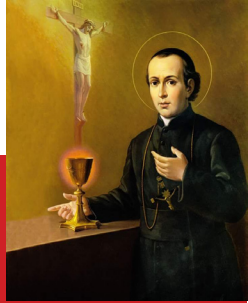




DAMU AZIZI

Society of the Precious Blood - Province of Tanzania

Issue: August, 2022



EDITORIAL

Karibuni Wasomaji wetu wa Jarida letu la **Damu Azizi**. Hili ni toleo la pili kwa mwaka huu wa 2022. Katika Makala hii, sehemu ya kwanza tunawaletea tafakari mbili zinazotukumbusha Nguzo mbili za utambulisho wetu kama Wamisionari wa Damu Azizi. Katika Makala Community Life and Nonviolent communication Fr. Wichislaus Luvakubandi anatushirikisha Mhimili wa maisha ya Jumuiya na jinsi maisha ya pamoja katika kuishi Kifungo cha Upendo kunavyobidi kutatua changamoto za kushambuliana, kudhaniana vibaya, na kutoaminiana. Anatusisitizia juu ya fadhila ya saburi, kujielewa na kuwapokea wengine jinsi walivyo. Katika Makala ya Tauhidi juu ya Watoto, Fr. Gaspar Baraka anatushirikisha Mhimiri wa Utume kwa maudhui ya Kozi aliyohudhuria huko Roma Italia juu ya kuwalinda na kuwaongoza Watoto wadogo na watu wenye mahitaji maalum. Sehemu ya Pili ya jarida hili tunawaletea matukio yaliyojiri katika kipindi cha miezi minne iliyopita; yaani Misa ya Shukrani ya nyumbani kwa Fr. John Kisoli Incorporation na Ushemasi wa Wanashirika wapya na baadhi ya habari za Uhamisho na Uteuzi uliofanyika. Matukio ambayo yamejiri hivi karibuni tutayachapisha katika Makala ijayo ya Jarida letu la **“Tushirikishane”**.



COMMUNITY LIFE AND NON - VIOLENT COMMUNICATION

By: Fr. Winchislaus L. Luvakubandi, C.PP.S

The Missionaries of the Precious Blood do not take vows as part of the requirement to be members of the Society of apostolic life. Instead, according to the vision of its founder, members live in a bond of charity. This bond of charity is reflected in the community life, where we are able to live this fundamental value of our spirituality. Hence our living together in the community is our first apostolate. And it is within our community where we witness our spirituality and grow together. However, we are not uniform but people with different abilities, talents, cultures, and ideas. Therefore, the ability to remain bonded as Missionaries of Precious Blood is highly needed especially through expressing our identity in honesty and clarity. Therefore, NVC helps to identify and clearly articulate what we concretely are and want do in any given situation. It helps to replace self-defense, withdrawing, or attacking in the face of judgment and criticism. Moreover, resistance, defensiveness, and violent reaction are minimized. NVC gives us a road map on how to react in any given situation we encounter. Marshall B. Rosenberg, the author of the book “Non-Violent

Communication” brings before us the five chairs that express different situations and how we normally respond or we are supposed to respond.

Chair of Attack

Normally we observe what we see, hear, or touch that affects our feelings and well-being. The question is how to react to what we observe? or how do we react when we are attacked? Most of us lack the ability to observe and even mix up observation with evaluation. We run to make judgments and criticism instead of focusing on the matter.

Most of us end up judging, defending, blaming, gossiping, complaining, and playing the game of who is right and who is wrong. In blaming game no one has ever become victorious. Instead, Rosenberg advise us to think of what we can do here, what are the options, how can we resolve this, and how can we remedy the situation and move forward. However, deciding to sit on this chair, no matter how intelligent we think, our actions will always be irrational, poor decision making, poor collaboration, reduce performance, conflict, and suffering.

Chair of Self-doubt

Eleanor Roosevelt, once said, “nobody can make you feel inferior without your consent.” Our feeling results from how we choose to receive the criticism others say to us. Instead of focusing on the problem at stake, we end up criticizing and blaming ourselves, “maybe I am not intelligent, competent, beautiful, important, and accepted”. Sometimes we go ahead and pass judgment on ourselves; that’s just the way I am, I can not change, and even nobody cares about me. We end up judging and criticizing ourselves, and at the end, it becomes emotional slavery. Since our culture has trained us to hunger for approval and rewards, we tend to buy approval and acceptance at any cost and we even end up denying ourselves and others. Most of us think we can strive to keep everybody happy and even use a lot of energy to achieve that; but at last, all of that becomes a burden to us. We need a healthy silence that focuses on matters and not passing judgment on ourselves. Otherwise, we lose self-confidence, we cultivate serious toxic silence, fear and shame coming from within, an inferiority complex, and a victim mentality.

Chair of Wait

This chair has been my preferred chair to sit on. It is no doubt that any incident that happens before us need observation, meditation, and evaluation. Do we take the time to observe and reflect before giving a reaction? How do we control our urges to act or speak impulsively? Whenever we encounter criticism, how do we respond? We need to count from one to ten while asking ourselves; what am I thinking about this matter? Who am I? and speak to ourselves before speaking to others; do I lose my patience? Is this topic of conversation setting me off? Who are the people that set me off? Who are the people I tend to avoid? This precious moment of silence makes us always conscious and rational about our reactions. It helps us in self-evaluation, for instance, why did this happen? Has this happened before? What questions do I have to ask myself? The most important is that “everything can be taken from a man but one thing cannot, this is human freedom;” the freedom to develop our inner stability and control our emotions.

Chair of Detect

This is the chair that helps us to understand our needs and emotions and be able to address them. Aristotle once said “knowing yourself is the beginning of wisdom.”

This chair helps to have self-awareness and the ability to speak our needs. Most of us were not taught how to think in terms of our needs. But trained to think about what is wrong with other people especially when our needs are not fulfilled. Hence, we end up blaming others instead of saying what do we need? However, there is always the pain of expressing needs and the pain of not expressing them. Most important of all, needs must be expressed. If we do not value our needs and express them nobody will value them and express them for us.

NVC guides us to the point of distinguishing between needs and emotions. Emotions are feelings that manifest what is happening to our needs. But how do we address our needs; we must make them concrete and realistic. Must use positive language; that is ask what you want and not what you do not want. Ask yourself in terms of the scale of preference, what is important and why it is important. Moreover, make it negotiable if necessary and accept that someone can say “no” to your need. Staying on this chair will help us to attain emotional liberation.

Chair of Connect

This chair sometimes is called the chair of empathy. Abraham Lincoln once said; “if I don’t like that man, I must get to know him better.” Empathy

requires listening to the whole being. Sometimes in our life, we tend to distance ourselves from the person or someone we don’t like. We tend to focus on what unites us than what divides us, and even those who think differently from us, suddenly become our enemies and our dislike. This chair invites us to be present and get to know them better. Instead of blaming and throwing stones, listen with your whole being. The Chinese philosopher called; Chuang-Tzu said; “Hearing with the ear is one thing, but hearing with the spirit is not limited to any faculty. And when the faculties are empty, then the whole being listens.” Our communities must incarnate this culture, which has proved successful in reducing resistance, hostility, fear, defensiveness, blame, unconscious reaction, denial, avoidance, conflict, and competition.

Moreover, sitting on this chair will help our communities to advance in openness, acceptance, self-awareness, feedback culture, conscious choice, radical accountability, the contribution of every member, connection, and collaboration. However, this chair requires a lot of commitment to sit on it. Since, the capacity to give attention to another person in our communities is not a simple thing, Simone Weil, the French Philosopher said

“it is almost a miracle.” But we need to give time and space to one another in our community in order to build trust and connection. The Buddhists have an interesting saga “Don’t just say something but stand there.” We can only experience empathy not by giving advice and assurance to one another but by just being there.

I finish this article with a

message of meditation for all of us from Martin Buber “The quality of presence that life demands of us; despite all similarities, every living situation has like a newborn child, a new face, that has never been before and will never come again.” The choice is ours on which chair we would like to sit and proceed forward. But we must remember that our Spirituality always invites

us to be the “New Wine” for our congregation and for the church. Therefore, let us express our needs openly, genuinely, and prudently so that as one family we may continue to grow together and become brothers to one another.



THE THEOLOGY OF CHILDREN

Fr. Gaspar Baraka C.P.P.S.

Part II:

“Let the children come to me” (Mk 10:14 / Mt 19:14 / Lk 18:16)



Jesus’ View of Children, What Jesus thinks of children becomes evident through how he acts toward them and speaks about them. We have already seen how he is a model for right action toward children. But it is also the case that he considers children themselves to be models of how people should behave and act toward one another. In Mark’s Gospel we are told that Jesus said to

his disciples, when they were preventing the children from being brought to him: "Let the children come to me; do not prevent them, for the kingdom of God belongs to such as these" (Mk 10:14).

Notice the word "for." There is a reason why the children should be brought: the kingdom of God belongs to them. What is this "kingdom of God"? It is what Jesus announces as being close at hand when he begins his ministry (cf. Mk 1:15). It is present in him. And it is God's dream for the whole of humanity, for how we are to live with one another in the family of God, with God as Father. There are many expressions of this in the New Testament: in God's kingdom, there will be neither Jew nor Greek, slave nor free, male nor female (cf. Gal 3:28). Nor will there be adults, who are important, and children, who are not, because all will be valued equally by God. There are many images of the kingdom of God in the New Testament as the frequently recurring phrase "the kingdom of God is like" indicates and the most frequent of these is a banquet at which there is room at the table for all.

The kingdom of God excludes no one, but it is hard to approach it, to gain access to it, without a certain kind of attitude. And children have

this attitude! This is why Jesus says that the kingdom of God belongs to them. Children are able to receive. Having no power or status or wealth of their own on which to rely, children open themselves up to what will come to them as gift. They have the receptivity and trust that are needed for entry into the kingdom of God. Usually, adults do not, seeking instead to be self-reliant and to be makers of their own "salvation."

Our redemption, therefore, consists in becoming like children; they are our models: "Whoever does not accept the kingdom of God like a child will not enter it" (Mk 10:15). What does this being "like a child" mean? It means being naturally dependent and receiving the things that we need as gifts. If the kingdom of God is not accepted as a gift, it cannot be entered. Jesus is drawing attention to children, making them special, because they are open to receiving. They can draw us away from what we have become and back to the trustful reliance that matters for our relationships with God and one another. Just think about what this means! It means that Jesus places children at the center because adults can learn from them! This is a long way from the attitude that children should be seen and not heard, because those from

whom we learn are, precisely, heard. We listen to them; they have voices, voices that must not be permitted to be muted. Jesus' insightful views and actions toward children make them our genuine dialogue-partners, for they teach us what truly matters. Thus do they become persons, as Jesus treats them, and never mere objects. They acquire a voice; they teach; they matter; and they are not moved to the margins. They can never be the instruments or playthings of grown-ups. They have a dignity and worth of their own. Saying that an attitude of "trustful reliance" is modeled by children and important for all, if we are to enter God's kingdom, may cause anxiety today. We ask: Can children afford to trust? Yes, if their parents and teachers and mentors are trustworthy, as Jesus is and as he shows his Father to be.

Jesus' manner of being with children is a challenge to the church and the society today and, reflecting on the pastoral care of children to be exercised by a worshiping community. The example given by Jesus makes clear how adults are meant to be with children. And the example given by children, and pointed out by Jesus, makes clear how all of us are meant to be before the gift of the kingdom of God.

TARIFA YA "COME AND SEE" 2022

Fr. Gaspar Baraka C.pp.S

Katika kuelekea kuwaandaa vijana kwa ajili ya malezi ya Mwaka wa Kwanza 2022/2023. Tunamshukuru Mungu Mwaka huu 2022, tulipata bahati ya kuwa na vijana 22, ambao walifika Miyuji kwa ajili ya semina ya "Come and See" yaani kwa lugha ya Kiswahili tunaweza kuuita "njoo uone." Semina hii ilianza tarehe 23-29/Mei/2022, ilichukua muda wa takribani wiki moja, ambapo Shirika la Wamisionari wa Damu Azizi ya Yesu, chini ya Ofisi ya Mkurugenzi wa Miito, iliwaalika vijana waliomaliza Kidato cha Sita au Chuo kutoka maeneo mbalimbali ya Tanzania, semina iliyofanyika Dodoma katika nyumba ya Malezi ya Mtumishi wa Mungu- John Merlini iliyopo maeneo ya Miyuji. Lengo la semina hiyo ni kuwapa utangulizi vijana hao katika kuanza kulifahamu Shirika na wanashirika pia kuanza kufahamiana wao kwa wao ili waweze kutoa maamuzi sahihi katika nia yao ya kutaka kujiunga na utaratibu wa malezi katika Shirika letu.

Katika kipindi hicho cha wiki moja, vijana walijifunza mambo mbalimbali wakiwa darasani, katika kazi za mikono na michezo, pamoja na kutembelea nyumba na taasisi mbalimbali za shirika zilizopo Dodoma. Upande wa darasani, walijifunza kuhusu Historia ya Shirika, Karama na Tasaufi ya

Shirika letu pamoja na Mtindo wa Malezi kwa Shirika letu (Formation Program).

Jumuiya walizoweza kuzitembelea ni pamoja na jumuiya za Makao Makuu ya Shirika letu huko Kisasa pamoja na kuwa na maongezi na Mkuu wa Shirika Padre Vedasto Ngowi na Katibu wetu Padre Felix Mushobozi. Jumuiya zingine walizozitembelea ni pamoja na Masista Waabuduo Damu Azizi, Jumuiya ya Water Project na shuleni na kupata muda wa kulifahamu Jiji letu la Dodoma.

Kwa niaba ya Walezi wote waliohusika na semina hiyo na Kamati ya Malezi, tunatoa shukurani nyingi kwa Wamisionari katika Jumuiya zetu za hapa Dodoma, walivyoweza kuwapokea vijana hao na kuwashirikisha uzoefu wa utume wetu katika taasisi zetu mbalimbali. Mungu awabariki na kwa maombezi ya Mwanzilishi wetu Mt. Gaspar del Bufalo tuzidi kuwaombea vijana hao waendeleo kuisikia sauti ya Mungu katika kutamani kujiunga na Shirika letu. Amina. Vijana hao wanatarajia kujiunga nasi kwa Mwaka wa Kwanza wa Malezi tarehe 12/09/2022 huku vigezo na masharti yakizingatiwa. Mungu libariki Shirika letu.

MISA YA SHUKRANI YA PADRE JOHN FRANCIS KISOLI, C.PPS.

Na Pd. John Kisoli, C.PP.S.

Ni jambo la kumshukuru Mungu kwa zawadi ya maisha na wito wa Padre John Francis Kisoli, C.PPS. Na akitambua zawadi hiyo baada ya Daraja Takatifu la Upadre aliona ni vyema kuungana na familia yake, wanaparokia wake na pia Wamisionari wenzake, ili kumshukuru Mungu kwa Daraja Takatifu ya Upadre.

Na kwa mapenzi yake Mwenyezi Mungu alifanikiwa kuadhimisha Misa yake ya Shukrani tarehe 23/04/2022, siku ya Jumamosi katika Parokia ya Mtakatifu Kamili- Yombo Kiwalani, Jimbo Katoliki la Dar-es-salaam. Anamshukuru Mungu kwa zawadi hiyo ya Wito, na pia kwa uwepo wake ndani ya Shirika la Wamisionari wa Damu Azizi ya Bwana

Wetu Yesu Kristo.

Misa hiyo ya shukrani ilihudhuriwa na watu mbalimbali wakiwemo; baadhi ya Wamisionari wa Shirika la Damu Azizi ya Yesu Provinsi ya Tanzania, Mapadre wa Mashirika mengine na baadhi ya Watawa wa kike na kiume, ndugu na jamaa na marafiki wa Padre John Francis Kisoli kutoka sehemu mbalimbali.

Na kama Shirika kwa Uongozi wa juu liliwakilishwa na Katibu wa Shirika. Na Padre John Francis Kisoli, C.P.P.S anamshukuru Padre Henry Nilla, C.P.P.S aliyekuwa Muhubiri wake (Mkara), kwa mafundisho mazuri na ya kumjenga na kumuimarisha katika wito wake wa Upadre.

Na vilevile Padre Gemin Moringe Laizer, ambaye ni Paroko wa Parokia hiyo aliwakaribisha wote katika Parokia ya Mtakatifu Kamili- Yombo Kiwalani, ili kusali pamoja na kumshukuru Mungu kwa zawadi ya wito Mtakatifu wa Upadre ndani ya Kanisa. Na tunamshukuru Mungu Misa Takatifu

ilianza vyema na kumalizika salama.

Katika Misa hiyo Padre John Francis Kisoli alishirikiana na Padre Patrick Bwakila wa Shirika la Wahudumu wa Wagonjwa (Wakamiliani), na pia Padre Abel William Missanga, ambaye ni Mwanashirika na Padre John Francis Kisoli ambao walipata Daraja Takatifu la Upadre siku moja katika Parokia ya Mtakatifu Leo Mkuu- Makyungu Jimbo Katoliki la Singida.

Na mara baada ya adhimisho la Misa Takatifu kulikuwa na sehemu ya mashangilio katika ukumbi wa Parokia. Na wageni wote waliweza kushiriki wakiwemo Wamisionari wa Damu Azizi ya Yesu na Wanautume wa Damu Azizi kutoka kanda ya Dar-es-salaam na Dodoma.

Padre John Francis Kisoli, C.P.P.S anawaomba wazazi wake, walezi, ndugu, marafiki, walimu na wote waliomsaidia kuijonea altare ya Bwana kama Padre ndani ya Shirika la Wamisionari wa Damu Azizi ya Yesu.





Katika Parokia ya Mt. Andrea Mtume Bahari Beach, Siku ya Ijumaa Julai 1, ilikuwa siku njema, siku ambayo familia ya Damu Azizi inaadhimisha na kuheshimu thamani kuu ya Ukombozi wetu, wanafunzi wetu watatu: Alphons Martin Fataki, Bernard Hezron Kasambala na Faustine Barnabas Missanga, waliingizwa Shirikani kwa daima na hivyo kufanya idadi yetu kufikia tisini na wawili.

Mkuu wa Shirika Provinsi ya Tanzania Fr. Vedasto Ngowi ndiye aliongoza Misa Takatifu akishirikiana na Wamisionari zaidi ya ishirini. Wakati wa mahubiri yake Mkuu wa Shirika aliwahimiza Wamisionari wapya kuthamini hali yao hiyo mpya kama Wanashirika, akisema kwamba wao ni watu wa msalaba ambao Damu ya thamani Sana ya Bwana wetu Yesu Kristo inatiririka ili kutakasa ubinadamu wao na kuleta wokovu. Msalaba, ambao ni ishara maalum ya kuingizwa kwao Shirikani,

ni ukumbusho wa wito na nguvu zao katika huduma yao wanayoianza.

Katika mahubiri yake yaliyoongozwa na masomo ya Misa, (Kut. 24:3-8; Efe. 2:13-20; Lk. 22:14-20), alibainisha umuhimu wa hatua hii ya maisha yao na kusema kuwa uamuzi wao si wa utani maana wanayakabidhi maisha yao yote kwa Mungu. Kama vile wana wa Israeli walivyoopa pale Mlima Sinai na damu ikawa ni ushuhuda, vivyo hivyo Wamisionari wapya wanajiweka chini ya ushuhuda wa Damu ya Kristo. Pd. Vedasto alikazia ukweli kwamba, kama Wamisionari wanapaswa kukumbuka kwamba wamepatanishwa na wakati huohuo wanapaswa kumleta Kristo ambaye amewapatanisha binadamu na Baba kwa njia ya Damu ya Azizi! Tumepatanishwa kwa Damu ya Kristo. Sisi tuliotenda dhambi tumesamehewa! Sisi, ambao hatustahili upendo wa Mungu, tumeoshwa katika neema ya Mungu! Haijalishi ni dhambi gani, rehema

ya Mungu ina nguvu zaidi! Mungu anaweza na anatupatanisha sisi sote kwa damu ya Kristo! Damu hiyo basi, iwe kwao kimbilio na nguvu kila mara wanapokumbana na changamoto

mbalimbali katika Umisionari wao, Msalaba wa Bwana walioupokea kama ishara na utambulisho wao uwe kwao silaha na tegemeo.

WAMISIONARI WAPYA WATATU WAPEWA DARAJA LA USHEMASI

Siku iliyofuata, Jumamosi Julai 2, palepale Parokiani Bahari Beach, Wamisionari wapya waliwekwa wakfu na kuwa Mashemasi katika adhimisho la Misa Takatifu iliyoongozwa na Mhash. Ask. Stephano Msomba, OSA. Wengi wa Wamisionari wa CPPS kutoka District ya Dar es salaam na mapadre kutoka sehemu mbalimbali walihudhuria. Watawa wengi wa kike na kiume, wakiwemo Masista wa ASC walishiriki.

Wakati wa mahubiri yake Askofu Msomba, alijikita katika maudhui ya mistari miwili ya Injili ya Yohana: “Kama vile Baba alivyonipenda mimi, mimi nilivyowapenda ninyi; kaeni katika pendo langu”. (Yn. 15, 9) na “Hii ndiyo amri yangu, kwamba mpendane kama nilivyowapenda ninyi”. (Yn.15, 12). Askofu Msomba aliwaasa mashemasi hao watatu kuishi kwa kufuata mfano wa Kristo ambaye amewapenda wananadamu upeo.

Aliwataka watambuliwe kwa upendo wao kwa Kristo na watu wake. Ushahidi wao wa maisha waliofunzwa katika miaka yao mingi ya malezi lazima ubainishe maisha na huduma watakazotoa kwa Taifa la Mungu. Aliwaonya wasifikirie kuwa kwa kupewa daraja hilo wamefikia lengo lao; aliwataka waendele na mchakato wa malezi endelevu ambayo lengo lake ni utakatifu. Kwa ustahimilivu na unyenyekevu wao inabidi waendele kumtumaini Mungu pekee na si katika malimwengu. Aliwaasa kuwa tayari kujifunza na kupokea mashauri kutoka kwa wengine, alihitimisha. Baada ya adhimisho la Ekaristi takatifu yalifuata maakuli na shangilio yaliyotayarishwa na Wana Parokia ya Bahari Beach kwa ukarimu, licha ya changamoto ya kunyesha kwa mvua kubwa.



RECENT TRANSFERS AND APPOINTMENTS



The first week of July was marked by few transfers and appointment to various ministries for some of our members. The newly inaugurated United States Province asked two of our members to minister in their Province. As you already know **Fr. Seraphine Lesiriam** and **Fr. Raymond Kaele** were made available for that ministerial need. The two Missionaries travelled to the USA on Wednesday July 6th; they are already at St. Charles Center in Carthage beginning their orientation program to assist them in the transition to new ministry.

The rights and obligations of Fr. Seraphine and Fr. Raymond are such that they are to act and be treated as members of the United States Province during their time of service within the Province. This includes rights for voting, governance and finances. These rights and obligations began when they arrive in this country. The rights and responsibilities in the Province of Tanzania are temporarily suspended as outlined in the policy from the General Curia. Fr. Seraphine will be assigned as a parochial vicar in Dayton, Ohio Parishes, while Fr. Raymond will be assigned as a parochial vicar of the two parishes in Florida. The gap left by the above mentioned missionaries will soon be filled. Already Fr.

Wenceslaus Bamugasheki has been transferred from Shanwe Mpanda to UDOM Parish Dodoma.

Fr. Leonidas Ntampera has been appointed Parish Priest of St. John Paul II Shanwe Parish in Mpanda.

We also inform you that **Fr. Winchislaus Lucas** has been given the opportunity to study at the Gregorian University specializing in History and Cultural Heritage of the Church. He will continue residing at San Piero in Bagno, moving to and from Rome at the beginning and the end of the week.

Fr. Denis Mlimira, as you know has finished his studies at the University of Dar-es-salaam, the graduation was on Thursday June 2nd.



Fr. Denis has already begun his teaching ministry at Iringa University College since May this year.

KONGAMANO LA DAMU AZIZI YA YESU KANDA YA DODOMA:

WAMISIONARI WA SHIRIKA
LA DAMU AZIZI
YA YESU KRISTO - DODOMA

Wagakuletea
**WIKI YA DAMU
YA YESU KRISTO**
(NGUVU YA MSALABA NA DAMU YA YESU KRISTO)

Tarehe	Mahali	Muda
24.6.2022 mpaka 01.7.2022	Parokia ya Kisasa	Saa 10:30 mpaka Saa 12:30 (Jioni)

HUDUMA: MAUNGAMO NA USHAURI KILA SIKU

WAHUBIRI



Fr. Reginald Mroso CppS Fr. Tito Shirima CppS Fr. Soesthenes Ndenya CppS Fr. Abel Misanga CppS

Kila mwaka Wamisionari wa Damu Azizi ya Bwana wetu Yesu Kristo Provinsi ya Tanzania tumekuwa na desturi ya kufanya Kongamano kwa heshima ya Damu Takatifu sana ya Bwana wetu Yesu Kristo ndani ya mwezi wa July ambao mama Kanisa ameuweka kutafakari na kufanya ibada kwa Damu ya Kristo. Makongamano hayo hufanyika katika kanda zetu zote, na kila mwaka huchaguliwa mada maalum inayohusu taalimungu na tasaufi ya Damu Azizi ya Kristo. Kanda ya Dodoma, wakati mwaka jana ilitafakari juu ya Agano na Damu, mwaka huu tulichagua mada ya **Nguvu ya Msalaba na Damu Azizi**. Kongamano hili mwaka huu lilizinduliwa Ijumaa tarehe 25 June kwa misa takatifu iliyoongozwa na Makamu Mkuu wa Shirika Tanzania Fr. John Greyson Msengi. Katika mahubiri yake Fr. John aliunganisha maisha na utume wa Mt. Gaspari na tafakari ya kiroho juu ya nguvu ya Msalaba.



Kongamano hilo lilifanyika katika Parokia ya Bk. Maria Malkia wa Damu Azizi ya Yesu Kisasa. Siku ya kwanza ambayo ilikuwa Jumamosi (tarehe 25.06.2022) jumuiya ndogondogo zote za Parokia hiyo zilihudhuria

Misa takatifu Parokiani na baada ya misa Semina ziliendeshwa na Mapadre wa Kanda kwa makundi ya urika yaani Watoto, Vijana, Akina mama na Uwaka yaani Wanaume Wakatoliki.



Maandamano kuanza uzinduzi wa Kongamano la Damu Azizi ya Yesu



Uzinduzi wa Kongamano la Damu Azizi ya Yesu na Pd. Greyson Msengi

Katika semina hizo kila kundi lilitafakarishwa juu ya maisha ya Mt. Gaspari Del Bufalo au Mt. Maria De Mattias. Semina hizo zilifanyika hadi saa 4:00 asubuhi. Jioni yake Waumini walifika tena Kanisani kwa saa ya Kuabudu na

kusali Rozari ya Damu Azizi.

Kuanzia Jumatatu tarehe 26.06.2022 hadi tarehe 30.06.2022 Mada kuu ilikuwa ni Nguvu ya Msalaba na Damu Azizi. Mada zilitolewa kama ifuatavyo. Fr. Reginald Mrosso alitoa mada ya Maana ya Msalaba na Siri ya Msalaba; Fr. Abel Missanga alitoa mada ya Msalaba katika Biblia – Agano la Kale na Jipya; Fr. Sosthenes Ndendya alitoa mada ya Msalaba katika Tasaufi ya Damu Azizi na Fr. Titto Philip Shirima alitoa mada ya Nguvu ya Msalaba katika maisha yetu ya kila siku. Siku yenyewe ya Sherehe ya Damu Azizi ya Bwana wetu Yesu Kristo Misa na Tafakari iliongozwa na Mwenyekiti wa Kanda ya Dodoma Fr. Reginald Mrosso. Kila Muumini alikuja na Msalaba wake toka nyumbani Msalaba ambao anautumia kusali na hivi misalaba yote ilibarikiwa na mwisho wa Ibada wote walibarikiwa kwa kutumia Msalaba wa Kimisionari.

Ama kweli, Sisi ni Watu wa Msalaba:

Sisi ni watu wa msalaba kwani tumekombolewa kwa Msalaba Mt. wa Yesu. Siku ya Ijumaa Kuu, japokuwa mara nyingi tunajisikia laumu kwa ukweli kwamba dhambi zetu zilimwongoza Kristo msalabani. Lakini hakuna mahali popote katika maandiko tunaambiwa tujisikie laumu kwa sababu ya msalaba. Tunaambiwa tufurahi, tumshukuru Mungu kwa wokovu aliotupatia. Kristo aliuchukua msalaba kwa ajili yetu, kwa ajili ya ukombozi wetu. Msalaba ni ishara ya tumaini kwa wenye dhambi wote ili watubu na kuokoka. Sisi ni watu wa msalaba, watu waliokombolewa kwa Damu ya msalaba. Kristo alichukua yote juu yake - udhaifu wetu, mateso yetu, makosa yetu, dhambi zetu, hatia yetu. Alichukua yote juu yake ili tuweze kujua jinsi upendo mwingi wa Mungu ulivyo mkuu.



Semina kwa vijana ikiongoza na Pd. Henjewele pamoja na Pd. Makala



Semina kwa watoto ikiongozwa Masista Waabuduo Damu Azizi, pamoja na washiriki wa kongamano na Br. Benedicto Maganga



Hitimisho la Kongamano la Damu Azizi ya Yesu na Pd. Mrosso

“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



Provincial Secretary



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