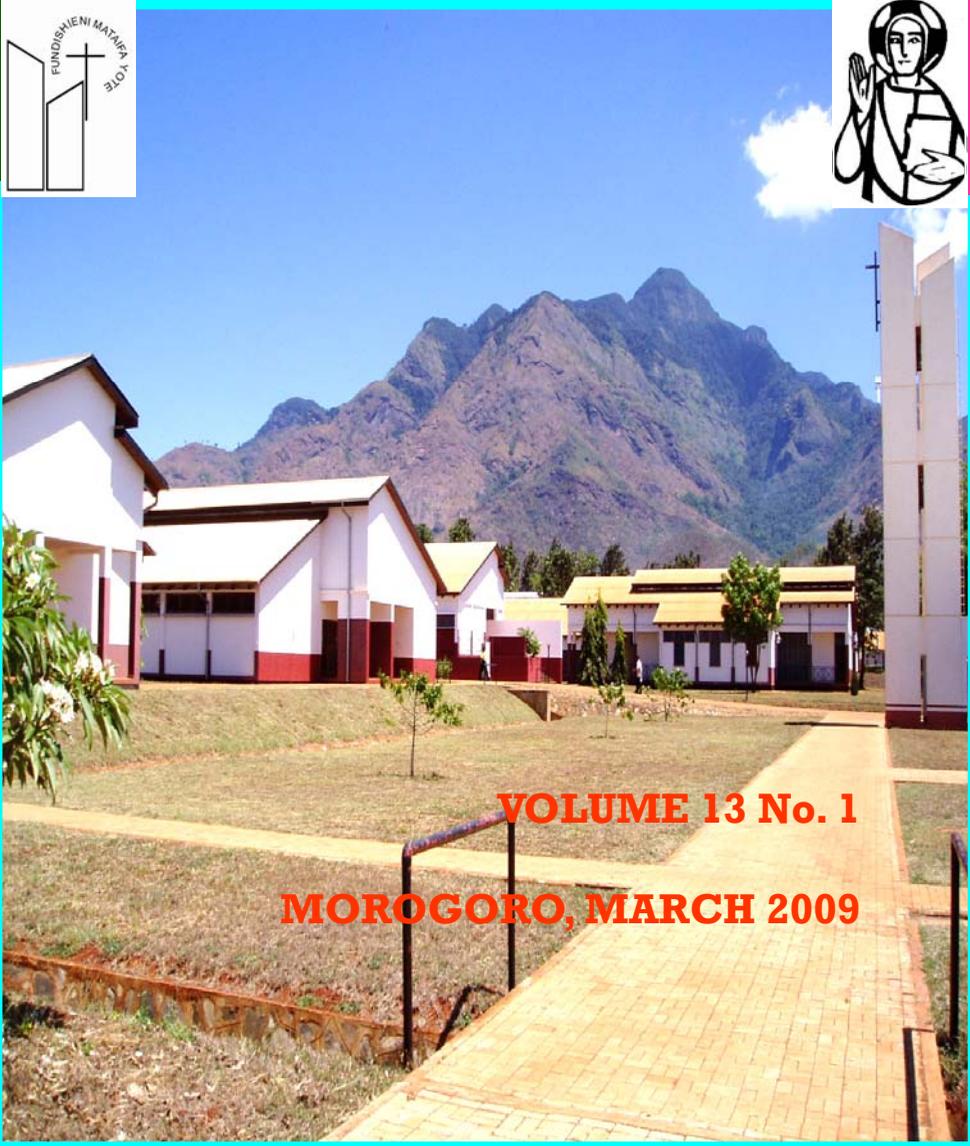
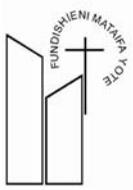


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KOLA HILL DIGEST

Vol. 13 No. 1

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The opinions written in the various articles express the mind of neither the editorial board nor those of the Institute or the Students' Union, but of the individual authors. Any queries or comments to be addressed to the following address:

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MOROGORO, MARCH 2009

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EDITORIAL

Once again we present to you our favorite Kola Hill Digest, Volume No. 13. It is our hope that you enjoyed the last issue. While we appreciate the contribution of all people who submitted their articles for publication in this present issue, we would like to inform the general public that it is only, through your contribution of articles that we are able to produce this magazine. In short without your articles there is no reading of your favorite magazine and no exposition of your skills and talents. As such you need to take this forum as a means to voice your opinions, to develop your skills and expose your talents; in a drive to educate, inform, entertain and inspire others.

The Kola Hill Digest comes out during the continuation of the making of history in the world. Some of the news making headlines include the election of a black man to the White House by the name of Barak Obama, as president of the USA, replacing George Bush. Is it not a contradiction: a black man in the White House? Will they paint the White House black? Let us wait and see. In Zambia the world experienced the death of Mwanawasa, a president who was vocal against corruption, one of the few presidents of the African Union who stood out and denounce Robert Mugabe of Zimbabwe by describing Zimbabwe under Mugabe as a sinking Titanic; we shall miss him on the African political scene. And in South Africa, the ANC is swimming in troubled waters in a bid to maintain its popularity after the resignation of its State President, Thabo Mbeki. Congress for the People (COPE) is proving to be a strong contender to the ANC. In Zimbabwe a lot is making rounds, mention the stallment of the Memorandum of Understanding between Mugabe, Tsvangarai and their parties, the cholera crisis that Mugabe is failing to see that it is real. You speak of the never-ending wars in Somalia, DRC or Uganda; speak of the coup in Mauritania....

In short, Africa is facing a lot of struggles politically, economically and socially. As the church we have every reason to help the troubled regions in whatever possible means. We take also this opportunity to thank the rector and the whole staff for their support towards the production of the magazine. It is our sincere hope that Kola Hill Digest will be a reliable source of education, entertainment, information and inspiration to all our valued readers. We assure you it will always be there; only that from this year, it will appear only once in an Academic Year. At the same time it will help us defend and spread the Good News to the ends of the earth.

The editorial board would like also to wish all the students - philosophers as well as theologians, who will be taking their final exams in the near future, all the best. Our message of congratulations to Fr Michael Sia Tesha, sds, for being appointed as the new vice rector for the Institute; you have added another challenge in your life, praying for you. Fr Tesha is the current patron for the Students' Union. Lastly, a blessed Easter to all of you, may we rise from our sins and heed the call: 'Be holy for I Am holy.'

RECTOR'S DESK

Dear readers, 'I think therefore I am', can be translated in French as: '*je pense donc je suis*' or in Latin as: '*cogito ergo sum*'. This is a well-known statement from Rene Descartes and a simple interpretation of it is that, if someone is wondering about his or her existence, it is enough proof that he or she does exist.

As we reflect on our existence, we also ask ourselves the reason why we are living and holding that our particular belief; we ask ourselves why we are doing this and not something else.

However, sometimes we get used to living in such a way that we do not ask ourselves anymore, why we do all these things. If we do many good things but do not ask ourselves the reasons why, our life and work then are just a routine; a series of well-organized and punctual activities, but not reflected ones. Paraphrasing the saying of Descartes, we can argue that 'the more I reflect on my life and activities, the more I live more fully my life'.

Our search for truth, knowledge and understanding opens for us the future, to infinity. In each epoch, there are thinkers who advance their own age; we can mention as an example, Galileo Galilee whose ideas were ahead of his time and faced lack of understanding by the people of his age. They asked him to abandon his research, but he made this strong statement: 'I do not feel obliged to believe that the same God who has endowed us with sense, reason, and intellect, has intended us to forgo their use.'

Therefore, let us be motivated by the example of Galileo Galilee and let us use our talents we have received from God freely, namely: sense, reason, and intellect. Let us search for truth which is a never-ending journey.

Rev Fr B. Witek, sds.

THEOLOGY

BLACK CHRIST IN BLACK THEOLOGY- *By Emmanuel Mwalughali, ocd.*

It may be strange to hear of coloured Christ: black Christ in Black Theology or white Christ in Western Theology. This article will try to expose the development of this dichotomized theology in Christian Theology by looking at the factors that influenced the development of Black Christology: its social and religious context and representatives of this theological thought. Although it is controversial, Black Christology has something to teach us in our theological approach to our apostolate considering that this theology developed in a pastoral set up.

In the late 1960s black consciousness erupted within America; black people, so called 'negroes', living in ghettos rebelled against all the inhumanities which included exploitation and oppression. Could Jesus have any meaning to such a people? With few exceptions, white theologians followed the pattern of the white clergy, remaining silent on racial injustice and propagating a religion of white Christ without addressing Christ's message against any form of marginalization which includes racism. Their failure to bring the Gospel truth in a white racist society, meant that Christ's message did not have anything to offer to the black people. White theologians were even unwilling to acknowledge that the black experience had anything to contribute towards the understanding of Christ's message in the contemporary world.¹

Nevertheless, a group of black theologians saw some relation between the Christian Gospel and blackness. The basic influence of Black Christology was the slave-holding and apartheid Christianity which promoted White Christology. The ideology of divine order or hierarchy in human beings and in nature as such. Physicians like Benjamin Rush, speculated that the colour of Negroes was a disease while others believed that God had ordered some to be low, despicable, always to be slaves, and to be commanded.² They often quoted Paul's letters rather than the Gospel, in arguing for instance, that slavery was not a sin. They developed a religious apology in which the white Christ was the center. They justified the displacement of Africans from their homes into Europe and America, as rescuing them from ignominious life of paganism. They claimed that the conditions of slaves were far better for Africans than to be free savages. This emphasis of introducing Africans to Christ and Christian or West civilization, conditioned Christianity to European culture forgetting its Palestinian roots. Unfortunately, this was also the core motivation in the West's missionary endeavours to Africa and Asia which came to be incarnated too, in the spirit of colonialism.

¹ K.B. DOUGLAS, *The Black Christ*, 53.

² *Ibid.*, 12.

The West had a perverted Christology and Soteriology, of which once a person is converted and manifests faith in Jesus, salvation was automatic. With this understanding and assurance of salvation, the slaveholders did anything they liked to their slaves; the fear for their own salvation was no longer regulating the style of life and the mission of Christ as liberation was of little meaning to them. Thus the white Christ to the blacks reflected horrible crimes, justification of barbarity and sanctification of the most hateful frauds.

It was due to these that black slaves came to the concept of the black Christ characterized by intimate union to their Christ, radical fight for their freedom and exposing the contradiction between Christianity and cruelty of slavery.³ The crucifixion was for the slaves a demonstration of Christ's solidarity with slaves and so they used to sing: *'Were you there when they crucified my Lord...'*

The Kernel of Black Christology

Like many theologians, black theologians also have a keen interest in the historical Jesus: Who Jesus was really, is the key to Who He is. They are of the opinion that if we have no historical information about the character and behaviour of Jesus in the first century, then it is impossible to determine the mode of His existence else the Gospels will be mere subjective reflection of the early Christians.⁴ They argue that the historical Jesus must be taken seriously if we want to avoid making Jesus into our own images.

Black theology believes that history portrays Jesus as the Oppressed One whose earthly life was bound up to the oppressed land. This is to say that whatever is said about Jesus' conduct, the immediacy eschatological future in the deeds and words of Jesus, or His resurrection as the ultimate authentication of His message, must serve to illuminate Jesus sole reason for existence: to bind wounds of the afflicted and liberate those in prison. To understand the historical Jesus without seeing His association with the marginalized outcasts as decisive, is to misunderstand and distort the historical Jesus.⁵

The death and resurrection of Jesus are the consummation of His earthly ministry with the poor according to them. The Jesus of history is not simply a figure of the past, but a figure with a universal message even today. The Gospels are about what God has done in the life, death and resurrection of Jesus. This must be the focus of Christological thinking. The theological significance of the cross is therefore, what makes the life of Jesus more than just a good Man Who happened to like the poor; it reveals that God is present in all dimensions of human liberation.⁶ Following J. Moltmann, they saw the resurrection as the symbol of protest against a repressive

^{3 3} K.B. DOUGLAS, *The Black Christ*, 19.

⁴ J.H. CONE, *A Black Theology of Liberation*, 112.

⁵ *Ibid.*, 113.

⁶ J.H. CONE, *A Black Theology of Liberation*, 118.

society and an unredeemed world.⁷ Thus it is incumbent to demonstrate the relationship between the historical Jesus and the oppressed, showing the equation of contemporary Christ with black power struggle, arises from the encounter with Biblical revelation.

The relationship between Blackness and Christ

Albert Cleage held that Jesus of Nazareth was ethnically black tracing Him through His mother Mary, a member of the Israelite tribe of Judah, which consisted of black people as Arabs were black people. The tribe of Judah was non-white for they were a mixture of Chaldeans, Egyptians, Medianites, Ethiopians, Kushites, Babylonians and other dark people whom were already mixed with black people of Central Africa. Thus Jesus was a Black Messiah born of a Black Woman.⁸ However, he did not reject Jesus' divine parentage. He argued that if God created man in His own image, we must look at man to see what God is like: there are black people, yellow people, red and white people in the world; then God must be somewhat a combination of black, yellow, red and white people.⁹ The blackness of Jesus is then based upon a black woman and a black God. Thus it is historical, genealogical and God's likeness to humanity.

James Cone offered a symbolic version of Christ's blackness as a symbol of Jesus' existential commitments. Blackness was not incidental to Christ, but was an essential aspect of His nature. Borrowing P. Tillich's ontological definition of symbols, he argued that humans could not adequately express or capture in words, the divine infinite Being; thus it is only through ontological symbols that humans communicate about God. These symbols point beyond themselves to the divine; they participate in the reality of God, unveiling the divine and opening the hidden depths of human reality.¹⁰ He held that blackness of Christ represents His presence in the black people's lives. As an ontological symbol, black points to the essence of the black experience and to the contemporary identity of Jesus as the Christ. Since the black community is an oppressed community because of skin colour, the Christological importance of Jesus must be found in his blackness. Furthermore, Christ is black also because He identified Himself with the oppressed and in our context, the oppressed are the black people.¹¹

Deotis Robert provided a more symbolic understanding of blackness of Christ; while Cone used black to point to Christ's relationship with the oppressed, Roberts used it to emphasize Christ's universal relationship to all humanity. In becoming incarnated, God identified Himself with all humanity and Christ's significance was found in His relationship with all the people and with each person in his or her own historical situation.¹² The universal Christ came to all people in their

⁷ J. MOLTMANN, *The Theology of Hope*, 154 -158.

⁸ K.B. DOUGLAS, *The Black Christ*, 55.

⁹ *Ibid.*, 56.

¹⁰ *Ibid.*, 58.

¹¹ J.H. CONE, *A Black Theology of Liberation*, 213.

¹² K.B. DOUGLAS, *The Black Christ*, 61.

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historical context, then all people have the right to define Christ through their particular experience and image, Christ in their own likeness. Black people have as much right to see Christ as in their own likeness as did the whites. Thus he developed the image of Christ that is neither exclusive nor oppressive to others.

Remarks

To portray Christ as black in white racist circumstances meant that racism was wrong; blackness was not loathsome colour since Christ took it. The concept of black Christ also revealed that to be a black Christian did not necessitate submission to a white Christ, reminding white theologians that a proper understanding of Christ must confront Christ's blackness.

Most of black theologians thought that Cleage went too much beyond the available historical evidence about Jesus blackness, violating the Biblical history without scholarly justification. However 21 years later it was acknowledged that he was on the right track, that given the geographical location, Christ probably looked black rather than white, He was not Aryan in appearance. All in all Cleage challenged the long history of white Christ: he was concerned with providing black Christians self-respect that they see themselves and not their oppressor, in Jesus. Roberts concluded that Christ could be of any colour, which is very problematic as to identify Christ with all human colours entails that in white society Christ is white; therefore, to call Christ 'white' in a society where whiteness is identified with the oppressor, identified Christ as the 'Oppressor'. Cone's black Christ is based on His ministry of liberating the oppressed.

The Black experience of struggle provided valuable insight for understanding God's meaning in human history. Thus a proper understanding of Christian Gospel has to take into consideration the marginalized peoples. The strength of the black Christ is that it embraces black people in their blackness; it avows what it means to be physically black and also black experience, heritage and culture. It fosters a sense of self-esteem and pride in black people; they are able to see themselves in Christ. However this esteem for blackness, can also lead to a racist black theology against the white race overlooking Christian unity which cannot be realized with such hazardous diversity theological thought.

LET GOD BE GOD, UNDERSTAND HIM IN HIS TRUE NATURE -By
Santos Mugisa, cmf.

The moral evil in this world and the increase of evil acts by man today, to some extent have been caused by the way man defines, understands and claims to know God, in a way He is not. This is to do with those that use the name of God in vain for violence and murder in the name of religion. Violence and wars today may look political, economic or social, but close analysis reveals that religion is behind

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some of these. This does not exclusively deny that some are caused by social-economic factors; my focus is on the situations where religion is used as a base.

When we look at the situation in the Middle East, Afghanistan, Indonesia, Pakistan, some parts of Africa and other parts of the globe, religion has been abused. It is very hurting to see people holding prayers and invoking the name of the God of Abraham before releasing missiles or shooting. People are even hiding weapons in sacred places of worship.

In Uganda Joseph Kony formed a rebel group, The Lord Resistance Army (LRA), aiming at making Uganda a Christian country by restoring the rule of the Ten Commandments of God. Kony claims to have been sent by God while committing grave evils, no different from those of the devil: people's lips have been cut, women and children raped, others forced to eat human flesh, to kill their parents or children, etc. The same situation applies to the so called Pastor Kibwetere who killed so many people in Uganda in 2000, by burning them to ashes and suckling their blood in the name of God. The same can be spoken of terrorists who are using the name of God to violet human life. Many religious groups and denominations are divided in the name of God; they hate and kill each other in His name. What has been happening in India whereby Hindus have been terrorizing Christians savagely in the name of religion, is again heart-breaking.

The situation of Israel and Palestine justifies our logical conclusion that the name of God is taken in vain and used to kill each other. What are the Israelites looking for and sensitive to if not the Temple, Land and Torah? They will justify their reasons with theological and Biblical reasons which Palestinians will not accept. The issue of Iraq has been understood by many Moslems as a religious based war between Christians and Moslems, America being Christian. However these are mere prejudices and biasness which are absolutely irrelevant because America is not the whole Christian Church, and the whole Christian Church is not in America, nor has George Bush been at one time, a bishop or leader in any Christian Church.

Religious intolerance is brought about by lack of recognizing and respecting each other as children of the same Father, Allah or Yahweh; moreover, whether Muslim, Jew or Christian, we all have Abraham as our father in faith. Muslims, Jews and Christians, all claim to have faith in the same God of Abraham, but Who is the God of Abraham? Is He not the God of Love? Is He not the one who is sad to see His children die but that they may be converted and live? Is He not the God of the living and not of the dead? Surely He cannot contradict Himself because His nature has no room for contradictions. Those who attribute evil happenings on Him do not know His real nature that He is Love; they need a special grace to know Him well.

Palestine and Israel would have realized that dialogue and peace is the solution to their current conflict and not hate or arms in the name of revenge and vengeance. This has made the Holy Land more and more, the most un-safe place to live in. To be sincere, God has been abandoned in their conflict which has created more misery and pain.

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At creation, God overcame chaos and gave life to the universe; our God is not the God of chaos, violence nor of death. The climax of creation is God creating man in His own image and likeness, breathing in Him His own Spirit and putting him in dominion of all His other creatures. Being the image and likeness of God and possessing His Breath means that man of all the creatures, enjoys a special relationship with God by participating in the very nature of God. The Nature of God is holiness, love and goodness and so He wills that man too, must be holy, loving and righteous just as He is. God's nature as Goodness is reflected in His attributes of Love, Mercy, and Peace. Out of His infinite love, God continued to direct man to uprightness and truth even after the original fall of Adam and Eve. With Abraham, God's plan of salvation begun to be visible. From Abraham, Muslims, Jews or Christians define their specific natures basing on different theological justifications. The history of salvation has never shown a different nature of God apart from Love, Mercy and Peace. His intention has always been that His children might live in peace and harmony.

Unfortunately the world of terrorism, religious intolerance and ill-formed religious consciences, has failed to realize that our God is Love. Our world needs peace; but to enjoy it first people have to accept that all of us are children of the same Father. Let God be God and understand Him in His true nature as Love. Any religion that lacks this attribute of God as Love will never find Him and in His absence, man can do whatever he wants, even killing his own brothers and sisters. Where there is no Love there is no life only death. The world shall find love, life, peace and harmony only in the God of love.

It is not easy to understand the true nature of God if not through the revelation of God as the Trinity: Father, Son and Holy Spirit, Three Persons but One God. From the Father and the Son, the Spirit of Truth proceeds, the truth that sets us free from any slavery and death. How? Because Father and Son sends to us the Spirit of God and God is Love. In this Love we find mercy, compassion and peace. Right away from creation, the love of God has been manifested to us in time and history. Through His deeds, He has perfectly revealed Himself to man in the Person of Jesus Christ. The Cross of Christ which is a scandal to Greeks and a stumbling block to Jews, is for us a Climax of God's love proved by the resurrection.

How then can God contradict Himself? God in Jesus Christ comes and greets the disciples, 'shalom', the absolute wish of perfect peace among the disciples. We are the contemporary disciples and this is what He wishes to all of God's children on earth, shalom - peace. Can He then be the same God Who encourages hatred and violence? For sure this is not the God of Abraham. Those who kill in His name need enlightenment from His Spirit because the Holy Spirit is not the Spirit of death but is the Giver of life; the Spirit that does not divide but unites. The Children of Abraham are those that are moved by the same Spirit that moved Abraham in faith and they have the right to be called the Children of God because they are led by the same Spirit of God. It is the Spirit that moves us to love and not to hatred, division, revenge and murder. Invoking the name of God in bloodshed is blasphemy and hypocrisy.

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Knowing the true nature of God and submitting to His will brings us shalom. It may not be possible to know and accept God as the Trinity of Three Persons in order for us to live in harmony, but it's possible for all of us to know that God is Love; He wills love, mercy and peace to all people. Death is a product of evil that finds source in Satan and life finds its way in God. It is only Love that will put the wars and killings of today, to an end.

ST. PAUL'S SPIRITUALITY OF THE BLOOD OF CHRIST - *By Fr. Celestine Sosai, cpps.*

Christian Spirituality is a spirituality of the love of God: it explicates God's love for His people. Paul is our model of proclamation of the Love of God, in his *kerygmatic* preaching of the crucified Christ: the passion, death, and resurrection of Christ. This apostolic *kerygma* is again the basis of the Church's teaching. It is not easy to lay down ones life for others even if they are very close to us or even if they are righteous people; nevertheless, God made man in Christ Jesus laid down His life willingly for us while we were still sinners. The death of Christ on the Cross, the shedding of His blood while carrying the cross all the way to Calvary, and releasing His life on the Cross at Golgotha is for the salvation of us all.

Death of Jesus for Universal Sinfulness: "What then, are we any better? Not at all for we have already charged that all, both Jews and Greeks are under the power of sin...." (Rom 3:9). In both, the preaching and teaching of St. Paul, the mystery of our salvation takes priority for Paul, unless there is something to be saved, there is no point in preaching salvation. Paul argues that all people, Gentiles as well as Jews, are in the state of sin; therefore everyone is under sin and everyone needs to be saved.

All have sinned (Rom 3:23); impulses of sin are actively present in everyone removing any defense of being righteous by keeping the Law. By saying both Jews as well as Greeks, Paul employs inclusive language simply in reference to the chosen and not-chosen, the insiders of the Covenant as well as the outsiders in confirmation that no one is exempted. He includes all humankind, black, white or brown, belonging to any religion; Hinduism, Islam or Christianity, any region or culture; all are in the state of sin and so, we cannot work for our own satisfaction of our sins for our salvation. Therefore the shedding of Christ's Precious Blood on the cross, has won the redemption of the whole humankind.

Warning from St. Paul by taking Insights from the Old Testament

Since all are under the state of sin, Paul warns us against the danger of presuming this our privilege. In order to make Jews understand the effects of their sins, he recalls the exodus experience of their ancestors in the wilderness: the experience of suffering and protection under the mighty hands of God. In 1 Cor 10:1-22, he reminds

the new converts from Judaism about the disastrous consequences of Israel's association with the Moabites in the apostasy of Baal. He stresses the idea that it was God who saved them from slavery in Egypt and not any human hand or power.

St. Paul is clear sin injures human relation to God and his idea of salvation has its origin in the Old Testament much before the Hellenistic culture. The Old Testament tells us that the Israelites were slaves in Egypt (Deut 5:15) and God ransomed them with a Mighty hand and outstretched arms. It is to such Old Testament's testimony Paul refers to principally. Due to the sin of Adam, sin has entered into the world (cf. Rom 5:12) and we too are slaves to sin (cf. Rom 6:16-21); as a result, there is death (Rom 6:23). Hence sin and death are closely inter-related. Christ came on earth to free us from this slavery of sin (cf. Rom 7:25). The Death of Christ has become the dynamic instrument of our redemption and the resurrection is the climax of our salvation.

Old Testament people received baptism of cloud and fire. And when they passed through the Red Sea, they were baptized by its water and they celebrated new life upon reaching the other side of the waters– the Paschal. They took part in the meal of God, the manna from heaven and water from the Rock – the Christ (1 Cor 10:4). We too share in the body and blood of Christ at the Eucharistic celebration. When we gather around the altar of Christ, we partake in the body and blood of Christ.

In the Old Testament God adopted Israel as His own people by a Covenant sealed with the blood of animals at Mount Sinai (Ex 24:5-8). Similarly, in the New Testament the world and humanity is sealed by the Blood of Christ as God's own. In 1 Cor 10:14, St. Paul speaks about the Last Supper of the Lord, where he stresses the theme of expiation of our sins by the Blood of Christ which will be shed, and the body of Christ that will be broken to win back humanity. Paul emphasizes that with the death of Christ, the Old Covenant is resealed with the Blood of Christ once for all, no need to be repeated.

Sin leads to Death and Repentance to Grace: “For Godly grief produces a repentance that leads to salvation, but worldly grief produces death” (2 Cor 7:10). Paul is equally concerned with repentance and grace in his writings. He brings out the idea that when we are ready for repentance, then we are at the door of grace and salvation of God. When we refuse to repent and return to God, we are doomed to eternal punishment. God never looks for the destruction of humanity but its conversion; Paul points out that the wrath of God will come only on the impenitent heart (Rom 2:5). It shows God's opposition to all that is evil. We should never fail to understand his idea that sin will reap its due reward according to justice. Sin of an individual is always subjected to the wrath of God, but the wrath of God for the sins of all, is not manifested in the punishment. That is why God forbears us so that humanity may repent and return to His Love, mercy and grace.

Since Paul says everyone is worthy to be saved, we can never accuse him for minimizing the seriousness of sin because while emphasizing that all are destined to be

saved, he does stress that the victory is because of grace. Grace is much more effective than evil. The idea of repentance in the New Testament is not simply negative as leaving behind sinful ways; it means returning to Christ marked by a new way of living, a life of active service to God and our neighbours. Repentance should not be confused with remorse, which is a deep sorrow for sin (cf. 2 Cor 7:10). It is this thoroughgoing attitude to which God's goodness is leading the people. All through his writings, Paul brings out the merciful love of God for humanity. Judgment of God is meant not to punish but to lead humanity back to repentance and forgiveness.

Reconciliation in Blood of Christ: "Through him God was pleased to reconcile to himself all things whether on earth or in heaven by making peace through the blood of his cross" (Col 1:20). Reconciliation points to the establishment of peace and harmony. It is a concept Paul uses several times to bring out the significance of the death of Christ on the Cross (cf. 2 Cor 5:18-20; Eph 2:16; Rom 5:10-11). Our reconciliation was achieved by the blood of Christ; peace has been restored on earth once again, through the Blood of Christ - the broken bridge due to the sin of Adam has been reconstructed.

In Col 1:1-20, Paul recoils the universe with Christ: all that exist, it exists in, for, and through Christ. Jesus is the Head of all creatures as He has been given primacy in all forms: divine and human, natural and supernatural orders. The absolute primacy of Christ is linked with His redeeming all creatures by His Blood, especially humanity.

God's desire of reconciling the whole universe stands out as an instance of His. God wanted this reconciliation of the whole universe unto Him to be done in and through the Blood of Christ. "But now in Christ Jesus, you who were once far off have been brought near by the Blood of Christ" (Eph 2:13). In the Blood of Christ the shattered are gathered, and the scattered are collected as His own.

The passion and death of Christ on the Cross dominate Pauline teaching in his writings: Jesus had died for our sake (1 Thess 5:9); God made Him an expiatory victim through His own Blood (Rom 3:25); in him we have been forgiven (Col 1:14; Eph 1:7); God chose Christ from all eternity to save the whole universe by His Blood (cf. Eph 1:4-7).

Since we are saved by the Blood of Christ and reconciled to God through Him, "In life or in death, we belong to the Lord" (Rom 14:9). Since we have been saved by Christ, Paul says we ought not to preach ourselves but Jesus Christ our Lord (2 Cor 4:5; 1 Cor 15:10-11).

Since man cannot work out his own salvation, God out of mercy took initiative to save humanity at the expense of the Blood of His only Son, not only for the Israelites, but for us all. God wills that all must be saved; He is God of all and Jesus Christ is a universal mediator of us all: "You were bought with a price (Blood of Christ), so glorify God in your body" (1 Cor 6:20).

MEN AND WOMEN IN ST PAUL'S 1 COR. 11:2-16 - By Emmanuel

Mwalughali, ocd.

It has been notable that modernity and its concepts of self-consciousness, libertism and egalitarianism, has rendered the interpretation of Paul's teaching in 1 Cor. 11:2-16, difficult. For these ideologies have created a situation whereby each person is struggling for emancipation from whatever is not pleasing to the individual despite its necessity. Feminism has reached to the extent that whatever sounds restricting to women, is seen as domineering the female sex.

Again, a new phenomenon has appeared in our world of changing fashion. Men today plait their hair like women and the question of sexual reassignment is even more serious. Consequently, the principle of 'let men be men and women be women', as expressed in 1 Cor 11:2-16 is continuously eroding; while others applause Paul for considering women as co-workers in his ministry, others have condemned him for propagating a patriarchal theology which discriminate against women's liberty to participate actively in the liturgical assembly.

On the other hand, some take advantage of this text to take away the role of women in both liturgical assemblies and the society at large, of which Paul did not intend. These condemnations and misinterpretations are largely due to lack of knowledge on the historical and social reasons why Paul spoke this way especially in the Church of Corinth. Many problems among the Corinthian Christians arose because of the disrespect of laws and customs. Paul gave social, natural and theological reasons for sexual differences, depicting that failure to honor these is a rejection of the order that the Creator intended in creating us male and female.

Paul's teaching on the radical equality of men and women had apparently been misunderstood. The principle basis on which Paul formulates his dress code (vv. 4-5) is that there is a hierarchy: God – Christ – Man – Woman: God is the Head of Christ, Christ of man who is the head of the woman, an order that goes back to creation. However, 'head' is used more in a metaphorical sense. Paul's rhetorical argument plays on the multiple meanings of the 'head'. Biblically, the word 'head' can refer to anatomical head: "Israel laid his hand upon the head of Ephraim" (Gen 48:14); metaphorically, can refer to authority such as that of the head of the family or state. Some scholars caution us that Jews did not think of the head as we understand it today as the seat of thought, consciousness and decision¹³. Its metaphorical use is limited to that which is first in the order of things¹⁴. The feminist exegete, Elizabeth Schusler Fiorenza (*In Memory of Her*, 228) applies the term 'head' in this text to the woman, in both senses: anatomically, her head is to be covered for the sake of the metaphorical

¹³ Cf., J.L. MCKENZIE, *Dictionary of the Bible*, 343.

¹⁴ Cf., D.B. WEINBERG, "Head" in *Harper's Bible Dictionary*, 377.

sense that the husband is her source of authority; hence she ought to be submissive to him.

The text is situated within the liturgical context where Paul is addressing various problems. Previously Paul had addressed the issue of the common meals (Chs.8 – 11); thereafter, he will treat of the various gifts that have been given to the community and its use in the liturgical assembly (ch.14).

This text has been termed problematic by scholars due to the vocabulary used; Paul's language has contributed to the obscurity of the passage and makes it difficult for the modern reader to understand for instance what Paul may have meant by 'uncovered', vv. 5, 13; 'to have long hair', vv. 6, 7; or 'to shave', vv. 5, 6. Paul again seems to have deliberately used words that are polyvalent like: 'head', 'authority', and 'glory'. However these are key terms to Paul's argument

Another problem is with the consistency of Paul's argument; there is a tension between his description of the relationship between man and woman in vv. 3 and 7; a description that seems to suggest that women are inferior to men, and vv. 8,11-12 where he apparently affirms the complementarity of the two sexes.

The main issue in this text seems to be the way people wore their hair. Archaeological evidence indicates that both men and women wore elaborate hair styles suggesting an elite status in society, only upper class citizens had the leisure and the time necessary for such a care of the hair: "Clearly such men have become slaves of luxurious living and are completely enervated, men who can endure being seen as womanish creatures, hermaphrodites, something which real men would avoid at all costs"¹⁵. The way people wore their hair made it difficult to differentiate a man from a woman. Hence what Paul has written should be seen in the light of the quest that men should be men, and women should be women; most probably out of fear of homosexuality and pederasty.

V. 5 seem to present the problem that women are not wearing the veil in worship according to practice in the Roman Empire.¹⁶ Although women were allowed to go in public unveiled, cutting their hair was seen as a public disgrace. In the Hellenistic world, a covered head was a symbol of humility and symbolized concealment of the soul by the body.¹⁷ Besides, the Jewish tradition required that men and priests pray with their heads covered as opposed to traditional Greek custom which demanded that men pray with their heads uncovered¹⁸.

Does Paul want to inculcate the Greek practice as in Judaism both men and women covered their heads; so why this difference in Paul? Paul teaches that Christian men should not pray in public, as Jews did, with their heads covered as a sign of submission to another person (Gen 24:65). To do so dishonors their only Head, Christ to Whom they owe their submission. On the other hand, the Christian woman praying

¹⁵ R.F. COLLINS, *First Corinthians*, 397.

¹⁶ Cf., D.R. EDWARDS, *Dress and Ornamentation*, 237

¹⁷ Cf., R.F. COLLINS, *Corinthians*, 400.

¹⁸ Cf., N. HILLYER, "1 and 2 Corinthians" in *New Bible Commentary*, 1065

unveiled in public dishonors her head, her husband. In Paul's day, this meant she was repudiating his authority. Hence for a woman to wear the veil in public, symbolized her submission to her husband; protecting her honour and dignity, before other men. An unveiled woman in public would be despised and insulted as a prostitute.

All this should not be understood as subordination of women, in v. 11 and v. 12, Paul recognizes that women and men are equal and they need each other. Since all things are from God and women and men are interdependent, there is no difference to the Lord, they are all equal.

But the problem is with the interpretation of "because of angels" in v. 10, why should women wear the veil because of angels? Perhaps this text alludes to Gen 6:1-4, where the sons of God lusted after the daughters of men and produced a race of giants.¹⁹ Other scholars think it refers to evil forces that are repelled by something a woman wears on her head as a kind of talisman. However, some have suggested that this phrase could have the same meaning as understood by the Qumran community that those who are spiritually impure should not participate in liturgy because there are holy angels.²⁰

Finally, in v.13 Paul leaves the whole problem to us: "Judge for yourselves". Alluding to Genesis 2, creation of woman, in vv 8-9, Paul draws the inference that a woman is a glory of man; God has created humans differently and this distinction is to be maintained. This does not support subordination of a woman to a man; v.11 contains a cautiously balanced statement of the principle formulated in a pair of parallelism: woman is not different from man; man is not different from woman. V. 12 this likeness is recalling the simple biological fact that each man is born of a woman. Eventually there is no radical difference between women and men, for a woman is from a man just like men are from women, they share a common nature.

In vv 14-15, Paul argues that men naturally have short hair and that they should act accordingly as men; Paul seems to seek to endorse the good order of the Christian assembly at worship. Modern readers cannot accept that woman is not like man, a direct image of God but in a derivative sense (Gen 1:26-27); nor will they take for granted customs or conventions that are clearly time-conditioned and culture-bound. The questions, however, remains: to what degree does equality between the sexes involve uniformity, and to what extent do sexual differences imply diversity in function and responsibility?

¹⁹ M.A. GETTY, *First Corinthians*, 49.

²⁰ Cf., R.F. COLLINS, *First Corinthians*, 412.

NEW EVANGELIZATION AND CHRISTIAN WITNESS - *By Kingsley Maduike, cmf.*

It is an obvious fact that our modern society is one that thirsts for authenticity, especially among the young ones. It is said that they have revulsion towards what is artificial or false and are in deep search for truth and honesty. In this age marked by advanced information and technology, globalization and secularism, where the ability of man to achieve many things for himself through the technical know-how skills is prevalent; how is the Church of today going to meet these prevalent challenges and needs especially of the youth?

There is no doubt that we need new forms, patterns and methods for evangelization; the various modes of media communication like the internet and television, our education system and politics, etc, all need to be evangelized. But the question is how this is going to be achieved in the most effective manner. Pope John Paul II says that the first form of evangelization is *witness*, for people today desire and trust more witnesses rather than teachers. People are in need of experience rather than teaching. They are drawn towards that which is applicable to practical life situations than theories. The witness of a Christian therefore, is the first and irreplaceable form of mission and evangelization.²¹

But why do we need this kind of witness? The bishops gathering in a Synod for America, argued in the *Instrumentum Laboris* that there is a dire need for this witness of life because the pastoral challenges we face now and into the immediate future, are those that are largely prevalent in the so-called 'first world countries' and seem to be reflected throughout the 'new world'.

First among these pastoral challenges is *the social-moral decadence*, particularly in urban centers, reflected in the means of social communication so that morality is no longer considered as a guiding principle; they then produce a climate that is extremely secular and very much focused on the material world.

On a second note is the growing rate of *individualism and family breakdown*. Communities and social structures that supported religious faith and family life, have collapsed so that now there is an increasing lack for both support and encouragement needed in family life. The heavy emphasis on the individual and his or her rights, has greatly eroded the concept of the common good and its ability to call people to something beyond themselves. This has a strong impact on our capacity to bring meaningful social change or positive improvement of human life conditions and development.

In the exercise of pastoral ministry, we find yet another challenge: *weakened allegiance to the Church and scorn for the teaching office of the church*. As such the

²¹ Cf., POPE JOHN PAUL II, *Redemptoris Missio*, No. 42.

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Church's ability to form and guide individual consciences, especially of the young people, is greatly questioned and disobeyed. This is gradually translated into the belief that consent should necessarily be sought to make anything true and obligatory. Thus the effectiveness of the Church's social mission is being reduced and her message is being viewed as optional.

But the most perverse challenge that pastoral ministry faces today and into the next millennium, is *the powerful voice of secularism and its arrogant claim to sole possession of public forum*. Today in many parts of the world, particular concern is 'privatization' of religion and morality whereby religion and morality are seen as pure personal and private individual matters, just as one would choose to go for football or cricket; and thus, should have no proper regulation in the public arena. For many it is not necessarily hostility towards religion but simply sheer indifference to spiritual values.

There is a need for adequate evangelization that will bring about a deeper experience of God else it will be very difficult to alter significantly the growing trend in economic and social situations of our time. In public places where it was acceptable to recognize, invoke and praise God, we now face a situation where the sacred and spiritual dimension of human life and the concept of God, are consistently bleached out of our state-run schools, community gatherings and public life in general.

Based on the urgency of this kind of Christian witness, where would it be most needful? It is pertinent that we undertake this new evangelization through witness in every sphere of life, particularly and importantly, in the family and our ecclesial communities (schools, work places, and local communities).²² Why has this life of witness failed so far, and how can it be fostered or be effectively achieved? The life of daily witness to Christian faith convictions has gradually been reduced to its barest minimum because of:

The lack of deep conviction of the faith, and this is a consequence of the lack of proper and adequate Catechesis. Our Catechesis has for a long time been centered more on *Fides Quae*, rather than *Fides Qua* (acquisition of knowledge of faith instead of adherence to the faith). Though the two elements of catechesis are important, since the aim of evangelization is 'metanoia', - change of heart; this is possible only when people come to a deeper conviction about their faith. In this sense that I agree with the bishops of America when they say that, "whatever operative plan or suggestions emerge for future orientation of the Church's pastoral ministry in our hemisphere, it should include both renewal of our catechetical energies, and the application of our teaching to the current social order."²³

Thus for the Church to succeed in this pertinent call to all the faithful to evangelize their cultures and peoples through the testimony of their own life and good

²² POPE JOHN PAUL II, *Redemptoris Missio*, No. 42.

²³ POPE JOHN PAUL II, *Instrumentum Laboris*, No. 30.

works,²⁴ a new approach and method of doing catechesis must be adopted: in the first place, the catechists themselves must know and be convinced about the God they are proclaiming to others because evangelization is not a theory but a life, a meeting of love which radically changes our life. In other words, 'one cannot give what he does not have'.²⁵

Again, there must necessarily be a change from the *fides quae* approach (intellectual assent) to the *fides qua* (relational and interactive) approach to catechesis; a participatory approach that meets the demands of our time. We also need to adopt the gospel pattern of catechesis as was exemplified by Christ Himself with the two disciples walking to Emmaus (Luke 24: 13-25); and with the Samaritan woman (John 4:4-42). Like the catechesis of Christ as depicted in these passages, our catechesis should lead people to personal encounter with Jesus, bring conversion (*metanoia*) and lead them to the willingness to witness the faith they have experienced.

To conclude, a statistical look at the number of Catholic Christians in the world today (and in Tanzania, for instance), reveal that if each of us experiences a personal conviction of faith and the needed conversion which, in the words of Muttiso-Mbina, is a constant transformation of thought and understanding, a fundamental new way of relating with the other in an accepting way.²⁶ Then we shall have addressed the problems of our modern age in the light of Christian revelation and truth.

Thus, I join the Holy Father Benedict XVI, in asserting that our time needs a new evangelization and the witness of new saints. The need is felt for a new evangelization, which needs masters of faith and appropriately-trained heralds and witnesses of the gospel.²⁷

PSYCHOLOGY

YOUR LIFE IS IN YOUR HANDS - By Africa Mkhwanazi, css.

The United Nations universal declaration on human rights stipulates that each and every human person has a right to choice which excludes any form of force or coercion. One chooses this or that; if he chooses this, he decides to do it in this way or that way, and if there is only one thing, one chooses to do it or not to do it.

²⁴ Cf., POPE JOHN PAUL II, *Apostolicam Actuositatem*, No. 6.

²⁵ Cf., Message of African Synod Bishops in AMECEA, No. 9 and 13.

²⁶ Cf., J. MUTTISO-MBINA, *Ecumenical Challenges of Small Christian Communities and the African Synod of Bishops*, 125.

²⁷ Benedict's message to students of Pontifical Universities at the opening of the new academic year - 26th October 2007.

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Your life is in your hands, even though sometimes it feels as if you are not in control - as if circumstances force you to do certain things or that you have no choice. You always have a choice; consciously or unconsciously, you always make choices based on what you think will be best for you under those circumstances. Sometimes you do things that you don't like to do because the consequences of not doing them are worse than actually doing them, just like paying taxes. Very few people enjoy paying taxes but the consequences of evading the taxman are fatal therefore it is better to pay taxes. Actually you should be grateful that you earn enough and you have to pay taxes.

Sometimes the immediate consequences of our actions are so nice that we do not think of the long term consequences that will possibly not be so pleasant. Go partying the whole night at a pub, enjoy cold beer or have sex; it is great now, do you think of the headache that you will have tomorrow or what you got from the sexual encounter? Of course not. The food is so good, just one more bite, and we cannot let this go to waste now, can we? Consequences, that uncomfortable feeling when you have eaten too much, that food you could not let go to waste has gone to your waist.

What you must do is to consider carefully the choices that you make and their possible consequences, not only now but also in the future; do you want them, can you live with them? But why bear them, what have you gained? Realize that the quality of your life depends on the consequences of your actions of yesterday. Your life is in your hands.

That reminds me of the story of the young man who wanted to trick the wise old man in his town. He caught a bird and with it, hidden in his hand behind his back, he went to the old man and asked him: "Old man, is this bird that I have in my hand alive or dead?" If the old man answers 'alive', he would quickly squeeze the life out of the bird. But if the old man answers 'dead', he would let the bird fly away. The wise old man in his wisdom answers: "young man the life that you are holding in your hands is in your control, you decide."

From today, decide to take control of your life, the greatest and most precious gift that you have ever received or will ever receive. Decide to carefully consider the choices that you make and the things that you do, knowing that the quality of your life depends on the consequences of your current action. Know that your life is in your hands.

LEAVING THE SEMINARY WALLS - *By Eliya A. Kwapata, ocd.*

I have been hearing a lot of myths about ex-seminarians. Many people say seminarians after leaving the seminary end up as teachers, others go crazy and with the HIV/AIDS scourge, ex-seminarians die fast because they try to make-up for what they had been missing in the seminary. Of course history has provided some concrete examples: so many ex-seminarians have ended up in misery becoming alcoholics or drug addicts, clinically depressed and so many others. Especially those who left the

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seminary after doing only Philosophy, have ended up losing even the little faith in God they had come with into the seminary.

St Paul already spoke on how foolish one becomes if he depends on Philosophy alone, leaving aside the Wisdom of God, faith in the Logos of God. When you are in Philosophy, you think Philosophy is all in all, you feel as if everybody in the world should study the art of philosophizing. I feel this has been contributed a lot by the much emphasis in our contemporary seminary formation, on studies and work with little help offered for the spiritual life of the individual seminarian. Moreover, most of the spiritual exercises in our communities are mere rituals and routines. Times of prayer and prayer itself though being an inner attitude and experience, come to more being emphasized as obligations so that if you ask a student why he is in the chapel, you will be shocked to hear it is because it is time and he has to be there according to the timetable else the formator will ask him why he did not come for prayer.

However, Vatican II in its *Decree on Training of Priests* insist on Spiritual Formation and not only on Doctrinal or Pastoral Formation: "...that the students may learn to live in intimate and unceasing union with God....They should be taught to seek Christ in faithful meditation on the Word of God and in active participation in the sacred mysteries of the Church especially the Eucharist and the Divine Office...."²⁸ Seminarians ought to be trained to love prayer, both private and communal, to come to prayer out of wonder of awesomeness of God Whom they will praise, and love of neighbour whom they will ask God to bless. You wonder when you see seminarians praying while looking at the formator if he sees him, as if praying to the formator and not to God.

I came across an article by an ex-Consolata Kenyan, Kodi Barth who left the seminary after finishing all priestly studies in the fourth year of Theology.²⁹ I do not intend to reproduce the article as such, but to acknowledge it as the main source of my reflection.

‘We and the Holy Spirit have decided that you....’ This is a joke, but to many ex-seminarians especially those who were advised to leave the seminary, that moment of being told to leave won’t be forgotten. One may decide to leave the seminary or may be advised to do so; although the two are not essentially different as in both you leave the seminary, the second way of leaving seems painful to many and the cause of confusion. However, joining the seminary is not a guarantee that one is going to surely become a priest. It sounds painful when a Lecturer enters the classroom and says that not all of us in the class will be priests. I remember how we used to label such lecturers as ‘sadists’ or ‘terrorists’, but having been in the seminary for so many years and seen my friends coming and going, I might be next, I now understand the resonance behind the Lecturers’ fact.

²⁸ *Optatam Totius*, 8.

²⁹ K. BARTH, *When the Altar is Forestalled*, ‘Out of the Seminary, End of the Road or New Beginning.’ As appeared in *The Seed*, Vol. 18/7-8, July-August 2006.

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A seminary is not a highway to priesthood, priesthood is a gift God gives to those He calls, it is not a right. The seminary first of all, is a place for discernment of one's call, whether God is really calling you to such a life or not. Thus why there are so many years spent in the seminary. We are in the seminary to discern God's call and not our calling ourselves, 'it is God's business we are here to do and not our own'. Soren Kierkegaard spoke of the Christian life as a 'gamble'; we bet our eternity and our vocation by saying 'yes' or 'no'. He proposed the 'Limp of Faith': - 'Live as if today, this very moment, this decision, is your very last.' Kierkegaard observed how dying people in their last moments, cannot afford to make further mistakes in their decisions and concluded that if we decide as if this is our last decision, we cannot be mistaken.

I am still emphatic that to be a priest, just as to be married, is a gift from God and not a right of our own. Martin Luther emphasized that human beings are 'beggars' before God, there is no '*quid pro quos*' (if you do this, I will do that), with God.³⁰ The author of the article concludes that so many of us are trying to serve God in areas God is not calling us, in areas in which God has never offered us. The result is wasted energy, unused potential and frustration.³¹ The frustration is more in the second case of leaving the seminary after spending some years in the seminary and thinking yourself as a priest already, having heard others commenting that you look like a priest or walk like one, and then here is a formator telling you cannot serve God as a priest, as if saying 'your services are not needed here'.

Vocation is a mystery, we have seen seminarians we thought as pious enough to be already priests; first class seminarians obedient enough and clever, leaving the seminary. Those we thought unworthy, going all the way to the altar. Of course one cannot deny that mistakes have been made in formation decisions by both the Formators and the Formatee himself who is the chief agent of formation, him and the Holy Spirit and not the Formator. We have seen seminarians proceeding to the altar through pretence and cheating, we have seen priests taking up the sacred office half-heartedly. Seminarians, just as the Formators, have the obligation to discern their vocation and make decisions; Formators are not directors but a friend accompanying the individual seminarian, on his vocational journey. As I am saying that vocation is a mystery, it is God calling and not us calling ourselves, I think very few priests and even Bishops, have finished their seminary days and were ordained without any doubt whether they are called or not. Discernment is a life-long process, there even has been Bishops who doubted their vocation and have left to adopt another calling (recently, the president of Paraguay).

The frustration becomes bitterness if the reasons of being dismissed from the seminary were merely personal due to human weakness of the Formator, nothing to do with Priestly Formation as such. Again, the way one is dismissed, matters a lot; Vatican II puts it very humanly: "Notwithstanding the regrettable shortage of priests,

³⁰ Cf., M.R. WILLIAM, *God's Business not our Own*, as appeared in 'The Spiritual Life', Spring 2008, 38.

³¹ Cf., *Ibid.*, 36.

due strictness should always be brought to bear on the choice and testing of students. God will not allow His Church to lack ministers if the worthy are promoted and those who are not suited to the ministry, are guided with fatherly kindness and in due time to adopt another calling. These should be directed in such a way that, conscious of their Christian vocation, they will zealously engage in the lay apostolate.³²

Many Formators hold only the first part neglecting their duty to guiding those leaving the seminary with fatherly love, preparing them to adopt another vocation and remain good Christians. We have seen how seminarians have literally been chased from their communities and not allowed even to finish their studies from outside; as a result we have seen the frustration in them to the extent of ceasing to be practicing Catholics just because the Formator failed to practice the Christian charity he preaches. Many ex-seminarians have argued they prayed enough in the seminary and received in daily Mass, Holy Communion so that if spread between Sunday worship obligation, they received communion even for twenty years for him and his future wife and children. This frustration, this bitterness, is the abnormality manifested in the society making the people conclude it is madness. Again, to some being told to leave may have come as a shock, but if one cannot come out of the shock and face the challenge, resolve the frustration or the bitterness, how can one settle well and succeed in the other life, in the world marked by competition? This has made many ex-seminarians fail to adapt to the world out there and have ended up being miserable people who cannot even feed themselves. The shock comes not that the student did not see it coming; many of us through the formation evaluations and encounters (one to one), we can foresee what will be coming next. The shock however comes when we wrongly think it would not come and so, it caught us ill-prepared. Instead of looking ahead and thinking of alternative ways of life, one then is full of regrets: ‘if I had...’

Another challenge which is applicable in both ways of leaving the seminary is the society which though you were in a discernment process, already viewed you as a priest. According to many ex-seminarians I have known and to Kodi Barth, the challenge is to tell these people including your relatives, that you are no longer in the seminary. Many of them cannot understand according to them, the falling from being a *Frateri* to *Mlay*. The first days of leaving the seminary are really trying days; you do not know where to begin if you were not prepared; people sideline you as if telling you ‘you are not supposed to be here, your place is in the seminary.’ Many ex-seminarians are in identity crisis, you do not know where you belong: out of the seminary and yet the society too cannot accept you. Again, the gossip in the society, people speculating the reasons why you are out of the seminary (mostly they think the sole reason is because you were chasing after skirts!), and then waiting for you to go crazy.

However the major challenge in the society, is to adjust very fast, and adopt another calling and prove ‘**there is life beyond the seminary walls**’. Because of bitterness, frustration, depression and shock, many ex-seminarians have failed to adjust

³² *Optatam Totius*, 6.

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and settle in the society. Again, regretting over the thought to be ‘wasted years’ in the seminary – having no friend in the society as the seminary walls distanced you more and more from your childhood peers (many have commented that formation uproots the seminarian from the people one will serve, then after completion, one goes back to the people and he is lost); again having no civil recognized certificates qualifying you to a noble profession (with our ecclesiastical certificates, many end up being teachers) and seeing your childhood peers in successful jobs and businesses; if one is not at peace in the mind, how can he be successful? If one is not successful, how can he appreciate the new life in society?

Amidst all this bitterness, frustration, depression, nostalgia and regret, Kodi Barth gives us seminarians, guidelines if this happens to you and me: **believe in God**, discern in prayer, God knows us better and gives us sufficient energy to carry our cross, His Spirit blows where He wills; **do not think in a box** that you are already a priest – be convinced of your vocation choice but remember discernment is life-long and you are discerning God’s will and not your own, you are in the seminary to serve God and man and not that you hate the other life but you feel called to this particular life; **believe in the people** who advise you, listen to them and be positive to their contributions; **believe in yourself** and listen to your heart, follow your conscience and be mentally prepared by considering alternatives.

However, seminarians desire a lot from their Formators also. Many seminarians are in deep need of a human Formation and better advice before leaving. Many seminarians miss such a human and spiritual Formation which Kodi had: “Philosophy and the Novitiate taught me that I alone, am the master of my life. my superiors trusted me to lead the way into the path I wished to walk; staying just one feet behind, offering directions, protecting me from bad falls. Once in a while, they let me fall, allowing me to grow. They taught me about integrity and honesty. They taught me responsibility. They taught me to hang onto the things that matter and to be detached from things that come and go...”³³

I think it is time to evaluate our Formation system, I as a student or formator. I doubt a lot after leaving the seminary, how many seminarians can say with Kodi about their Formators and Formation: “I’m happy the way I turned out. I had an excellent education. I was formed well. I was taught the values that matter and the passion for God. Whenever I can, I still go to the Consolata to play...and whenever they can, from my Novice Master to my Theology Rector, they still grab me to spend some quality time together. I never miss the chance to grab a beer with priest classmates and former colleagues.”³⁴

Few of us can imagine leaving the seminary after so many years even in transitory deaconate having already practiced celebration of the sacraments, and saying this or going back to our previous Formation Houses. However, Socrates already gave

³³ K. BARTH, *When the Altar is Forestalled*, 38

³⁴ *Ibid*, 39

us a clue: ‘an unexamined life is not worthy living’ and Kodi adds: “Never force yourself to fit in the shoes that pinch you. Always ask yourself where you have come from, where you are, and where you are going. Don’t go by what people say: have your own personal convictions. If the unexpected happens, remember that it is never too late and take another kind of life.”³⁵

SEXUALITY AND FRIENDSHIP - *By Kingsley Maduike, cmf.*

Human sexuality is humanity’s gift from God. He chose sexuality as the vehicle that should differentiate us from one another, ‘male and female He made them’ (Gen. 1:27); more than mere reproductive capacities. Hence sexuality itself is to be understood in the light of Christian revelation: “Sexuality characterizes man and woman not only on the physical level, but also on the psychological and spiritual levels, making its mark on each of their expressions.”³⁶ And He surely had His purpose for this gift.

Human sexuality is inert in us, it defines our personality; our being male or female has always been part of us from our conception, thereby giving us our sexual identity. Congregation for Family Life affirmed that Sexuality is a fundamental component of personality, one of its modes of being, of manifestation, of communicating with others, of feeling, of expressing and of living human love. Therefore, it is an integral part of development of a personality and of its educative process: “It is in fact from sex that the human person receives the characteristics which, on the biological, psychological and spiritual levels, make that person a man or a woman, and thereby largely condition his or her progress towards maturity and insertion into society.”³⁷

The implication of this is that, the way and manner we behave and relate with others, is closely related to this fact of our being male or female. Our masculinity or femininity, and its various forms of expressions in our daily lives, tell a lot about who we are. Unfortunately today’s understanding of sexuality is so myopic resulting in an unprecedented sexual explosion, with a society preoccupied with sex and its exploitation. Sexuality has bogusly been equated with sensual pleasure or orgasmic satisfaction so that friendships and relationships have become more and more sex-oriented and less and less love-centered. Moreover our entertainment industry has made matters worse by presenting sexual satisfaction, even outside marriage, as the normal way: a man and a lady meet today, tomorrow they have sex before even knowing each other, and tomorrow they divorce. But is this the basic purpose of our sexuality? Moreover, our film industry has gone to the far extent of exploiting sex for

³⁵ Ibid, 39.

³⁶ PONTIFICAL COUNCIL FOR THE FAMILY, *Truth and Meaning of Human Sexuality*, No. 13.

³⁷ CONGREGATION FOR FAMILY LIFE, *Educational Guidance in Human Love*, No. 4.

sake of sensual pleasure and profit: pornographic materials and homosexual encounters are a few of the many examples.

It is true that God created our sexuality with all it's passion, drive and energy, and attached sexual pleasure to it. But our sexuality ought not to be, absolutely, means to selfish pleasure and satisfaction as our sexuality goes beyond genitality.³⁸ In true sense of the word, sexuality has love as its heart that is, love as giving and receiving. Our sexuality is tailored to this mutual relationship and complementarity, and should enable us to enter into authentic friendships. Our human nature yearns for this relationship, a hunger to love and be loved, but this yearning for human closeness is one that goes beyond that which can be satisfied by the physical union alone.³⁹

According to many of our contemporary Psychologists, 'Love and Friendship' is necessary for healthy integration of one's personality; that is why Fr. Paul O'Conner quotes Ignace Lepps: "Genuine love is the most effective creator and promoter of human existence."⁴⁰ Since the ultimate goal of each individual's life is love, God is Love, it is love alone that the world is in need of. Fr. Donald Goergen affirms this by insisting that friendship is the primary manifestation of our sexuality; but although friendship may imply intimacy, intimacy does not necessarily imply genitality.⁴¹

Today it is almost impossible to find couples in a genuine and healthy intimacy devoid of sex. Many do not see sense in the Church's insistence on the abstinence from premarital or extramarital sex. This tendency is most prominent among the youth and those who are engaged. They justify sex outside marriage with the argument that sex is necessary for preservation of love; and moreover, they are just practicing what they will be doing in marriage. All these opinions are contrary to Christian teaching in the light of the Sacred Scriptures and from the very nature and purpose of our sexuality.

According to the nature of our sexuality sexual intercourse though pleasure is added to it, is ordered towards bringing forth offspring. We ought to ask ourselves why this is like that, why God in His infinite love and wisdom made it so. Whenever one engages in a sexual act, will be affirming the readiness to bear, nurture, and educate children. It seems to me sexual union is much more than just a physical encounter between a man and woman; it also entails a psycho-social-spiritual union. Sexual encounter was left open to procreation by God to affirm that it demands permanency and stability of the two persons involved. It is a union that involves the giving of oneself wholly to the other; it forms them into being of one heart and soul. Sexuality's depth and implications then surpass what we often know or think about it. This is why the Church holds marriage in high esteem and protection as a sacred and indissoluble institution; therefore, sexual relationships are reserved for married couples only for it is only in marriage that the mutual relationship between a man and a woman remain

³⁸ Cf., F. FERDER - J. HEAGLE, *Your Sexual Self*, 56.

³⁹ *Ibid.*, 58.

⁴⁰ P. O'CONNER, *Celibate Love*, 28.

⁴¹ Cf., D. GOERGEN, *The Sexual Celibate*, 207-208.

inseparably secured, and the unitive and procreative aspects of sexuality intended by God, are maintained intact.

I have heard people arguing that each and every single man or woman, who has no intention being celibate, has a potential wife out there though not yet known. If this is true, then it would imply that whenever such a person engages in premarital sex, he or she is stealing that which belongs to another if the potential spouse is not yet known, and if the spouse is already known, their sexual union is meaningful only in marriage, as has already been mentioned.

It is quite unfortunate that this abject lack of true meaning of our sexuality and its implications on our relationships with the opposite sex is also among ministers of the Church and the aspirants to Church ministry. It is common to find people, especially girls and women, who would love to be close to Church ministers due to who they take them to be, men and women of God they can trust; expecting love, protection and guidance from them. Oftentimes these have been victims of untutored passions of the minister, used and dumped. This occurs because of love, friendship and intimacy have become so associated with sex that they have lost their true meaning and value. The result is that priests, the religious and seminarians, have lost credibility and trust behooved on them. Therefore people are suspicious whenever they are seen to be even in a friendship with someone of the opposite sex or even walking in the street with someone of the opposite sex; they always conclude that they are sexually involved. This is terrible mentality which needs to be checked and corrected because a priest is not only a priest of men nor is a sister only meant to be a sister for women. Residences for priests have become ‘no-go’ zones for ladies and formators would not dare see their formatees relating with the opposite sex.

However according to Fr. O’Conner, many psychologists, mutual masculine-feminine relationship is necessity for enrichment of each person, interpersonal wholeness, and for true self-knowledge and integration. O’Conner calls such a friendship ‘fulfilling Love’ and defines it as: “...a two-way interpersonal relationship in which both persons, through exchange of genuine affection, give something of self to each other. It is marked by a genuine concern of each person, for the true welfare of the other...”⁴²

Hence there is a serious need for a clear and genuine understanding of human sexuality and how it should bear on our relationships. The fact is that in our African context, our mentality even today on the issue is still myopic and inadequately informed; as such, every male-female friendship is considered impossible without sexual satisfaction. But like many authors have affirmed, it is possible and it is very enriching only that it require some level of maturity and reliance on the grace of God.

⁴² P. O’CONNER, *Celibate Love*, 34.

HAPPY PEOPLE ARE HEALTHIER PEOPLE - By *Richard P. Munishi,
O.Carm*

Happiness can generally be understood as a feeling of inner peace and satisfaction. It is usually experienced when there are no worries, fears, or obsessing thoughts. This usually happens when we do something we love to do or when we get, win, gain or achieve something that we value without neglecting the presence of our neighbours. It seems to be the outcome of positive events, but it actually comes from the inside, caused by external events.

For most people happiness seems transitory, because they let changing external circumstances affect it. One of the best ways to keep it is by gaining inner peace through daily meditation and prayer. The application of prayer is vital because of its most powerful energy that we can generate; it manifests our desires according to the degree of our faith. Thus, our minds become more peaceful and easier to choose the happiness habit.

In fact, daily life can be made happier; it is just a matter of our own choices. It is our attitude that makes us feel happy or unhappy. It is true we meet all kinds of situations during the day, and some of them may be displeasing but we can choose to keep thinking about the sorrowful events, or to refuse to think about them; instead, enjoy the happy moments. All of us constantly go through various situations and circumstances, but we do not have to let them influence our reactions and feelings.

If we let these external events influence our moods, we become their slaves and lose our freedom by letting our happiness be determined by superficial forces. On the other hand, we can free ourselves from these external influences; we can choose to be happy and add a lot of happiness to our lives.

How to choose to be Happy

- Try to smile more often.
- Always expect happiness.
- Never be selfish! However, do not please somebody or do not try to win everyone because at the end you will lose everyone! Just respect the *Golden Rule* by doing to others what you expect them to do to you.
- Always discipline your emotions.
- Do not forget that patience is a virtue.
- Always try to be simple, never complicate life for life itself, is complicated.
- Think of solutions, not problems.
- Do something good for your neighbor and for yourself; it can be something small, such as helping the helpless, the needy, and the suffering people.
- Watch your thoughts: whenever you catch yourself thinking negatively, think of pleasant things. Keep your mind full of holy thoughts.
- Do not envy people who are happy; on the contrary, be happy for their happiness.

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- Sometimes try to have your own time of contemplation, this will help you stay calm and control your moods and reactions especially when things do not proceed as intended and desired. It has much to do with inner peace, and inner peace brings happiness.
 - Always remember that to be happy is to be healthy!
-

DISPLACEMENT - *By Eliya A. Kwapata, ocd.*

Displacement is one of the psychological states of the mind which goes unrecognized in many people. Mostly because of this unrecognized, many people do not accept they are under its influence in their behaviour or actions towards others: "Good morning sir and how was your...." That can be a daily routine of a secretary to her boss on a Monday morning. "Who the hell do you think you are? Is it not clear and distinct enough that I am busy and you want to waste my time; moreover you didn't knock! Ok, my weekend was ok and I am ok, so?" If we look at it critically, the secretary did nothing wrong as to be sent into hell or being called one. The problem is with and within the boss; the secretary is just being used as an outlet of the burden the boss is carrying.

This is what displacement is all about. Displacement as a concept was developed by the American psychologist, Sigmund Freud: "...substitute objects or targets for aggression are found when it is impossible to express the hostility towards its real target."⁴³ In the case above, the boss was already under mental distress; may be before coming to work he was at logger heads with his wife but was unable to challenge her, the secretary was used as a mere outlet of the negative feelings he could have expressed to his wife.

Displacement is literary shifting your negative mood from its true target to a substitute, energetically. It is more of finding a substitute to release the conflict going on within you which can be hostility, anger, frustration or depression which had been suppressed but now can no longer be controlled, they burst out through an outlet.

Generally displacement happens without cognitive insight. In this case, a person cheats herself that the fault is not with her but the other; one is unable to accept his mental ill-health. Hitherto one fact is clear: displacement is good as we find an outlet of the things that burden our mind as free human beings, free children of God. After the release, we feel relieved. However, the consequences of displacement are many and mostly, fatal: just because of one's faulty thinking that others are at fault, one tends to be unrealistic in life always pushing the blame for his mistakes and problems, on others; moreover, interactions with others become less and less entertaining as friends are always suspicious of our moods. But we need interaction with others for emotional support and encouragement. This of course makes displacement close to projection: finding in others a fault which deep down, is ours.

⁴³ R.D. GROSS, *Psychology*, 'The Science of Mind and Behaviour', 592.

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From this, we get the term 'scape-goat',⁴⁴ the goat Israelites chased into the desert every year as a symbol of cleansing, the goat was thought and believed to carry the sins of whole Israel, away into the desert assuring them of Yahweh's forgiveness.

Another negative side of displacement is that the feelings released, are released harshly and insensitively expressed to a wrong and innocent person, to someone weaker, someone inferior who is harmless and cannot challenge you. Good displacement is through what the famous psychologist, Lorenz, called 'displacement activities'.⁴⁵ Displacement activities are like study, exploration, sport or any other physical occupation and exercises that don't hitting others. This is why physical exercise is part of medical therapy recommended for good physical and mental health. However on the ground, displacement activities are sidelined, we empty ourselves on innocent, harmless and inferior people who cannot challenge us: a husband may fire his garden boy just because his daughter has been impregnated by a man he cannot confront, a female teacher may whip an innocent pupil just because her husband is drinking a lot, a young man may burst at his sister just because his girlfriend has said it is over! There are no connections in all these examples. From here the wise conceived the term, 'victim of circumstances': just because something has happened to person **A**, that has happened to you. One may be at logger-heads with **A** but unable to confront **A** and so, transfers his feelings of **A**, to **B**.

To a pious and virtuous person, the best outlet of feelings is in prayer in which we have a heart to heart encounter with God and we do not hide anything from Him because we know He knows more than what we ourselves know. It is better to release our emotions than over-control them, they will burst. Many of the crimes today like rapes, murders, drug addictions and even fighting, are due to long repressed materials of pain, hurt or envy which now appear in form of masked anger.

Many of us if not all, have been victims of displacement. We have suffered displacement whereby people have hated us for no particular reason at all; may be because we resemble their enemies. Many of us are suffering and are going to suffer because of displacement. Displacement is a very difficult problem because you do not know from your side, why you are being hated or shouted at, even to the one displacing, as I said is un-cognitive. It is good as Socrates said, to know that you do not know, thus self-awareness which will help us be aware of our problems and be realistic in solving them.

Displacement has tortured and costed many lives. Much was spoken about the U.S. invasion of Iraq. Some people thought of it as a just war because Saddam Hussein was thought of having Weapons of Mass Destruction (WMD), while others saw the Iraq war as oily, America smuggling Iraq's oil. But I look at this war as mere displacement war: just because George Bush Junior failed to find Osama Bin Laden dead or alive, he was upset and frustrated. He thought America has lost some credibility, Iraq then became the scape-goat, victim of circumstance for Bush and

⁴⁴ C.J. ADCOCK, *Fundamentals of Psychology*, 226.

⁴⁵ R.D. GROSS, *Psychology*, 'The Science of Mind and Behaviour', 362

America to show their power and superiority. Iraq became the outlet of Bush's frustration. The war was displacement which appeared under the mask of a just war, if any at all exists.

All in all, much of the slamming of doors in our houses, is displacement of our hate, our aggression, our hostility, our frustration which all end in the innocent and harmless door which cannot even say 'you harm me.'

SOCIOLOGY

MALE CIRCUMCISION AMONG THE BUKUSU - *By Francis Indumuli, msfs.*

As you traverse the regions of Western Kenya during the month of August, you are welcomed by a change in the lifestyle of the Bukusu community, one of the Bantu speaking tribes of Western Kenya. They are well known for their exquisite rites of passage mainly circumcision. Male circumcision among them is an old custom claimed to have originated in Mango, a Bukusu ancestor who, having killed a huge snake, *yabebe*, which had disturbed the Bukusu, requested to be circumcised as a sign of courage. Since then, the Bukusu have maintained this tradition.

However, female circumcision that is currently a hot debate especially in Africa, is not practiced by the Bukusu. The decision to have a circumcision ceremony is made by the clan-elders influenced by the pressure from the young men who pester their fathers to be initiated when they feel strong enough to face the pain, while the cowards go by until the ridicule by their age-mates or by the girls eventually induces them to submit to the cut. The average age is between 10-18 years old. If one refuses to be circumcised, he is caught by his brothers and has him cut by force especially if he is the eldest. No matter where they run to, eventually they are followed and circumcised and if he happens to die before the cut, his body has to undergo the operation before burial. However, to test their sons' will power, the fathers try to forbid them to be circumcised by being at odds with them to the point of beating them up.

The initiate, *Omusinde*, prepares for this special occasion by tying several chains of iron beads, *bitundi*, round his shoulder and slipping over both wrists, some rare smooth iron wristlets bought or borrowed from the elders. He then borrows some cow bells to which he attaches a stiff handle made of strings, so that he can hold them like hand bells, *chinyimba*. He visits in turn, the homesteads of the initiates and their fathers have to give him each a goat or a sheep after he has danced.

The initiates salute themselves as *Bakoki*. Shortly before the operator, *omukhebi*, the *omusinde* asks his father for sorghum to brew his first beer, *kamalwa kekhuchukhila*, gives some to his mother to make beer for the visitors, while he keeps the rest for himself. This beer signifies the permission granted by the father for his son to undergo the rite. The beer is poured into a pot and sucked through hollowed reeds. The initiate dance late into the night to show his courage.

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Early in the morning, after a heavy breakfast, he goes down to the nearest stream followed by many people, except his fathers. After bathing in the cold stream, his uncle covers his whole body with thick grey clay except the eyes. On his head, shaved the previous day by his *senge* (paternal aunt), is placed a hump of clay on which is stuck a long grass, *ututu*, which waves in the wind and makes the *omusinde* appear like a warrior. A piece of meat of the bull's intestines killed by his father is hanged as a collar round the boy's neck. The boy, ready to face the operation, hurries back to the homestead taking a different route. Halfway home, he is met by his *senge* who smears some sorghum porridge carried on a ladle. They do not sing themselves any song during this preparatory period, but only have to reply by grunts and groan to the song which the singer, *omuholi* or *omuosi*, sings. These songs, consisting of few words, warns against fearing the operation, the consequent shame of cowardice, and are encouraged to be happy and carefree.

The initiate is welcomed at home by his uncle and father while the songs subside gradually into silence to signify the start of the operation. The operator, *omukhebi*, is a man of ordinary status and they are few since succession is restricted to sons and exceptionally to maternal nephews. The *omukhebi*, who is in a hurry, dances about wildly, jumping up and down in an abrupt rhythm and dashing towards the boy brandishing his knife. The operation, done in front of the father's home takes place within ten seconds, in great skill and dexterity. The *omusinde* should endure the operation without flinching or showing pain by facial gestures lest he shames the whole clan. No medicine is applied to the wound to stop the bleeding, which continues for about thirty to forty minutes after the cut.

During the operation, the boy's father stands close by and encourages him to keep steady while admonishing the *omukhebi* to be careful with his knife. Children and women watch from a distance while the boy's mother sits in the hut with her legs crossed symbolizing the blessing of the success of the rite. Afterwards, the boy rests in a shade and his mother and sisters dance in front of him praising him for his courage; thereafter, he proceeds to the hut of seclusion, *likombe*, where he stays until the month of December when the wound is healed. His first meal is not eaten until he is ceremoniously washed by the *omukhebi* in a ceremony consisting of drinking beer brewed by the father.

From now onwards, the initiate is called *omufulu*, and his behaviour and activities are governed by numerous rules and observances. The boy lives under the tutelage of a female, *namachengeche*, whom he calls 'mama', brings him food, water, and firewood while a male brother, *namakhala*, walks with him always. The tutors afterwards collect the leaves of *inguu*, a medicinal plant that they dry and burn and their ashes spread on the wound using a chicken-feather as a disinfectant. This application hurts more than the operation itself.

During the boy's outings or walks, he neither enters his relatives' houses nor accepts any food offered there. He is forbidden to salute other circumcised men with the customary *milembe*-peace greeting, but by beating against their shinbones near the

ankle with his stick, so that they may not become mad men but marry. During this period in the *likombe*, the boy acquires theoretical and practical knowledge imparted by his tutor which a father feels ashamed to talk about to him; for instance, not to enter anymore the kitchen or mum's hut, never practice incest, how to behave among elders. He is warned against all anti-social offences like theft, adultery, etc. He is also expected to go out for hunting expeditions to provide him with plenty of meat and learning songs to be sung at his 'feast of coming out'.

After recovering in December, the elders brew the *kamalwa kekhukhualukha* beer of getting out, celebrating the end of the initiation period. A day before the ceremony, he builds a small dome-shaped hut, *lisali*, in a nearby banana-grove where after supper, he makes a long torch, collects the blood-stained banana leaves which he sets on fire. He lights his torch from the blazing fire, turning his back to the fire, he rushes off towards the *lisali* calling out the *omukhebi* by name, and throws away the torch to start a fire which he keeps going all night to warm himself along with his guardians. He should ensure to not to leave but burn the *lisali* before sunrise 'lest he dies soon'.

In the afternoon, he washes off the white clay in the stream and exchanges clothes for new ones prepared by his father. In his new outfit, the new *omutembete* is ready to return home for celebrations. Afterwards, he is handed a spear, club, shield, and other weapons; like a warrior he stands straight and steady, moves to the yard of his 'old father' (his father's eldest brother) where he is given extensive rules of conduct by his father who stands in front of him and before each sentence, he takes a sip of beer from a new gourd, swallows some and spits the remainder at his son's face and chest. These rules are very secretive but in general cautions the *omutembete* against stealing, adultery, fornication, sitting idly with women in their talks, advice on respect, good friendship, solving disputes, etc. After the exhortation, he hands the gourd to his son, who sips some of the sour-tasting beer and returns the gourd to his father without saying anything to him.

After returning to his *isimba*, bachelor's hut, he starts a round of visits to all his relatives according to seniority, where he receives presents ranging from chickens, goats, money, clothes and a bull from his maternal uncle. The *omutembete* enters into an age group of *bakoki*, all who were circumcised together remaining members throughout their lives and maintaining a very close relationship.

Nowadays due to secularization, though the circumcision is taken seriously, it has undergone various modifications. Some are circumcised in hospitals using sterile instruments due to fear of HIV infection. Some lobby groups now have been formed to ensure the usage of proper equipments. What is clear is that culture is still highly valued. Even those living in urban areas organize for their sons to be circumcised in hospitals with proper medication. Many uncircumcised men working in Bungoma apply for leave during the month of August to escape the 'cut'. A circumcision season never ends without hearing of a forced 'cut' in the town, where one is given a ceremonious ride on a *mkokoteni* all-over the town. As the bells ring to intone the start

of yet another circumcision, one is activated for the many happenings during the season. It instills in us the love of our African culture and destiny.

WHY NOT AFRICA - By *Davie Ben Thawapo, css.*

Africa is a continent of people who are skilled in many areas but many times, we do not realize this because we look down upon ourselves. In one of the articles in *Nyasatimes*, an online newspaper, it was written that African's are afraid of taking risks, which I see it is true, as most of our African countries are lagging behind in development because of fear of taking risks, fear of venturing into big enterprises. Mostly in Africa when we talk of business, what comes into our minds is buying and selling second hand clothes and other small items. People from Europe, America, and Asia, are far from us as far as business is concerned. They have overtaken us by far so that when you ask owners of big companies or chain stores in African cities, you are always not surprised to find is not an African. We Africans what we know is to work for them and to be satisfied with the small salaries we receive at the end of the month.

However, it appears we always have agricultural products in mind when it comes to producing and exporting. Mostly the agricultural products we export are unprocessed, say cotton or tobacco. Many African countries are rich with mineral deposits; with many skilled people around, can we not produce and export something big? It does not sound good to see razor blades, tooth picks, toys etc labeled 'made in....', China or India, just to mention a few. Have we ever tried to produce these things and failed? Even a match box! Without beating about the bush, in Africa we have mechanical engineers who know how engines work and what materials they are made of, but these highly qualified mechanical engineers end up being employed as maintenance engineers or out of frustration at being paid low, end up seeking greener pastures in Europe or America. This is why in Africa we have a massive brain drain.

In Africa we seem to have come to a point where we have convinced ourselves that computers, cars, heavy machinery even contractors for our roads and bridges, have all to come from outside; we have convinced ourselves we are incapable of doing that. This will make us continue thinking that anything foreign is better than the local industry. Just to highlight this point, one day I went to the hospital to test for malaria, upon being found with some *parasites* the Doctor prescribed Fansida SP, but when I went to the pharmacy my friend told me that Fansida SP from Italy, is better than that produced within Africa. My question was, 'can we not manage to reach that standard of Italy?'

For those who love sports, especially football, they will agree with me that most of the football coaches of our national teams and some local clubs are not Africans. I wonder if in Africa we do not have people who can manage our clubs or national teams, people who know the psychology and the mathematics involved in football. No wonder no Africa country has ever won the world cup, how can you teach your opponent tricks to use to destroy you? The countries where these foreign coaches

come from, they have the winning formula and many of our players play for them in their different local clubs; we see them prospering and progressing. The point is that foreign coaches do not give us all the skills and sometimes, they even destroy our local skills and techniques leaving us handicapped. A good example I can give here is the Malawi National Team, for the past four years Malawi, also known as the 'Flames', has been performing badly under the leadership of foreign coaches, but since last year it has started performing well under our own local coach.

As already stated, most of the highest exporting countries get most of their raw materials in Africa and this results in unprecedented economic growth, Africa has helped them develop by providing not only raw materials but even good and cheap labour. It is a fact that there are many Africans living in USA, Japan, UK, China, etc. These people can study technology in those countries and adopt them for use in Africa. There is no harm in taking a leaf from what other countries are doing as long as we do not infringe patents and copyright regulations. Africans lets do, we can manage, let us not prove that we cannot reason, let us use all our skills. For Africans abroad, come back, let us develop Africa by Africans and for Africans together lest we cry the beloved continent.

CULTURAL CHANGE - *Theophil Christopher, ocd.*

Sociology speaks of a culture being tangible and at the same time, intangible; it is a whole system of a life, the whole way of daily life: it is the totality of dressing, eating etc. it is something which is always dynamic. The same sociology says that each culture has got its own value. How much do we really know about our own cultural inheritance and values?

Culture started simultaneously with the creation of the first human beings which marked the formation of the first community of people. When human beings started to struggle in search of basic human needs in their environment, the way they adapted to their environment and developed skills for survival, ranging from tool making from stones to iron tools, marks the initial dynamism of culture. Generally, we can say that initially culture was determined by basic human needs and skills for survival. Nowadays, especially in the youths and young adults, there is a tendency to ignore and not to appreciate their own culture, not because of ignorance of their cultures but simply because they think of it as primitive and being backward. Things like kneeling when we greet our parents, giving them first priority to wash hands before starting a meal and after, greeting them 'shikamoo' and so many others are unthought-of in the modern youth. That boys are not supposed to go to the kitchen tasting food, eating together with girls or women, washing nor even touching women clothes, are all thought to be outdated and so, have been thrown into the dust bin.

However, all these make the traditional African culture. Traditional culture includes the way a particular society expresses its actions, beliefs and worldview.

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Several things like traditional beliefs and convictions expressed in traditional works of art like songs, handicrafts, rites and rituals like circumcision and other forms of initiation, express what the particular culture is all about. Almost in every culture, when boys and girls come of age, they are introduced into the operations of the society by special initiation ceremonies. So many societies are still practicing traditional forms of initiation especially initiation of girls for example, the people of the Coast like Wazaramo of Bagamoyo.

I am not here arguing that societies should hold rigidly to their cultural practices like circumcision of women which is a major challenge for Non Governmental Organizations, NGOs and governments in East Africa. However, I am not even supporting young people who have labeled the culture of their ancestors as outdated and being primitive; but too, I do not support parents who cry over the stubbornness of the modern youth.

I see that there is a gap which has been created between parents and the youth just as between the rich and the poor, East and the West. A kind of a modern culture has been developed, as we said that culture is dynamic so that cultures come and go. Can we then accept that the culture of waiting for elders to wash their hands has gone and the culture of first come, first wash has been developed? Can we say that the problem is failure of old people to accept this change? Modern culture has been developed due to some changes in our contemporary world marked by technological advancement so that the modern youth has to find means to access these basic advancements and skills to survive in the contemporary society, global village.

This includes new set of behaviors and norms, new dressing code, lifestyles and fashions being adopted by the younger generations at a fast rate. On the other hand, the progress is just very fast that there is danger of losing focus and being immersed in things that really do not matter. Here, the past experience of elders can be of much use because they too, have seen cultures coming and going. There is a deep need of elders to provide directions to the modern youth in his or her choices. There is a need to balance between the old and the new wine for the modern generation to consume it as culture is something dynamic and not static.

It is high time for the old generation and modern generation to accept the modern change without undermining the past cultural values which can be integrated in the modern culture because culture is our identity, it is what we are for each and every one of us. This is all what renewal means. I am here vying for renewal of our culture. Renewal is looking into the future with the eyes of the past and integrating the past values into our present value-system so that our future life might be a successful life for us and the future generations.

Now we are living in a global village, we have come to know so many things from different cultures which have challenged our own cultures. We have to read the signs of times and use them to make out our future or else, we will be lost in the global village. In these days of mobile phones, computers, TVs, we need to sit back and reflect that globalization is supposed to be two way traffic: I give you take, you give

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and I take. However what is happening now, you need to know who is globalizing and who is being globalized, does it mean that we have to take whatever is coming from America even the bad things?

Modern technological advancements have simplified life: instead of waiting for one month to receive a reply I wrote to my brother in America by post, I can email him or send him an SMS and immediately I get the reply that he is doing fine. However, the same technological advancements, have been the cause of so many evils in the society, they have promoted crime and immorality. We need to take everything that is good from modern culture and leave all that is not so beneficial.

EMPOWERING THE ANAWIM OF YAHWEH - *By Brendan Kasambwe css.*

This reflection portrays the crisis of delusionment and disappointment with the poor at discovering that many poor and oppressed people too, do have faults, do commit sins, do make mistakes, do fail us and let us down, or rather fail themselves and sometimes spoil their own future. Do we have to resign to that? No! Then how can we use the crisis of delusionment and disappointment with the poor in a positive and constructive way? This article attempts to offer an answer based on the experience drawn from the current 'vision and mission' program of CADECOM, Catholic Developmental Commission of Malawi. Accordingly, the experience of dilutionment provides those who are passionate and have the energy to remind the poor that recovery and redemption is in their hands. The crisis might present us with the temptation to withdraw, but it also gives us the opportunity to awaken in the poor both their long-hidden self-esteem and their call to become 'wounded healers' in their own communities. This is sacred empowerment for themselves and others.

Homeless people feel alienated and estranged from others and themselves; the society passes them by, possibly keeping a distance from them so as not to see and remember their fate. It does not take much time for the homeless themselves to believe that their faces do not count to their own eyes either. However, CADECOM through its program helps them regain back the memory of their faces. It happens because someone chooses not only to stop by them and understand them, but also to fully hold their dignity, to be totally in the here and now of their bodies and stories. All this calls for silence, this is their resurrection moment; that is why they could be so sensitive when this moment is taken away from them or when someone intrudes into the silence that honors their dignity. One recommended that the caring presence given to these poor of Yahweh is a sort of empowerment.

This other day I met Jack, I should confess he was a drug addict and on several occasions attempted suicide especially after recognizing that he had cancer. Two things contributed to save and give purpose to his life: the Bible and the encounter with people who came to talk to him every week. Through the Bible, he learned to appreciate life and to find purpose in everything, the people from CADECOM made

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him discover his self-worth and prepared him for his forthcoming transition to the hereafter. To me it was a lesson of empowerment in the face of death. Our Christian God is always a God Who sides with the marginalized sick people, the poor, the orphans and the widows, the weak and all who are oppressed, these are the *anawim* (poor) of Yahweh and God always hears them whenever they call upon His name.

At one point, he said: "I know I am dying and yet I've never appreciated life before as I do now. I look around and find meaning in everything I see: people, flowers, trees, birds, flies, mosquitoes, even bugs. I stretch out my ears to hear the sounds that surround me and everything becomes music: cars, voices, sirens, including the shouting of angry people. I close my eyes and I feel God embracing me. Life is too beautiful. Hell does not threaten me!"

After hearing this powerful statement, I understood what it felt like to touch the essence of human being, that inner rock that stands firm beyond physical brokenness. I also realized the meaning of words of one of Malawian Bishops, Late Alexandro Assolari: "When we are involved in terminal care, we should concentrate on the patients' nature and on the depth of his wisdom and goodness." I was reminded of the sense of empowerment and freedom that surrounded Jesus when speaking about His death: "We are now going to Jerusalem and the Son of Man will be given up to the chief priests and the doctors of the law; they will condemn Him to death and hand Him over to the foreign powers. He will be mocked and spat upon, flogged and killed; and three days afterwards, He will rise again." (MK10:33). Jesus was so in touch with God that even the most horrendous process of brokenness could not obfuscate His belief that He would rise again.

I would like to support Jacks passion for life with some words on death written by Buddhist monk, Thich Nhat Hanh: "The ultimate dimension is not a state to be attained after you die. You can touch the ultimate dimension right now by breathing, walking and drinking your tea in mindfulness... When we touch one thing with deep awareness, we touch everything. Touching the present moment, we realize that the present is made of the past and is creating the future...."

One evening at Nkopola lodge, I met Michele and she helped me realize that I won't be able to understand what solidarity with the poor means if first I don't know my own poverty and vulnerability, I won't be able to face the crisis of disillusionment and disappointment with the poor unless I first recognize the many disillusionments and disappointments within myself, with my own decisions and commitments. I will not be able to take up the cause of the poor and not mine, if I do not recognize our common grounds.

Jesus too experienced His own vulnerability, anguish and dismay and He said to His disciples: "My heart is ready to break with grief..." (Jn11:35). Jesus also witnessed the crisis of disillusionment and disappointment with the poor: "From that time on, many of His disciples withdrew and no longer went around with Him. So Jesus asked the Twelve, 'Do you also want to leave me?' (Jn 6:66-67). In another moment, He lamented: "I know that you have not come looking for me because you

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saw signs, but because you ate the bread and your hunger was satisfied.” (Jn6:26). What about when he cleansed the lepers: “Were not all ten cleansed? The other nine, where are they?” (Lk 17:17). Jesus was even denied by His close disciple, Peter (Lk22:57).

From His own experience of human vulnerability, Jesus learnt to be in solidarity with the poor- to trust them and to take up their cause –without indulging too long into His own disappointments with them: “Jesus said to Simon Peter, ‘Simon son of Jonah, do you love me...? ‘Yes Lord, You know that I love You’. Then, feed my sheep.” (Jn 21:15-17). In the letter to the Hebrews, the solidarity of Jesus with the poor is summed up with these words: “He suffered. So that in tasting suffering He should stand for us all....Since He has passed through the test of suffering, He is able to help those who are meeting their test now.” (Heb1:9.18).

Talking about solidarity, I grew up in a family where there was always room for homeless people. My grandfather would accommodate them in a room adjacent to the cowshed. He would provide them with a bed, food and blankets. But the thing I liked most in him was the way he was relating to them. Particularly in the evenings they would sit together for hours and exchange their stories, most of the time painful ones. Then my grandfather would tell his own story before sharing with each other some practical advices. Once I saw my grandfather in tears while still in the middle of his story. I will never forget what his homeless friend did. He put a hand on my grandfather’s shoulder and said: “You will get through it, John, and I will be on your side as you are on ours!” I don’t know exactly what my grandfather’s problem was. I only know that all along his life, he was a happy man and kept reminding us, his grandchildren to love the poor because their wisdom is inestimable! A few years later, the same man came to the house. This time however he wasn’t pushing a cart but driving a car. He embraced my grandfather and said: “Had you not listened to my own story and had I not listened to your own story, I would have never become the man I am today.” I guess in these words there hides the secret of mutual empowerment.

Another homeless person I made friends with is Chloe who told me straight away she was suffering from depression or bipolar disorder; she wanted desperately to get over her condition and eventually become someone who can offer some assistance to other homeless people. In fact, with the advocacy of CADECOM, a few months later Chloe managed to move from the streets into permanent single room occupancy. Meanwhile she became a close friend of Mary who invited her to attend a workshop for volunteers offered by CADCOM. Since then Chloe has been assisting a lot of homeless people, particularly those who are admitted in hospitals and have no one to visit them. She has become an advocate for others while continuing to take care of herself.

These are few examples of poverty and homeless; situations that could have ended in tragedy or desperation, but instead they resulted into opportunities for self and others’ empowerment. The turning point in their lives happened when some persons had the courage to look at their poverty beyond the conventional way, embraced their

stories fully and honoured them with the deep awareness that every human being, regardless of his or her social condition, is a sacrament of the Incarnate God.

HOW A COMMUNITY SHOULD RELATE - By Ahadi Mgezi

A community of people is like a collection of eggs in one basket; each is fragile but still are in one and the same basket. In the human community, unlike the community of eggs, yes we are fragile but by being together, we are involved in a network of interrelationships; we are supposed to relate harmoniously in virtue of being in one community. Otherwise, we will be worse than animals because unlike inanimate things, animals do relate. If a human being fails to live a harmonious community life, he becomes wild as untamed animals and reduces himself to the status like that of a stone which does not relate.

One of the reasons why people in any society live like mere animals which accidentally they discovered are together is due to lack of life coaching skills. Knowing life coaching skills enable people to achieve success personally and professionally. The skills can be grouped into four main categories: creating and sustaining positive impressions, developing a health thinking style, managing our own emotions and those of others, and managing behaviors.

Creating and sustaining positive impressions looks at the way we come across other people and the range of skills required to influence the best impression possible. Developing a healthy thinking style focuses on how our thoughts shape who we are and how we behave. Managing emotions considers what emotions mean - how to manage our own and other people's emotions and how to use them to the best advantage of communal living. Managing behaviors is about how our behavior helps or hinders us from achieving our life goals. Life coaching is about developing a life strategy and a way of feeling better about who we are and the world we live in.

Building a Home

It takes a lot of money to make a house a 'home'. A house is built by human hands but a home is built by human hearts. This also applies to building a harmonious community. Harmony in any community is achieved and propagated when the individual members continually demonstrate a high level of involvement, trust, commitment, understanding and emotional openness to each other. Harmonious life in the community depends on the contribution of each individual which go hand in hand with his understanding. Having achieved understanding of self one can go on to achieve understanding of others; from relating with self, one moves on to relative with others (the way one relates to others and understands them is based on one's relationship towards self). Each and every member in the community must be ready to take up responsibility of nurturing and protecting healthy relationships in the community. Common sense, the ability to apply practical principles to any given

situation and to decide what practical course of action is necessary to the situation as a solution, should be taken into consideration.

Communal interrelationships should be understood as a journey which passes through natural series of phases and changes as it develops and matures. This journey is composed of stages of growth and development similar to those of a baby progressing into maturity. Development of relationship is never in a single day; it is never a once and for all event, it follows stages and each stage builds on the previous stage connecting it to the next stage.

Managing Conflicts

Boy: “Mummy can I go out and play with the boy next door?”

Mum: “No, I don’t like them they are Protestants.”

Boy: “Can I go then and fight him?”

A conflict is a virus that spreads through contact with the infected persons; sometimes conflict is inherited for no reason at all. Most of the time it happens like that if I am not in good terms with somebody, then I make sure I have some people on my side who will share the same hatred I have for my enemy though he is not necessarily their personal enemy too. There is the saying that says that *a friend of my friend is my friend while the enemy of my enemy is my friend and the friend of my enemy is my enemy*. In rare circumstances has an enemy of your friend happen to be your friend, then you act as a point of reconciliation.

Conflicts are inevitable in the society considering that we are persons with different temperaments and personalities; but conflicts in themselves are neither good nor bad, they depend on how one reacts to them and using which ways to manage them. God did not create us complete beings in ourselves; we are always in need of complementariness. A successful and rewarding community is not one with complete absence of conflicts (conflicts sometimes help us to see reality and mature) but one where the opposing views are honestly and kindly accepted and discussed. Successful negotiation lies in finding out what the other side really wants and showing them a way to get it while you get what you want. Since each individual person is like an individual egg in a basket, each person should remove the shell which hinders him from mixing with others in the community. This is also what hinders the rest of the community from mingling with that particular individual.

IS WORK A PUNISHMENT - By Sentus Dikwe, sds.

There are people who connect human work with punishment. I had such notion whenever I recalled my primary school ‘good old days’: you come late to school, you automatically know a piece of land to cultivate is waiting for you as punishment. For those who believe in the Bible as the Word of God, the Scriptures portray work as a punishment given to Adam and Eve after the fall to the serpent’s temptation against God’s command.

This mentality is misleading and brings the connotation that work is a curse; the consequence being that people work as if they are being punished, work as a punishment is always at the back of their working. People feel they are obliged to work because there is not any other means of obtaining their 'daily bread'.

Work was there even before the original fall; the concept of work is as old as humanity itself. Creating man was work on behalf of God, it was out of His plan and will that God decided to work, to create, and not out of punishment; work is not something to be shunned as demeaning, it is not evil to be avoided as if leisure is more dignifying than work. It is work that makes us who we are; a human being manifests his/her dignity as the image of God, *imago Dei*, by responding to the call of God to subdue the earth and fill it.

There are people who think religion and the institutional church should not bother about talking or encouraging people to work. Their concept of the church is a spiritual church with eyes always set to heaven; the church should be concerned only with the spiritual realm - the earthly activities are considered as profane. This mentality insinuates '*ufisadi*' (corruption) since people are lazy to sweat for their daily bread, want easy ways to earning a living. Moreover, work has already been separated from God or the spiritual realm.

Throughout the ages, the Church has been in the frontline promoting the dignity which is in work, improving the working conditions of workers, relationship between workers themselves and their employers too; labour unions are among the many concerns of the church discussed in many papal encyclicals with the encyclical of Pope Leo XIII, *Rerum Novarum*, as the *magna carta*. Human work is so fundamental to human existence on earth covering almost all the dimension of the person:

Personal dimension of work

Due to the Biblical calling to subdue and fill the earth according to the will of the Creator long before the Fall, work enables the people to achieve the dominion of the earth in a visible manner that is proper to them: "In spite of all toil, work is a good thing for us. It is something that corresponds to our dignity, that expresses this dignity and increases it. Through work we transform nature, adapting it to our own needs, we achieve fulfillment as a human being and indeed, in a sense, become more human beings."⁴⁶ This is stressed by the Swahili saying that *kazi ni kipimo cha utu* (work is the measure of humanity). This corresponds much with the personal dimension, and dignity of human person.

Social aspect of work

A human being is not only an individual being, he is also a social being at the same time; the two are inseparable. A person grows to maturity and becomes what

⁴⁶ JOHN PAUL II, *Laborem Exercens*, No. 9.

he/she is because of the society; otherwise left to himself, man would have become a hopeless creature. The community offers man the atmosphere and the space to unveil the greater treasure of his potentialities and capacities.

Work constitutes the foundation of family life which requires means of subsistence provided only through work. The family is a community made possible by work, the first school of work, an entity of work according to each one's talents and roles. The notion of work concerns the whole society to which the worker belongs based on a particular culture and historical background.⁴⁷

Economic dimension of work

Going by natural reason and Christian philosophy, working for gain is creditable, is not shameful to man since it enables him to earn livelihood through honourable means rather than *ufisadi* or stealing. However, in the economic sector, to exploit people as though they are machines to manipulate in the pursuit of maximum profit; or to value them solely for their physical powers that they are useful as long as they can produce so that when they are sick and injured they are of no use to you, that is truly shameful and inhuman.

Justice demands that the interests of the working classes should be carefully watched over by the employers so that they, who contribute so largely for the advantage of the community, may themselves share in the benefits which they produce. That being housed, clothed, and bodily fit, they may find their lives profiting, less hard and endurable. It follows then that whatever appears conducive to the wellbeing of the workers, should be considered and promoted.

We need to evaluate how we treat workers in our offices, houses and communities, how much we pay them vis-a-vis how much they work for us. It is a shameful thing to see how workers are being abused in our factories, estates and mines; people working in poor working conditions without any protection or insurance and when they are sick or injured are being laid off, people are being paid peanuts despite working eight hours a day for six days.

Theological dimension of work

People in different cultures over centuries have viewed work in a variety of ways. Theologically, work can be *penitential* but not to be connected with the notion of work as punishment; rather, it should be understood in the spiritual sense of work as means of self-discipline - chastising our bodies, and as a way of overcoming temptations brought by idleness and pride (*an idle mind is devil's workshop*). St Francis de Sales argued that: "Labour as well as fasting, serves to mortify and subdue the flesh provided the labour you undertake contributes to the glory of God and your

⁴⁷ Ibid., No. 10.

own welfare; I would prefer that you should suffer the pain of labour rather than of fasting.”⁴⁸

Work in *eschatology* is considered by Christians as a means of making the world ready for the second coming of Christ, the *parousia*. We are working in order to set the stage towards the triumphant return of Christ and the reign of the Kingdom of God; a combination of God’s gift of the reign of His Kingdom and our honest work in preparing for its coming: “Labour is our portion lest we should make this world our rest and not hope for the hereafter.”⁴⁹

The *pastoral-spiritual* purpose of work promotes a special concern that work is an energetic effort to serve the Church and the society. Through our work, we spread the Gospel message and call others to faith. The intention is to construct a more just society, to overcome divisions and war, to heal relationships and finally to prepare the reign of Christ over all creation.

Conclusion

We must return repeatedly to St. Paul’s teaching: ‘Everyone should work; those who do not work, should not eat.’ Physical or manual labour is not in itself bad; it is the necessary basis of all human activities, it is both honourable and holy. Work is not only for every man a means of decent livelihood, but it is also a means through which all those manifold powers and faculties with which nature, and art have endowed us with, find their necessary expression.

PHILOSOPHY AND POLITICS

CAN GOD CREATE ABSURDITY - By Francis Indumuli, msfs.

‘Can God create a stone which He cannot lift?’ This was the question posed to us by Professor Rev. Fr. Celestine Sahaya Soosai, cpps., in the introduction to the course of Logic. Although he did not intend to teach us philosophy, he initiated us to the world of logical reasoning. He opened the floodgates of our philosophical research and I came up with the following observations. Many English dictionaries define absurdity as that which is contrary to reason. The absurd is a situation, or a thing, which is inexplicable, offends reason and is senseless. It is obviously inconsistent with the truth or opinions generally held or the dictates of common sense.

All created beings are created by God since only God can create. To create is to bring something into being which previously did not exist; this is creation *ex nihil* - from nothing. ‘Being’ refers to that which exists either as a mental/logical being in the

⁴⁸ F. DE SALES, *Introduction to the Devout Life*, 23.

⁴⁹ *Ibid.*, 24.

mind or as a real being existing by its own extrinsic act of existence. Aristotle distinguished between a logical being, *ens rationis* and a real being, *ens reale*.

Epistemologically we know that the mind is able to construct abstract mental beings like a stick with only one end, a square circle, nothing, corporeal spirit, etc. The existence of these beings, as we can see, involves a contradiction in terms since in the physical cosmos their *actus essendi*, act of existence, would be contrary to the physical laws, if not impossible.

God creates voluntarily and out of love. When He creates, He wills to communicate His goodness to finite beings. The will to create is an act of benevolence and it is not hindered or limited by anything. The creator does not create for pleasure, for His happiness; nor for glory or magnitude. Neither does His creative work increase His perfection, since His potentialities for perfection are all actualized.

With these terms clarified, I can pose the question again: 'Can God, then, create absurdity?' St. Anselm in his *Proslogion* maintains that God is that than which nothing greater can be thought of. Does His greatness permit Him to create what is contrary to reason? Since His potentialities to create can never be actualized, since He has infinite or unlimited creative potentialities *per se*, is it possible that the potentiality for absurd creation is only waiting in His divine mind, to pass from potency to act?

The world in which we live is an ordered cosmos: the Sun rises in the east and sets in the west, no two extended beings can occupy the same space at the same time, no being can pass by itself from potency to act, etc. All these take place in accordance with laws of nature as willed by God, who is in Himself *ipsum esse*, is a 'Being' not of chaos, but of order. Therefore to create any absurdity, would have been going against this fundamental attribute of His.

In fact, the creation of these beings, as in square circles, involves metaphysical intrinsic contradiction. For a thing to be a square, four-sided, it cannot be at the same time a circle (round) without ceasing first of all to be a square. The principle of identity states that no two beings are the same: A cannot be B.

My philosophical problem is either God lacks power because He cannot create certain things, absurdities; and that is why they are impossible beings, or God can create them and then there would be no impossible beings at all. In the first alternative we deny the omnipotence of God, while in the second, we deny the metaphysical principle of non-contradiction. Metaphysical order absolutely depends on the will of God; hence the intrinsic possibility of things which are part of that metaphysical order, depend on the free will of God. That order is absolutely necessary because it expresses the relation of essences of things among themselves; for instance that twice two is four, that the whole is greater than the part. However, such as these principles are independent of the will of God. This however, does not do away with the omnipotence of God, because if God was able to create what involves a contradiction in terms of what offends reason, He would not be perfect, but imperfect and this would mean that there exists a higher being responsible for the order in the universe. This cannot be so, since God is the Highest of all beings, to whom no greater being can be thought of.

Hence God cannot create what offends reason. Although some Christian philosophers maintain that God can write a straight line from crooked lines, I think this is too anthropomorphic, if not absurd. Our God in so far as He is God, cannot create an absurdity in so far as it is absurd.

IS POWER SHARING A SOLUTION TO ZIMBABWE'S CRISIS - By
Simon B. Maukira, css.

All roads lead to Zimbabwe, all eyes are set on Mugabe, every ear curious to hear what is happening in Mugabe's Zimbabwe with their new 50 Billion Zimbabwean dollar new bank note, an equivalent of mere US\$ 1.02 on the black market; yes to witness the worst African politicking at its best. For the past months Zimbabwe has failed to gain back its lost glory, a failure to come up with the most acceptable government of the people of Zimbabwe, by the people of Zimbabwe and for the people of Zimbabwe.

Since March 2008, Zimbabwe, the country that was one of the most advanced economically in this region of Africa, sunk so low that the dignity of its people has been thrown to the wind. In other words the people of Zimbabwe have anticipated for the worst, if the administration of the government machinery is something that brings in and boast their human dignity and values. Levy Mwanawasa commented already that Zimbabwe under Mugabe is a sinking Titanic. There was again the joke that a phone call from Hell to Zimbabwe is a local call, not international; this is to say there is no difference between Zimbabwe and Hell.

The March 2008 elections brought predicament because the ruling Zanu-PF lead by Mugabe could not accept defeat, by rigging it was concluded that the opposition had won but without getting the required absolute majority. The Movement for Democratic Change (MDC) lead by Morgan Tsvangarai could not tolerate a loss in a clear win situation; it was robbery in day light. The idea of having a re-run in a situation marked by voting irregularities and violence targeting the opposition did not please Morgan. He decided to boycott the re-run with all hope that justice would prevail at the end. At this, Mugabe became the happiest person on earth by opting to contest alone; insanity, how can one compete alone? Mugabe went unopposed in the re-run, declared himself a winner and sworn himself into office.

This did not go well with the international community which opted to tell Mugabe to his face that enough is enough, by withdrawing all the support to the country and by not recognizing his government. Though this was not the best possible lesson for Mugabe by the fact that it made the innocent Zimbabweans suffer at the expense of one greedy "true son of Africa," calling himself two-hundred percent African and no slave of the white man. Still more it was the lesser evil that drove the nail straight into the head of Mugabe as to ponder on his actions. It was this action that

forced Mugabe to realize that things are really hot for him and for his country, which he regarded in its strictest sense as an autonomous-sovereign-independent State, that he has no other option but to call his political enemy, Morgan Tsvangarai, to form a power-sharing deal for government of national unity modeling on Kenya. This was aimed at restoring the good image of old Zimbabwe and the trust of the donor community. Indeed the acceptance of Morgan to come back to Zimbabwe and rebuild the country politically restored some hope in the many Zimbabweans who really want a change in the operations of Harare.

Then there is the question: is this power-sharing deal a solution to the many problems that Zimbabwe is facing? Looking at the problems that Zimbabwe is facing, we can see they are Mugabe's own making. The problems ranging from the economical crisis to social-political instability are Mugabe's own. The Zim dollar has gone down the drain, no better to compete with any other African currency with the high inflation rate and everyday devaluation of the Zim dollar. We have seen how Mugabe has persecuted political enemies even sending some into exile in the so-called democratic Zimbabwe which tolerates different political views. We have seen people running from Zimbabwe to neighboring countries in search of asylum. The chasing away of the European farmers with the aim of redistributing the land to those who were desperately in need of land was seen as the heroic thing Mugabe could do for the people of Zimbabwe but it proved was an economic blow to the very people. The people who were given the land have no technical knowledge of how to manage the vast portions of land assigned to them; they just stay there for prestige. This has led to a serious and disastrous economic situation marking unending hunger in Zimbabwe; the cholera outbreak in almost all of its ten regions claiming the lives of many, worsened the situation. This is homicide of its own kind when the government can't provide for the basic needs of its citizen. For sure I could have been the first one to cast the vote of no confidence in Mugabe.

Leaving Mugabe to remain in power is like saying we are happy with all the evils he is afflicting into the once glorious Zimbabwe. It is not true and it is an insult to Zimbabweans, to say that they are happy with Mugabe and his policies. Speaking to Zimbabweans in private, you will discover the desperation in them to the extent of asking why their soldiers cannot organize a coup de tat or the African Union organize arms embargo to topple out Mugabe as former Anglican archbishop, Desmond Tutu proposed.

However, the Power-sharing deal is not a solution. It is just there to serve as a shield so that the sanctions that the donor community has imposed on Mugabe may be lifted and Mugabeism may continue. Power sharing as long as Mugabe is at the helm, won't help solve matters affecting the ordinary Zimbabwean. Allowing Mugabe to continue just for a second or a minute as a president is allowing Mugabe to continue imposing his bad political, economic and social policies that are harmful to Zimbabwe as a country as well as to Africa in general. At the same time giving Mugabe the life presidency, which he has always desired since the time he entered into the State House.

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Imagine his wife swearing at the opposition leader that they will not get out of the State House, come rain - come sunshine!

Power sharing to some extent has the implication that Mugabe's ruling party Zanu-PF won the elections and that MDC is just there to help the government of Mugabe acquire the most needed majority in the government. This is not supposed to be the case because it is killing our young African democracy and the rule of law which stipulates that the majority rules. For the power-sharing deal to be implemented fully there is a need of amending the constitution so that it can accommodate some of the clauses agreed in the memorandum of understanding between the two parties. Agreeing with the power-sharing deal is to accept defeat; moreover, how can you share with someone who had stolen from you, a thief? You arrest him and keep him in bars.

Here fresh elections are needed to make the Zimbabweans regain their lost glory and image. The State president of the Republic of Botswana, Seretse Ian Khama is among those well wishers who would like to see Zimbabwe back into track through fresh elections that will legitimize the government in Zimbabwe. President Seretse Ian Khama is looking forward to fresh elections and nothing short of that. At the same time there is the need for all African leaders to come in the open and tell Mugabe that enough is enough and not to suspend judgment in front of evil. That is one of the tools that can convince Mugabe that really, he needs to step down and recognize the sins that he has done to the many innocent souls of Zimbabwe.

For sure we can say that the power-sharing government is just an escape-goat aimed at convincing the other States that things will come back to normal. But with the same people at the helm of the government machinery, we don't see any bright light at the end of the tunnel. There is the need to change the human resource, if and only if, Zimbabwe's image is to be restored as far as human rights are concerned and the rule of law.

CAN AFRICA HAVE SOMETHING TO LEARN FROM AMERICA - By

Santos Mugisa, cmf.

Seriously speaking, the last American elections pose a challenge to the African way of politicking and any kind of leadership, civil or religious. Anthropological development of America makes me wonder when will Africa mature politically. African politics to a larger extent pretend to be democratic but behind the scene we are suffering from primitive way of leadership, dictatorship.

To understand more present African political situation, we need to go back to our history books. Africa, more especially south of the Sahara, is emerging from monarchy type of government which makes it more challenging today as the type of government the Western powers imposed on Africa is completely different from the traditional system used by our ancestors. The king of Buganda or Bunyoro, present-day Uganda, is he able to understand what we call today democracy? Who could think of

speaking about elections to great kings like Samotetoure of West Africa or Shaka Zulu in South Africa? It was not possible because in Africa leaders were born so, they were never elected. The king therefore had absolute powers, he had the first and the last say, he was the alpha and the omega. Leadership in many parts of Africa was inherited and circulated around the royal blood; unless a king dies, there was no change of leadership. No wonder African leaders today are not able to leave office or find it very hard to retire. Considering there were many but small ethnical kingdoms, apart from the few vast kingdoms, with one language and some captured slaves; this is probably why today in many African countries politics are in the lines of tribalism.

I don't condemn the situation of that time, that is how they were organized; it is absolutely wrong for someone to argue that before colonial government African societies were social-politically or economically, disorganized. The African had good and well organized social-political governments and thus why it was not easy for the colonialists to take control over some kingdoms like Buganda for the Italians nor Samoretoure for the French.

However this does not justify that we ought to have remained in the same social-political situation of the primitive time. Revolution argues that the past goes with its ways and the present comes with its own challenges. The question however should be whether the primitive system has anything to offer for the good of modern Africa. The world is presently talking about a global concept of democracy, the government of people, by the people, for the people. Democracy in Africa has been an ideology that has never been fruitful even to those countries that pretend to be more democratic. When it comes to that, Africa needs a general political revolution.

Unfortunately, democracy in Africa instead of being a government for the people and by the people, is marked by corruption, rigging of elections and cheating the electorate whereby the ignorant masses in the rural areas are blindfolded by material goods like money, sugar, salt and soap during elections so that many do not know what to do in the ballot box but vote for the one who gave them match boxes; at the end, it is not a government of the people and by the people in real terms. Instead it becomes a government of thieves, by the thieves and for thieves. Campaign period is a time candidates promise heaven on earth full of milk and honey while in fact after elections people continue to live in misery and agony. They promise what even America cannot do in one year and still the nationals are not wise enough to discern lies from truth or those who discover are hatched.

People during campaign time, are taken up with minor things like to which tribe the candidate belongs to due to tribal prejudice instead of analyzing the potentialities or leadership qualities in the person. Voting in tribal lines have made many African countries remain in static economic underdevelopment and civil wars. Many leaders cannot mind about the life of the people they are leading because they do not accept that what they are doing is supposed to be a vocation, they are only mere representatives of the people doing what they ask them to do. Many of these political leaders have lost the religious value of our ancestors, God has remained a mental

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concept for them. They will appear in churches during political rallies for political gains to coax the people but not for spiritual nourishment.

When you look at Zimbabwe, hatred overcomes you at looking at people choosing unfaithful leaders who do not know what it means to lead and value human life. Even if thousands of people die as long as they get into power, they don't mind. I am not canonizing America as the champion of democracy, I am sure it has some of these elements because I am skeptic if politics can ever be free from impurities. But when you look at American politics you feel pity for Africa because America has reached an advanced stage of psychological and intellectual development that will probably take Africa centuries. The target and the intention of the Americans are to vote for a person who will lead their country to security and prosperity. They are not interested in his race, sex or religious affiliation as we see in Africa; we are still very far. American elections are never accompanied by bloodshed nor followed by genocides like what we have seen in some parts of Africa. Nor do we hear of rigging in America.

Africa has a long way to maturity in democratic government. It has a lot to learn from America with the hope that Africa also has the people of the same intellectual, psychological and physical capacity. Africa is to be taken to high levels of peace, security and economic development by the Africans themselves; it will surely be materialized, hopefully in our lifetime!

A BETTER WORLD - *By Frank-Mary Hornsby, css.*

Every one of us wherever he is has a different experience of the world: some say this world as a hostile and hard place to live in; while others believe that this world is the best place to live in, and others have both positive and negative views of this world of ours. I respect all these views but it's also very possible for all of us to have one common concept of this world as 'A Better World'; can we all see this world as a better place to live in? Why not as we are part of this world, a part that makes it a complete world?

You and I make up part of this world not only because of what we have nor because of where we are but because it's our responsibility to make this world a better place. It's true we come from different and varying nationalities; that is not an excuse for us not to build a better world, before we become nationals of our respective countries, we are first nationals of this world, we all come from small families but we also belong to the big family, the world though it seems to be outside of our immediate family or nation. So it's a concern for all of us to wake up from our sleep of knowing only our nationality and family, start to consider the world as full part of our nationalities and our families.

If the whole world is our one big family incorporating our own families, then we absolutely don't need to lift up swords or nuclears against other nations, we don't need to let others die of hunger while we keep our surplus in granaries, why

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discriminate our own family members, murder them, abuse their rights, dominate them, be corrupt at their expense, etc? Involvement in all these social evils around us will mean only fighting against what already belongs to us; will be tearing ourselves apart instead of building ourselves.

What is most required is for all of us to understand that the world is as important to me as it is to the next person to me. We need to fathom that humanity is one big family that we have to protect, to maintain and to build. It's true we are all of different backgrounds but there is something each one of us can contribute towards this world to make it a lovable place to live in. God after the act of creation saw that whatever He had created was good and beautiful but because of sin, things changed for the worse and God was sorrowful. However, He created all of us differently and blessed us with different talents that we can use to build this world. Its time for each one of us to break down the fences we keep on building around us, put our hands together and build a new world altogether.

Yes the world is full of vast holes that need to be filled, many broken hearts to heal, and many shattered lives to be rebuilt. We may have wasted quality time in the past, but it's never too late for us to turn things around for this world to be a wonderful home for every one of us. All we have to do is first to know what the world means to us all together and not as individuals, let us replace 'my world' with 'our world'. We need to halt being supercilious and start to see every one as important as everyone else, in this world.

Sitting and just looking at this world take its own course by fate or being controlled by others thinking we are incompetent, won't lead us anywhere. We need to do the little we can no, need of waiting until we become rich billionaires to start making a difference in this world, we don't need to wait until everything is alright in our lives so as to start making a difference, nor do we need to wait until the rain is over so as to start rebuilding this world.

We don't need to wait for tomorrow because there will never be tomorrow or it may not come, we live it to God's mercy. We can wait but time can't wait for us, each second that we spend sitting down will never be recovered back, but each one second we utilize brings us another second and leads us to a new step in life. Therefore you and I have got to make each second of our life meaningful and fruitful. No matter our status nor our age, we all have full responsibility of building a better world.

Leaders, lead us with fidelity considering that you are leaders who are there for the people and not for yourselves; understand the needs of the people. Parents bring up your children in the way pleasing to God and the world they live in. Children do your part, respect elders and treasure your school time to get the best from your studies aiming to be of great service to the world. Doctors fulfill your responsibilities of saving lives; do not take it away through abortions. Scientists build things that build the world and not armaments, we are tired of bloodshed. Lawyers work for the truth and be just in your advocacy for the cause of justice and peace in this our world; do not work only for money. Let everyone wherever he is, do his very best at everything that he does. Its

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time to start looking at the world in its reality rather than seeing it from a keyhole. We may not harvest ourselves the fruits of our hard work to build a better world, but slowly taking one step at a time will lead us there because small things come from little things, our children will reap them. Let us join hands and make our world a wonderful world.

AFRICA MY MOTHER – *By Christian Celestine, cm.*

Middle south on the world map we see a beautiful continent, Africa with a horn on the north-east and a tail at its south tip. This is Africa, my mother, the second largest continent in the world. Walking from Cape Town in South Africa, all the way to Cairo in Egypt, you won't be able to close your eyes because of the unique beauty around, many beautiful things beyond one's imagination. From the coast of Mombassa in Kenya, to Lagos in Nigeria, you won't close your mouth, all because of wonders. Africa my mother is full of precious minerals: gold in the Zulu land - South Africa, oil in Nigeria, diamonds in DRC, copper in Bemba land – Zambia, and tanzanite in Tanzania. Africa my mother, is she not rich enough? What about the Nile the longest river in the world catering for irrigation and hydropower needs to different countries? Africa my mother, is she not rich enough to feed herself? What about tourist attractive mountains? Kilimanjaro, the 'wing' of Africa in the land of Mwalimu Nyerere

In ancient world history, the continent was thought to be a dark continent and colonialists came in the name of civilizing the African. Funny enough, when the African saw he had been civilized enough, the European could not accept to leave Africa to the Africa, revolution and war in some countries ere the only options to independence like in South Africa and Zimbabwe. The same people who called Africa a black continent, the land of zombies.

I think you are all aware of the situation in Zimbabwe just as you are aware of the apartheid history in South Africa. I feel Africa and Africans, need true reconciliation. For example the Shona and Ndebele are the indigenous tribes of Zimbabwe; yet at the same time, one cannot fail to recognize and accept the many sons and daughters of settlers whom came, settled and died in Zimbabwe many years ago so that for me, Zimbabwe is their original home: they were born there and are supposed to be there as Zimbabweans. Problems come when one thinks, feels, talks and believes in racial discrimination which is used especially to gain political mileage over the opposition parties by Robert Gabriel Mugabe, a fervent Catholic so that with all the catastrophes he is committing, other people have thought why does not the Church excommunicate him on the basis of public scandal?

Again, let there be peace in Sudan, we are witnessing another genocide in Darfur; let them not talk of being 'Arab' or 'black' rather, let them talk and think of one united Sudan with people of different colours. Let there be peace in Somalia; let them not talk of 'Juba' and 'Mogadishu', but one Somalia. Let peace be there in South

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Africa, let them not talk of 'indigenous' and 'foreigners', but one united State with people from different countries. Let peace be there in Congo, let peace be there in Liberia, let peace be there in Nigeria, let peace be there in the North, in the South, in the East and in the West. There are some of us who see the conflicts in Africa as coming, yes, from within, but initiated from without or outside of Africa. If you are very observant, why is it that the countries in Africa who are politically unstable, are the same ones blessed with large deposits of natural resources like minerals? While the indigenous people are busy fighting their own blood, killing their brothers and sisters, outside countries are busy smuggling these minerals in exchange of weapons. We are given weapons that we kill our own brothers and sisters: the saying goes, '*Give a fool a rope, it is enough to hang himself.*' Why are we hanging ourselves? Africa my mother, is she not democratic enough to safeguard her own peace, justice, harmony and prosperity?

In Africa we have good and brave leaders,⁵⁰ former and current ones, with a good philosophy. We remember Christian humanism of Kenneth Kaunda in Zambia, African socialism of Julius Nyerere in Tanzania, Consciencism of Kwame Nkrumah in Ghana, Jomo Kenyatta of Kenya, Nelson Mandela of South Africa who still is a worldwide ambassador of peace with his counterpart, the former archbishop of the Anglican church, Desmond Tutu, and the former secretary general of United Nation, Koffi Annani from Ghana; Haile Sellasie of Ethiopia, the land of Rastafarianism, Patrick Lumumba of by then, Zaire. Africa my mother, does she not have able leaders to take her out of her problems? What about Robert Gabriel Mugabe, does he not have solutions to the economic and political impasse in Zimbabwe? What about Muammar Gaddafi of Libya, Hussein Mubarak of Egypt, the land of the Pharaoh, Joseph Kabila of Congo and so many others. I still the poem⁵¹ of Armando Guebuza of Mozambique, 'Your Pain':

*My blood,
Yet more your blood,
Shall irrigate our victory.*

If all of us Africans we could only put together all our efforts, we could have overcome all the social-political, economic and religious problems ravaging Africa more and more; then, a time could have come for us all to celebrate our peace and prosperity. Africa has reached also gender maturity, Liberia boast to be one of the few countries in the world which has overcome gender biasness and elected an able female president, Hellene Johnson Sarif. Africa my mother, is she not old enough to hold her arms from north to south, east to west?

I think and feel Africa my mother has come of age; Africa has matured. Should we speak of the 44th president of America, Barak Obama? A child of Africa being elected as the first black president of America! Muammar Gaddafi had said already that victory for Obama is victory for Africa, another way as if saying it is Africa ruling America.

⁵⁰ A. OKOTH, *A History of Africa*, 240.

⁵¹ A. GUEBUZA, *Selected Poem.*, 54.

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I do not think in the historical references, there is still room for prejudices that 'nothing good can come out of the land of the Blacks. No serious historical author can deny the contribution and the influence of Africa in world history. Africa my mother, you are very beautiful, let your sons and daughters not flee you in search of greener pastures in Europe and America. However, it is your own children, the leaders you placed in charge of all the rest of your children that are plunging you more and more into conflict and hatred because they are power hungry; they are the ones plunging you more and more in poverty and underdevelopment because of their corruption and embezzling of money meant for the poor. We need committed leader who can stand for fellow Africans a committed heart to noble values:

*Front line,
I know it is bitter but I like it,
I like it particularly because it is bitter,
I like it because it is where I belong,
For out of bitterness come equality, freedom and peace.*⁵²

Amharic proverb from Ethiopia states that 'when spider webs unite, they can tie up a lion'. Africa my mother is old enough to be independent; she can depend on her own. She needs no more Western Civilization:

*Africa is everything,
I love you mother Africa,
Yes you are poor, you do not deny, so what?
Shalom Africa!!*

FICTION AND POETRY

MORE THAN A DOUBLE BLOW - By Simon Maukira, css.

One day I woke up very early in the morning just after dawn. Taking my hoe in my hand, as if I am among those farmers who know the proverb that says that *the early bird catches the worm*, I walked with haste going up north. Those who knew me were thinking that am going to one of our maize gardens, but the idea that people have just harvested the crops made them rethink their guess.

For sure I was not a practical farmer, I was a Professional Chartered Accountant; it was unimaginable to see me literary carrying a hoe on my shoulder. But today it was something else. I was carrying the hoe on my shoulder just as one of the manual labourers that I used to employ when it comes to cultivating the fields. I walked with a tune on my lips done by one of the Tanzanian musician called 20 Percent, titled 'money-money':

*Money money imesababisha nikutolokee
Money, money itanirudisha ni tuwe wotee.*

⁵² G. SHEA, *Selected Poems*, 65.

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Money money money!!

Just a distance away from my village, I began to see the tops of buildings that have not existed for the past thirty-five years: 'Really the government is committed to development', I commented. The sight of the tops of the buildings more and more made me feel like Thomas Didemus, wondering may be I had lost my direction. I convinced myself that my geography on campus direction is not cheating me and being a life-long citizen of that area added to my faith that I was on the right path towards my destination.

As I walked on, the vicinity of the buildings started to be clear in my eyes. Approaching the buildings I realized that it was a new hospital that has just been built. I saw a tree near the so called OPD block. I recognized the marobain tree that was standing there three years ago, darkness fell in my eyes, I fell and collapsed.

"Where am I?" I asked one girl putting on a white dress, resembling *Malaika Wabwana* (Angel of the Lord). I closed my eyes and opened them in a flash:

"Where am I?" I asked again while looking at the girl in white.

"Kaka, you are in a hospital!"

"Did you say a hospital?"

"Yes in a hospital!"

At the mention of hospital this time I was greeted with the odor of medicine. Looking upward I saw a drip of water hanging connected to my left arm. From there I realized that what I was seeing and hearing was not a dream or a vision of angels but truth and reality: "What happened?" I questioned. The nurse was kind to me and she narrated the whole incident how I ended up in a hospital bed: "*Kweli?*" (True?)

"*Pole sana kaka.*" (*Am sorry*) she comforted me.

It all started the time I was working as an Accountant of a certain big company in Ngwelilo Township, called Our Lady of Hope Construction Ltd. Every Friday I had to go to the bank and deposit thousands of dollars into the company's bank account. The more I got used to the system the more I got the temptation to evaporate into thin air with the money. Being an Accountant it was not a big deal for me to twist the figures in the balance sheet. I convinced myself that no one will detect a rat in the house with that trick.

The day did come; I took the courage to twist the numbers nicely making sure that all the figures were balancing both for the creditors and the debtors of the company. Being my thirtieth year in the company, I was used to the system and did not have a headache working with the master one million dollar trick: "*Where to keep the one million dollars now?*" That was the multi-million dollar question that kept on pounding heavily on my head. I convinced myself that the safety of all that money won't be found in my personal bank account for fear that the bank will suspect something fishy and let the cat escape from the bag: "You don't become a millionaire overnight, but here is one." I told myself.

"Where can I keep the money?" the question bounced back. "*Go and bury it in the ground?*" A small still voice within my heart responded. I smiled at this

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inspiration and I shouted in my heart like Archimedes: *Eureka! Eureka!* 'I have found it! I have found it!'

One of our maize gardens situated to the north end of my village was the only suitable place to hide my one million dollars. I went with haste and dug a hole and hid the precious treasure without anyone suspecting anything fishy. Only the Marobain tree that was standing there witnessed the whole event of burying the treasure.

The arrival of auditors the following week made things taste sour for me. The cat was let out of the bag and I was the only suspect for the loss of such amount of money. I was sentenced to five years imprisonment with hard labor. After serving my sentence for three years I was granted amnesty. I went home a happy man as if not from the bars knowing that I am now a free man in a free world. Indeed it was time for me to go and start enjoying the one million dollars.

"Where am I?" Thinking, that was the first time to ask the question.

"Kaka, I have told you already that you are in a hospital, but don't worry today you will be home."

Turning my head I saw my mother sitting with her head in her hands: *"Mama!"* She explained to me the same story without altering even a full-stop as the nurse had explained to me earlier. She finished by saying that the hospital was constructed by the same company that I was working for, from the digging of the foundation to the roofing of the hospital.

"Is this true mama?"

"Yes, my son!"

Indeed it was the same company that I cheated, the same company that sent me to prison, the same company that unceremoniously fired me from my post and worse still the same company that opted to build the hospital over my hidden treasure. At the thought of this, tears began oozing out from my eyes, forming a double stream of water, heading into the Indian Ocean, knowing that all my hope is now in vain.

REALITY OF MAN - *By Kingsley*

Maduike, cmf.

In truth are we made of God
His likeness share and icons are we
Of worth the same in being and due
But yet contrast in flair and apt

Of yours it is to be but you
And mine it is to be but me
We may some traits in common share
But yet in task and role depart

Of strengths and brawns we are
endowed
But still with wants and dearth abound
Adept we are in most of things
And flounder still in many yet

Of whom we are assent we must
And cede of who the other is
For though in skills and apt dissent
But meant to build and not divide

But since it's meant we both exist
In love we then must bear our flaws
For yet unfinished projects are we

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And so in His formative hands we rest

**SALIENT GREEN - By Elphas
Mukhanatsi, sds.**

COMPLETE CONTRAST - By

Simon Maukira, css.

Bow down before the Holy Tabernacle
Twice or thrice
You're assured the name a saint

Stay away from the Tabernacle
Twice or thrice
You're assured the name atheist

Take a bottle or two
Twice or thrice
You're assured the name socialist

Abstain from a bottle or two
Twice or thrice
You're assured the name anti-social

Come closer to your formator
Twice or thrice
You're assured the name detective
officer

Move away from the formator
Twice or thrice
You're assured the name the closed
book

A complete contrast exist
For twice or thrice
Against twice or thrice

A name waits for all,
Good or bad,
Nice or ugly.

O let the soul's slumber break!
Let thought be quickened - the world
awake to see
How soon this life is past and gone
And death comes softly stealing on
How silently!

Swiftly our pleasures glide away
Our hearts recall the distant day with
many sighs
Moments that are speeding fast
We need not, but the past-more highly
prized.

Onward its course the present keeps
Onward the constant current sweeps till
life is done;
The past and the future in their flight
would be as one.
Rivers our lives as glide flee to the
unfathomed boundless sea
The silent grave!

Earthly here all pomp and boast
Roll, swallowed up and lost in one dark
wave
To One alone my thought arise
Eternal Truth, the Good and the Wise
To Him I cry.

Who on earth our common lot shared
The world comprehended not His
divinity
This world is but a rugged world
Which leads no travelers' foot astray
From realms of love.

Our cradle is the starting point

In life we run the onward race and reach
the goal

When in the mansions of the blest
Death leaves to its eternal rest the weary
soul
Did I but use it as I ought?

This world will school each wandering
thought.

Faith wings the soul beyond the sky to
that better world
Rooted in form and forming
It sounds a riddle but the thought stuck
gravely
Oh Salient Green ...reveal yourself!

**A PSALM FOR ZIMBABWE - By
Simon B. Maukira, css.**

By the rivers of Limpopo, there we sat
down with our heads in our hands, yea
we wept when we remembered
Zimbabwe.

We hanged our working overalls and our
ladies hanged the cooking utensils dry
and dusty, as if ever used before, in our
now ruined kitchens, upon the

uncultivated once mighty European
owned farms.

For there those who gave us shelter as
refugees asked us of Mugabe and those
who healed and cared for us when
heavily hit by cholera requested mirth,
saying: 'Sing us one of the praise songs
of Zimbabwe and Mugabe.'

How could we sing the dictator's song in
a democratic land? If I forget you O
Harare, let my stomach run dry with
hunger, If I don't remember your bad
Mugabeistic policies, let my tongue
never praise Mugabe again; If I do not
exalt Harare above my chief sufferings
politically, economically and socially.

Remember O my soul, Mugabe against
the opposition MDC members, the day
before and after elections, who said:
'beat them, beat them, to death'.

O son of Zanu-PF, who is to be
destroyed, happy the one who will get
hold of your neck as you have served us.

Happy the EU who will tell you enough
is enough and dashes your once might
reign and destroy it completely against
the rock. Amen.

REPORTS

INAUGRATING 2008-2009 ACADEMIC YEAR –By our
reporter



On 8th of September 2008 the journals of the Salvatorian Institute were added with more information. It was the unforgettable day for those students who stepped in the magnificent Salvatorian Institute of Theology and Philosophy, for the first time. It was the day that the new students were officially welcomed and it was the same

day that the mother church also celebrated the feast of the birth of the Blessed Virgin Mary. The feast dedicated in honor of the birth of Mary, who is the mother of Jesus and the mother of the church. Indeed it was a double celebration in the Salvatorian Institute. The official opening day is an annual event in the institute, which occurs at the very beginning of each academic year. More than 77 students received their identity cards on that day. The institute has students from different religious congregation, both men and women, diocesan seminarians as well as lay students.

NEW STAFF – By our Reporter

1. Fr Stephano Msomba, osa: born on 25th of September 1969 in Mbeya, Tanzania, Fr Stephano did his primary school at Malonji then secondary school at the Franciscan seminary, Maua – Moshi. He is a proud product of the Salvatorian Institute, 1995-2003. He did his Licentiate in Patristic science at the Institutum Patristicum Augustinianum in Rome and he is now back to serve the same Institute which taught him the art of philosophizing and theologizing. Currently he is teaching Petrology and African Church History. Message to the students: *“Three things are good weapons for the life of studies: humility, patience, and perseverance. In order to achieve your goals, you need to struggle; in struggling, you need humility, patience and perseverance. Without these three you may despair, despair takes away hope and one becomes a hopeless victim of life circumstances.”*

2. Fr Susai Xavier Thangaraj, cpps: a missionary of the Precious Blood from India, Fr Thangaraj has the following message for us students: *“My dear friends, time of studies is so precious that it will never come again. Energize yourselves with lots of good things and knowledge so that your future will be bright and your ministry will be successful. Wishing you all success.”*

3. Fr. Sahaya Celestine Soosai, cpps: a missionary of the Precious Blood from India, Fr Celestine holds a Master’s Degree in Philosophy of religion and Inter-religious Dialogue. His message to us students: *“Seek first the Kingdom of God and wisdom of discernment; everything else will be given to you.”*

4. Sr M. Agata Sobczyk, smi: from Katowice, South Poland. Her message to students: *“Dear students, remember God loves you! You love the Lord your God with all your heart, all your soul, all your strength, and whole of your mind. Love your neighbour as you love yourself. God will bless you.”*

5. Miss Xylina: a volunteer from North Pole, Alaska – USA, Miss Xylina has this for us: *“The harvest is plentiful but the labourers are few”; not only I, but my parish in Alaska as well as many others in the world, are praying for you unceasingly. You are the future of the church. We pray you continue to be strong, brave and you be filled with love. Like our Lady, continue saying ‘yes’ to the Lord.”*

POMP AND COLOR AS 26 DEACONS ARE ORDAINED – *By our Reporter.*



25th October 2008, will forever go into the historical annals of the Salvatorian Institute of Philosophy and Theology. The birds of the air were chirping merrily oblivious of the auspicious occasion which was to take place. This was not going to be the usual day. Something was in the offing, and indeed it was. As it

is usually said, *a good morning is a harbinger of a successful day*. A carnivore mood engulfed the Institute. An avalanche of happiness rent the air. 26 brothers from various Religious Communities were to be raised to the status of 'deacons'.

The Mass started at 10 o'clock in the morning animated by the choir from Precious Blood Community. In his sermon, Bishop Telesphore Mkude reminded the deacons-to-be, that the identity of a deacon was not who he was but what service he rendered to the people. The traditional *vigegelele* (ululations) were heard from all the horizons as the newly ordained deacons were being congratulated.

2008-2009 INCULTURATION WEEK - *By our reporter*



The theme of the 2008-2009 academic year Inculturation Week was on the coming African Synod II. The Inculturation Week offers Salvatorian students and lecturers, opportunity to increase their knowledge and contribute on Inculturation issues especially on how to integrate the Gospel message into our African context, in our

daily living.

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