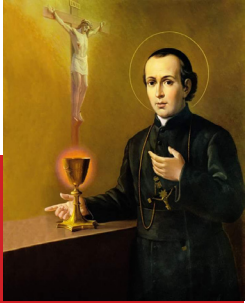




# DAMU AZIZI

Society of the Precious Blood - Province of Tanzania

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## EDITORIAL

Karibuni wasomaji wetu katika toleo la kwanza la Damu Azizi kwa mwaka huu mpya wa 2022. Mwaka jana tulifaulu kutoa toleo moja tu ambalo lilichapishwa mwanzoni mwa mwaka jana. Toleo hili lina sehemu mbili: sehemu ya kwanza tunawajua Matukio muhimu yaliyojiri katika Province yetu kwa kipindi cha karibuni. Yaani, Upadrisho wa Mapadre wetu wapya: Fr. Abel Missanga na Fr. John Kisoli, Uzinduzi wa Parokia mpya ya Mkiwa ambayo Askofu wa Singida

ametukabidhi utume wake na Seminaya Malezi Endelevu iliyofanyika Itigi hivi karibuni. Sehemu ya pili ni Tafakari juu ya Tasaufi ya Damu Azizi. Pamoja na tafakari mbili za Pd. Gaspar Baraka, tunawaletea makala ya Mtakatifu Francisco Xavery ambaye ni Msimamizi wa Shirika letu, iliyoandaliwa na Pd. Innocent Miku. Makala hii ni kutukumbusha tuige bidii na umahiri wa Msimamizi wetu katika kutimiza kazi tulizokabidhiwa.

Katika makala “by His Wounds” Pd. Gaspar anatafakarisha juu ya Ukombozi wetu tuliouputa kwa Mateso na kumwaga Damu ya Kristo kwa kulipiza dhambi zetu na za dunia nzima. Katika makala yake ya “Theology of Children”, Pd. Gaspari anatupatia utangulizi wa Tauhidi ya watoto – alama ya Mungu atupendaye. Ni nia yake kwamba ataendelea katika matoleo yajayo, hivyo basi ni vyema tukaisoma vizuri tupate kuelewa tafakari zake zijazo.



## TWO CPPS MEMBERS ORDAINED PRIESTS IN TANZANIA



On Saturday January 22<sup>nd</sup> two members of the CPPS Tanzania, Abel William Missanga and John Francis Kisoli, were ordained priests, at St. Leo the Great Parish Makiungu in the Catholic Diocese of Singida. It was a holy coincidence that on that Day in that Parish, they were celebrating the feast of St. Vincent Palotti, because of the close relationship between the founders of the two congregations. Our history tells us that St. Vincent Pallotti had with Gaspar del Bufalo a relationship of cordial friendship for some twenty years during which, especially in Gaspar's final mortal illness, he served as his confessor.

The Ordination took place in Makiungu, not only because of this historical relationship between the founders of Palotti Fathers and the Missionaries of the Precious Blood, but also because Fr. Abel Missanga is the native of the place. The ordaining Prelate was Mons.

Edward Mapunda the Bishop of Singida who is also a close friend of our congregation. Many priests attended both from the diocese and from other religious congregations. There was a group of lay and clergy from Mbulu Diocese, especially from Gunyoda Parish where Fr. John Kisoli is currently doing ministry. A group of Precious Blood Lay apostolate from places where we are serving, particularly from Dar-es-salaam, was a colorful presence.

During his homily Bishop Mapunda based his exhortation on Mt. 9:35-39 and 1Cor. 9:16-19.22-23. He insisted on three main ideas: first that Priesthood is the fruit of grace and nobody becomes priest because of his merits. He said the Lord asked his follower to pray so that God can send laborers to his harvest. Secondly he insisted that priesthood is a service that needs self-sacrifice. Drawing from Pauls' exhortation he said that each

priest must say to himself: “woe to me if I don’t preach the gospel”! He pleaded with the new ordained to dedicate their life in ministry with loving self-sacrifice. Lastly he exhorted all priests not to be satisfied with preaching and sanctifying the people of God but to make sure they themselves witness with their life the gospel they preach to others.

At the end of the Eucharistic celebration

a common meal and festivity followed. Fr. Abel Missanga will continue with the ministry he is doing at St. Gaspar Primary School as a Teacher, he will also help with pastoral activities in neighboring Parishes. Fr. John will continue to serve at Gunyoda in the catholic Diocese of Mbulu.

## WAMISIONARI WAPYA WAWILI WAPEWA DARAJA TAKATIFU LA UPADRE



**J**umamosi ya Januari 22, Wamisionari wapya wawili wa Provinsi yetu, Abel William Missanga na John Francis Kisoli, waliwekwa wakfu na kupewa daraja Takatifu la Upadre katika Parokia ya Mtakatifu Leo Mkuu, Makiungu, Jimbo Katoliki la Singida. Ilikuwa ni sadfa takatifu kwamba Siku hiyo katika Parokia hiyo, walikuwa wakiadhimisha sikukuu ya Mtakatifu Vincent Palotti, kwa sababu ya uhusiano wa karibu kati ya waanzilishi wa Masharika haya mawili. Historia yetu inatuambia kwamba Mtakatifu Vincent Pallotti alikuwa na uhusiano wa urafiki wa dhati na Mt. Gaspari del Bufalo

kwa takriban miaka ishirini ambapo, hasa katika siku zake za mwisho na kabla ya kifo cha Gaspari, Vinsenti Palotti alihudumu kama muungamishi wake.

Upadrisho wa ndugu zetu hawa ulifanyika Makiungu, sio tu kwa sababu ya uhusiano huu wa kihistoria kati ya waanzilishi wa Masharika haya mawili, yaani Palottine Fathers na Wamisionari wa Damu Azizi, bali pia kwa sababu Fr. Abel Missanga ni mzaliwa wa mahali hapo. Aliyewawweka wakfu alikuwa Mhashamu Askofu Edward Mapunda Askofu wa Jimbo Katoliki la Singida ambaye pia ni rafiki wa karibu wa usharika letu. Mapadre

wengi walihudhuria kutoka Jimbo la Singida na majimbo na mashirika mengine ye kitawa. Kulikuwa na kikundi cha walei na Mapadre kutoka Jimbo la Mbulu, hasa kutoka Parokia ya Gunyoda ambapo Padre John Kisoli anatoa huduma kwa sasa. Kundi la utume wa Damu Azizi kutoka Parokia tunapohudumu, hasa kutoka Dar-es-salaam, lilikuwa ni uwepo wa kupendeza.

Wakati wa mahubiri yake Askofu Mapunda alichota mawaidha yake katika Masomo ya Misa, hasa Mt.9:35-39 na 1Kor. 9:16-19.22-23. Alisisitiza juu ya mawazo makuu matatu: kwanza kwamba Ukuhani ni tunda la neema na hakuna mtu anayefanyika kuhani kwa sababu ya sifa zake. Alisema, Bwana aliwahimiza wafuasi wake wasali ili Mungu atume watenda kazi kwenye mavuno yake. Aliwahimiza waumini waliohudhuria nao waendeleo kusali, kwani pamoja na kwamba wenzetu wameinuliwa kwenye daraja la ukuhani wa huduma, bado wanahitaji neema za kuwawezesha kutimiza vema majukumu yao. Katika hili aliongezea kuwaomba wote kuomba miito ili Kanisa lisitindikiwe Watenda Kazi. Ask. Mapunda aliwashukuru waamini, wazazi na ndugu wa Mapadre wapya kwa sala na malezi yao bora hadi tumepata Watumishi katika Kanisa.

Pili alisisitiza kuwa ukuhani ni huduma inayohitaji kujitolea bila kujibakiza kwa ajili ya kumtumikia Mungu kwa upendo na huruma. Katika hili aliongeza kusema kuwa, kazi ya Padre ni sadaka ya upendo, kwanza kabisa katika Kanisa la magharibi Mapadre wanaacha kuoa na kuwa na familia zao ili wantumikie Mungu bila kugawanyika. Akitumia himizo la Mtume Paulo alisema kwamba kila kuhani lazima ajisemee mwenyewe: “Ole wangu nisipoihubiri injili”! Alisihi Mapadre wapya waweke wakfu maisha yao katika huduma kwa kujidhabihu kwa upendo. Alitolea mfano wa Mt. Yohane Maria Vianney alivyofanya kazi bila kuchoka wakati wa uhai wake ili kuonyesha watu njia ya kwenda kwa Mungu, ili wakutane

naye. Mwisho aliwaasa mapadre wote kutoridhika na kuhubiri na kuwatakatifuza watu wa Mungu bali wahakikishe wao wenyewe wanashuhudia kwa maisha yao injili wanayoihubiri kwa wengine. Alisisitiza kuwa, Padre ni mhudumu wa neno la Mungu nan i shahidi wa neno analolihubiri kwa kushauri, kuelekeza na kuwaonyesha watu kwa matendo yake jinsi neema ya Mungu inavyofanya kazi kwa wokovu wa watu. Ask. Mapunda aliwaasa Mapadre wapya wajitoe sadaka wakijua kwamba Padre haishi kwa ajili yake, bali kwa ajili ya Kristo na Kanisa lake. Alimalizia kwa kusema kuwa, Padre anayeishi kwa ajili yeke binafsi anamwibia Mungu heshima.

Baada ya adhimisho la Ekaristi, yalifuata mashangilio na mlo wa pamoja. Mwishoni Mkuu wa Shirika Fr. Vedasto Ngowi, pamoja na nasaha kwa wapadrishwa na shukrani, aliwa tangazia rasmi Mapadre wapya vituo vyao vya utume. Fr. Abel Missanga ataendelea na huduma anayoifanya katika Shule ya Msingi ya Mtakatifu Gaspar akiwa Mwalimu, pia atasaidia shughuli za kichungaji katika Parokia za jirani. Fr. John Kisoli ataendelea kuhudumu katika Parokia yaa Gunyoda katika Jimbo katoliki la Mbulu.





## UZINDUZI WA PAROKIA MPYA YA MKIWA

Na Pd. Felix Mushobozi, CPPS



**K**atika mwaka wake wa Jubilei ya Dhahabu, Jimbo Katoliki la Singida limezindua Parokia mpya ya Mkiwa, na imekuwa Parokia ya thelathini katika Jimbo. Parokia mpya ya Mkiwa imewekwa chini ya ulinzi wa Mt. Ursula Ledochowska ambaye ni mwanzilishi wa Shirika la Masista wa Ursula wa Moyo Mt. wa Yesu Mteswa. Uzinduzi huo ulifanyika tarehe 27 Januari 2022, kwa Misa Takatifu iliyoongozwa na Mhashamu Baba Askofu Edward Mapunda wa Jimbo Katoliki Singida. Uzinduzi rasmi ulifanyika kwa kusoma hati maalum ya kuanzisha Parokia kadiri ya utaratibu unaoongozwa na Sheria za Kanisa (CCL # 515 ¶1-3). Pd. Alessandro Manzi kwa barua ya uteuzi aliyomwandikia Baba Askofu, anakuwa Paroko wa kwanza wa Parokia ya Mkiwa. Pd. Alessandro alisimikwa kwa kiapo maalum na kukiri imani Katoliki mbele ya waamini. Wakili wa Askofu Pd.

Francis Limu ndiye aliyesoma hati maalum ya kuisimika Parokia na kutaja mipaka yake na Vigango vinavyoiunda Parokia.



Parokia ya Mkiwa inapakana kwa Kaskazini na Parokia ya Ikungi, mashariki inapakana na Parokia ya Manyoni, kwa kusini inapakana na Parokia ya Itigi, magharibi inapakana na Parokia ya Tura. Vigango vinavyoiunda Parokia ya Mkiwa ni Gurungu, Iwerewere, Weruweru na Choda.

Baada ya mahubiri yake aliwashukuru makundi kadhaa ambayo wameiwezesha Parokia mpya ya Mkiwa kuwepo. Kwanza Kabisa alilishukuru Shirika la Wamisionari wa Damu Azizi kwani ndio walioanzisha kigango cha Mkiwa. Kwa namna ya Pekee Pd. Francis Partoloni aliyekuwa wa kwanza kuadhimisha ibada ya Misa Takatifu kwa mara ya kwanza. Tukumbuke kuwa Kigango cha Mkiwa kilianzishwa na aliyekuwa Paroko wa Manyoni Pd. Joseph Montenegro, baadaye kiliwekwa chini ya Parokia ya Itigi. Alimshukuru Mkuu wa Shirika Province ya Tanzania kwa kumruhusu Pd. Alessandro kuendelea kuhudumia kama Paroko na Pia Chaplain wa Konventi ya Masista wa Ursuline. Pili Aliwashukuru Masista wa Mt. Ursula kwa kukubali kuwa bega kwa began a Paroko katika kuwahudumia waumini wa Mkiwa kiroho, na hasa kwa kukubari kushirikisha

karama ya Shirika lao kwa kuwahudumia wahitaji wanaowazunguka. Ask. Mapunda aliwashukuru Waumini wa Mkiwa kwa juhudi walizoonyesha katika kuwajibika kuiwezesha Mkiwa kuwa Parokia, hasa kujitole katika ujenzi wa nyumba ya Mapadre na shughuli mbalimbali. Wakati wa Misa ya uzinduzi Paroko mpya alibatiza watoto ishirini kam alama ya uzinduzi wa Kanisa ambalo ni taifa la Mungu.

Baada ya adhimisho la Misa Takatifu Watu, taasisi na Parokia mbalimbali za jimbo la Singida walipata nafasi ya kuipongeza Parokia mpya kwa zawadi mbalimbali ambazo ni kiashiria cha kuanza maisha ya kujitegemea kama Parokia. Bidhaa za Kanisani, vyombo vya Ibada na hasa vyombo kwa ajili ya nyumba mpya ya Mapadre. Baba Askofu Mapunda na baadhi ya Mapadre waliambatana na Paroko mpya kwenda kubariki nyumba ya Mapadre. Kwa sasa Pd. Alessandro hana Paroko msaidizi kwa maana Provincial alitangaza kuwa Jumuiya yake itakuwa Parokia ya Itigi, pia kama atahitaji msaada utoke kwenye jumuiya hiyo.







## SEMINA YA MALEZI ENDELEVU:

Na Pd. Geoffrey Celcius Mwarabu, C.P.P.S

Tangu siku ya Jumanne tarehe 8 hadi Ijumaa tarehe 11 mwezi huu wa Februari kulifanyika Semina ya Malezi endelevu kwa kundi la Wamisionari wenye umri kati ya miaka 10 na 21. Semina hiyo ilifanyika St.Gaspar Hospital Motel na Mwezeshaji alikuwa Pd. Joseph Israel, ALCP/OSS, wa Shirika la Mapadre wa Kazi za Roho Mtakatifu. Wamisionari wapatao 22 walihudhuria. Ufuatao ni Mhtasari wa Maudhui ya Semina.

Mwongozo semina alianza kuelezea kuhusiana na dhana nzima ya mahusiano katika jumuiya na aina za mahusiano yaliyopo kwa kutumia mifano ifuatayo:

- **Uhusiano wa matofali** - tofali linabaki vile lilivyowekwa bila kubadilika
- **Uhusiano wa ndege** - wanatengeneza jumuiya ndogo ndogo ndani ya jumuiya kubwa
- **Uhusiano wa nyuki** - ushirikiano na umoja ila wakati mwingine kudharauliana na kubaguana
- **Uhusiano wa vipepeo** - wapole na waungwana na hakuna kuumizana.

Uhalisia wa maisha ya jumuiya ni katika kuishi pamoja ambako kunarahisisha mawasiliano na mahusiano. Lengo liwe ni kujenga taasisi imara ambayo kuna majadiliano kati ya wanajumuiya na kuepuka hali ya kujiamulia mambo, kujiona mimi ni bora na kuepuka ubinafsi, kila mtu kuthamini kazi ya mwenzake, kufanya kazi kwa pamoja rejea Mk. 6:7-18 yesu anawatuma mitume wawili wawili kama jumuiya. Hivyo maisha ya jumuiya yawe ya mshikamano na furaha, kuepuka uchoyo na ubinafsi, unafiki, uongo, umbea, Kukosa huruma na upendo. kila mmoja kufanya tathmini ya namna anavyoishi na wenzake katika jumuiya. Kagua mahusiano yako na wenzako maisha yanakua mazuri pale unapoishi kwenye mahusiano mema na wengine. tuepuke chuki, dharau kubeza na maelekeo mabaya kwa wenzako. Tuishi msamaha na upendo. Jifahamu na wafahamu wengine. tujifunze uvumilivu, sala na subira. nyumba zetu ziwe za furaha, amani na mapatano.

### Hivyo Basi - Maisha ya jumuiya yaweje sasa?

Watu waishi pamoja, wafahamiane katika karama na madhaifu maana yake akili na uwezo. Je katika jumuiya tunaona mazuri ya watu ama mapungufu yao tu. Ni lazima tutianemoyo sio kukatisha tamaa wakisaidiana, wanatakatifuzana, wanaomboleza na kusikitika pamoja. Tuwe jumuiya za sala, kula na kunywa pamoja, kuongea pamoja, ratiba ieleweke, mapumziko na maburudiko ya pamoja katika nyumba zetu, tuwe waangalifu sana wa simu na tv vinaweza kua mahusiano, maadhimisho ya sherehe mbalimbali ktika nyumba zetu, kufurahia ustawi wa mwenzetu na ustawi wa jumuiya, mikutano ya kila mara ili kuimarisha uwazi ukweli na haki, uzalendo katika miradi ya jumuiya yenye kuleta faida kwa wote na ifanyike tathmini-mahesabu yaonekane na kama kuna changamoto zijulikane,

### Migogoro na kutoelewana ni sumu katika jumuiya zetu tuepukane na haya.

**Umuhimu wa kuandika wosia:** Ni vema kila mwanashirika akaandika wosia kuhusiana na mali na miradi binafsi na madeni kama yapo kuepusha migogoro isiyo na lazima Shirika na familia zetu baada ya kifo chake.

**Kuchangia Shirikani:** Sio suala kuwa na pesa tu bali ni la moyo rejea 1Fal. 3:16-28, hivyo kuchangia shirikani ni kuwa na uchaji, tuwe na uzalendo kwa Shirika kuchangia hata kile kidogo tulichojaliwa.

**Kustaafu:** Kuwekeza kidogokidogo. Wanaostaafu sio serikalini tu hata maisha yetu yana kustaafu. Muda ni silaha, hivyo uwe na kitu cha kutunza. Akiba ya binafsi na ya Shirika

ni muhimu kwa maisha yetu ya uzeeni kama mtu binafsi na Shirika pia. Angalizo kuhusu nyumba ya wazee tumefikia wapi?

Umuhimu wa malezi kwa waseminari: Ni muhimu kuangalia ni wepi wenye wito wa kweli; tuepuke walelewa ambao ni kama wakimbizi wanatafuta maficho ama wasakatonge wanaotafuta mali, heshima, starehe; hawa wana ajenda binafsi na mambo yao. Ni muhimu kulea wanachama ili wawe wazalendo wanaopenda Shirika lao kwa moyo wote.

Umuhimu wa kujali afya zetu: Tuangalie vyakula tunavyokula pamoja na masharti ambayo pengine tumepewa na madaktari; pia kuna umuhimu wa kufanya mazoezi kwa ajili ya afya za miili yetu; Mazoezi ni afya.



**KAULI MBIU:** “Tuwe mwili mmoja, roho moja na jamaa moja kwani sote tumeunganishwa kwa ubatizo. hii ina maana hakuna utengano sababu tunayo asili moja hivyo tuishi kwa amani na upendo kama ndugu. katika tofauti zetu mbaliambali tubaki katika umoja.”

## FR. ADOLPH MAJETA KUOMBA INDULT



“Tunawaarifu kuwa Fr. Adolph L. I. Majeta ameomba indult ya miaka mitatu kukaa nje ya Shirika. Barua ya ruhusa hiyo kutoka kwa Moderator General inamtaka kuanza kipindi hiki tarehe 1 February 2022 mpaka tarehe 31 Januari 2025, baada ya hapo anatakiwa kurudi Shirikani”.

## BY HIS WOUNDS

Fr. Gaspar Ndinda C.PP.S

**I**f Jesus had not willingly endured unjust suffering, we would have remained lost in our sin. Instead, Jesus bore or carried our sins on the cross. He actually died in order to pay the penalty for our sinful deeds. He became our substitute, dying the death we deserve. God was one who judges justly (1 Pet 2:23) judged Christ for our sin in that moment, pouring out His wrath on His own Son to satisfy the payment for our sin. As Our Founder said to the Blood of Christ *“This is the price of our redemption, this is the reason for my confidence in being saved”* (#1184).

He endured suffering so that we could die to sin. In that action, by God’s and through our faith in Christ, we have been freed. Believers are free from the price of our own sin, and from the power of sin to poison our choices. Now, thanks to Jesus suffering, Christian can live righteously. *We don’t have to sin, we are free to make right choices that please and honor our God (1 Cor 10:13).*

As Christians, we have been healed from the penalty and power of our sin by Christ’s wounds, by His death in our place and by His suffering for our good. The wounds and

suffering of Jesus are the means by which Christians are healed-forgiven by God for our sins (Isaiah 53:5). This reference is not about physical conditions but our spiritual destiny.

Peter reveals God’s will for those who are free in Christ; to willingly submit to every human authority for God’s sake (1 Pet 2:13-25). Jesus did for our sake on the cross. He does not expect us to “obey” when the instructions are sinful. Rather Christians and in a special way the Missionaries of the Precious Blood, are called to imitate Christ for doing good and to embrace the wounds of Our Master through dedicated service and apostolate, because he was willing to do so, we, the lost sheep, are now under the protection of our shepherd. Where are your wounds? If you do not have them, then let us have wounds for redemption.

*“May the price of our Redemption always be blessed”* (# 3207).

St. Gaspar del Bufalo



## THEOLOGY OF CHILDREN

Fr. Gaspar Baraka CPPS

### Part I:

## JESUS AND CHILDREN: IMAGES OF A LOVING GOD



As an Introduction to the article of Theology of Children, it is difficult to imagine God, who remains mysterious even when we are told about his proposals to us in love and his goodness and care for us in many things. God can still seem remote, unimaginable and inaccessible. We see God indistinctly, partially (1 Cor 13:12). So God steps close to us, steps into our world, in an image that, while it offers us a complete picture of who he is, it does so in an abbreviated form that we can handle. God's true image is Jesus, God's only Son, the one in whom the fullness of God's own self is present in a way that allows us to really see him. Once the famous German theologian Karl Rahner, impressed by the greatness and infinity of God, made a plea to God for a word that would console him: "You must adapt your word to my smallness, so that it can enter into this tiny dwelling of my finiteness, the only dwelling in which I can live without destroying it. If you should speak such an "abbreviated" word, which would not say everything but only something simple which I could grasp, then I could breathe freely again".

You must make your own some human word,

for that is the only kind I can comprehend. Don't tell me everything that You are; don't tell me of Your Infinity, just say that You love me, just tell me of Your Goodness to me. Say that you love me; tell me that you are good to me; this is the word that we want and need to hear from God.

So God sends this Word, whose name is Jesus, and who says everything to us that we need to know about God's love. That is why, in order to see what might be accurate images of God's care and love for children and vulnerable adults, we look to images of Jesus and children, as these are presented in the New Testament. For to see him is to see God, the Father (Jn 14:9). Jesus' words to, and attitude toward children reveal how God sees children and how God wishes them to be treated. They present God as a loving Father, a Father who desires that children be encountered and loved as Jesus is shown meeting and caring for them in the Synoptic Gospels.

In each of the Synoptic Gospels, we read that, when people were bringing children to Jesus, the disciples of Jesus rebuked those people. In doing so, they failed repeatedly to appreciate

the radically counter-cultural character of Jesus' attitude and practice regarding children (Carroll, 2001, pp. 128-129). Much more, the disciples reflected their own surrounding culture because although among Jews and Gentiles in the ancient Mediterranean world children enjoyed their families' affection and were considered a blessing, they were also viewed in a pessimistic, light as ignorant, undeveloped, and self-willed (Gundry, 2008, pp. 162-163). They enjoyed low social status; their place was at the margins. The disciples' attitude reflected this situation and they simply saw the children as wasting Jesus' time. But Jesus saw things differently, as the Gospels' presentation of him as "the friend of children."

The counter-cultural Jesus of the Gospels says: "let the children come to me" (Mk 10:14, Mt 19:14, Lk 18:16). In Luke, we read that Jesus actually "called the children to himself" (Lk 18:16). Since, I was growing up, the attitude toward children was largely that they should be seen and not to be heard. That they should be without voice was perfectly fine. Jesus' addressing of them contradicts this entirely, by speaking to them he brings them into the center to be seen and heard, not ignored and silenced. This would have been revolutionary in most cultures in Tanzania and Worldwide. It was even more so in the Society of Jesus' time, as parts of the New Testament outside of the Gospels' focus on Jesus' relationship to children reveal in the way in which they treat children, together with women and slaves.

The Bible is unsure about children, but Jesus is not. Love and Affection One does not have to look too deeply into the texts of the Gospels that present Jesus with children in order to see that they were the object of his love and affection. "He embraced them, placing his hands on them" (Mk 10:16).

He reached out to them, touched them, laid hands on them, in gestures of welcome, love, and blessing. His engagement with them, in the presence of his disciples and others, was a

visible expression of his desire for their well-being. His focus was on what was good for them and his behavior was an example to all of how to put children first and to treat them with love. In how he behaved with children, Jesus was teaching: indicating, in dramatic problems of existing cultural patterns, that those whom society considered unimportant and peripheral were of the greatest importance and central.

Following the tradition of the Law and the Prophets, it was Jesus' practice to call everyone on the margins into the center: children, persons excluded through disease or mental illness, all vulnerable adults, the poor, women, and foreigners. All of society's "out-groups" were Jesus' "in-group." The Son, who included everyone, revealed his Father as being the Father of all, providing for each, excluding no one, above all, children. He embraced and laid his hands on the children in public and his touch was one of blessing and love.

There is a parental dimension to Jesus' blessing of children that extends beyond affection, healing, and love to mediate also salvation to them to welcome them into the realm of salvation. Children are models of those who, on the margins and without power, know how to receive; and in this, having nothing of their own on which they can rely, they are model recipients of God's reign (Carroll, 2001, pp. 129- 132). In Jesus' (parental) blessing of and affection for children, he reveals the Father as loving, welcoming, caring, healing, and full of affection for his children; to see him is thus to see his Father (Jn 14:9). To do as Jesus does is to act as his Father wishes. Here is the model of how to treat children well, to embrace them with the love and affection that they need and desire. There is a right way of touching and caring for children and Jesus reveals it. So he is the model for all adults in their dealings with children, who themselves are models of God's reign.

# MTAKATIFU FRANSISKO KSAVERI MTUME WA INDIA NA MASHARIKI YA MBALI

“YAFAA NINI KWA MTU KUPATA ULIMWENGU WOTE, AKIPOTEZA ROHO YAKE?”

Na Padre Innocent Miku, C.P.P.S

**H**aya ndiyo maneno Hyaliyombadilisha Ksaveri kutoka mtazamo wa kidunia hadi Kimisionari. Fransisko alifuatilia kwa umakini ushauri huu kutoka kwa Mt. Inyasi wa Loyola.

Mtakatifu Fransisko Ksaveri alizaliwa huko Hispania Aprili 07, mwaka 1506 katika familia ya kitajiri, kipindi cha juma kuu. Baba yake aliitwa Juan de Jassu alikuwa msomi maarufu, Daktari wa Sheria; na Mama

yake aliitwa Maria de Alpilcueta. Ksaveri akiwa na umri wa miaka tisa tuu, baba yake alifariki. Mama yake alimlelea katika mazingira ya sala daima. Mapadre waliokuja kuadhimisha Ibada ya Misa Parokiani kwao, walimfundisha Ksaveri Kilatini.

Mtakatifu Fransisko Ksaveri alikuwa na matamano ya kuwa msomi maarufu kupata shahada ya udaktari wa falsafa. Akiwa na umri wa miaka kumi na tisa Ksaveri mzuri wa sura na mtanashati alijiunga na chuo cha Paris huko Ufaransa kilichokuwa maarufu Ulaya nzima. Fransisko alichukua sheria na falsafa alionesha bidii ya pekee katika masoma na alikuwa na kipaji cha kujifunza lugha, Kigriki na Kilatini zilizomsaidia katika masomo yake. Pamoja na masomo alipenda sana michezo hasa riadha na kuruka juu. Hili lilimpatia sifa katika mashindano kwani aliibuka kidedea na alifurahi sana.



Baadaye Ksaveri alipangiwa chumba kimoja na Inyasi wa Loyola aliyekuwa mkubwa kwake kiumri na kimasomo. Alijifunza mengi kutoka kwa Inyasi hasa pale aliposisitiziwa; **“Ksaveri Ksaveri, yafaa nini kwa mtu kupata ulimwengu wote, akipoteza roho yake?”** Hapa Ksaveri aliamua atafanya kazi daima kueneza ufalme wa Mungu, kumtumikia

Mungu na watu wake. Na kweli alitimiza ahadi hii kwa moyo wake wote na nguvu zake zote katika uhai wake.

Mnamo Agosti 15, 1534 Fransisko Ksaveri, Inyasi wa Loyola na wenzake watatu, waliweka nadhiri za kitawa katika kanisa la Montmatre, Paris na shirika la Yesu (Wajesuit) likazaliwa rasmi, chini ya mkubwa wao Inyasi wa Loyola.

Tarehe 24 Juni 1537, Ksaveri alipadrishwa huko Venis Italia, alifanya mafungo ya siku arobaini kwa mazoezi ya kiroho kabla ya kuadhimisha Ibada yake ya kwanza ya Misa Takatifu. Hakika alimuiga Kristo aliyekwenda jangwani kufunga na kuomba kabla ya utume (Mk. 1:13).

Ksaveri mmisionari imara alifanya utume kwa bidii akifundisha Katekismu, kutembelea wagonjwa na wafungwa ili kuwafaraji. Alitamani kwenda Mji Mtakaatifu na

kuwaongoa Waislamu. Huko Bologna na Italia nzima alifhamika kwa mahubiri yake mashuhuri. Ksaveri alienda pia Roma na akawa katibu wa Inyasi. Mmisionari yupo tayari kwa lolote, ombi kutoka kwa Mfalme wa Ureno kutaka Wamisionari wawili waende India lilimfikia Inyasi; kwa moyo wa utayari mkubwa na upendo wa hali ya juu Fransisko Ksaveri alikubali kwenda India kueneza Habari Njema ya Ukombozi. Mwaka 1541 alianza safari ndefu na ngumu kuelekea India kwa merikebu, iliyochukua miezi kumi na tatu. Walipumzika Malindi-Afrika Mashariki, Msumbiji na Afrika Kusini, na tarehe 6 Mei 1542 walifika Goa-India.

Mtakatifu Fransisko Ksaveri mmisionari halisi hakupumzika katika utume wake. Akiwa Goa alifundisha Katekismu kwa watu wote, wafungwa na wagojwa; alifundisha kwa njia ya nyimbo ili waweze kukumbuka daima. Tunaambiwa alibatiza watu zaidi ya elfu hamsini. Pia hakuacha elimu nyuma alijenga Chuo cha Kikatoliki pale Goa ili kuwaelimisha wengi. Hakika kazi hii haikuwa rahisi kwani alipata upinzani kutoka kwa wafanyabiasha na wavuvi. Kila siku aliungamisha mamia ya watu. Ksaveri alipita mitaani akipiga kengele ndogo ambapo watoto walimfuata na aliwafundisha sala, imani na amri za Mungu. Alitafsiri sala hizi kwa lugha zao na kuzisali kwa moyo. Barua yake kwa Mtakatifu Inyasi ilidhihirisha kazi yake. “Tangu nifike hapa sijapumzika. Nimekitembelea kila kijiji, nikawaosha watoto wote wasiobatizwa bado kwa maji matakatifu. Hivyo kuna idadi kubwa sana ya watoto niliowaondolea dhambi ya asili. Watoto hawaniachii nafasi ya kusali Breviari, kula na kulala usingizi kabla ya kuwafundisha walau sala fulani. Hapo nimepata kung’amua kwamba “Ufalme wa mbinguni ni kwa ajili ya hao”. Kweli Ksaveri alikuwa ‘jembe’ la aina yake.

Mwaka 1549 alisafiri kwenda kuhubiri Indonesia, visiwa vya Moluk, Amboina Himalaya, Ceylon hadi Japan, kilometa hizi

nyingi alitembea kwa miguu. Huko Japan hali ya kisiasa na hali ya hewa ilikuwa mbaya hivyo kazi yake ya Kimisionari ilikuwa ngumu sana. Sala ilikuwa ndiyo faraja yake, aliwahimiza wakristo kusali na kuchunguza dhamiri zao kwa siku mara mbili asubuhi na usiku. Ksaveri alitamani kurudi Ulaya chuoni kuwaambia wanafunzi wote wasikilize sauti ya Mungu ili waweze kumtumikia. Mmisionari Ksaveri hakukata tamaa aliposikia watu wa China hawajapata Injili, alipanga kwenda kuhubiri huko japokuwa ilikuwa ngumu na hatari, daima Ksaveri alikuwa jasiri, neema ya Mungu ilikuwa naye. Alisafiri hadi kisiwa cha Sanchian maili sita karibu na China, ambapo aliadhimisha Ibada, kuungamisha na kusuluhisha ugomvi. Hapa Ksaveri aliugua homa kali akisubiri kibali cha kuingia China na tarehe 03 Desemba, 1552 Fransisko Ksaveri alifariki, baada ya kazi nzito ya kimisionari.

Fransisko alizikwa kwa kuwekewa chokaa ili aoze haraka waamishe masalia yake; cha ajabu baada ya miezi miwili alikutwa hajaoza yupo mbichi. Hivyo alipelekwa kuzikwa Goa katika Basilika ya Yesu; na mkono wake ulipelekwa Roma walipojenga altare yake watu kuhiji. Alitangazwa Mtakatifu Machi 12, 1622 na Papa Gregory XV. Mwaka 1927 Mtakatifu Fransisko Ksaveri aliwekwa msimamizi wa Wamisionari popote duniani, na Papa Pius X. Pia ni mlinzi wa mabaharia anajulikana kama Mtume wa India na Mashariki ya mbali. Kwa nguvu na matumaini makubwa aliungana na Mt. Paulo “Ole wangu nisipoihubiri Injili” (1Kor. 9:16).

**Sikukuu ya Mtakatifu Fransisko Ksaveri huadhimishwa Desemba 03 kila mwaka.**



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



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