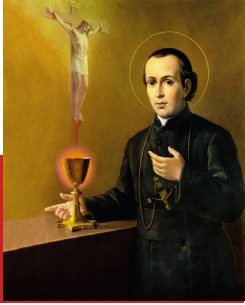




DAMU AZIZI

Society of the Precious Blood - Province of Tanzania.
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EDITORIAL

Toleo hili ni la kwanza toka Uongozi mpya wa Province uingie madarakani. Toleo la mwisho lilikuwa October 2018, hata hivyo tumekuwa tukitoa habari za kishirika kwa njia ya Makala mpya TUSHIRIKISHANE. Hii ni makala inayotolewa kila baada ya miezi miwili ili kuwahabarisha wanashirika matukio na maamuzi mbalimbali yaliyochukuliwa na uongozi wa Shirika. Hatukuwa na nia ya kuliacha Gazeti letu na DAMU AZIZI kwani liliamuliwa na Assembly ya Vicariate. Wazo ni kutoa makala hii mara mbili kwa mwaka na maudhui yake yahusu tu Tasaufi ya Damu Azizi. Katika toleo hili, pamoja na habari za kimatukio yaliyojiri kishirika, Fr. Gaspar Baraka ametushirikisha tafakari yake juu ya kikombe cha Damu ya Kristo. Tunategemea katika matoleo yajayo mtatushirikisha tafakari zenu ili zitusaide kuishi tasaufi hii ambayo ni urithi wa Shirika letu toka kwa Waasisi wetu.

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UZINDUZI WA MWEZI WA DAMU AZIZI PAROKIA YA KISASA - DODOMA

Na: *Shemasi Mathias Kunyanja, C.P.P.S.*



Misa ya uzinduzi wa Mwezi wa Damu Azizi ya Bwana wetu Yesu Kristo ilifanyika katika Parokia ya Kisasa mnamo tarehe 1 Mwezi Julai 2020 majira ya saa 11 jioni, katika Parokia ya Bikira Maria Malkia wa Damu Azizi - Kisasa Dodoma. Misa hiyo iliongozwa na Katibu wa Provinsi ya Wamisionari wa Damu Azizi Tanzania Pd. Felix Mushobozi, akishirikiana na Mapadre wa Parokia hiyo: Paroko Pd. Sosthenes Ndendya na Msaidizi wake Pd. Arcadius Mapinduzi. Ibada hiyo ilihudhuriwa na Wanautume wa Damu ya Yesu wa Parokia hiyo, ambao wapo katika mchakato wakupata mafundisho ili wapokelewe na wawe wanachama rasmi. Baadhi ya waumini wa parokia ya Kisasa pia walishiriki ibada hiyo ya Misa Takatifu katika mchakato mzima wa kuhamasisha wanaparokia wapate kuelewa tasaufi ya Damu Azizi.

Wakati wa mahubiri yake Pd. Felix alisisitiza yafuatayo kuhusu mwezi wa Damu na tasaufi ya Damu Azizi. Kwanza alieleza ya kuwa kila mwezi katika mwaka Kanisa limetenga wakati maalum kwa ajili ya kukumbuka, kuheshimu na kutafakari juu ya mafumbo ya wokovu wetu. Mathalani mwezi wa sita Kanisa lahimiza kuabudu na kuutukuza Moyo mtakatifu wa Yesu kwani katika moyo wa Yesu tunaona huruma na upendo usiopimika. Hivyo basi mwezi wa saba Kanisa lahimiza Ibada kwa Damu azizi ya Bwana wetu Yesu Kristo. Hivyo twaweza kuona uhusiano wa karibu kati ya mwezi wa sita na wa saba. Moyo wa Yesu ni wa huruma na upendo aliokuwa nao, akawa tayari kujitoa sadaka, kuitoa Damu yake

Azizi kwa njia ya mateso na kifo chake.

Hivyo mwezi wa saba ni mwezi wa kutafakari kwa namna ya pekee thamani ya Damu Takatifu ya Yesu una nguvu ya Damu hiyo katika maisha yetu. Ni mwezi wa kuitukuza na kuiabudu Damu azizi ya Yesu inayotukombo, inayotupatanisha na Mungu, kututakasa, kutulinda na kutukinga na yule mwovu. Ni mwezi wa kujitakasa katika Damu ya Yesu kwa njia ya Sakramenti ya kitubio. Hivyo watu wanapaswa kutumia vyema fursa hii ambayo Kanisa limetupatia. Tukiitumia vyema hiyo fursa tutapata neema na baraka nyingi kutoka kwa Mungu.

Pili Pd. Felix alieleza kwa ufupi jinsi sherehe ya Damu Azizi ilivyoanza katika shirika letu na Kanisa zima kwa ujumla. Sherehe ya Damu takatifu kwa kanisa zima imetokana na jitihada za Mt. Gaspari del Buffalo mwanzilishi wa Shirika la Wamisionari wa Damu takatifu ya Yesu. Mt. Gaspari hata kabla yakuanzisha shirika alikuwa na ibada kwa Damu takatifu ya Yesu kwa kupitia Mons. Francesco Albertini aliye mwanzilishi wa kikundi cha walei wenye ibada kwa Damu Azizi. Alipoanzisha shirika la kimisionari aliliita kwa jina hili: Shirika la Wamisionari wa Damu Takatifu. Mnamo mwaka 1849 Papa Pio IX, kama shukrani ya kurudi Roma kutoka uhamishoni, alieneza ibada hii katika Kanisa lote, akatangaza kuwa sikukuu ya Damu ya Kristo iadhimishwe siku ya Jumapili ya kwanza ya mwezi Juni. Lakini mwaka 1914 Papa Pio X alichagua tarehe 1 Julai kuwa siku mpya ya adhimisho lake. Papa Yohane 23 alimwita Gaspari "Mtume mkubwa wa Damu ya Kristo". Papa Paulo VI alipofanya Kalenda mpya ya Kanisa aliunganisha sherehe hii na Sherehe ya Mwili wa Kristo, na ikawa Sherehe ya Mwili na Damu ya Kristo. Lakini mashirika yanayoitwa kwa jina la Damu Takatifu ya Yesu yanaweza kuendelea kusherekea sikukuu hii siku ya Julai mosi.



Pd. Felix, akitumia masomo ya siku hiyo (Kut 24: 3-8, Efe 2:13-20, Lk 22:14-20), alielezea kuwa Damu ni Agano. Alielezea jinsi agano la kale lilivyofanyika kwa njia ya Damu za wanyama na jinsi agano lolote halikukamilika bila damu ya mnyama (Kut 24:3-8). Na katika agano jipya Damu iliyotumika ni Damu ya Bwana wetu Yesu Kristo mwenyewe, Damu ya agano jipya na la milele, Yesu alijitoa mwenyewe kuwa sadaka, Damu yake ni ya thamani kwani ni ya Mungu hivyo inaumungu ndani yake, pili ni Damu isiyonadoa, na tatu aliitoa kwa hiari, hivyo tunapaswa kuikimbilia Damu ya Yesu ambayo ni Damu ya agano jipya na la milele (Mk. 14,22-25). Yesu aliposema Damu yake ni ya agano jipya na la milele alimaanisha tunapaswa kutumia Damu yake na sio Damu ya wanyama tena kama ilivyotumika katika agano la kale. Hivyo kuendelea kutumia Damu za wanyama ni kukataa agizo la Yesu ambaye ametuamuru tuikimbilie na tutumie Damu yake tu ambayo inatukombo, inatupatanisha, na inatutakasa na kutuinga. Hivyo utakaso wa kweli unapatikana katika Damu ya Yesu, kinga ya kweli inapatikana katika Damu ya Yesu, agano la kweli hupatikana katika Damu ya Yesu ndio maana sakramenti zote hufanyika katika ibada ya misa kwani Damu iliyomwagika msalabani ndio hiyo hiyo inayotolewa katika sadaka ya misa.

Nne, Pd. Felix alielezea ni kwa jinsi gani Damu ya Yesu ni hazina. Damu ya Yesu ni hazina kwasababu ya umuhimu wa Damu ya Yesu katika wokovu wetu. Damu ya Yesu inatukombo inatutakasa, inatulinda na kutuinga na yule mwovu, na inatupatanisha na Mungu, Damu ya Yesu imetuinua

na kutufanya tuwe manabii wafalme na makuhani, Damu ya Yesu ni chanzo cha sakramenti ya kitubio na ekaristi, Damu ya Yesu ni chanzo cha kanisa. Hivyo wakristo tunapaswa kutafakari hazina iliyopo katika Damu ya Yesu, na kuikumbatia.

Tano, Pd. Felix alisisitiza juu ya nini wanautume wa Damu wanapaswa kufanya kwa kuwa Damu ya Yesu inatufanya kuwa makuhani. Alieleza kuwa kazi ya kuhani ni kutolea sadaka kwa Mungu kwa ajili ya wokovu wake na wengine, hivyo maisha yao yanapaswa kuwa sadaka kwa wengine, kama Yesu alivyojitoe sadaka kwetu, alivyojitoe kuwa chakula kwetu cha kiroho nasi tunapaswa kuwa chakula cha kiroho kwa wengine. Ndio maana inasisitizwa kusikiliza kilio cha Damu kinachopatikana katika mazingira yao katika jumuiya zao kama Mt. Gaspari alivyotafuta vilio vya Damu katika mazingira yaliyomzunguka na akavijibu kwa wakati; nao wanapaswa kuwa makini wapate kusikiliza kilio cha Damu katika mazingira yao na kuitolea majibu kwa wakati. Pia aliainisha kilio cha Damu kinachojidhihirisha katika mahangaiko ya watu ; hivyo huenda wakawa ni wajane, yatima, wagonjwa, wafungwa, wazee, wasiojiweza. Mwishoni Pd. Felix alielezea kwamba Wanautume wa Damu walei kwa kufanya hivyo wanashiriki katika karama ya Shirika la Wamisionari wa Damu azizi ya Yesu katika kujibu vilio vya Damu.

Mwishoni mwa adhimisho la Misa Takatifu Pd. Sosthenes aliwatangazia waumini kwamba kwa mwezi wote wa July kutafanyika Misa katika Jumuiya ndogondogo kwa heshima ya Damu Azizi ya Bwana wetu Yesu Kristo. Aliwahimiza waumini wahudhurie misa hizo ili kuweza kujikita katika tasaufi ya Damu ya Kristo.



KONGAMANO LA DAMU 2020 KANDA YA DAR-ES-SALAAM

Na: *Beata Matemu, Mwanautume*



Wanashirika wa shirika la Damu Azizi ya Yesu wakishirikiana na Wanautume wa Damu Azizi ya Yesu wa kanda ya Dar es salaam wameweka utaratibu wa kuandaa kongamano la Damu Azizi ya Yesu kila mwezi Julai kila mwaka kwa kuzingatia kuwa mwezi huo ni mwezi wa Damu ya Yesu Kristu kilitrujia na Kanisa kwa Ulimwengu. Kongamano hili lilifanyika katika Parokia ya Mwenyeheri Isdori Bakanja, Boko. Mahudhurio yalikuwa mazuri, ambapo jumla ya washiriki walikuwa Zaidi ya mia sita (600). Kati yao walikuwepo Wakatoliki, Waluteri, Waanglikana na Waislamu. Aidha washiriki Wakatoliki ni waumini walio katika Parokia zote za Dekania ya Mt. Gaspar na wengine toka sehemu mbalimbali za jimbo la Dar es salaam.

Jumla ya Mapadre sita (6) walishiriki: kati yao, mmoja ni padre kutoka jimbo la Bukoba, na watano ni wamisionari wa shirika la Damu Azizi. Aidha baadhi ya Mapadre hao walishiriki kufundisha mada zilizoandaliwa na kutoa sakramenti ya kitubio. Watoa mada wengine walikuwa ni walei wawili wakatoliki kutoka jimbo la Dar es salaam. Kongamano lilifunguliwa na msaidizi wa Mkuu wa shirika la Damu Azizi ya Yesu Province ya Tanzania, Padre John Grayson Msengi siku ya Jumapili tarehe 12/07/2020, akiambatana na mhasibu wa shirika hilo, Padre Dominic Mwaluko.

Lengo kuu la kongamano hili ni kutangaza thamani ya nguvu ya Damu Azizi ya Yesu Kristu, kujitakatifuza na kutakatifuza malimwengu, kupeleka nano la Mungu kwa watu wote, na kufimndisha

jinsi ya kujitoa kwa upendo bila kujibakiza. Kongamano lilifanyika kuanzia tarehe 12/07/2020 hadi tarehe 19/07/2020. Ratiba nzima ya kongamano ni kama ilivyoainishwa kwenye viambatanishi.

Mafanikio

Tangu tulipoanza kuandaa makongamano haya miaka miwili iliyopita, kuanzia mwaka 2018 mpaka mwaka huu 2020, washiriki wanaendelea kuongezeka na kuonyesha kwamba utume umezidi kuimarika na kuongezeka kutoka wanautume hamsini (50) hadi kufikia wanautume mia mbili hamsini (250) waliotoka kwenye Parokia mbalimbali za jimbo la Dar es salaam. Mfano, mwaka 2017, Parokia zilizokuwa na wanautume zilikuwa nane (8), lakini hadi kufikia mwaka 2020, zimeongezeka hadi kufikia Parokia kumi na tisa (19) za Jimbo la Dar es salaam.

Mafanikio mengine yaliyotokana na kongamano la mwaka huu wa 2020, ni kupata wanautume wapatao kumi na tatu (13), kati yao wanawake kumi na mbili (12) na mwanaume mmoja (1).

Ujumbe katika Mada

Ujumbe mkuu katika mada za kongamano la mwaka huu ni kutangaza thamani ya Damu Azizi ya Yesu Kristu, kujitakatifuza, kueneza upendo kwa watu wote na kujitoa kwa upendo bila kujibakiza katika jamii.



Watoa mada walikuwa watano (5), kati yao, Mapadre watatu (3) na Walei wawili (2). Mada hizo ziligusa maeneo yafuatayo:

1. Tasaufi ya Damu;
2. Nguvu ya sala katika familia;
3. Msamaha na upatanisho;
4. Damu Takatifu ya Yesu, kiini cha wokovu wetu;
5. Sadaka na baraka zake;
6. Nguvu ya Ekaristi Takatifu katika kuuendea utakatifu;
7. Damu ya Kristu kielelezo cha majitoleo yetu;
8. Kupanda mbegu ya neno la Mungu;
9. Changamoto za utandawazi katika familia na vijana.

Kwa ujumla mada zote zililenga kuhimiza maisha ya kujitoa bila kujibakiza na kumtumikia Mungu kwa upendo kwa kuzingatia amri kuu ya upendo.

Hitimisho

Kongamano lilifungwa kwa Misa Takatifu na Padre Dominic Mwaluko CPPS ambaye ni mhasibu wa Shirika la Damu Azizi ya Yesu Provinsi ya Tanzania, ambaye ndiye mlezi wa Wanautume. Walioshiriki walifurahi sana na walionyesha hamu ya kuendelea kusikiliza mada nyingine kwa mataminio na moyo wa furaha; lakini muda ulikuwa umeisha, hivyo suala hili litajadiliwa katika kikao cha uongozi kwa ajili ya maandalizi ya kongamano lijalo. Wanashirika wa Damu Azizi ya Yesu wakishirikiana na wanautume wa Damu Azizi Kanda ya Dar-es-salaam wanamshukuru Mungu kwa kumaliza kongamano salama na mafanikio makubwa. Tunamuomba Mungu aendelee kutuongozea vema ili mwakani tuweze kuandaa kongamano lingine litakalohudhuriwa na watu wengi zaidi.



HOLDING THE CUP

By: *Fr. Gaspar Baraka, C.P.P.S*

In the last week of his life on earth, Last supper in the Community of Jesus with his twelve disciples. Jesus shared with them bread and wine as the sign of his body and blood as a sign of self-sacrifice for human salvation. Jesus said to them *"Take it, this is my body. Then he took a cup, and when he had given thanks, he handed it to them, and all drank from it"* (Mk 14:23). From that event, let us meditate on the cup of wine given to disciples by Jesus himself.

One thing we must be aware; drinking that wine is more than just drinking, because we must be able to give account on it. It is like the concept of life, just living life is not enough, we must be aware about our life, for life which is not reflected upon is not worth living.

Holding the cup of life means, looking critically not only on individual life but also on our spirituality and charism as Missionaries of the Precious Blood. This specific action needs time and great courage, because when we examine ourselves, maybe we can be terrified by what we smell and see as negative qualities from the cup of life. Knowing that without looking at life, spirituality, and charism critically we lose our vision and our direction.

Jesus said to his disciples *"Can you drink the cup that I am going to drink?"* They replied, *"We can"* (Mat 20:22). When we drink the cup without holding it first, we may simply end up drunkard. Holding the cup of our individual life and that of the Society at large to allow its aroma to enter our nostrils, it is a hard discipline. We are people, who like to drink at once without holding the cup and ask ourselves about what are we given to drink? Is it safe to drink it? There are countless varieties of wine: consider White Wines such as Chardonnay and Pinot. There are Red Wines category such as Pinot Noir and Cabernet Sauvignon and some more different types. In the same way there are countless varieties of lives and spiritualities. We need enough time to hold the cup in order to discover the best wine found in the cup of the Precious Blood Family.

Beside the time we spend in our initial and ongoing formation, we can hold the cup through self-realization, retreats, Community Congress and Assemblies. There is no way our lives, Spirituality and Charism can be compared with that of other denominations, whether we are better or worse off, we should be so careful with that comparison,

unless such comparison is intended to lead us to hold more and more our cup as Missionaries of the Precious Blood.



We have to hold our own cup and shout to the World *"This is our life, spirituality and charism of Our Founder. I love it and it is unique. It is given for many"* and to be proud of being a Missionary trusted to hold the cup of Blood of Christ. Let us hold the cup before drinking in order to examine our radical singularity and uniqueness. Let us hold it with all our energy, to embrace time for individual meditation of our life as well as for the interpretation and actualization of dreams of our Congregation.

Jesus asked his friends; *"Can you drink the cup that I am going to drink?"* (Mk 14:23). They answered yes, 'we can,' but they had no idea of what he was talking about because they did not hold the cup, they rushed to drink. Jesus' cup is the cup of sorrow of the whole human nature. It is the cup of starvation, rejection, abandonment and full of bitterness. Who wants to drink it? Before drinking, hold the cup first.

When the time to drink the cup of passion came for Jesus, he said: "My soul is sorrowful to the point of death" (Mat 26:38). His agony was tough even "his sweat fell to the ground like drops of blood" (Lk 22:44). Some distance far from him in the garden of olives, his friends James and John, whom he had asked if they could drink the cup of suffering, were there with him but asleep, unable to stay awake with him in his sorrow.

Although Jesus said, "My Father, if it is possible, let this cup pass

by, let it be as you, not I, would have it" (Mat 26:39). With that pain, Jesus did not throw the cup away. Let us hold the cup of Jesus, willing to drink the cup for the poor, starving children, prisoners, and other marginalized society according to the need of time and to respond to the cry of blood.

The life of Jesus shows that, the 'cup of sorrow' and the 'cup of joy' cannot be separated in order to attain the trophy. He said to his disciples; "Was it not necessary that the Christ should suffer before

entering into his glory?" (Lk 24:26). Sometimes our cup is so full of pain and challenges that joy seems completely unreachable but still we can hold the cup. When we are crushed like grapes (sorrow), we cannot think of the wine we will become (Joy). The spirituality and charism of our Founder invites us to hold the cup of sorrow and joy in order to propagate the Love of God through his son Jesus Christ.

SEVEN SEMINARIANS INCORPORATED TO C.PPS TANZANIA

By: *Fr. Felix Mushobozi, C.PPS*

On Thursday evening of July 30th, seven CPPS seminarians were incorporated into the Missionaries of the Precious Blood - Province of Tanzania. Two of them consecrated their life as Brothers and five are candidates for priesthood.

The ceremony was officiated by the Provincial Director - Fr. Vedasto Ngowi during the celebration of the eucharist in the Ascension of the Lord Parish of Manyoni. Twenty-four priests concelebrated, numerous faithful from different parts of the country attend, most of whom were relatives and friends of the newly incorporated and associates of the congregation.

During the homily, the Provincial Director reminded the new members of the theme of the XXIII General ASSEMBLY - "Becoming New Wine". Your contribution as new and young members is precious as we embark to live this message to bring about renewal of our CPPS family, said the Provincial. We need to become new wine in New wineskins, he said. As congregation in becoming New Wine we need to bring renewal proportionate to the wineskin, in this case our CPPS province of Tanzania. The change we are called to bring must not burst the wineskin but enlarge it in a way that our life becomes modelled to that of Christ our Master, he elaborated. In another metaphor of the gospel of Luke (Lk. 5:39) Fr. Vedasto said that just as "no one after drinking the old wine wants the new, for he says, the old is better",

we must gradually become that old wine, mature missionaries in our CPPS way of life of mission, Spirituality and community life, so that people may be attracted to live the values of the gospel.

The following are the names of the newly incorporated members: Br. Edward A. Beno, a native of Tegeta Dar-es-salaam; Br. Benedicto P. Maganga, a native of Itigi Singida; Deac. Benjamin A. Mwinuka, a native of Manga Ludewa; Deac. Mathias W. Kunyanja, a native of Madunda Njombe; Deac. Titto P. Shirima, a native of Usseri Moshi; Deac. Stephano L. Luvakubandi, a native of Mribia Tarime and Deac. Senen P. Tumainijema, a native of Lowerere Rombo Moshi.



Five New C.PPS Members Ordained Deacons

It was the morning of Friday July 31st, the same date that St. Gaspar was ordained Priest, exactly 212 years ago that five new CPPS members, who were incorporated the previous day were ordained Deacons. The liturgy was presided over by Mons. Edward Mapunda - the bishop of Singida. Thirty-six priests members of the Tanzania CPPS Province and members of other Dioceses concelebrated. Many religious women and men from the surroundings particularly the Adorers of the Blood of Christ attended. There were numerous C.PPS Associates known as Wana Utume wa Damu who gave special flavor to the feast.

During his homily, BP. Mapunda exhorted the five missionaries to always do the will of God who has called them at the service of the people of God. He emphasized that Diaconate is not a career but a vocation which only God can grant. Guided by the first reading he said that this was a divine election right from the womb of their mothers (Jer. 1,5). God chooses and endows the elected with his graces so that they can worthy serve his people, he stressed.

It is the merit of the prayers of the faithful who constantly heed the call of the Lord *"Ask the Lord of the harvest, therefore, to send out workers into his harvest."* (Mt. 9:37).

While concluding his homily, Mons. Mapunda emphasized the main responsibilities of deacons namely that of taking part in the Evangelization mission of the Church; that is why they are symbolically receiving the Bible during this liturgy to remind them that, from now on they are sent to mission. Secondly, he said they are collaborators of the ministry of bishops and priests during various liturgies and administration of sacraments. He stressed that deacons are servants of the Lord's holy altar. Then he said that another important duty of the deacons is Prayer, the office of hours and during the holy Eucharist. They are charged to pray for the people of God but above all to lead when the faithful are in the assembly. Lastly, Bishop. Mapunda reminded the Neo-deacons of their special call to a celibate life, saying that this is not to abstain from love but to love with pure hearts, free to dedicate their life fully to God and his people.



SEMINA YA KUJITEGEMEA NA UTUME

By Fr. Felix Mushobozi, C.P.P.S.

Yafuatayo ni baadhi ya maudhui niliyonukuu wakati wa Semina; sidhani kama ni yote ambayo Mkufunzi alifundisha ila ni jinsi nilivyo yaelewa na kuyatafakari. Bila shaka washiriki wengine walishika na kuelewa kwa namna yao na yako mengi ambayo yatakuwa yalinipita na sikuyanukuu.

Semina ilianza kwa sala sikiongozwa na wimbo. Mhazini wa Province alitoa utamgulizi akielezea umuhimu wa kuhamasika ili Shirika liweze kujitegemea na kuendesha shughuli za kichungaji tukitumia matunda ya jasho letu. Pd. Felix Mushobozi alimtambulisha Mwezeshaji wa Semina Fr. Joseph Israel, ALCP/OSS kwa kuwa miaka kumi na tano iliyopita walifundisha wote pale kwenye Chuo cha Salvatorian Institute of Philosophy and Theology Morogoro.

Yafuatayo ni maudhui ya Tafakari zake na ushauri aliokuwa akiutoa katika mafundisho yake :

UMASKINI NA UTAJIRI:

Alianza kwa kutofautisha dondo hizo mbili akisema, kwamba twaweza kuwa Tajiri au Maskini kadiri ya upeo wa kufikiri. Umaskini unaanzia kichwani na ukiishaweka hema sio rahisi kuuondoa. Umaskini wa mawazo ndio chanzo cha umaskini wa vitu. Unaweza ukawa na vitu vingi na pia fursa nyingi kama ardhi na raslimali nyingine usiweze kuzitumia kujikwamua kutoka umaskini.

Lakini pia, Umaskini sio maafa na hautokei kwa bahati mbayá, una sababu zake. Mojawapo ya sababu za umaskini katika mashirika yetu ni Usimamizi mbovu wa miradi na matumizi mabaya ya raslimali. Je, raslimali tulizo nazo katika mashirika yetu

tunazisimamia vizuri?

Ukweli mwingine juu ya umaskini ni kwamba usipojitahidi kujitegemea mwishowe utapoteza uhuru wako. Alimnukuu Raisi John Pombe Magufuli akisema “usipojitegemea utalazimika kuwa chini ya huyo unayemtegemea.” Pia alimnukuu Baba wa Taifa Mwl. Julius K. Nyerere akisema “*Misingi ya maendeleo ni watu, ardhi na uongozi bora.*” Ukiangalia haya katika mashirika yetu tunayo: Wanashirika wetu ni wasomi, tunayo ardhi ya kutosha na tuna uwezekano wa kuwa nayo zaidi na pia tunapaswa kuchagua viongozi ambao watatuwezesha kupiga hatua za kimaendeleo. Pd. Israel alitaja ukosefu wa ubunifu na uzembe wa kukosa kutunza vile tulivyo navyo, kwa kufanyia ukarabati wa miundombinu tuliyo nayo kama chimbuko kuu la umaskini katika Mashirika yetu ya kitawa.

Katika kufafanua zaidi sababu za umaskini wetu, Fr. Israel alitaja dhana ya kufikiri kuwa ni haki ya maskini kusaidiwa na tajiri. Alitoa mfano wa dhana ya nchi nyingi maskini, zikiwemo nchi zetu za kiafrika kutegemea daima misaada kutoka kwenye nchi tajiri za Ulaya na Amerika. Alisema kuwa changamoto za kiuchumi za nchi zetu na za mashirika yetu lazima zitatuliwe na sisi wenyewe. Misaada isiyo ya dharura ina madhara makubwa kwa maendeleo yetu. Katika kufafanua hili alitoa mfano wa Shirika lake akisema yeye alipoingia madarakani aliweka será ya kujitegemea kama Mpango mkakati mkuu wa Shirika. Mfano, nyumba za malezi wajitahidi wazalishe robo tatu ya mahitaji yao kama vile ndizi, mboga za majani, mifugo ya wanyama

na kuku ili kujitegemea katika matumizi ya kawaida ya kila siku. Alisisitiza kuwa katika malezi kuna haja kubwa ya kutayarisha wanashirika wabunifu na wenye uwezo wa kujitegemea. Bila será kama hizo tunazalisha wanashirika wanaopenda kufuga “Kiribatumbo”, alisisitiza. Alisema kuwa wakati wa uongozi wake alijitahidi kuhimiza Mapadre wasije kuomba Shirikani bali walete Shirikani ili walitegemeze Shirika.

Tofauti ya Tajiri na Maskini:

Ili kutueleweshwa visababishi vya umaskini alitoa mifano mingi inayoeleza sababu za kutoweza kujitegemea na hivyo kuwa maskini. Alisema kuwa maskini hufurahia kupata fedha bila kufanya kazi wakati tajiri hapati fedha asipofanya kazi. Maskini huona kazi kwake kama adhabu wakati tajiri kwake kazi ni burudani. Maskini hulala mapema na kuchelewa kuamka wakati tajiri huenda kulala amechelewa na kuamka mapema. Ili kutajirika tajiri huwekeza lakini maskini hutawaliwa na hofu, huwa anakufakufa kwa hofu na manun’guniko. Kwa tajiri watu ni fursa, kwa maskini watu ni balaa. Tajiri husoma vitabu, maskini hupoteza muda wake kwenye Television na mitandao ya kijamii. Maskini hana nidhamu ya pesa, tajiri anaongozwa na methali “*mali bila daftari hupotea bila habari*”. Maskini anapambana kununua ‘Liabilities’ tajiri hupambana kuongeza ‘Assets’. (Assets ni vile vitu vinavyoingiza pesa mfukoni na Liabilities ni vile vitu vinavyotoboa mfuko).

Maskini anaona kila tatizo ni kubwa kuliko yeye na anakabidhi kila tatizo kwa Mungu, tajiri anaamini Mungu ameshampa njia za kutatua matatizo aliyonayo. Maskini ana wivu usio na tija, tajiri ana wivu wa maendeleo.

MAHUSIA MBALIMBALI:

Madeni na kukopa:

Fr. Joseph Israeli aliendelea kuahinisha kisababishi kingine cha Umaskini hususani Mashirika ya kitawa hata majimbo yamefirisika kwa ajili ya kutokuwa makini katika kukopa na kukopesha. Alianza kwa kusisitiza kuwa katika kubadili uongozi inabidi kuhakikisha kwamba uongozi usiache madeni.

Uvivu huanzia kwenye Malezi:

Katika mashirika yetu sababu ya umaskini ni kubweteka na kutojibidiisha, yaani uvivu. Kwanza kabisa uvivu huanza katika ubongo. Uvivu wa kufikiri ni asili ya umaskini. Utajiri unategemea fikra na jinsi unavyojibidiisha. Katika Shirika mipango na mawazo yawekwe katika vitendo, maana haina faida kuwa na mipango mingi katika makaratasi ambayo hayatekelezeki au yasiyowekwa katika uhalisia.

Kuwekeza kwa faida:

Ili kufikia katika malengo ya kujitegemea na kufikia hata kuwa matajiri haina budi kuwekeza. Kwanza kabisa inabidi kutofautisha miradi ya kupata faida na ile ya kutoa huduma za jamii. Mfano, Shule, zahanati,

Hospitali, Nyumba za wageni. Kuwa na miradi inayoleta faida ni chimboko la kuwa na uwezo wa kufanya uenjlishaji na utume kwa ufanisi. Kufaulu katika hilo hutokana na kupunguza matumizi yasiyo ya lazima, umeme, maji, wafanyakazi wasio wa lazima, kuwa waangalifu katika matumizi ya magari ya jumuiya. Alieleza kuwa katika Shirika lake waliondoa magari ya jumuiya na kila mwanashirika alihimizwa kupata gari lake mwenyewe. Matokeo yake ni kwamba gharama na matumizi ya magari yalipungua na pengine kisha kabisa. Kabla ya kuwekeza inabidi kufanya utafiti wa kina ili kuhakikisha kuwa mradi unakuwa na faida na bila hasara za baadaye.



HUMAN BEING VS BEING HUMAN-AN URGENT INVITATION FROM THE WORLD OF CONTEMPORARY SCIENCE TO BEFRIEND THE COSMOS

By: *Fr. Alex Isengwa C.P.P.S*

Abstract: this paper seeks to explore the need and the relevance of befriending nature, the environment and whole of cosmos from the scientific perspectives. Needless to say that nature sustains all sorts of lives-microbes, insects, plants and animals, including humans. But no other living being is seen to damage and destroy the earth and its environment as human beings have recklessly done, and are still doing! Such thoughtless actions and careless attitudes keep us away from be-friending nature and those actions spoil our holistic health and the fine balanced fabrics of nature.

Being born as a **human being** is something that has happened to us and we have not chosen or worked for that², but **being human** is a choice that demands a radical change in our attitudes and actions. Human being have to act to become human (and humane) in their dealings with one another and nature. Biologically and genetically we are, no doubt, human beings, but to be existentially and psychologically human is our choice.

Science with all its recent researches, discoveries and inventions, seem to teach us that, **it is not enough that we be just human beings, but also we need to learn to be human (and humane)**. Being human, involves among many other; being humble, wise, selfless, friendly and considerate to live and let live, and above all, to be responsible in protecting nature and environment because as the most rational beings, we have the utmost responsibility to save the earth for future generation to come. They become aware of their own finitude and their dependency upon one another and nature for their very continued existence.

Currently there is an alarming call from almost all disciplines, perspectives and religion to be human. I like to concentrate on specific call from contemporary science of being human-humane, from three angles namely; the roles played by **MYSTERY, MEANING AND WISDOM** in contemporary science.

MYSTERY

Contemporary science questions the classical understanding of 'reality'.

The new discoveries and observations, both in the macro and micro Worlds, challenge the dogmas of scientism.

The mysterious nature of matter: Heisenberg's principle of uncertainty and Bohr's principle of complementarity suggest that the actual nature of reality escape our complete understanding; at the sub-atomic level matter ceases to be material and "matter has lost its substance".³

The mystery of the fine-tuning: the study of biotic coincidences and the anthropic principles seems to suggest that the universe has been very meticulously fine-tuned to be ready to receive conscious human beings;

Being convinced of this Dyson asserts that "the universe knew we were coming." Fine tuning in the universe though may not be a proof, but a strong indicator for an intelligent design; for instance, the initial density of the universe had to be meticulously fixed to an accuracy of 10^{th-60} and this precision is like an archer hitting a one-centimetre-square target placed fifteen billion light-years away.⁵ Several scientist-turned theologians, like John Polkinghorne, Arthur Peacock, Ilya prigogine etc., and even great minds like Albert Einstein, also find something more to the evolution process than mere chance. If one argues that all these fine-tunings are just fixed by laws of physics, the question arises "where do the laws of physics come from?"⁶ And why those laws rather than some other set? Therefore, the mystery remains.

MEANING

One of the fundamental ways to define humans is to see them as seekers of meaning. As Victor Frankl shows the search for meaning in life becomes more fundamental to life than food, shelter, and clothing. Philip Clayton shows that the meaning quest is related to the very nature of human being and sciences alone will not be sufficient to comprehend human nature, and therefore the quest for meaning cannot be satisfactorily fulfilled by science, though sciences may contribute something in the process of meaning making.

We cannot easily define life or its meaning or its purposes because ***the questioner and the questioned are one and the same here***. Modern neuroscience may succeed in mapping the areas of the brain to find out what happens when one is filled with love or hatred, fear or tranquillity; psychology may come up with convincing theories about the good effects of love and bad effects of not experiencing love. **But science cannot exactly define what love is and since it is this love that makes one find meaning in life science cannot comprehend meaning either!**

WISDOM

As science proceeds we realize that we lose our grip over reality. The classical notions of certainty, causality, absolute measurability and stability are significantly challenged. We are forced to get reconciled with the arbitrary nature of the initial conditions, irreducibility, uncertainty and unpredictability. Such realization of our finitude makes us wise and humble. We are cautioned not to meddle with the wisdom of nature that has been there for about fourteen billion years. Science in contemporary times has become science with the human face; it enriches humanity. Though

humans have enormous cognitive power, yet they are cosmically very insignificant in the vast dark universe, known and unknown. As Blasé Pascal has it, man is only a reed, more frail than nature, but he is a thinking reed. It does not need the whole universe to wipe him out, a breath, a drop of water, is enough to kill him. But still humans are in a way, more powerful and noble than the universe, because, “he knows that he dies and knows the advantage the universe has over him”,⁷ whereas the universe that kills him does not and cannot know anything. It is therefore not enough that we remain as human beings, but we have to become beings that are human. We need to be wise, not otherwise, this wisdom as Dudley Shapere puts it, enables us to not only learn about nature but also from nature. If we don’t become beings, that are human, we may end up using science as a tool for destruction and it would be like chopping off the very branch of the tree upon which we are sitting and the fear of Claude Levi Strauss may turn out to be true: “the world began without the human being, and will end without him”.⁸ As the most rational beings in the whole of creation (at least that is what we claim!) should we allow that tragedy to happen?

¹When I say that we need to learn to be-friendly nature I don’t mean at all that nature is always hostile to us, nor that we are strangers to it. In fact, we are all very much part of nature. The interconnectedness between us and nature is so much that, it is said, about thirty minerals, salts and chemical elements, like iron, carbon, oxygen, calcium, potassium, magnesium, iodine, sodium etc.; that are in our bodies are also abundantly found in nature, in plants, animals and even the distant stars, millions of light years away. As we are very much part of nature, the mother earth does not reject us when we are buried after death, nor the atmosphere rejects the smoke that comes out when our bodies are burnt. Of course, sometimes when we are struck by natural disasters like earthquakes, floods or tsunamis, we are made to think that nature operates against our survival and well-being. In fact, in many of such cases it can be traced out that nature, in its efforts to maintain the fine balance, just reacts to our actions, which are very often highly detrimental to nature.

²Of course, from religious and faith perspectives one may say that God has a great plan for every individual from eternity and he knows us even before we are conceived. But still one might argue that I did not actually make any choice to be born.

³Trinh Xuan Thuan, “Science and Buddhism”, in *Science and the Search for Meaning-Perspectives from International Scientists*, Jean Staune (ed), (PA, USA: Templeton Foundation Press, 2006), p.181.

⁴Freeman Dyson, *Disturbing the Universe* (NY: Harper & Row, 1979), p. 250.

⁵Trinh Xuan Thuan, “Science and Buddhism”, p.184.

⁶Paul Davies, “Glimpsing the Mind of God”, in *Science and the Search for Meaning – Perspectives from International Scientists*, Jean Staune (ed), 2006, p.31.

⁷Blasé Pascal, *Penses*, ed. Philippe Sellier (Paris: Mercure de France, 1976), p.231 & 145.

⁸Claude Lev-Strauss, *Tristes Tropiques* (Paris: Librairie Plon, 1955).

INCORPORATION ANNIVERSARIES – OCTOBER

	NAME	DATE	YEARS
1	Fr. Adolph Majeta	14/10/1995	25
2	Fr. Genes Mahedi	14/10/1995	25
3	Fr. Reginald Mrosso	14/10/1995	25
4	Fr. Thomas Temba Kilewona	14/10/1995	25
5	Fr. Henry Yohane Matandula	21/10/2001	19
6	Fr. Ansovinus Makwanda +	21/10/2001	19
7	Fr. Reginald Lyamuya	21/10/2001	19
8	Fr. Seraphine Leonard Lasiriam	21/10/2001	19
9	Fr. Josephat Msuya	21/10/2001	19
10	Fr. Deusdedit Mulokozi	19/10/2002	18
11	Fr. Richard Laurean Tiganya	19/10/2002	18
12	Fr. Dismas Mfungomali	19/10/2002	18
13	Fr. Richard Kungi	19/10/2002	18
14	Fr. Angelo Edward Kaizirege	19/10/2002	18
15	Fr. Walter Milandu	19/10/2002	18
16	Fr. Egidius Seneda	19/10/2002	18
17	Fr. Arcardius Mapinduzi	19/10/2002	18
18	Fr. Thomas Wambura	19/10/2002	18
19	Fr. Florence Kissima	19/10/2002	18
20	Fr. Magnus Tegete	19/10/2002	18
21	Fr. Denis Mlimira	18/10/2003	17
22	Fr. Eugene Cassian Nchimbi	18/10/2003	17
23	Fr. Nicholas Ndeghawio	18/10/2003	17
24	Fr. Paul Joachim Kitaly	23/10/2004	16
25	Fr. Benedict Shango Magabe	09/10/2005	15
26	Fr. Paul Ngayomela	19/10/2007	13
27	Fr. Achileus Angelus Mutalemwa	19/10/2007	13
28	Fr. Wenceslaus J. Bamugasheki	19/10/2007	13
29	Fr. Patrick Kimaro	19/10/2007	13
30	Fr. John Makarius Ikelesho	17/10/2008	12
31	Fr. Joseph Mathias Mabala +	17/10/2008	12
32	Fr. Dominic Emmanuel Mwaluko	17/10/2008	12
33	Fr. Geoffrey Celsius Mwarabu	17/10/2008	12
34	Fr. Peter Makimwai	17/10/2009	11
35	Fr. George Emmanuel Mwaluko	17/10/2009	11
36	Fr. Vedasto Joseph Ngowi	17/10/2009	11
37	Fr. Israel Fidelis Abella	17/10/2009	11
38	Fr. Oscar Boniface Makala	17/10/2009	11
39	Fr. Perfect Paul Leiya	17/10/2009	11

BIRTHDAYS SEPTEMBER AND OCTOBER

SEPTEMBER

No.	Name	Date
1	SENEDA <i>Fr. Egidius</i>	<i>01st September 1968</i>
2	HYERA <i>Fr. Severin</i>	<i>02nd September 1986</i>
3	MROSSO <i>Fr. Reginald</i>	<i>02rd September 1962</i>
4	TEGETE <i>Fr. Magnus</i>	<i>06th September 1967</i>
5	MUTALEMWA <i>Fr. Achilles</i>	<i>22nd September 1972</i>

OCTOBER

No.	Name	Date
1	MAKALA <i>Fr. Oscar</i>	<i>05th October 1976</i>
2	MASAWE <i>Fr. Denis</i>	<i>09th October 1960</i>
3	BARTOLONI <i>Fr. Francis</i>	<i>13th October 1948</i>
4	MWANYELO <i>Fr. Justin</i>	<i>16th October 1983</i>
5	NGOWI <i>Fr. Vedasto</i>	<i>23rd October 1977</i>
6	MAGABE <i>Fr. Benedict</i>	<i>30th October 1971</i>
7	NGOWI <i>Fr. Nicholas</i>	<i>30th October 1970</i>

“Maoni na mapendekezo juu ya toleo hili yanakaribishwa ili kuboresha habari zetu za kila mwezi”
Wasiliana na Pd. Felix Mushobozi C.P.P.S-P.O BOX 932 DODOMA



Provincial Secretary



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