the soil. Although different parts of the tree have various and different functions, they remain supporting each other. Saint Paul tells us that if one part of the body rejoices or suffers, the whole body rejoices or suffers. The flowers of plant are parts of the plant. When the plant bears flowers of different colors, its beauty become more attractive to the eyes, than a plant with one flower, may be of the same color. Although the flowers may have different sizes, colours and shapes, they remain subsisting only in a particular tree. Their differences are not points of departure from their source; rather reveal the nature and richness of the source that is the tree

itself. When we pick flowers from their source, they still remain beautiful, but later withers out. Some flowers are complex. Their complex parts enrich their beauty, and so the whole tree.

### **Is the State and her Movements Natural?**

A state subsists different movements within herself. No state movements operate in the vacuum. The movements are presupposed by the state. All the activities of different movements within aim at the good of the state. However the situation is not always in harmony to the good of the state. Such situation is like a child who sees himself or herself as a self-sufficient cause of himself or an imagination of leaves exists without other parts of the tree.

Although the movements are different from each other, they subsist in the state and their goal should not be opposing the state. The state authority may be in disharmony to the primary goal of the state. Such situation is not a moment of the movements to oppose the goal of the state. Rather their opposition should be directed to that authority and not to the goal of the state which is always good. When each movement sees itself as absolute and subsists itself without the state atmosphere, then such movement seems to express an impossibility of leaves existence without the tree trunk and roots. Because the nature of the movements is within the state, their differences in positive understanding become like flowers of different sizes and colors within a

particular plant. They function as tools to fulfill, and to reveal the goal of the state. The bigger the number of the movements, the richer the state becomes. This opinion is not putting aside the human weakness which is shown about when the movements impoverish the state instead of enriching her. Instead of directing the state to the common goal, such weakness leaves the state on the way far from the goal.

The modifications of the parts of plants like flowers come within and not without the plant. The state movements ought to come from her, to manifest her. The analogy of plant cannot fit exactly to explain the existence of the state and political movements within her. Can we say that the plant and its modifications exist naturally? How about the state and her movements? Are they naturally existing or only socially created? For the first question it seems that it is a natural phenomenon for a particular plant to have specific modifications. The modifications enrich the plant when all the factors necessary for that particular kind of plant to grow are available. Here now there is a point of necessity.

The two other questions I suggest have the same answer, but different from the first one. This is because the state is not naturally and biologically part of human nature. It is something formed because of human situations. If a person is staying in an isolate place, I don't think that he or she needs political movements and states. In Tanzania like other countries there are people who do

not know what a state is and what political movements are and for what are they for. If you go to such places, you may think you are in another country or nation or state. The situation there is totally different from other places. How? If you ask such people who is the present president of United Republic of Tanzania, they will refer him as president Nyerere. Such reference is for those people who have the least communication with state or political movements because of their economic and social reasons like market for their agricultural products. Can we say that such people are part of state? Where can we put them in the area and atmosphere of political movements?

There is also the other side of political movements which do not seek for the goal of the state. Are they part of the state? Do they really manifest and reveal the state? If I use the analogy of the plant and its parts, categorically I will negate the two questions. However, in a concrete situation they belong to the state. Do their differences enrich the state? If their ways are contrary to the goal of the state, they cannot manifest the state. Instead they will be like a little child who sees himself or herself as self-sufficient of what he or she is without the cause. Such movements will impoverish the state and conceal her goal. Their desire becomes to ought for their selfishness and weakness. The weakness here denotes all their ambitions which are contrary to the goal of the state. The end of such movements is

disharmony and disunity instead of harmony and peace. The disharmony and disunity are expressed by desire for power, wealth, bribery, corruption, immorality, and lack of peace, war, tribalism, racism, nationalism, regionalism and the like.

### **An enhancing force of family relationships**

A human family is a unit and not a unit. It is because of its nature of being of one man who is father, one woman who is a mother and a child or children. It is not because of being a mystical unit of first one man and one woman who become one flesh and second union with their children. Each member of the family portrays the identity of his family. Although the members of the family are individuals of their own individualities, each carries with him or her the identity of his family. Sometimes in our conversations we hear people say, that son or that daughter or that man or that woman talks, looks, behaves and works like his mother or his father. They see the correspondence between two people which makes them possible to identify the mutual relationship between two or more people of different individualities. Differences of talents among the members of the family are not the point of denying their family relationships, but an enhancing force of family relationships. We find that in the family, the father and mother have different talents. They use them for enriching, building, and developing their family in all aspects of family life. When one of them becomes

passive in using his talents, he or she weakens and impoverish the family. Their gifts are in the manner that if each one of them uses them accordingly, their family will grow and flourish daily. The improper and negligence of not using the gifts within the family leads into disunity. The outcome of it are seen in our daily life: divorce, dishonest, prostitution, gay-marriage, immorality, and homosexual tendencies. No family formed by children only. Where would they come from? There must be first of all two parents: a husband and a wife. The leaf cannot exist itself without trunk and roots to be the entire tree.

### **They Sanctify the Entire World.**

Saint Paul uses the analogy of the human body to explain the functions and operations of the mystical body of Christ, the Church. He says, there is the same spirit, the same God, and the same and one source, II Cor 12:1-13]. The church is the community of believers of different talents. The spirit inspires the community throughout the centuries. The outcomes of this inspiration are many. For the aim of this article, I will concentrate on one outcome. That is religious orders or congregations of both men and women. They are the gift of the Holy Spirit to the church to help the people of God to carry out his mission in the world. Through them as they take with them his mission they become Holy and they sanctify the entire world. The spirit continues to inspire different founders and foundresses of these

communities. He does not aim at differences within the difference for the sake of itself, but the difference that reveals the unit in the mystical body of Christ. These communities are given different talents or charisms depending on the motives of the spirit to their founders or foundresses. What is the intention of these charisms? Is the purpose of the Spirit to bring differences and misunderstandings within the mystical body of Christ? Is it to promote congregationism? The Holy Spirit through talents He gives to the people of God reveals the unlimited love and power of God. He offers them for the efficiency of the mission of Christ in the world entrusted to the church, and not for the competitions and differences among the congregations themselves. The last two questions are out of the intention of the Holy Spirit. In the acts of apostles we are told that during the day of the pentecost, the Holy Spirit made communication possible again, that which was faint, [Acts, 2:1-13]. The charisms are not intended to bring war or disharmony, but the contrary which is always true. It is given so that peace can prosper and communication can exist always. We acknowledge that the Holy Spirit makes our congregations different, and in the actual fact they are different. This difference is not our tool to enhance difference among them, but to promote mutual understanding and living together within themselves and outside of their confines. The charisms of different

religious congregations in the church are like different flowers of different colors of the same plant, the church. They reveal the richness of unlimited source, the Holy Spirit. They help us to love and serve one God and his people. They do not help us to identify gods, but they help us through Christ to go to God and to carry his mission in the world, to all people of all ages, cultures and places.

### **We are able to face Cultural Differences.**

When we recognize that our congregations are the gifts of the Holy Spirit we are able to face cultural difference. Each religious order works as a tool of the Holy Spirit and He works through her in harmony with others. Failure to see each congregation as the gift from the Holy Spirit, leads to disharmony, competitions and misunderstanding among congregations. The failure is exposed by tribalism, nationalism, congregationism, regionism [regionalism], racism and others, all together rooted in cultural differences. The cultural differences are not absolute limits between two or more cultures, but they are open to others in some aspects, if not all aspects. The charisms of the Holy Spirit are given to the religious orders to help them to bring cultural differences to be flavor of the world. The spirit calls different people from different backgrounds to his mission. They come with their backgrounds. Is He aiming at absolutizing each background of each of the coming new member in each congregation? He aims

at using the backgrounds as seed to carry out the charism of the congregation. The congregation with other congregations carries on her mission in the world in harmony.

Using the analogy of the leaf, the congregation cannot exist outside the mystical body and at the sometime be able to carry out her mission. It exists in the church where together with others; it is enlightened, nourished, strengthened and flourished. The religious congregations subsist in the mystical body of Christ. Their charisms reveal the church which in turn always reveals Christ who is the revealer of God, the Father. Can congregationism reveal the church mission to the world?

Like a child who desires to know, we too wonder about the gift of the Holy Spirit to the church, the religious orders. We have many questions we want to ask our mother, the church. She too like the mother of the child has her own way of giving us the answers. It is not an overnight process; she is always docile and attentive to the Holy Spirit. It is a long process which bears fruit in hope, faith and charity. She is our mother to whom we depend. If that is the case, the differences in the religious orders are not contrary to her, but they are our responses to the call of spirit and the church. Such responses we expect them to help us to love and to serve one another and promote mutual understanding and relationships. The point of time and place comes in. The responses are of different times, places, cultures

and people. However; these differences are not enough to hold congregationism, because the inspiration is coming from the same source aiming at the mission of Christ in the world. The same source, different recipients of different times and places but have the common and the same goal.

### **Her Work is the Work of the Others.**

I have used the analogy in this article purposely to try to show the bond which exists between the church and religious congregations. The two are not two entities, but a source and tools. The religious congregation each has her own charism. She has her own function in the mystical body of Christ. She works in collaboration with others because she subsists in the same body. Her work is the work of the others. Hence she is open to others and others are open to her because of their mystical mutual relationship in the mystical body of Christ, the church. Together with the others, she makes the body like a plant of many flowers, in which each colors the whole brightness. They reveal the love, service and holiness of the church. The fact that we are able to raise questions about the religious orders does not prevent us from the love we have to the church and her charisms. Love surpasses our dimensions, measures and differences. The question of individuality of each religious congregation can be answered by the analogy of human family. It has been explained above that, each member of a particular human family has got his own.

*This article will continue  
in the next issue*

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**"WITH DETERMINATION THE NEEDLE DIGS AS WELL."**

*From page 9.*

Oh! My God forgive us for crucifying Christ again. How often have we added our possessions, but subtracted our values, we love too seldom but hate too often. We have learned how to make a living but not a life. We excelled to multiply years to life but life to years. We have conquered outer space but not inner one. We've done tirelessly larger things but not better things. Our scientists have cleaned up the air but polluted the soil. We've done more to conquer the atom but not our prejudice. We write more and eligibly, but learn less. We plan more, but accomplish less. We built today more computers to hold more information to produce more copies than ever, but we communicate less and less. These are the times of fast class foods but slow digestion, big men and small character, steep

profits but uncordial relationships. These are the days of less employment opportunity but more divorces, fancier houses but broken homes. These are the times of degradation of morality but quick picknicks. It's a time when much is on the showroom window but nothing on the stockroom. It's the day when there are more harvest but less laborers, let's then pray that the Lord of harvest to send more laborers into the field. We are perhaps the most successful human persons in terms of technological development but least fulfilled. The question to be posed now is what we should do to curb all these menaces rotening our society? How should we go about finding the lost soul of success?

And once we have found it how do we maintain it? Allow me to submit that while we there is some reward in pursuing success for its own sake- yes even that trophy and certificate- gains are greater when one makes an effort to become a successful human being.

Yes, we should realize that it goes beyond the trophy to our relationships, where we must expend some energy in making sure that the people we claim are dear to us know they're treasured. We are obliged to pass on some of the unbitter fruits of that success to others in society either through mentoring or charitable works. This entails that we should learn the art of making life and not just a living.

Becoming a successful human person lies in the little things that are really the big things; in how we treat others, in how meaningfully we spend our limited time and in the enduring legacy that we eventually leave behind.

The saying that the human life is supplementary and complementary, will only obey its thirst, if pay attention to one of the Lenin who said that the best way to celebrate the anniversary or success of a great revolution is to concentrate on the unsolved problems.

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**A LEAF IS NOT WITHOUT THE TREE**

*From page 34*

when the reality penetrate deeply into the religious orders. How? When these members of the institutions become competent users-wonderers and discoverers, with a gap between them. They will be unable to enlighten the world. Can we say that the reality of discoverers and users-wonderers does not exist in the religious orders? The institutions are of human beings, of different places and cultures, although they are of divine inspiration. Their contribution to the mission of the church only count according to the demands of the gospel. Their readiness is to leave out their cultural differences, and work in accordance to their charisms. Their mission will be fruitful when they

free themselves from cultural differences, acknowledging them as seeds for their mission knowing that unity does not diminish individuality. Each institution will remain with her identity and individuality. Nothing will be deleted when she works with others. Working with others, each institution discovers dimensions of others and her. She will deepen the area of her mission in others and with others. It is not an easy thing to work with others. Where there are many people working together, the temptation of competition and over influence comes in. There is a need of sacrifice. The church always lives the spirit of sacrifice. Some people have to sacrifice for the others. What? That which is different, but does not foster the mission of the church. The spirit of sacrifice will flavor the world in new dimensions, the gospel call

. The spirit of sacrifice is the response to the spirit of our redeemer Jesus Christ, who offers Himself, a sacrifice par se, the fullness of our sacrifice, the meaning and the end. Sacrifice is an important dimension of love. That part of love which seeks the other for the good of the other. That habit when cultivated deeply within help to overcome selfishness and welcome openness. The openness that recognizes cultural differences, but also their openness to each other, where they are able to enrich each other. Therefore, togetherness inspired by the spirit of sacrifice becomes a source of strength, peace and a living-fruitful unity. For the religious orders, sacrifice makes their mission to the world fruitful, and of many people who work together in spite of their difference of cultures and charisms.

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# INSTITUTE'S EVENTS

## INAUGURATION MASS – 2006-2007

*With His Excellence Archbishop Joseph Chennot: Pope Nuncio in Tanzania*

*Reported by Nd. Innocent Mushi, OFM Cap.*

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The mass started at 10 in the morning with the choir from the Stigmata community.

The Archbishop based his homily on the unique role of the Blessed Virgin Mary to bring salvation history into completion as she gave birth to the Saviour of the world. The Blessed Virgin Mary is the model through which the Salvatorian Institute, preparing the future priests and religious whose task is to announce Good News of salvation to the entire world, is bound to imitate. Through our baptism we embark upon a threefold ministry of Christ, i.e. teacher, priest and king, in a specific way, through holy orders.

Mary was called to give the Redeemer to mankind in a unique way, through the Mother Church and Holy Orders. We bring Christ to the strata of humanity. We are called to be shepherds in the example of our Lord Jesus Christ. Christ's heart today continues to have compassion over the multitude.

His excellence invited all students of the Salvatorian Institute to have serious concern

for other people. People need to be called by their names to receive salvation from the Lord. We must accept our call in freedom just as Mary received and accepted her call to the fruition and incarnation of our Lord Jesus Christ.

True theology must proceed from faith and leads to faith. Faith is the primary principle of operation. A theologian is therefore a believer who asks questions about his faith, aiming at a deeper understanding of the knowledge of his faith. Mary was not a passive receptor of the incarnation mystery. She doubted not for doubt's own sake, but for a deeper understanding. She needed further enlightenment to deepen her faith. In the manner of Mary we must cultivate our theological studies through thorough studies, reflections, and prayers. Our prayer life must be continually renewed. It is not enough to be faithful to the external timetable; we must set aside personal encounters with the Lord in the prayer of meditation and contemplation. We are bound to pray for the entire church and always to seek the Will

of God.

We are called to give a full 'YES' without reservation in responding to our vocation, which is God-given. Salvatorian Institute is a community of religious congregations. Religious are the heart of the Church thru vows of Obedience, Chastity and Poverty. Let your love meet all strata of mankind. Make Salvatorian Institute a community by establishing this spirituality of communion which is so much needed today. It is in that spirituality of communion we become brothers and sisters in Christ bearing one another's burden.

The Archbishop invoked the Blessed Virgin Mary to be the model of our undertakings.

After the celebration of the Holy Mass, students and professors gathered at the Multipurpose Hall for the reception of the identification cards given to first year students of philosophy and theology. This was followed by Lectio Magistra presented by Fr. William Ngowi, OFM Cap.

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*LECTIO MAGISTRA*  
**JESUS' TEACHING ON PRAYERS**  
**SERMON ON THE MOUNTAIN**  
BY OUR REPORTER

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This is a summary which Fr. William Ngowi OFMcap presented on the inauguration day of academic year 2006-2007.

Prayer is a must if we are the disciples of Jesus. This is the central theme in the sermon on the mountain and a summary of Matthew's and Jesus' teachings. The basis of the prayer of Jesus is the dignity he conferred on his disciples as children of God.

Fr. Ngowi pointed out the importance of the Sermon on the Mountain as it contains the central theology of Matthew. God is Father and so we are called to experience the filial relationship. His deeds must be followed. It is a deposit of all Matthew teaches about Jesus, the kingdom of God, salvation and eschatology.

Prayer is conversation with God the Father. It embraces both private and public dimensions. It is something we cannot do without. Jesus presupposes that we pray; that is why he starts by saying "and when you pray". Jesus expects us to pray because of the intimate filial relationship. A child who does not speak to his father is miserable. God is anxious to hear us.

Prayer is a compendium of all we know about God.

It must be the beginning and the end of all we do. To be able to pray is to be a saint and to share God's nature - learning His ways, behavior, and language. To pray is to give God glory and that which is

proper to Him: glorifying, sanctifying, praising, and magnifying His name by one's life and work. Jesus associated prayers with the purpose of life. This is also our call; whatever we do, must aim at glorifying God. Such works, studies, and life must invite others to do the same. This means prayer has a missionary dimension - joining Christ to glorify God. We must be transformed from within and then we become a source of prayer to others.

Theological studies we are pursuing must be distinguished from the secular discipline of prayer. For Matthew, prayer was the righteous act which transformed and imparted faith to others. Prayer is a righteous act like fasting and alms giving. It is the skeleton of all that we do. We must pray what we believe so our knowledge becomes alive. In the Sermon of the Mountain, there is spirit of radicalism as seen in the Beatitudes and Antithesis. He mentions the conditions of prayer:

*Intimate relation with God.*

In prayer God is not the Judge. He is the Father who is anxious to hear from His child. We must recognize His presence, that we are daughters and sons of a loving Father and want to remain so.

*Prayer demands love.* Imitation of divine love is for both the just and the wicked. The language of God is love that goes beyond limitation. We must imitate God who loves and forgives.

*Prayer is not egocentric.* Love, prayer and forgiveness are intimately connected. These are demands of the authentic prayer "... forgive us as we have forgiven..."

*Prayer is the duty before God.* Doing what is right before God is the righteous act that goes beyond the demands of Torah for it involves uplifting oneself to the divine sphere; that is recognizing God as the Father who protects and sustains life. It is realizing God's rights from the Son and the Son's right to talk with

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the Father, a movement possible where there is filial relationship.

*Prayer involves shutting. God gives us one salary.* If we are to pray while divided, either we have already received from our own or let God reward us. God's rewards include paternal love, trust, peace, filial relationship, and eschatological gifts such as shares in the Kingdom of Heaven.

And when you pray *do not imitate the hypocrites*. These are people who are not by themselves.

A hypocrite is the person who mimics another character different from himself or herself?

Such a person in prayer is empty, irreligious, impious and godless. *What do hypocrites do?* They love to be seen by men. Such is their reward. Nothing else should they expect from God. Followers of Christ should not make ostentatious gestures and seek to be seen for such acts are disastrous. Duplicity of mind is not a virtuous act in prayer. Prayer must have a right motivation.

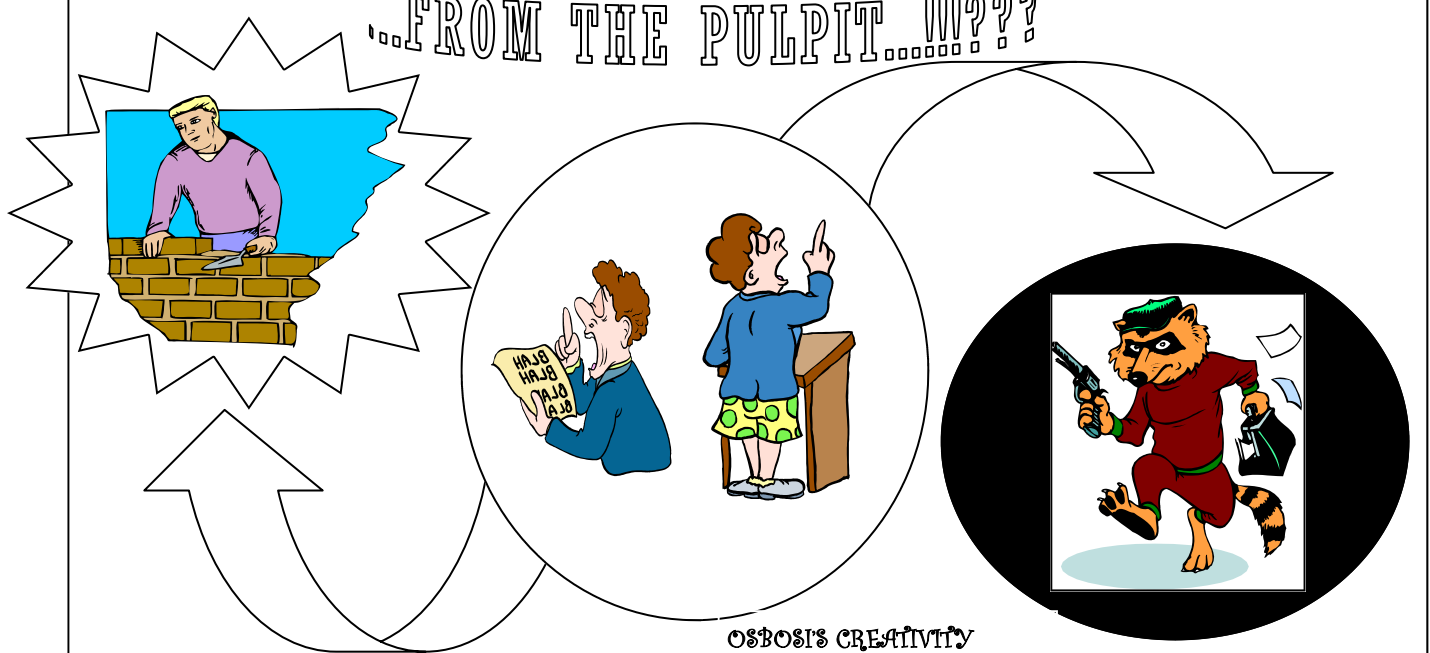
Father Ngowi concluded his presentation insisting again that our studies be transformed into prayer

It is in this that we become brothers and sisters and that there can be true and authentic relationships between lecturers and students. When we pray, the Father will give us good things. When we do not receive what we ask for, it is out of love that He has judged our request not helpful for our salvation.

We are called to persevere in prayer. God knows what is best for us. The Gospels portray Jesus as our Brother. We must cultivate confidence and trust in him for he is the model of our prayers.

**THE CARTOONIST'S WIT!**

...FROM THE PULPIT...!!!???



# INSTITUTE'S EVENTS SPORTS

## **SIPT Improves in Football Against SUA**

*Reported by Ayub Mwang'onda*

At least the new Saviorian Institute of Philosophy and Theology (SIPT) Team managed to immortalize the respect of the Institute by reducing the difference of goals scored in the friendly match against the Sokoine University of Agriculture (SUA) team on the 4<sup>th</sup> of November 2006.

The game was hosted by SUA at their venue. The president of the Morogoro Higher Learning Institutions' Student Organization, Fredrick Wanzala, was the guest of honor.

The match kicked off at 4:52 p.m. Both teams were brimming with confidence determined to win the match. In the first eight minutes the game was very exciting. However the situation changed for SIPT when the strikers' teacher Moro, Benja, and Ahmad of SUA broke the SIPT defense and passed the ball to Joseph Victor, who skillfully scored the first goal in the 9<sup>th</sup> minute. The goal undermined the morale of our team, SIPT, which lost ball possession for a while.

Five minutes later the team started to gain confidence, but then lost the first golden opportunity after receiving a pass from Paulino Madeje. For this I should

not be guilty of bias; the defense of SUA was very well organized. The strikers of SIPT had a very hard time overcoming the SUA goalkeeper, Abel, face to face.

In the 29<sup>th</sup> minute, Paulino Madeje lost another opportunity when he kicked the ball that put the opponent's goalkeeper under pressure; although, he managed to force a corner kick. The corner kick didn't yield a goal. In turn the opponents used the same chance to launch a counter-attack on the SIPT goal - a pass from middle fielder Benja connected by a header known as teacher Moro; but the SIPT goalkeeper Alex Masumbuko made a magnificent save.

For the rest of the first half of the game, the SIPT team created several clear chances but failed to score because the strikers and wingers were not complementary to each other. However the hard work of Godfrey Augustine, Sunday Tesha and Oswald Njiku should be appreciated.

The SIPT defense had the additional responsibility to clear off all the bouncing balls from their opponent. For this I may say that the personal efforts of defender Stanley Matengelele should not be forgotten

in the records of the SIPT Football Team. Although he was playing as the center defender, he was able to stop the left winger Suma of SUA who was consistently advancing towards the SIPT goal. Besides that, he was able to take his position quickly.

At the half time whistle, SIPT was losing one to zero against SUA.

The game came alive in the second half when SIPT made several attacks on the opponent's goal. Suddenly the team fizzled out when the striker from SUA, Hoops Kamanga, scored the second goal in the 60<sup>th</sup> minute following the corner kick. It was obviously due to the negligence of our defenders who thought that the corner kick had already expired. Three substitutions were made in order to salvage the situation: Sedia Hillary, Patrick Chanca, and Evarist.

Three minutes later, SIPT came back with great momentum. Sedia Hillary dribbled past two defenders of SUA but was unable to score. Referee Fortunatus Kago awarded the corner to the SIPT. The corner was tackled by the SUA defenders. In the 70<sup>th</sup> minute the left defender of SUA made a great mistake by kicking a

loose ball pounced on by Evarist, who passed it to Obadiah Paraboy, who at last managed to score by a long shot; which was well beyond the reach of SUA goalkeeper Abel. The goal boosted the morale of the SIPT, who strongly attacked the goal of their opponent just like angry bees.

The opponent started to experience a moment of panic and made a total of seven substitutions at the average of two substitutes every five minutes.

Despite the fact that the referee applied the rules to the letter, he was accused of partiality towards the home team.

The referee called off the game in the 83<sup>rd</sup> minute just when an SIPT victory seemed within grasp; the reason was the bad weather. Moreover the SUA international stadium had no floodlight to illuminate the ground. The result was a sensational 2-1, SUA. Only two yellow cards were released.

The winning team was awarded with a crate of soda.

Commenting on the competition, the treasurer of the MOHLISO, Ms. Makutika Maimuna said, "In any competitive game there must be a winner and a loser." The game was just the beginning of the long journey of organizing the competitions for all

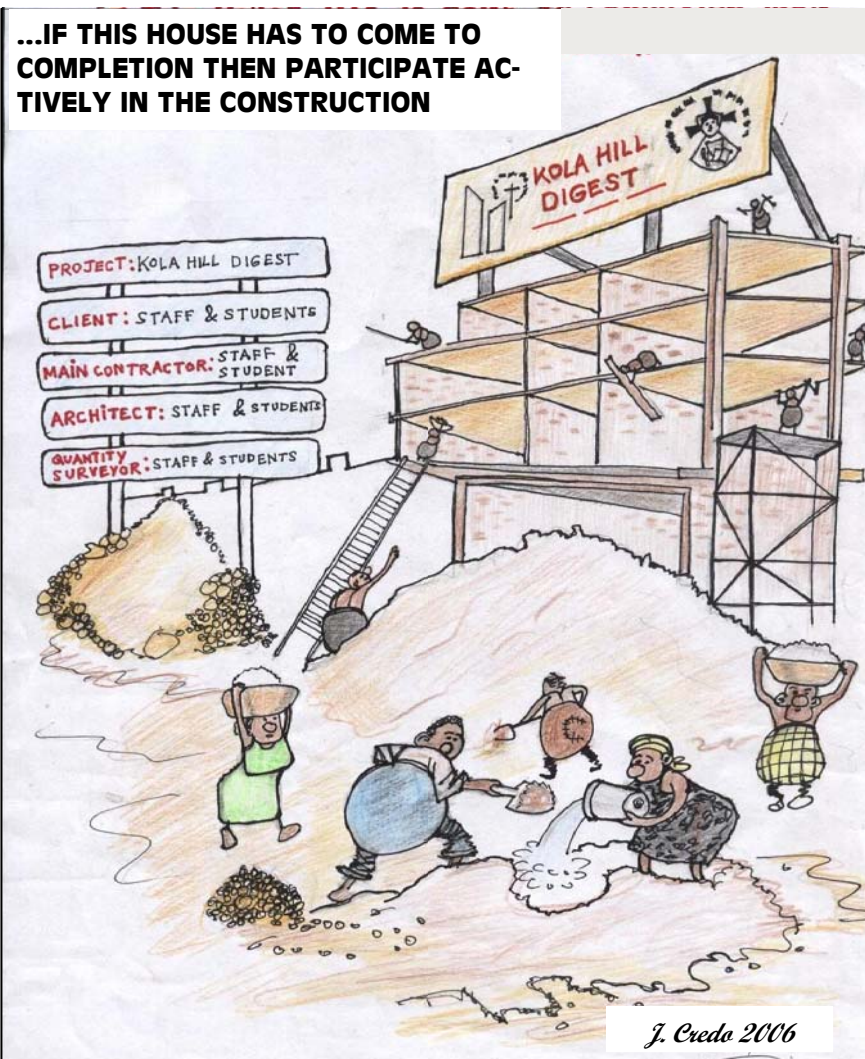
higher learning institutions in the Morogoro region.

The SIPT squad was represented by Alex Masumbuko, Peter Mboka, Raphael, Stanley Matengelele, Emmanuel Mwanungali, Deo Mganga, Godfrey Augustine, Sunday Tesha, Obadiah Paraboy, Paulino Madeje, Oswald Njiku. The substitutes were Audiface Makala, Patrick Chanca, Moses, Thabiso, Sedia Hillar, Lebobang Mithegane, and Respicius.

The SUA squad was represented by Abel, Safari, Alex, Mod, Hoops, Subira, Benja, Teacher Moro, Joseph, Ahmad and Suma. The official substitutes were Robert and Linjenje.

Constructivists

**...IF THIS HOUSE HAS TO COME TO COMPLETION THEN PARTICIPATE ACTIVELY IN THE CONSTRUCTION**



Wit!

# MATUKIO KATIKA PICHA



His Excellence Archbishop Joseph Chennot: The Pope's Nuncio in Tanzania Poses for Picture on the Inauguration Day of Academic Year 2006-2007



Students at Entertainment to make the use of Inauguration Day of Academic Year 2006-2007



(Above) A procession to the Mass to Deaconate October 2006



(Above) Imposition of Hands by His Lordship Telesphory Mkkude, The Ordinary of Morogoro Diocese during the Ordination Mass October 2006



Newly Ordained Deacons

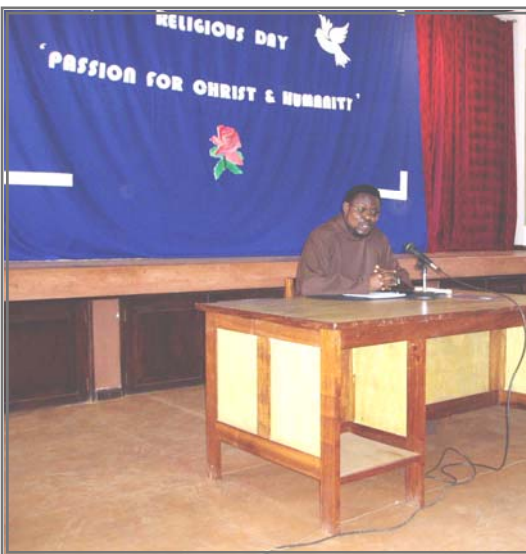
# MATUKIO KATIKA PICHA



Institute's Football Squad posing for picture before its actions.



Volleyball Match at action



Rev. Fr. William Ngowi giving a talk to the Morogoro Diocese Religious During the Celebration of Religious Day.



Raising The Cross (which Pope John Paul II inaugurated for the Youth) with amazement, Wonder and Admiration. The Holy Cross arrived at our Institute on 10th December giving us a time of adoration, prayer and discernment with striking reflection by Rev. Fr. William Ngowi.

# PSYCHOLOGY

## “HUMAN DIMENSIONS AND THEIR INTEGRATION”

*By Br. Leandry Kimaryo OFM Cap.*

Man is made in the image and likeness of God. Being in his image, he is called to an ontological vocation of partnership with God in co-creating, co-sustaining, co-healing and co-rectifying the world. In this vocation, he grows and develops through reflection and participation in action and is continually being shaped by reflection and discernment in the midst of action. In this process man's life becomes a multidimensional reality. That is, man looks for values that are central in his life in order to accomplish his vocation that God has called him for. Man's quest, worship and devotion directs him to the object of his ultimate concern, to grow, to be his own true self, holy and whole and achieve his personal identity.

Having a multi-dimensional reality, man's life can be categorized into three main dimensions according to the needs that enable him to fulfill his or her vocation. There is psychophysiological dimension. This level covers the psychic activities linked to the physical states of well-being or ill-being determined by the satisfaction or non-satisfaction of some fundamental physiological needs of man such as hunger, thirst, sleep, survival and good health. Behind the various psychophysiological needs there appears as the real operative motive a more radical need for survival and self-preservation which relates to a general interpretation of life at its roots and is rather utilitarian and individualistic. Another dimension

is psycho-social dimension. This pertains to the psychic activities connected with the need of developing social relationship of being with. Man who is a social being feels the need of deepening friendship, of giving and accepting help and of feeling that he is a member of a community of persons. The immediate motivation which promotes this action is the awareness of our own limitations and insufficiency as persons which makes us aware of our need for others. Behind the need for self-expansion and self-realization through the other which is the dynamic expression of what man is on the psychic level, a being himself to begin with and in inherent dependence on the other. The third dimension is rational-spiritual dimension. It is linked to the need of knowing the truth and the related human capacity of grasping the nature of things, abstracting it from the sensual data. This capacity differentiates man from the other animals. The motive that is at the origin of this activity of the mind is in the desire, need and search to grasp the truth of things. Another motive is to know the vocation of every man and solve fundamental problems like the knowledge of oneself, one's place in the world, the meaning of life and death. Thus my presentation will focus on the integration of these dimensions of man's life.

### **Integration of Human Dimensions**

Every psychic act usually contains and reveals all the three dimensions but in different measures. The three levels are intrinsically welded into the concrete human act.

The rational-spiritual dimension is typically and exclusively human, while the psychophysiological and psychosocial dimensions belong also to animals. Hence, there is a natural hierarchy among the three dimensions, which has to be respected. Rational-spiritual dimension takes the highest rank. However, it will depend upon the liberty of man to decide to which dimension to give the responsibility to train his whole psychic apparatus and the height from which to interpret himself and the world. Any dimension can be placed by man at the service of the other.

The personal identity will depend also upon one's own personal hierarchical order. If one gives the privileged position of a certain dimension there will follow a corresponding type of identity. When the hierarchical arrangement of these three dimensions is not a fruit of free decision man finds himself compelled to follow a way of life dictated by a causal arrangement of the three dimensions imposed by pressure of needs rather than willed by choice. In every case, however, no one will be able to ignore the demands and particular elements of each dimension. Here the question comes; how can man, endowed with a body open to relationships and capable of thinking, integrate in himself these various dimensions?

A right course consists in integrating together the dimensions harmoniously without exclusions and with a precise point of reference which give order and meaning to the whole.

Hence maturity and integration are accomplished through a search for equilibrium between these dimensions and discovery of one's identity always keeping in mind the complexity of a human being. Equilibrium between the dimensions is achieved through the principle of totality. According to this principle, every psychic expression, not only manifests a composite nature of man, but is rendered possible by the simultaneous and complementary presence of the potentiality of the three dimensions. Here an external equilibrium is necessary. A thought or an act of the will, would not be possible if the body were not rested enough or if it had not satisfied certain fundamental needs. This is also dependent on that internal well being created in us.

The physiological and social conditions will also depend on the way we live at our rational-spiritual condition. For example interior peace which is derived from having resolved basic problems and from having given a meaning to life. So every dimension is conditioned by the other. The partial good of every dimension should be put at the service of the total good of the person, which is to attain equilibrium between these dimensions and to discover one's identity. Hence coordination of every dimension toward this goal is necessary. The total good of the whole man is to be attained in a free and responsible way, through functional interdependence between one dimension and the other. However, a harmony is to be reached between the aspects of each dimension. If a rational activity is to be effectively thought out, we need not only

the other dimensions but also specific and well-functioning nerve centers with physiological structures within them. This will permit the mind to reflect, the memory to remember and the word to manifest the thought, giving it also a social function. Thus every dimension has demands and essential properties, which are to be respected before they are integrated with other dimensions. Here an internal equilibrium is necessary.

Every dimension of man's life pushes him to go beyond himself. psycho-physiological dimension pushes him beyond the physical well-being of a single member. Psycho-social dimension moves him beyond the social well-being of his person. The rational-spiritual dimensions push him beyond his perfection of truth. Therefore, the concept of totality presents a sense of transcendence, which can be discerned at each dimension. This impulse of transcendence is a natural principle which requires more and more the free and responsible intervention of man.

Therefore all the dimensions of life are necessary for the proper growth of a person at any stage of human development. In this sense, an integration of all of these demands of life is crucial. A human being needs at all times varying degrees of psycho-physiological, psycho-social and rational-spiritual needs, that is, biological, economical, sociological, psychological and theological needs in order to grow into a well integrated and full matured person.

Therefore a balance of these demands is required at all stages of human development. Hence, it is the responsibility of parents, families, teachers, communities, or societies to integrate the demands of life for the proper growth of themselves and their members. This can be done by providing adequate nutrition, maintaining body health, participating in social functions maintaining strong families, education and teaching on ethical standards, pastoral counseling and worship of God.



## **CAN THERE BE TRUST BETWEEN FORMATORS AND FORMATEES?**

*A Psychological Reflection on Development of Trust*

By Timothy Chombo

All that will be spoken in this article are merely my reflections on the development of Trust. It will be out of few observations and interviews I have made with both Formators and the Candidates of formation i.e. Formatees within our environment (Salvatorian Institute of Philosophy and Theology). Methodically, it will be divided into four major parts: I prefer using first level headings and I have suppressed the sub-headings, instead each sub-heading will appear in a form of new paragraph. In that, firstly there will be a flashback on the general understand of Trust, interpersonal Trust wherein we will find the case of Trust between Formators and the Formatees. And then the necessity of Trust, and Trust in the absolute (God) all this is to show the fundamental goal of Trust in our societies.

### **1. GENERALITIES OF TRUST**

The New Dictionary of catholic Spirituality defines Trust as “a confidence or a sense of security in the reliability of someone else.” In other words, Trust implies the state of certainty or security in one another. Here we meet that value of relationship between two or more persons. However the word Trust was originated from Hebrew word *bth* which means certain or security.

Trust can be divided into two kinds: first is charita-

– public Trust and the other one is private Trust. The former kind of Trust is that established for the benefit not of a particular individual person but for the accomplishment of some purposes of fundamental benefits of the whole community. For instance, Trust in establishing and maintaining orphanage, Hospitals, Schools, Churches to mention but few. The later is the one established for the specific person or as beneficiary of that Trust. The two kinds of Trust still bound by what I call major kind of Trust that is interpersonal Trust – man to man Trust or horizontal way of Trusting.

Contrary to horizontal way of Trusting, there is also vertical dimension. This is Trust between man and the Absolute (God). “Trust is loving confidence in divine providence which accompanies us every step of our lives.” And so that providence is an act of God to preserve his creatures and direct them towards their ultimate end. Hence we must have great Trust in the divine providence. In my case the problem of Trust between Formators and Candidates of formation, in this essay is treated under the umbrella of horizontal or interpersonal Trust while Trust in its vertical dimension will be about Trust in God.

Trust is an aspect of man, so either one possesses it or not. One cannot be both trustful and mistrustful at the same time. A person with Trust has the capability to endure problems, has got inner

strength and confidence. The one with Trust characterised by openness, honest – say the truth. Generally they are well in both physically and spiritually.

Unlikely one without Trust is characterised by hostility, anger, chronic speed impatience, heart attack, they can even be homosexuals, lesbianists, because they are morally corrupted. Moreover, the mistrustful person characterised by suspicion, lack of confidence and disbelieving.

### **2. INTERPERSONAL TRUST**

Trust is a good foundation for development especially in human interpersonal relationship. It reveals the capacity for interpersonal relationship. This kind of Trust refers to Trust between human beings, that is man to man Trust. In that, we will be able to tackle the problem of Trust between Formators and Candidates of formation. Before the mentioned subject, hereafter are some kinds of interpersonal Trust. The first one is generalised Trust: one's belief that majority of people are trustworthy - originated from birth. Second is specific Trust that is directed to specific person as one knows that person either because of positive past experience or for having general attitude of Trust to the other.

In few words I will join Erik Erikson by saying that Trust is acquired in our early

ages and this has great and fundamental influence in our old ages. In that, I suppose that we even don't develop Trust in formation years but we nourish what we have re-acquired in our early ages. In case of Formators and Formatees, Trust can be nourished with great collaboration.

On one hand ninety percent of the Candidates of formation I have interviewed, gave me the answer that there is no Trust between Formators and Candidates of formation. Simply because Formators have no Trust on their Formatees, they are always suspicious to the students. In this case it seems as if a suspicious person has no Trust completely. Hereafter are the characteristics of a suspicious person depicting Formators according to the data I collected: A suspicious person tries to control everything, here in case of communities, he or she holds all the keys of the house as if he or she lives alone, keeping all important things and make them his or hers. A suspicious person wants always to be safe, he or she believes to be in danger, fear others and they are forced to be sure in their activities. Furthermore, they don't depend on others; they are afraid of developing intimacy and when they make friends their friends are shortly lived. They control other people aggressively. One of the students once said: Formators are vigilant and they spend much time observing the students so they are not trustful at all. These are some of the characteristics of suspicious persons. Does it mean that all formators are like this? This is another question.

On the other hand, eighty percent of the

Formators answered me that there is Trust in Formators' side and rarely on the part of students for many students are not open in front of their Formators. They think that by disclosing themselves, that will be the end of their vocation. Someone might have asked me that which is which to mean who is right? Formators hold that there are two attitudes contradicting each other: that is the half-full attitude, which belongs to the Formators and the half-empty attitude, which belongs to the Candidates of formation.

Formators underline that they are not completely suspicious or mistrustful, but they are pictured by the students as people who lack trust simply because they want to fulfil their duty of helping Candidates of formation to achieve their fundamental goal.

In this matter I will argue that by nature human beings Trust where they find certainty and security and so do students. The absence of these two things, is the beginning of mistrust. This means therefore that, persons trust where they find some aspects of goodness. The *Ratio formationis* of Consolata congregation proves to me that Candidates of formation can trust one formator and mistrust another when I read: "The Candidate must be offered the chance to undertake the spiritual journey with a person with in him he trust" (article: 50. In const: 92.1). This shows to me that Candidates of formation need other persons in whom they find certainty and security for disclosing themselves, be open and attain more benefits.

I suggest that both formators and Candidates of formation should check in their

attitudes or their way of perceiving others and if possible to change them to what is good. It is better to view others optimistically or with the half-full attitude rather than keep on condemning other of lacking of Trust without scrutinising oneself. This Formators-formatees Trust relationship presupposes openness in both sides; here I demonstrate the first part of the Joharry window – open area. By opening ourselves to others we come to realise ourselves hence the I – thou relationship, to Trust is to see the other as another I.

### 3. THE NECESSITY OF TRUST

We have already seen how important Trust is, especially interpersonal Trust. Nevertheless Trust bring good relationship among persons, it is even a yardstick for spiritual and human development. But this Trust must not be a blind one, we have to Trust with full concern lest to jeopardise our lives. This Trust must be mutual in other words it must be a two way traffic. That is I Trust you and you Trust me too, eventually we will make a paradise. In my case I suggest that we avoid credulity – Trust without reason and favour analytic Trust.

One might have asked if there is the possibility of developing Trust in formation years. I could answer that since Trust is stable, this basic Trust can only be clouded but as soon as it shines; it will remain the same. What Formators should do is to help their Formatees to nourish their basic Trust. This shows that still Trust is necessary in our lives. Candidates of formation should allow themselves to

receive formation, putting them into a sieve and come up with something vital in their lives.

Furthermore, Trust must be demonstrated. In that I suggest that where there is Trust I both Formators and Candidates of formation should show it, and when that trust will be clouded that situation must also be shown in order to be healed. If that is the case let us avoid pretended Trust. Whether there is Trust or not and not otherwise. In this point one will say that good tree bares good fruits, this is to say good Formators produces good Candidates of formation and vice versa.

Since we know that our knowledge is limited, we depend on our creator and so our trust should not end up to interpersonal Trust but it should be transcended to the Absolute – God. Hence Trust in God.

#### 4. TRUST IN GOD

Is total submission to the Absolute. This Trust in God presupposes faith, love and hope. We should in one

consent believe that truly God loves us and in him we get

refuge and so we have to Trust in God. The only thing that God wishes us to bring forth is a constant loving, Trustful submission, obedience and humility to his commands and desires. "... Jesus! Abba! I Trust in you because you truly love me!" So it is our obligation to Trust in God.

History shows that some people could pray saying to God grant us this gift of Trust within ourselves, but George Maloney says:

*Trust can never be developed merely by praying for this gift. It is acquired along with deeper faith, hope, and love ... it is in our life situations that we meet God's will for us and learn to surrender actively to his loving presence in any given moment.*

We should then be ready to accept this gift of God. Besides, it cannot come to us over night; we have to start Trusting one another in our environment. In this case,

I prefer using the Almish proverb, which says: *when you ask God for potatoes, don't forget to pick up the hoe.* God can grant us this gift of trust, but we have to work on developing and using it in our lives. Hence I call all formators and Formatees to pick up the hoes and work for this gift of Trust.

#### CONCLUSION

One could have summed up by saying that we award both Formators and the Formatees if and only if they manage to develop Trust within themselves. And we do blame both of them by the absence of Trust between them. This is because it is the task of everyone to work on this gift. Thus I will join one of the Formators who holds that there must be Trust between Formators and their Formatees whether we want or not, and woe to all the opponents of the development of other's Trust (anathema). By saying so I leave the room for further discussions on this issue

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## ON BEHALF OF THE FOOLS

**By Joachim Credo**

My little experience shows that it is not easy to reprimand someone else's child but at times it is necessary to do so because a child of today is a parent tomorrow.

During my holidays I happened to enter one of the largest and most famous supermarkets in Dar es Salaam. There I found a mother of two children of about 9- 10 years of age. They were doing their shopping, probably for the great three festivals ahead. As they were shopping, one of the children, (the younger one I suppose) told her mother, "I want new pants mum." That was her first demand. Cajoling and shrieking, she pleaded again and again, relentlessly, "I want pants mum, buy me pants."

The mother resisted with gentle "nos" for quite sometime. Finally she was unable to say "no" anymore and told the shopkeeper, "Bring her the pants."

I hope you will agree with me that giving in to a child's request is the easiest way of solving of solving the demands of the child. But doing this all the time can lead a child to develop the habit of demanding things unnecessarily.

Some parents who are unavailable to their children all day due to the fact that they are occupied by work too much or by other circumstances of life tend to please their kids by bribing them with things when they are back at home. This practice can lead to a situation of entitlement whereby children demand treats and goodies all the time upon your return which is not a good for them to acquire. It's advisable for parents or guardians to spend time with the child and make clear that

the things bought for them are a matter of serious decision making. Moreover, it's good to give them some ideas about financial planning which will help them to think whether you will buy them something, such as a bicycle. Thoughts like: "If you study hard or help me in the garden everyday this month, I will buy you those jeans you like" will help and encourage your child to develop creative and positive thinking towards things they demand and at times it's not detrimental to say NO when you mean NO.

The modern world is characterised by computers, televisions, cars, mobile phones and many other things. Not all people can afford to buy these things, yet those who can afford to often fall into conflict with their children. Many things which are displayed on the TVs and computers, attract children's attention too much. My observation has concluded that TVs and computers display things that stimulate acquisitiveness to the extent that children are sold on the idea that by having the things they see, that will bring them happiness once they possess them.

In my humble opinion I think it's wise to teach children who have access to TVs or computers not to rely too much on them. Toys are good and important in developing a child's creative mind, but it's even more important to engage children in meaningful activities. Activities like watering the garden, collecting eggs, etc. are very healthy and helpful for children.

I believe that by restricting children from TVs, computers or even expensive toys children will eventually discover a substitute from cheap

materials which don't require them to spend money to have them. Perhaps this can teach children to entertain themselves cheaply.

If you reject a child's request, make your explanation simple; one day an elder sister was explaining to her younger brother that "sweets are not good since they contain some chemicals that can damage teeth and later destroy the entire dental formula." Such an explanation to the boy was endless and confusing.

It's not a wise habit to buy goodies for children every time you go shopping. As I said earlier, always make clear to them that the things you buy them are matters of weighty decisions.

If you happen to take your children for shopping with you and on your arrival to the shopping centre your children persist in asking for something you think unsuitable for them, avoid the scene and if necessary leave the place.

In my view I think the good and stable parents are the ones that tell their children why they don't have a car or why they don't have something like that of their neighbours. I believe this kind of sharing with children is likely to motivate them or arouse in them a sense of responsibility for activities like studying, working, etc. which could be helpful later in life.

A job of a parent is to help a child to decide what is worthy of getting and show the right way to go about it. The important lesson a child will learn is that getting takes more than the mere effort or saying GIVE ME! or I WANT THAT!

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# Poems

## *Human Being*

**By The Universe;  
Mwangi John Kiruki**

Ah! Here comes the troublemaker of the universe.

The greatest inventor ever discovered!  
Who are you, Human Being, and where is the secret of your wisdom?

Oh! If only I could be like you I would be happiest.

Intelligent as you are, you know me in and out,

Where have you not ventured in my body?

Be it my underground, be it in space,  
All those places are familiar to you.

What kind of senses do you have?  
No single mine you have not discovered.  
No single planet you have not discovered.

How blessed are you oh, Human Being!

What description can fit you?  
You have made the impossible possible.  
You have shaped me according to your thinking.

Consequently that is why you are happy.

How long oh, Human Beings,  
Will I suffice you?  
From dawn to dusk,  
Till the end of time?

One piece of advice dear Human Being,  
Utilize me the more you want.  
Time will come for me to act  
When I will hide you from the face of your enemies.

How dearly I love you oh, Human Being!  
When you feel cold I produce warmth for you.

When it is dry I intercede for you in order to get water,

To ensure a prosperous life for you.

How I therefore wish to see you excelling  
Before death devours and consumes you.  
Oh! How pitiful will I be to see all your beauty

Vanishing in the horizon like smoke in the air.

But despite that I will no longer see you,  
Never will I forget you.

Generations to come will bear witness  
To your magnificent discoveries.

Long live the Human Being  
Who has ached me in pursuit for better life.

Congratulations! You have made it  
Despite the challenges which have befallen you.

PATIENCE PAYS.

## *By the Blood of Jesus*

By Boniface Chayih, OFM Conventual

Look at them, emaciated like mosquitoes,  
Very, very poor as poor can be.  
As poor as the church mouse, from hand to mouth.  
And they still call themselves, the priests of tomorrow,  
The disciples of Jesus, the Christians of Christ and what of you?

What a shame.  
How can one pray to somebody under the leaking roof? How can I?  
How can one pray to somebody with an empty stomach? I no never.  
How can one pray to somebody with tattered rags? I no way.

They have might, mighty problems, they pray and pray  
and their Jesus stands aloof.  
Hey you fellows of Jesus come over and close the bridge.  
Come to the devil you will get money, money, money, money most plenty.  
Come to the devil if you know what you want out of this life.  
Come one, come all.

And me the grand master, and me the supper king  
And me the power house, the devil for power and power for the devil.

Me for the devil and the devil for me.  
Listen to that blasphemy, the lost generation,  
the lost perspective Sodom and Gomorrah.

Then all of a sudden Lucifer spat on my face.  
He came like lightening, he came like an earthquake,  
he came like a thunderstorm.

Satan, killed? my parents and drank their blood,  
killed my wife and drank her blood, killed my children and drank their  
blood.  
And now he wants my soul, and now he wants my blood, and now he wants  
my heart.

Are you still for the devil? God forbid.  
I am for Jesus.  
You mean you are now for Jesus?  
exactly, fantastic a born again Christian  
Don't be like Nicodemus. How can one be born twice?  
Neither like Peter denied Jesus thrice.  
Jesus Christ is a treasure to treasure.  
Son of man is a celebrity to celebrate.

Lucifer go, go, go...by the blood of Jesus  
Lucifer disappear by the blood of Jesus  
Lucifer vanish by the blood of Jesus.

For God so loved the world that he gave us  
His only begotten son that whoever believes in  
Him shall not perish but have everlasting life. Amen.

**“IMPLORE THE LORD  
TO SEND OUT LABOR-  
ERS  
INTO HIS HARVEST”  
(Mt 9:36-38):**

***From Page 6***

The passive participle in v. 36b would therefore mean to feel down cast, depressed, dejected, or exhausted. The paraphrastic construction the imperfect *h=san* + the two perfect participles *evskulme, noi kai evrrimme, noi* indicates that the bad situation of the crowds was persistent and growing worse and the number grew, which aroused Jesus' sympathy. Mt has narrated their situation in the preceding section (8:1-9:35) whereby they were not only seeking healing from their physical sicknesses (cf. 8:2, 5, 16; 9:2, 18, 27, 32) but also lacked leadership (cf. 8:19). And in the summary (v. 35) he reports that it was Jesus alone who was teaching, preaching the gospel of the kingdom and healing them. A similar description is given in the jubilation hymn of Jesus (11:25-30) whereby he invited those who labour and are heavy laden in order to give them rest (11:28). Although the language is different, the description reflects the troubled and helpless condition of the crowds (v. 36b) for whom Jesus had compassion. It was in this condition that Mt compared them to sheep without a shepherd (v. 36c).

**3.1.1 Sheep without a Shepherd**

With the comparative conjunction “*w`sei*,” Mt formed a similitude by which he compared the desperate situation of the crowds to “sheep with

out a shepherd” (v. 36c). The two metaphors *pro, baton* and *poimh, n* are found together again in the discourse of the Universal Judgment (25:32, 33), where the only shepherd is both the glorious Son of man and the king who in his glory will judge all peoples (25:31, 34). But the peoples are divided into two groups: the righteous are compared with “sheep” (25:37, 46) and

the wicked with “goats”. This is in accordance with Mt's presentation of the sheep as harmless and good who must be aware of leaders who would apparently be harmless, but they are indeed dangerous like wolves (cf. 7:15; 10:16). Accordingly in the pertinent text (9:36d) Mt presents the crowds positively as righteous. The two metaphors also appear together in Jesus' quotation, “I will strike the shepherd, and the sheep of the flock will be scattered” (26:31) from (cf. Zech 13:7; Ezek 34:5) to predict his abandonment by the disciples, including Peter's denial. Later it becomes clear that the shepherd is Jesus and the sheep are the disciples who would disperse at his arrest (cf. 26:56b). Therefore, the crowds correspond to the sheep and Jesus who implied in the verb *ivdw, n* (v. 36a) and explicitly mentioned in v. 35a becomes the shepherd.

In general, where *pro, baton* appears alone it represents people in need, especially in the parables (cf. 12:11, 12; 18:12), except where it is qualified as “lost sheep of Israel” (cf. 10:6; 15:24). And the shepherd is Jesus the Messiah of whom it was written that he will shepherd (*poimanei/*) the Lord's people Israel (2:6; cf. Mic 5:2 [LXX 5:1]; 2Sam 5:2;

1Chr 11:2; Zech 11:16). In the quotation Mt replaced the word *a;rconta* in LXX Mic 5:1 with the verb *poimanei/*, which means that Jesus' rule is in the manner of shepherding. Therefore Mt presents Jesus as the ruler of Israel in a humble shepherd garment.

Who then are the lacking shepherds in the similitude, since nobody else is called a shepherd in Mt except Jesus (v. 36c)? If Jesus is the shepherd because of his activities of teaching in the synagogues, preaching the gospel of the kingdom and healing diseases as reported in the summaries (v. 35; 4:23), then the lacking shepherds were those who were supposed to do those tasks. Mt mentions those who had the authority to teach as the religious leaders, i.e. the Pharisees and the teachers of the law or scribes and the elders (cf. 7:29; 15: 9; 21:23; 23:2). But in the immediate context of chapter 9, he reports that the scribes and the Pharisees were against Jesus' ministry among the crowds (cf. 9:3, 10, 34), showing that they were not with him in helping the people in need. Therefore, Mt's assessment and similitude (v. 36) could have been a reproach to the Jewish religious leadership of his time who had failed in their responsibility (cf. 23:1ff). After his description of the crowds' condition and Jesus' compassion on them (9:36), Mt reports that Jesus spoke directly to his disciples, to, *te le, gei toi/ maqhtai/ avvtou/* (v. 37a) to communicate his own assessment (v. 37b) and solution (v. 38). Adverb *to, te* links what he will say with the description of Mt. And the historical present

The consequential le,gei vivifies the urgency of the measures he is going to take in v. 38 and chapter 10. His solution to the situation could be viewed in two phases: he began with the long run on which is to ask the Lord of the harvest to send labourers into his harvest field (v. 38); while in the short run he commissioned Twelve of his disciples as his assistants who must follow his example as spelt out in the missionary discourse (10:1-42).

### 3.1.2 Then he said to his Disciples (v. 37a)

It is important to identify the people Mt calls Jesus' disciples (maqhtai/j auvtou/) because they are the ones who would be commanded to ask the Lord of the harvest to send labourers into his harvest field in v. 38. Their identification raises an important question: are they all those who believed and followed him or only the twelve apostles (tou.j dw,deka maqhta.j auvtou/) who are mentioned in 10:1? In the immediate context of chapters 8-9, the word "disciples" is used 7x with two meanings: first, they included all those who were

Listening to Jesus, for one of them (e[teroj de. tw/n maqhtw/n lauvtou/Ð) asked him the permission to go and bury his father and then return to follow him (cf. 8:21). Secondly, in the other six occurrences (8:23; 9:10, 11,14, 19, 37) his disciples are presented as those who formed a narrower circle of followers whom he personally called and were required to leave everything and stay with him always, like the first four (4:18-22) and later Matthew himself (9:9-11). Indeed, it is after the calling of the first four that Mt mentions for the first time this group of "his disciples" as distinct from the crowds, who joined the sitting Jesus on the mountain before he gave the sermon (5:1).

Hence, from the immediate context of chapters 8-9, Mt used the expression "maqhtai/j auvtou" (v. 37a) in reference to not only Jesus' inner circle of disciples whom he personally called, but also all those who believed and were following him, including his twelve disciples. But the differentiation between the twelve disciples and the rest becomes more apparent later since Mt will report that Jesus officially called

them and identified them as "the twelve disciples - dw,deka maqhta,j", an expression which he uses only twice in 11:1; 20:17. These are the ones who are commissioned to preach to the lost sheep of the house of Israel and to whom the missionary discourse is addressed (10:1-4; 11:1). And are further called "twelve apostles - dw,deka avposto,lwn" (10:2, a hapax in Mt), which is a functional title in accordance to their being sent in vv. 15-42; or simply "the Twelve - tou.j dw,deka" (10:5; cf. 26:14, 20, 47). But the distinction between the twelve and the rest of the disciples is not emphasized by Mt, for within the missionary discourse, they are fundamentally "disciples" who are sent by Jesus their teacher and master (10:24, 25, 42). By this Mt indicates that what is said to the twelve disciples is also meant for the rest of his followers.

**THIS ARTICLE WILL  
CONTINUE IN THE NEXT  
ISSUE OF KOLA HILL DIGEST.  
DO NOT MISS IT**

## WHAT IS GOING ON IN CHARITY COMMITTEE?

### By Genes P. Mush Secretary

It was on December, 15<sup>th</sup>, 2006 when the representatives of the Charity Committee (from Salvatorian Institute of Philosophy and Theology in Morogoro) visited Amani Disabled Centre located at Chamwino area and Bishop Adrian Mkoba's memorial centre (home for the sick and old priests near St. Peter's Junior Seminary) both centres are in Morogoro Municipality. At Amani Centre, on the same day we visited it

also Mama Salma Kikwete (the wife of president of Republic of Tanzania) was there giving moral and material support to the Centre. Thanks for their endless efforts to care for the marginalized in our society and from there she left for Mgoole Orphanage Centre (Morogoro).

Back to Charity Committee, as we were visiting Amani Centre, Mama Josephine Bakhita (the incharge of the centre) gave us information that she started the Centre in 1992 after

experiencing humiliation for having a disabled child. She started the Centre miserably only with one grass thatched-mud-hut but now it has expanded having 3 centers namely Chamwino-Headquarters, Mikese Vocational Training Centre and Mvomero district. Also at this time the center is building a hostel and classes.

In spite of all these successes, still there are some problems for since Amani Centre has 3050 Disabled but has 36 workers and out of them only 10 are

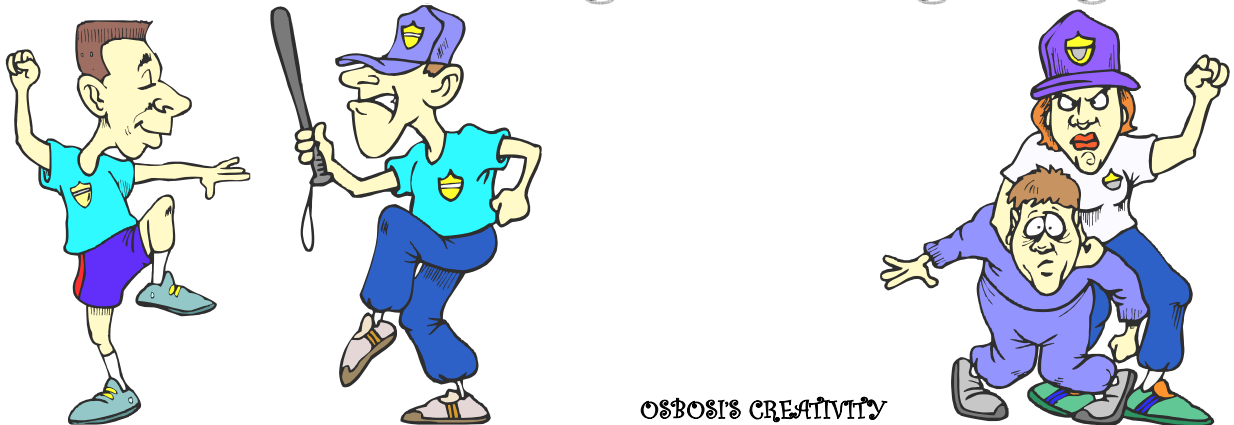
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# Cartoonist's Wit!

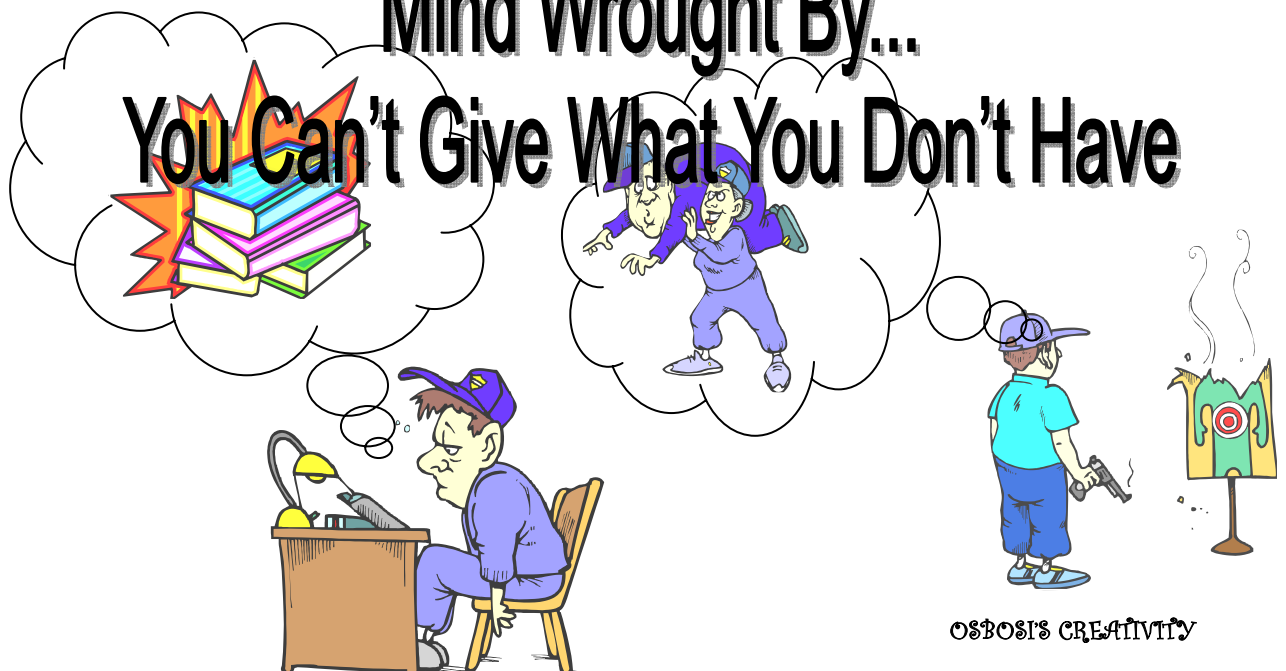
*Turn Your Weapons Into Plough-shears*



**God Has Given Us Fists  
For Embracing not for Fighting**



**Mind Wrought By...  
You Can't Give What You Don't Have**



**WHAT IS GOING ON IN CHARITY COMMITTEE?**

**From page 37.**

professional, Indeed deals with the disabled certainly some skills are needed.

How about Bishop Adrian Mkoba Memorial centre?. By this time there are 5 priests 4 are sick and old where by *the fifth* one is a young and energetic recently ordained on September 2006 This is Rv. Fr Luitfrid Makseyo the in charge of the Centre. Actually these priests need our help for they used all of their energy to serve God and us .(people of God) but now they are old and sick so they need our care. Are you aware of these centers? Would you make up your mind and visit them one day? Thanks to God we were able to scratch where our hands could reach and we donated to Amani 22 exercise books, 16 pencils, 4 pens, 14 bathing soaps, 1box of clothes, 2 packets of sweet (pipi), 3 cartons of juice and 25kgs of rice, 1big box of the Bibi-biscuits while to Bishop Mkoba Center we donated 10 liters sunset (1 bucket cooking oil) and 1bag 15kgs washing soap.

Apart from 1 box of clothes and 22 exercise books, all donations amount to Tsh 56, 900.

**Thanks:**1<sup>st</sup> to those who donated us.

2<sup>nd</sup> Rv.Fr. Witek (Rector-Salvatorian who provided his company and means of transport

finally to those of good wish.

"Faith will pass, Hope too but **Charity** remains forever"

*Kutoa ni moyo si Utajiri* – hence we still welcome your contributions morally or materially

**Asanteni**

Below are members of the Charity Committee together with Fr. Bernard Witek (The Rector of Salvatorian Institute) and in charge of Amani Center Mama Josephine Bakhita





*The Setting of the Sun  
Challenges Us  
To Discover Some Other Light Source.  
The End Of This Issue  
Gives Opportunity for Brain Activity  
For the Next Kola Hill Digest!*