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and the Team of Catechist Teachers

Deepening
and Maturing
our Faith

Religious Education Office
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and Pastoral and Social Ministers of the Parish

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Mfulizo ya kuwafanyiza wakatekista
na viongozi kichungaji na kishirika wa Parokia

Mr PAUL KIBE

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YALIYOMO

Dibaji
Kutoa shauri
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Presentation

Catechetical experience

In 1990 we felt the need to elaborate study material for the Basic Course of Formation on the Faith; a study that could be offered to people engaged in the catechetical ministry and to other parish leaders. After months of the author’s intense work with a group of teachers and catechists-teachers, we are now happy to present to you the following text, the result of this work.

While using this material, during three years, we listened to the comments and the evaluations of the people constituting the Committee of Consultants of Ministries advanced Catechists and we made the necessary amendments to make sure that, as far as possible, when publishing it, we would have a text that, having emerged from our reality, would satisfy our needs and clarify uncertainties, that is to say, the needs of our people who, shocked by the new trends in life, try to understand themselves, to accept themselves and to appreciate their values, discovering at the same time the God of their elders and of their culture.

We believe we have succeeded in selecting the topics that we consider fundamental in the formation in the faith of catholic men and women who want to reach maturity in their faith, taking advantage of all that God has inspired them in their lives.

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Ukamilisho

DIBAJI

Mnamo mwaka wa 1990 tulikuwa na haja ya kuhimiza kuwepo kwa vifaa vya kusoma somo la kuimarisha Imani; somo ambalo lingefunzwa watu walioonyesha bidii: katika mafunzo ya kidini na kwa viongozi wengine wa parokia. Baada ya miezi kadhaa ya kazi ngumu ya mwandishi yaliyoleta kiini cha yale tunayokutolea sasa.

Tunapotumia kifaa hiki, kwa miaka mitatu, tulisikiliza maoni na tathmini za watu zilizoleta pamoja wanakamati wateule wa katekesimo iliyoendelea na tumefanya masahihisho mwafaka kuhakikisha ya kwamba, kabla ya kupiga chapa tunayo maandishi yanayozuka katika ukweli wetu, ili kutosheleza mahitaji yetu na kuondoa wasiwasi. Hivyo ni kusema mahitaji ya watu yaliyochipuka kutoka katika mazingira yake, anajaribu kujihusisha mwenyewe kujikubali mwenyewe, kuadilisha maadili yake na kwa wakati huo kumtambua Mungu wa wababu wake na utamaduni wao.

Tunaamini kwamba tumeweza kuchukua mada muhimu katika maandishi haya ili kuimarisha imani ya wakatoliki wanaotaka kufikia uzima wao, wakichukua nafasi ya yale yote Mungu amewapa katika maisha yao.

Fr Luigi Zanotto, M.C.C.J. was born in Verona, Italy on 1940. As Comboni Missionary was ordained priest in 1968 and he went to work in Mexico in the Sierra de Oaxaca and Costa Rica (Port Limon). He got his superior bachilierate of theology in the Gregorian University of Rome and he was licentiate and doctorate in the Pontifical University of Salamanca in Spain. He got the charge of national catechesis as a secretary executive of the commission Biblical of the Episcopate of Mexico. Again he has collaborated actively in the Office of the Religious Education of the Archdiocese of Los Angeles and in the formation of leaders of the Spanish community. He was involved in courses and conferences in various dioceses, universities and congresses. Now he became parish priest of the Catholic Parish of Saint Lucy in New Ark near Washington after 3 years at UN commission of justice and peace supported by the Comboni Missionary in New York.

In the catechesis of the real text are the persons, for this we would be very please if beyond these written pages, those who have the lack of read and study it may discover and encounter intimately with the living Christ who has inamorated us and give meaning to our live and pushed us to proclaim to others.

.In the catechesis, the real subjects of the text are the people; for this reason we would wish to find that those who are going to read these pages and study them, may discover and meet with the living Jesus with whom they have fallen in love; he has given sense to their lives and has urged them to proclaim it.

Addressees

The text that you have before you is either the study material for all those who participate in the formation courses in the faith, with the aim of obtaining a qualification of “catechists” at the different levels, or also with the purpose of getting the basic preparation for various ministries within the Church or as a personal enrichment.

UTANGULIZI. To be changed.....

Katika masomo ya katekismo maandiko halisi ni wetu wenyewe kwa hivyo, zaidi ya maneno yaliyoandikwa katika kurasa hizi, wale ambao watasoma wagundue na kukutana na Yesu tunayepandana naye. Ametupatia mwelekeo katika maisha yetu na ametuhimiza kutangaza.

Wanaoandikiwa: Masomo yaliyo mbele yako ni ya kuso-mwa na watu wote wanaoshiriki katika kuimarisha somo la imani wakiwa na lengo la kupata mada ya ukatekismo katika nyanja tofauti tofauti ama wakiwa na lengo la kupata mata-yarisho muhimu ili kushiriki nyaja mbalimbali za Kanisa letu la Katoliki ama kujinufaisha wenyewe. Katika nyanja mbalimbali za Kanisa Katoliki ama kuimalika kwa mtu binafsi.

Mada zinaonyesha kuwiana na yaliyomo. Tukiwa na neno “kuimarisha” tuna maoni ya kukifanya kitu kiwe imara kabisa ili kufikia kiini cha imani iliyopokelewa na watu; kutokana na kuimarisha huku, tunapata uzima uliokamilika katika maendeleo yake.

SEHEMU: Ujuzi wa miaka ishirini wa kupatiana mafunzo haya umefanikisha kugawika kwake katika sehemu tano ambazo kila

The chosen grade indicates also the amount of preparation. With the word “*deepening*” we mean to go much more deeply into the matter, to reach the core of the faith already achieved; from this deepening we arrive, as a necessary consequence, to the “*maturity*” of our Christian faith, that is, to its full development.

Division

The experience of twenty years in giving this course has consecrated its division into five classes of four moments each.

The internal dynamics of the five parts

To the Kenyan of the Northern Region that looks for an answer to his/her life, the Christian community offers the person of Jesus, the living one

(First part: *The Creed*). In the spirit of God everything is different: life, the world and history reach their deep sense. (Second part: *The life in Christ*). Jesus uses two means to continue his presence and his action through the centuries in a special way: *the Bible and the Christian Community* (Third part). Jesus carries out and celebrates with his community the progressive realization of the Kingdom (Fourth part: *The sacramentality of the world, of the Church and the seven Sacraments*). The Christian community, through his work, is sign of God’s project (Fifth part: *The pastoral action of the Christian community: Diakonia, Koinonia, Martyria and Liturgy*).

Each lesson will have four parts: an outline of the lesson as a whole, the text of the theme, a summary in the form of simple and brief statements and a task. This will help the team prepare their meeting. There is a wide field for creativity, pedagogy, adaptation to circumstances and to the group, always different and unique.

moja wapo huwa na vijisehemu vine.

Mwingiliano muhimu wa sehemu zote tano: Kwa mtu wa Marsabit anayetafuta majibu ya maisha yake.

Jumuiya ya wakristo humpa Yesu aliye hai (Sehemu ya kwanza: *kanuni ya kwanza ya imani*). Ndani ya Roho wa Mungu kila kitu ni tifauti: maisha, ulimwengu na historia hufikia maana ya kindani (Sehemu ya pili: *maisha katika Yesu*). Hali mbili halisi hutumiwa na Yesu kwa njia maalum kuendeleza kuwepo kwake na vitendo vyake kupitia kwa karne hizi. Biblia na Jumuiya ya wakristo (Sehemu ya tatu) Yesu husherehekea pamoja na Jumuiya yake maendeleo ya kuufahamu Ufalme (Sehemu ya nne: *Hali ya dunia na sakramenti ya kanisa na Sakramenti saba*). Jumuiya ya wakristo, kupitia kwa kazi yake ni ishara ya mpango wa Mungu. (Sehemu ya tano): *kazi ya uchungaji wa Jumuiya ya wakristo Diakonia, koinonia, Martiria na Liturjia*

Kila somo litakuwa na sehemu nne: utaratibu utakaosaidia somo kuonekana kikamilifu, maandiko ya somo, muhtasari kwa njia fupi na sahili na vile vile majukumu. Hii itasaidia timu yenyewe kutayarisha ajenda zao. Kuna uwanja mkubwa wa ubunifu.

PART ONE

The CREED

1. The Nomadic community of the Northern Region, still deep in its history and society, has come into contact with the dominant culture coming from the south and with other attitudes to life, and is puzzled. The Christian community lives with Jesus; such is the Marsabit Catholic Community of the year 2004. And this is the answer: with Jesus, the community can experience “life in its fullness”.

2. Which Jesus? In the whole of Kenya/Afrika there are many self-proclaimed “messiahs” and many new saviours are preached. The Christian community, faithful to Matthew, Mark, Luke and John makes real and true the encounter with the same Jesus who has walked for two thousand years through the history of humanity and is now present among us.

3. The personal and community encounter with Jesus defines us as Christians. He gives us his “Spirit” which makes us daughters and sons, sisters and brothers. It makes us a family (the Church) and gives us his Mother so that we can mould ourselves as other Jesuses.

4. Jesus brings us into communion with the Father. This communion reveals to us the face of God and makes us united in the project of universal brotherhood.

SHEHEMU YA KWANZA

KANUNI YA IMANI

1. Jumuiya ya watu wa Kenya kaskazini wanaotembea na historia na ndani ya jamii wakiwa na mgusano na tamaduni kuu na njia zingine zinazojulikana za maisha, huingia katika maswali muhimu. Jumuiya ya wakristo huishi na Yesu, mwafaka wa mwaka wa 2004. Yesu huyu humpa jawabu. Ndani yake, mwafrika wa Marsabit anaweza kupata “maisha yaliyokamilika”.
2. Yesu yupi? Katika Afrika Masiha wengi na wakombozi wengi hutajwa katika mahubiri. Jumuiya ya wakristu iliyo na imani kwa Mathayo, Marko, Luka na Yohana huwezesha kuwepo na mkutano na Yesu yule yule aliyetembea miaka 2000 katika historia ya kibinadamu na aliye nasi kwa wakati huu.
3. Mtu binafsi anayewasiliana hukutana na Yesu hututambua sisi kama wakristo. Hutupa “Roho” wake anayetufanya mabinti na watoto wa vulana, dada na kaka, anatuunganisha kama familia-Kanisa na anatumbea kwa mamake ili aendelee kutuongoa tuwe kama Yesu.
4. Yesu hutupeleka katika ushirika na Baba yetu. Ushirika huu unatuonyesha uso wa Mungu na unatufanya Washirika katika mpango wa pamoja.

THEME 1

WHAT DO I WANT FROM LIFE?

1. People in the North of Kenya, as all human beings, search for happiness.
2. The Christian community offers a “life in fullness”.
3. The encounter with the living Jesus is the “good news”, and the Church exists to announce it.
4. Ten key words for this journey.

1. People in the North of Kenya, as all human beings, search for happiness.

WE, IN OUR CULTURAL IDENTITY (CF. ANALYSIS OF THE REALITY)

There are many Nomadic people in the Northern Region of Kenya, who have now been confronted by a new life style coming from outside, which has put our world in a dilemma, even if it promises a better future for ourselves and for our children. It is only when you live in a world that is different from the one you were born in, that you appreciate the values of your own culture.

We, the Nomadic people of the Northern Region of Kenya, have a rich history and a culture that define us and set us apart. We live to love all the people within our own community and we feel a deep sense of communion with them. To love is to live; to live is to share, to overcome ourselves continuously, to celebrate the happenings of life; children are life. The person is at the centre of the values of life. Things and techniques bow down in front of the supreme value of the person. We look for a more dignified form

NATAKA NINI KATIKA MAISHA?

1. Mtu wa Kenya kaskazini kama kila binadamu hutafuta furaha.
2. Jumuiya ya wakristo hupatiana “maisha yaliyokamilika”.
3. Kukutana na Yesu aliye hai ndiko “Habari njema” na Kanisa liko /huhudumu ili kutangaza habari hii njema.
4. Majina kumi muhimu katika safari yetu.

1. Mtu wa wilaya ya Kenya kaskazini hutafuta furaha

SISI KATIKA UTAMADUNI WETU BINAFSI (CF UCHANGANUZI WA HALI HALISI)

Sisi tunaozungumza lugha za hapa Kenya kaskazini (Kiborana, Kirendille, Kiturkana, Kisamburu, n.k) wengi wetu tulihama mae-neo yetu asilia ili kutafuta mema ya baadaye kwetu sisi na wa-toto wetu na binti zetu. Mtu anapoishi katika sehemu au nchi tofauti na yake ndipo anagundua umuhimu wa utamaduni wake.

Sisi watu wa Kenya ya kaskazini tuna historia ndefu na tamaduni ambazo hututambulisha na kutudhihirisha. Tunaishi ndio tuwap-ende watu wa shirika letu na tunasikia ndani ushirikiano pamoja. Kupenda ni kuishi, kujitunza wenyewe, kusherehekea matukio maishani mwetu; watoto ni uhai. Binadamu huchukua sehemu muhimu ya kuthamini uhalisia. Vitu na njia ya kutimiza hutege-meathamani kuu ya mtu. Huwa tunaangalia njia muhimu na nzuri ya kuishi; lakini njia tusizozitaka zitupate sisi; tunajua tunaweza

of living; thus we do not want to receive through begging, we want to earn our living with a work that is justly paid.

In our culture, communication is life, it is an indispensable and necessary dimension. In communication, the person gives him/herself to others, understands him/herself and grows. Family is sharing with, is living with... The dimension of living in community is a basic condition and it is life. We understand all things in God. The religious dimension of our life is the blood that feeds our being; it is the heart that makes everything alive.

THE SHOCK-ENCOUNTER WITH OTHER CULTURES AND SITUATIONS (CF. NOMADISM AND MIGRATION)

Here in the Northern Region and in the whole of Kenya, particularly down country, there are many values, but sometimes we do not appreciate them because they are lived in different ways. Little by little, without our realizing it, the lack of ideals crushes our enthusiasm. The values and ways of thinking of “our fathers” become discredited. The sense of identity turns uncertain and insecure.

The economical situation is oppressing us and we have no other alternative but to accept precarious jobs, dependent on chance circumstances, jobs badly paid and of little or no professional quality.

This brings a feeling of helplessness, of personal frustration, a feeling of hopelessness in life. Being without work increases the danger of drug addiction. The economic system creates an aggressive competition producing a kind of self-centred people, who have to fight to survive economically, professionally and in politics. The society is organized to produce and to be in competition, not to favour the person.

We suffer from empty personal relationships at the social level. People feel strangers to each other, or only superficially united at most through functional relationships. We live ‘connected’ but

tu kupata njia hizi nzuri za kuishi kwa kufanya kazi yenye kipato.

Katika utamaduni wa watu tofauti tofauti wa Kenya wa kaskazini, mawasiliano ni uhai, hatuwezi kupuuza na ni mwelekeo muhimu sana katika mawasiliano, mtu huwa zawadi nzuri sana kwa wengine. Hujifahamu vyema na hukua barabara. Kwetu sisi, familia ni kugawiana, kuishi pamoja na mwelekeo huu wa kuwasiliana ni mahitaji muhimu na ndio mkondo wa maisha. Haya yote tunaweza kuyafahamu vyema ndani ya Mungu. Mwelekeo wa kidini katika maisha yetu ni kama damu inayokipa kila kitu uhai. Ni roho inayokifanya kila kitu kutigisika.

MIGONGANO NA TAMADUNI ZINGINE NA HALI ZINGINE. (CF. UHAMAJI)

Hapa katika wilaya ya Kenya wa kaskazini kuna mapokeo mengi lakini wakati mwingine hatuyashiki kwa vile kila mtu anaishi kwa njia tofauti. Pole pole, bila kujua, ukosefu wa mambo mufti humaliza motisha yetu. Unafikia mkondo mbaya wa mapokeo na fiki-ra za “wazazi wetu”. Kujitambua kunakosa uhakika na dhamana.

Hali ya kiuchumi inatulazimisha kuchukua kazi duni zisizo na malipo mema, zisizo za kitaalamu kwani hatuna njia nyingine yoyote.

Hii inasababisha kujihisi kama walio na thamani yoyote, kuvunjika moyo, kupoteza matumaini katika maisha. Kuwa bila kazi kunasababisha “ushindi wa ugomvi”. Mfumo wa kiuchumi unasababisha kuwepo kwa ushindani wa ugomvi unaoleta ubinafsi wa mtu ambaye lazima apigane ili adumu katika mfumo kama huu wa uchumi, taaluma na siasa. Jamii inajipanga au inapangwa kwa manufaa ya uzalishaji na ushindano na wala sio kwa manufaa ya binadamu. Tunaugua ugonjwa wa utupu wa kuhusiana na kuingiliana katika mazingira ya jamii. Tunahisi tu wageni kwa wenzetu ama tunaungana na kwa sababu yakunufaika. Tunaishi pamoja

not in ‘communication’. The place where this is most felt and where it is most critical is the family,

As people of the North and Nomadic, we feel discriminated, misunderstood and criticized. Sometimes we are considered less intelligent or less able to be someone in life. In the political and economical areas we have no power.

Our God, who is the one who has to give meaning to our life, changes little by little and takes up the colour of green: “We have no other god but the Shilling/Dollar”.

WHAT DOES IT MEAN TO LIVE? WHO AM I? WHERE AM I GOING? (CF. THE SEARCH FOR MEANING).

Here one must be smart and know how to choose, or he will be easily swallowed up. We lose all that we are; we exchange gold for little pieces of glass. Life becomes a maze; you can move in all directions and never find the exit. Life seems like a highway, a place to get lost and to escape, without the possibility of stopping or going back.

There comes a moment in which one asks him/herself: “What is life? Who am I? Where am I going?” It is true that there are many people in this great Nation who let themselves be dragged along; but there are also others who choose to remain dignified persons. Instead of throwing everything over board and let themselves be, carried by the current, there are people who are looking for an answer.

2. The Christian community presents a “life in fullness”

THE CHRISTIAN COMMUNITY HAS AND OFFERS AN ANSWER THAT CAN SATISFY MY LIFE

While pondering and reflecting on this problem, searching for an

lakini hatuwasiliani. Pahali ambapo upweke huu na uchungu huu unakuwa mbaya zaidi ni nyumbani (katika familia).

Sisi watu wa Kenya wa kaskazini tunabaguliwa, wasiojua na wanaopinga. Wakati mwingine tunaonekana kama mbu mbu mbu ama wasioweza kujiendeleza maishani. Katika uwanja wa siasa na uchumi hatuna uwezo wowote.

Mungu wetu ambaye ameyapatia maisha yetu maana, pole pole anaendelea kubadilisha maumbo na rangi zetu na kuzifanya za kijani kibichi: hatuna Mungu mwingine isipokuwa pesa.

KUISHI NI NINI? MIMI NI NANI? NINAELEKEA WAPI? (CF. KUTAFUTA MAANA KATIKA MAISHA)

Hapa kila mtu ahitaji kuwa mwerefu wa kujua njia za kuchagua la sivyo atakuja kupotea. Hutupa vyote tulivyo navyo; tunabadilisha dhahabu kwa vizio vinavyong'ara zaidi. Maisha huonekana kama utata; mtu anaweza kutembea katika njia zote na asipate pa kutokea. Maisha hufanana na njia kuu, pahali pa kupotea na kujisalimisha bila uwezekano wa kusimama ama kurudi nyuma.

Wakati unafika ambapo mtu atajiuliza: na sasa kuishi ni nini? Mimi ni nani? Ninaelekea wapi? Ni kweli kwamba kuna watu wengi katika mji huu wanaojikubalia kutembezwa na kunao wale wanaochagua kuwa watu wa maana. Badala ya kuachilia kila kitu kipotee na kibebwe na mawimbi ni muhimu kuanza kutafuta jawabu.

2. Jumuiya ya wakristo hupatiana “maisha yaliyokamilika”.

JUMUIYA YA WAKRISTO HUNIPA MAISHA YALIYOKAMILIKA.

Baada ya muda mrefu wa wasiwasi na kutembea nikitafuta jawabu kwa maswali yangu, siku moja mtu/kikundi cha watu

answer, my attention was drawn to some people who live in our cities, who showed to understand and accept their life, as also they accepted and showed solidarity with the serious and honest efforts of the others. They manifested in a simple and spontaneous way their faith in values that go farther than the normal values and their hopes in something that could not be seen or heard on earth. These people have prompted me these impelling questions: “Why are they like that? How can they live that way? What or who is it that inspires them? Yet they are with us!” (EN 21)

THE ANSWER

I approached some of them and told them: “I want to understand, I want to know who I am and where I am going”. They answered: “Come and see”. They were people like me, all from a genuine African background, good Catholics. So then:

To be a person. I want to fully realize my being, my body, my capacity to love, my intelligence, my social being. I would like to have a strong and unique personality that can overcome my feelings of inferiority and all other conditionings. I also want to see a better world. Divisions make me uneasy, and so do racism, social injustices, marginalization and oppression (EN, 30; GS, 3. 43).

To be Nomadic/African. Sometimes I feel proud to be Nomadic/African and sometimes it makes me ill at ease. I feel that to be African/Nomadic is like the colour of one’s eyes: everybody sees it and classifies you by it. It is part of me. The family, the job, money, the children, the celebrations, the future ... We all live the same realities, but we are very different. How can I continue to be African/Nomadic and at the same time be a citizen of this country and preserve my roots?

To be Catholic. How often have I considered believers to be peo-

kilichoishi katika mji wa Marsabit kiliuamsha umakini wangu. Walikuwa makini kunionyesha uwezo wao wa kuelewa na kukubali, uhusiano wao na maisha na vile vile maisha yajayo na wengine, umoja wao na juhudi za kitu cha muhimu na kizuri kinachoishi. Pia walikuwa tayari kunimulikia kwa njia rahisi na ya kueleweka imani yao ambayo na mapokeo ya miwango na matumaini yao ambayo hayangeweza kuonekana wala kuyaota. Hawa watu walinifanya kujiuliza maswali nisiyoweza kuyaepuka. Kwa nini wako hivi? Kwa nini wanaishi hivyo? Ni nini ama ni nani anayewapa motisha? Kwa nini wanaishi pamoja nasi? (EN, 21).

JIBU

Nilikuja karibu na wao na nikawaambia “Nataka kujijua na nina nataka kujua mimi ni nani na ninaenda wapi” Wakanijibu “Njoo na utaona”. Walikuwa watu kama mimi wote wa asili ya Kiafrika, wakatoliki asilia. Ninatafuta.

Kuwa binadamu. Nataka kuwa na uwezo wa kubeba mwili wangu kabisa. Uwezo wangu wa kupenda, hekima yangu, uwezo wangu wa kuwa mwanajamii. Nataka kuwa na sifa za kweli na za kipekee za ubinadamu zinazoniwezesha kuepuka kujihisi mtu duni au vitu vingi vinavyozua hali kama hii. Kutokana na maoni ya jamii, ningetaka ulimwengu bora zaidi. Wakati mwingine ninasumbuliwa na migawanyiko ubaguzi wa rangi, ukosefu wa haki, jamii zingine kutengwa na dhuluma na unyanyasaji (EN, 30; GS 3, 43).

Kuwa mwafrika. Najifunia kuwa mwafrika na wakati mwingine kunanipa mawazo. Nahisi kuwa mwafrika ni rangi ya macho, kila kitu kinaonekana na kukubaliwa katika mwelekeo huu. Ni sehemu yangu. Familia, kazi, pesa, watoto, sherehe na maisha ya baadaye... Tunaishi kwa njia iliyo sawa lakini tunato-fautiana sana. Ninawezaje kuwa mwafrika na kwa wakati uo huo niwe mwananchi wa nchi hii na nihifadhi msingi wangu?

Kuwa mkatoliki. Ni mara ngapi nimeamini kwamba watu ha-

ple of no much thinking? They believe in God as part of tradition. In the past I too believed that, but now a days we find so many religious ideas and forms of religion, while some even have no religion at all. I know, God is present everywhere. I have come to the conclusion that these Catholics live their religion not as something artificial, but as something that embraces everything. What is truly human is Christian, and Christianity can only be lived in the environment of a concrete culture. To be fully a person I may have to mend some of my ways, change or improve others. But, how can these people have this proficiency? Are they not like the others? Don't they also have defects and limitations? How can they promise a successful outcome without the least hesitation?

I went near them, joined them in their meetings, lived with them. It was a long journey (Cf. Catechumenate). At the beginning I found it difficult to understand them. I read and meditated the Scriptures with them. I found it was not the same as reading by myself. My life seemed to have acquired a new taste. At the beginning I was like a blind man who could only see "people like trees that walk" (Mark 8, 24). It all became clear the day I made the experience that changed my life: I met the living Jesus. He met me and I let myself be met by him. We fell in love. Jesus lives. I am a witness to that. And He is my life. (Cf. What does it mean to have faith?)

3. The encounter with the living Jesus is the 'good news' and the Church exists to announce it.

Jesus is important in my life. He is what I am looking for. He was human like me, he had the same problems that I have, with a yearning for a fullness of life, like me. Jerusalem of that time was as good and as bad as the Kenya and Marsabit/Meru of today. And in all this ... he reached his goal and became a complete person. There are many ways to understand what it means to be a complete person. He proposes his experience (cf. conversion):

wana busara? Wanaamini Mungu kwani wameachwa nyuma. Hapo awali nilikuwa muumini lakini sasa kuna dhana nyingi na madhehebu mengi ya kidini na watu kafiri (wasio na dini). Kwa ufupi, Mungu yuko kila mahali. Nimeanza kuona kwamba hawa wakitoliki wanaishi na dini yao sio kama kitu wanachojihusisha nacho lakini kama kitu kinachojumlisha kila kitu katika maisha yao. Kilicho na ubinadamu halisi ni ukristo. Ukristo huu hutokana na utamaduni halisi. Kuonekana kama mtu lazima nisahihishe mambo kadhaa, nibadilishe mengine na nikamilishe mengine. Lakini vipi hawa watu wakawa na uwezo huu? Kuna uwezekano kwamba wao si kama wengine? Wana dosari na kasoro pia? Wanawezaje kupatiana furaha na ukamilifu kwa usalama?

Nikaanza kuwakaribia, kushiriki katika mikutano yao, kuishi nao ilikuwa safari ndefu (cf. ukatekumeni). Mwanzoni sikuweza kuwaelewa. Nilikuwa ninasoma maandiko matakatifu nao. Haikuwa sawa na kusoma nyumbani peke yangu. Nikaanza kuyaonja maisha kwa njia tofauti. Mwanzoni nikawa najiona kama kipofu asievitambua vitu na kuona “watu kama miti inayotembea” (Mk 8: 24). Kuona kwangu kukaanza kutambua vizuri mpaka siku moja nikawa na tajriba iliyonifanya kutoa uamuzi katika maisha yangu. Nikakutana na Yesu aliye hai. Alinipata na nikakubali kupatwa naye. Tukapendana. Yesu yu hai. Mimi ni shahidi wa hayo. Naye ni maisha yangu. (cf. Kuwa na imani kuna maana gani?).

3. Kukutana na Yesu aliye hai ni “habari njema” na Kanisa linadumu kuzieneza habari hizo.

Yesu ni muhimu katika maisha yangu, ninachokitafuta kwa saba-bu alikuwa binadamu kama mimi. Alikutana na shida kama zangu na alikuwa na hamu ya kuwa mtu aliyekamilika kama mimi. Mji wa Yerusalem wa wakati ule ulikuwa sawa na mwema kama Marsabit na Nairobi ya sasa. Ndani ya haya yote... alifanikiwa kuwa binadamu kamili. Kuna njia nyingi za kuelewa hali hii ya kuwa binadamu. Anapendekeza tajriba yake (Cf. Uongofu): kuwa binadamu kuna maana ya kuwa na kuishi kama mwana wa Mungu

for Jesus to be a complete person means to be and to live as a son/daughter of God and brother/sister of one's neighbours. He has been the first human being to experience this and keeps on living it in order to help those who also wish to realize themselves fully. (Cf. Integral salvation).

The special religious feeling of being African/Nomadic and what my parents taught me are the basic structures that bring me to meet the living Jesus. At the same time, I have changed so much, and today's world is so different that it becomes necessary for me and my friends to have a new experience of God. (Cf. Cultural dynamisme). Repeating devotional prayers simply following the tradition of my people without a new and profound experience of God sounds like magic (cf. Critical conscience of my religion).

The Christian Community can open the door to people to become Catholics because Jesus is in the midst of them. The Catholic community is embodied in people who have had the experience of the living Jesus. He is alive in his community. They are a community because they cannot live without it. It is essential for human beings to be in dialogue. One has to become a gift to the other and in this giving oneself to the other makes it a community. Jesus makes this possible.

They announce it because they cannot be silent. Like a hearing device which is made to amplify the voice, the Catholic community announces that God is present in the world in order to mould each person into a son or daughter of His, and to make a great family of brothers and sisters in this community (Cf. Evangelization).

4. Ten key words for this path

1. ANALYSIS OF THE REALITY

By analysis of the reality we mean the effort of seeing the reality from the point of view of our daily experiences and the processes that involve our society. With this analysis we will try to discover

na kama ndugu kwa wengine. Amekuwa mtu wa kwanza kufanikiwa kwa jambo hili na anaendelea kuishi ili awasaidie wale ambao wanataka kuwa binadamu aliyekamilika (Cf. Wokovu halisi).

Mambo ya kidini yanayoonyesha ubinadamu wa mtu wa Marsabit ni yale niliyofunzwa na wazazi wangu na ni msingi imara wa kuniwezesha kukutana na Yesu aliye hai. Wakati uo huo, nimebadilika sana na ulimwengu hapa ni tofauti kiasi kwamba inakuwa muhimu kwangu na wenzangu kuwa na tajriba mpya kuhusu Mungu (Cf. Maendeleo ya kidehuri). Kurudia kujitolea na desturi za watu wetu bila tajriba mpya na yenye kina kirefu kuhusu Mungu ni kijini (Cf. Hisia muhimu za dini yangu).

Jumuiya ya wakristo inawapa watu binafsi kuwa watu halisi wa Marsabit na kuwa wakatoliki kwani Yesu anaishi miongoni mwao. Jumuiya ya wakatoliki imefungamanishwa na watu ambao wamekuwa na tajriba ya Yesu anayeishi. Yesu anaishi katika jamii zao. Wao ni jamii kwani hawawezi kuacha kuwa hivyo. Umuhimu wa maisha ya kibinadamu ni kujadili ana, ni kuwa zawadi kwa mtu mwingine na ni ishara ya kujipatia ndipo jamii inazaliwa. Yesu ndiye anayeyafanikisha haya.

Wanatangaza kwa sababu hawawezi kunyamaza. Kama sauti, kifaa kinaundwa ili kupasa sauti. Jumuiya ya wakatoliki imeundwa ili kutangaza kuwa Mungu yupo hapa duniani kumuunda kila mtu kuwa kama mwana wake na kuifanya jamii ya watu familia kubwa ya kaka na dada (Cf. Kueneza Injili).

4. Maneno kumi muhimu katika safari yetu.

1. KUCHUNGUZA HALI HALISI

Kama wachunguzi wa hali halisi kuanzia tajriba yetu ya kila siku na mpangilio usiofungamanishwa na jamii. Katika kuchunguza huku tunatafuta kufumbua vikwazo vya uwezekano

the acceptable conditions for a dignified life for everybody, and to plan viable alternatives that can make this dream come true. For us Christians, the key of interpretation is the mystery of the Incarnation.

God entered our history to walk with humanity. We, God and ourselves, are the makers of history. History and actual life are the theological places of God's revelation. His project of creating a family of sons and daughters of all the peoples of the earth is a historic project that took flesh in our reality. For us, to do the analysis of the reality is a dimension of life and faith. The reality of the world and of society are part and parcel of the life of the Christian community: the catechesis emanates from people and their concrete situations, the liturgy celebrates the "marvels" that God works in the person and society, the social work of the Christian community is directly geared towards our concrete reality and history.

2. NOMADISM AND MIGRATION

Nomadism *consists of a life in movement, particularly for reasons of survival*. Looking for grazing places and water for the animals, sometimes in restless competition with other tribes, makes the essence of its existence. Immigration is when you enter into a cultural area different from your own in order to settle in a new permanent or working residence. In time, in this new environment many old connections are abandoned or greatly reduced. At the same time new relationships are made, new needs come forward, new values are established and new groups and institutions are created.

Among the factors that cause people to migrate from the North of Kenya, we consider the following: economic stagnation, diminishing natural resources, low income, unemployment, lower level of life, political discrimination, little possibility of participation, food shortage, natural catastrophes, limited development and personal emancipation.

As principal *causes of attraction* from the South we consider:

wa maisha mazuri kwa wote na kuonyesha chaguo mwafaka ili hali hii ya jamii ongofu iweze kupatika. Kwetu wakristo, kuelewa hali halisi ni miujiza ya kutwika binadamu: (incarnation).

Mungu anaingia katika historia kutembea na ubinadamu. Ni nani anayeunda historia ni sisi ama ni Mungu? Historia na hali halisi ni pahala pa thiolojia na kuonyesha Mungu. Mpango wake wa kuunda familia ya wana, kaka na dada miongoni mwa watu wote wa ardhini ni mpango wa historia uliofunga-manishwa na hali halisi. Kwetu kufanya uchunguzi wa hali halisi ni mwelekeo wa maisha na imani. Hali halisi ya dunia na ya jamii ni sehemu ya upatanisho wa jumuiya ya wakristo. Ukatekismo unaanzia kutoka kwa mtu binafsi hali halisi, liturjia inasherehekea maajabu ya kwamba Mungu anafanya kazi ndani ya mtu ndani ya jamii, ujamii wa jumuiya ya wakristo unaenda moja kwa moja hadi kwenye hali halisi na historia.

2. UHAMAJI

Uhamaji ni kuingia kwa watu katika sehemu iliyo na utamaduni tofauti na wao wa asili na kukaa katika sehemu hiyo kwa njia ambayo ni kama ya kudumu; katika utaratibu wa jamii asilia katika makao mapya, uhusiano na jamii ya kwanza unaingiliwa na jamii ya kwanza unaingiliwa na kupunguzwa. Mwingine mpya unaenezwa na jamii ihamayo. Uhusiano mpya unadumishwa, mahitaji mapya yanazuka, mapokeo mapya na miundo mipya inakopwa, vikundi vipya vinaundwa na vituo vipya vinaundwa.

Miongoni mwa *mambo yanayowafukua watu na kusababisha* kuhama ni kutoendelea kwa uchumi, kupungua kwa mali ya asili, mapato madogo, ukosefu wa kazi, kushuka kwa hali ya maisha, ubaguzi katika siasa, nafasi ndogo za kuhusika lishe, mikosi ya kidini, nafasi finyu za maendeleo na ukombozi wa mtu binafsi.

Kama mambo muhimu yanayopendeza, tunaangalia: kukua kwa

economic prosperity, higher level of income and a better life, possibility of getting an adequate profession, better chances of education, reintegration in the family circle ... Yet there are great obstacles to the migration, especially the enormous difference between the two systems concerning culture, politics and language.

Many return disappointed. Among the possible reasons we remember '*the return from failure* '. It affects the immigrants who have not been able to make out during the traumatic time of their first contact with the new reality, in which all is new, different, unfamiliar and often hostile. Of that experience only remains a mixture of hurt feelings, pain, deception and fear. Northerners are called not to close themselves up, but to open up to a fruitful and enriching dialogue with the cultures they meet.

3. CULTURAL DYNAMISM

The culture of people is the collective ways of peoples and specific human groups. This phenomenon *consists of the way of life of that human group, along with all the elements of common social life*. The sociocultural changes in the history of peoples become clear through contact with other cultures as internal factors of the same culture.

All generations are immersed in the traditions of their people; they live with the traditions that are part of their historic roots. Yet no generation accepts passively its cultural tradition: They choose it, yet modify it. The critical attitude of the new generations towards tradition consists of the continuity newness of history. *Each generation reinterprets the tradition and modifies it*, be it through its own creativity, or through the encounter with other cultures, or because of new happenings in their history, new sociopolitical situations, new methods of productivity and new technology. In case of serious crisis human groups find new solutions for the future.

uchumi, mapato ya hali ya juu na maisha ya hali ya juu, uwezekano wa kuendeleza taaluma inayofaa, kusoma, kuimarika kwa hali ya kifamilia...Ni vikwazo vya kuhama, ni tofauti kubwa kati ya mifumo miwili au sana katika mambo ya kijamii kama siasa au kwa sababu ya lugha.

Miongoni mwa aina tofauti za uhamaji wa kurudi tunakumbuka *“Kurudi kwa kutofaulu”*. Kunawaatihri wale wahamaji wasiojua kipindi wakati mwingine chenye matokeo mabaya haswa wana-pohusiana na kuingiliana na kitu kipya kilichozagaa kisichojulikana na kibaya. Katika tajriba hii, kilichoko ni mkusanyiko wa hisia za uoga, kudanganywa na uoga. Watu wa Marsabit wanaonywa dhidi ya kufunga mawasiliano bali wafungue mawasiliano mazuri yatakayofaa pamoja na tamaduni watakazozipata.

3. TAMADUNI ZINABADILIKA.

Utamaduni wa watu unaonyeshwa na kuwepo kwa pamoja kwa watu wote na vikundi vya watu. Hali hii inajumlisha hali ya maisha ya kikundi cha wote na *inaonyeshwa na vipengele vyote vya maisha jamii*. Mabadiliko ya kijamii na utamaduni hubadilika katika historia ya watu, huonyeshwa katika kuingiliana na tamaduni zingine na pia mambo ya kidani ya utamaduni huo.

Vizazi vya sasa vinavyofungamanishwa na utamaduni wa watu wao huishi katika utamaduni huo unaokuwa na msingi wa historia yao. Lakini kila kizazi hakipokei utamaduni ulivyo bali kinaupokea na kuubadilisha. Hali ya upinzani huu wa kizazi kipya mbele ya utamaduni hujumlisha kuendelezwa kwa upya wa historia. *Kila kizazi kinautafsiri kwa njia yake na kinaubadilisha katika ubunilizi wake* au katika mawasiliano na tamaduni za watu wengine au katika matukio ya kihistoria, siasa mpya ya kijamii, uzalishaji mpya na teknolojia. Wakati wa mikasa mibaya, vikundi vya watu huunda mwelekeo wa mabadiliko kwelekea siku za usoni.

4. THE SEARCH FOR MEANING

There are moments and circumstances in life that more than ever put us in a compulsive way before impelling questions: “Who am I, where am I going, what is life, health, the job, the family, studies, politics, the economy, violence, gangs, drugs?” All this worries us because it brings to question the desire of being happy. What attitude do we have to take? Our questions need answers and explanations.

The explanation comes in the way we give a meaning to things. To give meaning is to interpret it, give it significance. When we say, “this is the way I see things”, we are referring to the meaning that we give it. The most radical questions that human beings ask themselves refer to life itself. Vatican Council II has formulated it in this way: “What is a human being? What is the reason for suffering, pain, and death?” (GS 10)

These are questions about the meaning of life. Where can we find the answer? Here in Kenya and in Marsabit, we find many answers: from the answer that life is mere pleasure to the assertion that life has no meaning at all.

Deep down within ourselves, we know that life has a meaning and that we are called to a full life. Even in the most disastrous situations, we Nomadic people of the Northern Region believe in life. The pain, the oppression, marginalization and death are no reason for not believing in life. Do we make an act of faith in life? Do we bet on life? Faith is no option for the person who interprets his/her existence and the world that surround him/her. To believe unconditionally is ultimately to give a valuable and integral meaning to life. The meaning of life is identified by faith.

5. WHAT DOES IT MEAN TO “HAVE FAITH”?

Faith is a human experience. Sometimes we talk about faith as we would talk about money: “I have faith, I have found faith, I have

4. KUTAFUTA MAANA YA MAISHA.

Kuna wakati na hali katika maisha ambapo tunajikuta katika njia mpya zisizoepukika, maswali: mimi ni nani? ninaelekea wapi? Na maisha ni nini? Afya, kazi, familia, masomo siasa, uchumi, mapi-gano, magenge ya wezi, dawa ? Tunajali juu ya yote kwa sababu kilicho kwenye mchezo ni hamu ya kuwa na furaha. Tutachukua msimamo gani? Swali letu linahitaji jibu na ufafanuzi.

Ufafanuzi unatokana na kile tunachokiita kupa dhamani kwa vitu. Kupa dhamani ni kutafsiri, ni kutoa maana. Tunaposema hii ndiyo njia yangu ya kuona mambo, tunataja maana tunayovipa. Maswali makali tunayoyatunga sisi kama binadamu hujumulisha maisha yenyewe. Mtaguso wa Vatican ya pili uliyaweka hivi: Nini maana ya kuwa binadamu? Kuna maana gani ya kuteseka, mao-vu, mauti? (GS, 10).

Kuna maswali juu ya maana ya kuishi. Jibu liko wapi? Hapa Marsabit, wengi hutupatia majibu. Majibu haya huanzia raha hadi kwa usemi kwamba maisha hayana dhamani.

Ndani ya hisia zetu tunatangaza kwamba na maisha ya maana na kwamba tumeitwa kuyaishi kikamilifu. Hata katika hali mbaya zaidi, sisi watu wa Marsabit tunaamini katika maisha. Maumivu, dhuluma na unyanyasaji kutengwa na kifo si sababu za kutoamini katika maisha. Je, tunafanya kitendo cha imani katika maisha? Je, tunakadiria katika maisha? Imani si mojawapo wa mujibu kwa maana ya maisha. Imani ni chaguo muhimu kwa mtu anayetafsiri kuwepo kwake na dunia inayomzingira kuamini kwa njia maakini ni kuthamini undani na maana ya mwisho ya maisha kwa hivyo maana ya maisha yanahusishwa na imani.

5. KUNA MAANA GANI YA KUWA NA IMANI?

Imani ni tajriba ya binadamu. Wakati mwingine tunazungumza juu ya imani kama tunavyozungumzia pesa: “Nina imani?” “Nime-

lost my faith". It seems that faith can be found or lost, increased or diminished, taken away or given.... When we acknowledge that "we have faith", what do we mean? No matter what kind of human relationship exists, it comes under the meaning of trust. To trust is to believe in somebody. Trust comes to its fullest expression when one experiences love. In love we put our life in the hands of the other person, we give ourselves over, we cling to the other. This act of love is based on the act of faith. Does that mean that we lose our liberty? On the contrary, it is the greatest act of freedom. To be free is to bind oneself and one's life to what we believe in, to be faithful to the one in whom we have put all our trust.

- Faith is the answer to the most profound questions on the meaning of life.
- Faith is a natural act, present in every human experience of love and friendship.
- For a believer, faith is his/her experience of God; he/she accepts God as the one who gives meaning to life and to the world.

The ways that can bring us the loving experience of God are many. The human person can discover signs of the presence of God in nature, in the happenings of one's life, in religion, in the innermost part of his conscience. In each case, God makes Himself present in the human experience as the answer that gives sense to life.

This perceiving of God is not something automatic or introduced mechanically inside the human being. Some believe and others don't. Why? Although faith in God does not rely on human reasons, these can make us see that faith is something reasonable. The believer has to take a plunge, that is, abandon totally himself to God. The profound attitude of every person who searches for the meaning of life will bring him/her to encounter God. God speaks to us, he comes to meet us, manifests himself in history; people recognize this, accept it and in it they discover the profound meaning of their existence.

amini?” “Nimepoteza imani” Inaonekana kana kwamba imani inaweza kupatikana au kupotezwa kuoengezwa au kuisha. Inaweza kutolewa ama kupeanwa. Wakati tunapothibitisha “Nina imani” tuna maana gani? Uhusiano wowote wa kibinadamu unachukuliwa katika dalili ya kuamini. Kuamini ni kuwa na imani na mtu. Kuamini huku kunafikia kilele chake katika tajriba ya upendo. Katika upendo unaweka maisha yako mikononi mwa mtu mwingine, una salim amri, unakuwa mtiifu kwake. Kitendo hiki cha upendo kinahusishwa na kitendo cha imani. Kuna uwezekano kwamba ina maana ya uhuru uliopotea? Kinyume chake ni kwamba ni kitendo kikubwa zaidi cha uhuru. Kuwa huru ni kuyapa maisha yetu tunachoamini, kuwa watiifu kwa kitu au mtu tuliyempa imani yetu.

- Imani ndilo jibu kwa maswali magumu katika maana ya maisha.
- Imani ni mwelekeo asilia, uliopo ndani ya tajriba ya kibinadamu ya upendo na urafiki.
- Kwa mtu anayeamini, imani ndiyo tajriba ya Mungu.
Anakubali Mungu kama maana ya maisha na ya dunia.

Vinjia vinavyotupeleka kwa tajriba ya kupenda ya Mungu ni kadhaa. Mtu anaweza kuvumbua dalili za kuwepo kwa Mungu kupitia kwa hali ilivyo, matukio maishani katika dini na katika undani wake. Hata hivyo, Mungu anakuwepo katika tajriba ya mwanadamu kama jawabu linaloyapa maisha maana.

Kumfahamu Mungu huku sio jambo la Atomatikiki ama linalolazimishwa kwa binadamu wote. Wengine wanaamini lakini wengine hawaamini. Kwa nini? Ijapokuwa imani katika Mungu haitegemei katika fikra za binadamu, hii inatufanya kuona imani kama kitu cha umuhimu. Mtu anayeamini lazima aji-peane kwa Mungu kabisa. Mwelekeo wa kina wa watu wote wanaotafuta maana ya maisha yao unawaelekeza kukutana na Mungu Mungu anaongea nasi, anataka kukutana nasi. Hii inajitokeza katika historia. Mtu humtambua, anamkubali na katika ndani yake anamtambua maana ya ndani ya kuishi kwake.

The encounter with Jesus

Jesus is our brother. He looks for us to give us life, life in fullness. In the deepest consciousness of our souls, in the most authentic dimension of our human being, Jesus gives the ultimate meaning to our life, to the world and to history. When we are in love with Jesus, he fills us with His spirit, brings our relationship with God to its full dimension and makes us his sons/daughters; he brings our relationship with others into its full dimension making of us real 'brothers and sisters'. The union with Him transforms us into his image. In this way he saves us.

Faith is lived in community

The human being is a social being and the experience of God in Christ Jesus brings it to its fullness. His Spirit is communion and creates communion among human beings. Communion with God and with the others is the fruit of the fullness of life. The Christian community is the sign of the universal brotherhood that God wants to create among all human beings.

6. EVANGELIZATION

The Christian community is "good news" for humanity. Jesus, the full human being, lives and transforms humanity into its fullness. Whether in Marsabit, or Meru or anywhere else in the Country, where people search for fulfilment and complete happiness, the Christian community announces that Christ Jesus is the answer. Within the Christian community we are witnesses in the flesh of what we are announcing. We cannot keep silent. Our nature is to announce.

With all that we are and have, it is possible to live a dignified life as human beings and so attain happiness, because Jesus, the perfect person, is living among us and works in us. He is the reason for our life, for the world and for history. The mission of Jesus

Kukutana na Yesu

Yesu ni ndugu yetu. Anatutafuta ili tuwe na maisha, na maisha tele. Katika undani wetu na katika ubinadamu wetu halisi Yesu anayapa maisha maana ya mwisho ya kuishi kwetu, ya dunia na ya historia: Tunapopendana na Yesu anatumia Roho wake mtakatifu. Inatuchukua katika ukamilifu wake na uhusiano wetu na Mungu na kutufanya watoto wake. Inatuchukua pia katika ukamilifu wake kuhusiana vizuri miongoni mwetu na kutufanya tuwe “kaka na dada” wanaopendana kweli. Kuingiliana naye kutatubadilisha katika picha yake. Kwa njia hii anatuokoa.

Imani kuwa tunaishi katika Jumuiya.

Binadamu ni mtu wa kuingiliana, na ujuzi wa Mungu katika Yesu Kristo unachukua hali zetu halisi katika ukamilifu wake. Roho yake ni ushirika na inajenga ushirika miongoni mwa binadamu. Jamii kuwa pamoja na Mungu na kuwa na jamii zingine ni matunda ya maisha yaliyokamilika. Jumuiya ya wakristo inakuwa dalili ya mpango wa ulimwengu wa pamoja ambao Mungu anataka kuunda miongoni mwa binadamu wote.

6. UENEZAJI INJILI

Jumuiya ya wakristo ni habari njema kwa wanadamu wote. Yesu, mtu mkamilifu, anaishi ndani ya jumuiya hii akiuunda ubinadamu uliokamilifu. Hapa Marsabit ambapo watu watafuta njia ya ufahamu na ukamilifu wa furaha, jumuiya ya wakristo inatangaza kwamba Kristo ndiye jawabu. Ndani ya jumuiya ya wakristo, tu mashahidi katika mwili wa yale tunayotangaza. Hatuwezi kukaa kimya. Aslia yetu ni kutangaza.

Tukiwa vile tulivyo, na yale tunayofanya, tunaweza kuishi kama wanadamu na kwa njia hii tunaweza kufikia furaha; kwa sababu Yesu, mtu anayestahili na aliyekamilika, anaishi ndani yetu na anafanya haya ndani yetu. Yeye ndiye mwelekeo wa maisha

is called evangelization. “The Spirit of the Lord is upon me, because he has anointed me to evangelize to the poor” (Lk 4: 18; EN, 6). For Jesus to evangelize means to create the human brotherhood. Therefore, “only the Kingdom is absolute and all the rest is relative” (Mt 6: 33; EN 8).

The mission of his body, the Church, is called evangelization. To evangelize is clearly the greatest and the most proper vocation of the Church, its deepest identity. Its life is to evangelize. EN 14

The evangelized and evangelizing community (EN 15)

The changing of situations, the continuing advances of science, the modern forms of relationship between people, oblige the Church to proclaim and live in herself the ever new freshness of the Gospel: a mature adjustment to changes and fulfillment, which produce communion with a Jesus who walks in our times. The Church, being an evangelizing body, has to put herself with humility in a process of continuous conversion to the word of God, which she proclaims.

7. CONVERSION

Conversion, which is realized through evangelization, is a change of sense and direction of the total human existence. *The conversion is not only a change of mentality, but something that affects the whole person and all the values of his personal and social life.*

Conversion is real and true only when it transforms: new judgment criteria, determining values, new centres of interest, the lines of thinking, the models of human life, social structures, human relationships, in order to make our life more just and brotherly.

8. CATECHUMENATE

Conversion is the fruit of a long process. It is necessary that conversion arise from a personal decision which is brought about by

yetu, wa dunia na wa historia. Kazi ya Yesu inaitwa uenezaji Injili. “Roho wa Bwana yu juu yangu, kwani ameniweka wakfu ni-waletee maskini Habari Njema” (Lk 4: 18; EN, 6). Kwake Yesu, kueneza Injili kulihusisha kueneza umoja wa wanadamu wote. Kwa hivyo, “Shughulikieni kwanza ufalme wa Mungu na matakwa yake, na hayo yote mtapewa kwa ziada” (Mt 6: 33; EN, 8).

Mwili wa kazi hii ambao ni Kanisa unaitwa uenezaji Injili: “Kueneza Injili kunahusisha kwa kweli, furaha na wito wa Kanisa, utambulisho wa kidani kabisa. Kanisa linaishi ili kueneza Injili” (EN, 14).

Jumuiya inatangaza Injili na pia inatangaziwa (EN, 15)

Mabadiliko ya hali, maendeleo ya kila siku ya sayansi, uhusiano wa kisasa miongoni mwa watu, hulazimisha Kanisa kuendeleza jukumu lake mufti la Injili: kuhisi mabadiliko, ukuaji na ukamilifu kwamba huzalisha komunyo na Yesu ambaye hutembea na Kanisa wakati wote. Ili Kanisa liweze kueneza Injili, ni lazima liwe na unyenyekevu katika utaratibu wa kuendelea kubadilika kuelekea Neno la Mungu ambalo (Kanisa) linatangaza.

7. UBADILISHO

Ubadilisho ambao umeinuliwa sababu ya uenezaji Injili unapendekeza mabadiliko kwa thamiri na mwelekeo kwa wanadamu wote. *Ubadilisho huu sio tu mabadiliko ya kimawazo, lakini ni jambo ambalo humwathiri kabisa katika utu wake, maisha yake ya kibinafsi na ya kijamii, farsafa yake inayomwongoza, hali ya kijamii inayowezesha ubadilisho huu.* Ubadilisho huwa halisi wakati mambo haya hubadilishwa: njia ya uamuzi, farsafa ya kukata shauri, vini vya kuvutia hisia, mielekeo ya mawazo, miundo ya ubinadamu, miundo ya uwe-po wa kijamii, kuufanya uwe sahihi zaidi na wenye umoja.

8. UKATEKUMENI

Ubadilisho ni tunda la utaratibu mrefu. Ni muhimu kwa ubadilisho kuzuka, kwa njia ya tafakari ya kiwango Fulani, kwa uamuzi

deep reflection, a personal decision that must be gradual and progressive. It becomes clear in sincere confrontation and in a concrete life style. *The catechumenate is the process that introduces us into the love with the living Jesus* and into a deep and personal experience of him. Since Jesus took up human flesh, the Christian catechumenate is an initiation of life in its most human depth.

9. INTEGRAL SALVATION

The Christian community evangelizes when it attains communion with Christ Jesus. Communion with Jesus makes the person more worthy and human life more fraternal. Jesus is the man who is completely fulfilled. Nothing negative or bad can affect him. *He lives and brings complete fulfilment to his brothers and sisters. Christian salvation consists of two elements: divine kinship and human brotherhood.*

The reality of the son/daughter and brother/sister has to become true in our concrete life, in the world and in history. Human promotion and evangelization are not two incompatible realities, because Christianity is not something that has been superimposed on human life. Christian liberation is nothing but human liberation brought to its fulfilment. (EN 29-32).

Evangelization is inseparable from the integral liberation of the person, of his world and his history, including politics. Evangelization includes the creation of social conditions that make the living together really human, founded on justice and love.

10. CRITICAL ASSESSMENT OF MY RELIGION

Our people have always believed in God. It has never been necessary to prove his existence because he has been part of all the most obvious realities, like the earth, the air and the water. In Kenya and in the Northern Region, there are thousands of differ-

wa kibinafsi ambao ni lazima uwe wa kihatua na endelevu na unaonekana ukiajibika katika kujitolea na ulio dhabiti na wa hali halisi za maisha. *Ukatikumeni ni njia ambayo inajumuisha kuwa na mapenzi na kupata tajriba ya Yesu aliyehai.* Kwa vile Yesu ameumbwa upya katika maisha, ukatikumeni wa Kikristo ni kiingilio cha maisha, katika undani wake wa kibinadamu.

9. UKOMBOZI ULIO MUHIMU

Jumuiya ya wakristo hutangaza Injili wakati inawapa watu komunyo na Kristo. Komunyo na Kristo kunamfanya mtu awe na heshima zaidi na ubinadamu kuwa na undugu zaidi. Yesu ndiye mtu aliyekamilika zaidi. Maovu na miundo ya dhambi hazikumuweza. *Anasihi na anawapa kaka na dada zake uwezekano wa ukamilifu hakika. Wokovu wa Kikristo una vipengele viwili: “wana” ulio mtakatifu na undugu wa kibinadamu.*

Ukamilifu wa kuwa mwana wa kiume au wa kike au kaka na dada lazima uenezwe miongoni mwa hali za maisha haya, katika dunia hii na historia hii. Kuinuliwa kwa binadamu na uenezaji Injili sio mambo mawili yasiyoweza kuingiana, kwa sababu Ukristo sio jambo lililoongezwa kwa binadamu. Ukombozi wa Kikristo ni sawa na ukombozi wa binadamu wote ukichukuliwa katika ukamilifu wake (EN, 29-32). Uenezaji Injili ni jambo ambalo haliwezi kutenganishwa na ukombozi ulio muhimu wa mtu, wa dunia na wa historia, na unajumuisha kikamilifu na ukombozi halisia wa vipengele vyote vya maisha ya watu, na hata siasa. Uenezaji huu unajumuisha uumbaji wa hali za kijamii ambazo zinafanya halisi kuishi pamoja kwa wanadamu katika msingi wa haki na upendo.

10. THAMIRI AMBAYO INACHUKUA MSIMAMO MUHIMU MKABALA WA DHEHEBU LANGU

Watu wetu daima humwamini Mungu. Haijawahi kuwa muhimu kuonyesha kuwepo kwake kwani amekuwa sehemu ya uhalisia wa kawaida, kama ilivyo dunia, hewa, na maji. Hapa Ke-

ent ideas about God, just as there are thousands of people who deny his existence. God is the reason for life, for the cosmos, for everything.

The religious crisis of the people is an indicator of “indifference before God and life”, in which also our people are. We have to give meaning to our life. We do not have to be afraid of the questions. We must not be scandalized by doubts. We must search with sincerity and honesty. At the same time, we have to be cautious with those who say that they have no doubts, that they have everything under control and that there is no crisis; they easily rely on structures, formulas, devotions or habits, because they are afraid to face reality. Together with a new experience of God, a new critical approach to our religion is necessary.

SUMMARY

- We, the Nomadic African people of the Northern Region are what we are, nothing more, nothing less...
- We are Nomadic people, so we come into contact with different cultures.
- Little by little we come to change our ways and habits and begin trying a little of everything. Unsatisfied, we enter into a crisis and ask ourselves: “And now where am I going? What is living? Who am I?”
- The Christian community meets Jesus all the time. Over 2000 years ago he was living in Palestine and was a perfect Jew. Today he is living in our culture and our times, a Nomad like us, in perfect happiness.
- Jesus gives me his Spirit so that I can reach here and now the dignity and the happiness of being a person.
- The Christian community will help me to encounter Jesus and He will encounter me.
- Analysis of the reality: a constant attitude of listening

nya na Marsabit, kuna maelfu ya mawazo juu ya Mungu na maelfu ya watu ambao wana kana kuwepo kwake. Jambo la kushangaza zaidi ni kwamba, sio wazo juu ya Mungu pekee ambalo hutiliwa shaka bali pia maana ya maisha kwa jumla. Mungu ndiye maana ya maisha, mbingu na dunia na vitu vyote.

Mtafaruku wa kidini miongoni mwa watu ni ishara ya “*mtafaruku wa kuishi bila maana*”, vile hata watu wetu wanaishi. Ni muhimu kutoa sababu za kuamini kwetu. Tusiogope kuulizwa maswali. Tusiaibike katika mashaka. Ni muhimu kuutafuta ukweli kwa uaminifu na ukweli. Wakati uo huo, ni muhimu kuogopa wale ambao husema kwamba hawana shaka kwamba yote yamesuluhishwa au kwamba hawataki kuingia katika mtafaruku; wao huegemea kwa urahisi katika miundo, matamko, ujitoleaji au mienendo, kwa sababu wanaogopa kuukabili ukweli. Pamoja na tajriba mpya ya Mungu, inakuwa muhimu na mwelekeo mwafaka wa dini yetu.

HITIMISHO

- Sisi, waafrika tuko vile tulivyo, bila kuzidi au kupungua.
- Tumeingia katika nchi hii, ambapo kila kitu ni tofauti.
- Pole ploe tunaendelea kubadilisha hali zetu na baada ya kupata maana kidogo ya kila kitu, tunaaingia katika mtafaruku na tunashangaa: na sasa ina maana gani kuishi? Mimi ni nani? Ninaenda wapi?
- Jumuiya ya kikristo inakutana mara kwa mara na Yesu. Ni miaka elfu mbili ambapo aliishi huko Palestina na ali kuwa Myahudi mkamilifu. Sasa anaishi katika utamaduni wetu na wakati wetu na ni “Mwafrika-kutoka Marsabit”.
- Yesu ananipa Roho yake ili niweze kupokea hapa na wakati huu mtu mwenye thamani na furaha.
- Jumuiya ya Kikristo imeniwezesha kukutana naye, na ndani yake kukutana nami binafsi pia.

and reflecting on history. To make myself part of it, detect the action of God and commit

- myself to the establishment of the Kingdom..
- Migration: to leave my world and enter another.
- Cultural dynamism: no generation receives passively its cultural tradition; they take it, modify it, reinterpret it and change it.
- The search for meaning: “to give meaning” is to interpret, to give significance. Life has meaning in itself. To believe is to give the ultimate meaning to life.
- What does it mean to have faith? To experience the living Jesus. He introduces me to the mystery of God. He gives the ultimate meaning to my life. I see everything in him and I live in him.
- Evangelization: The good news is that Jesus is the complete person who lives today among us and offers us his spirit in order to help us live a fuller life and form a more human society. Paul VI tells us that evangelizing implies the “clear and undisputable announcement of the Lord Jesus” (EN 22).
- Conversion: To fall in love with Jesus and to follow him entails a radical change in my attitudes. It is not only a change of mentality; it affects the entire person, the meaning of life and society.
- Catechumenate: the process and the way by which one falls in love and experiences the living Jesus.
- Integral salvation: communion with Jesus makes a person more commendable and humanity more fraternal. It makes us sons/daughters, brothers/sisters.
- Critical assessment of religion. I received my ‘faith’ through tradition. Now with so many changes and new ideas, I have to know the reasons for them and so I ask my personal questions as well as those of others.

- Uchambuzi wa ukweli huu: mwelekeo wa mara kwa mara wa kusikiliza na kutafakari historia. Kutafuta ma hali, kuhisi tendo la Mungu na kujitolea kwangu.
- Uhamaji: kuuacha ulimwengu wangu na kuingia mwingine.
- Maendeleo ya utamaduni: kila kizazi hakipokei utamaduni hivi tu: huukaribisha huku kikiugeuza, kuupa tafsiri mpya na kuubadili.
- Kutafuta maana: Kutoa maana ni kutafsiri. Maisha yana toa maana ndani yake yenyewe. Kuamini ni kutoa maa na kwa maisha.
- Ina maana gani kuwa na imani? Kuhisi Yesu aliyehai. Ananiingiza katika fumbo la Mungu. Anatoa maana ya mwisho kwa maisha yangu. Ninaona mambo yote ndani yake na ninaishi ndani yake.
- Uenezaji injili. Habari Njema ni kwamba Yesu ni Mtu ali yekamili anayeishi leo hapa Marsabit na anatoa Roho yake ili kusaidia watu wote waishi maisha kamilifu na ku unda jamii yenye ubinadamu zaidi. Paulo VI anawambia kwamba kueneza Injili kunamaanisha tangazo “halisi na lisilo shaka” la Yesu Kristo (EN, 22).
- Ubadilisho. Kuwa na mapenzi na Yesu na kumfuata ku namaanisha mabadiliko makubwa ya mwelekeo. Sio tu mabadiliko ya kimawazo; yanathiri mtu kabisa, maana ya maisha na ya jamii.
- Ukatikumeni: ni utaratibu wa kutembea ambao unatu elekeza kuingia katika uhusiano wa mapenzi na tajriba ya kuishi na Yesu.
- Ukombozi muhimu: komunyo na Yesu kunamfanya mtu kuwa na thamani kubwa na ubinadamu kuwa wa kindugu zaidi. Anatufanya tuwe wana, kaka na dada.
- Thamiri inayofanya kazi kuchukualia dini kwa mwelekeo mwafaka.
- Nimepokea “imani” kwa utamaduni. Kwa mabadiliko mengi na mawazo mengi, nitajua jinsi ya ku-

TASK

1. Write the five aspects that you consider most significant in identifying the communities of Marsabit or Maralal.
2. What are the most vital questions that African Nomadic people have at this moment of their lives?
3. How do you think that religion and Jesus are the answer?

toa maana kwa maswali mengi yangu binafsi na ya wale wengine.

MAZOEZI

- Andika mambo matano unayoweza kusema yanamtam bulisha mwafrika wa jamii ya Marsabit.
- Ni maswali yapi ambayo watu wa Marsabit hujiuliza wakati huu wa maisha yao?
- Ni kwa jinsi ipi Yesu na dini waweza kuwa jawabu kwa maswali hayo?

JESUS OF NAZARETH

- Jesus Christ builds up brotherhood today
- Jesus of Nazareth and his plan
- The personality of Jesus
- Obedient until death, death on the cross.

1. Jesus Christ builds up brotherhood today

Jane, a lady from Marsabit, in a moment of crisis of faith, writes to the pastor of her town:

“Lately there are many Christian groups that have come to our town, it is no more like before. Everyone tries to attract others to their group and condemns the others to hell. With the Bible or the Coran under the arm, everybody feels he is a preacher and wants to save the people at any cost. But here it is worse. On each corner is a Church; there are more Churches than pubs. At work, I do not know anymore how to defend myself. Everyone reads the Bible in his own way and promise me salvation if I become a part of their group.

There is not much difference in the parish where I belong. I do not know anymore if there is one or thousands of gods. They all want to save me. But from what? How? The prayer group presents a God of miracles, more than Saint Jude. The Small Christian Communities members sell all year tacos for the feast of Our Lady of Consolata and they tell me that I will be saved if I pray the rosary every day. The members of the Saint Estiben Escriba with their “de colores” promise salvation if I follow a weekend with them. Like that all my problems will be solved. The newly baptized have my respect. They accept the word of God, prepare themselves

YESU WA NAZARETI

1. Siku ya leo Yesu hujenga undugu.
2. Yesu wa Nazareti na mpango/ mradi wake.
3. Maumbile yake Yesu.
4. Mtiifu hadi kufa, kifo cha msalabani.

1. Siku ya leo Yesu hujenga Undugu

Mwanadada mmoja aitwaye Jane kutoka Moyale, katika hali ngumu ya imani, alimwandikia Baba paroko wa mji wake maneno yafuatayo:

“Muda usio mrefu uliopita, kulikuwa na makundi mengi ya Kikristo yaliyokuja hapa mjini kwetu. Hali haikuwa tena kama ilivyokuwa hapo mbeleni. Kila mtu alijaribu kuwavutia watu katika kundi lake na kuwashutumu wengine kama waelekeao Jehanamu. Huku Biblia ikiwa kwapani, kila mtu alijihisi kuwa mhubiri na alitaka kuwaokoa watu wote kwa hali na mali. Lakini hapa, mambo ni mabaya zaidi. Katika pembe zote kuna Kanisa; Kanisa ni nyingi hata kuliko vilabu vya pombe. Katika mahali pa kazi, siwezi tena kujitetea. Kila mtu anasoma Biblia kwa namna yake na kuniahidi wokovu ikiwa nitakuwa mwanachama wa kundi lake.

Hakuna tofauti kubwa na parokia yangu. Sasa sijui kama kuna Mungu mmoja au miungu elfu moja. Wote wanataka kuniokoa. Lakini kuniokoa kutoka kwa nini? Kwa njia ipi? Kundi la mao-mbi linamdhihirisha Mungu wa miujiza, kuliko mtakatifu Yuda. Mwaka mzima watu wa JNN huuza sweta za sherehe ya Mama yetu wa Consolata. Na wananiambia kwamba, nitakaokolewa ikiwa nitaomba Rosari pamoja nao kila siku. Wanachama wa ‘Mt Estiben Escriba’ na ‘de colores’ nao wananiahidi wokovu ikiwa nitaandamana nao mwishoni mwa wiki. Hapo ndipo matatizo

well, and have beautiful Eucharistic celebrations. The only thing is that they are more closed than an egg: theirs is the only way.

Here they talk a lot about miraculous Christ, his crown of thorns and everywhere crosses. It is exactly the opposite of what: they say: smile, because Christ lives because he has power and with his Spirit he will save you. But no one tells me how I will find a job. The Virgins are the ones who are most insistent. They appear everywhere and are almost always crying. The one from Fatima and Saint Comboni are the ones who are the latest. Everyone has his/her devotions, and to me it appears that everyone invents the God that is most convenient to them. The same with the priests: there are not two the same. Some are old fashioned like my grandmother and thunder from the pulpit, sending everyone to hell. Others are very modern and permit everyone to receive Holy Communion without going to confession.

Here in Marsabit and in Northern Region of Kenya you have all kinds: artists, professors, workers, business people ... who do not believe in anything, only in the “greenback”: *in God we trust*. There are many organizations that help the very poor, but they do not believe in God. There are others who solve their problems taking drugs, who feel themselves very famous, who are politicians. These months now, there are many who try to impress you with the tale of ‘the world is coming to an end. And they tell you what to do in order to be saved.

I do no more know who Jesus is and are there other Messiahs that are more promising and powerful than he is? Finally, for what does it have a purpose? Sometimes I think that even religion is outmoded. Many go to Mass and other devotions, and after that? This has nothing to do with family, work, having money, a car. I search for happiness and really I do not know if Jesus can make me happy and how”.

yangu yote yatatatuliwa. Kundi mpya la kikatikumeni linaafikiana nami. Linakubali Neno la Mungu, hujiandaa vizuri na huwa na sherehe maridadi za kusherehekea Eukaristi. La mno ni kwamba, wamefungika kuliko yai: kwao, njia yao ndiyo pekee njia nzuri.

Hapa, kuna kristo wengi wa miujiza wanaojaribu njia zao kwa kofia ya Yesu ya miiba na msalaba kila mahali. Ni kinyume kabisa na yale wasemayo: Tabasamu, kwani kristo anaishi na kwa nguvu na roho yake, atakuokoa. Lakini hakuna mtu ambaye ananiambia vile nitakavyopata kazi. “Mabikira Maria” ni wale ambao wanavutia sana. Wako kila mahali na kila mara wanalia. Wale wa Fatima na Mt. Comboni ndio wenye mgawiko sasa. Kila mtu yuko na kujitolea kwa aina yake, na kwa maoni yangu nao-na kila mtu ‘anajiundia’yule Mungu ambaye anamfaa zaidi. Ni vivyo hivyo na makasisi: hakuna afananaye na yule mwingine. Wengine ni ‘mambo zamani’ kama nyanya yangu na hunguruma wanapohubiri wakiwashutumu watu kwenda jehanamu. Wengine wanafuata mkondo wa kisasa na kuruhusu kila mtu kwenda kupokea komunyo Takatifu bila haswa kwenda kwa kitumbio.

Hapa Marsabit na Ulaya wa Kaskasini mwa Kenya kwa jumla kuna watu wa kila namna; wasanii, maprofesa, wafanyikazi, wanabiashara... ambao hawaamini chochote kingine kile isipokuwa Pesa. “Imani yetu iko kwa Mungu”. Kuna mashirika mengi ambayo huwasaidia maskini lakini hawamwamini Mungu yeyote. Kunao wengine ambao husuluhisha matatizo yao kwa dawa, wengine kwa kujihisi kuwa watu mashuhuri na wengine kwa siasa. Katika miezi ya karibuni, kuna wengi ambao wanajaribu kukufurahisha na hekaya za: “Dunia inaelekea kuisha” na wanakuelezea vile unapaswa kufanya ili uokoke. Sijui tena Yesu ni nani... kuna masiha wengine ambao wanaonekana wazuri zaidi na wenye nguvu kumshinda. Hatimaye, nini maana ya haya yote? Wakati mwingine hufikiria kwamba hata dini imeisha ladha. Wengi huenda kwa Misa na kwa ibada zao lakini baada ya hapo? Hii haina uhusiano na familia, kazi, kuwa na pesa, gari... Natafuta furaha lakini sijui kana kwamba Yesu anaweza kunipa furaha hiyo na kwa njia ipi?

The priest answered her with a long letter and here we quote some sentences: “It is good that you are in crisis. It will help you to advance in your life.

I am convinced that Jesus is the only savior, because he is the only person who stayed human, in spite of all the difficulties in life. He gave up his life, because it was the only way to be faithful to his “being human”. Jesus who had loved his own that were in the world, loved them to the extreme (John 13: 1). He gives me his being, his capacity to be a son/daughter of God and a brother/sister to others. This is the same as giving me the possibility of being happy.

We Catholics do not have the monopoly over Jesus. He is in all persons and in the whole world doing the same what he is doing for us: build up the human family, the family of God. When you notice that persons and groups become more human, it is there that Jesus is working, “saving”.

The person of Jesus is so rich that it is difficult to finish it at once. It is like that, because each moment in the history of Christianity there are special aspects of Jesus. But there are some traces that you cannot omit or change. Doing that, you betray Jesus himself. He is present in Kenya and in the Northern Region, as well as in our town. Here he dresses maybe differently but he is the same. Search for him, get in contact with him, that we you will get to yourself and the meaning of the things and happenings.

Your brother in Christ, Steven.”

Let us take a closer look at the Catholic community of Marsabit\ Lodwar. Let us get in touch with Jesus, the same Jesus of Mark, Matthew, Luke, John and Paul.... Jesus will tell us his experience of Nazareth and Palestine. That same experience has been the foundation for his life since 2000 years and is the basis to understand his plan for us today, of Nomadic People of the Northern Region of Kenya.

Kasisi alimjibu kwa barua ndefu na hapa tunadondoa baa-dhi ya sentensi zake: “Ni vyema kwamba umekumbana na utata huu. Hali hii itakusaidia kuendeleza maisha yako.”

Nina uhakika kwamba Yesu ndiye mkombozi wa pekee, kwa sababu ni yeye tu ambaye aliweza kudumisha maisha ya ki-binadamu, kinyume na matatizo katika maisha yake. Alifikia uamuzi wa kuutoa uhai wake kwa kuwa ndiyo ilikuwa njia ya pekee ya kuwa mwaminifu kwa hali yake ya ubinadamu. Yesu aliyewapenda watu wake waliokuwa duniani, aliwapenda hadi mwisho (Yohane 13: 1). Ananipa hali yake, uwezo wa kuwa mwana wa Mungu na ndugu na dada kwa wale wengine. Hii ni sawa na kunipa uwezo wa kuwa na furaha.

Yesu si wa wakatoliki peke yetu. Ako ndani ya kila mtu katika dunia akifanya yale ambayo anafanya nasi: kujenga Familia ya binadamu, Familia ya Mungu. Wakati unaona watu wakibadi-lika na kuwa na utu zaidi, hapo Yesu anafanya kazi, “kuokoa.”

Nafsi ya Yesu ni pana sana hivi kwamba ni vigumu kuitambua mara moja. Iko hivyo kwa vile kila kipindi cha historia ya ukristo kilisisitiza swala fulani kuhusu sura ya Yesu. Lakini kuna vipengele ambavyo hatuwezi kuepuka au kubadilisha. Kufanya hivyo, ni kumsaliti Yesu mwenyewe. Yuko katika Afrika na Marsabit, kama vile alivyo katika mji wetu. Pengine hapa ‘anavalia’ to-fauti lakini ni yule yule. Mtafute, ingia na naye, na kwa njia hii utajifahamu na utaelewa maana ya vitu na matukio duniani.

Ndugu yenu katika Kristo Stephano”.

Ni vyema tuingiane na jumuiya ya wakatoliki wa wachungaji waaa kuhamahama wa kaskazini mwa Kenya. Itatuongoza tuwe na ko-munyo na Yesu. Yesu yule yule wa Marko, Mathayo, Luka, Yo-hane na Paulo...Yesu atatuelezea tajriba yake ya Nazareti na Pal-estina. Tajriba hiyo imekuwa shina/mizizi ya maisha yake tokea miaka 2000 na ni chanzo cha kuelewa mradi wake juu yetu leo.

2. Jesus of Nazareth and his plan

JESUS, THE “NAZARENE”

Mary, a beautiful girl of Nazareth is pregnant. She lives the happiness of being woman and mother.

Geografy

Town of Nazaret

- Mary
- relatives
- hidden life

History

- Rome
- kings (viceroys,
- procurators

JESUS

Submerged in human reality

Dedicated to the society of his time

Possessing a unique experience of God

Judaic Institutions

- law
- temple
- Sabbath

Religious groups

- Sadducees
- Scribes and
- Pharisees
- Escenes
- Zealots

Poor and Emarginates

- Publicans
- sick
- sinners

Joseph is with her and follows the growth process with emotion. Mary is amazed about the miracle of giving birth and embraces her son with indescribable emotion.

Jesus grows up as a boy and a young man in the town of Nazareth. In the family and in the town is an air of sincere and transparent human relationships; everything lives with a deep sense of faith, in union with God. The life in the town, the interpretations of the people about the happenings, the problems of this earth, the work and the dominion of the Romans remind them of it.

2. Yesu wa Nazareti na mpango wake

YESU WA NAZARETI

Maria, msichana mrembo wa Kinazareti ana mimba. Anashiriki furaha ya kuwa mwanamke na mama.

Jiografia

Mjiwa Nazareti

- Maria
- Jamaa
- Maisha fiche

Historia

- Wafalme
(Makamu wau
- viongozi wa
mashtaka

YESU

Amezamia katika ubinadamu

Kajitolea kwa jamii ya wakati wake

Akiwa na tajriba ya kipekee ya Mungu

Asasi ya kiyahudi

- Sheria
- Hekalu
- Sabato

Makundi ya kidini

- wasadukai
- Waandishi na
Mafarisayo
- Wasanii
- Wakereketo wa dini

Wasahaulika

Maskini

- Wapablikani
- Wagonjwa
- Wenye dhambi

Yusufu ako pamoja naye na anaichukulia hali ya Maria ya kuwa na mtoto kwa furaha. Maria anashangazwa na muujiza wa kuzaa mwana na anamkumbatia ia kwa furaha isiyo kifani.

Yesu anakua kama mvulana na kijana katika mji wa Nazareti. Katika familia na ndani ya mji kuna hali ya ukweli na uwazi katika uhusiano kati ya watu; kila kitu kiko katika hali ya imani kuu, katika ushirika na Mungu. Maisha ya watu, tafsiri zao kwa matukio, shida za nchi, kazi na utawala wa Warumi zinamuunda Yesu. *Yesu ni kijana wa Kiyahudi aliyeridhika,*

Jesus is a young proud Jew, a son of his times and circumstances.

His road to maturity comes to a key experience. His family and his people have initiated him, but now it is he and only he who is called to go ahead. One day, (baptism) Jesus enters in the mystery of God. The union is so profound, the experience so keen, that it determines the rest of his life. In the ‘mystery’ he acquired with clear conscience his identity. He perceives how the ‘Divinity’ forces him and makes him to His image. He feels so close and creative that from the deepest of his soul he understands that the Divinity calls him “Son”. And to this Jesus answers: “*Father*”.

The Father relates his dream to him: a living union between the Divinity, the human persons and the cosmos. *A great family of all human beings.* Jesus perceives that he has been born for this, that he is pushed to do this mission. This mission is his most intimate identity. In the Father he contemplates the meaning of this present historic moment. The history of humanity has entered in a decisive moment of its future: the Divinity is going to take charge in conducting the history towards its final goal. He, Jesus, is the key and decisive part in the plan. Jesus accepts his mission without hesitation what the risks are, even including death.

THE COMING OF THE KINGDOM OF GOD: THE GOOD NEWS

Jesus begins his public life going to all the towns of Galilee and announcing the decisive moment of the realization of the Father’s plan: “*Jesus went to Galilee, proclaiming the good news of God. He said: The time has come. The kingdom of God is arriving. Convert and believe in the gospel*”(Mark 1: 14-15). Now is no more the time for waiting: it has been accomplished. This is the time of the definitive realization. The moment tore/rout the way towards the plan of God. This is the impor-

mtoto wa kiume wa wakati wake na hali za wakati huo.

Njia yake kuelekea ukomavu inafikia tajriba muhimu. Familia yake na watu wake wamemwingiza miongoni mwao lakini sasa, ni yeye pekee ambaye ameitwa kufanya uamuzi huu. Siku moja (ubatizo) Yesu anaingia katika fumbo la Mungu. Komunyo hii ni kubwa sana, tajriba yenye umakini, yenye kupenya ndani hivi kwamba inayabadili maisha ya Yesu ya baadaye. Katika fumbo hili, alipata ufahamu juu ya utambulisho wake, anaelewa jinsi “utakatifu” wake ungemuunda na kumpa taswira yake. Anahisi kuwa karibu na kujaa ubunifu hivi kwamba kutoka kwa roho yake ndani kabisa anaelewa kwamba utakatifu unamwita “mwana wa kiume.” Na kwake Yesu anajibu “Baba.”

Baba anashiriki ndoto hii pamoja naye; komunyo iliyohai ndani ya utakatifu, wanadamu na maumbile yote. *Familia kubwa ya binadamu wote.* Yesu anaona kuwa alizaliwa kwa sababu hii na ametayarishwa kwa kazi hii. Kazi hii ni utambulisho wa kindani kabisa. Ndani yake Baba, anatafakari maana ya hali wakati huu wa kihistoria. Historia ya wanadamu imeingia katika wakati wa kufanya uamuzi wa siku zake za baadaye: utakatifu utachukua usukani wa kuiongoza historia kuelekea kwa lengo lake la mwisho. Yesu, mwenyewe, ndiye kiini na fursa ya uamuzi katika mpango huu. Yesu anakubali kazi yake bila ya kusita juu ya hatari zake, hata kifo kikiweko.

UJIA WA UFALME WA MUNGU: HABARI NJEMA

Yesu anaanza maisha yake kati ya watu kwa kuzunguka miji yote ya Galilaya na kutangaza wakati wa uamuzi kwa ufahamu wa mpango ya Baba yake. *“Yesu alienda Galilaya akahubiri habari Njema ya Mungu, akisema “Wakati umetimia, na ufalme wa Mungu umekaribia. Tubuni na kuiamini Habari Njema”* (Mk 1: 14-15). Sasa sio tena wakati wa kuzunguka: wakati umeisha. Huu ndio wakati wa mwisho wa kutumikia. Wakati huu yatuhitaji tugeuke: tubadilishe chanzo chetu, tubadili mtazamo, tuelekeze upya mambo yote kwa mpango wa Mungu. Huu ndio wakati ulio muhimu zaidi,

tant moment, the one that counts and, will bring us a future.
THE LONG AWAITED KINGDOM OF GOD

For the people who listened to Jesus, the expression “Kingdom of God” was a familiar and daily expression in the religious language of that time. The Jew hoped that God one day would manifest himself as King and establish his Kingdom. This encircles two dimensions:

- The assurance of freedom one day for his people who were enslaved by enemies. In the times of Jesus, the Romans dominated Palestine. The hope of some Jewish groups was that when God established his kingdom, it would liberate Israel from the Roman oppression and so start an era of political and social welfare.
- Restore justice and peace in the town and in all nations. God is king, before anything else, of the poor, the oppressed, the sick and God would defend them and finish all the sufferings for always, the way it had been announced by the prophets. Jesus assumes this expectancy in the most profound dimensions.

THE KINGDOM THAT JESUS ANNOUNCES

There is a story in the gospel of Luke at the beginning of the public life of Jesus in Galilee, that mentions the fundamental traits of the mission of Jesus..

“He arrived in Nazareth where who grew up. As was the custom, he entered the synagogue on a Sabbath and stood up to do the reading. They brought him the book of the prophet Isaiah and opening the scroll read the passage where was written:

The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord. Rolling up the scroll, he handed it back to the attendant and sat down, and the eyes of all in the synagogue

wakati huu ndio halisi, lengo la kipekee linalofaa na litakalodumu.

UFALME WA MUNGU ULISUBIRIWA KWA SIKU NYINGI

Kwa watu waliokuwa wakimsikiliza Yesu, usemi “Ufalme wa Mungu” ulikuwa usemi wa kila siku katika lugha ya dini ya wakati huo. Wayahudi walitumaini kwamba siku moja Mungu angeji-dhihirisha mwenyewe kama mfalme na kuanzisha ufalme wake. Matumaini haya yalihusu mitazamo/mambo mawili:

- Kuwahakikishia watu wake uhuru, kuwadidimiza maadui wake. Wakati wake Yesu Warumi walikuwa wakiwatawala Wapalestina. Matumaini ya baadhi ya Wayahudi ni kwamba Mungu akianzisha ufalme wake Waisraeli wangekombolewa kutokana na dhuluma za Warumi na kwa hivyo waanze enzi ya maslahi mema ya kisiasa na kijamii.
- Kuleta haki na amani kwa watu wa Mungu na kwa mataifa yote. Mungu ni Mfalme, juu ya yote, mfalme wa maskini, waliodhulumiwa na wagonjwa. Mungu atawalinda na kumaliza masumbuko yao yote daima kama vile manabii walivyotangaza. Yesu anachukia tarajio hili kwa njia mwa-faka/maalum kabisa.

UFALME AMBAO YESU ANATANGAZA

Kunahadithikatikainjiliyalukamwanzonimwamaishaya Yesumiongonimwawatu huko Galilaya, ambayo inajumuisha sifa zakazi yake:

“Basi, Yesu alikwenda Nazareti, mahali alipolelewa, na sikuya Sabat, aliingia katika sunagogi kama ilivyokuwa desturi yake. Akasi-mama ili asome Maandiko Matakatifu kwa sauti. Akapokea kitabucha nabii Isaya, akakifungua akakuta mahali palipoandikwa:

“Roho wa Bwana yu juu yangu, kwani ameniweka wakfu niwale-teemaskini Habari Njema. Amenitumani watangazi emateka uhuru wao, na vipofu watapata kuona tena; amenituma niwakom-boe wanaoonea, na kutangaza mwaka wa neema ya Bwana.”

Baada ya kusoma, akafunga kile kitabu, akampa mtumishi, kisha akaketi; watu wote wakamkodolea macho. Naye akaanza ku-waambia, “Andiko hili mliilosikia limetimia leo” (Lk 4: 16-21).

looked intently to him. He said to them, today this scripture passage is fulfilled in your hearing” (Luke 4: 16-21). Having in mind the type of Kingdom of God that the Jews hoped for, it is not strange that: they felt rejected at the beginning. His companions understand that Jesus made personal some attributes that: were not his, since Jesus was not a powerful King. On the contrary, he was, a normal man, simple and poor. How could he be the liberator of Israel? Without doubt, God does not follow the ways that human beings had imagined:

- Jesus continues the road of humble service to the people, especially in solidarity with the poor, faithful to the Father.
- The mission of Jesus is to make the Kingdom of God a reality.
- The Kingdom of God brings freedom from the human misery: poverty, sickness, slavery, and oppression.
- The poor are the real owners of the Kingdom of God.
- The strength of Jesus is in the free and liberating love of God that transforms the hearts and makes an end to the overpowering of the bad, the sinfulness and death.
- The Kingdom of God is something that Jesus gives us; he does not impose it; it is a free gift that God gives us.
- The love and the service are the only way for a person to enter into anew relationship with God, whom we call Father and in whom we can confide as a son.
- The Kingdom of heaven makes brotherhood a universal reality; we are all brothers and sisters, sons and daughters of the same Father.

JESUS GOES TIRELESSLY FROM TOWN TO TOWN

Jesus stops to talk with all people, rich or poor, sick or healthy,

Kwa kutia maanani Ufalme wa Mungu ambao wayaahudi walitumaini, si ajabu kwamba; ilibidi awepo mwanzoni. Watu wake walielewa kwamba Yesu alijitwika majukumu fulani ambayo hayakuwa yake. Kwa vile Yesu hakuwa mfalme mwenye nguvu. Kinyume na hayo, alikuwa mtu wakawaida, mnyenyekevu na maskini. Angekuwaje mkombozi wa Israeli? Hata hivyo, Mungu hafuati njia ambazo wanadamu wanatarajia:

- Yesu anaendelea na safari yake ya huduma nyenyekevu kwa watu, hususani ushirikiano na maskini, na uaminifu kwa Baba.
- Jukumu/kazi ya Yesu ni kuufanya Ufalme wa Mungu uonekane.
- Ufalme wa Mungu unaleta uhuru kutokana na masumbuko ya wanadamu: umaskini, magonjwa, utumwa, dhulumu....
- Maskini ndio haswa waliolengwa kwa ufalme wa Mungu.
- Nguvu ya Yesu inaweza kuonekana kupitia kwa mapenzi huru na ya kukomboa ya Mungu ambayo hubadili mioyo ya watu na kumaliza nguvu za uovu, hali ya dhambi na mauti.
- Ufalme wa Mungu ni kitu ambacho Yesu anawapatia wanadamu; halazimshi; ni zawadi ya hiari ambayo Mungu anapendekeza kwetu.
- Upendo na huduma ndio njia ya pekee ambayo kwayo mtu anaweza kuingia katika uhusiano na Mungu, ambaye tunamwita Baba na ambaye kwake tunaweza kuamini kama afanyavyo mwana wa kiume.
- Ufalme wa mbinguni unafanya undugu swala halisi kwa wote. Sisi sote ni ndugu na dada, wana wa kiume na wa kike wa Baba mmoja.

YESU ANAENDA MJI HADI MWINGINE BILA KUCHOKA

Yesu anasimama na kuzungumza na watu wote, matajiri, maskini, wagonjwa au wenye afya, wanyenyekevu au

humble or important, believers or non-believers, good people or sinners. The humble people listen to him, admire him, and follow him; others accuse him, reject him; the civil and religious authorities spy on him...

Jesus teaches, cures, condemns the bad and the sinfulness, invites to conversion, forgives, and offers salvation...

One of the first things Jesus does is *to choose his disciples*. Jesus forms with them an itinerant community, he confided in them, and they discovered the secrets of the Kingdom of God he spent time to teach them and to incorporate them in his mission of announcing the gospel. A little while after the election of the disciples, Jesus explains the beatitudes. In them are condensed all the teachings of Jesus what concerns the Kingdom of God. They are the plan for living that Jesus offers his disciples as a warrantee in order to obtain happiness (Mt 5: 3-12).

The teachings of Jesus: the parables

Jesus speaks of the Kingdom of God. He instructs the people in the synagogues, on the shores of the lake, on the road, in the homes, on the mountain. There were many of those announcements in the form of parables. The parable is a story of something that: is happening that Jesus tries to explain it invites us to think and invites us to action, because the one who hears it will have to make decisions. The parables favor that what the ' world and society look down on and they attack seriously that what the world and society commend it is the ideal way to explain the Kingdom of God that brings with it a radical change of the established and sure situations: "He has shown might with his arm, dispersed the arrogant of mind and heart. He has thrown down the rulers from their thrones but lifted up the lowly. The hungry he has filled with good things; the rich he has sent away empty" (Lk 1: 51- 53).

The acts of Jesus: the miracles

watu mashuhuri, waamini na wasio waamini, watu wema au wenye dhambi. Wale wanyenyekevu wanamsikiliza, wanamhusudu na kumfuata; wengine wanamshtaki, wanamkataa, viongozi wa kiserikali na kidini wanamfanyia ujasusi.

Yesu anafundisha, anaponya, anashutumua maovu na utenda dhambi, anawaalika watu wageuke, anasamehe, na anatoa ukombozi.

Jambo mojawapo kati ya yale mambo ya kwanza Yesu anafanya *ni kuchagua wanafunazi wake*. Pamoja na Yesu wanazua jamii ya watu wanaotembeatembea, Yesu anawaamini, na anawaafunulia siri za Ufalme wa Mungu, anatumia wakati wake kuunda na kuwaleta katika kazi yake ya kuhubiri Injili. Muda mfupi baada ya kuwachagua wanafunzi alitangaza juu ya mambo ya “Heri” au “Furaha ya kweli”: Ndani yao kuna mafunzo tele ya Yesu yanayohusiana na ufalme wa Mungu. Wao ni mradi ya maisha ambayo Yesu anawakabidhi wanafunzi wake kama dhamana ili kupata furaha (Mathayo 5: 3-12).

Mafunzo ya Yesu : vielelezo

Yesu anazungumzia ufalme wa Mungu. Anafunza watu katika Masinogogi, fuoni za bahari, kando ya barabara, manyumbani na mlimani. Mafunzo mengi kati yake yalikuwa kwa njia ya vielelezo. Kielelezo ni hadithi juu ya mambo yanayofanyika. Yesu anajaribu kuelezea kwa undani: anataalika tufikirie na tufanye kitendo, kwa sababu yule anayesikia ni lazima afanye uamuzi.

Vielelezo hivi vinaunga mkono yale ambayo ulimwengu unapuza na vinapinga vikali yale ambayo dunia na jamii inapendelea. Hali ya kuisimua ya Ufalme wa Mungu inaandamana na mabadiliko makuu na hali imara. “Amefanya mambo makuu kwa mkono wake: amewatawanya wenye kiburi katika mawazo ya mioyo yao; amewashusha wenye nguvu kutoka viti vyao vya enzi, akawakweza wanyenyekevu. Wenye njaa amewashibisha mema, matajiri amewaondoa mikono mitupu” (Luka 1: 51-53).

Matendo wa Yesu : miujiza

Mafunzo ya Yesu yanatiliwa nguvu na matendo yake. Yesu ana-

The teachings of Jesus are strengthened by the deeds. Jesus does what he says. It is a teaching with authority, because it is about words that are fulfilled, that are accompanied by signals and signs. Jesus does not only talk about the Kingdom of God, but he makes it a reality; it is the Kingdom of God in action. Jesus is moved by poverty and suffering of the human beings that he meets on the road. In one way, he rebels against the way the poor, the weak and the children are oppressed. He is indignant towards those who make it happen and even do it in the name of God. On the other hand, he acts efficiently in favor of those who are in need for his saving help.

The miracles of Jesus are going to tear down the barriers that marginalize people because of their infirmities, uselessness of lack of efficiency. They are signs or clues of the reign of God and in this way, they proclaim a new situation, that in which no one is excluded. The gospels, telling the miracles show the effects that is produced by the presence of the Reign of God among the people and show the way in which Jesus looks at weakness and human poverty, and reveal the saving plan of God for all humanity.

3. The personality of Jesus

FREE MAN

The true value of freedom consists in making it for us possible to conquer ourselves and the conditions all kinds, in order to be able to establish relations that are more human and responsible towards others. We live a freedom and conquer different situations and real circumstances in which we live: it is the possibility to conduct our own historic process.

Freedom to love is the finality of all process of human maturity. In order to, obtain this freedom, it is necessary to face the risk of our own decision what concerns the future, although we do not know it in its totality. It demands faithfulness to the plan and an ethic response towards others, respecting their freedom. Jesus was a superb free man. For him there was no reality that existed

fanya yale ambayo anasema. Ni funzo lililo na nguvu kwa sababu linahusika na Neno/ ahadi ambayo inatekelezwa, ambayo inaadamana na ishara na dalili. Yesu haongei tu kuhusu ufalme wa Mungu, anaufanya ufalme huo uwe halisi; ni ufalme wa Mungu katika matendo. Yesu anaguswa na umaskini na mateso ya watu anaokutana nao njiani. Kwa upande mmoja, anawashutumu wale ambao wanawadhulumu maskini, wanyonge na watoto. Anahisi vibaya kwa sababu ya wale wanaofanya mambo haya na hata wanafanya kwa jina la Mungu. Kwa upande wa pili, anawahudumia wale ambao wanahitaji ukombozi wake.

Miujiza ya Yesu itaondoa vizuizi ambavyo vinawatenga watu kwa sababu ya unyonge wao, na udhaifu wa kukosa umaskini. Kuna ishara na fununu ya utawala wa Mungu na kwa njia hii, wanatangaza hali ambayo haimtengi wala kumbagua mtu yeyote. Injili zinapozungumzia kuhusu miujiza ya Yesu, zinaonyesha mabadiliko yanayoletwa na Utawala wa Mungu kati ya watu na hasa zinajaribu kusisitiza njia ambayo kwayo Yesu anatazama unyonge na umaskini wa watu, na kufunua mpango wa Mungu wa kuokoa wanadamu wote.

3. Nafsi ya Yesu

MTU HURU

Thamani halisi ya uhuru inajumuisha kutupa uwezo wa kujidhibiti hali zote ili kwamba tuweze kuanzisha uhusiano wa kibinadamu zaidi na kuajibika kwa watu wengine. Tunaishi uhuru wetu na kuu-tamalaki miongoni mwa hali tofauti na hali halisi katika maisha yetu: ni uwezekano wa kuongoza utaratibu wetu wa kihistoria.

Uhuru wa kuwa na upendo ndio hatima ya utaratibu wa ukomavu wa ubinadamu. Ili kuafikia uhuru huu ni lazima tukabili hatari ya uamuzi wetu juu ya maisha yetu ya baadaye hata ingawa hatuyajui kikamilifu. Inatuhitaji tuwe na uaminifu kwa mpango (wa Mungu) na kuwajibika kwa wengine, huku tukiuheshimu uhuru wao. Yesu alikuwa mtu huru katika hali ya utiifu. Kwake haku-kuwa na jambo ambalo lingelazimisha masharti fulani kwa kazi

that did not meet with the plan of God (Mt 8: 32-33; John 6: 15) Jesus knows what he wants and where he goes; he is busy with the things of His Father (Lk 2: 49). Jesus reveals his being '*free to love*' in his relationships with the people of his time.

Jesus and the law

In the time of Jesus, it was the Law that organized and sustained all life of the Jewish society it is an absolute value that cannot be discussed. To be pious consists in accepting with fidelity all the requirements, in the smallest details. Jesus stands before the Law and breaks away from this Jewish, belief He takes away from the Law the value of being the way towards salvation. The disciples of Jesus do not comply with the law of fasting (Mark 2: 18) and they ignore the traditions of the elders (Mark 7: 5). For Jesus, there is no greater purity than that which comes from the heart (Mark 7: 21-23). The law of the Sabbath for the Jews Law of the Laws, justified under pain of death (John 6: 16), is not an insurmountable absolute (Mark 2: 23; 3: 6). The personal needs (Mark 5: 27-28) and respect for life (Mark 3: 4) are above de Law. The alternative that Jesus put is the birth of a new person (John 3: 3) who lives in the Spirit of God (John 13: 34) that is the expression of ultimate freedom.

Jesus and the temple

Worship, an expression of the relationship between the person and God, plays a very important role in the Judeo-religious system. In the time of the restauration of Israel, the temple was one of the pillars to re-establish the spirit of the chosen nation. All the actions of the Lord evoked and realized in him, and in the people remembered the agreements with their God. It was also an absolute in the life of the Jews.

Jesus related to them and showed himself free what concerned the cultural tradition:

yake ama, kumfanya ajiondoe katika kujitolea kwake ambako kulitegemea mradi wamaisha yake. (Math 8: 32-33; Yohane 6: 15). Yesu ajuaye anachokitaka na anakoelekea; ni lazima achunge vitu vyake Baba yake (Luka 2: 49). Yesu anafunua hali yake ya *'kuwa huru kupenda'* katika uhusiano wake na watu wa nyakati zake .

Yesu na sheria

Katika wakati wa Yesu, sheria ndio ilipanga na kuendeleza maisha yote katika jamii ya Kiyahudi. Ni thamani halisi ambayo haiwezi kujadiliwa. Ili isemekane kuwa mtu ni muumini wa kweli, ilibidi akubali kwa uaminifu mkubwa mahitaji yote ya sheria hata mambo yaliyo madogo zaidi. Yesu anasimama mbele ya sheria na anajitenga na imani ya kawaida ya Kiyahudi. Anaitenga thamani yake kuwa njia ya ukombozi kutoka kwa sheria. Wanafunzi wa Yesu hawazingatii sheria juu ya kufunga (Marko 2: 18) na hawajali juu ya utamaduni wa wazee (Marko 7: 5). Kwa Yesu hakuna utakatifu uliomkuu kuliko ule wa utokao moyoni. (Marko 7: 21-23) . Sheria ya Sabato, ambayo ilikubalika chini ya hukumu ya kifo (Yohane 6: 16), sio jambo lililokuu zaidi (Marko 2: 23-36). Mahitaji ya kibinafsi (Marko 5: 27-28) na heshima kwa maisha (Marko 3: 4) ni mambo yaliyo juu ya sheria. Njia nyingine ambayo Yesu anatoa badala ya haki kuja kwa njia ya sheria sio utaratibu mpya wa maadili au sheria. Yesu anapendekeza kuzauliwa kwa mtu mpya (Yohane 3: 3) ambaye anaishi katika Roho wa Mungu (Yohane 13: 34) hayo ndiyo maelezo ya uhuru uliotukuka.

Yesu na Hekalu

Kuabudu, njia ya kuelezea uhusiano kati ya Mungu na mtu, kunatekeleza jukumu muhimu katika mfumo wa kidini wa Kijudea/Kiyahudi. Wakati wa kuanzishwa upya kwa Israeli baada ya kutoka uhamishoni, hekalu ilikuwa miongoni mwa mambo muhimu ya kufufua 'roho' ya taifa hili teule. Matendo yote ya Bwana ya-kija kwa njia yake na kuonekana kwake, na katika hekalu Wayahudi walikumbuka maagano yao na Mungu. Lilikuwa jambo asisi katika maisha ya Wayahudi.

Yesu aliliona jambo hili kwa mujibu wa hali zake na akajiweka huru kuelekea utamaduni wa kuabudu wa watu wa nyakati zake:

- He throws those out of the temple who help themselves from worship by their negotiations (John 2: 13).
- He rejects the ritualization of the worship services in formulas and practices that do not respond to a sincere heart (Mt 7: 21).
- He establishes, as the one and true worship, the practice of a life inspired by love (Mt 5: 23; Mk 12: 33).

By offering this new vision of worship, he transforms the habitual concept of the temple as a place for meeting with God. For the Samaritans this place was on mount Garizin; for the Jews in Jerusalem; for Jesus in the person who serves God “in spirit and truth” (John 4: 24)

JESUS IS A MAN FOR OTHERS

The human person is a being who exists together with other beings. He becomes a person when he transcendent in himself, meets the ‘you’, with other human beings, and opens oneself and devotes oneself to the other. To open oneself in a plain human relation is a long process of becoming a person. Jesus has understood his life as a giving of himself to others. And he has of himself to the extreme. *His capacity for loving forces him from gratuitousness as prototype for all human beings. “This is the man!”* (John 19: 5). Service is the existential center in the life of Jesus. He himself says that “he has not come to be served but to serve” (Mk 10: 45). He adopts the form of a servant (John 3: 4-6) and defines his life as a being for others. Jesus knows that in the history of power in this world there only exists tyranny and oppression (Mt 20: 25). He does not want this model of government for his community. In it, power has to be service (Lk 22: 27).

Close to the marginalized

Jesus presents his credentials to the disciples of John who

- Anawafukuza kutoka hekaluni, wale ambao wanachukua fursa ya kuabudu, kufanya biashara zao (Yohane 2: 13).
- Anakatalia mbali taratibu za kuabudu kwa namna fulani iliyo lazima na ambayo haiambatani na moyo wa mtu. (Mathayo 7: 21).
- Anaanzisha kama njia moja na ya kweli, tendo la kuabudu linaloongozwa na mapenzi (Mathayo 5: 23; Mk. 12: 33).

Kwa kutoa mwelekeo huu mpya wa kuabudu, anabadili dhana ya kawaida kwamba hekalu ndiyo tu mahali pa watu kukutana na Mungu. Kwa Wasamaria mahali pa kukutana na Mungu palikuwa katika Mlima Garizin; kwa Wayahudi ilikuwa ni huko Yerusalemu; kwa Yesu, ni ndani ya mtu anayemtumikia Mungu ‘katika Roho na kweli’ (Yohane 4: 24).

YESU NI MTU WALE WENYEWEE KWA WATU WENGINE

Binadamu ni mtu ambaye anaishi pamoja na watu wengine. Anakuwa mtu wakati anatoka nje ya nafsi yake na kutangamana na watu wengine na kujifungulia watu na kujitolea kwa wengine. Kujifungulia watu wengine katika uhusiano halisi wa kibinadamu ni utaratibu mrefu wa kufanyika mtu. Yesu ameelewa uhai kuwa njia yake ya kujitolea kwa watu wengine. Alijitolea hadi mwisho. *Uwezo wake kupenda bila ya vikwazo au kutarajia malipo kunamfanya mfano wa kuigwa na watu wote. “Mtu mwenyewe ni huyu!”* (Yohane 19: 5). Huduma ndiyo kiini cha maisha ya Yesu. Yeye mwenyewe alisema kwamba ‘Hakuja kutumikiwa, ila kutumikia’ (Mk 10: 45). Anaiga mfano wa mtumishi (Yohane 3: 4-6) na anayadhihirisha maisha yake kama mtu kwa wengine. Yesu anafahamu kwamba katika historia ya mamlaka duniani kunayo mambo mawili tu; mabavu na dhuluma (Mathayo 20: 25). Hataki utaratibu kama huu wa kiserikali uwepo katika jumuiya yake. Katika jumuiya yake, anataka mamlaka yawe ni kutumikia wengine (Lk 22: 27).

Karibu ya waliosahaulika

Wanafunzi wa Yohane wanapoenda kumuuliza Yesu yeye ni nani, Yesuanajitambulishakwao. “Nendenimkamwambie Yohanemam-

go to ask him who He is: Go and tell John that what they hear and observe is: the blind see, the lame walk, the lepers become clean, the deaf hear, the dead are raised and to the poor the good news is proclaimed” (Mt 11: 4-5). With this the disciples of the Baptist are scandalized, because he is supposed a Kingdom that is in contrast with the general accepted ideas, realizing a double inversion in the new Kingdom of God: inversion of the system, because the grace and forgiveness of God replace the anger and vengeance (John the Baptist); inversion of those for whom it exists, now no more the just and the pure, but sinners and emarginated (Mk. 2: 17).

Close to the women

The gospels are witnesses of the discrimination against woman in late Judaism: the surprise of the disciples when they see Jesus speaking with a woman in John 4: 27. The men were not only forbidden to speak in public with women, but the spouse always had to walk a few steps behind her husband. But especially, matrimonial legislation of which we read in Mk 10: 1-4: In the Jewish circles the right to break up the marriage was up to the husband according to Deut. 24:1. All this gives the idea of social inferiority of the woman and this is what Jesus confronts. Jesus feels free and breaks the cultural schemes in favor of liberty. This way of valueing persons and situations brought estrangement and social conflict that Jesus did not avoid. The attitudes and judgments of Jesus woke hostility in those who had privileged positions of social, economic and religious matters.

4. Obedient unto death, and death on the cross

A PROVOCATIVE CONDUCT

It is clear in the gospels that the course of Jesus' s ministry was leading him to a violent death. Jesus must

bo mnayoyasikia na kuyaona: vipofu wanaona, viwete wanatembea, wenye ukomawanatakaswa, viziwi wanasikia, wafu wanafufuliwa na maskini wanahubiriwa Habari Njema” (Mathayo 11: 4-5). Kwa usemi wake Yesu, wanafunzi wa Yohane Mbatizaji wanahisi kudanganyika kwa vile Yesu alipendekeza Ufalme ambao ulikuwa kinyume na matarajio ya wengi, kuonyesha kinyume mara mbili katika Ufalme wa Mungu: kinyume katika mfumo, kwa sababu msamaha wa Mungu unasimama badala ya ghadhabu na ulipizaji kisasi (Yohane Mbatizaji); kinyume cha hatima ya Ufalme huu kwa wale waliolengwa na Ufalme huu: sasa sio tena wale wenye haki na walio safi, bali ni kwa wenye dhambi na waliosahaulika (Mk 2: 17).

Karibu na akina mama

Injili zote zinashuhudia ubaguzi kwa wanawake katika imani ya Kiyahudi: mshangao unatokea miongoni mwa wanafunzi wa Yesu wanapomkuta akizungumza na mwanamke katika Yahane 4: 27. Wanaume hawakuzuiwa tu kuzungumza na wanawake bali pia mabibi walitakiwa kutembea hatua hatua kadha nyuma ya waume wao. Lakini pia swala la ndoa na uhalisi wake tunalosoma juu yake katika Mk 10: 1-4: Miongoni mwa Wayahudi, kuvunjika kwa ndoa kulikuwa juu ya mume kulingana na Kumb 24: 1. Haya yote yanaonyesha udhaifu wa mwanamke katika jamii na swala hili ndilo Yesu anapingana nalo. Yesu anajisikia huru na anavunja taratibu za mila kwa manufaa ya uhuru. Njia hii ya kuwathamini watu na hali ilileta utengano na mzozi wa kijamii ambao Yesu hakuukwepa. Mitazamo na uamuzi wa Yesu uliamsha chuki ndani ya wale waliokuwa wamethamini zaidi mamlaka ya kijamii, kiuchumi na kidini.

4. Mtiifu hadi kufa, kifo cha msalabani

MATENDO YA KUAMSHA ARI

Ni wazi katika injili kwamba, mwelekeo wa kazi ya Yesu ulikuwa unapelekea Yesu kuyakabili mauti ya kikatiili. Kulingana na vile matukio yalivyotendeka, ni lazima kwamba Yesu alielewa kwamba maisha yake yangeishia

have understood that his life was going to end bad, by the way the events happened. This seemed unavoidable.

The conduct of Jesus was so provoking that in several occasions it seemed he was on the verge of the Law that would have cost his life. When Jesus was reproached for using the help of Belzebul to drive out devils (Mt 12: 24), they were accusing him of practicing magic which deserved stoning; when he was accused of blaspheming God (Mk 2: 7). of being a false prophet (Mk.14: 65). That he was a rebellious son (Mk 11: 19; Deut 21: 20) that he deliberately broke the law of the Sabbath, They threw accusations at him that were punishable by death.

A special attention is given to the repeated breakings of the Sabbath Law (Mk 2: 23-38; Lk 13: 10-17; 14: 1-6; John 5: 1-18; 9: 14). One has to keep in mind that a capital crime was not an object of justice but after the culprit had been confronted by witnesses and he relapsed, then he was condemned to death. This is precisely what is said of Jesus in the first chapters of the gospel of Mark.

When the disciples pulled out ears of grain on a Sabbath, then Jesus is given a public warning of his fault; what Jesus answers is that he does it with conviction (Mk 2: 24-28). Jesus breaks again the Sabbath laws when he cures a man with a withered arm in the temple (Mk 3: 1-6). Therefore the leaders who saw it (Mk 3,2) condemned him at once to death (Mk 3: 6).

Moreover, all this happens in Galilee, where King Herod could execute death sentences, as we have seen by the murder of John the Baptist (Mt 14: 9-11). As a consequence it is understandable that Herod wants to kill him (Lk 13: 31).

What is also important in this respect, is the expulsion of the money changers in the temple (Mk 11:15-16). Without doubt, this act of Jesus was seen as the most serious offense against the Jewish institutions. This makes the accusation definitive in the judgment (Mk 14: 58) and the reproach on the cross (Mk 15: 29-30).

vibaya. Hali hii ilionekana kama isiyoweza kukwepwa.

Mienendo ya Yesu ilionekana kuwa ya kuchemsha ari ya watu hivi kwamba mara nyingi ilionekana kuwa alikuwa ukingo-ni mwa sheria ambayo ingemgharimu maisha yake. Wakati Yesu alishutumiwa kwa kutumia uwezo wa Belzebub kutoa pepo wabaya (Mathayo 12: 24), walikuwa wanamlaumu kwa kosa la kutumia mazingaombwe kosa ambalo adhabu yake ni kupigwa kwa mawe; wakati alishutumiwa kwa kumkufuru Mungu (Mk 2: 7), kwa kuwa nabii wa uongo (14: 65), kwamba alikuwa mwana mkaidi (Mk 11: 19; Kumb 21: 20) kwamba alivunja sheria ya Sabato kimakusudi, walikuwa wakitoa shutuma dhidi yake ambazo adhabu yake ilikuwa ni mauti.

Uvunjaji wa sheria ya Sabato wa mara kwa mara (Mk 2: 23-38; Lk 13: 10-17; 14: 1-6; Yohane 5: 1-18; 9: 14) kulihitaji kushughulikiwa kwa njia maalum. Ni vyema kufahamu hapa kwamba hukumu ya hatia kubwa haikuwa swala la kesi mahakamani bali mashahidi waliotoa ushahidi wao na mshatakiwa kuonekana kuwa na hatia kisha akahukumiwa kufa. Haya ndiyo mambo yanayosemwa katika sura za mwanzo za injili ya Marko. Wakati wanafunzi wa Yesu walikata masuke ya ngano siku ya Sabato, Yesu anapewa onyo hadharani juu ya kosa lake; Yesu anajibu anafanya hivyo kwa kuwa anafahamu anachotenda (Mk 2: 24-28). Yesu anavunja tena sheria juu ya Sabato anapomponya mtu aliyelemaa mkono ndani ya hekalu (Mk 3: 1-6). Kwa hivyo inasemekana kwamba viongozi walikuwa wakimchunguza Yesu (Mk 3: 2) halafu baadaye wakamhukumu kufa (Mk 3: 6).

Licha ya yote, mambo haya yanatendeka huko Galilaya ambako mfalme Herode angetekeleza hukumu ya kifo kama tulivyoona ikitendeka kwa Yohane Mbatizaji (Mathayo 14: 9-11) kama onyo kwa Yesu kwamba “Herode anataka kukuuu” (Luka 13: 31).

Jambo lingine ambalo pia ni muhimu ni kule kuwafukuza wana-biashara kutoka hekaluni (Mk 11: 15-16). Bila shaka, tendo hili lilionekana kama kosa kubwa zaidi dhidi ya asasi za Kiyahudi. Mashtaka dhidi ya Yesu yalirejelea tukio hili (Mk 15: 29-30).

In the eyes of the Jews Jesus had lost the right to live; he was constantly being threatened and so he must have been aware of the probability of a violent death. This would not have been without the consequence of his own conduct.

THE CAUSE OF DEATH

The failure of Jesus

The preaching and the activity of Jesus in Galilee did not end with success, but with failure. It is sure that, in the beginning of his ministry in Galilee, the gospels talk frequently of a great success in the preaching of Jesus (Mk 1: 33-34; 2: 1; 3: 7-11; 4: 1; 5: 21; 6: 6. 12. 33). But it is also sure that from chapter 7 in Mark on, there are allusions that the great influence on the people begins to diminish (Mk 7: 37; 8:1; 9: 14; 10: 1; 11: 8-10). The popularity of Jesus is less. He centers every time more in the formation of his community of disciples rather than in his attention to the masses. What really happened? Jesus gives us an idea when he says: "Happy those who are not scandalized in me" (Mt 11: 6; Lk 7: 23). This makes us understand that there were people who were scandalized in Jesus. His friendship with the Publicans, with sinners and with people who lived a bad life must have resulted in scandal for those of society, and above all, the repeated violations of the Law must have made of Jesus a suspicious person.

In turn, Jesus provoked the question if He brought salvation or if he had a devil in him (Lk 11:14-23; Mt 12: 22-23). Therefore there were whole cities (Corazain, Cafarnaum and Betsaida) who rejected the message of Jesus (Lk 10: 13-15; Mt 11: 20-24). And because of that, Jesus complained of not being accepted in his own country (Mt 6: 4; Mt 13: 57; Lk 4:24; John 4: 44) and he was afraid of being abandoned by his most intimate friends: "Are you also going to go away?" (John 6: 67).

In front of the leaders

It seems that the confrontation of the Jewish leaders happened relatively quick. The gospel of Mark says that, just

Machoni mwa Wayahudi, Yesu alikuwa ameipoteza haki yake ya kuishi; alikuwa akitishwa mara kwa mara kwa njia ambayo iliashiria uwezekano wa mauti ya kikatili. Mambo haya hayangetokea ila tu kwa sababu ya matendo yake.

KILICHOSABABISHA KIFO CHAKE

Kutofaulu kwa Yesu

Mahaubiri ya Yesu na halakati zake huko Galilaya hazikwisha kwa mafanikio. Zillikumbwa na kutofaulu. Ni kweli kwamba pale mwanzoni mwa kazi yake huko Galilaya Injili zote zinazungumzia sana juu ya fanaka kubwa iliyotokana na mahubiri ya Yesu (Mk 1: 33-34; 2: 1; 3: 7-11; 4: 1; 5: 21; 6: 6. 12. 33). Lakini pia ni kweli kwamba kuanzia sura ya saba ya Injili ya Marko marejeleo juu ya wingi wa watu yanaanza kudidimia (Mk 7: 37; 8: 1; 9: 14; 10: 1; 11: 8-10). Um-aarufu wa Yesu unapungua. Anajihusisha zaidi na uundaji wa jumuiya ya wanafunzi kuliko anavyotilia manani makundi ya watu.

Ni nini haswa kilichofanyika? Yesu anatupa kidokezo: “Heri mtu yule ambaye hana mashaka nami” (Mathayo 11: 6; Lk 7: 23). Hii inatufanya tufikiri kwamba kuna watu waliokuwa na mashaka juu Yesu. Urafiki wake na Wapablikana, na wenye dhambi na wale walioishi maisha mabaya ni lazima ulileta mashaka katika jamii na juu ya yote, kule kuvunja mara kwa mara sheria za Wayahudi alikofanya Yesu kulimfanya asiwe mtu wa kuaminika. Kuzunguka nafsi ya Yesu, swali lilitokea kana kwamba alileta wokovu au alikuwa na pepo mchafu ndani yake (Lk 11: 14-23); Mathayo 12: 22-23). Kwa sababu hiyo kuna miji ambayo iliukataa ujumbe wa Yesu (Korazani, Kapernaum na Bethsaida). (Lk 10: 13-15; Mathayo 11: 20-24). Na kwa sababu hiyo, Yesu alilalamika kwamba alikataliwa katika kijiji chake mwenyewe (Mathayo 6: 4; Mathayo 13: 57; Lk 4: 24; Yohane 4: 44) na alihofia kwamba hata rafiki zake wa karibu wangemwacha pia: “Je, nanyi pia mwataka kwenda zenu?” (Yohane 6: 67).

Makabiliano na viongozi

Yamkinika kwamba makabiliano kati ya Yesu na viongozi wa Kiyahudi

as Jesus had broken the Sabbath Law for the second time, the Pharisees and those of the party of Herod began to make plans how they could kill him (Mk 3: 6), the police of Herod went looking for Jesus “to kill him” (Lk 13: 31).

This tension grew stronger. One day Jesus asked directly to the leaders: “Why do you want to kill me?” (John 7: 19). In another place he was almost stoned (John 8: 59; 10: 31) in a way that he barely escaped with his life (John 10: 30).

The life of Jesus was every day more in danger and was only respected because a part of the people were always with him and the leaders did not want to provoke a popular uprising (Mk 11: 18; 12: 12; 14: 2; Lk 20:19; 22: 2).

Jesus does not falter and goes to the capital, Jerusalem, very conscious of his end (Mk 8: 31; 9: 31; 10: 13). There he expressed the most serious accusations to the authorities; he tells them that the temple is a den of thieves (Mt 21: 13), that they only look for their own profits (Mt 23: 5-7), that they eat the goods of the poor with the pretext of prayers (Mk 12: 40). He calls them public murderers and malicious men (Mt 21: 33-36) and he announces that God will take away all their privileges (Mt 21: 43).

The death of Jesus on the cross was not the result of a decision of the Father, but the consequence of his pretense and a way of life and the final result of a life dedicated to the cause of the Kingdom of God.

THE REASON FOR CONDEMNATION

Jesus was twice judged: religiously and civilly. In each of them a different reason was given to condemn him to death.

The Religious judgment. The condemnation began from the moment in which Jesus affirmed that he was the Messiah, the son of God (Mk 14: 61-62). The leaders interpreted those words as blasphemy (Mk 14: 63-64). Jesus was affirming that God was on his side.

yalijitokeza harakasana. Injili ya Marko inatuelezea kwamba, punde tu Yesu alipovunja kwa mara ya pili sheria ya Sabato, Mafarisayo na wandani wa Herode walikaa na kupanga njama ya kumuua (Mk. 3: 6), askari wa Herode walimsaka Yesu “Ili wamuue” (Lk 13: 31).

Mvurutano ulizidi kuwa mkubwa. Siku moja Yesu akawuliza viongozi moja kwa moja: “Kwa nini mnataka kuniua?” (Yohane 7: 19). Mahali pengine, karibu apigwe kwa mawe (Yohane 8: 59; 10: 31) alipenya kundini na kusalimisha maisha yake Yohane 10: 30).

Maisha ya Yesu daima yalikuwa hatarini na yaliheshimiwa tu kwa vile kundi la watu daima lilimfuata na viongozi hawakutaka kuzua taharuki (Mk 11: 18; 12: 12; 14: 2; Lk 20: 19; 22: 2).

Yesu hasiti na anaenda hadi mji mkuu Yerusalem, huku aki-jua hatima yake (Mk 8: 31; 9: 31; 10: 13). Hapo anael-ezea shutuma zake kali kwa watawala; anawaambia had-harani (Mathayo 21: 33-36) na anatangaza kuwa Mungu atawaondolea mapendeleo yote (Mathayo 21: 43).

Kifo cha Yesu msalabani sio kutokana na uamuzi wake Baba, la-kini ni matokeo ya jinsi alivyotenda na njia yake ya maisha na ha-tima ya maisha ya kujitolea kwa sababu ya Ufalme wa Mungu.

SABABU ZA KUHUKUMIWA KWAKE

Yesu alihukumiwa mara mbili: kidini na pia kisiasa. Katika kila shtaka, sababu ilitolewa ya kumfanya akabiliwe na mauti.

Hukumu ya kidini: Hukumu hii ilianza punde tu, Yesu ali-pojithibitisha kuwa Masiha, mwana mbarikiwa wa Mungu (Mk 14: 61-62). Viongozi walitafsiri maneno hayo kama ku-furu (Mk 14: 63-64). Yesu alikuwa anathibitisha kwamba Mungu alikuwa upande wake. Viongozi walihisi waliku-

The leaders saw themselves disqualified as representers of God.

Jesus kept silent during the solemn interrogation of the high priest (Mk 14: 60), he kept quiet and did not answer (Mk 14: 61). The high priest according to the Law, had the power of judging his doctrine and his life, and Jesus, having refused to subject his doctrine and his life to the Jewish authority. He has kept silent. This falls under the judgment of Dt 17: 12:” He who dares to disobey either the judge or the priest on duty is to be put to death” In this case, the silence of Jesus and its meaning have been the cause of his condemnation.

The political judgment. Judging from the words on the cross, they condemned Jesus because of a political cause. That of having proclaimed himself King of the Jews (Mt 27: 38). Although the military governor confessed that he saw no reason for condemning Jesus to death (Lk 23: 13-16) and declared him innocent (Lk 23: 4). On the other hand, Jesus explained before the governor that his Kingdom was not from this world (John 18: 39; 19: 4.6). In reality, the military governor could condemn him to death because the religious leaders threatened him and said they would tell the emperor (John 19: 12).

The death on the cross of Jesus of Nazareth is one of the most important moments in the history of humanity: the cross marks the moment of fulfillment of the formation of a new humanity. Jesus feels he is a failure and abandoned by His Father: “My God, why have you forsaken me?” (Mk 15: 35). In spite of all this, the man of Nazareth remains open to the Divinity and gives himself over (“Father, in your hands I commend my spirit”) Lk 23: 46. He feels betrayed and abandoned by his friends and continues to believe in them (Father, forgive them because they do not know what they are doing” (Lk 23: 34). Jesus realizes in his upper potentiality the definition and aspiration of being human: totally open to God and to others from gratuitness a being for others. From Jesus on, there are two dimensions that define a human person: communion with God, communion with others and the cosmos. The malice and negativity tried to finish with the person and

wa wanaachishwa mamlaka yao ya kumwakilisha Mungu.

Yesu alinyamaa kabisa wakati alipokuwa akihojiwa na kuhani mkuu (Mk 14: 60) alinyamaza na hakuwajibu (Mk 14: 61). Kuhani mkuu kulingana na sheria alikuwa na mamlaka ya kuhakiki na kuhukumu mafundisho na maisha yake, na kwa kunyamaza kwa Yesu, kulikuwa kama kukabidhi mafundisho na uhai wake kwa utawala wa Kiyahudi. Alikaa kimya. Kunyamaa huku kunas-tahili hukumu kulingana na Kumb 17: 12. “Yeyote anayethubu-tu kutomtii hakimu au kuhani katika kazi yake kwa sababu ya ukaidi anapaswa kuuawa.” Kwa sababu hii, unyamavu wa Yesu na maana yake umekuwa sababu ya kuhukumiwa kwake.

Hukumu ya kisiasa : Kulingana na kibao kilichopigiliwa msalabani, yamkinika Yesu alihukumiwa kwa sababu za kisiasa: kwa kujiita mfalme wa Wayahudi: (Mathayo 27: 38). Hata ingawa gavana alikiri kwamba hakuona sababu ya kumhukumu Yesu kufa (Lk 23: 13-16) zaidi ya yote alimtoa hatiani (Lk 23: 4). Kwa upande wa pili Yesu anamweleza gavana kuwa Ufalme wake si wa dunia hii (Yohane 18: 39; 19: 4.6). Kwa kweli, gavana angemhukumu Yesu kufa kwa vile viongozi wa kidini walitishia kumshtaki kwa Kaisari (Yohane 19: 12).

Kifo cha Yesu wa Nazareti pale msalabani ni jambo mojawapo ya mambo muhimu katika historia ya binadamu: msalaba ni ishara ya utimilivu wa kuundwa kwa jamii mpya. Yesu anahisi kutofaulu na kutupiliwa mbali na Baba: “Mungu wangu, kwa nini umenia-cha?!” (Mk 15: 35). Licha ya haya yote, mtu huyu wa Nazareti anajitoa wazi kwa utakatifu na kujikabidhi kwake: “Baba mikono-ni mwako naiweka roho yangu” (Lk 23: 34). Anahisi kusalitiwa na kuachwa na rafiki zake na anaendelea kuwaamini (“Baba, wasamehe kwani hawajui watendalo”). Yesu katika uwezo wake, anagundua ufafanuzi na matamania ya kuwa mtu: kuwa wazi kwa Mungu na kwa wengine kwa upande wa ukarimu: kujitoa kwa wengine. Kwanzia Yesu kuendelea, kuna mitazamo miwili inayomdhihirisha mwanadamu: komunyo na Mungu, komunyo na watu wengine na maumbile yote. Madhumuni mabaya na up-

the society that Jesus represented. Jesus gives up his life as the only way to be able to continue to live and be faithful to himself.

Today, Jesus continues to live with us, brings to the extreme the two dimensions that define the human person: love for God and love for neighbor. We are the witnesses to that: under us are martyrs. Jesus is the one who gives him/her the strength to love until the end, the strength to become complete.

SYNTHESIS

- For the search for our realization and our happiness we meet around us many ways that offer us salvation. Jesus was the only one who completely realized the project of being a human person. He offers us his Spirit which permits us to be completely ourselves realized.
- The Christian community does not have exclusive possession of him. He is present in all persons and realities that strive to make the project of God a reality: the fraternity.
- There are many images of Jesus. The Christian community of the United States and of Los Angeles allow us to meet this same Jesus of Nazareth, faithful to the Jesus of the communities of Mark, Matthew, Luke, John and Paul.
- Jesus of Nazareth, Jew, son of his time and circumstances. His communion with God, intimate and profound (Father-Son) identifies and defines him.
- The Father communicates him his dream: a great family among all human beings (The Kingdom of God). This mission is his most profound identity. He is at the same time the realization of the announced Kingdom: the new person with the new spirit, spirit of gratuitously son and brother.
- He announces with words (parables) and deeds (miracles).
- The announcement brings along conflict and rejection by some and those who propose a contrary project to fraternity.
- Jesus, faithful until the end to himself and the plan of the Father, gives his life as the only way to continue to live.

inzani zilijaribu kugandamiza mtu na jamii ambayo Yesu aliwakilisha. Yesu alitoa maisha yake kama njia ya kipekee ambayo kwayo angeendelea kuishi na kuwa mwaminifu kwake yeye mwenyewe.

Siku ya leo, Yesu anaendelea kuwa nasi, kuleta pamoja mitazamo miwili ambayo humfafanua binadamu: upendo kwa Mungu na jirani. Sisi tu mashahidi kwa mambo haya; miongoni mwetu kuna waliowawa juu ya ukristo. Yesu ndiye humpa mtu nguvu na upendo mpaka mwisho, nguvu ya kuafikia utimilifu mahsusi kibinafsi.

HITIMIZO

- Katika kutafiti ufahamu wetu na furaha tunaona njia nyingi zinazotuzunguka na ambazo zinatupatia ukombozi. Yesu pekee ndiye aliyefahamu kikamilifu mradi wa kuwa na nafsi ya utu. Anatupa Roho wake ambaye anaturuhusu kujifahamu kabisa.
- Jumuiya ya kikristo haina umiliki wa kipekee juu yake. Anapatikana kwa watu wote na katika uhalisi ambao unajitahidi kuufanya mradi wa Mungu ufanikiwe: urafiki/ undugu.
- Kuna sura mbalimbali za Kristo. Jumuiya ya wakristo wa Afrika na wa Marsabit inatupa nafasi ya kukutana na Yesu wa Nazareti, Uaminifu kwa Yesu wa jumuiya za Marko, Mathayo, Luka, Yohane na Paulo.
- Baba anashiriki na Yesu ndoto yake: Familia kubwa ya wanadamu wote (ufalme wa Mungu). Kazi hii ni utambulisho mwafaka kwake. Wakati uo huo, ni thibitisho la ufalme uliotangaziwa watu: mtu mpya na roho mpya, Roho wake mwana na ndugu kwa ukarimu mkuu.
- Anatangaza kwa maneno (mifano) na pia vitendo (miujiza).
- Kutangaza huku kunazua mgogoro na kukataliwa na wale waliopendekeza mradi tofauti wa kuleta umoja/undugu.
- Yesu ambaye ni mwaminifu kwake mwenyewe na kwa mpango wake Baba, anatoa uhai wake kama njia ya kipekee ya kuweza kuendelea kuishi.
- Msalaba ndio kilele cha utaratibu wa kuumbwa kwa ubinadamu mpya: (kinyume na wote na mambo yote) kuwa katika komunyo na utakatifu na pia na wanadamu wote.

- The cross is the culmination of the process of formation of the new humanity: (against all and against everything) a being in communion with the divinity and with the human beings.

HOMEWORK

1. Looking around you, you are aware that many people nowadays still talk about Jesus and his way of life. Describe three of these different forms and what type of salvation do they propose?
2. Write down three features that define Jesus according to the gospels.
3. Jesus worked, fought, sacrificed himself for the fulfillment of the plan: describe it.
4. Why is it that this plan brings conflict along?
5. What does the expression mean: “the cross marks the culmination of the formation of the new humanity”?

ZOEZI

1. Ukiangalia ulipo unajua watu wengi siku hizi wana-
ongea juu ya Yesu na njia yake ya maisha, Elezea njia
hizi na ni wokovu wa namna gani wanaopendekeza?
2. Andika sifa/hali tano ambazo zinamfa-
fanua Yesu kulingana na Injili zote.
3. Yesu alifanya kazi, akapigana, akatoa nafsi yake
kwa utimilifu wa mpango wa Mungu: elezea.
4. Ni kwa nini mpango huu unazua mgogoro?
5. Usemi huu una maana gani: “Msalaba ni
kilele cha ujenzi wa ubinadamu mpya”?

JESUS IS THE LORD

1. The resurrection of Jesus
2. The (Holy) Spirit of Jesus
3. The Church: sacrament of the Trinity and fraternity
4. Mary: Mother of the Lord and of the Church. Mary in the popular devotion

1. The Resurrection of Jesus

“Kerigma” is a Greek word that means “publication by the common crier” or “message”. Kerigma is like the news of the day that appears everywhere in the newspapers, which is printed in big letters and has to be the first thing you see when you read and about the only thing that you will remember afterwards. Luke has given us this apostolic message:

“You are aware of what has happened in the land of the Jews, starting from Galilee, afterwards preaching the baptism of John. I refer to Jesus of Nazareth, whom God has anointed with the power of the Holy Spirit. He lived doing good, curing those who are oppressed by demons, because God was with Him. We are witnesses of all what He did in the land of the Jews and in Jerusalem. The one whom they killed, hanging Him on a tree, has been raised from the dead by God on the third day and was allowed to be manifested, not only to the people, but to the witnesses, chosen before hand by God, to us who ate and drank with Him after having been resurrected from the dead” (Acts 10, 37-41).

The journey that the community took was to arrive to this knowledge and the journey was long and difficult. The complete aware-

YESU NI BWANA

1. Ufufuko wa Yesu
2. Roho (Mtakatifu) wa Yesu
3. Kanisa: sakramenti ya Utatu Mtakatifu na Ushirika wake
4. Maria: mama wa Bwana na wa Kanisa. Maria katika ibada ya wakristu.

1. Ufufuko wa Yesu

‘Kerigma’ ni neno la Kigiriki lenye maana: tangazo au ujumbe. Kerigma ni kama habari zinazojitokeza katika ukurasa wa kwanza wa magazeti ya siku hizi. Habari hizi huandikwa kwa herufi kubwa na huwa kitu cha kwanza ambacho mtu anaona. Anaposoma gazeti na kitu cha pekee ambacho mtu huweza kukumbuka hapo baadaye. Mtakatifu Luka ametupatia ujumbe ufuatao wakichungaji:

“Nyinyi mnajua jambo lililotokea katika nchi yote ya Wayahudi kuanzia Galilaya baada ya ule ubatizo aliohubiri Yohane. Mnajua Yesu wa Nazareti na jinsi Mungu alivyompaka mafuta kwa Roho Mtakatifu na nguvu kummiminia. Mungu alikuwa pamoja naye; yeye alikwenda huko akitenda mema na kuwaponya wote waliokuwa wamevamiwa na ibilisi. Sisi ni mashahidi wa mambo yote aliyotenda katika nchi ya Wayahudi na katika Yerusalemu. Walimuua kwa kumtundika msalabani lakini Mungu alimfufua siku ya tatu, akamfanya aonekane, si kwa watu wote ila kwa wale Mungu aliokwisha wachagua wawe mashahidi wake yaani sisi tuliokula na kunywa pamoja naye baada ya kufufuka kwake kutoka kwa wafu (Mate 10: 37-41).

Safari ambayo jumuiya hii ilitembea ili kuipata tajriba hii, ilikuwa ndefu na ngumu. Ufahamu kamili haukuja siku iliofuatia kuteswa

ness did not come the day following the execution (after “three days”), when the disciples were still confused by the sad ending of the happening. The “dispersion” about which Matthew speaks in 26: 56 was much deeper than what you could imagine. The unbelief of Thomas (John 20: 25), the confusion and the skepticism of the disciples of Emmaus (Luke 24: 21) are a remembrance of the crisis that the whole community experienced Matthew 28: 17). In this phase of reflection, of re-thinking and hearing Christ again, the disciples have understood the meaning and the importance of the unique experience that they had lived with Him.

Christ had really died, but now he was really alive in their midst. They “saw” him, they “touched” him and above all they “understood” Him. They become His disciples again, convinced of His message, the announcers of his hope of salvation for humanity. The ‘conversion’ of the apostles (Matthew 26: 30-32) is the fact that determined the Christian history. The apostolic Church is a convinced bearer of the risen Christ. She experiences his presence. The resurrection is the fact that lightens up the existence of Jesus in retrospective and through it, the whole evangelical narration is filled with it. From his birth on, he appears as the glorious and mighty Lord, the Son of God, and therefore the entire gospel is an announcement of the resurrection.

The resurrection is the proof and the guarantee. The stamp on the work of Christ, but above all it is the event of salvation “per excellence”. It divides the Jesus’ experience in two unmistakable phases. From Bethlehem to Golgotha, Jesus has a divided existence, confronted, insecure, painful and mortal; for that reason it was not possible that he could convince his disciples to overcome his enemies, but the enemies won. Matthew defines the life of Jesus as “humble” and “simple” (11: 28-30) and in Gethsemane, “human” (26: 41) that means fragile and weak (Rom 1: 3, Heb 2: 14; 5-7). Jesus is the servant of Yahweh (12: 17-21) exposed to trials, to disillusionings and failures.

The death on the cross is the conclusion, but also the end of

kwa Yesu (baada ya siku) tatu wakati wanafunzi walikuwa wamechanganyikiwa kutokana hatima yenye huzuni ya maisha ya Yesu. Kule 'kutawanyika' anakozungumzia Mathayo (26: 56) kulidhihirika zaidi ya vile ungefikiria. Kutoamini kwa Toma (Yohane 20: 25), kuchanganyikiwa na kujawa na mashaka kwa mitume waliokuwa njiani kwenda Emmaus (Luke 24: 21) ni alama tu inayotukumbusha taharuki iliyokuwako katika jamii nzima (Mathayo 28: 17) Kupitia fursa hii ya kuakisi, kutafakari na hata kumsikiliza Kristo tena, wanafunzi wanaelewa maana na umuhimu wa nafasi waliokuwa nayo wakati Yesu alikuwa miongoni mwao.

Kristo kwa kweli alikuwa amefariki lakini sasa alikuwa hai miongoni mwao. Walimwona, wakamguza na juu ya yote 'wakamfahamu'. Walifanyika wanafunzi wake tena, waenezaji walioamini, wa habari yake; watangazaji wa matumaini yake ya wokovu wa wadamu wote. Yale mabadiliko ya mitume (Mathayo 26: 30-32) ni ukweli unaodhihirisha na kuweka muhuri, historia imara ya uKristo. Kanisa la mitume lina sheheni uhalisia wa Kristo mfufuka, uwepo wake unahisiwa na Kanisa hilo. Ufufuko ni uhakika unaotoa picha halisi ya kuwepo kwa Yesu. Kupitia kwa ufufuko huo, uenezaji Injili unatekelezwa kwa njia mwafaka. Kutokea kuzaliwa kwake, anajitokeza kama aliye na utukufu, na Bwana mwenye enzi, mwana wa Mungu na kwa hivyo Injili yote ni tangazo la ufufuko wake.

Ufufuko ni uhakikisho, dhamana na muhuri katika kazi ya Kristo, lakini juu ya yote ni tukio lililo muhimu sana katika ukombozi kwa mapana na marefu. Ufufuko unagawa tajriba ya Yesu katika vipande viwili vilivyowazi. Kutoka Bethlehemu hadi Golgota, maisha ya Yesu yamegawa katika vipengele kadha. Kipengele cha kukabiliwa, kilichokosa, usalama chenye uchungu na hali ya mauti; kwa sababu hii, hangeweza kueleweka na marafiki zake, hangeweza kuwashinda maadui wake. Kinyume na haya, maadui wake walishinda. Mathayo anarejelea maisha ya Yesu kama ya 'unyeyekevu' na upole (11, 28-30). Usiku huko Gethsemane, anayaita 'dhaifu' maana yake ni rahisi kudhurika na yenye unyonge (Rom 1:3. Eb 2: 14 ; 5: 7). Yesu ni mtumishi wa Ye-

this existence that is hard, uneasy, and unbearable. The “resurrection” is not the re-animation of a corpse (cf. Mt. 9: 25): the daughter of Jairus, or John 11: 44: Lazarus), the return to a former existence, marked with weakness because of sin, but the going out of it. Had Jesus returned to his former primitive existence, he would have had to die again, although he has been resurrected. One thing is to resuscitate and another is to revive. Jesus did not live again, but was resuscitated. To live again is to return to the life that he had before he died. Resuscitate is overcome the death definitely and to escape death forever.

It is to pass for always the frontiers of this life. The difference between this state and the other one is what the sacred authors write about: “the new birth”. (Acts 13: 33) the “regeneration”, the “justification” (1 Tim. 3: 16; 1 Pt 3:18) The resurrection is the Passover of Christ. It is a transformation, a transmutation, it takes possession in a way that was not known before. The risen Christ is “the other Christ: he is the Lord, the savior, the redeemer. Paul explains to the Corinthians “the resurrection from the dead” by means of the parable of the seed.

“ It is the same with the resurrection of the dead: the thing that is sown is perishable but what is raised is imperishable; the thing that is sown is contemptible but what is raised is glorious; the thing that is sown is weak but what is raised is powerful; when it is sown it embodies the soul, when it is raised it embodies the spirit. If the soul has its own embodiment, so does the spirit have its own embodiment. ” (1 Cor. 15: 42-44) and he concludes: “Scripture says that Adam, the first human being, was given a natural life, but the last Adam has become spirit that gives life” (v. 45).

The image of the seed that is put under the earth so that it become a new plant make clear the relation of continuity between the two phases of existence. The new plant is born from the seed that dies and so prolongs and perpetuates the existence. The disciples have seen Jesus die on the cross, and they could not follow the new journey that he started when he ex-

hova (12: 17-21) alikumba na majaribu, matatizo na kutofaulu. Kifo chake msalabani ni hitimisho na kikomo cha kipindi hiki chake cha uhai kilichokuwa kigumu nakisichovumilika. Ufufuko wake sio ile hali ya kuipa maiti uhai kama ilivyokuwa na bintiye Jairo (Mathayo 9: 25) au Lazaro (Yohane 11: 44), ufufuko wa Yesu sio kule kurudi katika hali ya maisha ya awali iliojaa udhaifu kwa sababu ya dhambi, badala yake, ufufuko huu ni hali ya kuinuka, kujivuta, na kutoka kwa hali hii ya udhaifu. Kama Yesu baada ya kufufuka angeirudia hali yake ya zamani, basi ingebidi afe tena, hata ingawa alikuwa amefufuka. Kuna tofauti kati ya kupata uhai mpya na kurudishiwa uhai wa zamani, Yesu hakurudia hali yake ya mbeleni. Alipata uhai mpya. Kurudishiwa uhai uliotangulia mauti. Kupata uhai mpya ni kushinda mauti na kuepuka kifo milele na milele. Ni kuhamisha na kuondoa kabisa mipaka ya uhai. Tofauti kati ya hali hizi mbili ni ile waandishi watakatifu wameandika juu yake “Kuzaliwa Upya” (Matendo 13: 33) kupata umbo mpya na kuthibitishwa (1Tim 3:16; 1Pt 3:18). Ufufuko ndio Pasaka ya Yesu, ni ubadilisho, na kuumbwa upya kwa hali ambayo haiku-julikana mbeleni. Kristo mfufuka ni Kristo “Yule mwingine”; ni Bwana, mwokozi na mkombozi, Paulo anawaeleza Wakorinto kuhusu; ufufuko toka kwa wafu; kwa kutumia mfano wa mbegu.

“Ndivyo ilvyo kuhusu ufufuko wa wafu, kama vile mbegu, mwili huzikwa ardhini ukiwa katika hali ya kuharibika, lakini, hufufuliwa katika hali ya kutoharibika, huzikwa katika hali duni, hufufuliwa katika hali tukufu; huzikwa katika hali dhaifu, hufufuliwa ukiwa wenye nguvu. Unapozikwa ni mwili wa kawaida, unapofufuliwa ni mwili wa Kiroho. Kuna mwili wa kawaida na kutakuwa na mwili wa Kiroho” (1 Kor. 15: 42-44) na anahitimisha: “Maandiko yasema mtu wa kwanza, Adamu, alikuwa kiumbe mwenye uhai. Lakini Adamu wa mwisho ni Roho awapaye watu uhai (v 45).

Taswira (picha) ya mbegu inayopandwa ardini ili iweze kuwa mmea mpya inaweka wazi uhusiano kati ya vipande viwili tuliotaja hapo juu vya uhai wa Yesu. Mmea mpya huzaliwa kutoka kwa mbegu iliyokufa na kwa hivyo kurevusha kipindi chake cha maisha. Wanafunzi walishuhudia kifo cha Yesu msalabani, lakini hawakufua-

pired. They followed him with the eyes of faith, but not with those of the flesh. The risen Jesus has entered in an incomprehensible divine world. The resurrection is an announcement of faith. *It is the most sensational news that God did come to humanity through Christ.* To accept the resurrection is to renounce all the possible means of knowing with your own faculties.

With the resurrection, humanity enters in the most profound revelation: the mystery of the human life is a life that always unites the divine with the human. It is not only to understand, but also to participate. It is the fullness of the good news for humanity and the cosmos. The apostolic Church was the beloved witness for God, not only of the Jesus here on earth but also as a witness to the resurrection. The Church is born from the resurrection. The community from the very beginning lived the resurrection of Christ as a saving fact for itself and for the entire world, as the joyful beginning of a renewed life, with the vital experience of the Spirit, as the innermost presence of the Resurrected One in the liturgy and in daily life.

Can we say then that the resurrection was a historic fact? If we through historic fact understand a really happening, then without doubt the resurrection was a historic fact. *If through historic fact we mean that it could be proven, then we have to say that the resurrection was not in time and space, but definitely has been based on the conditions of historicity.* Therefore we understand that the gospels do not tell us exactly this fact of the resurrection.

Jesus, Risen from the dead, was ‘more present’ but not in a spatial way, that means, “in another place”, but in the qualitative sense: he started to live in another way, in the fullness of life. The New Testament speaks also of the “exaltation”, the “glorification” of Jesus. The resurrection, ascension and exaltation of Jesus at the right hand of the Father, do not consist of different phases of the same happening, but they are different expressions of the same mystery: The Easter or Passover of Jesus from this world to the Father.

ta njia mpya aliyoianza. Walimfuata kwa macho ya imani lakini si ya mwili, Yesu mfufuka aliingia ulimwengu mtukufu na wa ajabu. Kufufuka kwake ni tangazo la imani. *Ni habari motomoto kuwa Mungu alikuja kwa wanadamu kwa njia ya Kristo kuhubiri ufufuko huu* ni dhibitisho kuwa haujauelewa kwa uwezo wako mweyewe.

Kwa ufufuko, ubinadamu unaingia katika Ufunuo mkubwa, fumbo la uhai wa binadamu ni uhai unaounganisha binadamu na utakatifu wa Mungu, sio tu kuelewa bali ni kushiriki. Ni ukamilifu wa habari njema kwa wanadamu na ulimwengu wote kwa jumla. Kanisa la mitume lilikuwa shahidi mpendwa wa Mungu sio tu juu ya maisha ya Yesu hapa duniani lakini pia shahidi kwa ufufuko wake. Kanisa lilizaliwa kutokana na ufufuko huu. Jumuiya ya waKristo tokea pale mwanzo iliishi na kuchuikulia ufufuko wa Yesu kama hali ya ukombozi kwa kanisa na kwa dunia nzima. Walichukulia ufufuko kama mwanzo wa uhai na maisha mapya huku wakihihi Roho Mtakatifu, liturgia na maisha ya kila siku kama uwezo wa Yesu Mfufuka.

Je, twaweza kusema kuwa ufufuko huu ni tukio la kihistoria? kama tunaielewa mambo vizuri kupitia tukio la kihistoria, *basi bila shaka ufufuko huu ulikuwa tukio la kihistoria, kama swala hili laweza kuthibitishwa kwa vile ni la kihistoria, basi twaweza kusema ufufuko haukitegemea hali au wakati.* Msingi wake umejengwa katika historia, kwa hivyo tunaielewa kwamba injili hazielezei kikamilifu tukio hili la ufufuko.

Yesu aliyefufuka toka kwa wafu alidhihirika zaidi, lakini sio kwa njia ya kilimwengu bali katika mahali pengine kwa njia ya undani zaidi, alianza kuishi kwa njia nyingine yenye ukamilifu wa maisha. Agano jipya linarejelea hali hii kama “Kuinuliwa” na “Kutukuzwa” kwake Yesu. Kufufuka, kupaa mbinguni na (ku-kaa kwa Yesu) mkononi mwa kulia mwake Baba. Sio vipindi tofauti vya tukio moja. Lakini ni njia tofauti za kuelezea fumbo moja ; Pasaka ya Yesu kutoka duniani hii kwenda kwa Baba.

THE RESURRECTION REHABILITATED JESUS

The death on the cross was considered to be a divine curse (Dt. 21: 23; Gal 3: 13). Jesus had died shouting in total helplessness: God had abandoned him (Mark 15: 34). For the eyes of the whole society, to die and be buried in such a way was a complete failure, a total waste that was not worth to be considered.

God has revised the process of Jesus and he has given him the glory that was due to him: “God has resurrected him and has made Jesus Lord and Messiah, the same Jesus that you have crucified.”

God gave Jesus the reason and took it away from all those who were not in accord with him. Jesus was right, and his cause is the way that brings humanity to salvation. Therefore, to proclaim the resurrection is to testify that life has to be seen in the way Jesus did.

God took vengeance, not killing those who murdered his Son, but raising him up; drowning the bad by doing good. God disarmed in that way those who try to bring justice through violence. And also he condemned definitely those who throughout history have tried to silence, with killings and humiliation, the cry of the poor. God is on the side of the poor.

TITLES OF THE RESURRECTED JESUS

The resurrection gave a decisive and definite answer to the question asked to Jesus by his disciples during his earthly life: “Whom do people say that I am?” At the same time he puts the question and encourages the Christian community to penetrate the mystery of the risen Jesus. This new search continues under the guidance of divine revelation contained in the resurrection account. The apostolic Church uses the “titles” (concepts that the divine word of the Old Testament had framed in order to outline the messianic expectancy) to express the unspeakable experience that the risen Christ has had.

UFUFUKO ULIMBADILI YESU

Kifo cha msalabani kilichukuliwa kama laana toka kwa Mungu (Kum 21: 23, Gal 3: 13). Yesu alikufa kikondoo akiwa hana wa kumsaidia, yamkini kuwa Mungu alikuwa amemwacha (Mk 15: 34). Mbele ya macho ya watu, kufa kwa njia kama hiyo ni ishara ya kutofaulu maishani, nikupotea ambako hakukustahili kutiliwa maanani.

Mungu amerejelea swala hili la Yesu na akampa utukufu aliostahili kupewa. “Mungu amefufua na kumfanya Yesu kuwa bwana na Masiha. Yesu yule mliyesulubisha”. Mungu alimpa Yesu nafasi na akawaondolea wale wote ambao hawakusikilizana naye. Tendo la Yesu lilikuwa sahihi na lengo lake ni safari iletayo wokovu kwa wana-damu wote. Kwa hivyo, kuutangaza ufufuko wake ni kutoa ushahidi kwamba uzima unapaswa kuonekana jinsi Yesu alivyouchukulia.

Mungu alilipisa ‘kisasi’ sio kwa kuwaua waliomsulubisha Yesu, lakini kwa kumfufua; kuondoa ubaya na kuuzunguka kwa wema. Kwa njia hiyo, aliwanyang’anya silaha wale wote waliojaribu kutekeleza haki kwa njia ya fujo. Pia alishtumu wale ambao daima walitumia njia ya kuua na kufedhehesha kama njia ya kunyamazisha kilio cha waliodhulumiwa. Mungu yuko upande wa maskini.

MAJINA YA YESU MFUFUKA

Ufufuko ulitoa jawabu mwafaka na wazi kwa swali la Yesu kwa wanafunzi wake wakati alikuwa hai: “Watu husema mimi ni nani?” Mara nyingine alilitoa swali hilo na kuwahimiza waKristo katika jumuiya yao kutafiti kwa undani fumbo la Kristo mfufuka. Utafiti huu mpya unaendelea chini ya uongozi wa ufunuo Mtakatifu ulioko katika ufufuko. Kanisa la Kitume linatumia maina (dhana ambazo Neno takatifu katika Agano la kale lilitumia ili kuonyesha utarajiaji wa ujia wa Masiha. Ili kuonyesha msimamo ambao kanisa lilipata kutokana na ufufuko wa Kristo.

Image	P	r	o	p	h	e	t
The Son	Servant	Head	Lord				
Word	Messiah	First born	Summary	Second Adam			
		Son of Man					
God	Old Test.	Church	World	Man			
	Understanding	Process					
Jesus	Fullness						
Historic	Resurrection =	Divine				Christian	
communities							
(Historic process)	Human						

JESUS IS THE CHRIST

The title of Christ or Messiah was considered by the primitive community as something of substance or central when referring to Jesus, up to the point that it began to be part of his proper name: Jesus Christ.

Messiah (Hebrew adjective) and Christ (Greek participle) are synonyms that mean, “Anointed”. In the Old Testament, the Messiah was someone consecrated with the ointment, sign of the Spirit of God, to fulfill a mission. It was applied to different persons, but above all to the king, and it entailed with it the expectations of the salvation of Israel. Although the characteristics of the future Messiah is fundamentally a real image, later it appears in the different figures: prophet, suffering servant, etc.

Jesus rejects a messianism that answers to the expectations of the nationalistic politics and presents in turn a messianism that brings with it the suffering and the cross.

The messianism of the cross is very clear, after he resurrection, as the central point of the Christian faith. The title of Messiah, identified with the salvific mission of Jesus, seems to be the first confession of faith of the primitive Church. Jesus, the legitimate answer of all the hopes of Israel is the fullness that surpasses all expectations. The first sermons underline that continuity of the two alliances.

YESU NDIYE KRISTO

Jina Kristo au Masiha lilichukuliwa na jamii ya zamani kama jambo mwafaka na dhahiri katika kumrejelea Yesu mpaka wakati lilianza kuwa sehemu ya jina lake halisi: Yesu Kristo.

Masiha (kivumishi cha Kihibirania) na Kristo (neni la Kigiriki) ni yaliyo sawa yanayomaanisha “Mteule”. Katika Agano la kale, Masiha ni mtu aliyetakazwa kwa mafuta ya kutakaza, ishara ya Roho wa Mungu, kumwezesha kutimiza jukumu Fulani. Mafuta haya yali-pakwa watu tofauti, lakini haswa wafalme, na ilijumuisha matarajio ya wokovu kwa Waisraeli. Hata ingawa sifa za Masiha aliyekuwa kama mfalme, baadaye ilitokeza kuwa tofauti, na sura zifuatazo ndizo alizokuwa nazo: Nabii, Mtumishi aliyejawwa na mateso, n.k.

Yesu aliukataa umasiha uliolingana na matarajio ya siasa za taifa na badala yake akdhihirisha Umasiha ulioandamana na msalaba pamoja na mateso.

“Umasiha” wa msalaba ni kiini muhimu katika imani ya KiKristo baada ya kufufuka kwake Yesu. Matumizi ya jina Masiha katika mandhari ya wokovu wa Yesu, ni ishara ya kwanza ya kanisa la jadi kuitangaza imani yao. Yesu kama jawabu halali la matumaini yote ya Waisraeli ni ukamilifu (ujazo) unaozidi matarajio yoyote yale mengine. Mahubiri ya kwanza yalitilia umuhimu

Andrew, after staying with Jesus exclaims: “We have met de Messiah” (John 1: 41). In our constant search for meaning, the salvation and the happiness, we have understood that only he fills all our aspirations. From the experience to be with him, he ‘anoints’ us to announce and propose: “I have seen the Messiah”. Jesus of Nazareth is a humble person, he is the ‘servant’. Being with him in daily life, being with him in the constant struggles for a society that should be more just, being with him in the rejection, the sacrifice and the martyrdom, I recognize him as the Savior and announce him.

JESUS IS THE LORD

In the Old Testament God is considered “Lord” because he has created, ruled and led his people. Because he created the heavens and the earth and he is the universal Lord. He is addressed as *Adonai* = “my Lord”. This name changes into the proper name of God when, out of respect, one stopped using the name *Yahweh*. The translation of the Bible of the LXX uses *Kyrios* (=Lord), the same as *Adonai*, translated to “*Yahweh*”. And in the New Testament God is called the Lord. The newly born Church proclaims Jesus as “*Kyrios*”: Jesus is the Lord. God has given him the name that surpasses all other names and the universal lordship over all things and over his Church. Jesus is the Lord of the history and as “King of kings” and “Lord of lords” he received the same titles as God. Paul says that Jesus has been named Son of God and translated directly to Christ all the citations from the Old Testament in which appears *Kyrios* by the name of *Yahweh*. The Lordship of Christ is definitely the highpoint in the future eschatology, pronouncing it the *Maranatha* (cf. Revelation: Come, Lord Jesus”)

The phrase “he who invokes the name of the Lord” is used as self assignation of the Christians. The Christian missionaries invite to believe not only in God the Father, but also in the Lord Jesus. The profession of faith in Jesus as the Lord is the gift of the Spirit (1 Cor 12: 3) This profession of faith has a

kuendeleza mashirika haya mawili (umasiha na Wokovu). Baada ya kukaa na Yesu, Andrea alitangaza, “Tumemwona Masiha” (Yohane 1: 41). Katika utafiti wetu wa maana ya wokovu na furaha, tunakumbana na hakikisho kuwa ni yeye tu ambaye hutekeleza matamania yetu. Kutokana na uzoevu tuliopata wa kuwa pamoja naye, huwa ‘anatuteua’ ili kutangaza na kueleza, “Nimemwona Masiha”. Yesu wa Nazareti ni mtu mpole na mtumishi. Kuwa na Yesu katika maisha ya kila siku, kuwa pamoja naye katika halakati za kila siku, katika jamii ambayo ni lazima iwe na haki zaidi; kuwa pamoja naye katika kukataliwa, kujitolea kwake na kuuawa, ninamtambua kama mwokozi na kumtangaza.

YESU NI BWANA

Katika Agano la Kale, Mungu anaitwa ‘Bwana’ kwa sababu ali-umba ulimwewngu, kutawala na kuwaongoza watu. Kwa sababu aliumba mbingu na dunia na ndiye Bwana Mkuu. Anatajwa kama *Adonai* = “Bwana Wangu”. Jina hili linakuwa jina halisi la Mungu pale ambapo kwa heshima, mtu anaacha kumwita Yahweh. Tafsiri ya Biblia ya LXX inatumia ‘Kyrios’ (= Bwana), jina ambalo ni sawa na *Adonai*, lililotafsiriwa kuwa “*Yahweh*”. Katika Agano jipya Mungu anaitwa “Bwana”. Kanisa changa linamtangaza Yesu kama ‘Kyrios’: Yesu ni Bwana. Mungu amempa jina ambalo liko juu ya majina yote na utawala juu ya vitu vyote na juu ya kanisa lake. Yesu ni Bwana wa historia na kama “Mfalme wa wafalme” na “Bwana wa mabwana” anapata heshima sawa na Mungu. Paulo anasema kuwa Yesu ametajwa kama Mwana wa Mungu na akamtaja Kristo kwa kutumia maneno yote ya Agano la Kale ambapo jina *Kirios* linatokea kwa jina la *Yahweh*. Utawala wa Kristo kwa hakika ni kilele cha hatima ya maisha, utawala ukitajwa katika msamiati wa *Maranatha* (cf. Ufunuo: Njoo Bwana Yesu).

Usemi kwamba “Yeyote aliitalo jina la Bwana” umetumika kama kitambulishi-nafsia kwa waKristo. WaKristo Wamisionari wanawaalika wafuasi wao waamini sio Mungu Baba tu bali pia Bwana Yesu Kristo. Kule kukiri imani katika Yesu kama Bwana ni kipa-wa cha Roho Mtakatifu (1 Kor 12: 3). Huku kukiri kwa imani kuna

saving power (Rom 10: 9). The Christians have only one God and one Lord Jesus Christ. All the actions of the Christian life are done before the Lord and are constantly referred to him.

The constant proposals of powerful lordships, of money, etc. make us blind and we do not only reject the human factor, but we also paint a picture of an ‘all powerful Jesus’ to make him the “Lord”. Jesus was called “Lord” because he was profoundly human, because the person was the highest value for him, because he accepted all in an equal manner as he/she was. He made the dialogue and the union with others the sense of his life. Jesus was with us building up his Kingdom not in the way of the world but in the way or parameter of brotherhood.

JESUS, SON OF GOD

In the Old Testament the expression “Son of God” manifests the relationship between God and His people. It applies to Israel, to the king, to the Messiah, to all the faithful. In the conscience of the adopted sons and daughters of Israel, there has been the hope of future restoration.

The first community rapidly applied the title “Son of God” to Jesus. Mark writes his gospel to present Jesus as the Son of God. Matthew and Luke add the facts of the virginal conception, affirm not only the mission, but also the being of Jesus from a divine offspring. Paul (Rom 1: 34) says that Jesus always has been Son of God, although it is only mentioned in the resurrection. The Son of God is pre-existent (Gal 4: 4-5), is the image of the invisible God. Firstborn, Head of the Church, Beginning (Col 1: 15-20). John writes his gospel “so that those who believe would know that Jesus is the Son of God”. He presents the Son as one and equal with the Father. God is a merciful Father and his Son is the manifestation of this love.

The Roman centurion, seeing how Jesus dies, says: “This is truly the Son of God”. The people asked: “Who is this man? By the way he died and the way he lived, he manifested to be the Son.

nguvu ya uokovu (Rom 10: 9). WaKristo wana Mungu mmoja tu na Bwana mmoja Bwana Yesu Kristo. Matendo yote ya maisha ya kiKristo yanafanywa mbele ya Bwana na yanarejeshwa kwake.

Mapendekezo ya mara kwa mara ya Ubwana wenye uwezo, wa pesa, n.k, yanatupofusha na kutufanya tukatae si ubinadamu tu, bali pia kuichora picha ya ‘Yesu mwenye nguvu zote’ na kumfanya ‘Bwana’ kwa sababu alikuwa mwanadamu halisi, kwa sababu nafsi yake ya juu zaidi, kwa sababu alikubali, yote kwa usawa kama alivyokuwa. Alizungumza na kuungana na watu kama lilivyokuwa lengo la maisha yake. Yesu ako pamoja nasi katika ujenzi wa ufalme wake, sio kwa njia ya ‘ulimwengu’ balile ya kindugu.

YESU, MWANA WA MUNGU

Katika Agano la kale, msemu “Mwana wa Mungu” unaoonesha uhusiano kati ya Mungu na watu wake. Wanaohusishwa hapa ni Waisraeli, Mfalme, Masiha, na waumini wote. Katika ufahamu wa kuwa watoto wa Mungu, Israeli ilijenga matumaini ya kufufuliwa kwa taifa lake.

Jumuiya ya kwanza mara moja ilianza kutumia jina “Mwana wa Mungu” kwa kumrejelea Yesu. Katika injili yake, Marko anamwasilisha Yesu kama mwana wa Mungu. Mathayo na Luka wanaongezea uzito swala la Bikira kupata mimba. Kwa njia hii, wanatilia nguvu swala kwamba sio kazi ya Yesu tu ambayo ilitokana na chanzo takatifu bali Yesu pia. Paulo (Rom 1: 34) anasema Yesu siku zote alikuwa mwana wa Mungu hata ingawa ni kupitia kwa ufufuko wake swala hili liliweza kudhihirika. Mwana wa Mungu alikuweko tangu mwanzo (Gal 4: 4-5), ni ishara ya Mungu asiyeonekana, mzaliwa wa kwanza, kichwa cha Kanisa, Mwanzo (Kor 1: 15-20). Yohane anaandika katika injili yake ni “Mwana wa Mungu”. Anasisitiza kwamba Mwana ni sawa na Baba na kitu kimoja na wote ni sawa. Mungu ni Baba mwenye fadhili na Mwanawe ni kielelezo cha upendo wake.

Mkuu wa askari mia moja wa Kirumi akishuhudia kifo cha Yesu

Today he helps us to live more humanly and dignified and he is making us always more sons and daughters of God, our Father transforming the society and the world in the family of the Father.

JESUS OUR “PASSEVER” AND “LAMP OF GOD”

The word “Passover” is coming from a Hebrew name pesah with the meaning of “to pass”, “jump”. The celebration of Passover stands in the center and the heart of the biblical experience that is related with the event which is the foundation of the people of God: the exodus and the alliance. (Ex 12: 1- 28; Deut. 16: 1-8). In the evening of 14 of Nisan the Pascal lamps are sacrificed, and the same night, during the supper of Passover is going to be eaten over the roasted meat, together with bread without yeast. Immediately the first Christian community interpreted the life, death and resurrection of Jesus, as the total completion of the original exodus. Jesus is the footstep/ move/ tread of God, the Passover from where comes out fully the definitive alliance, (union, marriage) between God and humanity. Jesus was seen as the Pascal lamb which loved, brought up to the sacrifice of his own life, took away the sin of the world (John 1: 29; 1 Cor 5: 7)

2. The Spirit of Jesus

The experiences of Peter and of Paul help us to understand concretely “the Spirit of Jesus”.

THE EXPERIENCE OF PETER

When Jesus proposes a style and a meaning of life that would bring him to Calvary and the violent death, Peter runs away, rejects, negates.

“Jesus then began to teach them that the Son of Man had to suffer many things and be rejected by the elders, the chief priests and the teachers of the Law. He would be killed and after three days rise again. Jesus said all this quite openly, so that Peter took him aside and began to protest strongly. But Jesus turning around, and looking at his disciples, re-

anasema, “Kwa kweli huyu ni Mwana wa Mungu”. Watu waliulizana: “Mtu huyu ni nani?” Kwa namna alivyokufa na kuishi, ali-dhihirika kama mwana wa Mungu. Siku ya leo, anatusaidia kuishi maisha ya ubinadamu dhabiti na watu wanaoheshimika. Kila mara anazidi kutufanya tuwe wana wa Mungu, Baba yetu. Kwa njia hii, anaibadili jamii yetu na dunia kwa jumla kuwa familia ya Baba.

KRISTO “PASAKA” NA “MWANAKONDOO WA MUNGU”
Neno “Pasaka” limetokana na neno la Kihibrania “pesah” linalo-maanisha “kupita”, “kuruka”. Sherehe za pasaka zinachukua na-fasi muhimu sana katika tajriba ya biblia kwa kuwa inahusiana na tukio lililoanzisha taifa la Mungu: kuhama (kutoka Misri) na muungano. (Kutoka 12: 1-28; Kumbukumbu ya Torati: 16: 1-8). Jioni ya tarehe 14 ya mwezi wa Nisan (katika Kalenda ya Kiya-hudi), wanakondoo wa Pasaka walichinjwa, na usiku uo huo, ka-tika karamu ya Pasaka, nyama yake ilichomwa na kuliwa pamoja na mikate isiyotiwa chachu. Jumuiya ya kwanza ya Kikristo ili-tafsiri kifo na ufufuko wa Yesu kama utimilifu wa safari ya kutoka utumwani. Yesu ndiye hatua au matembezi ya Mungu, Pasaka ambayo kwayo kuna chemchemi ya muungano kamili (ushirika) kati ya Mungu na mwanadamu. Yesu alionekana kama mwana-kondoo wa Pasaka, ambaye upendo wake ulimfanya atoe uhai wake na kufuta dhambi ya ulimwengu (Yohana 1: 29; 1 Kor 5:7).

2. Roho (Mtakatifu) wa Kristo

Ujuzi ya Petero na Paulo unitusaidie kamili “Roho ya Yesu”

TAJRIBA YA PETERO

Wakati Yesu alielezea njia na maana ya uzima ambayo ingem-peleka Kalvari na kukabili mauti ya kikatili, Petero alimtoroka, akamgeuka na kumwacha.

“Yesu alianza kuwafundisha wanafunzi wake kwamba ni laz-ima Mwana wa Mtu apatwe na mateso mengi na kukataliwa na wazee na makuhani wakuu na waalimu sheria. Kwamba atafufuka. Yesu aliwaambia jambo hilo waziwazi. Hapo, Petro akampeleka kando akaanza kumkemea. Lakini Yesu akageuka,

buked Peter, saying, “Get behind me, Satan! You are thinking, not as God does, but as people do” (Mk 8: 31-33).

Peter is not reborn yet by the Spirit of Jesus and understands the things from the point of view of the world. The fear, the cowardice and the disloyalty overpower him. At the same time that the Master is judged, happens also the judgment of the disciples: “After a little while those standing by said to Peter, “Of course you are one of them; you are a Galilean, aren’t you?” and Peter began to justify himself with curses and oaths, “I don’t know the man you are talking about.” (Mk 14: 70-71).

Peter lives the experience of Easter, being reborn in the Spirit of Jesus: “When day had already broken, Jesus was standing on the shore, but the disciples did not know that it was Jesus. Jesus called them: “Children, do you have anything to eat?” They answered, “Nothing”. Then he said to them, “Throw the net on the right side of the boat and you will find some.” When they had lowered their net, they were not able to pull it in because of the great number of fish. Then the disciple Jesus loved said, “It is the Lord”. At these words “It is the Lord” Simon Peter put on his clothes. For he was stripped for work and jumped into the water” (John 21: 4-7).

From that moment on, Peter acts as a “new man”, like re-born in the Spirit of Jesus. It is Jesus who works in him. Peter lends his body to Jesus in order that Jesus could be visible like before the crucifixion.

“They were greatly disturbed because the apostles were teaching the people and proclaiming that resurrection from the dead had been proved in the case of Jesus. Since it was already evening, they arrested them and put them in custody until the following day...They were astonished at the boldness of Peter and John, considering that they were uneducated and untrained men. They recognized also that they had been with Jesus But to stop this from spreading any further among the people, let us warn them never again to speak to anyone in the name of Jesus. So they called them back and charged them not

akawatazama wanafunzi wake, akamkemea Petro akisema, “Ondoka mbele yangu shetani! Mawazo yako si ya KiMungu ila ni ya kibinadamu” (Marko 8: 31-33).

Petro bado hajazaliwa upya na Roho wa Yesu na anayaelewa mabo kwa mtazamo wa kidunia. Anazidiwa na hofu, uoga na kutoaminika, Bwana anapohukumiwa, nayo hukumu ya mwanafunzi wake inaendelea: Baadaye kidogo, watu waliokuwa wamesimama hapo wakamwambia Petro, “Hakika wewe ni mmoja wao, maana wewe ni Mgalilaya”. Lakini Petro akaanzakulaaninakuapaakisema, “Mimi simjui mtu huyu mnayesema habari zake” (Marko 14: 70 -71).

Petero anashiriki Pasaka na kuzaliwa upya katika Roho ya Yesu. “Kulipoanza kupambazuka, Yesu alisimama kando ya ziwa, lakini wanafunzi wake hawakujua kuwa alikuwa yeye. Basi, Yesu akawauliza, “Vijana, hamjapata samaki wowote sio?” Wao wakamjibu, “La! Hatujapata kitu”. Yesu akawaambia, “Tupeni wavu upande wa kulia wa mashua nanyi mtapata samaki”. Basi, wakatupa wavu lakini sasa hawakuweza kuuvuta tena kwa wingi wa samaki. Hapo yule mwanafunzi aliyependwa na Yesu akamwambia Petro, “Ni Bwana!”. Simoni Petro aliposikia ya kwamba ni Bwana, akajifunga vazi lake (maana hakuwa amevalia) akarukia majini (Yohane 21: 4-7).

Kuanzia wakati huo Petero alianza kuwa ‘Mtu Mpya; kama kuzaliwa upya ndani ya Roho wa Yesu. Yesu ndiye anafanya kazi ndani yake. Petero anautoa mwili wake kwa Yesu ili Yesu aonekane kama alivyokuwa akionekana kabla ya kusulubiwa.

“Walikasirika sana, maana hao mitume walikuwa wanawahubiria watu kwamba Yesu alifufuka, jambo ambalo linaonyesha wazi kwamba wafu watafufuka. Basi waliwatia nguvuni na kwa kuwa usiku ulikuwa umekaribia, wakawaweka chini ya ulinzi mpaka kesho yake... Hao wazee wa baraza wakiwa wanajua kwamba Petro na Yohane walikuwa watu wasio na kisomo wala elimu yoyote, walishangaa juu ya jinsi walivyosema kwa uhodari. Wakatambua kwamba walikuwa wamejiunga na Yesu. Lakini ili tupate kuzuia jambo hili lisi-

to speak or teach at all in the name of Jesus. But Peter and John answered them, “Judge for yourselves whether it is right in God’s eyes for us to obey you rather than God. We cannot stop speaking about what we have seen and heard” (Acts 4: 2-20).

THE EXPERIENCE OF PAUL

Saul was a Jew from Tarsus. When he was a young man, his family sent him to Jerusalem to have a religious education. He studied Sacred Scripture with Gamaliel. He joined a group of Pharisees and became a staunch defender of Judaism. It was for that reason that Saul disliked the Christians and became an implacable persecutor of them.

On one occasion he went to Damascus to bring about an action against the Christians. On the road, he had an encounter with the living Jesus: “When he was approaching Damascus, a light from the sky suddenly flashed around him. He fell to the ground and heard a voice saying to him: “Saul, Saul, why do you persecute me? And he asked: Who are you, Lord? The voice replied, “ I am Jesus whom you persecute. Now get up and go into the city; there you will be told what you are to do” (Acts 9: 4-6).

This encounter meant for Paul entering in the mystery of God, being reborn from above, being clothed anew with the Spirit of Jesus. It permits Paul to see his life and the history from the point of view of God, Jesus and his plan for the Kingdom and his mission, he had been born for this. The Christians now are his brothers and sisters and the world, the field of the project of brotherhood. Not the law, but the Spirit of Jesus is what gives fullness to life and history. Paul affirms his new way of life and what it means for him in the Pascal Mystery saying: “I am crucified with Christ. I no longer live but it is Christ who lives in me” (Gal. 2: 20).

enee zaidi kati ya watu, tuwaonye wasiongee na mtu yeyote kwa jina la Yesu". Kwa hivyo wakawaita tena ndani, wakawa- onya wasiongee tena hadharani, wala kufundisha kwa jina la Yesu. Lakini Petero na Yohane wakawajibu, "Amueni nyinyi wenyewe kama ni sawa mbele ya Mungu kuwatii nyinyi ku- liko kumtii Mungu. Kwa maana hatuwezi kuacha kusema juu ya mambo yale tuliyoaona na kuyasikia" (Matendo 4: 2-20).

TAJIRIBA YA PAULO

Paulo alikuwa Myahudi kutoka Tarsus. Wakati alikuwa bado kijana mdogo, familia yake ilimtumia Yerusalelem kujifunza masomo ya dini kwa undani zaidi. Alisoma Maandiko matakatifu pamoja na Ga- maliel. Baadaye aliungana na kundi la Mafarisayo na akawa mpi- ganiaji sugu wa imani ya Kiyahudi. Ni kwa sababu hii ndiposa Sau- lo aliwachukia WaKristo na kuwatesa bila ya huruma yoyote ile.

Siku moja alipanga kwenda Dameseki kuwatesa WaKristo. Nji- ani, alikutana na Yesu aliye hai. Akanguka chini na kusikia sauti ikimwambia: " Saulo, Saulo! Kwa nini unanitesa?" Naye Saulo akauliza, "Ni nani wewe Bwana?" Na ile sauti ikajibu, " Mimi ni Yesu ambaye wewe unamtesa. Lakini simama sasa, uingie mjini na huko ataambiwa unachopaswa kufanya" (Matendo 9: 4-6).

Kukutana huku kwa Paulo na Kristo, kulimaanisha kuingia kwa Paulo Katika fumbo la Mungu, kuzaliwa upya kutoka juu, kuval- ishwa nguo mpya kwa Roho wa Yesu. Nafasi hii inampa Paulo fursa ya kuyaona maisha yake kwa mujibu wa mtazamo wa Mun- gu. Anamfanya Yesu na mpango wake juu ya ufalme (wa Mungu) kuwa Lengo lake, kana kwamba alizaliwa kwa sababu hiyo tu. Maisha yake yaligeuka na WaKristo sasa ni ndugu na dada na dunia imekuwa ulimwengu ukawa uwanja wa mpango wa kin- dugu. Sio sheria bali Roho wa Yesu ambaye hutoa maana na ukamilifu wa maisha na historia. Paulo anthibitisha njia mpya ya maisha yake na maana yake katika fumbo la paska huku akisema: "Mimi nimeuawa pamoja na Kristo msalabani, na sasa naishi, la- kini si mimi tena bali Kristo anaishi ndani yangu" (Gal. 2: 20).

THE HOLY SPIRIT OF JESUS

Jesus of Nazareth lives, let himself be known, speaks, acts, thinks, loves, is tempted, suffers.... moved by the divinity. It is the incarnation of the Spirit of God (exausía, dynamis); his entire life reveals it. The Spirit permits him to live the fullness as Son and Brother. The Spirit of God forms the first man who lives fully: Jesus. Jesus is killed and his Spirit becomes embodied in his disciples who, from that moment on, are not more themselves, but Christ lives in them, and those who see them say: Jesus is still alive, they are like him, they think and act in the same manner. We are born with the transcendent dimension, the dimension of God. This comes in the full when we enter in the mystery of God. This encounter and this profound experience are maturity, fullness of our being. From that moment on, the dynamic of the union with the mystery will be the dynamic of life.

We speak of “the Holy Spirit”, “The Spirit of God”, “The Spirit”, “The Spirit of Truth”, “Advocate”, “Consoler”. Luke and the letters of Paul let us understand that the Spirit of God is no other than the Spirit of Jesus Christ (Rom 8: 9); 1 Cor 3: 18; Gal 4; Phil 1: 19). With diverse names we express the same reality. The prophets had announced a future disclosure, eschatology of the *ruah* Yahweh. The Christian community considers itself as the eschatological people of God; they believed that the Messianic promises had been fulfilled in Jesus Christ and that the gift of the Spirit had been given to them, as a gift of the last times.

The Jewish expression *ruah* is found in many texts of the Old Testament and is related to the experience of wind captured with its irresistible power and mysterious like the force of life. One has to have had the experience, in the regions where the biblical people lived, the impetuous blast, sometimes stretched out for days and nights, of a wind that whistles sometimes furiously and terrifying, in order to understand the comparison of this experience of a force of nature with a religious experience.

ROHO WA YESU

Yesu, anayetoka Nazareti, anaishi, anafanya watu wamjue, anazungumza, anatenda, anafikiria, anapenda, anajaribiwa, anateseka akiongozwa na utakatifu. Ni kule kujidhihirisha kwa Roho wa Mungu (exausia dynamisi); maisha yake yote yanafichua jambo hili. Roho anamruhusu aishi katika ukamilifu kama mwana na ndugu. Roho wa Mungu anamuumba mtu wa kwanza anayeishi katika ukamilifu; Yesu anauawa na Roho anayengia ndani ya wanafunzi wakae ambao kwanzia hapo sio wao wenyewe tena, bali Kristo anaishi ndaani yao, na wale wote wanaowaona wafuasi hawa wanasemba; Yesu bado ako hai; hawa wanafanana naye, wanafikiri kama yeye na matendo yao ni sawa na wa Yesu. Tunazaaliwa katika “hali” ya kipekee hali ya kiungu. Hali hii hukamilika wakati tunaposhiriki fumbo la Mungu. utengemano au kutano hili na tarjiba hii kubwa, ni ukomavu na ukamilifu wa utu wetu. Kwanzia wakati huo na kwendelea, ule mwelekeo wakuungana na fumbo hili unakuwa mwelekeo wa maisha.

Huwa tunasema juu ya “Roho Mtakatifu” “Roho wa Mungu” “Roho wa kweli” “Roho wa Ukweli” wakili “mliwazi”. Luka pamoja na barua za Paulo zitufanya tuelewe kwamba Roho wa Mungu ni yule yule Roho wa Yesu Kristo (Rom 8: 9) (1 Kor 3:18. Gal 4: 4. Phil 1: 19). Kwa kutumia majina tofauti tunaeleza jambo lile lile. Manabii waliotangaza kuhusu mambo yajayo juu ya siku za baadaye za mtiririko wa ‘rua Yahweh’; jumuiya ya kikiristo inajichukulia kuwa watu wa Mungu wa siku za mwisho, kuamini kwamba ahadi juu ya Masiha zilitekelezwa kupitia kwa Yesu Kristo na zawadi ya Roho ilikuwa zawadi ya nyakati za mwisho.

Neno la Kiyahudi ‘*ruah*’ linapatikana katika vitabu vingi vya Agano la Kale na linahusiana na tajriba ya upepo ulioshikamana na nguvu dhabiti iliyofichika kama msukumo wa maisha. Ili kuelewa ulinganifu huu wa nguvu za maumbile na hali ya kidini, ingefaa mtu awe amepata kuhisi hali ilvyo katika mahali na sehemu walioishi watu katika Biblia. Kule kuvuma kwa upepo kwenye uharibifu, ambako kungeendelea kwa mcha-

The 'spirit' is the personal power of the living God that belongs to him as if it were his breathing. The actions of the "Spirit of God" are the actions of God. The history is especially for Israel the place of the action of God. And the history experimented by Israel is the efficaciousness of the "Spirit of God". Israel engages itself in not tying the manifestations of the: "Spirit of God" with the phenomenon of ecstasy or divination, but captures the presence of God in the works that happen in history and throughout the history.

The action of God in the history through the Spirit develops in three lines: the Messianic line of salvation, the prophetic of the word and the witness, the sacrificial of service and consecration. The final confluence of these three lines is the announcement of an action by the Spirit over all of Israel (Ez 39: 29) like a rain that covers the earth (Is 32: 15) like a new creation: "I will give you a new heart and out a new spirit within you. I shall remove your heart of stone and give you a heart of flesh (Ez 36: 26-27).

The salvific act of the 'resurrection' mixes us up in the same mystery of God. Re-born in his Spirit we understand ourselves, life, history and the cosmos from the point of view of God. The ruah of God envelops everything and is creating the oikumene, the unity between God, the cosmos and humanity. He urges the history to his plan and calls us, fills us with his strength and wisdom to cooperate as people in the great plan pf the Divinity. And all of this concretely for us now here in the Northern Region of Kenya.

3. The Church: sacrament of the Trinity and fraternity

JESUS RE-CREATES HIS FRIENDS - EXPERIENCE OF EASTER AND OF THE SPIRIT

The Divinity has taken on flesh in Jesus. Jesus, because of his complete openness to the Father and his unconditional love for the

na na usiku, na upepo ambao ulipuliza miluzi na kuogofya.

‘Roho’ ni nguvu ya kibinafsi ya Mungu aliye hai na inakaa kwake kama hewa aliyopumua. Matendo na kazi za ‘Roho Mtakatifu’ ni matendo ya Mungu. Historia kwa waisraeli ni mahali pa matendo ya Mungu. Historia kama walivyogundua Waisraeli, ni mahali tu ambapo Mungu anaonyesha matendo yake. Israeli haijaribu kufungamanisha ujidhihirishaji wa “Roho wa Mungu” na swala la msisimko au utakazo, lakini Israeli inachukulia uwepo wa Mungu kwa mujibu wa mipango yake anaayotimiza siku zote.

Kwa hivyo, tendo la Mungu katika historia kwa njia ya Roho linaendelea kwa namna tatu; njia ya ukombozi wa umasiha; njia ya kinabii ya neno na njia ya kushuhudia, inayoonyeshwa kwa namna ya huduma na kutakazwa, makutano ya mwisho ya njia hizi tatu ni tangazo la kumiminiwa Roho wa Mungu kwa Israeli yote (Ez 39: 29) kama kuumbwa upya: “Nitawapeni moyo mpya na kuweka Roho mpya ndani yenu nitauondoa kwenu moyo mgumu kama jiwe na kuwapa moyo wa nyama” (Ez 36: 26-27).

Tukio la ukombozi wa ‘Ufufuko’ linatuingiza katika fumbo lile lile la Mungu, kuzaliwa upya katika Roho kunatufanya tujielewe wenyewe maisha yote, historia na mbingu na dunia yote kama afanyavyo Mungu. ‘Ruah’ ya Mungu inahusu kila kitu na inaumba ‘oikumene’, ushirikiano kati ya Mungu dunia na mbingu na wanadamu. Anahimiza historia kufuata mipango yake na anatuita, kutujaza na nguvu na hekima ili tuweze kushiriki kama watu waliojitolea katika mpango mkubwa utakatifu. Na haya yote kwa hakika ni yetu sasa hapa Marsabit.

3. Kanisa: Sakramenti ya Utatu Mtakatifu na ya Ushirika

YESU ANAWAUMBA TENA RAFIKI ZAKE TAJRIBA YA PASAKA NA YA ROHO

Utakatifu umechukua mwili kwa njia ya Yesu. Yesu kwa vile alikuwa na uwazi kwake Baba na mapenzi yake yasi-

people, dies on the cross. He defines life: it is love; losing yourself, one lives. Jesus because he believed in love confronts death, totally abandoning himself and overcomes. The Lord...lives.

Jesus, totally love, goes in search for his friends who could not take the way of the cross and the force of hate and egoism. The walk is long, it is an authentic catechumenical journey. The journey to arrive to the experience of the living Jesus was, for some, the meditation of the Scriptures (The disciples of Emmaus); for others it was becoming again disciples meditating what Jesus had lived in Nazareth and during his ministry in Galilee. On the road to Galilee: there you will see. (Matthew 28: 7). For others it was the sincere fidelity to themselves (The road to Damascus); again for others, the everyday work: "And of this Peter said: I go fishing. The others said: We will go with you" (John 21: 3).

He gives freely his Spirit to his friends. They enter in the mystery of God and are reborn. The way to become persons hits bottom. Jesus, the Son, makes brothers/sisters and sons/daughters. They are being transformed by 'love', 'relation', and 'communion'. Jesus begins to be the "first born" and the older brother. Just as God has taken flesh in Jesus, so he changes the friends of Jesus in "hierophania" of Jesus. The friends recognize Jesus, experience his presence among them and precisely because they are full of his Spirit they assume totally the mission of Jesus: the universal brotherhood.

THE GIFT OF THE SPIRIT AND THE MISSION

The risen Christ unchains a mission. It is presented to his friends, they are filled with the Spirit and he makes them ready for the mission. He tells them: "Peace be with you. As the Father has sent me, so do I send you" (John 20: 21). For the mission they are going to begin, they will need security and strength. The peace that Jesus gives is for the now and for the future. To begin to understand the meaning and the courage of Jesus is his experience of the Father. The same happens with the disciples: His encounter with the Divinity has defined his life. The mission is so essential for the disciples

yovikwazo, kwa watu, anakufa msalabani. Anatoa maana ya uhai/maisha uhai ni upendo. Kwa kujikana, mtu anai-shi, kwa kuwa Yesu aliamini katika mapenzi, alikabiliana na kifo kwa kujikana na akaibuka mshindi. Bwana ... anaishi.

Yesu mwenye mapenzi kamili anaenda huku akiwatafuta rafiki zake ambao hawangefanikiwa na msalaba, msukumo wa chuki na kujipenda. Safari hiyo ilikuwa ndefu ya kweli na ya kikatekumi. Safari ya kufika katika tarjiba ya Yesu aliye hai kwa mtu fulani ilikuwa ni kutafakari Maandiko (wanafunzi wa Emmaus): kwa wengine ni kufanyika tena wafuasi, kutafakari maisha ya Yesu huko Nazareti na kazi yake ya mahubiri huko Galilaya. Njiani kuelekea Galilaya: mtamwona huko” (Mt 28: 7). Kwa wengine ni ule uaminifu kwa mtu binafsi (safari ya kwenda Dameski) na kwa wengine ni harakati za kila siku. Na kwa hili Petero alisema “Naenda kuvua samaki”. Nao wakasema, “Tutaenda nawe” (Yohane 21: 3).

Anakabidhi Roho yake kwa rafiki zake. Wanaingia katika fumbo la Mungu na kuzaliwa tena. Njia ya kuwa watu inafifia. Yesu, mwana wa Mungu, anawafanya kuwa ndugu na dada na watoto wake Mungu. Wanageuzwa na mapenzi, uhusiano na Komunyo. Yesu anaanza kuwa kifungua mimba na ndugu mkubwa. Kama vile Mungu anachukua mwili kwa njia ya Kristo rafiki zake Kristo wakuwa watafsiri wa maswala ya kikristo. Marafiki hawa wanamtambua Yesu, wanamhisi miongoni mwao kwa vile wamejazwa kwa Roho wanajikabidhi kazi ya Yesu: Undugu kwa kila mtu.

ZAWADI YA ROHO NA KAZI YA KUHUBIRI

Yesu mfufuka anaanzisha kazi, anajionyesha kwa rafiki zake, anawamiminia Roho na kuwapa uwezo wa kutekeleza kazi hii. Anawaambia “Amani iwe nanyi. Kama Baba alivyonituma nami nawatuma nyinyi” (Yohane 20: 21). Kazi hii wanaelekea kuanza inawahitaji wawe na nguvu na ulinzi. Amani awapayo Kristo ni ya wakati huu na ya siku za baadaye. Mahali tunapoweza kuelewa udhabiti na ujasiri wa Yesu ni kupitia muingiliano au tajriba yake na Baba. Jambo hili linafanyika kwa wanafunzi wake. Ushirika wake na Utakatifu unafafanua maisha yake, kazi hii ni muhimu sana

that the election of Jesus is for that purpose: “You did not choose me, it was I who chose you. And I have destined you in order that you will go and give abundant and durable fruit” (John 15: 16).

It will be the mission of those who do not belong to the world, being in the midst of it. The mission of Jesus has consisted in giving witness in favor of the truth; now it is up to the disciples to do the work of the one who sent them and to produce together results in him. The mission has to be completed, showing love unto the end, symbolize in the wound of the hands and the side (John 20: 20); now they may go to the mission without fear, ready to die to give much fruit. After the greeting, Jesus breathed over them and said to them: “*Receive the Holy Spirit*” (John 20: 22).

When he gave the Spirit, he made them ready for the mission and sent them off. Jesus gives to his disciples his breath of life, which is the Spirit, the one whom he gave up on the cross. This new humanity, born on the cross, opens the future for the acceptance of the Spirit. The divine strength makes the person ready to give generously to others. The Spirit that is given by Jesus produces new life: a new community is born, the one of the sons/daughters of God, the first fruit of the Kingdom.

THE UNIVERSAL FRATERNITY REALIZED (ESCHATOLOGY)

Jesus, “the new man” and “realization of the Kingdom” is anticipation of the end of the history. The history of humanity lives in a great tension between what is and what will be: one great family, the family of God. The poor one of Nazareth lives. It is an affirmation of hope for humanity. God is creating fraternity between the peoples of the world, and Jesus is the definite and true example: a man totally of love. God is the one who raised Jesus from the dead; the resurrection is the total transformation of the person and of the history. Against the negativity of the world he makes history. We are witnesses that God is like that and so is his action. The friends of Jesus *are conscious of being witnesses of*

kwa wanafunzi wake hivi kwamba kuchaguliwa kwa Yesu ni kwa ajili hii. “Ninyi hamkunichagua mimi; mimi niliwachagueni na kuwatuma mwende mkazae matunda yadumuyo” (Yohane 15: 16).

Itakuwa ni kazi yao wasio wa dunia hii, hata ingawa wanaishi duniani. Kazi ya Yesu inahusu kushuhudia ukweli; sasa ni juu ya wanafunzi wafanye kazi ya yule aliyewatuma na wazalishe matunda pamoja naye. Kazi hii ni lazima itekelezwe kama alivyotekeleza Yesu kwa kuonyesha mapenzi mpaka mwisho, kama ilivyodhihirishwa na majeraha mikononi na ubavuni (Yohane 20: 20). Sasa wanaweza kuanza kazi bila uoga na wakiwa tayari kufa ili kuzalisha matunda zaidi. Baada ya kuwasalimu, Yesu aliwapulizia na kuwaambia, *“Pokeeni Roho Mtakatifu”* (Yohane 20: 22).

Wakati aliwapa Roho Mtakatifu, aliwapa uwezo wa kuendeleza kazi aliyokuwa amewaaminia. Yesu anazunguka wanafunzi wake na mapulizo ya uhai wake ambao ni Roho aliyetoa pale msalabani. Ubinadamu huu mpya uliozaliwa msalabani unajiandaa kwa mmiminiko wa Roho wa Yesu wa baadaye, nguvu takatifu inawezesha mtu ajitolee kwa ukarimu kwa sababu ya wengine. Roho anayetolewa na Yesu analeta maisha mapya; jamii ya wana wa Mungu inazaliwa, tunda la kwanza la ufalme.

USHIRIKA MKUU UNATEKELEZWA (ESKATOLOJIA)

Yesu “mtu mpya” na “Mwenye Ufalme” ni matarajio ya mwisho wa nyakati. Historia ya ubinadamu iko katika mvuto mkubwa kati ya yale vile ilivyo sasa na vile itakavyokuwa baadaye; familia moja kubwa, familia ya Mungu, familia ya umaskini ya Nazareti inaishi. Nipendekezo la matumaini ya binadamu wote, Mungu anaazisha umoja kati ya watu wa ulimwengu, na Yesu ndiye tekelezo mwa-faka na la kweli; mtu ambaye ni mapenzi kamili. Mungu ndiye aliyemfufua Yesu kutoka kwa wafu; ufufuko ni badiliko kamili kwa mtu na historia. Kinyume na maovu ya dunia, kifo na uko-sefu wa haki, Mungu anaumba upya ubinadamu na anaendelea kufanya historia. Sisi tu mashahidi kwamba Mungu ako vile na

an important historic moment, something that gives meaning to the future of humanity and therefore has to be witnessed and proclaimed. With this experience they feel that *they have been put in charge of the ultimate motif of hope for the world and for history.*

Jesus is now Lord and the disciples are now new persons. *The resurrection of Jesus does not separate them from history but introduces them into it in a new way.* The journey for the new person is nothing else than the journey of Jesus towards resurrection: the journey of descend and fidelity of the concrete history, the journey of incarnation in the world of the poor to announce the good news. And they live already as resurrected people. The new person is the servant, the one who believes in the truth that makes happier in giving than in receiving.

This service is for the salvation of the world. *They repeat in history the gesture of God who resurrected Jesus:* giving life to the crucified of the world; to give life to those who were threatened in their life. This transformation of the world and of history according to the will of God is the way that the lordship of Jesus is taking place and whoever dedicates her/his life has resurrected in the history. To know God is to make history with God, because he is the one who recreates, making fraternity universal. Jesus lives and is with us like a Son and brother and finally he will hand over the Kingdom to the Father. *Christ restores in this way everything that is in the heavens and on the earth.*

The Church is the christified part of the world, the place in the world where he is conscientious of what really is: being saved in Christ and be called by him to the dream of the new heavens and the new earth. The unheard of, the wonderful, the mystery, the true Arcanum that was hidden from all eternity and that manifested itself now, the hidden code that uncovers all the secrets of the reality, the new humanity, the plan of God for the *universal fraternity.* The humanity that is engaged in establishing discriminations in the midst of the human community for reasons of power, race, culture, sex...Christ manifests the will

anafanya hivi. *Rafiki zake Yesu wanafahamu kwamba ni masha-hidi wa wakati muhimu katika historia, jambo ambalo linaupa ubinadamu wa siku zijazo maana na kwa hivyo lafaa kush-uhudiwa na kutangazwa.* Kwa njia hii wanahisi kuwa wameam-inika kilele cha matakwa ya matumaini kwa dunia na historia. Yesu ni Bwana sasa nao wanafunzi wake ni watu wapya. *Ufu-fuko wa Yesu hauwatengi kutokana na historia lakini unawa-julisha kwa historia kwa namana mpya.* Safari ya mtu huyu mpya ni safari ya Yesu kuelekea ufufuko; safari ya kuja duniani na uaminifu kwa historia halisi, mwenendo wa “kujifanya mtu” (kwa Yesu) miongoni mwa watu maskini na kuwatangazia habari njema. Katika matembezi haya tayari wanaishi kama wafufuka, mtu yule mpya ni mtu aliyetayari kutumikia, yule anayeam-ini kwamba kuna raha kweli katika kupeana kuliko kupokea.

Huduma ni kwa ukombozi wa dunia. *Katika historia, wanaru-dia ishara ya Mungu aliyemfufua Yesu; kuwapa uhai wote waliosulubiwa katika kipindi hiki cha historia; kuwapa uhai wale wote waliokabiliwa na vitisho maishani.* Mageuzi haya ya dunia na historia kulingana na mapenzi ya Mungu ni njia am-bayo Ubwana wa Yesu nafanya kazi sasa na yeyote anayetoa maisha yake kwa sababu hii anaishi kama mfufuka katika his-toria. Kumjua Mungu ni kufanya historia naye kwa sababu yeye ndiye huumba upya na kutoa sura mpya kwa ushirika mkuu. Yesu anaishi na kutembea nasi kama mwana wa Mun-gu na ndugu yetu na hatimaye atamkabidhi Baba ufalme. Kwa njia hii, *Kristo anafufua vitu vyote mbinguni na duniani.*

Kanisa ni sehemu ya dunia iliyojawa na sifa za Kristo, jukwaa ambalo kwalo dunia inajitambua; inakombolewa ndani ya Kristo na kuitwa naye katika ndoto ya mbingu mpya na dunia mpya. Mambo ambayo hayajawahi kusikika, maajabu, fumbo, na ‘Ar-canum’ (utabiri) ya kweli iliyofichika milele na iliyojidhihirisha sasa, ufunguo uliofichika unaofungua siri zote za uhalisia, ndio ubinadamu mpya, mpango wa Mungu kwa *ushirika au urafiki mkuu.* Binadamu wanashiriki katika ujenzi wa misingi ya uba-guzi katika jamii kwa sababu ya uwezo, rangi, utamaduni, jin-

of the Father to reconcile, the recapture the things for him.

The incarnation affects and is destined to affect all of creation. It introduces in itself a new element that all of creation is destined to receive: *the fullness*. As a consequence of this overpowering work of the total Christ, there appears the church in the history, called to live and witness to the reality of this fulfilling relationship of Christ with respect to the world. It is the preconceived idea of the total Christ who has received in a most explicit way and conscious of this fullness of Christ. His mission is to make clear this gift of the new completeness that the world received in the incarnation and for the ones on the way. The Church is the extension of Christ and receives its fullness from him. Christ himself finds his fullness in the Church. The Church is absolutely nothing without Christ. But Christ is not only Jesus of Nazareth but he and we: the total Christ.

4.I love Mary, mother of the Jesus

The Spirit of God who formed the universe and Jesus, has created Mary, the mother of the new man as sacrament of his plan. Reborn in the Spirit, the disciples look back: they see and interpret all of this in the light of God. Just as God makes Jesus, his Son, has he formed Mary as the coworker in his plan. Mary, a woman of Nazareth, simple, transparent and sensible, with a deep experience of the Divinity, understands her whole life to be the coworker in the plan of God. She assumes it completely and identifies herself with it. She and her mission go together.

She gives birth to the new man and with him grows, trying to understand step by step what it signifies and what it implies in her whole life. Like her son she lives with affirmations and rejections. With her son, she lives the joys of communion with God and the darkness of not knowing what was going to hap-

sia...Kristo anadhihirisha mapenzi ya Baba ya kuleta masikiliano na kuyazindua mambo yote kwa njia yake na ndani yake.

Kujifanya mtu (kwa Yesu) kunagusia na kumeazimiwa kugusia viumbe wote. Hali hii inatambuliza kigezo kipya ambacho maumbile na viumbe wote wanatarajiwa kupokea: *Ukamilifu*. Kama tokeo moja la uwezo imara wa kazi ya kuanzisha upya vitu vyote katika Kristo, kanisa linajitokeza katika historia, ikiwa limealikwa kuishi na kushuhudia ukweli wa uhusiano wa kuridhisha wa Kristo kwa kuzingatia dunia. Ni wazo lililoafikiwa awali la Kristo kamili kwa sababu limepokea kwa njia wazi na kwa ufaamu wa ukamilifu wa Kristo. Lengo au kazi yake ni kusisitiza wazi zawadi hii ya ukamilifu ambayo ulimwengu umepokea katika kujifanya mtu kwake na zawadi ambayo dunia inazidi kuikaribia. Kanisa ni sehemu ya Kristo na inapokea ukamilifu kutoka kwake. Kristo mwenyewe anapata ukamilifu kwa njia ya kanisa. Kanisa haliwezi kuwa kitu chochote bila ya Kristo. Kristo sio tu yule Yesu wa Nazareti bali ni yeye na pia sisi: Kristo kamili.

4. Maria, mama wa Bwana na wa Kanisa. Maria katika ujitoleaji uliosifika

Roho wa Mungu, aliumba mbingu na dunia na Yesu, alimuumba Maria, mama wa mtu mpya kama sakramenti ya mradi wa Mungu. Baada ya kuzaliwa katika Roho, wanafunzi wanaangalia nyuma: wanaona na kutafsiri haya yote katika mwanga wa Mungu. Kama vile Mungu alivyomuumba Kristo, mwanawe, amemuumba Maria kama mshirika katika kazi na mpango wake Mungu. Maria, mwanamke mpole wa Nazareti, aliyejawa na uwazi na mawazo mema, anaelewa kupitia tajiriba yake ya Utakatifu, kuwa maisha yake yote ni ya ushirika katika mipango ya Mungu ya kazi yake. Anaikubali hali hii na kujitambulisha nayo. Yeye pamoja na lengo lake wanaadamana.

Anamzaa 'mtu mpya' na anakua pamoja naye huku akijaribu kuelewa hatua kwa hatua maana na ishara ya jambo katika maisha yake. Pamoja na mwanawe anishi kwa kukumbaliwa na

pen. Mary dies on the cross with her son, and lives the same tragedy like Jesus. She lives the experience of the resurrection and works along with the Father, molding now the family of the Father, of the disciples sons and brothers. Mary is part of the history of Jesus and of salvation, the plan of God, in a way not only on the outskirts or accidentally but essentially. Our God is a God who acts in the history of humanity. Jesus and Mary are historic realities, transparent sacraments of his plan.

Mary is not only coworker in the plan; at the same time she is *sacrament of God*. The gentleness, the love, the suffering, the joy, the responsibility if being mother for her son reveal the motherly side of God. To the question of who is the God of the Christians, we cannot answer completely without having in mind the revelation that God makes about Mary. Because of the integration of Mary in the history of Jesus, through her do we know some aspects of the mystery of Jesus. In all the mysteries of Mary the God of salvation manifests himself.

Mary is the Mother of Jesus, the new man; she herself being mother forms the new creature, symbol and image of the plan of God for humanity: a man totally perfect, a woman to the fullness. The final result of humanity is anticipated in Jesus and Mary.

MARY IN THE MYSTERY OF CHRIST

The mystery of Christ forms a great unity. We distinguish three different aspects or dimensions:

Historic dimension

Mary comes in and forms part of the history of Jesus in an essential way. The happenings in the life of Jesus have full significance in the paschal Light.

The mysteries of the infancy of Jesus are full of the presence of Mary. Doubtless, Luke is not a “Mariologist”. His interest is in letting us know Christ, but he does it through the necessary means of Mary.

The Annunciation is the revelation for the world that God comes

kukataliwa. Pamoja na mwanawe, anashiriki furaha ya komu-nyo ya Mungu na giza lakutojua yale ambayo yangetokea baa-daye. Maria anashiriki kifo cha mwanawe pale msalabani, na kupatwa na tanzia kama alivyo patwa Yesu. Anashiriki ufufuko na kufanya kazi pamoja na Baba, kuunda familia ya Baba, ya mitume, wana na ndugu. Maria ni sehemu ya historia ya ukombozi wa Yesu, mpango wa Mungu kwa njia iliypangiwa tena muhimu. Mungu wetu ni Mungu ambaye amekuwa akijitolea sana katika historia ya wanadamu. Yesu na Maria ni hakikisho la kihistoria, na sakramenti wazi ya mpango wa Mungu.

Maria zaida ya kuwa mshirika katika mpango wa Mungu, yeye pia *ni sakramenti ya Mungu*. Upendo, kuteseka, furaha, wajibu wa kuwa mama wa Yesu ni dhihirisho la Mungu kama mama. Swali la ni nani Mungu wa waKristo haliwezi kujibiwa kikamilifu bila ya kutia maanani ufunuo aliojifunua Mungu kupitia kwa Maria. Kwa sababu ya kuhusishwa kwa Maria katika historia ya Kristu, tunaelewa fumbo lake Kristo kwa njia yake. Kwa mafumbo yote ya Maria, Mungu wa wokovu anajidhihirisha. Mariandiyemamawa Yesu, mtumpeya; kwakumzaa Kristo hatayeye atafanyika kuwakiumbe kipaishara na picha ya mpangowa Mungu juu ya wanadamu: mtu asiye na dosari, na mwanamke mkamilifu. Lengola mwisho la wanadamu linatarajiwa katika Kristo na Maria.

MARIA KATIKA FUMBO LA KRISTO

Fumbo la Kristo linazua ushirika mkuu. Tunatambua mitazamo mitatu tofauti:

Mtazamo wa kihistoria

Maria anahusishwa na historia ya Yesu kwa njia muhimu. Matukio katika maisha ya Yesu yana umuhimu kamili katika mwanga wa Pasaka.

Mafumbo ya maisha ya utotoni ya Yesu yameandamanishwa na uwepo wa Maria. Bila ya shaka, Mtakatifu Luka sio ‘mfuasi’ wake Maria. Nia yake ni kutufanya tumjue Kristo, lakini inamlazimu kufanya hivyo kupitia kwa njia muhimu ya Maria. *Maria kupashwa* habari za kuzaliwa kwa Yesu ni ufunuo kwa

to save us. When God offers us salvation, the human race answers through the lips of Mary; she is like the representative who accepts in our name the salvation that is being offered.

The Visitation is the confirmation of the incarnation. God is already in our midst. The Messianic fruits are related to Elizabeth and John the Baptist by means of Mary. There is only one reason that explains these deeds. The presence of Jesus in the womb of Mary. Jesus and Mary inaugurate the Messianic times, and the Spirit gives them in abundance.

The Presentation is the gifted moment of Christ, united, by means of the prophecy of Simeon, to the eschatological judgment of God over the humanity and the death and glorification of Jesus. In this prophecy, Mary stays united with Jesus. Luke gives before hand an idea that John later develops in the scenes of Cana and Calvary. Conclusion: The total understanding of the mystery of Christ would not have been possible without Mary. The formation of the dogmas on Mary in the church tradition is a confirmation of this oneness.

The virginity of Mary does not enter in the theology as a truth about Mary but about Jesus. The same is indicated not about Mary but about Christ, the subject of whom is said: "Jesus is conceived virginally in Mary by the work of the Holy Spirit" Mary enters in the mystery of the incarnation. The virginity is the sign of the exclusive divine derivation of Jesus. The apparition of Jesus in this world is not through human resources (work of a man) but through the free initiative of God.

Soteriological dimension

Mary is coworker in the work of redemption because of her vocation of being the Mother of God. In her encounter with the Divinity Mary understands the plan of God for humanity and what she offers is: to play a key role in the plan. God wanted Mary to be part of the plan. This plan continues and Mary, like 2000 years ago, acts now responsibly with Jesus, aware of her mission. She

ulimwengu kwamba Mungu anakuja kutuokoa. Mungu akitupa ukombozi, wana wa dunia wanajibu kupitia kwa kinyua cha Maria; ni kama kwetu makilishi, anayekubali kwa niaba yetu ukombozi ambao tunaletewa.

Matembezi ya Maria kwa Elizabeti ni hakikisho lakujifanya mtu kwa Yesu. Mungu tayari ako miongoni mwetu. Matunda ya umasiha yanawasilishwa kwa Elizabeti na Yohane Mbatizaji kwa njia ya Maria. Kuna sababu moja tu ambayo inaelezea matendo haya. Kuwepo kwa Yesu katika tumbo la uzazi la Maria. Yesu na Maria wanaanzisha nyakati za Masiha ambapo Roho atamiminizwa kwa uziada. *Yesu kupokezwa* kwa Simoni ni wakati wa kumtoa Yesu kama sada-ka, katika umoja na utabiri wa Simoni kuhusu hukumu ya mwisho yake Mungu juu ya wanadamu wote na kifo pamoja na kutukuzwa kwake Kristo. Katika utabiri huu, Maria anakaa katika umoja na Kristo. Luka anatoa hoja kwamba Yohane hapo baadaye alikua katika mazingira ya Cana na Kalfari. Hitimisho: Ufasaha au ufa-hamu kamili wa fumbo la Kristo haungewezekana pasipo Maria. Kuzuka kwa imani isiyotiliwa shaka juu ya Maria ni kuandamana na umoja huu.

Ubikira wake Maria haungii katika theolojia kama ukweli kumhusu Maria bali kumhusu Yesu. Njia iyo hiyo ya kuelezea ukweli huu, ikisisitiza swala ni nani anayehusika, inaposemwa, sio Maria bali ni Kristo: “Yesu alitungwa katika tumbo la Maria kwa njia ya kibikira kutokana na kazi ya Roho Mtakatifu” Maria anain-gia katika fumbo la kujifanya mtu kwa Yesu. Ubikira ni ishara ya chanzo kitakatifu cha Yesu. Roho wa Yesu anayetembea duniani sio kwa uwezo wa binadamu ila ni kwa tekelezo lake Mungu.

Mtazamo wa kisoteriolojia

Maria ni mshirika katika kazi ya ukombozi kwa sababu ya wito wake wa kuwa Mama yake Mungu. Kupitia kukutana kwake na Utakatifu, Maria anaufahamu mpango wa Mungu kwa wanadamu na pendekozo ambalo Mungu anampa: kushiriki pakubwa katika mpango wa Mungu. Mungu alipenda kumuingiza Maria katika mpango wake. Mpango huu unaendelea na Ma-

helps the sons and daughters of God to fulfill the plan, Mary is the figure and model for the Christian. She became the daughter of God and sister of all of us in a very unique way.

Ecclesial dimension

The salvation mystery of Christ continues to be present in the history by means of the Church. The Church is the community of persons united mystically and vitally to Christ.

Mary is the most complete realization in the picture of the Church. We can acknowledge that we know the Church in as far as we have knowledge and understanding of Mary. “The knowledge of the true Catholic doctrine about Mary is always the key of the exact understanding of the mystery of Christ and of the Church” (Paul VI, in the discourse of the closing of the 3rd session of the Vatican Council II, 23).

- Mary is a member of the Church
- Mary is the model of the Church through her motherhood and virginity (LG.63);
- Mary is the model of the Church through her faith, her love and union with Christ (LG 63);
- Mary is the example of sanctity in the Church (LG 65);
- Mary, definitely glorified already, shows her own personality to the Church, the definite goal that is hoped for.

MARY IN THE POPULAR RELIGIOSITY OF AFRICA

In Africa, the gospel has been announced presenting Mary as a surpassing part of the salvation message. The Marian devotion has quickly found roots in the continent that was living in a vital and historic experience that pertains to the very personal and proper identity of these peoples of Egypt and Ethiopia. The Church tradition and the Marian devotion of the first evangelizers were implanted in the new Christian communities that from that moment have learned to love and honor her by means of the different religious practices of the time: remembrances of its mysteries, building of the sanctuaries and hermitages, processions,

ria, kama miaka elfu mbili ilyopita, anafanya kazi kwa uwajibikaji pamoja na Yesu sambamba na na jukumu lake Maria. Anawasaidia wana wa kiume na wa kike wa Mungu kutekeleza mpango huu, Maria ni umbo na mfano wa MKristo. Alifanyika Bintiye Mungu na dada yetu sote kwa njia mahsusi sana.

Mtazamo wa Kanisa

Fumbo la ukombozi linaendelea kuwepo katika historia kwa njia ya Kanisa. Kanisa ni jumuiya ya watu walioungana kimujiza na kwa njia hai ya Kristo. Maria ni dhihirisho mufti katika kiini cha Kanisa. Tunaweza kusema tunajua Kanisa kwa mujibu wa kuelewa kwetu kwa Maria. “Ufahamu wa mafundisho ya kanisa juu ya Maria daima ni ufunguo sahihi wa kuelewa fumbo la Kristo na la Kanisa”: (Paulo VI, katika hotuba ya kufunga kikao cha tatu cha Mtanguso Vaticano II, 23).

- Maria ni mwanachama wa Kanisa;
- Maria ni kielelezo cha kanisa kupitia umama wake na ubikira (LG 63);
- Maria ni kielelezo cha kanisa kupitia imani yake, upendo na ushirikiano na Kristo (LG 63);
- Maria ni mfano wa utakatifu katika kanisa (LG 65);
- Maria ambaye tayari ametukuzwa, anaonyesha hali yake kwa kanisa, lengo halisi analotumia;

MARIA KATIKA IMANI KUU YA KIDINI AFRICA

Katika Afrika, injili imetangazwa huku Maria akisawiriwa kama kiungo kikuu cha habari ya ukombozi. Hali ya watu kujitolea kwa Maria kumekita mizizi katika Afrika. Utamaduni wa Kanisa na ujitoleaji kwa Maria kulikofanywa na waeneza injili wa kwanza kumepandwa katika jamii mpya ya waKristo. Kwanzia wakati huo watu wamejifunza kumpenda na kumheshimu Maria kwa njia tofauti za kidini za wakati huo: ukumbusho wa mafumbo yake, ujenzi wa sehemu takatifu kwa heshima yake, makao takatifu, maandamano, maombi na matendo ya ufuasi huu kulingana na Majina na mambo waliyotaka kuyaonyesha kama sifa zake Maria.

prayers and practices of the cult, according to the appellations and the aspects that they wanted to point out in Mary.

The devotion to Mary is for the people a fountain of consolation in the marginal situation and poverty of the people. The experience that the people have of the maternal love is greatly encountered and realized in the Virgin Mary. The motherhood, especially and those humble circumstances, is a sign of self-denial, gentleness, confidence; it has a deep sense of sacrifice and of suffering that gives it a great capacity of fortitude, of listening and self giving. Based on this experience and of the manifestations of love that the Virgin has given, the people have shown a warm and confident devotion to her.

THE GENUINE MARIAN DEVOTION: FUNDAMENTAL BASIS

The saints are the persons who, called to be of service to the Kingdom, have faithfully responded to this call. In this sense, Mary is an extraordinary model of the Church, of faith, of charity and the perfect union with Christ. Mary receives in the Church a special cult that corresponds to the special place she has in the redemptive plan of God. The fundamental attitudes in which the Christian has to imitate Mary are: her devotion to the Father, her love for the brothers and her generous cooperation in the plan of God. The Marian piety has clearly to express the Trinitarian, Christological and Ecclesiological side which are intrinsic and essential. The Marian piety has to be inspired by Sacred Scripture, must be in harmony with the liturgy, must be sensible to the ecumenical movement and must manifest clearly the humanness of the figure of Mary.

A few important expressions of popular devotion are: The rosary, the “Angelus”, the pilgrimages, the promises, the novenas, the celebration of the month of May, the images, the scapulars, the hermitages...

MARY, MODEL FOR LIFE FOR THE NOW-A-DAY PERSON

** Search for the real meaning of our own existence.*

This search has become problematic in this actual moment be-

Usitafairi nina kitu kilichoandaliwa Africa!

Hali ya watu kujitolea kwa Maria ni chemchemi ya faraja katika mazingira ya umaskini na kwa watu waliosahaulika. Tajriba walionayo watu juu ya mapenzi ya mama inakutikana na kufahamika kwa njia ya Bikira Maria. Kuwa mama, haswa katika hali ya unyenyekevu, ni ishara ya kujikana, kuwa na huruma, ujasiri; ina alama ya kujitolea na kuteseka ambako kunatoa uwezo mkubwa wa ushujaa, wa kusikiliza na kujitolea nafsi. Kwa misingi ya hali hii na dhihirisho la upendo wake Bikira aliolea kwa watu, watu wameonyesha bashasha na ujasiri wa kujipeana kwake.

UJITOLEAJI KWA MARIA: MAMBO YA KIMSINGI

Watakatifu ni watu ambao baada ya kuitwa kuwa watumishi wa Ufalme wa Mungu, wanaitikia kwa uaminifu. Kwa njia hii, Maria ni mfano wa kipekee kwa Kanisa kuhusu imani, ukarimu na ushirika dhabiti pamoja na Kristo. Maria anapata ufuasi maalumu ambao unalingana na nafasi yake katika mpango wa Mungu wa ukombozi. Mitazamo ya kimsingi ambayo waKristo wanapaswa kuiga Maria: kujitolea kwake kwa Baba, upendo wake kwa ndugu na dada na ushirikiano wa kikarimu katika mpango wa Mungu. Ujitoleaji wa Maria unaonyesha Utatu Mtakatifu, UKristo, na hali ya kanisa ambayo ni dhahiri na muhimu. Ujitoleaji huu kwa Maria unahitaji mvuto utokao katika Maandiko matakatifu, lazima ujitoleaji huu uwiane na liturujia, lazima uwe nahisia za mfumo wa kikatikumeni na udhihirishe wazi ubinadamu wa hali ya Maria. Njia chache muhimu za kuelezea ujitoleaji kwa Maria ni: Rosali, 'sala ya Malaika wa Bwana,' uhujaji, ahadi, novena, kusherehekea mwezi wa Mei, picha na michoro, banji, sehemu takatifu.

MARIA, MFANO WA MAISHA KWA MTU WA SIKU HIZI

- *Kutafuta maana halisi ya maisha yetu.*

cause of the human aspiration of an existence that is marked by a sense of permanent unsatisfactory

Mary shows us that God is the reality over our life: her faith is no flight but a communion that permits us to live in a positive way with meaning.

** The fight for freedom in a complicated and scattered world.*

The history of the modern world is a search for freedom that until now not has obtained a genuine human freedom. Mary shows us how to be a human and free creature: faith is for Mary the place where she personally realizes that, because freedom is not a self-emancipation, but a union with the God who is freedom.

** The agreement in favor of others.*

The actual knowledge of the miseries of the world has brought forth a strong movement of solidarity, translated in acts of love for the neighbour.

Mary, in her being a servant, recalls for us the universality of love mentioned in the gospel, which wants that all human beings get completely fulfilled as sons and daughters and brothers and sisters.

SYNTHESIS

* God did not abandon Jesus on the cross, nor did he permit that the bad things had the last word, nor did history get out of hand. He chose the journey of incarnation and acted from that stand point out. He conduces the history according to his goal within the persons and from history itself. Therefore he created a new revelation and a new act of salvation: he raises Jesus from the death and announces that life continues after death. "He sits Jesus at his right hand", "he gives him a name above all other names". He makes Jesus the Lord. The disciples enter in the mystery of God and receive the Spirit of God. This allows them to obtain their fulfillment to be sons/daughters and brothers/ sisters, and under-

Utafiti huu umekuwa mgumu wakati huu, kwa sababu ya hisia za watu juu ya maisha yaliyokumbwa na kutoridhika daima. Maria anatuonyesha yakuwa Mungu ni uhalisia ambao kwao tunaweza kuyahifadhi maisha yetu: Imani yake sio ‘kutoroka’ bali ni Komu-nyo ambayo inaturuhusu kuishi vyema kwa njia yenye maana.

- *Kupigania uhuru katika dunia tata na iliyotawanyika.*

Historia ya dunia ya sasa ni utafutaji wa uhuru ambao kufikia sasa haujapata uhuru halisi wa kibinadami. Maria anatuonyesha jinsi ya kuwa binadamu na viumbe huru: Imani kwa Maria ni mahali pa kupata utoshelezi kwa sababu uhuru sio wa kibinafsi bali ni ushirikiano na Mungu ambaye ni uhuru.

- *Kujitolwa kwa manufaa ya wengine.*

Ufahamu kamili wa mahangaiko ya dunia umeleta mwelekeo mpya wenye nguvu, wa ushirikiano, unaojitokeza kwa njia ya kuwapenda watu wengine.

Maria, katika hali yake ya utumishi, anatumkumbusha upendo wake kwa wote kama Injili inavyotaka, upendo unaotutaka sote tukamilike kama wana na kama ndugu na dada.

TAMATISHO

☞ Mungu hakumkimbia Yesu wakati alikuwa msalabani wala kuruhusu uovu utamalaki wala kuifanya historia imponyoke mikononi. Alichagua njia ya kujifanya mtu na akatenda kazi kwanza hapo. Anaelekeza historia kwa lengo lake ndani ya watu kutoka kwa historia yenyewe. Kwa hivyo aliumba ufunuo mpya na tendo mpya la ukombozi anamuinua Yesu toka mautini na kututangazia kwamba maisha huendelea baada ya kifo. “Anamweka Yesu katika mkono wake wa kulia”, “Anampa jina lililo juu ya majina yote” Anamfanya kuwa Kristo na Bwana. Wanafunzi wake waingia katika fumbo la Mungu kupokea utimilifu wa kuwa wana na kuwa ndugu na dada, na waelewe dhahiri kuwa

stand plainly who Jesus was: God himself made as one of us.

* From his new way of existence, Jesus meets other people and gives them the capacity to realize his profound dream: to be sons/daughters and brothers/sisters. He forms the family of God (the Kingdom) and send his community to collaborate with the great plan of the human family.

* God has his way to make the plan come true and it is called “incarnation”. Mary is the creature that answered “Yes” to his invitation. She is Mother of Jesus not only because she brought him into the world, but because she complied with what God wants. When Jesus from the new dimension of his existence looks for his brothers/sisters to form the community (Church), Mary participates fully and helps to form the brothers/sisters in images of her Son.

ASSIGNMENT

1. Imitate the fruitfulness of the first Christian communities giving Jesus new titles that, conserving the fidelity of de historic Jesus, enlighten the hopes and situations of people of today. Describe one of those titles.
2. What was it that allowed the disciples of Jesus to convert themselves in Church?
3. Mary has been elected by God to be, in the history of salvation, mother. Describe how she forms nowadays the brothers/sisters in the image of Jesus

Yesu alikuwa nani: Mungu aliyejifanya kama mmoja wetu.

☐ Kwa njia ya maisha yake mapya, Yesu anaelekea kukutana na watwengine na kuwapa uwezo wa kutimiza ndoto yake dhahiri: Anaunda Familia ya Mungu (ufalme wa Mungu) na kuituma jamii yake iungane na mpango wa jamii ya wanadamu.

☐ Mungu ana njia yake ya kutimiza mpango wake na njia hii inaitwa kujifanya mtu". Maria ni kiumbe aliyesema "Ndiyo" kwa mwaliko wa Mungu. Ni mama wa Yesu, sio tu kwa vile alimleta duniani lakini kwa vile alitenda pendo la Mungu. Wakati Yesu katika hali yake mpya ya maisha anatafuta ndugu na dada zake kuunda jumuiya (Kanisa) Maria anashiriki kikamilifu na anamsaidia kuwaweka hawa ndugu na dada katika sura ya mwanamke.

ZOEZI

1. Iga uzalishaji wa matunda wa jumuiya ya kanisa la kwanza kwa kumpa Yesu majina mapya hivi kwamba, kuweka uaminifu kwa Yesu wa kihistoria, kuweze matumaini na hali za watu wetu hapa Marsabit au Lodwar, siku ya leo. Elezea jina mojawapo.
2. Ni kitu gani kiliwapa wanafunzi wazo la kugeuka na kuwa Kanisa.
3. Maria amechaguliwa na Mungu kuwa mama katika historia ya ukombozi. Elezea jinsi anawaunda ndugu na dada katika sura ya Yesu.

JESUS, SACRAMENT OF THE FATHER

1. The “God” of the Christians and the “God” of the Nomadic People of the Northern Region of Kenya.
2. Jesus reveals the face of God
3. The revelation of God as Trinity
4. Promise: to make the “Our Father” a reality

1 . The “God” of the Christians and the “God” of the Nomadic People of the Northern Region of Kenya

The religiosity of the Nomadic People of the Northern Region of Kenya is passing through a serious crisis. Secularization is overrunning all traditions. Almado, Sorio, are passing in second line. Many people are now not concerned at all about their practice, or they considered these traditions of other time. The Christian person, religious in his whole being, arrives in this land. Northern Region of Kenya presents thousands of ways to make his dreams of happiness come true. The dialogue with this new world obliges him to question what concerns the structure of his existence. God, who was part of his definition and with “catholic” characteristics, undergoes a change in image and place. The revelation of God that the Catholic community presents is indispensable in this place in the world.

In the first moment we are going to get close to the God of the Christian community and then, at the proposal of God that comes to him in the new world of the Kenya.

THE “GOD OF THE CHRISTIAN COMMUNITY”

The Christian Nomadic People, who live here in the multi cultural world of Northern Region, *have a God that gives meaning to their life*, of the cosmos and the history. God is part of its definition, of

YESU, SAKRAMENTI YA BABA

1. Mungu wa wachungaji wa kuhamahama wa kaskazini mwa Kenya na Mungu wa kisasi cha kisasa.
2. Yesu atufunulia uso wa Mungu.
3. Ufunuo wa Mungu kama Utatu Mtakatifu.
4. Ahadi: kumfanya 'Baba Yetu' kuwa uhalisi.

1. "Mungu" wa wachungaji wa kuhamahama wa kaskazini mwa Kenya na "Mungu" wa kisasi cha kisasa.

Mtu wa jamii ya kuhamahama, akiwa muumini kwa hali yake yote, ako katika hatari inayokumba sehemu yake. Kisasi cha kisasa kinatoa maelfu ya njia ambazo kwazo ndoto za watu hawa zinaweza kutimilika. Utengamano na dunia ya kisasa unawafanya wadadisi maumbile ya maisha yao. Mungu ambaye alikuwa sehemu ya maisha yao na sasa akiwa na sura /sifa za ukristo, anapitia mabadiliko katika umbo lake na kwa kulingana na mahali. Ufunuo walionao watu wa jamii ya kuhamahama kuhusu Mungu, hauwezi kupuuzwa haswa katika sehemu hii ya ulimwengu.

Kwanza tutamwalia Mungu wa jamii ya kuhamahama na ambao ni wakristo na baadaye tuangalie pendekezo la Mungu anayewajia katika ulimwengu mpya wa Kenya ya kaskazini.

MUIVAU WA JAMII YA KIKRISTO WANA OHAMAHAMA (NOMADS)

Wahamaji, wanaoishi katika jamii yenye tamaduni yingi ya kaskazini mwa Kenya, wanaye Mungu ambaye anayapa maisha yao

its identity. We can meet three well definite groups among them:

Those persons who, going through a process of faith catechumenate, have arrived at an experience of the living resurrected Christ. A minority of Nomadic Catholics has had the opportunity to live this process.

Others have gone through a process of *popular religiosity*. This happens in the family circle, where true religious truths and rites are lived, that the religion of the parents considers being fundamental. These are transmitted orally without explanation of the why this is done and without the theoretical organic sign. This is the Catholic “popular religiosity”.

The last ones are the majority and those are the “*Catholics - as possibility*”: these are the baptized persons that have not developed the faith that they received in baptism, nor have they cultivated the religiosity that was transmitted in the familiar and social nucleus.

Let us examine now closer the soul of the Catholic Community: the “*popular religiosity*”.

By religion of the people, Popular religiosity or popular piety, we understand the total of the profound beliefs in God, of the basic attitudes that are derived from these convictions, and the expressions that are manifested. It concerns the form of the cultural existence that the religion adopts in a certain people. The religion of the Catholic Nomadic people, in its most characteristic cultural form is the expression of the Catholic faith. It is a popular Catholicism. The faith of the Church is imprinted in the African soul, giving its historical identity as essential and constitutes in the very center of the cultural of the continent.

This religion of the people is being lived especially by the poor and humble people, but it reached all social sectors. This unity contains many diversities according to the social, and ethnic groups including all generations. The religiosity of the people, in its nucleus, is a gathering of values that responds with Christian wisdom to the great questions of

maana ya ulimwengu wote na ya historia. Mungu ni sehemu ya ufafanuzi wake, wa utambulisho huu. Tunaweza kuona makudi matatu mahususi yanayojitokeza wazi miongoni mwa jamii hii:

Wale ambao kwa kupitia kwa taratibu wa imani uitwao ukatekumeni, wamekutana na Yesu mfufuka aliye hai; idadi kubwa ya wahamaji (44.000) kaskazini mwa Kenya wamepata fursa ya kuishi katika utaratibu wa kidini uliovuma sana.

Haya yanatendeka katika kiwango cha familia ambapo ukweli halisi wa kidini na hatua zake zinatimizwa na ambazo “dini ya wazazi” inachukulia kuwa mambo ya kimsingi, mambo haya yanapitisha kwa njia ya masimulizi bila kuelezea ni kwa nini mambo haya yanafanyika na bila ishara yoyote ya kiteolojia, huu ndio mfumo wa kidini wa kikatoliki ambao sana sana unaonekana katika sehemu nyinginezo nchinikenya, sehemu ambazo zinaitwa chini (down) na watu wa hapa Marsabit. Na pia huko Ethiopia na Eriterea wa mwisho ni wale wengi na ambao ni ‘wakristo kwa uwezekano’ hawa ni wale ambao wamebatizwa lakini hawajaendeleza imani waliyopokea katika ubatizo, au kupalilia udini ambao walipokezwa katika kundi lao la kijamii.

Tuchunguze sasa kwa karibu roho ya ‘jamii ya waulaya’ *‘imani iliyovuma’*.

Kwa mujibu wa dini ya watu, imani iliyovuma ama hali iliyovuma ya kuomba, tunaelewa imani zilizoegemezwa kwa Mungu, hisia za kimsingizi nazo tokana imani hizi na matendo yaliyodhihirisha imani hizi. Inamaanisha muundo wa kijamii ambao dini inachukua katika jamiiya ya watu Fulani.

Dini ya watu inawazingatiwa na kufuatwa na wale ambao ni masikini na wanaonyenyekea lakini imefika nyanja zote za kijamii. Kini cha dini ya watu nimakusanyiko ya mambo ambayo yanajibu kwa hekima ya ukristu.

the existence. This wisdom is a human Christianity that affirms radically the dignity of each one as child of God, it establishes a fundamental brotherhood, teaches how to look at nature and to understand the work, proportions the reasons for happiness and laughter, although living a hard life. This wisdom is for the people a beginning of discernment, an evangelical instinct for the one who understands spontaneously what is according to the Gospel or not. This cultural reality is found in wide circles of society; the religion of the people has the capacity of gathering masses of people. Knowing that the message is not reserved for only a small group of initiated people, the privileged or selected ones, but is destined for all, the Church acquires this wide range of convocations to the masses in the sanctuaries and the religious festivities.

What concerns the Incarnated Word of God, the popular religiosity is an active form by which the people continually are evangelized. The religiosity of the people is changed many times in a cry for true liberation.

As positive elements of the popular religiosity we can mention: the Trinitarian presence that is noticed in devotions and icons; the meaning of the providence of God the Father; Christ, celebrated in the mystery of his Incarnation (Christmas, the Child,) in His crucifixion, in the Eucharist and in the devotion to the Sacred Heart; the love for Mary: she and her mysteries belong to the proper identity of the people and characterize its popular religiosity; the saints as protectors; the deceased; the conscience of the personal dignity and the solidarity of brotherhood; the conscience of sin and the need for repentance; the capacity to express faith in a language that rises above reasons (song, images, gestures, colour dance); the existence faith of the time (feast) and in places (sanctuaries and churches); the meaning of the pilgrimage as a symbol of the human and Christian existence; the childlike respect towards the priests who are the representatives of God; the capacity to celebrate faith in an expressive and community way; the profound integration of sacraments and sacramental's

Maswali makuu ya maisha, hekima na sifa ya ubinadamu katika ukristu ambayo inathibitisha kwa njia kubwa heshima ya kila mtu kama mwana wa Mungu. Inaazisha undugu wa kimsingi, kufundisha jinsi ya kuyatazama maumbile, na kuelewa kazi, kutoa sababu za kufurahi na kucheka hata ingawa mtu anaishi maisha magumu. Hekima hii kwa watu ni chanzo cha kutambua mambo, hisia za kueneza injili kwa yule anayeelewa kwa upesi yale yanayolingana na yasiyolingana na Injili. Uhalisia huu wa utamaduni wa watu unahusisha vipengele kadhaa vya jamii.dini ya watu inauwezo wakukusanya halaiki ya watu. Kwa kufahamu kwamba habari hii haijatengewa wale tu wanaoamini tayari, au wenye habari ama wachache walioteuliwa bali ni kwa wote. Kanisa inapokea uwezo mpana wa kuyaleta makundi ya watu pamoja katika sehemu takatifu na kupitia sherehe za kidini. Kwa kujazwa na neno la Mungu, hali ya kuenea kwa dini ni njia mufti ya watu kuendelea kujihubiria wenyewe. Hali ya dini watu inajigeuza mara kadha katika kilio cha ukombozi wa kweli.

Vipengele vya mlengo wa kulia vya dini vilienea kutajwa kuwa; uwepo wa Utatu Mtakatifu ambao unaonekana katika ujitoleaji. Na katika michongo; maana ya ukarimu wa Mungu, Kristo anayesherekewa katika fumbo la kujifanya mtu, katika kusu-lubiwa kwake, katika Ekaristi; upendo wa Maria; yeye na ma fumbo yake wako katika utambulisho halisi wa watu na kutoa sifa za dini iliyoenea; watakatifu kama walinzi; wafu; hisia za heshima ya mtu na ushikamano wa kiundugu; hisia za dham-bi na haja kulipiza; uwezo wa kuelezea imani kwa lugha rahisi ambayo iko juu ya hali zote (nyimbo, maumbo, ishara, rangi, uchezaji ngoma), imani inayosherekewa. Katika mwaka (shere-he) na katika mahali pengi (sehemu takatifu na makanisa); na heshima mithili ile ya watoto kwa mapadre kama wawakilishi wa Mungu; uwezo wa kusherekea imani kwa njia elezi na ya jamii; ujumuishaji wa sakramenti na mambo yanayohusiana na sakramenti hizi katika maisha ya mtu binafsi na maisha ya kijamii; mapenzi kwa Baba Mtakatifu; uwezo wa kuteseka na kutenda matendo ya kishujaa ili kuweza kustahimili majaribu

in the personal and social life; the warm affection towards the Holy Father; the capacity for suffering and heroic deeds in order to survive the tests and to confess faith; the value of prayer; the acceptance of others.

The religion of the people shows also *signs of waste and deformation*: there appear wrong substitutes and conciliations of different religions. The negative aspects are from diverse sources. From the ancestors: superstition, magic, fatalism, idolatry of power, fetishism, and ritualism. Deformation of the catechesis: static archaism, lack of information and ignorance, syncretism interpretation, alteration of the faith to a simple contact of a relation with God. The popular religiosity is liable to cause separation of the most important aspects of life and lack a strong transformation and change.

When is a religious *practice in agreement with the gospel*? Dress up like the Virgin of a saint to fulfill a promise, walk on your knees for 200 yards, fast for a week out of devotion, the chains of prayer to St. Jude Thaddeus...

The practices, which do not let people live with dignity, are false practices.

“Is that the kind of fast that pleases me, just a day for a person to humble himself? Is fasting merely bowing down one’s head, and making use of sackcloth and ashes? Would you call that fasting, a day acceptable to Yahweh? See, the fast that pleases me: breaking the fetters of injustice and unfastening the thongs of the yoke, setting the oppressed free and breaking every yoke. Fast by sharing your food with the hungry, bring to your house the homeless, clothe the man you see naked and do not turn away from your own kin. Then will your light break forth as the dawn and your healing come in a flash. Your righteousness will be your vanguard, the glory of Yahweh your rearguard. Then you will call and Yahweh will answer, you will cry and he will say, I am here” (Is 58: 5-8).

THE “GOD OF THE “DOWN COUNTRY” KENYANS”

Kenya presents *different images of God* and includes life that can

na kuikiri imani; thamani ya maombi; kuwakubali wengine.

Dini ya watu inaonyesha *ishara za kutopenda na kutoumbika*: kunaonekana mambo mabaya na hali duni ya maridiana katika dini ya tofautitofauti. Mambo haya mabaya yanazuka kutoka chanzo mbalimbali kutoka kwa ni wenedo wa mababu: ushirikina uchawi, imani ya majaliwa, uabudu wa nguvu na uwezu, kuabudu vinyago na kufanya kafara. Mengine yanazuka kutokana na kutoubika vyema kwa mafunzo ya kikatekumeni; kushikilia maneno yaliyopitwa na wakati, ukosefu wa habari na kutojua, [syncretismal interpretation], kuibadili imani kuwa mkataba mwepesi wa uhusiano na Mungu. Dini tamba/iliyoenea, inatenganisha maswala ya dini na mambo muhimu ya maisha na ukosefu wa nguvu ya mageuzi na mabadiliko.

Ni wakati gani matendo ya kidini *yanaigiana na Injili*? Vaa kama Bikira au Mtakatifu Fulani, kutimiza ahadi, ukitembea kwa magoti hatua mia mbili, kufunga kwa wiki kwa kujitolea, minyororo ya maombi au barua za Mtakatifu Yuda Thaddeus...

Matendo yasiyowafanya watu kuishi maisha yenye heshima na matendo ya uwongo.

“Mfungapo, nyinyi mnajitaabisha; mnaviinamisha vichwa vyenu kama unyasi, na kulalia nguo za magunia na majivuje, huo ndio mnaouita mfungo? Je, hiyo ni siku inayokubaliwa nami? Ia!, mfungo ninaotaka mimini huu: kuwafungulia waliofungwa bila haki, kuziondoa kamba za utumwa, kuwaachia uhuru wanaokandamizwa, na kuvunjilia mbali udhalimu wote! Mfungo wa kikweli ni kuwagawia wenye njaa chakula chako, kuwakaribisha nyumbani kwako maskini wasio na makao, kuavalisha wasio na nguo, bila kusahau kuwasaidia jamaa zenu. “Mkifanya hivyo mtang’ara kama pambazuko, mkiwa wagonjwa mta-pona haraka. Matendo yenu mema yatawatangulia, nami nitawalindeni kutoka nyuma kwa utukufu wangu.” (Isa 58: 5-8).

MUNGU WA KIZAZI CHA LEO

be lives without God: You do not need God to give meaning to the existence and history.

How do we *define a religious act*? Religion is not just a theoretical knowledge, not a moral act; religion is a total existential experience. The circumference of the sacred is a distinct space, in which one enters by way of an invisible door through the intercession of a Supreme Being that makes himself present. In a certain moment, the religious person feels himself overtaken by the secret forces that reveal themselves (in the natural elements) and feels affected by the same superior forces. He finds himself in a sacred milieu.

Kenya presents an enormous variety of religious possibilities, and also a strong process of disacralization. The process of disacralization of the human existence had gone out from a mixture of magic. The secularization breaks the continuity between the religious and the profane, the philosophy and the theology, heaven and earth. We are not only before a downfall of religious beliefs, but also before a profound change in the representation of them.

The majority of the *persons* “*without religion*” continue to behave themselves religiously, without knowing it. The modern person has in its totality, a structure or an origin magic-religious. One of the signs is the totality of “superstitions” and the “taboos”. The delight that accompanies the “new year”, or the installation of a new house present in a lay form, the structure of a rite of renewal, the same counts for the celebrations that accompany a wedding, the birth of a child, the obtaining of a new job, a social promotion, etc.

The cinema takes and utilizes numerous motifs from the myths: the fight between the hero and the monster, the combats and the tests of initiation, the figures and the images as examples. The reading brings the person in another time, compared to the effects of the myths. One kills time with a police novel. The reading projects the person outside the real personal moment and brings him in another rhythm, makes him live in another “history”.

The civil religion. It is manifested in the rites of the diplo-

Dunia ya kisasa *inawasilisha Mungu katika maumbo anauai* ambayo yanajumuisha pia maisha ambayo yanawezekana bila ya Mungu; huhitaji Mungu kutoa maubo kwa maisha na historia.

Tunafafanua vipi kitendo cha kidini? Dini sio tu ufahamu wa kidhahania au kitendo cha kimaadili, dini ni tajriba kamili ya maisha. Utakatifu ni sehemu maalum ambayo kwayo mtu anaingia kwa kutumia mlango usioonekana kwa utangamano na ki-umbe Mtukufu ambaye anajihidhirisha. Katika wakati Fulani, mtu wa dini huhisi amepitwa na nguvu (fiche ambazohujidhirisha katika maumbile) na anahisi ameathiriwa na nguvu hizi zenye uwezo mkuu. Mtu hujikuta katika mazingira takatifu. Kizazi cha kisasi kinatoa namna nyingi za mitazamo na mielekeo ya kidini kwa utaratibu wenye nguvu usiofuata sakramenti. Utaratibu huu wa kuondoa sakramenti kutoka kwa maisha ya binadamu umebadilika na kuwa mchanganyiko wa mazingaombwe hali yakuyafanya mambo kuwa ya kawaida imevunja mwendelezo kati ya dini na mambo ya kidunia, falsafa na theolojia, peponi na duniani. Tumekabiliwa sio tu na poromoko la imani za kidini bali pia na mabadiliko makubwa ya uwakilishi wa mambo haya.

Watu wengi ambao *hawana dini* wanaoendelea kutenda mambo yao kwa njia ya kidini bila ya wao kujua. Mtu wa kisasa anahifadhi kikamilifu muundo wa asilia wa dini ya mazingaombwe. Ishara mojawapo ni mtandao wa “kuamini mambo ya uchawi” na “miiko”. Bashasha/furaha inayoambatana na “mwaka mpya” ama kufunguliwa kwa nyumba mpya inawasilisha kwa njia ya “kawaida”, muundo wa kanuni/ibada ya mabadiliko. Ni sawa na sherehe za arusi, kuzaliwa kwa mtoto, kupata kazi mpya, kupandishwa cheo, sherehe za siku ya kuzaliwa n.k.

Sinema huonyesha dhima kadhaa wa kadhaa kutoka kwa hekaya tofauti tofauti: katika hekaya vita kati ya shujaa na jitu mla watu, mapambano na majaribu kati yao, picha na maumbo huwa mifano mwafaka. Kusoma “kunampaisha mtu nje ya nyakati” hali ambayo yaweza kulinganishwa na mwenendo wa hekaya. Mtu anaposoma kitabu au riwaya juu ya uchunguzi ama riwaya juu ya ujasusi, usomaji huu humtoa mtu kutoka kwa hali

matic corps and

in the myth of the system, in the political movements and in the social prophecies whose mythological structure and religious fanatics are easily detected. The political ritual includes the sacralization of signs, like the flag, the national anthem; the celebrations like the one for the constitutions, the armistice day, the remembrance of the national happenings; the veneration of sacred texts like the constitutions. The bright version of this ritual of the state starts from the folkloric recovery to sports events. The competitive national cult has its celebrated moment in international confrontations. The football, the basketball, Athletic events are rites during which the fascination of the national tribes has moments of popular ecstasy. The triumph of the particular group is lived and received as a national glory.

The liturgy that is celebrated in the parliament is one of the most ritualized aspects and symbols that are part of the function. It forms a part of the democratic function affected by a sacred space where only elected officials may take part. The priestly duty of the mandate is initiated; it speaks in name of the truth, of wisdom, of liberty for the people. Idolatry of politics.

The institution of justice is surrounded with a sacred halo. The vestments, the ritual language of justice, the different functions, the ceremony of swearing in, the recitation of the words with the raised hand, etc. indicates a respected rupture of the daily and the profane.

The religion of the masses. The economic production end by generating its own myth and adoration. The “sacred” runs through the path of the economy. The cult of consumerism is the “religion of the masses”. One does not produce any more because of a need but because of a desire. For that reason publicity has been born. A complete revolution in the social behaviors, in the values, in the way of receiving and understanding work and life itself has been derived from the centralization of the need of possessing, of buying, of exhibiting the latest news, the latest brand, the latest model. What is it that makes the eagerness of consumerism sacred?

yake halisi ya wakati huo na kumwingiza katika mdundo mpya. Hali hii humfanya aishi katika “kipindi tofauti cha historia.”

Dini ya kisiasa/ utawala. Hali hii inajitokeza wasi kupitia kwa kanuni za kidiplomasia na katika fumbo la mfumo (wa kiutawala), katika harakati za kisiasa na katika utabiri wa kijamii, ambao muundo wake wa mafumbo na wakereketo wa dini hudhihirika kwa urahisi. Kanuni za kisiasa zinajumuisha utukuzaji wa bendera, wimbo wa taifa; sherehe kama zile za katiba, siku ya maonyesho ya kijeshi, makumbusho ya matokeo ya kitaifa; kusujudu maandiko “matukufu” kama vile katiba. Aina moja kuu ya kanuni/ ibada hizi tukufu inaanzia katika kusuka upya kwa mambo ya kitamaduni hadi kwa matukio ya michezo. Dhehebu hili la kitaifa linasherehekewa wakati kuna mashindano baina ya mataifa. Matukio ya soka na riadha ni ibada ambazo kwazo hisia za ‘ukabila’ wa kitaifa hujitokeza kwa msisimko mkubwa. Ushindi wa timu iliyo-teuliwa hupokelewa na kuchukuliwa kama utukufu wa kitaifa.

Liturjia ambayo huadhimishwa katika bunge ni moja kati ya vipengele vilivyotakazwa zaidi na ni ishara zinazokiuka mipaka ya shughuli za kawaida. Inaandamana na dhehebu la kidemokrasia ambalo linajikita katika mahali patakatifu ambapo ni wale waliochaguliwa pekee huruhusiwa kwenda hapo. Inaanza kwa mtu mmoja ambaye anafanya kazi ya kikasisi, ambaye ako na ruhusa, na anayezungumza katika jina la ukweli, hekima na uhuru wa watu. Ni dhehebu la miungu wengi wa kisiasa.

Asasi ya haki/sheria imezungukwa na mviringo mtukufu. Mavazi, lugha ya kisheria, shughuli tofauti tofauti, sherehe za kuapishwa, kukariri maneno huku mtu ameinua mkono n.k. ni ishara ya kwamba haya si mambo ya kila siku na ya kidunia. Dini ya umma. Shughuli za uzalishaji wa kiuchumi huishia katika kuzua hekaya za uabudu. “Utakatifu” unapitia njia ya uchumi. Dhehebu la “watumiaji au wanunuzi wa vitu” ni dini ya umma.” Shugulu zake za uzalishaji zilisimamishwa chini ya sheria ya mahitaji, na badala yake uzalishaji huu unategemea matamania ya kidharura. Kwa sababu hiyo matangazo yanaanzishwa. Mienen-

A certain absolutism of money, a series of cultural rites centered in the buying, having, possessing, exhibiting, that has its cultural prototype places (warehouses, commercial centers), moments of particular times bound to the rites of certain seasons, traditional feasts and other created expressions (summer, winter, Christmas, vacations, birthdays, mother's day, Valentine's day) that promote the devotions, marked events, plans, that change ever so often. With this there are personal and social promises of realization, luck and well-being, the joy of abundance that is translated in the social and political circles as development, growth, modernization...

The profane religiosity. This includes also music, the job, sex, sports, the body cult, the earth god, nature, the identity, the unjust suffering, and trips.

The *music* has always been bound to the sacred, fascinating or satanic. Now a days the music is independent of religion what concerns orientation, theme, space for interpretation, broadcasting, allotment, etc. A modern musical concert is like a great juvenile celebration in a huge stadium where young people gather together dressed in apparel that is appropriate for the celebration. The reception of the idol, the collective emotion caused by the rhythm, the lights, acoustic effects, the dance, the applauding, exalt the public that in the moment of celebration enters in a trance. There is like a mystic happening because of the rhythm, the music, and the great masses. The object of the cult is the group. The music exalts the proximity, the re-grouping, the cohesion, to be together and to participate, take part in something common. The important thing is to be close and to feel the same emotions.

Sports. When a person enters in the arena, he is imitating a liberated state, lives in a free and divine time, practices what he would do in his wildest dreams generous force, just competitiveness, solidarity, what concerns the rules of behavior.

The body as object of cult. Religion has always been closely connected with the body. There is no religion that does not experience incarnation. The "flesh", the body, is a central element of all

do ya kijamii imebadilika katika thamani yake, njia ya kutazama na kuelewa kazi na maisha yenyewe imezuka kutokana na kui-nuliwa ya kumiliki, kununua, kuonyesha vitu vipya, aina mpya ya kitu, na muundo wa kisasa zaidi. Ni kitu gani kinachofanya hamu ya kutumia vitu kuwa takatifu? Ile hali ya pesa kupewa nguvu na uwezo mkubwa, mfululizo wa ibada ya kijamii zilizojikita katika ununuzi, kuwa na kitu, kumiliki, kuonyesha kwenye asili ya ma-hali katika jamii (maghala ya bidhaa, vituo vya biashara), nyakati za kipindi Fulani maalum zinazouiana na msimu fulani, sherehe za kitamaduni na ubuni mwingine (msimu wa joto, msimu wa baridi, krismasi, likizo, siku za kuzaliwa, siku ya kina mama, siku ya wapenzi) unaoinua kujitolea shughuli maalum, mipango am-bayo hubadilika mara kwa mara. Zaidi ya yote, ahadi za uhalisia wa kijamii hutolewa. Ni zawadi na ahadi ya aina ya ukombozi wa hali ya maisha, furaha ya uziada ambayo katika nyanja ya kija-mii na kisiasa inatafsiriwa kuwa maendeleo, ukuaji na usasa... Dini ya malimwengu. Hii inajumuisha muziki, kazi, ngono, mich-ezo, dhehebu la mwili, Mungu wa dunia, maumbile, utambul-isho, mateso yasiyostahili na safari.

Muziki daima hushikamana na mambo ya kuvutia na ya kishet-ani. Siku hizi muziki uko huru kutokana na dini kwa mujibu wa mwelekeo wake, dhima yake, nafasi ya n.k. Tumbuizo la muziki la siku hizi ni kama sherehe ya watoto wadogo katika uga/uwan-ja mkubwa ambapo vijana wanakusanyika wakiwa wamevalia mavazi yanayolingana na sherehe hiyo. Kupokea sanamu, hisia hizi za pamoja zinazoletwa na mdundo, mataa, athari za sauti, ngoma, mashangilio, husisimua watu ambao wakati huo huingia mle ndani kama mbuzi. Ni kama jambo la kimuujiza kupitia kwa mdundo, muziki na hali ya umati wa watu. Kiini cha dhehebu ni kundi. Muziki huinua swala la kukaribiana, kujiunga katika kundi, kushikana kuwa pamoja na kushiriki, kushiriki katika jambo moja. Jambo muhimu ni kuwa karibu na kupata hisia sawa.

Michezo: wakati mtu anaingia katika jukwaa la michezo, huwa anaingiza hali iliyokobolewa; huishi katika wakati huru ulioteuliwa, hutenda yale ambayo yanaambatana na ndoto zake kuu, kuhusu

religion. Although for some there is an increasing independence of the body what concerns religion, on the other hand, the body constitutes the center of rituals and adoration, that means, it arrives at a certain adoration of the body. It has gone through a situation in which the body is controlled and dominated, especially by Christian religiosity and medicine, to a context where discourses about the body are predominant as a means of expression, communication and joy. One tends to convert the body in a primary value for the person. Using cosmetics is another ritual for social presentation and the sexual allurements in our society; it is the cult of beauty by way of the body. Sufficient to say something similar what concerns the efforts dedicated to keep in form: from the gym to massages, from '*jogging*' to yoga. The bodily 'asceticism' liberated itself from religion, and the profane 'asceticism' of the bodily discipline is forced by the catalogs of publicity, for the desire to participate in the fountains of life, beauty and youth. There are also modern pilgrimages: tourism is a rite in search for something sacred that hides under the mantle of the difference.

THE FASCINATION OF THE OBSCURE AND THE RELIGIOUS MOVEMENTS

The modern culture does not consider progress and science as absolutes, like God. The person has become more humble and religious. One lets him/herself be surprised by the transcendent, live the emotions of the religion and considers it an important part of his psychic balance. New religious forms are born that obey this mystic sensibility of our era. Millions of people refuse to identify themselves with the great world proposals (the great religions) and reject the institutional forms of religion.

They believe, but do not accept religious structures. There are

vile angetaka maisha yake yawe; juhudi za ukarimu, mashindano yaliyo sahihi, umoja heshima timilifu kwa kanuni za tabia. Mwili kiini cha dhehebu: Dini daima imehusishwa na mwili. Haku na dini ambayo haihusu swala la kufanyika mtu. Mwili ni kiungo cha kati katika dini zote. Hata ingawa kwa upande mmoja mwili unazidi kujinazua kutoka kwa dini, kwa upande mwingine, mwili ni kiungo muhimu cha matabiko na uabudu. Hii inamaanisha kwamba kwa namna fulani tumeanza kuuabudu mwili. Tumepitia kipindi ambapo mwili uliongozwa na kumilikiwa kwa njia ya kikristo na dawa, na sasa tunaelekea wakati ambapo mazungumzo juu ya mwili yanatawala kama njia ya kujieleza, mawasiliano na furaha. Kuna mwelekeo wa kugeuza mwili kwa thamani ya kimsingi ya mtu. Matumizi ya manukato (na mapambo) ni tambiko lingine la kujidhihirisha katika jamii na njia ya kuvutia hisia za ngono katika jamii yetu; ni dhehebu la urembo kwa njia ya mwili. Ni sawa kusema kwamba mambo haya ni sawa na juhudi tunazofanya ili kuijenga miili yetu: katika vyumba vya mazoezi na kukandwakandwa, mazoezi ya kurukaruka na (tafakari ya) yoga. Ujinyimaji wa mambo ya mwili umejikomboa kutokana na dini, na ujinyimaji wa dunia wa nidhamu ya kimwili unalazimishwa na taratibu za kandamnazi, kwa hamu kushiriki katika chemchemi za uhai, urembo na ujana. Kunao mahujaji wa kisasa: utalii ni tambiko linalotafuta kitu kitakatifu kilicho fichika ardhini.

MVUTO WA MAMBO FICHE NA MAKUNDI YA KIDINI

Mwenendo wa kisasa hauchukuwi maendeleo na sayansi kama vitu kamilifu kama vile Mungu. Mtu amenyenyekea zaidi na kutafuta dini. Mtu anajiachilia kushangazwa na uwezo uliokithiri, anashiriki hisia za kidini na kuzichukulia kama sehemu muhimu ya maisha yake. Namna mpya za dini ambazo zinatii hisia hizi za kiajabu zinazuka katika nyakati zetu. Mamilioni ya watu wamekataa kujitambulisha na mapendekezo makuu ya dunia (dini kuu) na kukatalia bali mifumo ya taasisi katika dini. Wanaamini lakini hawakubali miundo ya kidini kama mashahidi wa Yehova, 'Mormons', Hare Krishna, na kizazi kipya (New Age) ambayo yanaahidi

religious fundamental movements like the Jehovah witnesses, the Mormons, Hare Krishna and New Age that announce and offer salvation and happiness. Together with these movements there are many smaller groups that have the Bible as point of reference and offer security and salvation. The person of today lets him|herself be overcome by the fascination of the obscure. There are thousands of centers that try to answer esoteric behavior, the obscure question of destiny, the fascination of the demonic.

Before these, the Christian Nomadic People get into conflict, confusion and *identity crisis* (God is part of their roots, of his definition, his identity). “I do not understand myself anymore”, “I do not believe anymore”, “I do not know where I am going, what I want”.

2. Jesus reveals the face of God

We are tempted to create our own God and make Him according to our necessities and mentality. In this plurality of proposals over God, proposals that are often contradictory, we are going to Jesus in order that he himself shows us the face of God. He did it 2000 years ago in Palestine, and today he will do it for us in the Northern Region of Kenya. It is necessary to listen and let yourself be taken up by him.

The *history of the people of Israel* is a history of “alliance”, the communion of God with his people. The historic circumstances change and therefore there is the temptation to betray the communion and create false images of God.

In the Old Testament *God presents himself as Father of a people*, not of the individual person. The only exception is the king, representing the community. At the beginning of the second century before Christ, Sirach invoked God as Father: 23: 10 and 51: 10: “I invoked the Lord: You are my Father”. The singular king and the plural people are pre-figured in the New Testament: Jesus Christ is the singular and the Church the plural: “I ascend to my Father and your Father”.

wokovu na furaha. Pamoja na makundi haya, kunayo mengine madogo madogo ambayo yanachukua Biblia kama kirejeleo cha wokovu na kimbilio lililo salama. Mtu wa siku hizi anaruhusu mvuto wa mambo fiche umtamalaki. Kuna mahali pengi ambapo majawabu juu ya tabia ya makundi ya wachache walioteuliwa hujibiwa, swali la hatima ya mambo yaliyofichika, mvuto wa kishetani.

Kabla ya sadaka za kizazi cha kisasa, wahamaji wetu wanaingia katika mgogoro na mtafaruku na kuchanganyikiwa. (Mungu ni sehemu ya mizizi yao, tafsiri yake, utambulisho wake). “Sijielewi tena”, “Siamini tena”, “Sijui nitakacho na niendako”.

2. Yesu anatufunulia uso wa Mungu

Wakati mwingine tunapatwa na majaribu ya kujiambia Mungu wetu na kumuunda kwa kulingana na mahitaji yetu na mafikira yetu. Katika hali hizi nyingi za kumtazama Mungu, mitazamo ambayo mara nyingi inatatiza, ni vyema tumwendee Kristo ili yeye atuonyeshe uso wa Mungu. Alifanya hivyo miaka elfu mbili iliyo-pita huko Palestina, na leo atafanya hivyo hapa kwetu Marsabit na Lodwar. Ni muhimu kusikiliza na kujita ili akuhusishe mwenyewe.

Historia ya watu wa Israeli ni historia ya “umoja”, komunyo na ya Mungu na watu wake. Hali ya kihistoria imebadilika na kwa hivyo kuna kishawishi cha lusality komunyo hii na kuumba miundo ya Mungu ambayo ilitamalaki safari ya watu wake.

Katika Agano la Kale, Mungu anajidhihirisha kama Baba ya watu, sio wa mtu mmoja isipokuwa kwa mfalme ambaye aliwakilisha jamii yote. Mwazoni mwa karne ya pili kabla ya Yesu, Sira alimlilia Mungu kama Baba: 23: 10 na 51: 10: “Namlilia Bwana: Wewe u Baba yangu”. Mtu mmoja(mfalme) na watu wengi wamewekwa nyuma katika Agano Jipya: Yesu ndiye yule mtu mmoja na Kanisa ndilo mkusanyiko

Two activities of the divine fatherhood in the Old Testament:

Redemption. The Hebrews are enslaved by the Egyptians: “I have seen the oppression of my people in Egypt. The Lord presents himself to redeem them: “Israel is my first begotten son and I demand from you to let him go so that my son can serve me” (Ex 4: 22-23). The redemption is an act by someone who is responsible for the family: God as Father.

A few centuries later, the people are led into the desert. The unfaithfulness of the people does not change the fidelity of God. He comes again to intervene and redeem them: “Bring me my sons from far away and my daughters from the ends of the earth” (Is 43: 1-7).

The *education of the people* (Dt 8: 1-6). The education is laborious, prolonged, exigent but animated by the fatherly affection. The Word of God (Dei Verbum) of the second Vatican Council characterizes the whole economy of the Old Testament as a divine pedagogy. Conclusion: The beginning and foundation of the chosen people is experienced in the fatherly love of the Lord.

In the incarnation Jesus reveals God as “Emmanuel”. Incarnation means that, in Jesus of Nazareth the word, the will, the love of God has taken human form. In everything that he said and preached, in all his activity as a human being, Jesus, in the totality of his person, never acted in any possible way as a “rival” (or a second God) of God. On the contrary he revealed, announced, and manifested the word and the will of the unique God. In this sense Jesus of Nazareth is the Word made flesh, the very Word of God himself, the wisdom of God in human form. The Christian community has seen in the incarnate Jesus the love, the compassion, the power to forgive of... God himself.

In accord with the revelation of God in the Old Testament, the God of Jesus is a God:

- compassionate, clement, patient, forgiving and faithful (Ex 34:6-7);
- is good to all, loving with all his creatures (Sal 147: 17);

wa watu: “Ninapaa kwa Baba yangu na Baba yenu pia”. *Mambo mawili matukufu ya ubaba* katika Agano la Kale: *Ukombozi*: Wahebrania wako utumwani Misri: “Nimeona dhuluma juu ya watu wangu kule Misri: Mungu anajitokeza kuwakomboa: “Israeli ni mzaliwa wangu wa kwanza wa kiume! Nami nakuambia: Mwache mwanangu aondoke ili anitumikie” (Kutoka, 4: 22-23). Ukombozi ni jambo ambalo linafanywa na mtu ambaye anawajibika katika familia: Mungu Baba.

Karne chache baadaye, watu hawa wanapelekwa uhamishoni. Kutoaminika kwa watu hawa hakudhoofishi uaminifu wake Mungu. Anajitokeza tena na kuwakomboa: “Warudishe watu kutoka mbali, kutoka kila mahali duniani. (Isaya 43:1-7).

Elimu ya watu (Kumb 8: 1-6): Elimu ni kazi ngumu na kubwa, inayohusisha sana lakini inaongozwa na mapenzi kama yale ya Baba. “Verbum Dei” ya Mtaguso la Pili la Vatican inatoa sifa ya Agano la Kale kama elimu takatifu. Hitimisho: mwanzo na msingi wa watu wote ni maswala yanayotokea katika mapenzi ya kibaba yake Bwana.

Katika kujifanya mtu (umwilisho), Yesu anamfunua Mungu kama “Emmanueli”. Katika umwilisho, neno, nia na pendo la Mungu kachukua sura ya kibinadamu kwa njia ya Yesu wa Nazareti. Katika kila kitu alichokuwa akisema au kuhubiri, katika shughuli zake zote, katika hali zake zote, Yesu hakujitokeza kama aliyekuwa akishindana na Mungu (au kuwa Mungu wa pili). Kinyume cha haya, alifunua, kutangaza na kudhihirisha Neno na mapenzi yake Mungu mwenyezi. Kwa mtazamo huu, Yesu wa Nazareti ni Neno aliyechukua mwili, Neno la Mungu lilifanyika mtu, Hekima ya Mungu katika umbo la mwanadamu. Katika Yesu aliyejifanya mwanadamu, jumuiya ya Wakristo imeona upendo, uwezo wa kusamehe... wa Mungu mwenyewe. Kutokana na ufunuo wa Mungu katika Agano la Kale, Mungu wa Yesu ni Mungu:

- mwenye mapenzi, mwenye huruma, mvumilivu, mwenye

- liberates the captives, opens the eyes of the blind, raises the humble (Sal 146:7-8).

(Jesus Christ) “though being divine in nature, he did not claim in fact equality with God, but emptied himself, taking on the nature of a servant, made in human likeness, and in his appearance found as a man. He humbled himself by being obedient to death, death on the cross” (Phil.2: 6-8).

The Christian community gives the name *kenosis* to the lack of divine appearance of Jesus during his earthly life: the Word has assumed a *kenosis* condition (*Kenos* in Greek means to empty, to annihilate, to destroy and figuratively to humiliate).

Why does Jesus live thirty years in Nazareth as a normal person? Why does he seek and wants to be identified as the Servant of Yahweh, as Son of man? What image of God does he reveal? He reveals a God who wants to show himself and act in history above all with love. If God makes himself one with us, if he has left everything to be with us, if he has assumed all limitation and therefore even has died, that means that the greatest reality is the communion. The unique explanation for that is that of someone in love, crazy.

Jesus shows us the face of the Father when he announces the Reign of God. Jesus announces above all a Kingdom, the Kingdom of God; so important that with relation to him, everything changes in “the other” that has been given. (EN, 8): “Set your heart first on the kingdom and justice of God and all these things will also be given to you” (Mt 6: 33). And also: “My Kingdom is not from this world”(John 18:36). Jesus announces the plan of God, which is to form a family of brothers/sisters and sons/daughters among all the peoples of the earth. Because the plan is family, God is revealed as “*Father*”. To make the plan come true, against all divisions that are created by hate and human egoism. God reveals himself as being *on the side of the poor* and of those excluded from life.

kusamehe na mwaminifu (Kutoka 34: 6-7);

- mwema kwa wote, mkarimu kwa viumbe wake wote. (Zab 147, 17);
- huwapa wafungwa uhuru, huwafungua macho vipofu, huwainua waliokadamizwa, (Zab 146: 7-8).

(Yesu Kristo). “Yeye kwa asili alikuwa daima Mungu; lakini haku-fikiri kwamba kule kuwa sawa na Mungu ni kitu cha kung’ang’ania kwa nguvu. Bali, kwa hiari yake mwenyewe, aliachilia hayo yote, akajitwalia hali ya mtumishi, akawa sawa na wanaadamu. Alijinyenyekeza na kutii mpaka kufa, hata kufa msalabani” (Fil 2: 6-8).

Jumuiya ya Wakristo inatoa neno “Kenosis” kwa hali ya Yesu ya maisha ya dunia ambayo hayakuwa ya utakatifu: neno limechukua sura ya “Kenosis” (‘*Keno*’ katika lugha ya Kigriki (Kiyunani) ina maana ya utupu, kuharibu, kuangamiza na kijazanda kuaibisha).

Kwa nini Yesu anaishi kwa miaka thelathini huko Nazareti kama mtu wa kawaida? Kwa nini anatafuta na kutaka kutambuliwa kama Mtumishi wa Yehova, kama Binadamu? Ni sura gani ya Mungu ambayo anadhihirisha? Anaonyesha Mungu ambaye anataka kujionyesha na kutenda, katika historia, na juu ya yote kama upendo. Kama Mungu anajifanya mmoja wetu, kama ametuachia mambo yote, kama amekubali umaskini wote na hata kufikia kiwango cha kufa, ina maana kwamba uhalisia uliomkuu ni komunyo. Mael-ezo mwafaka hapa ni kwamba ni mtu aliyepagawa na mapenzi.

Yesu anatuonyesha uso wa Baba wakati anapotangaza ufalme/ utawala wa Mungu. Juu ya yote, Yesu anatatangazia ufalme, Ufalme wake Mungu ; kwa umuhimu hivi kwamba kwa kuhusi-ana nao, kila kitu kinabadilika katika “kile kingine”, kilichopean-wa. Ni wafalme pekee (EN, 8): “Bali shughuliken kwanza juu ya ufalme wa Mungu na matakwa yake na hayo yote mtapewa kwa ziada” (Mathayo 6: 33). Na pia “Ufalme wangu sio wa dunia hii” (Yohane 18: 36). Yesu anatangaza mpango wa Mungu, ambao ni kuunda Familia. Mungu anadhihirishwa kama *Baba*. Ili kuukamil-isha mpango huu na kuutimiza, dhidi ya migawanyiko yote inay-oletwa na chuki ni kujipenda kwa watu. Mungu anajidhihirisha

The same God takes charge of history in order to make it happen. The Kingdom of God is not a place, it is a communion of justice, peace and brotherhood, that is opposed to the reign of this world that is egoism, self seeking and taking advantage of others and society. The God of Jesus is for the living human being and all religious institution or Image of God that is opposed to this falsehood.

Life has the great promise that God made to humanity. All those who feel threatened of their life may count on God's help (1 Sam 17: 26-36; Dt 6: 21; Os 2:1). The preferential option for the poor finds its roots in the divine nature. God, in his deepest, feels attracted by the oppressed. The offense that is done to them is an offense to his nature and his glory. It explains how often He takes their side in favor of those who have their rights violated:

The Lord gives justice to the oppressed and gives food to the hungry. The Lord sets the prisoners free, the Lord gives sight to the blind, the Lord straightens the bent, and he protects the stranger. Sustains the widow and the orphan (Ps 146: 7-9; Prov 14: 31; Dt 10: 18; Jer 22: 16).

God presents himself as a living God, bringing forth new life and defending those whose life is threatened.

God appears as an absolute donation and solidarity when Jesus dies on the cross. When Jesus proclaims "Happy the poor" he is talking about the people of Israel and what the people believe about God. God is God because he sees the oppression of his people, knows their sufferings and hears their cries. Why did Jesus cry out loud at the moment of his death? Did he feel abandoned by God? Those who put their hopes in Jesus felt cheated. Then, is it not preferable to be realistic and forget the Utopia, kingdom of goodness and justice impossible to attain? Is it not better that each one goes through life with as little pain as possible?

This has been the reaction of many believers throughout history. No doubt, the Christian experience believes that *just in the cross*

kama aliye upande wa wale maskini na waliotengwa maishani. Mungu huyo anaiongoza historia ili kuifanikisha. Ufalme wa Mungu sio mahali, ni komunyo ya haki, amani na undugu, ambao unataka kukabili ufalme wa dunia hii ambao ni kujipenda, kujitakia makuu, na kujinufaisha dhidi ya wengine, kufa kwa heshima ya mtu na jamii. Ufalme wa Mungu kwa mujibu wa Kristo unampa mwanadamu uwezo wa kuishi na asasi zote za dini au sura ya Mungu ambayo inaenda kinyume na haya si ya kweli.

Maisha ya ahadi kuu ambayo Mungu amewapa wanadamu. Wote wanaohisi tisho maishani mwao wanaweza kutegemea msaada wa Mungu (1 Sam 17: 26-36; Kumb 6: 21; Os 2: 1). Pendeleo la maskini linakita mizizi katiki hali takatifu. Mungu, katika undani wake, anahisi kuvutiwa na waliodhulumiwa. Kosa wanalotendewa anatendewa yeye na utukufu wake. Inaelezea vile ambavyo mara nyingi anawatetea wale ambao haki zao zinakadamizwa:

“Mungu huwapatia wanaoonewa haki zao, huwapa wenye njaa chakula. Mwenyezi Mungu huwapa wafungwa uhuru, huwafungua macho vipofu. Mwenyezi Mungu huwainua waliokandamizwa; huwapenda watu walio waadilifu. Mwenyezi Mungu huwalinda wageni, huwategemeza wajane na yatima; (Zab 146: 7-9; Methali 14: 31; Kumb 10: 18; Yereimia 22: 16).

Mungu anajitokeza kama Mungu aliye hai, anayeleta uhai mpya na kuwalinda wale wote waliokabiliwa na vitisho.

Mungu anafunuliwa kama zawadi kuu na ishara ya umoja wakati Yesu alikufa msalabani. Wakati Yesu anatangaza “Heri walio maskini” anajumuisha yale yote ambayo Waisraeli Wanaamini juu Mungu. Mungu ni Mungu kwa sababu anaona dhuluma juu ya watu wake, anakaza macho yake juu ya masumbuko yao na kusikia kilio chao. Kwa nini Yesu alilia kwa sauti kuu wakati wa kifo chake? Je, alihisi kuachwa na Mungu? Wale walioweka imani yao kwa Yesu walihisi kudanganyika. Je, si vyema basi kuwa na uhalisi na kusahau ‘maisha ya hali ya juu’, ufalme uliojaa mema na haki hali ambayo haiwezi kuafikiwa? Si ni vyema basi kila mtu ayapitie maisha kwa uchungu mdogo jinsi inavyowezekana? Hii imekuwa hisia kwa waumini wengi katika historia. Bila shaka,

God has shown us how to live in a definitive mode. Now we may say that God not only hears the *cry of his people*, but that *he himself “cried” out in pain*. But, when all seemed to be lost, when those who accused Jesus seemed to be getting the upper hand, the Roman centurion confesses: “*Truly this man was the Son of God*”(Mk 15: 39). The centurion was a pagan. On that moment “The curtain of the Temple was torn” (Mk 15: 38); all the people go to the new Temple: Jesus is the real house of Prayer.

The crucified surprisingly is God Himself; the Son of God handed over, in loving freedom, hands over His Spirit with radical trust in the Father. The cross of Jesus tells us how God is. When He made himself one with us unto death, we discover that God self is solidarity and communion. It is an way of speaking that we project our egoism, fears, injustices, concerns, onto God.

- What do we affirm about God when we say that he is *powerful*? Is our way of understanding power influenced by the way that power is exercised by those who reign the nations? Jesus teaches us to consider a different way: from the *powerlessness* of his life that ended on the cross. In that way we acknowledge a new and liberating way the might or power of God.
- We also affirm that God is just. We use that word to apply to God “our justice” to pay our debts, to justify the establishes order. Without doubt, on the cross, the justice of God appears as *reconciliation*.
- We decide that God is *unalterable and impassible*, that cannot change and is incapable of suffer corporal pain. Behind those words are hidden some suitable ideals and the incapacity to let ourselves be affected by the needs of others. On the cross we are invited to put ourselves to the *service of the “suffering” of God* in those who suffer and to recognize that God is always true, present in all the small ones of the earth.

tajriba Ukristo inaungama kwamba, *ni katika msalaba tu* ambapo maumbile halisi ya Mungu yameonyeshwa kwa njia iliyo wazi. Sasa tunaweza kusema kwamba Mungu hakisikia tu *kilio cha watu bali pia “alilia” kwa uchungu*. Lakini, wakati ilidhihirika kwamba alikuwa ameshindwa, wakati wale waliomshtaki walikuwa wakimcheka na kuonekana kwamba walielekea kushinda, Askari Mkuu wa Kirumi anakiri: *“Kweli huyu alikuwa mwana wa Mungu”* (Mk. 15: 39). Mkuu huyu wa askari mia moja alikuwa kafiri. Wakati huo *“Pazia la hekalu likapasuka”* (Mk. 15: 38); watu wote huenda katika Hekalu mpya: Yesu ndiye nyumba halisi ya Maombi.

Aliyesulubiwa inashangaza kuwa ni Mungu mwenyewe; mwana wa Mungu, aliyetolewa na Baba, kwa mapenzi huru, anakabidhi Roho Yake kwa Baba akiwa na imani kuu. Msalaba wa Yesu unatwambia vile Mungu alivyo. Tunapomwona Mungu akijifanya mmoja wetu mpaka kufa, tugundua kwamba Mungu ni mwaminifu na ni mmoja wetu. Tuko mkabala na njia ya kuzungumza ambayo inapingana kabisa na ile ya kujipenda, uwoga, ukosefu wa haki, hamu inamwelekea Mungu.

- o Tunaashiria nini tunaposema kwamba yeye ni *mwenye nguvu zote*? Je, njia yetu ya kuelewa nguvu hizo inaongozwa na kuathiriwa na namna nguvu hutumiwa na wale wanaotawala mataifa yetu? Yesu anatufunza *duitazame nguvu hii* kwa njia ya kipekee: kutokana na udhaifu wa maisha yake uliotolewa msalabani. Kutoka hapo tuweza kung’amua njia mpya ya ukombozi ya nguvu na uwezo wa Mungu.
- o Pia, tunaonyesha kwamba Mungu ni mwenye haki. Tunatumia neno hilo kumrejelea Mungu *“haki yetu”* kulipwa yale tunayodai, kudhibitisha hali iliyoko. Bila shaka, bada la yake, haki yake Mungu yaonekana kama *upatanisho*.
- o Tumezoea kusema kwamba Mungu hawezi kubadilishwa na kuhisi kama wahisivyo watu, kwamba hawezi kubadilika na hawezi kuteseka. Katika maneno hayo, hali yetu ya kutowajali wengine na kuhisi shida zao inaweza kupata mahali pa kujificha. Msalabani tunaalikwa kujiweka kwa huduma ya *“mateso”* ya Mungu ndani ya watu wanao-

- *The fatherhood of God* is not an easy refuge for our fears and powerlessness, not an excuse to flee from our responsibilities in life. It is a learning to trust against all hope and to walk in freedom.
- *The God of the poor*, from the cross appears as if he is the one who could know it when we change those who suffer and when we share the hunger and the thirst for justice. God is for all, but not from a certain place, but from where the hate and the injustice have brought him.
- It is like this because God *is love*, faithful and dedicated love, real and efficient in a hard and unjust world. To believe in a God as crucified love is to recognize the *judgment of God* for this world and at the same time *his dedication and forgiveness*. To say that God is love is something proper for mature believers and critics who search efficiently to change the world they love.

Yahweh has raised Jesus from among the dead: he is the God of life. It is the great act of salvation: God overcomes the barriers of death. He is faithful: he rises up the Son and directs the history towards its total reality, brotherhood. His ways are not our ways.

3. The revelation of God as Trinity

The Trinity is the most profound sense of our existence and that of the cosmos. Jesus makes us reborn in his Spirit and makes us to be a part of the mystery of God. God is love and communion. We are part of this mystery. We are witnesses to that; it is our daily experience.

Before the mystery of God, Jews and Muslims ask silence; we may not pronounce His Name, nor penetrate the mystery; we go to God and we are silent, without uttering words, without invoking an image. On the contrary, instructed by Jesus, Christians know that God is love, the way to meet the Father and the Son and the Spirit.

teseka na kugundua kwamba Mungu ni mwaminifu daima na ako miongoni mwa wale wadogo/ maskini duniani.

- o Hali ya *ubaba wa Mungu* sio mahali pa kuficha uwoga wetu na ukosefu wetu wa nguvu, ama kisingizio cha kutorokea majukumu yetu katika maisha. Ni somo juu ya kuamini dhidi ya matumaini na kutembea katika uhuru.
- o *Mungu wa maskini*, kutoka kwa msalaba, yamkini-ka anaweza tu kujulikana wakati tunapobadili mawazo yetu na kuwa kitu kimoja na wale ambao wanateseka na kushiriki njaa na kiu ya haki. Mungu ni kwa wote, lakini sio kutoka mahali popote bali kutoka mahali penye chuki na mahali ambapo ukosefu wa haki umemshusha.
- o Iko hivi kwa sababu Mungu *ni upendo* mwaminifu na upendo uliojitolea, wa kweli na wenye nguvu katika dunia ngumu na iliyokosa haki. Kuamini Mungu kama upendo uliosulubiwa ni kutambua *hukumu ya Mungu* kwa dunia yake na wakati uo huo *kujitolea kwake na msamaha* wake. Kusema kwamba Mungu ni upendo ni jambo mwafaka kwa muumini aliyekomaa na wahakiki wanaotafuta kuibadili dunia waipendayo.

Yehova alimfufua Yesu kutoka miongoni mwa wafu: yeye ni Mungu wa uhai, ni tendo kuu la wokovu: Mungu amekiuka vizingiti vya mauti. Ni mwaminifu: anamfufua mwanawe na kuelekeza historia katika utimilifu wake, undugu. Njia zake sio njia zetu.

3. Ufunuo wa Mungu kama Utatu Mtakatifu.

Utatu Mtakatifu ndio shina la uhai wetu na la maumbile yote. Yesu anatufanya tuzawe upya katika Roho na kutufanya tuwe sehemu ya fumbo la Mungu. Mungu ni upendo na komunyo. Tu sehemu ya fumbo hili. Tumashahidiwamambohaya; nitajribayetuyakilasiku.

Mkabala na fumbo la Mungu, Wayahudi na Waislamu wauliza ukimya; hatuwezi kutaja Jina Lake, au kupenya fumbo hili; tunaenda kwa Mungu kwa ukimya, bila kusema neno lolote, bila kukumbuka sura yoyote. Kinyume na haya, kwa kuongozwa na Yesu, Wakristo wanajua kwamba Mungu ni upendo, njia ya kukutana na Baba na Mwana na Roho.

The Trinity (with the incarnation) is the greatest mystery. It is not only one among the many dogmas, not a truth that goes to be added to the other truths of faith; it is the dogma, the motive in which are grounded the other elements of Christian beliefs; the truth where they get the strength and receive all understanding of the truths of ecclesial cannon. It is the first dogma and the first truth for Christians and also the last experience and human knowledge. The Trinity belongs to the Christian mystery: nobody outside the Church of Christ knows it, nobody can confess it. But at the same time, it springs from the religious search of humanity.

The “confession” is a formula of faith that is very condensed and that transmits the religious experience of a community, concretizes its vision of God and outlines the spiritual frontiers of the believers. Jews, Christians, and Muslims are defined by their confessed beliefs. They are not limited to believe, but declare and confess publicly their faith. They believe in a God, who has come to reveal himself in history, through the prophets. Faith is a bond between them and separates the other religious groups.

The Jews have resumed their profession of faith in the *Shema*: Listen Israel, Yahweh our God, is a unique God. You shall love Yahweh your God with your whole heart, with all your soul, with all your strength” (Dt. 6: 4-5).

We Christians have begun confessing to the one sent by God: (Jesus is the Christ! Cf. Mk 8: 29), to spread out and deepen our faith saying: I believe in God the Father, I believe in Jesus Christ his Son and I believe in the Holy Spirit! In this way, our faith received a Trinitarian structure: Christians are those who discover a God as Father, those who accept his complete manifestation in Christ, (His Son), and believe in his Spirit, the power that changes the paschal Life of Jesus and his divine presence that is salvation for humanity. Christians do not call God Yahweh, The Lord (like the Jews), but Father of our Lord Jesus Christ.

Utatu Mtakatifu, (pamoja na kujifanya mtu) ni fumbo lililo kuu zaidi. Sio imani kwa imani zingine, sio ukweli ambao tunaongeza kwa ukweli mwingine wa imani: ni imani, ambayo ni mwanzo ambao kwao vipengele vingine vya imani ya kikristo vimejikita; ukweli ambao kwao ukweli mwingine wowote ule wa ishara ya imani unajikita na kupokea kuelewa kwote. Ni imani ya kwanza na ukweli wa kwanza kwa wakristo na tajriba ya mwisho ya ujuzi wa kibinadamu. Utatu Mtakatifu unamilikiwa na fumbo la Kikristo: hakuna kitu nje cha Kristo kinajua haya, hakuna mtu anaweza kukiri haya. Wakati uo huo unachipuka kutokana na utafutaji wa utu unaofanywa na dini.

“Kuungama” ni utaratibu wa imani ambao umeshikanishwa sana na unaendeleza tajriba ya jamii, unatilia shime mtazamo wa Mungu na kuonyesha mipaka ya waumini. Wayahudi, Wakristo, na Waislamu wanafafanuliwa kama waumini wa kuungama. Hawajidunishi kuamini tu, hutangaza na kuungama imani yaohadharini. Wanaamini katika Mungu aliyekuja kuji-funua katika historia, kupitia manabii. Imani ni minyororo inayowaunganisha au kuwatenganisha na makundi mengine ya dini.

Wayahudi wamejumlisha kukiri kwao kwa imani katika shema “Basi sikilizeni enyi Waisraeli! Mwenyezi-Mungu, Mungu wetu, ni Mwenyezi-Mungu mmoja. Mpendeni Mwenyezi-Mungu, Mungu wenu, kwa kwa moyo wenu wote, kwa roho yenu yote na kwa nguvu yenu yote.” (Kumb 6: 4-5).

Sisi wakristo tumeanza kukiri kwa yule aliyetumwa na Mungu: (Yesu Kristo!) cf. Mk 8: 29, lakini pia kueneza Injili na kuendeleza imani yetu tukisema: Naamini kwa Mungu Baba, naamini kwa Yesu Kristo mwanawe na kwa Roho Mtakatifu! Kwa njia hii imani yetu inapata muundo wa Utatu Mtakatifu: ni wakristo wanaogundua kwamba Mungu ni Baba, wanaoamini kikamilifu katika kuweko kwake katika Kristo, Mwanawe, na kuamini katika Roho wake, nguvu ambazo zinageuza pasaka ya Maisha ya Kristo na uwepo wake mtakatifu ambao ni ukombozi wa binadamu.

Sisi wakristo hatumuiti Mungu Yahwe Bwana (kama wafanyavyo

The Trinity is the assurance of the value of the Gospel. Only because God is communion of love between equals, we human beings can live in communion, share life, with a gesture of gratuity. The Holy Spirit is “God”, not only a divine gift: it is the perfect communion, the culmination of the encounter of love between persons. The Holy Spirit is person and perfect communication, love which became full reality. There where the Father and the Son, being distinct, communicate themselves, there is the Spirit. This is the mystery the supreme gift: life is a gift, life is communion, perfect communication, love that is journey: Holy Spirit. The Holy Spirit is the personal expression of the gift, of the love of the Father and the Son. It is Person-love. It is Person-gift...It is Love and Gift (in-created/incarnated) that derives as from a fountain that is all gift to the creatures...(St. John Paul II, *Dominum es Vivificantem*, 10).

Taking God seriously, the Church takes the human being seriously. The human (man and woman) are defined as the process and the personal encounter, giving of themselves and experience the complementarity in the dialogue. This can be possible in the Trinitarian prospective.

The Trinity is the depth of God, that unfolds and hands over its mystery, by means if the Spirit, to the Church. The Trinity is the same divine communion, culminated and perfect, that reveals itself as the fountain of all communion for the humanity. God is eternal life which is shared: only being founded in this God can the Church be an experience of shared life: encounter between the brothers who give and receive (communion) the experience. The God incarnated in Jesus reveals itself and unfolds in the Church (without losing its divinity) as a culminated process and perfect communion; this is what the Church calls Holy Spirit; this is what the Fathers of the Council of Constantinople have defined (in the year 381).

Wayahudi), tunamwita Baba wa Bwana wetu Yesu Kristo.

Utatu Mtakatifu ni hakikisho la thamani ya Injili. Kwa sababu Mungu ni komunyo ya upendo kati ya watu walio sawa, sisi ndugu tunaweza kuishi katika komunyo, kupokea uhai kwa ishara ya zawadi. Roho Mtakatifu ni “Mungu”, sio tu zawadi takatifu: ni komunyo isiyo doa, kilele cha mkutano wa mapenzi kati ya watu. Roho Mtakatifu ni nafsi na mawasiliano yasiyo doa. Upendo uli-otimilika. Hapo, Baba na mwana, wakiwa kwa namna yao, wanawasiliana wenyewe, hapo roho yuko. Hili ndilo fumbo, zawadi, maisha ni komunyo. Mawasiliano yasiyo doa. Upendo ambao ni safari: Roho Mtakatifu ni njia ya mtu kuelezea zawadi ya mapenzi ya Baba na Mwana. Ni Nafsi-upendo. Ni Nafsi-Zawadi... Ni upendo na zawadi (isiyoumbwa) ambayo ni chemchemi itoayo zawadi zote kwa viumbe (Mt. John Paul II, *Dominum es Vivificantem*, 10).

Kumchukua Mungu kimaanani, kanisa linachukulia watu kimaanani. Mtu (mwanaume na mwanamke) wanafafanuliwa kama utaratibu na mkabala wa mtu binafsi, kujitolea na kupata tajriba ya kusaidiana katika mazungumzo. Haya yote yawezekana kwa mtazamo wa Utatu Mtakatifu.

Utatu huu ni undani wa Mungu unaotufunulia na kutupa zawadi ya fumbo lake, kwa njia ya Roho kwa kanisa. Utatu Mtakatifu ni komunyo ile ile takatifu iliyojidhihirisha kama chemchemi ya komunyo zote na wanadamu. Mungu ndiye uhai wa milele, uhai ambao watu hushiriki/hurithi: mkabala baina ya ndugu wanatoa na kupokea (kuwasilisha) tajriba hii. Mungu aliyeko ndani ya Yesu anajidhihirisha na kujifunulia Kanisa (bila kupoteza utakatifu wake). Kama hatua za mwisho na komunyo isiyodoa; hii ndiyo Kanisa linaita Roho Mtakatifu; hivi ndivyo Mapadre wa Mtanguso la Constantinople walivyofafanua (mwaka wa 381).

THE BAPTISM OF JESUS: PROFESSION OF TRINITARIAN FAITH OF THE FIRST COMMUNITY

“At that time Jesus came from Nazareth, a town of Galilee, and was baptized by John in the Jordan. And the moment he came up out of the water, heaven opened before him and he saw the Spirit coming down on him like a dove. And these words were heard from heaven “You are my Son, the Beloved One I have chosen” (Mk 1: 9-11).

Jesus as a Jew has begun to search for a God in the baptism of conversion. Moses searched for a God on the sacred mountain and in the fire of the burning bush (Ex 2-4); Jesus looked in the limits of the human possibilities (baptism: where the Jewish sinners were going to beg forgiveness), being confronted by own destruction, putting himself before the God of judgment. He searches for God following the tradition of the Jewish prophets, with the gesture of penance but he meets him in a special way, as Father who loves him, offering him his Spirit (His redemptive work). God appeared as “I AM” God appears as the Father who tells Jesus “YOU ARE”, presenting and revealing his divinity in depth.

He saw the heavens opened. Until now God was above “I AM” and the humans below, divided by their struggles. Jesus opens the eyes and heaven and earth are united: the old divisions are no more, distances have disappeared: God is Father for humanity. I saw the Spirit coming down in the form of a dove over him, like in the beginning, over the waters of the great chaos, to make the world come to life (Gen 1:1-2). In this way descends the Spirit now over Jesus, making him the Messiah and fulfilling the word of John, representing Israel: “The most powerful One will come and the Holy Spirit will baptize them” The function of Jesus is not to proclaim sentences of laws, not to maintain a penitential community. Jesus is the carrier of the Spirit in person (with his life); therefore people will be baptized in the Holy Spirit, offering the fullness of Life of God.

UBATIZO WA YESU: KUKILI IMANI YA UTATU MTAKATIFU YA JUMUIYA YA KWANZA.

“Siku hizo, Yesu alifika kutoka Nazareti, mji wa Galilaya, akabatizwa na Yohane katika mto Yordani. Mara tu alipotoka majini, aliona mbingu zimefunguliwa, na Roho akishuka juu yake kama njiwa. Sauti ikasikika kutoka mbinguni: “Wewe ni Mwanangu mpendwa, nimependezwa nawe” (Mk 1: 9-11).

Yesu kama Myahudi ameanza kumtafuta Mungu katika ubatizo wa Mageuzi. Musa alimtafuta Mungu katika mlima mtakatifu na katika moto aliouona kichakani (Kutoka 2-4); Yesu alimtafuta katika mambo yaliyo juu ya uwezo wa wanadamu/ubatizo: ambapo wenye dhambi wa kiyahudi walienda kuomba msamaha), anakumbana na maangamizi, anajiweka mbele ya Mungu wa hukumu. Alimtafuta Mungu kwa kufuata utamaduni wa manabii wa Kiyahudi, kwa ishara ya kutubu, lakini anakutana naye kwa njia tofauti kabisa, kama Baba, mwenye mapenzi, anayemtolea Roho yake (kazi yake ya Ukombozi) Mungu alijitokeza kama “Mimi Ndimi”, hapa Mungu anajitokeza kama Baba anayetwambia “Ninyi Ndio”, akionyesha na kufunua kina cha utakatifu wake.

Aliona mbingu zikiwa zimefunguka. Mpaka wakati huu Mungu alikuwa bado yuko juu (Mimi Ndimi) na wanadamu chini, wakiwa wamegawa na mapigano yao. Yesu anafungua macho na mbingu na dunia zinaunganika: migawiko ya kale inaisha, hatua kati yao zinamalizwa: Mungu ni Baba wa Wanadamu. Na akaona Roho akishuka juu yake kwa mfano wa njiwa, kama ilivyokuwa pale mwanzo, juu ya maji yenye ghasia, kuuinua ulimwengu (Mwanzo 1: 1-2). Kwa njia hii Roho anashuka juu ya Yesu na kumfanya Masiha na kutimiza Neno lake Yohane linalowakilisha Israeli: “Yule mwenye uwezo wote atakuja na mtabatizwa kwa Roho Mtakatifu.” Jukumu la Yesu halitakuwa kutangaza sheria mpya, wala kudumisha jamii yenye toba. Yesu ndiye anayesheni Roho mwenyewe (kwa Uhai wake): kwa hivyo ataenda kuwabatiza watu kwa Roho Mtakatifu, akiwapa ukamilifu wa Mungu.

A voice was heard saying: "You are my beloved Son, in you I am well pleased". God defines himself as Father (in the deepest meaning of the word it is the most profound mystery) and acknowledges Jesus as Son. The silence of God (whose name one must not utter) overthrowing the level of penance of the Baptist, the Gospel leads us to the original mystery of God Father who reveals himself, saying to Jesus "You are my Son", presenting a sense and base for all that exists. Jesus looks for the Jewish baptism of penance when he goes to John, for forgiving of sins. Conquering that level, he receives in the Jordan a Trinitarian baptism: born of God, as beloved Son, in the Spirit. Therefore others may be baptized in the Holy Spirit. No water of purification is offered for the sins, but the grace of the Spirit.

GOD, CREATOR OF HEAVEN AND EARTH.

JESUS DISCOVERS FOR US THE MYSTERY OF THE WORLD.

In the 6th chapter, 20-25 of Deuteronomy we see a very significant sight of a family. One child asks: Why do we do this? It is a question that is repeated in Jewish families during the Paschal supper. The one who presides at the table answers:

"We were slaves of the Pharaoh in Egypt and the Lord got us out of Egypt with his mighty hand; The Lord made signs and wonders and laments against the Pharaoh and his court before our eyes. He got us out from there to bring us and give us the land that he had promised to our fathers".

This is the nucleus of the faith of Israel. The faith of Israel is growing. The origin is in the experience of liberation and the gift of the land. Israel has recognized a God who breaks chains and gets them out of slavery so that His people can walk in freedom. But not only his people. God has created and blessed all of humanity. The call for freedom has been directed to all humans and to all relationships: man and woman, animals and plants, the earth and the sea, that what is above and below. Ev-

Sauti ilisikika ikinena: “Wewe ndiye mwanangu nimpendaye sana, ninapendezwa nawe.” Mungu anajifafanua kama Baba (kwa maana ya ndani kabisa ya neno hili, hili ndilo fumbo lililomwafaka kabisa) na anamtambua Yesu kama mwana. Zaidi ya ukimya wa Mungu (ambaye mtu hapaswi kutaja jina lake) kupita kiwango cha toba ya ubatizo, Injili inatuongoza kwa mfano asilia la Mungu, Baba, anayejifunua, na kumwambia Yesu “Wewe ndiwe mwanangu”, na kwa njia hii anatupa msingi: wa vitu vyote vilivyoko. Wakati Yesu anaenda kwa Yohane anatafuta ubatizo wenye toba wa Kiyahudi, anatafuta msamaha wa dhambi. Lakini ameenda zaidi ya hapo anapokea ubatizo wa utatu Mtakatifu katika Yordani: mzaliwa wa Mungu, mwana mpendwa, katika Roho. Kwa hivyo anaweza kuwabatiza wengine katika roho Mtakatifu. Hatawak-abidhi watu maji ya kutakasa dhambi, lakini neema ya Roho.

MUNGU: MUUMBA WA MBINGU NA DUNIA.

YESU ATUFUMBULIA FUMBO LA ULIMWENGU.

Katika kitabu cha Kumbukumbu La Sheria (6: 20-25) tunapata mtazamo wa familia yenye maana kuu. Mtoto mmoja auliza: kwa nini tunafanya hivi? Ni swali ambalo hurudiwa mara nyingi katika familia za Wayahudi wakati wa Pasaka. Yule anayeongoza hujibu:

“Tulikuwa watumwa wa Firauni huko Misri na Bwana kwa mkono wake wenye nguvu akatukomboa; Bwana alifanya ishara na maajabu ya kutisha dhidi ya Firauni na mahakama yake mbele ya macho yetu. alinyakua kutoka huko na kutuleta ili atupe nchi aliyokuwa amewaahidia baba zetu.”

Hiki ndicho kiini cha imani ya Wayahudi. Imani ya Wayahudi inapanuka. Mwanzo wake ni tajriba ya ukombozi na zawadi ya nchi. Israeli inamtambua Mungu anayevunja minyororo na kuwatoa utumwani ili watu wake watembee katika uhuru. Lakini sio watu wake tu. Mungu ameumba na kubariki binadamu. Wito wa kwelekea uhuru umeelekezwa kwa watu wote na kwa vitu vyote vyenye uhusiano naye: wanaume na wanawake, wanyama na mimea, nchi kavu na bahari, vilivyo juu na vilivyo chini. Yote yana-

everything has to do with God who calls to life, and therefore is recognized from the beginning as *Creator of heaven and earth*.

If a violent storm makes an impression on us now days, we can imagine the impression it made three thousand years ago. Without doubt, the author of Psalm 29 enjoys contemplating the strength of the elements, because he knows that they are created by God, being at the service of God, and from a God who “blesses his people with peace”.

The understanding of the world may not separate from the understanding of the mystery of Jesus. The first Christian community relives the same experience of the people of Israel; its origin is also the gift of God who liberates but, in this case, with an absolute reference to Jesus Christ. And so, the Christian community sings with joy, blessing the Father because:

“He is the image of the unseen God, and for all creation he is the first born, for in Him all things were created, in heaven and on earth, visible and invisible: thrones, rulers, authorities, powers. All was made through him and for him. He is before all and all things hold together in him. And he is the head of the body, that is the Church for he is the first, the first raised from the dead that he may be the first in everything, for God was pleased to let fullness dwell in him, Through him God willed to reconcile all things to himself and through him, through his blood shed on the cross, God establishes peace on earth as in heaven” (Col.1, 15-20).

Jesus Christ is the key of the two parts of history of salvation: the creation and the redemption. Christ is the mediator of creation and the mediator of redemption. Both parts are united in Jesus Christ. The creator and the redeemer are the same. God not only created the universe through Jesus; he also created all things in order by the same Christ, because in him is the plenitude of the divine. Now Jesus, as mediator of re-

mtegemea Mungu anayeita kwelekea uhai na kwa hivyo anatambuliwakwanziapalemwanzokama *muumbawambingunadunia*.

Kama mawimbi yenye vishindo yanatushtua siku hizi, tunaweza kufikiria mguso mawimbi haya yalileta miaka elfu tatu ili-yopita. Bila shaka, mwandishi wa Zaburi 29 anafurahia kutafakari juu ya uwezo wa viumbe, anajua kwamba viumbe hawa waliumbwa na Mungu, wako kwa huduma ya Mungu, na wa-natoka kwa Mungu “anayewabariki watu wake na amani.”

Ufahamu wa dunia hauwezi kutenganishwa na ufahamu wa fumbo la Yesu. Jumuiya ya kwanza ya wakristo inafufua tajriba hii ya watu wa Israeli; chanzo chake pia ni zawadi ya Mungu mwenye kukomboa lakini, kwa njia hii, ni kirejeleo mwafaka kwake Yesu. Kwa hivyo, Jumuiya ya Wakristo inaimba kwa furaha, ikimsifu Baba kwa sababu:

“ Kristo ni mfano wa Mungu asiyeonekana; ni mzaliwa wa kwanza wa viumbe vyote. Maana kwake vitu vyote viliumbwa kila kitu duniani na mbingu, vitu vinavyoonekana na visivyonekana; wenye enzi, watawala, wakuu na wenye nguvu. Vyote viliumbwa kwake na kwa ajili yake. Yeye alikuwako kabla ya vitu vyote; vyote huendelea kuwako kwa uwezo wake. Yeye ni kichwa cha mwili wake yaani, Kanisa; yeye ni chanzo cha uhai wa huo mwili. Yeye ndiye mwanzo, mzaliwa wa kwanza aliyefufuliwa kutoka wafu, ili awe na nafasi ya kwanza katika vitu vyote. Maana Mungu alipenda utimilifu wake wote uwe ndani yake. Kwake vitu vyote vilipatanishwa na Mungu: na kwa damu yake msalabani akafanya amani na vitu vyote duniani na mbinguni ”(Col 1: 15-20).

Yesu ni ufunguo wa sehemu mbili za historia ya ukombozi: uumbaji na ukombozi. Kristo ndiye mpatanishi wa uumbaji na mpatanishi wa ukombozi. Sehemu zote mbili zimeunganishwa katika Kristo. Mungu hakuumba tu mbingu na dunia kupitia kwa Kristo; bali pia aliumba vitu vyote kwa utaratibu kwa yule yule Kristo, kwa sababu ndani yake kuna wingi wa yaliyo takatifu. Sasa, Yesu kama mpatanishi anaweza kufanya

demption can renew creation and establish his original plan.

All of history of creation and humanity before Jesus, went through evolution and became perfect until it became the “perfect man” in Jesus: a communion with the divinity, communion with humanity and creation. The future of humanity is anticipated in Jesus Christ.

Jesus has made us to be reborn in *his Spirit*. From this point of view, we recognize Jesus as the incarnation of God; he opens for us the contact with the God that we live and perceive as *Father*. This great reality is the mystery of our God. It is a dynamic reality, vital and in communion that transforms us in “sons/daughters” of the Father, “brothers/sisters” of Jesus, united in the same Spirit. We live the entire universe; we live as creation of our God who also participates in our communion. *Jesus reveals the face of God*- “He who sees me, sees the Father” (John 14: 9) - and *the fullness of being human*- “This is the man” (John 19:5)- who consists of being “*Son*”, “obedient unto death”.

4. Commitment: to make real the “Our Father”

Pledge with himself. We must not conform ourselves with a God only from hearsay. We must go from a religion of “habit” to a critical religion. And what is more: from a critical religion to a journey of initiation to the mystery until we achieve a new experience of God and we may profess: “You are the Messiah, the Son of the living God”. This “has not been revealed by the flesh and blood, but by my Father who is in heaven:(Mat 16: 16-17). This experience of God is going to give a deep meaning to our being: “God sent in our heart the Spirit of His Son who calls out: “Abba” that means “Father”. Thus there is no more servant, but son. And as son also heir by the grace of God (Gal 4: 6-7). God is going to make an incarnation of us and make us witnesses of the transcendent, of the invisible, of God himself and his plan in a pluralistic world, lively and dynamic... but also earthly, empty, noisy, that flees away...

upya uumbaji na kuuanzisha upya katika mpango wake asilia.

Historia yote ya uumbaji na ubinadamu mbele ya Yesu, iliumbika na kulainika mpaka kuwa “mtu mtimilifu”: kiumbe katika komunyo na utakatifu, komunyo na na wanadamu na maumbile. Matumaini ya hali ya baadaye ya binadamu imejikita katika Yesu Kristo.

Yesu ametufanya tuzaliwe upya ndani ya *Roho yake*. Kutoka kwa maisha haya mapya, tunamtambua Yesu kama Mungu aliyejifanya mtu; anatufungulia komunyo na Mungu, ili tuishi na kumhisi kama *Baba*. Uhalisi huu mkubwa hivi nio fumbo la Mungu wetu. Ni ukweli unaoendelea, ambao ni muhimu na wa komunyo inayotubadili sisi “wana wa kiume/kike” wa Baba, “ndugu/dada” wa Yesu, pamoja katika Roho mmoja. Tunaishi katika ulimwengu mzima; tunaishi kama viumbe wa Mungu ambaye anashiriki nasi komunyo yetu. Yesu anafunua uso wa Mungu - “Yule aliyekwisha niona mimi amemwona Baba” (Yohane 14: 9)- na ukamilifu wa kuwa mtu- “ Huyu ndiye yule mtu” (Yohane 19: 5) - anayekaa ndani ya “mwana”, “mtiifu hadi kufa”.

4. Uajibikaji: Kuendeleza “Baba Yetu”

Kuajibika binafsi. Hatupaswi kumtii Mungu kutokana na mambo ya kusikia tu. Lazima tutoke kwenye dini ya “mazoea” na kuelekea katika dini mahsusi. Na zaidi, kutoka kwa dini mahsusi na kuelekea safari ya kuingia katika fumbo, mpaka tukaweze kupokea tajriba mpya na kukiri: “Wewe ndiye Masiha, Mwana wa Mungu aliye hai.” Haya “hakuna binadamu aliyekufunulia jambo hili, ila Baba yangu aliye mbinguni” (Mt 16: 16-17). Tajriba hii ya Mungu itatupa maana ya ndani kabisa ya hali yetu: “Mungu alituma katika mioyo yetu Roho wa Mwanawe anayeitana: “Abba” maana yake “Baba.” Kwa hivyo wewe sio mtumishi tena bali yu mwana. Na mwana ni mrithi kwa neema ya Mungu (Gal. 4: 6-7). Mungu atatufanya viumbe wapya na mashahidi wa mambo yaliyo juu, yasiyoonekana, kutoka kwa Mungu mwenyewe na mpango wake, katikati mwa dunia iliyojaa mambo mengi, yenye raha na inayoendelea... lakini

The Spirit will help us to create catechumenal processes that respond to our particular realities, processes of enculturation of the Gospel in popular religiosity. To repeat the religious experience “the glorious splendour of Africa’s Christian past: “We think of the Christian Churches of Africa whose origins go back to the times of the Apostles and are traditionally associated with the name and teaching Mark the Evangelist. We think of their countless Saints, Martyrs, Confessors and Virgins, and recall the fact that from the second to the fourth centuries Christian life in the North of Africa was most vigorous and had a leading place in theological study and literary production. The names of the great doctors and writers come to mind, men like Origen, Saint Athanasius, and Saint Cyril, leaders of the Alexandrian School, and at the other end of the North African coastline, Tertullian, Saint Cyprian and above all Saint Augustine, one of the most brilliant lights of the Christian world. We shall mention the great Saints of the desert, Paul, Anthony, and Pachomius, the first founders of the monastic life, which later spread through their example in both the East and the West. And among the many others we want to mention Saint Frumentius, known by the name of Abba Salama, who was consecrated Bishop by Saint Athanasius and become the first Apostle of Ethiopia...Saints Perpetua and Felicitas, Saint Monica and Saint Thecla. Among the most recent Blessed Clementine Anwarite, Virgin and Martyr of Congo (DRC)...Blessed Victoria Rasoamanarivo of Madagascar, Saint Josephine Bakhita of the Sudan, Blessed Isidore Bakaja, Saint Charles Lwanga, Blessed Cyprian Tansi...” (from THE CHURCH IN AFRICA: Post—Synodal Apostolic Exhortation from the Synod of the Bishops n. 31, 34)

Pledge with the Christian community, Sacrament of the Kingdom. “The Church is sacrament in Christ, or sign and instrument of the close union with God and the union of all the human race. This is its nature and mission” (LG 1). The Epistle to the Ephesians preaches the unity of the Church and the relation with the Father: “Both (Jews and pagans), with the same Spirit and through Him (Jesus Christ) we have access to the Father.

pia ya kilimwengu, iliyotupu, yenye kelele, inayo makimbioni.... Roho atatwezesha kuunda utaratibu wa kikatekumeni unaogusia uhalisia fulani wetu, utaratibu wa kuingiza Injili katika udini wetu tunaouenzi. Kurudia tajriba ya kidini “utukufu wa ajabu wa Afrika ya zamani: tunafikiria juu ya Kanisa za Kikristo ambazo chanzo zake ni nyakati za Mitume na kwa kawaida zinahusishwa na jina na mafundisho ya Muinjilisti Marko. Tunafikiria juu ya Watakatifu wake wasio na idadi, Wafu wa Injili, Wakiri na Mabikira, na tunakumbuka ukweli kwamba kuanzia karne ya pili hadi ya nne maisha ya kikristo Kaskazini mwa Afrika yalikuwa magumu na yako na nafasi yake katika thiolojia na kazi na uanzilishi wa masomo. Majina ya madaktari wakuu na waandishi yanaingia akilini, watu kama Origen, Mtakatifu Athanasius na Mtakatifu Cyril, Viongozi wa Shule ya Alexandria, na mwisho ule mwingine wa ufuo wa bahari wa Afrika Kaskasini, Tertulilian, Mtakatifu Cypriano na juu ya wote Mtakatifu Agostino,... Watakatifu wa jangwani, Paulo, Antonio na Pachomius... Mtakatifu Frumentius... Watakatifu Perpetua na Felicitas, Mtakatifu Monika na Mtakatifu Thecla. Miongoni mwa wale wajuzi zaidi, Mbarikiwa Clementina Anwarite, Bikira na Wafu wa Injili wa Kongo | Congo DRC ... Mbarikiwa Victoria Rasoamamirivo wa Madagascar, Mtakatifu Josphina Bakhita, Mbarikiwa Isidore Bakanja, Karoli Lwanga, Mbarikiwa Cyprian Tansi...” Kanisa katika Afrika, Barua ya Ushauri wa Kichungaji iliyofuata mkutano wa Maaskofu (Post Synodal Apostolic Exhortation n. 31-34).

Kuajibika na jumuiya ya wakristo, sakramenti ya Ufalme. “Kanisa ni sakramenti ya Kikristo, au ishara na chombo cha umoja wa karibu na Mungu na imoja na wanadamu wa rangi zote. Hiki ndicho kiini cha kanisa na kazi yake” (LG 1). Barua kwa Waefeso inahubiri umoja wa Kanisa na uhusiano na Baba. Hivyo, kwa njia yake, sisi sote, Wayahudi na watu wa mataifa mengine, tunaweza kumwendea Baba kwa Roho mmoja. Basi, nyinyi

In that way we are no longer strangers nor foreigners, but co-citizens of the consecrated ones and of the family of God” (Ef 2: 18-19).

Pledge with the society and with the world: “build up the kingdom = brotherhood”... “One day God called me out of his great love, he who had chosen me from my mother’s womb; and he was pleased to reveal in me his Son, that I might make Him known among the pagan nations” (Gal 1:15-16). “What is the way to recognize the children of God and those of the devil: the one who does not do what is right is not of God; to, too, the one who does not love his brother or sister” (1 John 3: 10).

- God is Father, and makes us coworkers in his plan: to have around his table all his sons and daughters addressing him as “Our Father” because we live as “brothers and sisters.”
- One family only: Nomads, Kenyans, Asians, Anglos, Europeans...
- It is not enough to do good, we have to fight against the wrong to erase poverty, the culture of death, illiteracy, submission, domestic violence, abuse, discrimination, racism, machismo, century oppression of women...

“OUR FATHER”

The “Our Father” the symbol of our faith. The “Our Father”, more than a prayer is the symbol of our faith, giving meaning to our life, to our relations with God, with ourselves, with the others and history. “The Lord’s prayer is truly the summary of the whole gospel” (Tertullian Or. 1.) “The Our Father, condensing the essence of the Gospel, summarizes and organizes in hierarchical order the great richness of prayer contained in Holy Scripture, and in the whole life of the Church. ‘This prayer, proposed to the disciples by Jesus himself, enlightens the filial confidence and the deepest desires with which a person can head for God.’” (DGC 115)

- “*Our Father who are in Heaven*”: Father, Abba (Aramaic) means papa, dad, daddy, imam means mammy, loving mother. These are the first words that the child learns. With these two

si wageni tena, wala si watu wa nje. Nyinyi ni raia pamoja na watu wa Mungu, na ni watu wa jamaa ya Mungu (Ef 2: 18-19).

Uajibikaji na jamii na dunia: “jenga ufalme yaani Undugu” Lakini Mungu, kwa neema yake, alikuwa ameniteua hata kabla sijazaliwa, akaniita nimtumikie. Mara tu alipoamua kunifunulia Mwanawe kusudi ni hubiri Habari Njema yake kwa watu wa mataifa mengine bila kutafuta maoni ya binadamu (Gal 1: 15-16). Sisi tumepata kujua upendo ni nini, kwani Kristo aliya- toa maisha yake kwa ajili yetu. nasi vile vile tunapaswa kuy- atoa maisha yetu kwa ajili ya ndugu zetu (1 Yohane: 3: 16).

- Mungu ni Baba na anatufanya watenda kazi wenzake ka- tika mradi wake: kuwa na wanawe wote mezani wakimwita “BabaYetu” kwa sababu tunaishi kama “ndugu na dada.”
- Familia moja tu: waafrika; Warendille, Waturkana, Waki- kuyu, Wameru, Wahindi, Wazungu, Waoromo, Waborana...
- Haitoshi kutenda mema, ni lazima tupigane na uofu na ku- futilia mbali umaskini, mwenendo wa mauti, ukosefu wa elimu, kutumikishwa, vita katika familia, kudhulumu, ubaguzi, utabaka, ujana dume, wanaume kuwatamalaki wanawake.

BABA YETU”

Baba Yetu”, ishara ya imani yetu. Sala ya “BABA YETU”, ni zaidi ya ombi, ni ishara ya imani yetu, ishara ya maana ya maisha yetu, ya uhusiano wetu na Mungu, uhusiano wetu na nafsi zetu, na wale wengine pia na nyakati. “Sala ya domini- ka kwa kweli ni muhtasari wa Injili yote” (Tertullian) “sala ya “BABA YETU, inatoa kwa muhtasari kiini cha Injili, na kuonye- sha utajiri mkuu wa maombi katika Maandiko Matakatifu, na maisha yote ya Kanisa. Sala hii iliyotolewa na Yesu kwa wana- funzi wake inaangazia ukakamavu na hamu kuu ambazo kwa- zo mwanadamu anaweza kumwelekea Mungu.” (DGC 115)

* *”Baba yetu uliye Mbinguni”*: Baba, Abba (Kiarami) human- isha papa, baba, imamu yamaanisha mama, mama mpenzi. Haya ndiyo maneno ya kwanza ambayo mtoto hujifunza. Kwa

words we can invoke God, since God is Father and Mother, a maternal father. It expresses the deep communion between God and man, the total donation of God of himself that we may live. Our: it is speaking of the love for one another. If the others are not our brothers or sisters, God is not our father. Who art in heaven: God is very near to us and just as distant, the immanent and the transcendent. He is living in the mystery and in the incomprehensible. He is the God who lies concealed, yet always to be found at our side, living in a special way in the houses of the down-and-out, with immigrants, in the hospital wards, in prison cells, with the poor and the suffering. But we cannot see him.

- *Hallowed be thy name.* We are asking him that he may glorify his name, himself (Jn. 12:28), that he may manifest himself to the world as he is, a Father and a Saviour. We want to invite him to bring to completion his marvelous designs, particularly the salvific actions in favour of humanity: it means to intervene in the history of mankind.
- *Thy Kingdom come.* The four pillars of this kingdom are: freedom, equality, justice and fraternity. The fundamental one is justice: for this reason, the first aim of a Christian must be above everything else “to seek the Kingdom of God and his justice” (Mt 6:33). Everyone is called to be a citizen of this Kingdom (Mt 8:11), particularly the poor, the weak, the outcast, those officially considered as public sinners, the prostitutes and those persecuted.
- *Thy will be done on earth as it is on Heaven.* It is his plan of salvation, his project of love for humanity and all the cosmos. Truly, we are asking that he may accomplice his project and thus save us. He did that through Christ and keeps on realizing it with the strength of the Holy Spirit and through the people who have received their salvation and are now working for the salvation of all the others.
- *So on earth as it is in heaven,* that the will that God had conceived from eternity in heaven, may soon be fully and truly realized here on earth.
- *Give us this day our daily bread.* The four petitions of the sec-

maneno haya mawili twaweza kumwita Mungu kwa kuwa Mungu ni Baba na Mama, baba ambaye ni mama pia: hii inaonyesha uhusiano wa kina ulioko baina ya Mungu na mwanadamu, namna Mungu alivyojitoa mwenyewe ili mwanadamu aishi. Yetu: ni kuzungumzia upendo kwa majirani. Ikiwa watu wale wengine sio ndugu na dada, basi Mungu si baba yetu. Uliye mbinguni: Mungu yuko karibu nasi, anaishi na ni mwenye uwezo mkuu. Anaishi katika fumbo na katika hali isiyoeleweka kwa mwanadamu. Ni Mungu aliyefichika na ambaye twampata karibu nasi lakini anaishi kwa njia ya kipekee katika nyumba za wenye taabu, wageni, walio hospitalini, jela, ndani ya watu maskini, kwa wale wanaoteseka. Lakini huwa hatumwoni.

- * *Jina lako litukuzwe:* tunamwomba alitukuze jina lake, yeye mwenyewe (Yohana 12:28), kwamba ajidhihirishe kwa ulimwengu jinsi alivyo, Baba na Mtakatifu. Tunataka kumwalika ili akamilishe kazi yake ya ajabu, haswa wokovu aliotoa kwa ajili ya mwanadamu: lengo likiwa kumwokoia mtu nyakati zote.
- * *Ufalme wako uje:* undugu. Vigezo vinne vya ufalme huu ni: uhuru, usawa, haki na undugu. La msingi kabisa ni haki. Kwa sababu hii, yampasa kila Mkristo, juu ya mambo mengine yote, “kuutafuta kwanza Ufalme wa Mungu na haki yake.” (Mt 6:33). Kila mmoja amevalikwa kuwa mwananchi wa Ufalme huu (Mt 8:11), lakini washirika wa ufalme huu ni walio maskini, wanyonge, wanaochukuliwa kuwa watenenda dhambi mbele ya watu, makahaba na wenye kuteswa.
- * *Utakalo lifanyike duniani kama Mbinguni* Mpango wake wa wokovu, mradi wake wa upendo kwa wanadamu na dunia yote. Kwa kweli, tunaomba kwamba atimize mradi wake na kutuokoa. Alishafanya hivyo kwa njia ya Kristo na anaendelea kuafikia haya kwa njia ya uwezo wa Roho Mtakatifu na kwa kupitia kwa watu, kwa kuwa wanaupokea wokovu wao na kwamba wataendelea kushiriki katika wokovu wa watu wale wengine wote.
- * *Duniani kama mbinguni*, kwamba mapenzi ya Mungu aliokuwa nayo tangu mwanzo, huko mbinguni, yaweze kudhihirika kikamilifu, kwa kweli na haraka iwezekanavyo, hapana duniani.

ond part are like a cry for help: we are poor and ask for bread, we are sinners and we entreat for forgiveness; we are weak and we plead for help and support not to succumb in time of danger.

- *Daily bread* (epiousion... the real need). For a human being the first thing he needs is food. For this we ask for bread. It means the essential daily means needed for our continued subsistence.. We ask for it for today because only the “today” is with us. The future is not in our hands, and we trust in Providence. The bread is “ours” because it is the fruit of our work. We ask to be able to work so as to earn our bread, as we don’t expect it to fall down as rain from heaven. The bread is “ours” because it is for everybody and we ask for bread for all people. The bread is referring also to the spiritual nourishment, the bread of the word of God (Mt 4: 4); the bread of life (the Eucharist: Jn 6: 35. 51. 54. 58) the bread of the eternal banquet. (Lk 13: 29; 21: 16; Rev 19: 9).
- *And forgive us our trespasses as we forgive those who trespass against us.* It is not that we are going to forgive so that He may forgive us (do ut des, latin). It is just the opposite. Because God has forgiven us, we must forgive others. The fact is that when we forgive, we imitate God. We forgive as He forgives. He forgives: debts offenses, injuries, sins,...but cannot forgive hardness of heart: “That is how my Father in heaven treats every one of you, unless you forgive your brother from your heart” (Mt 18: 35).
- *And lead us not into temptation.* Each one of us is subjected to temptation and the danger of sin and failure in our commitment to fight against evil. We cannot ask God to be freed from temptation. This would be like being taken out from this world Temptation is the test that may show the inability of our human state. In his weakness the human being realizes that alone, and with his only strength, cannot but fail.
- *But deliver us from evil.* We ask for three things: that He may deliver us from evil in general, physical and moral, and social wickedness; that He may deliver us from the deceitfulness of the Devil; that, if we fall, He may deliver us from the state in which we are now living. Christian liberation is communitar-

- * *Tupe leo mkate wetu wa kila siku.* Mambo manne ya sehemu ya pili ya sala hii ni kama kilio cha kuitisha msaada: tu maskini na tunaomba mkate, tu wenye dhambi na twaomba msamaha; tu wanyonge na twaomba msaada tusijekuingia hatarini.
- * *Mkate wa kila siku* (epiousin... mahitaji ya kweli). Kile ambacho mwanadamu anahitaji kwanza ni chakula. Kwa sababu hii tunaomba tupewe mkate. Ina maana ya mkate ambao ni lazima uwepo, mkate unaotosha mahitaji yetu (usioweza kuondolewa) mkate ambao huwa tunautafuta kila mala ili tuendelee kuishi. Tunaomba mkate wa leo kwa kuwa leo tuko na ndio tu siku tulio nayo. Kesho haiko mikononi mwetu na tunaiachia majaliwa. Mkate ni wetu kwa kuwa ni matunda ya kazi zetu. Tunaomba tusikose kazi ili tujinunulie mkate. Hatutaki mkate ututeremkie kutoka mbinguni. Mkate ni “wetu” kwa kuwa ni wa kila mtu na tunaomba mkate kwa kila mmoja. Mkate unarejelea lishe ya kiroho, mkate ambao ni Neno la Mungu (Mt 4: 4) mkate wa uzima (Eukaristi: Yn 6: 35. 51. 54. 58) mkate wa karamu ya mbinguni (Lk 13: 29; 21:16; Ufunuo 19: 9).
- * *Utusamehe makosa yetu kama tunavyowasamehe wanaotukosea sisi.* Na si kwamba tutasamehe wengine ili naye atusamehe sisi (do ut des latin). Ni kinyume kabisa na haya. Ni kwamba, Mungu ametusamehe nasi basi yatu-pasa kuwasamehe wenzetu. Hali ni kwamba, tunaposamehe, tunamwiga Mungu. Tunasamehe jinsi yeye husamehe. Husamehe: madeni, makosa, majeraha... na dhambi ambayo inatutia chuki mioyoni mwetu. “Na baba yangu aliye mbinguni atawafanyieni vivyo hivyo kama kila mmoja wenu hatamsamehe ndugu yake kwa moyo wake wote (Mt 18: 35).
- * *Usitutie vishawishini:* Kila mmoja wetu anakabiliwa na majaribu na hatari ya kutenda dhambi na pia ana jukumu la kupigana na uovu. Hatuwezi kumwambia Mungu aondoe kabisa majaribu na vishawishi vinavyotukabili maishani. Huku ni kama kuondolewa toka ulimwenguni. Majaribu ni njia ya kuonyesha imani yetu na unyonge wa hali ya mwanadamu.
- * *Lakini utuopoe maovuni.* Hapa twaomba mambo matatu:

ian, it demands a substantial change of the society at all levels, so as to create a new society where there is no more slavery nor oppression, but where there may reign justice and love. The liberation for which we ask affects the spiritual and the material, the social evils and the religious deviations. Free us from evil, as we try to help to free our brothers from their bad experiences. The Our Father starts with Abba, Father and ends with the Devil, the evil one. In between is the human being, loved by the God/Father, but living in a context of “sin”. The Father is telling us what we have to believe and what we have to practice. Praying it we have asked the Lord 7 things. In return he asks us to live as brothers and sisters and that we love each other as he loves us.

SYNTHESIS

- For the Nomadic People God comes into the definition of his identity and as ultimate reason for his being. In Kenya, the Nomadic People enter in dialogue with other ways of understanding life and God. This provokes crisis and confusion.
- Two thousand years ago in Palestine, Jesus revealed the face of God. Today he is in the midst of us, revealing the same to us and helps us to meet this God. The experience will define us as sons/daughters, and he as Father/Mother.
- God is love and complete communication. He invites us to form a part of the Trinitarian reality. This way human society in love and fraternity is made possible.
- It is not possible in Africa and in Kenya to live the past. One has to enter in the serious process that will bring us to an experience of the risen Christ. He will give us His Spirit who will permit us to exclaim Abba and pledge ourselves to the plan of the Father: brotherhood.

kwamba atuopoe tokana na uovu kwa jumla, dhambi za kimwili, utovu wa kimaadili na maovu ya jamii; kwamba atupoe tokana na vishawishi vya mwovu shetani; kwamba kama tumeanguka atuopoe kutokana na hali tuishio sasa. Wokovu wa Mkristo ni wokovu wa jamii nzima, huhitaji mabadiliko ya jamii katika ngazi zote, kujenga jamii mpya pasipokuwa na utumwa wala dhuluma bali ambapo haki na upendo hutawala. Wokovu tulioomba ni wa kiroho na wa hali za kidunia, kwa uovu wa kijamii na makosa katika maisha ya kidini. Tuopoe maovuni kama tutakavyowasaidia ndugu zetu kutoka maovu ni. Sala ya BABA YETU huanza kwa neno ABBA, Baba na huishia kwa neno SHETANI, uovu. Kati ya maneno haya pana mwanaadamu, anayependwa na MUNGU/BABA, lakini anaishi katika mazingira yenye “dhambi”. Sala hii yatwambia yale tunayopaswa kuamini na kutenda. Katika kuisali, twaomba mambo saba kwa Bwana. Kama mabadiliko, anatuuliza tuishi kama ndugu na dada na kwamba tupendane jinsi yeye alivyotupenda.

HITIMISHO.

1. Mungu wa watu wanaoishi maisha ya kuhamahama anaingia katika ufafanuzi wa utambulisho wake na kama sababu ya mwisho ya hali yake. Kaskazini mwa Kenya, mtu wa jamii ya kuhamahama anaingia katika mazungumzo na njia nyinginezo za kuelewa Mungu na maisha. Hali hii inazua mgogoro na kuchanganyikiwa.
2. Miaka elfu mbili iliyopita huko Palestina, Yesu alifunua uso wa Mungu. Leo, ako miongoni mwetu, anatumia uso uo huo wa Mungu nakutusaidia kukutanana Mungu huyo. Tajriba hii inatumia kama wana wa kiume na kike naye kama Baba/Mama.
3. Mungu ni upendo na ushirika kamili. Anatumia kushiriki katika uhalisi wa Utatu Mtakatifu. Kwa njia hii jamii ya wanadamu katika upendo na umoja inaanzishwa.
4. Haiwezekani katika Afrika na kaskazini mwa Kenya, kuishi katika nyakati za zamani. Ni lazima mtu aingie katika utaratibu imara ambao utatuwezesha kumhisi Kristo mfufuka. Atatupa Roho wake atakayeturuhusu kutan-

ASSIGNMENT (homework)

1. Jesus reveals to us the face of God. Describe a few characteristics of the “face” of God that Jesus reveals.
2. The society in which you live presents different “faces” of God. Describe three and compare them with the traits of God revealed in Jesus Christ.
3. After having reflected on the mystery of the Trinity, which are the practical consequences you deduct for your life?

gaza Abba na kujitolea kwa mpango wa Baba: undugu.

ZOEZI

1. Yesu anatufunulia uso wa Mungu. Elezea sifa kadhaa za “uso” huu wa Mungu amabo Yesu anatufunulia.
2. Katika jamii yako, jamii hiyo inatoa “sura” nyingi za Mungu. Elezea tatu kati ya sura hizo na uzilinganishe na sifa za uso wa Mungu ambao Yesu Kristo anatufunulia.
3. Baada ya kutafakari juu ya fumbo la utatu Mtakatifu, ni mambo yapi yawezekanayo unayojifunza kutoka kwake?

PART TWO:

LIFE IN CHRIST

To live is to live in the Lord. Incorporated in Christ by baptism (Rom 6: 5) Christians are dead to sin and alive for God and Jesus Christ (Rom 6: 11), participating, in this way, in the life of the resurrected (Col 2: 12). We, Christians, recognize in faith our new dignity, and we are called to bring forward a “life worthy of the Gospel of Christ” (Phil 1: 27).

In the spirit of God all is different: life, the world and the history get a deeper meaning. Now it is not I who lives but Christ who live in me. My life is Christ (Phil 1: 21).

Life in the Spirit completes the profound essence of the person (Theme V); it enables us to love ourselves to the point of giving our own life (Theme VI). Life in the Spirit is made up of divine love and human solidarity (Theme VII).

Theme V: Jesus reveals to us the mystery on the human person

Theme VI: Human sexuality and the commandment of love

Theme VII: The human community

SEHEMU YA PILI

MAISHA KATIKA KRISTO

Kuishi ni kuishi katika Bwana. Wakiwa wameunganika na Kristo kwa ubatizo (Rom. 6: 5) wakristo wamekufa katika dhambi na kuwa hai kwa Mungu na Yesu Kristo (Rom 6: 11), kwa njia hii, wanashiriki maisha ya Yesu mfufuka (Kor 2: 12). Sisi wakristo, tunatambua katika imani hadhi yetu mpya, na tunaitwa kushiriki “maisha yafaayo kwa Injili ya Kristo” (Waf 1: 27).

Katika roho ya Mungu kila kitu ni tofauti: maisha, dunia na historia yamepata maana kindani kabisa. “na sasa naishi, lakini si mimi tena, bali Kristo anaishi ndani yangu (Gal 2: 20). Kwangu kuishi ni Kristo. (Waf 1: 21)

Maisha katika Roho hukamilisha dhana ya kuwa mwanadamu (madhumuni ya V); hutuwezesha kujipenda hadi kiwango cha kutoa uhai wetu wenyewe (madhumuni ya VI). Maisha ndani ya Roho yanajumuisha upendo wa Mungu na umoja wa wanadamu (madhumuni ya VII).

MADHUMUNI WA V: Yesu atufunulia fumbo juu ya mwanadamu

MADHUMUNI WA VI: Kuingiliana kimwili kwa binadamu na amri ya upendo

MADHUMUNI WA VII: Jamii ya wanadamu

JESUS REVEALS US THE MYSTERY OF THE HUMAN PERSON

1. Who am I? I am a creature.
2. Who am I? I am the image of God.
3. Grace and sin.
4. Conscience, passions and virtues.

1. Who is this being that I am?

Creature: Possibility of befitting a son/daughter

We are made of clay, limited and finite creatures. But this reality is in tension up to the point of reaching its fulfillment: to be sons|daughters of God. This plan has appeared in its greatest splendor in Jesus Christ. In Him, all of us can reach the goal of plenitude and happiness.

The intensity of the change and its generalization conform and configure the life of the people, inclusive the way of thinking and acting of the single person and the groups. Because of this change, another way of life and giving a new meaning to life has come about, another scale of values and behaviour. A new type of persons have been generated. We write down here some of the characteristics.

1. WE ARE CREATED BEINGS

When we were small, our grandparents told us the “stories” of creation. They were saturated with the wisdom of the people in its historic walk. The Spirit of God was part of their walking, and they discovered themselves as created, formed by the hands of the Divinity.

In the Bible, we encounter the experience of the people of Israel. The people live the communion with God, who creates with

YESU ATUFUNULIA FUMBO JUU YA MWANADAMU

1. Mimi ni nani? Mimi ni kimbe.
2. Mimi ni nani? Mimi ni sura ya Mungu.
3. Neema na dhambi.
4. Dhamiri, mapendo na maadili.

1. Mimi ni kiumbe cha aina gani?

Kiumbe: uwezekano wa kufaa kuwa mwana wa kiumbe/kike.

Tumeumbwakwaudongo, tuna uwezo wa hadiki wangu fulani, tuna kiwango chetu cha uwezo, sisi ni viumbe. Hata hivyo, ukweli huu umevutika hadi kufikia kiwango cha kutimilika kwake: kuwa wana wa Mungu. Mpango huu unajitokeza wazi kabisa katika Yesu Kristo.

Ndani yake tunaweza kufikia lengo la fanaka na la furaha. Athari za mabadiliko haya na ujumla wake zinalingana na maisha ya watu, ikiwa pia ni pamoja na njia za kufikiria, na utendaji wa mtu mmoja na ule wa makundi. Kwa sababu ya mabadiliko haya, njia nyingine ya maisha na ya kutoa maana mpya kwa maisha imejitokeza, kipimo kingine cha maadili na mienendo. Aina mpya ya watu imezuka. Hapa, tunaorodhesha baadhi ya sifa:

1. SISI TU VIUMBE VILIOUMBWA.

Tulipokuwa wadogo, nyanya na babu zetu walituhadithia visa vya kuumbwa kwa mbingu, dunia na vilivyomo. Walikuwa wamejawa na hekima juu ya watu (wao) katika safari ya kihistoria. Roho wa Mungu alikuwa sehemu ya matembezi/safari ya watu hawa na waliweza kujitambua kama viumbe walioumbwa, viumbe viliotengenezwa kwa mkono wa Kiumbe kitakatifu.

Katika Biblia, tunaona tajriba ya watu wa Israeli. Watu wanaishi ka-

him his history. Israel universalizes its own experience of created people by God, and in this way arrives at the creation of the world. "God saw what he had done and it was good" (Gen 1: 10).

The human person has a privileged place in creation. "When I observe the heavens, the work of your fingers, the moon and the stars you set in their place - I question myself what is the mortal that you should be mindful of him, the human being that you should care for him?" (Ps 8: 4-5).

The creation is good, but its goodness is relative. Also, when one experiments it as bad, its wickedness is relative and it continues being, in some way, good. But we are not identified with our own relativity.

Acknowledging ourselves to be human being, we acknowledge to be creature. Nowadays we observe a reaction of rejection to this affirmation. "A being only considers himself independent in as far as he is master of himself, and only is the master of himself in as far as he is cause of his own existence. A man who lives by grace of somebody else considers himself as dependent" (K. Marx).

It is true that the greatness of being human implies to be master of himself and to reject all paternalisms. What the human being has received from the Creator is to be his/ her master of him/herself. What he has by grace is to be independent; what he has as a life is self-realizing. He has the power to be author of him/herself.

To be human is to be a privileged creature; it is the only one, who can auto-acknowledge himself as creature, the only one who is aware that he exists in the world. We present two concrete conclusions that affect the job of being human in the cosmos and the relation to all human beings between themselves.

Humanize the earth. The modern person, in the measure that he/she is aware to be lord of creation. Found him/herself between two opposed options: On one side, a mystic of progress that has resolved problems, has demolished enemies, has

tika komunyo na Mungu ambaye anaumba pamoja naye historia yake. Waisraeli wanajumulisha tajriba yao wenyewe kama watu walioumbwa na Mungu, na kwa njia hii, wanafikia uumbaji wa dunia. “Mungu akapita mahali pakavu “Nchi” na kusanyiko la maji akaliiita “Bahari” Mungu akaona kuwa ni vyema” (Mwanzo 1: 10).

Binadamu anachukua nafasi yenye hadhi katika uumbaji “Mtu ni nini, ee Mungu, hata umfikirie, binadamu ni nini hata umjali? Umemfanya awe karibu kama mungu, umemfika fahari na heshima” (Zab 8: 4-5).

Maumbile ni mazuri, lakini uzuri wake utalingana na mambo fulani. Pia, mtu anapoyahisi kuwa mabaya, uovu wake ni kwa kulingana na hali fulani na huwa bado yanaendelea, kwa njia fulani, kuwa mema. Lakini hatutambuliwi kwa ulinganifu wetu na mambo mengine.

Tunapojichukulia kama wanadamu, huwa tunajichukulia kuwa viumbe. Siku hizi huwa tunashuhudia upinzani kwa thibitisho hili: “Kiumbe kujichukulia kuwa huru kama chajichukulia kuwa bwana wake mwenyewe, na ni bwana wake mwenyewe kama tu chatamalaki maisha yake. Mtu aishie kwa neema ya mtu mwingine hujichukulia kama asiyejitegemea mwenyewe bali ategemeaye wengine” (K. Marx).

Ni kweli kwamba mamlaka ya kuwa mwanadamu humaanisha mtu kukataa utegemeaji wowote ule. Alichokipokea mwanadamu kutokea kwa muumba wake ni uwezo wa kuwa bwana wake mwenyewe. Alichonacho kwa neema ni uhuru; alichonacho kama maisha ni kujitambua binafsi. Ako na uwezo wa kujisimamia mwenyewe.

Kuwa mwanadamu ni kuwa kiumbe mwenye hadhi; ndiye kiumbe pekee chenye ufahamu juu ya nafsi yake kama kiumbe, na pekee yake ndiye ajuaye kwamba anaishi ulimwenguni. Tuna-wasilisha hitimisho mbili ambazo zinaathiri kazi ya kuwa mwanadamu katika maumbile na uhusiano kwa wanadamu wote.

Kuifanya dunia iwe ‘binadamu’. Mtu wa siku hizi katika kujifahamu kama bwana wa maumbile anajikuta kati ya mambo mawli tanza: upande mmoja kuna fumbo la kimaendeleo lenye kusuluhisha shida, lililoangamiza maadili, lililoinua viwango vya

elevated the human levels of life; on the other hand, an alarm of destruction, that has revealed him that humanity could be without future, has unmasked the inhumanity of its progress. “Subdue the earth” (Gen 1: 28): this is not arbitrary despotism; the human being “put his feet” (Hebrew: *cabash*) on the earth, not to crush it, but to live on it. “Subdue” means responsibility to humanize progressively the earth.

Unity of the human genus. The mastery of being human in the creation is for all. One of the reasons for the choice that God has for the poor is that the differences break the creative plan of God... The theme of human fraternity remains an attempt from the moment of the first affirmation: To be a human being as creature.

2. WE ARE BODY

The human being as being body: corporality. Man and woman are presented as “incarnated spirit, or as a “corporate spirit”. Therefore, more than talking about the body, we talk about the corporality, in the sense that the body affects the totality of the being. The spirit is not something that has been added to the living being in order to convert it in man or woman, but the corporality included as well both body and spirit. The affirmation that man and woman are body means that they exist and realize themselves expressing bodily, including in this the human bodily life and the spiritual at the same time. The body is that what permits us to be with others and that can make us complete in the world. *To this experience of being in the world is that what is called corporality, and from the corporality one has to understand the essence of being human. I cannot say “I have a body”, but “I am my body”.*

Meaning of the human body. The body is expression, presence, action, and manifestation of the whole person. By means of the body, we express ourselves, we communicate with each other and we make ourselves present in the world. The body has many forms of expression and language: the word, the

maisha ya binadamu; upande ule mwingine, kuna ilani ya uharibifu, inayomfunulia kwamba ubinadamu waweza kukosa kuwa na maisha ya baadaye, imefunua maendeleo yasiyo ya kibinadamu. “Imilikini dunia” (Mwanzo 1: 28); haya sio mamlaka ya kidhahania ya utawala, mwanadamu “anaweka miguu (Kihebrania: Cabash) juu ya dunia” sio kuiharibu bali kuishi juu yake. “Milikini” humaanisha uajibikaji wa kuifanya dunia kuwa kitu cha kibinadamu.

Umoja wa makundi yote ya wanadamu. Fumbo la kuwa binadamu katika maumbile ni la wote. Sababu mojawapo ya Mungu kuwachagua maskini ni kwa sababu pengo/tofauti huharibu mpango wa Mungu wa kuumba... Madhumuni ya undugu wa wanadamu tokea pale mwanzo yamebaki kuwa jaribio: la kuwa binadamu kama kiumbe.

2. SISI NI MWILI

Binadamu kama mwili wa kiumbe: unganiko. Waume kwa wake wanawasilishwa kama “umwilisho wa Roho” au “unganiko la Roho”, kwa hivyo, zaidi ya kuzungumzia juu ya mwili, tunazungumzia unganiko, kwa maana kwamba mwili huathiri ujumla wa kiumbe. Roho sio kitu kilichoongezwa kwa kiumbe mwenye uhai ili kumgeuza kuwa mwanamume au mwanamke, lakini ni unganiko lijumuishalo mwili na roho. Thibitisho kwamba mwanamume na mwanamke wote ni mwili kwa vile wanaishi na kujitambua wakijieleza kimwili, katika ujumuisho wa mwili wa binadamu na (wa) kiroho kwa wakati uo huo. Mwili ndicho kile kitu kituwezeshacho kujumuika na watu wale wengine na kinachoweza kutufanya tuwe wakamilifu duniani. *Tajriba hii ya kuwa ulimwenguni ndiyo hali iitwayo unganiko na ni kutoka kwa unganiko hili ndiposa mtu ataelewa maana ya kuwa mwanadamu. Siwezi kusema “Niko na mwili” ila “Mimi ni mwili”.*

Maana ya mwili wa mwanadamu. Mwili ni njia ya kujielezea, kuwepo, tendo, na kujidhihirisha kwa mtu kamili. Kwa njia ya mwili, huwa tunajielezea, tunawasiliana mtu kwa mwingine na kujiweka ulimwenguni. Mwili unazo njia nyingi za kujielezea na

gesture, the look, the smile, the tear, and the sexuality.... By means of all these aspects the person expresses who he/she is.

The differentiate existence of body: man and woman. The corporality (the quality of being with body) is an existence qualified by sex. In concrete the human being exists as man or as woman. So sexuality is fundamental way of being. The life that we live according to sexes, is oriented to the interaction of our behaviour. It means that our life is an encounter between incarnated beings. From this point of view, there is encounter, donation and love.

3. WE ARE BEINGS IN RELATION

To be with others: intersubjectivity. Man and woman are beings that exist together with others. We change to persons when we transcend ourselves, we meet with a “you”, we open ourselves and we give ourselves to the other being. To open up is one kind of relation that is completely human and constructive and is the result of a long process of personalization.

To be for others: gift. In this process of personalization, the human being needs to face the realities of living together, of friendship, of love, of the society, of the culture. The human being needs to be treated as a “you” who is valued and loved. In that way, his existence is affirmed and has meaning. We are made for love: - interpersonal love - and the justice (social and political dimension of interpersonal relationship).

To be against others: no communication. The human being can fail in the experience of relationships and can become an aggressive being, considered like thing and in solitary.

4. WE ARE BEINGS IN THE WORLD

We may not arrive at being complete persons without establishing a direct relationship with the world. We are “beings in the world”. The concrete way of being in the world depends always on the vision that one has from him/herself in each historic time

lugha: maneno, ishara, macho, tabasamu, machozi na kuingiliana kimwili... Kwa njia hizi zote, mtu hujielezea yeye ni nani.

Tofauti za kimwili: mume na mke. Unganiko (hali ya kuwa na mwili) ni uwepo unaothibitishwa na uana. Kwa hakika, mtu huishi kama mume au mke. Kwa hivyo, uana ni njia ya kimsingi ya maisha. Maisha tuishiyo kulingana na maumbile yetu ya uana hutegemea mienendo yetu ya kutangamana. Inamaanisha maisha yetu ni kukutana kwa viumbe vyenye miili. Kutokana na mtazamo huu, kuna kukutana, kutoa na upendo.

3. SISI NI VIUMBE KWA MAHUSIANO

Kuwa na watu wale wengine: kutangamana. Mwanamume na mwanamke ni viumbe waishio pamoja na wengine. Tunageuka na kuwa watu wakati tunaenda zaidi yetu sisi na kukutana na “wewe”, tunajiweka wazi na kujitoa kwa yule mtu mwingine. Kujiweka wazi ni aina moja ya uhusiano ambao ni wa kibinadamu kabisa na wa maana na unatokana na utaratibu mrefu wa ubinafsishaji kuweko kwa sababu ya wale wengine:

Zawadi. Katika utaratibu huu wa ubinafsishaji, binadamu huhitaji kukubaliana na ukweli wa kuishi pamoja, wa urafiki, wa mapenzi, wa desturi. Binadamu anahitaji kuchukuliwa kama “wewe” anayethaminiwa na kupendwa. Kwa njia hii, kuishi kwake kunathibitishwa na kunakuwa na maana. Tumeumbwa ili tupendane: - upendo wa mtu kwa yule mwingine- na haki (mtazamo wa kijamii na kisiasa wa uhusiano kati ya watu).

Kuwa kinyume na wengine: bila mawasiliano. Binadamu anaweza kukosa tajriba ya uhusiano na wengine na kuwa kiumbe katili, kuchukuliwa kama kitu tu na kujitenga.

4. SISI NI VIUMBE ULIMWENGUNI.

Tunaweza kukosa kuafikia kuwa watu kamili kama hatutaaanzisha uhusiano wa moja kwa moja na ulimwengu. Sisi ni “viumbe ulimwenguni”. Njia madhubuti ya kuwa ulimwenguni hutegemea daima maono ya mtu kutoka kwake kati-

or in each cultural situation.

Once upon a time one considered the world as a static and sacred thing; nowadays one considers it as a dynamic, historical and autonomous reality, that we have to build up and mold with our own liberty, responsibility and creativity. Our presence in the world happens fundamentally by means of the human work. This is manifested under different modalities: science, techniques, culture, social organization, and philosophical reflection... Our activities in the world have a fundamental objective: to arrive every time at a better level of liberty, justice, solidarity, liberation and progress for all persons and all humanity. In our actual situation, that changes and is ambiguous, one meets things that distort or annihilate the action of the human being in the world: frustration, evasion, pessimism, rejection and absurdity...

5. WE ARE FREE BEINGS

The human being is free because he can be autonomous and responsible for his|her history, as a dynamic, though limited, being in evolution.

The freedom is the conquest or liberation from: the instinct, alienations, the own individuality and social oppressions...

That gives us freedom in order to: create relationships, an ideal, an utopia.

That requires from us: fidelity to the plan, ethic answer towards others, towards his/her freedom. The human being is free and can enjoy his/her liberty.

6. WE ARE SOCIAL BEINGS

Socialization is a long, dynamic and continuous process, by which the individual learns the values of society, selects them and interiorizes them and adapts himself to the social ways in which he lives. The finality of the process of socialization is to favour a space of lib-

ka kila kipindi cha kihistoria na katika kila hali ya kidelesturi. Hapo zamani, watu walichukulia ulimwengu kama kitu kilichosimama na kitakatifu: siku hizi, ulimwengu unachukuliwa kama kitu kinachosonga, cha kihistoria na ukweli huru, tunachoweza kujenga na kuunda kwa uhuru wetu wenyewe, wajibu na ubunifu. Uwepo wetu ulimwenguni unawezekana kimsingi kwa njia ya kazi ya binadamu. Kazi hii inajitokeza kwa namna tofauti: sayansi; mbinu; desturi; mipangilio ya kijamii na tafakari ya kifalsafa...

Kazi zetu ulimwenguni zina lengo la kimsingi: kila mara kufikia kiwango bora cha uhuru, haki, umoja, ukombozi na maendeleo kwa watu wote.

Katika hali yetu inayobadilika na isiyowazi kabisa, mtu hukutana na vitu ambavyo huharibu na kuangamiza tendo la binadamu ulimwenguni: kuvunjwa moyo kuepuka (wajibu), kutokuwa na matumaini, kukataliwa na mambo ya kipuzi...

5. SISI NI VIUMBE HURU.

Binadamu aweza kuwa huru kwa sababu anaweza kujitegemea na kuajibikia historia yake kama kiumbe kinachoendelea katika uimalikaji wake japokuwa kwa kiwango fulani tu.

Uhuru ni ushindi au ukombozi kutoka: hisia za kimsingi, kutengwa, dhuluma za kibinafsi na za kijamii...

Hii hutupa uhuru ili: tuunde uhusiano mwafaka, hali ya kutamnika ya jamii nzuri.

Hii inahitaji kutoka kwetu: uaminifu kwa huu mpango, kuwa jawabu nzuri kwa wengine, kwa uhuru wa yule mtu mwingine. Binadamu yuko huru na anaweza kufurahia uhuru wake.

6. SISI NI VIUMBE WA KIJAMII.

Kujumuika katika jamii ni utaratibu mrefu ubadilikao na kuendelea, ambao kwao mtu hujifunza maadili ya kijamii, kuyachagua na kuyafanya kuwa sehemu ya maisha yake na kuishi kulingana na njia za jamii yake. Hitimisho la utaratibu wa ujumuikaji ni kuegemea

erty and humanization in which each individual may improve his/her dialectic relationship of him|herself with the society. The maturing process has to produce normally a social mature personality.

2. Who is this being that I am?

Image of God: Realization befitting a son/daughter

IMAGE OF GOD (OT) – BEING CREATED IN CHRIST (NT)

The human being as creature encounters its fullness in the life through communion with the Divinity. We find it affirmed in two key sentences in the Bible: “God created man in his image” (Gen 1: 27). “Those whom he knew beforehand, he has also predestined to be like his Son. Similar to him” (Rom 8: 29).

If the human being were only a creature, death would be a logic phenomenon, not tragic. We experience death as a reality that is undue. We experience it as immortals by right. There is something in us, that is more than human: a dimension of the divinity. The human being is “image and likeness of God”. What distinguishes the person from the rest of the created beings is something that has a special relation with God, and with a God that the Christian will recognize in Jesus Christ and will confess him as incarnated in him. The notion of “image of God” (Gen 1: 26. 27) is the key notion of biblical anthropology. “You shall not make images” (Ex 20: 4-5). In the way, that God, by his transcendence, needs mediation, of some “image”, this is nothing else than the person. The plan for the human being realizes itself in Jesus, originally from Nazareth in Galilee and “image of the invisible God” (Col 1: 15).

In the New Testament is the wording of image of God changed from anthropology in Christology. Christ is at the same time the true image of God and the summit of human being. Jesus Christ belongs to the definition of human being. The creation of “image and likeness” now becomes “creation in Christ” in the Spirit of Jesus. Adam was a prophetic promise of Christ.

nafasi yenye uhuru na ubinadamu ambayo kwayo kila mtu aweza kuboresha uhusiano wa kila haja wake na wa jamii yake. Utaratibu wa kukomaa lazima uzalishe kwa kawaida mtu aliyekomaa kijamii.

2. MIMI NI KIUMBE GANI? SURA YA MUNGU UTAMBULISHO UFAAO MWANA WA KIUME/KIKE.

SURA YA MUNGU (AGANO LA KALE) KIUMBE KILICHOUMBWA KATIKA KRISTO (AGANO JIPYA).

Binadamu kama kiumbe anakutana na ukamilifu wake maishani kwa njia ya Komunyo na Utakatifu. Tunaona haya yakithibitishwa katika sentensi mbili kuu katika Biblia: “Mungu aliumba mtu kwa mfano wake” (Mwanzo 1: 27). “Maana hao aliowachagua tangu mwanzo, ndio aliowateua wapate kufanana na Mwanae, ili Mwana awe wa kwanza miongoni mwa ndugu wengi” (Rom 8 : 29).

Kama binadamu angekuwa kiumbe tu, kifo kingekuwa kitu cha kawaida, sio tanzia. Tunapata tajriba ya kifo kama ukweli ambao wakati wake haujafika. Tunapata tajriba yake kwa haki kama viumbe viwezavyo kufa. Kuna kitu ndani yetu ambacho ni zaidi ya ubinadamu: mtazamo wa utakatifu. Binadamu ni “sura na mfano wa Mungu”. Kile kinachomtofautisha mwanadamu na viumbe vingine ni kitu chenye uhusiano wa kipekee na Mungu, na Mungu ambaye mkristo atamtambua ndani ya Yesu Kristo na kumkiri kama aliyemwilishwa ndani yake. Dhana ya “sura/mfano wa Mungu” (Mwanzo 1: 26-27) ni wazo kuu la msingi wa Biblia. “Usijifanyie sanamu ya miungu wa uongo” (Kut 20: 4-5). Kwa njia ambayo Mungu katika kuinuka juu kwake, huhitaji uingiliaji kati ya “sanamu” fulani, na hii sio kitu kingine kile ila ni mwanadamu mwenyewe. Mpango kwa wadamu unajiafikia katika Yesu, ambaye asili yake ni Nazareti huko Galilaya na “mfano wa Mungu asiyeonekana” (Kol 1: 15).

Katika Agano Jipya, Neno la mfano wa Mungu limebadilishwa kutoka kwa anthropolojia hadi kwa swala la ukristo. Kristo, wakati uo huo ni mfano wa kweli wa Mungu na kilele cha

The creation, being recapitulated in Christ through the human being, will leave being the word about God, in order to become word of God, that means it communicates God Himself.

Paul says that the human being is image of God, because he was created as announcement of the future “Man”, the Christ (Rom 5: 14). Its goal was Christ who, after the resurrection, implies not only to Jesus of Nazareth, but to the total Christ. Head and body. The human being needs to get rid of the old person, in order to dress up a totally new form of the human person.

Peter, close to the Hellenistic world, speaks of “participating in the nature of God” (2 Pet 1: 4). The writings of John, whose beginning point is the experience of the fullness in Christ (1 Jn 1: 1ss), speaks of the realization of the image as a becoming divine of the person, although this signifies his authentic becoming human. Paul and John put in relief the duplication of the human being, clay and vocation of God, and underline that, in the image of God, one finds the ultimate truth of the human being and his *ultimate* vocation.

The fact of being a created being, although that means limitation and finite being, does not necessarily mean to close oneself up or conclusion. The divinity of the human being affects the totality of the being: body and soul.

The Hellenistic Fathers discovered the image of the person in his being as rational; for the medieval theology the divine image of the person appears to reside only in the soul, spiritual and immortal. Genesis 1: 26 says: “Let us make the human beings according to our image and likeness, so that they can rule...” with that is understood that the human being has been created to be creator. Genesis 1: 27 says: “to the image of God he was created, man and woman he created them”. According to this, the image of God would consist in the sexual difference. The humanity is seen like God, because it is no isolation, but communion of persons. For many, freedom is the best definition for God and the best definition of the human being. The freedom of the human

mwanadamu. Yesu Kristo ana uiano na tafsiri ya mwanadamu. Kuumbwa katika 'sura na mfano' sasa, kunakuwa 'kuumbwa katika Kristo' katika Roho wa Yesu. Adamu alikuwa ahadi ya kinabii ya Kristo. Uumbaji ukirudiwa tena katika Kristo kupitia kwa binadamu, kutaacha kuwa neno juu ya Mungu ili kuwa neno la Mungu, maana yake kuwasiliana na Mungu mwenyewe.

Paulo anasema kwamba binadamu ni mfano wa Mungu kwa sababu aliumbwa kama tangazo la 'mtu' ambaye angekuja baadaye, Kristo (Rom 5: 14). Lengo lake lilikuwa Kristo, ambaye, baada ya ufufuko, anamaanisha sio tu Yesu wa Nazareti, bali Kristo kikamilifu: kichwa na mwili. Binadamu anapaswa kuuacha utu wake wa zamani na kuvalia utu upya.

Petro akikaribia ulimwengu wa ustaarabu wa Kigiriki "katika hali ya kimungu" (Pet 1: 4). Maandiko ya Yohane ambayo haja yake ya mwanzo ni tajriba ya ukamilifu wa Kristo (1Yoh 1: 1ss) anazungumzia kutambuliwa kwa 'sura' kama kufanyika mtakatifu kwa mtu, hata ingawa yadhihirisha kufanyika mwanadamu kwa njia ya haki. Paulo na Yohane wanahuisisha mambo mawili ya binadamu, udongo na wito wa Mungu, wanatilia mkazo, katika sura ya Mungu, mtu anapata ukweli kamili wa binadamu pamoja na wito wake mkuu.

Ukweli wa kuwa kiumbe, hata ingawa ni kiumbe mwenye uwezo kiasi tu, haimaanishi mtu kujifungia au kuhitimisha. Utakatifu wa binadamu unaathiri ukamilifu wa kiumbe: mwili na roho.

Mababa wa ustaarabu wa Kigiriki waligundua sura ya mtu katika hali yake kama kiumbe rasini; kwa theolojia ya kipindi cha kihistoria kati ya mwaka wa 1100 na 1500, sura takatifu ya mtu inaonekana kujikita katika uhai wa mtu, roho na hali yake ya mauti. Mwanzo 1:26 yasema "Tumfanye mtu kwa mfano wetu, kwa sura yetu atawale..." kwa hayo, yaeleweka kwamba mwanadamu ameumbwa ili awe muumbaji. Mwanzo 1: 27 yasema "kwa mfano wa Mungu alimuumba. Aliwaumba mwanamume na mwanamke." Kulingana na hayo, mfano wa Mungu uko katika watu wa uana tofauti. Ubinadamu unaonekana kama Mungu kwa sababu sio utengano, lakini komunyo ya watu. Kwa wengi, uhuru ndio ufa-

being is one image of God. The mystery of freedom is surely an unquestionable access to the divine character of human being. A solicitude of immortality, that goes further than only the instinct for conservation, is essential of its nature. The human being is, in particular, a creature with a hidden and necessary claim of universality. A claim of totality is clearly a claim of divinity.

THE IMAGE OF GOD IMPLIES THE DIGNITY OF THE HUMAN PERSON.

One loves a human being surely not as one loves dogs. One cannot impose the good or the gift that we consider great for him/her. One can not reduce him as a mere passive receiver. One cannot give love without counting on the person for nothing. One cannot make with him/her nothing that cuts off liberty...

The Christian God represents the best model of respect for the person: he does not want anything from the person that is not freely wanted by him/her. The chastity belts, religious persecution, the Inquisition, the dictatorship of the proletarianism, the forceful saviors, were not invented by God, but by humanity that looked for recourse to God in order to justify it. And because God is like that, the decisive question for us is not only if we love others enough, but also if we love them with a love that is deserving by the person. This respect of the other's liberty, this affirmation of the zone of respected dignity, this accepting that the other person is more "impenetrable mystery" than the structure we can handle: all this is equal to the testimony of a divine dimension in the other, it is a religious conduct in the best sense of the word.

Here radiates the only true recuperation of the sacred. If we work like this with others, not out of fear or commodity, but because of something that urges us from inside, then we are confessing that, there is, in the mystery of the other a true image of God.

fanuzi mwafaka wa Mungu na ufafanuzi ufaao wa mwanadamu. Uhuru wa binadamu ni sura moja ya Mungu. Fumbo la uhuru kwa uhakika ni njia isiyo ya shaka ya kuelekea sifa tukufu ya mwanadamu. Hamaki ya hali ya mauti, ambayo huenda zaidi ya hisia za uhifadhi ni jambo muhimu katika maumbile. Binadamu ni kiumbe, ambacho hasa ako na umiliki fiche na muhimu wa vitu vyote. Umiliki wa vitu vyote ni umiliki wa Utakatifu.

SURA YA MUNGU INAONYESHA HADHI YA BINADAMU

Mtu humpenda binaadamu mwingine lakini sio kama vile apendavyo mbwa. Mtu hawezi kujitwika mema au zawadi ambayo ni kubwa kwake. Hawezi kupuuzwa kama mpokeaji asiyetenda jambo lolote. Mtu hawezi kutoa mapenzi bila kutaraji kitu kwa mwingine. Mtu hawezi kumchukulia mwingine kama kitu kikatizacho uhuru...

Mungu wa kikristo huwakilisha picha nzuri ya heshima kwa mtu: hataki kitu kutoka kwa mwanadamu ambacho yeye hataki. Kuji-za kianasa, mateso ya dini, kudadisi, mabavu kwa wafanyakazi wa matao ya chini, wa ukombozi wa mabavu, sio mambo yali-yozuliwa na Mungu bali na wanadamu waliokuwa wakitafula njia ya msaada kwa Mungu ili waithibitishe. Na kwa vile Mungu yuko hivyo, swala la uamuzi hapa sio kana kwamba twawapenda wengine vya kutosha, lakini pia kama twawapenda kwa upendo unaomstahili mwanadamu. Heshima hii kwa uhuru wa watu wengine, thibitisho hili la hadhi iliyoheshimiwa, hali ya kukubali kuwa yule mwingine ni fumbo lisiloweza ‘kupenywa ndani’ kuliko kuwa kitu tunachoweza kumudu: haya yote ni sawa na ushuhuda wenye kugegemea katika utakatifu, kwa mtu yule mwingine, ni mwenendo wa kidini katika maana mwafaka ya neno...

Hapa panachomoka uponyaji wa kweli wa utakatifu. Kama tutafanya kazi hivi na wale wengine, sio kwa saba-bu ya uoga au mali, lakini kwa sababu ya kitu kinachotusukuma kutoka ndani, basi, tunakiri kwamba, katika fum-bo la yule mwingine, kuna picha/mfano halisi wa Mungu.

THE TRUE IMAGE OF GOD IMPLIES THE RESPONSIBILITY OF AN INFINITE DYNAMISM.

The human being has a restless heart, be it to love, to investigate, for the politics, or for riches. The reason for this unrest is God: You have made us for you and our heart is restless until it finds rest in you. (St. Augustine, Confessions I, 1). The divine image can be not only a dynamism that attracts, but also a disturbance that scares. The effort of the human being to eliminate the restlessness in his heart has no reason, instead of supporting it until it find rest in God. The Christian does not feel perfectly installed in the finite world, but feels sent by God to “live in the finite world” although at the same time he confesses that it is not “his permanent home”.

THE IMAGE OF GOD IMPLIES A NEW METHOD OF APPROACHING GOD.

The whole creation aspires to God. The relationship is not adequately described by the infinite distance between Creator and creature, by the image of God in the human being, but has to have in account the relation impulse-goal. God let himself be known in the person as the goal of his impulse, but also as the power of this impulse. The human being transcends in himself. . But the projection of the person does not consists in getting outside of himself of what he already has in himself, but in searching outside of himself that which he has only vaguely in himself. God does not appear only as a distant being, but as a speaker in dialogue, who comes closer. By his “divine condition”, the humanity will have the boldness, that only Jesus has had: to call God Father. The things have sacramentality when they are seen “with the eyes of God”.

THE IMAGE OF GOD AS A PASSION OF THE HUMAN BEING.

To be a person is not a rest, but a journey and not a smooth walk, but a climbing. There is only one unique history. The image and likeness is not something that has been added to creation, but a way of being for the creature. What the Christians call “the su-

MFANO HALISI WA MUNGU HUMAANISHA WAJIBU WA MAENDELEO YASIYO KIKOMO

Binadamu anakuwa na moyo wenye kusumbuka, iwe katika mapenzi, udadisi, siasa au utajiri. Sababu ya kusumbuka huku ni Mungu: “Umetuumba kwa sababu yako na mioyo yetu haitulii mpaka ipate utulifu kwako” (Mt Augustino, Maungamo I, 1). Sura takatifu inaweza kuwa sio tu kitu kinachovutia lakini pia usumbufu wenye kuogofya. Juhudi za mwanadamu kuondoa usumbufu moyoni mwake hazina sababu, badala ya kuunga mkono hadi apate pumziko kwa Mungu. Mkristo hajihisi kama aliyewe kwa katika dunia yenye mipaka lakini huhisi kutumwa na Mungu “kuishi katika ulimwengu wenye mipaka” hata ingawa wakati uo huo huungama kuwa dunia ‘sio makao yake ya milele.’

MFANO/SURA YA MUNGU HUMANISHA NJIA MPYA YA KUMKARIBIA MUNGU

Maumbile yote humtamani Mungu. Uhusiano huu hauelezewi vya kutosha na nafasi kati ya muumba na kiumbe, kwa sura ya Mungu katika mwanadamu, lakini lazima kutia maanani uhusiano wa lengo la msukumo. Mungu alifanya mwanadamu amjue kama lengo la msukumo wake, na pia kama nguvu ya msukumo huo. Binadamu huenda zaidi ya utu wake binafsi. Mwelekeo wa mwanadamu hauhusu kupata kutoka nje kile kitu ambacho tayari ako nacho lakini kutafuta nje yake kile ambacho kimepunguka ndani yake. Mungu haonekani tu kama mzungumzaji ajaye karibu katika mjadala. Katika ‘hali yake takatifu’ binadamu atapata ujasiri ambao ni Yesu pekee alikuwa nao: ule wa kumwita Mungu Baba. Mambo hupata dhana ya usakramenti yanapotazamwa kwa “macho ya Mungu”.

MFANO WA MUNGU KAMA MAHABA YA MWANADAMU

Kwa mwanadamu sio pumziko lakini ni safari, tena matembezi magumu, kukwea. Kuna historia moja tu ya kipekee. Sura na mfano sio kitu kilichoongezwa katika uumbaji lakini kama njia ya kuweko kwa sababu ya kiumbe. Kile wakristo huita ‘cha kiungu’

pernatural”, cannot consist in fleeing from the natural; it is a truth which is new, ultimate, over the human. Above the humanity. A community, that tried to seek the supernatural outside this history, in a claimed particular space, will not be any more a Christian community, but a “superstitious” community. The fact, that we are image of God, obliges us to engage in transforming and leading the history in order to be a reflection of our profound reality.

3. Grace and sin

In tens of centuries of history, the human being has been often capable of rising up again out of the ashes: not only from political and economical ashes, but also from the many human ashes individuals have risen, communities and historic eras. This reviving has been a being reborn to a new open combat. It is a reviving that shows that all hope were never lost, neither all doors have been closed.

No doubt that humanity needs to be radically renewed. It is the language of the “new man” of Paul. This renovation has a double task: the reconstruction and the empowering of humanity. It is the work that God is ready to do in the person and with the person.

The reality of grace makes the difference between Christianity and all the Humanists. While these believe that the human being is no sinner, but only with the potentiality to become perfect, the Christian believes that the human being is sinful, but, not withstanding, able to be perfect. The same Spirit of God has made the infertile womb of history fertile and has created a new humanity, the new Adam, Jesus Christ. The empowering and renewal of humanity is nothing less than an empowering towards the divine.

Those who transmitted that “only human can be God himself, revealed to persons that are in search of their humanity that only humans can only be fully human if they are gods. “I have said that they are gods...although they die as humans” (Psalm 81: 6).

hakiwezi kuepukana na ‘vitu vya kawaida’; ni ukweli mpya, wa mwisho, kuhusu wanadamu. Juu ya binadamu. Jamii ambayo inajaribu kumtafuta Mungu nje ya historia hii, katika mahali fulani, haiwezi tena kuwa jamii ya kikristo lakini jamii ya ‘mazingaom-bwe’/ushirikina’. Ukweli kwamba tu mfano wa Mungu, hututa-ka tuigeuze na kuilekeza historia ili iwe akisi ya uhalisia wetu.

3. Neema na dhambi

Katika makumi ya karne za historia, mwandamu amekuwa akiweza kuinuka kutoka kwenye majivu: sio tu majivu ya kisiasa na kiuchumi, lakini pia majivu mengine mengi ambayo watu binafsi wameinukia kwake, jamii na vipindi vya kihistoria. ‘Kufunuliwa’ huku kumekuwa kuzaliwa upya kwa kiumbe katika mkabala mpya ulio wazi. Ni ufunuo unaoonyesha kwamba matumaini yote hayakupotea au milango yote kufungwa.

Bila shaka binadamu anahitaji mageuzi mapya. Ni lugha ya ‘mtu mpya’ ya Paulo. Kufanywa upya huku kuna majukumu mawili sambamba: kujengwa upya na kupewa nguvu kwa binadamu. Ni kazi ambayo Mungu ako tayari kuifanya katika mwanadamu na pamoja na mtu yule mwingine.

Uhalisia wa neema huonyesha tofauti kati ya ukristo na watu wanaojishughulisha na (maswala ya) mwanadamu. Wakati watu hawa wanaamini kwamba binadamu sio mtenda dhambi, lakini tu mwenye uwezo wa kuwa mtakatifu wakristo huamini kwamba binadamu ni mwenye dhambi, lakini hata hivyo aweza kuwa mtakatifu. Roho yule yule wa Mungu ameondoa utasa kutoka kwa kizazi cha historia na ameumba binadamu wapya, adamu mpya, Yesu Kristo. Kuupa ubinadamu nguvu na kuumba upya sio kitu kilichopungua kutoa uwezo kuelekea Utakatifu. Wale walisema kwamba “ni binadamu tu awezaye kuwa Mungu mwenyewe”, waliwafunulia watafutao ubinadamu wao kwamba, ni wanadamu tu wawezao kuwa binadamu kamili kama wao wamekuwa miungu. “Nimesema kwamba wao ni

Grace cannot be assimilated as a thing, but as a personal presence. It is a *personal relationship between God and us*. The Spirit in us does not love only God but also the human beings. God wants to take possession of human being, not only so that we would love Him, but in order to love other persons by means of us.

This renovation of human quality in Christian language is called *grace*. On one side, grace has to do with free gift and with gratitude. But even, it is related to “*thankful*” and “*graceful*”. It is the favor of God that makes a person lovable. The “being person” according to God, has to do with gratefulness, with to attract (but to attract because one loves) and with being able to smile. And the three things are there because one knows that he/she is loved by God. The Christian language never speaks of having grace, but of being in grace (as one says: to be in form) because grace does not have to be conceived as a thing, but as a way a certain thing is. The project of brother/sister opens to us the plan of son/daughter. And the divine filiation becomes historically real in the plan of brother/sister.

Although its beginnings are simple, grace is inserted in the full human plan: the plan of filiation and fraternity. One has to take in consideration that the gift of grace is a process, a life, including a battle. And this one has to affirm at the level of personal history and as global history. Grace takes place in the midst of this being human, of this world and this history full of sin. The world is not divided in sin and grace, but in each person, each situation, there is at the same time grace that fights to be born in the sin and sin that battles to kill grace.

Universality of grace. God offers his grace always to all human beings, including those who are outside the church. In order to explain the effect of grace in a person or the victory over sin, Paul created the word “justification”. To justify equals “to make just”, therefore to make a person good. The Pauline jus-

miungu... hata ingawa hufa kama wanadamu...” (Zab 81: 6). Neema haiwezi kupokelewa ndani ya mtu kama kitu, bali kama uwepo na mtu binafsi. *Ni uhusiano wa kibinafsi kati yetu na Mungu*. Roho aliyeko ndani yetu hampendi Mungu tu bali pia wanadamu. Mungu anataka kuwamiliki wanadamu, sio tu ili tumpende, lakini ili awapende watu wengine kupitia kwetu.

Kuumbwa upya kwa hali ya binadamu katika lugha ya kikristo kunaitwa *neema*. Kwa upande mmoja, neema hushughulikia zawadi isiyo na malipo pamoja na shukrani. Lakini, hata uhusiano na ‘*shukrani*’ na ‘*neema*’. Kinachomfanya mtu apendeke ni wema wa Mungu. Kulingana na Mungu, ‘kiumbe mtu’ huhusu kuonyesha shukrani, pamoja na kuvutia (lakini kuvutia kwa sababu ya kupenda) na pamoja na kuweza kutabasamu. Mambo haya matatu yako kwa sababu mtu anajua kwamba Mungu anampenda. Lugha ya Kikristo haiongei juu ya kuwa na neema, bali kuwa katika neema (kama isemwavyo: kuwa sawa) kwa sababu neema haichukuliwi kama kitu, lakini kama namna kitu kilivyo. Mradi wa dada/kaka unatuelekeza kwa mpango wa mwana wa kiume/kike. Na hali takatifu ya kuwa mwana wa kiume/kike inakuwa halisi kihistoria katika mpango wa dada/kaka.

Hata ingawa vianzo vyake ni vya kawaida, neema inaingizwa katika mpango kamili wa binadamu: mpango wa wana wa kiume/kike na undugu. Zawadi ya neema yafaa kuchukuliwa kama utaratibu, maisha, na hata vita. Haya yafaa kuthibitika katika kiwango cha historia ya mtu binafsi na ile ya dunia nzima. Neema hujitokeza katika mwanadamu huyu, ulimwengu huu una historia iliyojaa dhambi. Ulimwengu haujagawa katika dhambi na neema, lakini katika kila mtu, kila hali, wakati uo huo, kuna neema ambayo hupigania kuzaliwa katika dhambi na dhambi ipiganayo ili kuua neema.

Ujumla wa Neema. Mungu daima huitoa neema yake kwa wanadamu wote hata kwa wale walioko nje ya kanisa. Ili kuelezea athari ya neema juu ya mtu au ushindi dhidi ya dhambi, Paulo alizua neno: “kufanywa mwadilifu”. Kufanya adilifu ni sawa na ‘kufanya kuwa haki’, kwa hivyo, kumboresha mtu. “Ufanyaji adil-

tification is the transformation of the person, from inhuman in good and therefore plainly human. “Justification” can be substituted with “human realization”, “rehabilitation”, “forgiveness”, “liberation”. Grace begins to transform the person “justifying him”. This justification is something historic, that, at the same time, is present and continues to develop.

Paul in the chapters 5-8 of the Letter to the Romans, develops the following steps:

- Chapter 5: he establishes the fact of justification of the person as a consequence of grace;
- Chapter 6 (and part of 7): he presents the work of grace in the person as a process of liberation from (liberation from sin, the law, the human antiquity);
- In the 2nd half of chapter 7 he reminds the historic character of this liberation and his contradictory experience: the person feels himself at the same time free and enslaved.
- Chapter 8 presents the transformation effected by grace as liberation in order to (for works of the Spirit of God, and therefore, sons/daughters of God). The Holy Spirit of God is the most human of the person.

Luther defended a “justification” as only external, that left the person as sinful as before. The Council of Trento defended “grace” that makes the human being really worthy before God. For Luther, the goodness of the person is not a reality at all, it is pure myth and consists only in that God does not pay attention to the sinfulness and sees only with kind eyes, but in a way that nothing changes to the person, except the possibility of continuing confiding in a God notwithstanding its own disaster. The grace is the Spirit of God present in our hearts. It gives us the means to love as God loves us. The importance of justification is not in the name one gives to the gift of God, but in how one responds to it.

Grace as liberation of oneself. Grace is really grace if, in the person, it becomes a liberation from him/herself. It means that

ifu” huu wa Paulo ni ubadilisho wa mtu, kutoka kwa hali isiyo ya kibinadamu katika wema na hivyo kuwa binadamu tu. “Kufanywa juwa mwadilifu” ni sawa na “kujitambua kwa mwanadamu”, “kustawishwa” “msamaha”, “ukombozi”. Neemahuanzakumbadili huku ikimfanya kuwa mwadilifu. Kufanywa adilifu huku ni jambo la kihistoria ambalo, wakati uo huo liko na linaendela kuimalika.

Paulo katika sura ya Tano hadi ya Nane (5-8) ya Barua kwa Warumi, anafanya hatua zifuatazo:

- Sura ya Tano: anaanzisha uhalisia wa kufanywa mtu mwadilifu kama matokeo ya neema.
- Katika sura ya sita (na sehemu ya sura ya saba): anaonyesha kazi ya neema ndani ya mtu kama utaratibu wa ukombozi (ukombozi kutoka kwa dhambi, sheria na makosa ya kibinadamu);
- Katika nusu ya pili ya sura ya saba, anakumbusha historia juu ya ukombozi na tajriba yake ikanganyishayo: mtu huhisi kama mtumwa;
- Sura ya nane huonyesha ubadilisho unaoletwa na neema kama ukombozi ili (kwa kazi ya Roho wa Mungu, binadamu wawe wana wa kiume/kike wa Mungu). Roho mtakatifu wa Mungu ndiye sehemu ya utu kabisa ya mwandamu.

Luther alitetea “kufanywa mwadilifu” kama swala la nje tu, ambalo lilimwacha mtu akiwa mwenye dhambi kama awali tu. Mtaguzo wa Trenti ulitetea “neema” ambayo humfanya mwanadamu kukubalika mbele ya Mungu. Kulingana na Luther, wema wa mtu si jambo la kihalisi hata kidogo, ni jambo lisilowezakana na lawezezana tu iwapo Mungu hatatilia maanani dhambi za watu na bada la yake awatazame kwa jicho la ukarimu na huruma. Lakini kwa njia ambayo haibadili kitu chochote kwa mwanadamu, ila tu kundelea kuyaweka mambo yake kwa Mungu bila kujali hatari zake. Neema ni Roho wa Mungu aliyeko mioyoni mwetu. Hutupatia njia za kumpenda jinsi ambavyo Mungu hutupenda. Umuhimu wa kufanyika mwadilifu hauko katika jina ambalo mtu hutoa kwa zawadi ya Mungu, lakini katika njia anayoipokea zawadi yenyewe.

Neema kama ukombozi wa mtu binafsi. Neema ni neema kweli, kama ikiwa ndani ya mtu. Inamkomboa kutokana na nafsi yake.

is a coming out from self-love, self-pleasing and self interested Paul describes the change of situation of the Christian with these words: "Grace submerges our old man in the death of Christ, grafts him onto it and is buries him with him, in order that our old self 'the sinful person' would die and would be servant of sin anymore" (Rom 6: 3-13). Grace also grafts us in the resurrection of Christ so that we may live our new humanity.

To submerge in, to graft onto, be buried with, are synonyms that try to express a situation, whose dynamism, can be described as an experience of dead and life. This double change of situation of the Christian implies also a change in his conscience. Grace as liberation for others: the new humanity. The nucleus of the New Testament can be put together as follows: we are redeemed in order to love our brothers/sisters: "Do not seek your own interest, but rather that of others" (Phil 2: 4).

Is an inversion of interests really possible? To love concrete persons is extremely difficult and practically impossible; precisely therefore, when we love, it is God himself (or His spirit, or His grace) who loves them in ourselves. The work of the Spirit in us consists in the implantation of the person in the divine filiation, in order to be brother/sister and in the implantation of the person in the liberty of himself in order to be impartial.

Grace as fraternal filiation. "Put on the new man created according to God" (Eph.4: 24). Fraternity is for us humans simply impossible. It is only possible as 'grace'. "Objective truth in the human life" a person is created in order to..." The most profound definition of a being is "communion". Sin makes it impossible for the person to assume this being. Grace remakes a person for the living together and empowers him/her for communion.

The journey to fraternity supposes a change of trend of 180 degrees in the human trajectory. It supposes to leave the trajectory of wanting-to-be-like-gods (Gen 3: 5) and to enter in the slow trajectory of self emptying, in order to present oneself as

Ina maana ya kujitoa katika ubinafsi, hali ya kujifurahisha kwa mtu binafsi, na kujishughulikia mwenyewe. Paulo anaelezea mabadiliko ya hali ya wakristo kwa maneno yafuatayo: “Maana, mnajua kwamba...” (Warom 6: 3-13). Neema pia hutuweka katika ufufuko wa Kristo ili tuweze kushiriki ubinadamu wetu mpya.

Kutosa ndani, ‘kupachika’ juu ya, kuzikwa pamoja na, ni visawe vi-navyojaribu kuelezea hali ambayo maendeleo yake, yaweza kuelezewa kama tajriba ya kifo na uzima. Mabadiliko haya mawili ya hali ya mkristo huonyesha mabadiliko katika dhamiri yake. Neema kama ukombozi kwa wengine: ubinadamu mpya. Kiini cha Agano Jipya chaweza kuwekwa pamoja kama ifuatavyo: Tumekombolewa ili tuwapende kaka/dada zetu “Pasiwe na mtu anayetafuta faida yake mwenyewe tu bali faida ya mwenzake” (Fil 2: 4).

Je, kugeuzwa kwa nia kwawezekana? Kuwapenda watu wengine kwa uhalisi ni jambo ngumu kabisa na haliwezekani; kusema kweli, tunapopenda wengine, ni Mungu mwenyewe (au Roho wake au neema yake) anayewapenda ndani yetu. Kazi yake Roho ndani yetu hujumuisha kumweka mtu ndani ya undugu wa kimungu, ili awe kaka/dada na katika kuwekwa kwa mtu katika uhuru wa nafsi yake ili asiwe na ubaguzi.

Neema kama undugu wa kaka/dada. “Vaeni mtu mpya aliyeumbwa kwa mfano wa Mungu” (Efe 4: 24). Undugu kwetu wanadamu ni mgumu. Unawezekana tu kama “neema”. “Ukweli halisi maishani mwa mwanadamu”. “mtu ameumbwa ili...”. Ufafanuzi mwafaka wa kiumbe ni “komunyo”. Dhambi humzuia kuwa kiumbe hiki (cha komunyo). Neema humuumba upya mtu kwa kuishi pamoja na kumpa uwezo wa komunyo.

Safari ya undugu hupendekeza mageuzi makubwa katika njia pinde ya mwanadamu. Inapendekeza kuacha njia pinde ya kuta kuwa-kama-miungu (Mwa 3: 5) na kuingia katika njia pinde ya kujisafisha, ili kujiwasilisha kama mmoja wa watoao huduma...

one of many...serving unto death (Phil 2: 7-8). This trajectory is superhuman: like this the humans can be like God himself. Fraternity has a price that very often includes a self-giving of one's own life: martyrdom. When one loves and is ready to give his life for his brothers/sisters, then it is when grace is over abundant that redeems not only the brothers/sisters, but also even the murderers.

SIN

Sin is defined as a rupture of the relationship with God, with the person, with oneself and with the world. To this communion the human being is called by his proper vocation (cf. Puebla, 322). Mysteriously and paradoxically, the human being can take free options, that can go against his/her vocation of communion. In that way the contradiction of his/her own being is going to be revealed. This personal contradiction is manifested in the particular contradictions, concrete, historic, that people establish in our world, a world "of rich people and every time richer at the cost of the poor who are every time much poor" (Puebla, 30). And marginalizing his neighbour, the person rejects the Lord; negating his brother, he negates God (Mt 25: 36-51). In the hands of a person is the capacity to offer fraternity or injustice, conditions for life or for death, salvation or condemnation. The human wills are structured in society as forces, mechanisms or kinds of oppression or liberation; but, at the same time, behind every unjust structure there is a will, personal or collective, responsible: there is a will of rejecting of God and of others. The answer of humanity to God is given in history: in it people offer life in the way of God or we reject it, we side with sin or we take it away. The historic concretization is no fatality or mere structural mechanism, but personal responsibility before God and humanity.

To eliminate this possibility of communion opens the door to a series of deformations, that are justification and rationalization of our behaviour and the evil that afflict the majorities. *Duality of our existence:* We establish compartments that only correspond

hadi kufa. (Fil 2: 7-8). Njia hii pinde iko juu ya mwanadamu: kwa namna hii, wanadamu waweza kuwa kama Mungu mwenyewe. Undugu una gharama yake ambayo mara nyingi huwa ni pamoja na kutoa maisha ya mtu binafsi: kuuawa kwa ajili ya Injili. Mtu apendapo na akiwa tayari kutoa maisha yake kwa ajili ya kaka\dada zake, basi, wakati neema imezidi hukomboa sio kaka/dada pekee, bali pia wauaji.

DHAMBBI

Dhambi inafafanuliwa kama kuvunjika kwa uhusiano na Mungu, na mtu, na nafsi yako na ulimwengu. Kwa komunyo hii, mwanadamu ameitwa kwa wito wake ulio sawa. (cf. Puebla, 322). Kwa njia ya fumbo na kweli-kinzani, mwanadamu aweza kufanya uamuzi huru ambao waweza kwenda kimyume na wito wake wa komunyo. Kwa njia hiyo, mkinzano wa nafsi yake utafunuliwa. Mkinzano huu unadhihirishwa katika mkinzano fulani, halisi, wa kihistoria, ambao watu wameanzisha katika ulimwengu wetu, ulimwengu wa watu matajiri na kila mara wanatajirika zaidi kwa kuwanyonya maskini ambao wanazidi kudidimia katika umaskini” (Puebla, 30). Kwa kumtenga jirani, mtu anamkataa Bwana; kumkana ndugu ni kumkana Mungu (Mat 25: 36-51). Mikononi mwa mtu kuna uwezo wa kutoa undugu au dhuluma, hali ziletazo uzima au mauti, ukombozi au kuhukumiwa. Nia za watu zimejengeka katika jamii kama misukumo, mbinu au aina za dhuluma au ukombozi; lakini wakati uo huo, katika kila dhuluma kuna nia, ya mtu binafsi au ya watu kwa jumla, uajibikaji: kuna nia ya kumkataa Mungu na watu wale wengine. Jawabu la mwanadamu kwa Mungu limetolewa katika historia: kwake, watu hutoa maisha kwa njia yake Mungu au kuyakataa, kuunga dhambi mkono au kuyatoa maisha. Udhambi wa kihistoria sio jambo hatari, au mbinu za kimuundo tu, lakini ni jukumu la mtu binafsi mbele ya Mungu na wanadamu.

Kuondoa uwezekano huu wa komunyo hufungua mlango kwa msururu wa uharibifu ambao ni ufanyaji adilifu, na kubadilisha tabia za watu wengi. *Njia mbili za kuishi kwetu:* huwa tunaanzisha vigezo ambavyo huafikiana na Mungu au nafsi

to God or our individual “I”, without counting with others. They are compartments, that correspond only to the Spirit without being incarnated in the concrete life. They correspond only to an interior conversion, that does has no repercussion in the structures, a reform of exterior conditions, that does not see the heart.

From the contradictions and the ruptures, that he is producing around him, the human being can arrive at a confrontation of the truth of his human condition: not only does he break the relationship with others, but he is internally broken in his being. Not only does he create contradictions, but he is a mysterious contradiction: vocation to communion and broken communion, just person and sinner. And he has to learn to be a person in history, in this tension between grace and sin. He has to become conscious that his actions are going to bring life or death to others, but must let himself too be brought much more by the love that has called him.

The seriousness of sin:

“Where sin is plentiful, there grace is still more plentiful” (Rom 5: 20). Sin is to fail to true love for God and for others. It hurts human nature and it is against human solidarity. Sin is an offense to God: “Against you, against you only have I sinned, the bad things in your eyes I committed” (Ps 51: 6). As the first sin, it is disobedience, a rebellion against God for trying to be “like god”, pretending to know and determine good and bad (Gen 3: 5).

The roots of sin are in the heart of the person. To choose deliberately, that means, knowing it and wanting it, a grave thing against the divine law and, to the final goal of the person, it is to commit *a mortal sin*. This destroys in us the love without which eternal bliss is impossible.

Venial sin is a moral disorder that can be repaired by the charity that this sin takes away in us.

The repetition of sins, including venial ones, engenders vices and under these are the *capital sins*.

(This part has been taken from the Catechism of the Catholic)

zetu “mimi” bila kuwajali wengine. Wao ni vigezo vinavyoafikiana tu na roho bila kumwilishwa katika maisha dhabiti. Huafikiana tu na mageuzi ya ndani ambayo hayana athari katika miundo, mabadiliko ya hali za nje, ambayo haioni moyo.

Kutokana na ukinzani na utengano huu, ambao binadamu anajisababishia, binadamu anaweza kufikia katika ukinzani wa hali halisi ya kibinadamu: havunji tu uhusiano wake na watu wale wengine, lakini amevunjika ndani katika utu wake; hasababishi ukinzani tu, bali yeye mwenyewe ni ukinzani wa kifumbo: wito kwa komunyo na komunyo iliyovunjika, mtu wa haki na mwenye dhambi. Na ni lazima ajifunze kuwa mtu katika historia, katika mvutano huu kati ya neema na dhambi. Lazima afahamu ya kwamba matendo yake yataleta uzima au mauti kwa watu wale wengine, lakini ni lazima ajiruhusu kuvutwa zaidi na upendo ambao umemwita.

Uhalisia wa dhambi: “Sheria ilitokea, ikasababisha kuongezeka kwa uhalifu; lakini pale dhambi ilipoongezeka, neema iliongezeka zaidi” (Rom. 5: 20). Dhambi ni kukosa kuwa na upendo wa kweli kwa Mungu na kwa watu wale wengine. Hudhuru maumbile ya mtu na ni kinyume cha umoja wa wanadamu. Dhambi ni kosa kwa Mungu: “Wewe wataka unyofu wa ndani; hivyo nifundishe hekima moyoni” (Zab 51: 6). Kwa dhambi ya kwanza, ni kutotii, kuasi Mungu kwa kujaribu kuwa kama “Mungu”, kujifanya kujua na kutathmini mema na mabaya (Mwa 3: 5).

Shina la dhambi liko moyoni mwa mwanadamu. Kuchagua kimakusudi, hii humaanisha kwa kujua na kwa kutaka, jambo baya na kinyume cha sheria takatifu na kwa mujibu wa hatima ya mwanadamu ni kufanya *dhambi ya mauti*. Hii huharibu ndani yetu upendo ambao tukiukosa, pumziko la milele haliwezi kuafikiwa. *Dhambi ndogo* ni kosa ambalo laweza kusahihishwa kwa wema ambao dhambi hii huondoa kutoka ndani yetu.

Kuendelea kuanguka dhambini hata kama ni dhambi ndogo, huleta uovu na hivyo dhambi kubwa.

4. Conscience, passions and virtues

*(This part has been taken from the
Catechism of the Catholic Church)*

CONSCIENCE

The person, image of God, constructs himself actively by means of his power of self decision; and in that way, conscience is not limited to be a simple mechanical application of principles to the risks in life; *it is a to invent every time the way a person responds to the quality of the image of God*, fulfilling himself in truth.

“In the deepest part of his conscience a person discovers a law, that he has not given to himself, but that he has to obey, whose voice resounds, when it is necessary, in the ears of his heart, calling him always to love and to do good and to avoid evil...A person has, in his heart, a law written by God...Conscience is the most secret nucleus, the most sacred in a person, in which the person is alone with God, whose voice resounds in the most personal part of himself” (GS 16).

Present in the heart of a person, the moral conscience (cf. Rom 2: 14-16) orders him, in the opportune moment, to practice the good and shun the bad. It also judges concrete options, approving the good ones and denouncing the bad ones (cf. Rom 1: 32). It affirms the authority of the truth with reference to the supreme Good, to which the person feels attraction and whose commandments he embraces. The prudent person, when he listens to his moral conscience, can hear God who speaks to him/her.

The moral conscience is a judgment of reasoning, in which the human person recognizes the moral quality of a concrete act, that he thinks of doing, is doing or has done. The person is obliged to follow faithfully, in all that he says and does, what he knows that it is just and correct. By means of the saying of his conscience, a person perceives and recognizes the prescriptions of the divine law.

Conscience makes it possible to assume the responsibility of done acts. If we commit the bad, the just judgment of the conscience

4. Dhamiri, hisia na maadili.

DHAMIRI

Mtu, mfano wa Mungu, hujijenga kwa bidii kwa njia ya uwezo wake wa uamuzi wa kibinafsi; kwa njia hii, dhamiri sio tu mbinu ya kutekeleza misimamo katika hatari za maisha; ni kuvumbua kila wakati njia ambayo mwanadamu *huafikiana na thamani ya mfano wa Mungu*, huku akijitilimisha katika ukweli.

“Ndani kabisa ya dhamiri yake, mtu hugundua sheria ambayo hakujiwekea mwenyewe, bali ambayo lazima aitii. Sauti yake yasikika moyoni mwake wakati unaotakiwa inayomwita kupenda au kutenda kilicho chema na kuepuka kibaya. Kwani mwanadamu anayo sheria moyoni mwake iliyoandikwa na Mungu. Dhamiri yake ndio kiini cha ndani sana na siri ya mwanadamu, ndipo patakatifu ambapo yupo peke yake pamoja na Mungu; ambapo sauti yake yasikika” (GS 16).

Dhamiri ya kimaadili ndani ya moyo wa mtu (cf. Rom 2: 14-16) humwamrisha katika wakati ufaao, kutenda mema na kuepuka mabaya. Huhakika njia tofauti tofauti dhabiti, huku ikipitisha zile bora na kukashifu zile nzuri (cf. Rom. 1: 32). Huthibitisha mamlaka ya ukweli kwa mujibu wa wema mkuu ambao humvutia mtu na ambao mtu hukumbatia amri zake. Mtu mwenye hekima anapoyasikiliza maadili yake ya kidhamiri, anaweza kumsikia Mungu azungumzaye naye.

Maadili ya kidhamiri ni uamuzi wa tafakari, ambao kwake mtu hutambua thamani ya maadili ya tendo halisi, ambalo anafikiria kulitenda, analotenda au alilotenda tayari. Mtu anawajibika ku fuata kwa uaminifu, kwa yote asemayo au atendayo, yale anayojua kuwa ya haki na sahihi. Kwa njia ya kusema juu ya dhamiri yake, mtu huhisi na kutambua maelekezo ya sheria takatifu.

Dhamiri huwezesha kuchukua wajibu kwa matendo yaliyotendwa. Ikiwa tutatenda uovu, hukumu ya haki ya dhamiri yaweza

can be in us the witness of universal truth of the good and, at the same time, that is the bad of his concrete election. Making patent the committed fault, reminds of the forgiveness that he/she has to appeal the good that has to be practiced still and the virtue that has to be cultivated, without stopping, with the grace of God. The education of the conscience is a task for the entire life. From the first years on, awakens in a child the knowledge and the practice of the interior law recognized by the moral conscience. A prudent education teaches virtue; preserves from fear, from egoism and pride, from unhealthy feelings of guilt.... The education of a conscience is a guarantee for freedom and brings forth peace in the heart.

In the formation of conscience, *the word of God is the light on our path*, that is necessary to be assimilated in faith and in prayer, and puts it in practice.

THE VIRTUES

The virtue is a habitual and firm disposition to do good.

The human virtues are stable dispositions of understanding and will, that regulate our actions, order our passions and guide our conduct, according to reason and faith. They can be classified under *four cardinal virtues*: prudence, justice, strength and moderation (abstinence).

The moral virtues grow through education, through deliberate acts and with persevering efforts. Grace purifies them and lifts them up.

The theological virtues make Christians live in relation with the Blessed Trinity. They have as origin, motive and objective, to know God by faith, trusting and loving Him for himself.

There are three theological virtues: faith, hope and love (cf. 1 Cor. 13: 13). They inform and liven all the moral virtues.

The seven gifts of the Holy Spirit given to Christians are: wisdom, understanding, council, strength, knowledge, devotion and fear of God.

kuwa ndani yetu shahidi wa ukweli-enevu wa wema na wakati uo huo, kwamba huo ni uovu wa chaguo lake. Kwa kuweka wazi kosa lililotendwa, hukumbusha juu ya msamaha ambao mtu aweza kuomba; wema ambao lazima utekelezwe pia na maadili ambayo ni lazima yapaliliwe, bila kikomo, kwa neema ya Mungu. Elimu ya dhamiri ni jukumu la maisha yote. Kuanzia miaka ya mwanzo na kuendelea, ujuzi na tekelezo la sheria ya kindani itambuliwayo na maadili ya kidhamiri huamshwa ndani ya mtoto. Elimu yenye hekima hufunza maadili; hulinda kutokana na uoga, kujipenda na majivuno, kutokana na hisia baya za kuwa na makosa... Elimu ya dhamiri ni hakikisho la uhuru; huleta amani ndani ya moyo.

Katika kukua kwa dhamiri, *neni la Mungu ni mwanga njiani mwetu*, ambao wafaa kupokelewa katika imani na katika maombi na kutekelezwa.

MAADILI

Uadilifu ni tabia na msimamo dhabiti wa kutenda wema.

Maadili ya bindamu ni misimamo dhabiti ya kufahamu na yenye nia, ambayo hutawala matendo yetu, kuelekeza hisia zetu, kuongoza mienendo yetu kulingana na fikra na imani. Maadili yaweza kupangwa katika *makundi manne makuu*: busara, haki, nguvu na kujizuia.

Maadili hukua kwa njia ya elimu, kupitia kwa matendo yaliyodhamiriwa na juhudi za kuhifadhi. Neema hutakasa maadili na kuyainua.

Maadili ya kithiolojia huwafanya wakristo kuishi katika uhusiano na Utatu mtakatifu. Dhima na lengo la maadili ni kusaidia kumjua Mungu kwa njia ya imani, kumwamini, kumpenda kwa sababu yake mwenyewe.

Kuna maadili ya aina tatu ya kitheolojia: imani, matumaini na upendo (cf. 1 Kor. 13: 13). Hufahamisha na kutia uhai maadili yote.

Karama saba za Roho Mtakatifu ni: hekima, shauri, nguvu, akili, ibada, elimu na uchaji Mungu.

THE PASSIONS

The human person reaches happiness by means of his deliberate actions: the passions and feelings, that he|she experiments, can prepare and contribute towards it.

The term “passions” mean what affects the person and his|her feelings. By means of his emotions, the person experiences good and bad. Eminent examples of passions are love and hate desire and fear, happiness, sadness and anger.

In the passions, they are impulses of sensibility, there is neither moral good nor bad. But, according to how they depend or don't on reason or will, there is in them moral good or bad.

Emotions and feelings can be assumed by the virtues or distorted by vices. The perfection of moral good consists in that the person is not only moved by his will, but also by his “heart”.

SYNTHESIS

- We are creatures (clay, limited, finite). We are body, beings in relation, beings in the world, free beings, social beings. This reality is in tension until it reaches the fulfillment: to be sons/daughters of God.
- This plan has appeared in its maximum splendor in Jesus Christ. In him, we all can reach the goal of plenitude, of happiness.
- “To the image of Himself He created them”(Gen 1: 27). John speaks of the realization of the image as a divinization of the person, and this divinization means his authentic human being. The image of God implies the dignity of the human person, the responsibility of an infinite dynamism and a new modality of access to God. The image of God as passion of the human being.
- The reality of sin and grace are Christian expressions in anthropology, to the understanding of the human being. The human being is a sinner. But, in spite of it, capable of being made perfect. Grace is a personal relation between God and us. This communion makes me son/daughter and brother/

HISIA

Mwanadamu huafikia furaha kwa njia ya matendo ya makusudi: hisia ambazo anapitia zaweza kutayarisha na kuchangia katika furaha hiyo.

Neno “hisia” lina maana kile kinachomwathiri mtu na hisi zake. Kwa njia ya hisia zake, mtu hupata tajriba ya mema na mabaya. Mifano mwafaka ya hisia ni upendo na chuki, tamaa na uoga, furaha, huzuni na hasira.

Katika hisia ambazo ni njia za kuelezea fikra, hakuna mema au mabaya ya kimaadili. Lakini kulingana na kutegemea kwake kwa fikra na nia, ndani ya hisia hizi kuna mabaya ya kimaadili.

Hisia na hisi zaweza kupatikana kwa maadili au kuharibiwa kwa uovu. Maadili mema hupatikana ikiwa tu, mtu atatawaliwa sio na nia yake tu, bali pia na moyo wake.

HITIMISHO.

1. Sisi ni viumbe (udongo, wasio na uwezo, wenye udhaifu). Tu mwili, viumbe katika uhusiano, ujumbe duniani, viumbe huru, viumbe wa kijamii. Ukweli huu uko katika mvutano hadi ufikiapo kutimilika kwake: kuwa wana wa Mungu.
2. Mpango huu unajitokeza katika ‘utukufu’ wake ndani ya Yesu Kristo. Ndani yake, sote twaweza kufikia lengo la fanaka na furaha.
3. “Kwa mfano wake mwenyewe aliwaumba” (Mwa 1: 27). Yohane anazungumzia juu ya kutambuliwa kwa mfano huu kama kufanywa mtakatifu kwa binadamu, na kutakaswa huku kuna maana ya ubinadamu wake halisi. Mfano/sura yake Mungu humaanisha hadhi ya mwanadamu, jukumu la maendeleo yasiyo mpaka na njia mpya na mwafaka ya kumfikia Mungu. Mfano wa Mungu kama husudu ya mwanadamu.
4. Uhalisia wa dhambi na neema ni njia za kujieleza za ukristo katika anthropolojia, katika ufahamu wa mwanadamu. Binadamu ni mwenye dhambi. Hata hivyo, aweza ku-

sister. Sin is the rupture of the communion with God, with the person, with myself and with the world. Christians are dead to sin and alive for God in Jesus Christ (Rom 6: 11).

- Conscience is like to invent each time a way, with which I respond to my quality of God's image. The constant walk in the following of Jesus is forming in myself habitual dispositions (virtues). My whole being, my will and my "heart" (passions) is to live in Christ Jesus. My life is Christ (Phil 1: 21).

ASSIGNMENT

1. Describe how one considers in the Nomadic culture, a person; what is the place this person occupies in the evaluation of time, money, and interests, etc.
2. Write down three attitudes, which manifest, what living in the Spirit of Jesus in the Northern Region of Kenya means (grace) and against the spirit of Jesus (sin).

fanyika mwenye haki. Neema ni uhusiano wa kibinafsi kati yetu na Mungu. Komunyo hii hunifanya niwe mwana wa kike/kiume na kaka/dada. Dhambi ni kuvunjika kwa komunyo na Mungu, na mtu, na mimi mwenyewe na pia na dunia. Wakristo wamekufa katika dhambi na kuwa hai kwa Mungu ndani ya Yesu Kristo (Warom 6: 11).

5. Dhamiri ni kama kuvumbua njia mpya kila mara ya kuafikiana na thamani yangu ya mfano wa Mungu. Matembezi ya kila mara ya kumfuata Yesu ni kuunda ndani yangu misimamo ya tabia (maadili). Nafsi yangu yote, nia na 'moyo' (hisia) ni kuishi ndani ya Kristo Yesu. Kwangu kuishi ni Kristo (Fil 1: 21).

ZOEZI

1. Elezea jinsi mtu huonekana au huchukuliwa katika desturi ya watu waishio maisha ya kuhamahama; ni nafsi gani ambayo mtu huyu huchukua katika tathmini ya wakati, pesa na matarajio mengineo. n.k.
2. Andika mitazamo mitatu ambayo huonyesha jinsi kuishi katika Roho wa Yesu Kaskazini mwa Kenya humaanisha (neema) na dhidi ya Roho wa Yesu (dhambi).

HUMAN SEXUALITY AND THE LAW OF LOVE

1. Identification and sexual maturity in the Nomadic People of the Northern Region.
2. Sexual dimension of the human person.
3. The sexual “salvation”
4. To love God and to love one’s neighbour: the Ten Commandments

1. Identification and sexual maturity in the Nomadic People of the Northern Region

Sexuality is an integral force of the whole person. It identifies us as males or females. It gives us the opportunity to realize our vocation: to be for the other, to love. It helps us to transcend ourselves and to live our life in communion with God. “What is sex, what does it mean to be male or female, what do we understand by love, what kind of interpersonal relations characterize us, what peculiarities has our God as applied to the Nomadic People of the Northern Region’s culture?” While sexuality in our country was an integral element in our life, now coming into contact with the culture of the new era from outside, it has been taken into serious confrontation. There are now so many ways of thinking, so many different ways of understanding love, sex, interpersonal relations, God..., that a lot of wisdom is required to keep us true to ourselves .

The solution is not in adopting rigid and undisputable norms but, given the speed of changes and with the variety of understandings of life, we must try and recreate ourselves constantly in a sincere dialogue with ourselves, with the various cultures and with the Spirit of Jesus. The communitarian reflection is also neces-

UJINSIA WA MWANADAMU NA AMRI YA UPENDO

1. Utambulisho na ukomavu wa kijinsia wa Jamii ya waha maji wa Kaskazini mwa Kenya.
2. Vipengele vya kijinsia vya mwanadamu.
3. “Ukombozi wa” kijinsia.
4. Kumpenda Mungu na jirani: Amri kumi za Mungu.

1. Utambulisho na ukomavu wa kijinsia wa Jamii ya wahamaji wa Kaskazini mwa Kenya.

Ujinsia/uana ni sehemu ya ukamilifu wa mtu. Hututambulisha kama wake au waume. Huturuhusu kuendeleza wito wetu: kuwepo kwa ajili ya wengine, kupenda. Hutuwezesha kujikiuka na kuishi maisha yetu kwa komunyo na Mungu. Uana ni nini? Ina maana gani kuwa mume au mke, tunaelewa nini kwa upendo, ni mahusiano gani kati yetu ambayo tuko nayo, Mungu wetu ana sifa gani... katika utamaduni wa jamii ya kaskazini mwa Kenya? Kama uana katika nchi yetu ungekuwa kipengele cha jamii, kukutana na desturi ya kizazi kipya cha chini mwa nchi huchukuliwa kwa makabiliano makali. Kuna njia nyingi za kufikiria, njia tofauti za kuelewa upendo, kuingiliana kimwili, mahusiano kati ya watu, Mungu... kwamba hekima nyingi inahitajika ili kubaki tukiwa waaminifu kwetu wenyewe.

Suluhisho sio kushikilia msimamo ule ule na maadili yasiyojadi-liwa lakini ni katika kasi ya mabadiliko na kuelewa maisha kwa njia nyingi, kufanyika upya katika mazungumzo ya dhati na nafsi zetu, na desturi zetu na pia na Roho wa Yesu. Uakisi wa ujamaa

sary to maintain the rhythm towards the dignity of the person.

Every year thousands of girls have an abortion. Adolescents that are pregnant and have abortions or even give birth generally suffer negative consequences of a psychological, economical, emotional, moral order or health problems. These are factors that contribute seriously to the formation of poor family structures.

The modern society, in which we live, is enormously sensual, with an excess of sexual activity that is commercialized. This reduces human sexuality to the physical intercourse and does not consider sexuality as an integral part of the human person.

Nomadic people strongly value the family. It is a cradle of care and support; it gives values and maintains traditions and culture. The family includes not only blood relatives, such as grandparents, uncles and cousins, but also godparents and special friends.

Morality takes care that the actions of people be saved by Christ, and as such it has to do with the integral force inherent to sexuality.

ABORTION AND HOMOSEXUALITY: SOME ACTUAL ASPECTS OF HUMAN SEXUALITY.

Abortion. By abortion we understand the expulsion of the fetus from the mother's uterus before it has reached a stage of completeness that allows it to survive outside the mother's womb. Abortion as expulsion of the fetus or interruption of pregnancy is the object of juridical reflection (laws), medical and moral issues.

There exist two kinds of abortion: the spontaneous and the provoked one. The spontaneous abortion happens through natural causes, without free human intervention.

There are four different types of provoked abortion:

- Therapeutic abortion: when the continuation of the pregnancy is a danger to the life of the pregnant woman.

ni muhimu ili kudumisha mwelekeo kwa hadhi ya mwanadamu. Kila mwaka maelfu ya wasichana hutoa mimba. Wasichana (na hata wakinamama) ambao wanatunga mimba na baadaye kuitoa au kujifungua mbila ya kuo hupatwa na madhara mbalimbali kama vile matatizo ya kisaikolojia, kuathirika kiuchumi na kihisia, kukiukwa kwa maadili na matatizo mengine ya afya. Haya ni mambo ambayo huchangia sana katika miundo dhaifu ya kifamilia.

Jamii ya kizazi kipya ambayo tunaishi kwake, imezidi katika utiriri. Shughuli za mapenzi zimefanywa kuwa shughuli za kibiashara. Mambo haya yameshusa uana wa mwanadamu kama jambo la viungo vya uzazi bila kuuchukulia kama sehemu ya mwanadamu.

Jamii ya wahamaji huthamini sana familia. Ni chemchemi ya huduma, msaada, hutoa maadili na kuendeleza desturi na tamaduni. Familia hapa haihusishi tu baba, mama na watoto, nyanya na babu, wajomba na wanaami, bali pia wazazi wasimamizi na marafiki wa kipekee.

Maadili hujali matendo ya mwanadamu kwamba yanaokolewa na Kristo, nilazimayahusikenamsukumowamaisha, ambayoni uana.

UAVYAJI (UTOAJI MIMBA) NA UBASHA: BAADHI YA VIPENGELE VYA UANA WA MWANADAMU

Utoaji Mimba: Utoaji mimba ni kule kutoa vijuzi kutoka kwa kizazi cha mama kabla kiumbe husika hajafikia umri wa kuishi nje ya tumbo la uzazi.

Utoaji mimba ni swala la kutafakariwa kisheria, kitabibu na kwa misingi ya kimaadili.

Kuna aina mbili za utoaji mimba: utoaji mimba wa dharura/ajali na aina ya pili ni utoaji mimba wa kushinikizwa: utoaji mimba wa dharura hutokea kwa njia ya kimaumbile bila ya ushirika wa mtu.

Kunazo aina nne za utoaji mimba wa kushinikizwa:

- Utoaji mimba kwa sababu za kiafya: utoaji mimba huu hutokea pale ambapo mimba huhatarisha maisha ya mama.

- **Eugenic abortion:** provoked when there is certainty that the new being will be born with abnormalities or congenital malformations.
- **Humanitarian abortion:** provoked or induced when the pregnancy is a result of a violent act, for example, rape.
- **Psychosocial abortion or provoked abortion:** when the pregnancy is unwanted for social or psychological reasons. This is the kind of abortion that is most frequent and used as a method of birth control.

The official doctrine of the Church on the moral implications of abortion is clear and concrete. It has its foundation in the doctrine of the Bible and Christian Tradition, and can be formulated in three points: 1) as all human beings, the baby in the maternal womb has the right to life based in God and not in the parents or the authority of any other person; 2) there is no person or human authority with a valid title, nor is there any medical, eugenic, social, or moral justification by which one can deliberately dispose of an innocent life; 3) only “indirect abortion” is justified.

“Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or as a means, is gravely contrary to the moral law” (CIC 2271). “God, the Lord of Life, has entrusted to humanity the sublime mission of conserving life, a mission that must be fulfilled in a dignified manner. Therefore, life has to be protected with the utmost care from the moment of conception; abortion as well as infanticide are horrible crimes” (GS 51, 3).

Homosexuality. The moral reflection on the homosexual condition of the human being has to have a positive finality: to search for adequate ways, which means “ethical” ways, for the human realization of the person in question. In this context the temptation must be overcome of either condemning

- Utoaji mimba kwa sababu za kimaumbile: hushinikizwa wakati inapodhihirika kwamba mtoto atakayezaliwa atakuwa na ulemavu au udhaifu mkubwa.
- Utoaji mimba kwa sababu za kibinadamu: hushinikizwa wakati mimba imetokana na kitendo cha kubakwa kwa nguvu.
- Utoaji mimba kwa sababu za kisaikolojia au utoaji mimba ulioshinikizwa: hutokea wakati mimba haileti matokeo yataki-kanayo kwa sababu za kijamii au kisaikolojia. Huu ndio utoaji mimba ambao hufanyika mara nyingi na hutumiwa kama njia ya kupanga uzazi.

Mafunzo ya kidini ya kanisa juu ya utoaji mimba ni wazi. Shina la mafunzo haya ni msimamo wa Biblia juu ya mwanadamu na utamaduni wa kikristo na huweza kuorodheshwa kwa hoja tatu: 1) Maisha yote ya mwanadamu yakiwemo yale ya mtoto aliyeko tumboni, yana haki, katika msingi wa Mungu, kuishi na sio uamuzi wa mzazi au mtu mwingine yeyote yule; 2) Hakuna mwanadamu au mamlakayoyote ya mwanadamu yenye haki halisi, au maelekezoya kitibabu, kijamii au kimaadili, kuua mwanadamu asiye na hatia; 3) Ni “utoaji mimba usio wa moja kwa moja” ambao unakubaliwa...

“Tangu karne ya kwanza, kanisa limesisitiza uovu wa kila utoaji wa mimba. Mafunzo haya hayajabadilika na hayawezi kubadilika. Utoaji mimba wa moja kwa moja, hii ni kusema, utoaji mimba uliodhamiriwa kwa sababu moja au nyingine, ni kinyume kabisa na sheria ya maadili” (CIC 2271).

Mungu, Bwana wa maisha, amemwaminia mwanadamu jukumu la kuhifadhi maisha, jukumu ambalo lazima litekelezwe kwa namna yenye hadhi. Kwa hivyo, maisha lazima yalindwe kwa uangalifu mkubwa kuanzia upachikwaji mimba; utoaji mimba na mauaji ya watoto wachanga ni hatia kubwa za kutia hofu” (GS 51, 3).

Ubasha: Tafakari ya hali ya ubasha ya mwanadamu lazima iwe na mwisho mwafaka: utafiti wa njia mwafaka, yaani, njia za kimaadili, za kujitambua kibinadamu kwa mtu anayehusika. Maadili katika mada hii yatakwepa masaibu ya kuka-

or ceding to permissiveness. It is not up to moral reflection to create cases (fictional!) of absolute judgment or condemnation. On the contrary, its role is to clear the way to an authentic human realization moving out of the homosexual condition.

“Homosexuality refers to relations between men or between women who experience an exclusive or predominant sexual attraction toward persons of the same sex. It has taken a great variety of forms through the centuries and in the different cultures. Its psychological genesis remains largely unexplained” (CIC, 2357).

“The number of men and women who have deep-seated homosexual tendencies is not negligible. They do not choose their sexual condition; for most of them it is a real trial. They must be accepted with respect, compassion and sensitivity. Every sign of unjust discrimination in their regard should be avoided. These persons are called to fulfill God’s will in their lives and, if they are Christians, to unite to the sacrifice of the Lord’s cross the difficulties they may encounter from their condition” (CCC, 2358).

“Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of a disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely aim to Christian perfection.” (CCC, 2359).

2. Sexual dimension of the human person

What characterizes human sexuality is the integration of the instinctive aspect of the human being into the psychic dominion of the person. Sexuality, love, eroticism, are very complex and interdependent notions, and not interchangeable.

Sexuality. We are all born as males or females: that means we are sexual. Sex is located in the first place at the level of anatomy. It is the organ that distinguishes male from female, which provides for the reproduction of the species. But sex doesn’t by

shifiwa kama njia huru ya utendaji. Sio kazi ya tafakari ya maadili kuzalisha hali ambazo ni za kufikirika- za kutoa hukumu au kukashifu. Kinyume na haya, jukumu lake ni kufunua njia za kujitambua kibinadamu, kutoka kwa hali ya ubasha.

“Ubasha ni ile hali ya uhusiano kati ya wanaume au kati ya wanawake ambao huhisi kuvutiwa kimapenzi na watu wa uana sawa na mhusika. Ubasha umechukua njia nyingi na miundo tofauti katika karne na tamaduni tofauti. Chanzo chake cha kisaikolojia bado hakijaelezewa” (CIC 2557).

“Idadi ya waume na wanawake wenye mienendo sugu ya ubasha sio ndogo. Hawachagui hali yao ya uana; kwa wengi wao ni jaribio halisi. Ni lazima wachukuliwe kwa heshima, mapenzi na uangalifu. Ishara yoyote ya kuwabagua kwa saba-bu ya hali zao, yapaswa kuepukwa. Watu hawa wameitwa ili kutimiza mapenzi ya Mungu maishani mwao na, ikiwa wao ni wakristo, kuweka katika ibada ya msalaba wa Bwana, matatizo yote wanayokutana nayo kutokana na hali zao (CCC 2358).

“Mabasha wameitwa kuwa waadilifu katika swala la mapenzi. Kwa maadili ya uelewaji-nafsi ambayo huwafunza uhuru wa ndani, wakati mwingine kwa msaada wa urafiki usiunga mkono ubasha kwa maombi na neema ya sakramenti, wanaweza na wanapaswa kulenga uadilifu wa kikristo kwa kujitolea na kwa njia ya hatua kwa hatua”. (CCC 2359).

2. Kipengele cha uana wa mwanadamu.

Kinachojenga uana wa mwanadamu ni ujumuishaji wa kipengele cha kihisia cha tamalaki ya “msisimko” wa mwanadamu. Uana, mapenzi, ukwale, ni maswala tata na yanayohusiana lakini yasiyoweza kubadilishana nafasi.

Uana. Tulizaliwa kama waume au wake, yaani, tukiwa na uana. Uana hupewa kipaumbele katika kiwango cha maumbile. Kiungo ambacho hutofautisha kati ya mume na mke ndicho ambacho huruhusu uzalishaji/uendelezaji wa viumbe hawa. Uana kwa njia

itself fulfill the totality of the person. Animals also are equipped with sex organs. Sex reacts in front of the opposite sex. Its finality is to pacify and satisfy the sexual instinct. It does not choose, it does not love. By the action of the hormones the genital sex determines and involves erotically the whole person, but the living being differentiates itself more clearly and more deeply. The hormonal sexuality becomes psychic sexuality.

The human being begins to distinguish itself at this point from the animal. It searches shared pleasure with his/her partner, whom he/she has previously chosen for him/herself. The liberation of its automatisms becomes voluntary, words follow gestures. What characterizes the human sexuality is the reduction on the instinctive component in favour of the psychic and personal element, the elevation from the biological to the sentimental and conscious. At this level, sexuality appears as a *rational function*, a novel force, interchangeable and with mutual obligation. It opens up the vitality of the person, who permits his vocation to be fulfilled: to be for the other, to love. In this sense, our sexuality does not belong to us, but to the other in whom he/she finds his/her goal, so that the male belongs to the female and the female to the male. To learn to love does not consist essentially in initiating the techniques of the sexual act, but in starting to become an adult person.

Sensuality. It can be self-indulgence in pleasure, but also a legitimate expression of the two-sided sexuality. What is merely genital cannot be called sensuality. Sensuality is a call of the spirit by means of the body, not a call of the body by means of a debased spirit. It is not only the body that provokes erotic tension, but the presence and the characteristics of the person: the tone of the voice, the beauty of a gesture, the scent of a perfume... It always happens when a male finds himself in the presence of a female. No normal being can be freed of this totally.

When two young people experience physical desires, sometimes they panic. The mutual attraction is an invitation to the total gift of self. It is a noble act that God wants. And the attraction lets

yake haitimilishi dhana ya mtu. Wanyama pia huwa wana uana. Uana huu hujitokeza vizuri mkabala wa mwenye uana tofauti. Hatima yake ni kutuliza na kutimiza hisia za kitendo cha kufanya mapenzi. Uana hauchagui, haupendi. Maumbile ya uana hutawala na kuhusisha mtu uchu wa kufanya mapenzi kwa njia ya matendo ya homoni. Kiumbe hujitofautisha kwa wazi zaidi na kwa kina zaidi. Uana wa homoni unageuka na kuwa wa nguvu za mwili.

Hapa mwanadamu anaanza kujitofautisha na mnyama. Hutafuta starehe na mpenzi wake aliyejichagulia. Anajikomboa kutokana na matokeo yanayojileta yenyewe na maneno yake yanaandamana na ishara. Kile kinachotofautisha uana wa mwanadamu ni kule kupungua kwa hisia za unyama na kutoa nafasi kwa kipengele cha uanadamu, kuinuka kutoka kwa maumbile hadi kwa hisia na kujifahamu. Katika kiwango hiki, uana unajitokeza kama *kitendo cha akili*, msukumo uliogeuzwa, wenye kubadilishwa na jukumu la mwenendo wa binadamu anayeruhusu wito wake kutimizwa: kuweko kwa niaba ya yule mwingine, kupenda. Katika mtazamo huu, uana wetu sio kitu chetu bali cha mtu yule mwingine ambaye kwake lengo lake liko. Mume ni mali ya mke na mke ni mali ya mume. Kujifunza kupenda hakuhusishikuanzishambinuza kitendo cha kufanya mapenzi, lakini ni mwanzo wa kuwa mtu mkomavu.

Hisia za “mapenzi”. Ni njia ya kibinafsi ya kujipatia starehe za kimwili, na pia njia halali ya kujielezea kati ya mume na mke. Hisia hizi hazipaswi kuchukuliwa kama swala la viungo vya mwili tu. Ni wito wa roho kwa njia ya mwili, lakini sio wito wa mwili kwa njia ya roho. Sio mwili tu ambao huhishi uchu wa ngono, lakini pia uwepo wa mwanadamu na hadhi yake: Utamu wa sauti ya mtu, urembo wa ishara na harufu nzuri ya marashi. Hufanyika kila mara mwanamume anapojikuta akiwa karibu na mwanamke. Hakuna mwanadamu kamili awezaye kuyakwepa haya kabisa kabisa.

Wakati vijana wanapohisi hamu ya ngono, mara nyingine hupatwa na mshtuko. Kuvutiwa na mtu mwingine ni mwaliko kwa zawadi kamili ya mtu binafsi. Ni kitendo cha hadhi ambacho Mungu

itself be felt on all levels of the person: brains, heart, body; in thoughts, affectivity and sex. The solution cannot be in restraining oneself only in the last case, believing that it is all right for the animals but undignified for the person. One day the forces that are suppressed will destroy the person. The result of this attitude would be to have a broken human being, out of touch, unbalanced.

Sex is a reality that has the power to integrate a person. It was given in order to enrich the whole person: so as to become a genuine male or a genuine female. The sexual act is a creative love act, in which the whole being is involved: mind and heart, body and spirit. To love is to give. Whoever gives his body, has also to give his spirit. In order to be able to give something, one must own it. In order to be able to give all in the sexual act, one is supposed to have mastered all the forces that stir inside him/her: sexually, affectively and rationally.

Every sexual relation becomes total and perfect in the environment of love and requires an ascetic behaviour. An ascetic attitude does not mean apathy, but to be a human act sexual behaviour needs self-control. A person who is sexually not in control ends up by dehumanizing and making sexuality banal. Love means to renounce all self-interest in an interpersonal relationship. The sexual behaviour of the male is different from that of the female. In order to obtain asceticism in love, love must be filled with mutual understanding, self-control and the harmonic conduct in the different stages of the sexual activity,

There is in us a deep impulse of attraction. But this deep force is sometimes violent, not only in the physical sphere but in the whole being. Sex is a reality that pertains to the whole human being. A great number of sexual occurrences have little in common with purely genital sex. The fact that a male likes a female because of her eyes and hair, or her way of dressing or walking, showing clearly a serene interior and exterior balance, or because she reflects his own sensitivity to life, has little to do with the genital organs of that fe-

hutaka. Kuvutiwa huku husikika katika viwango vyote vya mtu: ubongo, moyo, mwili; au fikra, upendo na katika viungo vya uzazi. Suluhisho haliwezi kupatikana katika kufunga mojawapo wa vipengele hivyo vitatu kwa kukichukulia kuwa kisischokuwa na hadhi ya mtu aliyesabaratika, aliyepoteza mwelekeo na alielegea.

Uana ni swala halisi lenye nguvu ya kumhusisha mtu: mtu alipewa uana ili kumboresha: ili kuwa mume au mke halisi. Tendo la kufanya mapenzi ni kitendo cha ubunifu wa mapenzi ambayo kwake, mwanadamu huhusishwa kikamilifu: akili, mwili na roho. Kupenda na kupeana. Mwenye kupeana mwili wake lazima pia apane roho yake. Ili kuweza kupeana kitu, lazima kwanza mtu aweze kukimiliki. Ili kuweza kujipeana kikamilifu katika kitendo cha ngono, inabidi kwanza aweze kutamalaki misukumo yote ndani yake: kijinsia, kimapendo na kiakili.

Mahusiano yote ya ngono hukamilika na kuwa mwafaka katika mazingira ya upendo na huhitaji mwenendo wa kujinyima starehe za mwili. Kujinyima starehe za mwili hakumaanishi kukosa tamaa lakini ni mtu kujizuia ili mienendo ya ngono iwe kitendo cha kibinadamu. Mtu ambaye hawezi kujizuia kwa ngono hudunisha na kunyima tendo la ngono ladha. Upendo humaanisha kujikana katika uhusiano na watu wengine. Kujinyima starehe za mwili ni upendo: tabia ya ngono ya mwanaume ni tofauti na ile ya mwanamke. Kwa hivyo, upendo hujazwa na uelewano mwafaka, kujizuia na mafunzo yafaayo katika viwango tofauti vya mwenendo wa ngono ili kupata ujinyimaji wa starehe katika upendo.

Ndani yetu kuna hisia kali za kuvutiwa. Lakini wakati mwingine msukumo huu unakuwa wa fujo sio kiungo cha mwili lakini pia kiumbe mzima. Ngono ni uhalisia unaohusu wanadamu wote. Idadi kubwa ya matukio hayana uhusiano na viungo vya uzazi. Kuona mwanaume anayempenda mwanamke kwa sababu ya maumbile yake, mavazi au mwenendo wake ni picha halisi ya mtazamo sawa wa mambo ya ndani na nje. Kule kumpenda kwa sababu anaakisi falsafa yake ya maisha, haku-

male. To confuse these things is to perturb the vision of sexuality.

The fact that a female is attracted to a male because of his towering graciousness or because he has a great dynamic force.... this has little to do with the genital organs of the male. Those are things that we have to be aware of in order not to be ashamed when we talk about them or be scared when we experience them. One must not be ashamed or scared of what one is, male or female. The male feels, thinks, loves, acts, reacts, plays, amuses himself the way he is, as a male. The woman, in her way, feels, thinks, loves, acts, reacts, plays, amuses herself the way she is, as a female.

The psychological difference between the sexes has a predominantly cultural origin.

Male and female are different because of their anatomy. But the anatomy is only one sector of the biological sexuality. In the mature male there exist masculine hormones and feminine hormones. The same in the female. The same can be said of the secondary sexual characters: (hair, voice, shape of the body....) *A “chemically pure” sex, even from a biological point of view, does not exist.*

If we look at sexuality *from the psychological point of view*, the differences are not so clear. There are some who think that the psychological differences that do exist between male and female are in the nature of the male or the female, intrinsically inherent to each sex. But this is not exact. The specific completeness of the sexual instinct of the human being is structured and developed through the processes of learning. The little girl becomes a woman according to the feminine model her society offers her. The boy becomes a man following the norms and attitudes that others consider typical for a male and society supports or demands.

From birth, the sexual anatomy puts the boy or the girl in a precise situation: that of being male or female. But, what does it mean to be a man or a woman? Those who examine the newly born child declare its condition after seeing his/her body. But this child will then be *subjected to social structures*: he/she will be dressed in

na uhusiano na viungo vya uzazi vya huyo mwanamke. Kukanganya mambo haya ni kukinzana na mtazamo wa uana. Ukweli ni kwamba mwanamke anavutiwa na mwanaume kwa sababu ya maumbile yake au kwa sababu ya jitihada yake, hali hii haina uhusiano wa moja kwa moja na viungo vya uzazi. Twapaswa kuyafahamu mambo hayo ili tusiaibike tunapozungumzia au kuogopa tunapokabiliana nayo. Mtu hapaswi kuona haya au kuogopa kwa kuwa vile alivyo, mwanaume au mwanamke. Mwanaume au mwanamke huhisi, hufikiria, hupenda, hutenda, kuyaelekea mambo, kucheza na kujifurahisha vile alivyo kama mwanamume au mwanamke.

Tofauti ya kisaikolojia kati ya waume na wake ina asili yake katika desturi ya wanadamu. Mwanaume na mwanamke wako tofauti kwa sababu ya maumbile yao. Lakini maumbile ni kipengele kimoja tu cha uana wao kibiolojia. Katika mwanaume aliyekamilika, kuna homoni za uume na za uke. Vivyo hivyo ndivyo ilivyo kwa mwanamke. Mchanganyiko huu uko pia katika vipengele vingine vya uana (nywele, sauti, muundo wa mwili...). *Hakuna mume au mke ambaye hana sifa za uana wa aina ile nyingine kibiolojia.*

Tunaporejalea uana kutokana na mtazamo wa kisaikolojia tofauti haziko wazi vile. Kunao watu wanaofikiria kwamba, tofauti za kisaikolojia, kati ya waume na wake zinazosemekana kuweko, zinafaa kwa maumbile ya mwanaume au mwanamke kana kwamba tayari ziko katika kiini cha jinsia. Lakini si kweli. Ukamilifu wa hisia za uana wa binadamu hujiunda na kujifafanua kupitia utaratibu wa kujifunza. Msichana huwa mwanamke kulingana na taswira ambayo jamii inatoa kwake. Mvulana huwa mwanamume kulingana na maadili na mitazamo ambayo wengine wanaona inafaa kwa mwanamume na ambayo jamii inapendekeza na kuunga mkono.

Tangu kuzaliwa maumbile ya kijinsia humweka mvulana au msichana mahali pake: kama mwanaume au mwanamke. Lakini ina maana gani kuwa mwanamume au mwanamke? Mkunga humtangaza mtoto kama mvulana au msichana punde tu azaliwapo, kwa kuangalia mwili wake. Lakini mtoto huyu mchanga bado atasu-

blue or pink, will be defined, developed and educated according to his/her condition, at first seen only as biological and corporal.

To be a male or a female: does it really mean that we have a different psychological set-up? The differences that we see in the psychology of the male and the female, and the different roles that society expects and requires from each sex, do not depend on their nature. They are in fact the fruit of a popular assumption that has been created as a consequence of a sense of superiority and dominion that the male has forged for himself in his culture, and the sense of inferiority that was born as a reaction in the female.

The psychological connotations that are frequently attributed to the woman in relation to the man, are: she is less intelligent than the man, weaker, more sensitive and emotional. This makes the female inferior, submissive to the superiority of the male. But this is racism. Others consider the female more intuitive than the male, having greater imagination. They say that women have a finer and more variegated sensibility. These character traits correspond also to the stereotypes created by society.

But to allocate more prominent works to the male and others less demanding to the female, to pay the woman less than the man for the same work, these are the fruit of *discrimination*. A female is not just a being that “belongs” to the male or that is just to bear children. *The female has completeness in herself, because she is a person*. The “vocation” of a woman is the same as the vocation of every human being, in her realization; in her development and in the power of her own values and her just and free ambitions.

One can say that both masculinity and femininity are two very casual concepts, depending on the cultural world in which we live and which are not inherent to the essence of male and female. The true sexual attraction must be based on the person.

biri *utambulisho wa kijamii*: atavalishwa kulingana na jinsia yake, atatafsiriwa, kukuzwa, kuelimishwa kulingana na maumbile haya ambayo kwa kweli yalionekana kama ya kibiolojia na ya mwili. Je, saikolojia yetu ni tofauti kwa kuwa waume au wake? Tofauti tunazoonza katika saikolojia ya waume au wake na majukumu tofauti ambayo jamii inatoa kwa watu wa jinsia tofauti sio mambo ya kikatiba lakini ni matunda ya ufahamu ulioenea ambao umezuka kutokana na mwanamume kuhisi kwamba uwezo zaidi naye mwaname kuhisi kuwa kiumbe dhaifu.

Dhana za kisaikolojia zinazoambatananishwa na mwanamke katika uhusiano wake na mwanaume, kwamba: mwanamke ni mwenye hekima ndogo kuliko mwanaume, mwenye hisia zaidi, mdhaifu... Hali hii inawafanya wanawake kuwa watu wa tabaka dhaifu na lenye kunyenyekea na kutumikia tabaka lenye nguvu la wanaume. Huu ni utabaka/ubaguzi. Wengine huwachukulia wanawake kuwa wenye uwezo wa kuhisi mambo kabla hayajatokea kinyume na walivyo wanaume, na kwamba ni wabunifu zaidi. Wanasema kwamba wanawake wana mawazo mengi na “yaliyosafi”. Sifa hizi zinaafikiana na mitazamo ya kijadi au mara nyingi huonekana kutoka kwa waandishi wale wale.

Kuwatengea wanaume kazi zenye hadhi nao wanawake kazi duni, kuwalipa wanawake malipo ya chini kuliko wanaume kwa kazi ile ile moja ni matunda ya *ubaguzi*. Sababu ya kuwa mwanamke haina maana ya kuwa ‘chombo’ cha mwanaume au kwamba anaweza kuzaa tu. *Mwanamke ana thamani zaidi kwake mwenyewe kwa sababu ni mtu*. Wito wa mwanamke ni kama “ule wito” wa kila mwanadamu, amrishi lake linalomaanisha; ukuaji na nguvu ya maadili yake mwenyewe na hamu yake huru na ya haki.

Yaweza kusemekana kwamba uume na uke ni dhana mbili zenye kuhusiana kwa mujibu wa ulimwengu wa kidesturi ambao tunaishi na sio mambo yaliyoingizwa katika maumbile ya kuwa mume au mke. Kuvutiwa kwa mume au mke ni mambo yanayopaswa

By person we understand the whole being of the other: a body, a psyche, a world of values and spiritual dimensions, the other in communication, the open recipient in human interaction...

In the sexual anthropology, the male and the female represent two forms of human existence and, at the same time, two forms of the human activity. In the human existence there are two forms of realizing oneself.

Sex permeates the human being and gives him/her a specific way of manifesting him/herself as male or female. Sex is a molding force of the human being. The whole personality is marked by it. Male and female are not sexual beings, but beings that are sexually molded. Sex, in as far as it integrates and pervades the whole person, is called sexuality. To be sexually healthy does not mean to possess a biologically sound sex, but having ideas, attitudes and behaviours that are sexually healthy. To be sexually healthy, biologically and psychologically means:

- to accept that one is a “sexually molded” being and not a neutral being.
- to accept one’s proper specific sex.
- to accept the proper corporal structure.

Sexuality acquires sacramental value when it is integrated in love. A male and a female do not marry simply in order to have the right to enter into sexual union freely and with the consent of society. They marry because they love each other and they become a sign of the love of God before society.

The integration of sexuality in the human person must bring us to the conviction that the sexual urge *is not anything beyond our control*. Those who believe that it is not possible to control oneself, those who think that sex is something impulsive, do not recognize the true nature of the human sexual drive. Not to accept this reality and to live dominated by the forces of instinct is dehumanizing sexuality. To be a sexual adult is to be a sexually molded male or

kuwa na msingi katika mtu. Kwa neno “mtu” tunaelewa dhana kamili ya mtu yule mwingine: kuwa mwili, akili au roho ya wanadamu, ulimwengu wa maadili au mtazamo wa kiroho uwezekano wa mawasiliano, uwezekano wa utangamano wa kibinadamu...

Katika anthropolojia ya uana, mume na mke huwakilisha miundo miwili ya uwepo wa binadamu na wakati uo huo, miundo miwili ya kazi ya binadamu. Katika maisha ya binadamu, kuna njia mbili za kujitambua:

Uana humpa mwanadamu njia mwafaka ya kujielezea: mume au mke. Uana ni msukumo wa kumuumba mwanadamu. Utu wote huashiriwa na jambo hili. Mume na pia mke si viumbe ya jinsia bali ni viumbe vilivyoundwa wa ujinsia. Hali ya kuwa mume au mke kama inavyomhusisha mtu na kumuinua huitwa uana.

Kuwa sawa kijinsia haina maana kuwa na uwezo wa kibiolojia wa kuingiliana kimwili bali kuwa na mawazo, mitazamo na tabia ambazo “ziko na afya” ya ujinsia.

Kuwa sawa kiuana, kibiolojia na kisaikolojia humaanisha:

- Kujikubali kama kiumbe aliyeundwa kijinsia na sio kiumbe bila ya jinsia yoyote.
- Kukubali uana wa mtu binafsi.
- Kukubali maumbile ya mwili wake.

Uana/ujinsia hupata thamani ya kisakramenti unapoingizwa katika upendo. Mwanaume na mwanamke hawaoani ili kupata ule uwezo wa kufanya mapenzi kwa njia huru na kwa ruhusa ya jamii. Huoana kwa sababu wanapendana na wanaageuka na kuwa ishara ya upendo wa Mungu katika jamii.

Kujumuishwa kwa uana katika mwanadamu hutuondolea shaka kwamba msukumo wa hamu ya ngono sio jambo lisi-loweza kuzuilika. Wale wanaoamini kwamba haiwezekani kujizuia, wale wanaoamini kwamba ngono ni jambo lenye hisia kali, hawatambui uhalisia wa msukumo wa ngono wa binadamu. Kutoukubali ukweli huu bayana na maisha yanayotamalakiwa na misukumo ya hisia ni kudunisha uana. Kuwa mtu mkomavu kiuana ni kuumbika kama mume au mke na kuwa

female and to possess a sexual conscience capable of mastering it.

Sexuality is *a dynamic reality*, something that grows. Every person is in a constant state of growing. Everyone lives subject to a process of permanent evolution. Sexuality is not fully developed at the moment of birth; on the contrary, it grows and in time becomes an integral part of the whole person.

Sexuality is a communicative reality. The animal reacts instinctively in front of the opposite sex. The only thing it is concerned about is to satisfy its instinct. The sexual act between animals is just an encounter, which is directed to give and receive at the physiological level. After that, each one goes its own way. The animal cannot choose because it does not love.

Sexuality is a form of communication between two persons. This explains the mystery of a normal or of a sick sexuality. *People experience sexual problems because they have also problems communicating with others.*

There are many ways in which people communicate among themselves, through: language, gestures, ways of expressing, a look, correspondence, encounters... Sexuality also is expressed in a look, in dialogue, in a gesture, a sign, an encounter.

Communication between persons is a personal relationship. The two must be on the same wavelength. Prostitution, instead, involves an impersonal relationship. The woman or the man accepts the sexual relationship, expecting from it only an economical compensation. The two participants in this relationship simply “use each other”. This situation is not human sexuality: it is business.

The male, during his life, encounters a great number of females. Likewise the female meets a great number of males. *The choice happens when love is born.* Then both want to give *all and forever* and they show this with material signs. Each is a special call to the spirit of the other. At this point the marvelous phenomenon of a singular communication is born. Two persons in love are two

na dhamiri ya uana inayoweza kutamalaki maumbile haya.

Uana ni uhalisia *wenye mabadiliko*, ni kitu ambacho hukua. Kila mtu ako katika hali ya kuimalika. Binadamu wote huishi kama viumbe wanaobadilika mara moja au mtu anapozaliwa; kinyume na hayo, ujinsia hukua ukiwa na mshikamano na kiumbe.

Ujinsia ni uhalisia wenye kutoa mawasiliano. Mnyama akutanapo na mwingine wa jinsia tofauti hutenda kulingana na hisia za kinyama. Lengo lake ni kutimiza hisia zake tu. Baada ya hapo, kila mmoja anaenda kivyake. Mnyama hawezi kufanya uamuzi kwani hana hisia za kupenda.

Ujinsia ni namna ya mawasiliano kati ya watu wawili. Hii inaelezea fumbo la ujinsia imara na ule uliodhoofika. *Watu wenye matatizo ya ngono pia huwa na matatizo ya kuwasiliana na wenzao.*

Kuna njia nyingi za watu kuweza kuzungumza/kuwasiliana miongoni mwao. Baadhi ya njia hizi ni: lugha, ishara, njia za kujielezea, mtazamo, barua, kukutana... Ujinsia pia ni mtazamo, mazungumzo, ishara, kujielezea na kukutana.

Mawasiliano kati ya watu ni uhusiano wa kibinafsi. Wanaohusika lazima wawe katika ngazi moja. Hata hivyo, ukahaba sio uhusiano wa kihalisi kati ya watu wawili. Wahusika hushiriki katika ngono kwa sababu za kiuchumi. Kila mmoja humtumia mwenzake ili kukidhi hajayake. Huusiouhusianowakiuanawakibinadamu: nibiashara.

Mwanaume hukutana na wanawake wasio na idadi maishani. Hata hivyo, mtu humchagua mwenzake *pale mapenzi yanapozaliwa*. Kila mmoja hutaka *kujipeana milele* na kuonyesha hali hii kwa ishara za hali na mali. Ni wito wa kipekee kuelekea kwa roho wa mtu yule mwingine. Ni katika hali ya kuonyesha ajabu ya mawasiliano ya mtu mmoja. Watu wawili wapendanao ni vi-

people who give themselves to each other and reveal the mysteries of their interiors, their thoughts, their affections, their sorrows and their joys. This gift of one person to the other is visible and it is realized by means of erotic signs. The communication of the spirit is realized by means of signs that are visible and come from the body.

When sexuality is integrated in the totality of the person and keeps on growing with another person and for that person, it produces ecstasy. It is a divine gift that springs from the hands of the Creator. It ennobles and transforms life, makes it sacred and overflowing with joy. Sexuality, when understood in this way, is called to *carry out an authentic liberation*.

Sexuality becomes one thing with love. Sexuality and love open us to the mystery of God. Divine love, as all love, spreads itself. It expands by entering history with a plan of salvation: to transform the peoples of the earth into one great family, relating by its Spirit through love. The word that summarizes the project of God is “alliance”: Yahweh is the groom, Israel is the bride. In Jesus, this communication has become profound and reaches its climax: Jesus is God and man. The feminine and the masculine meet in God (Gen 1: 27).

The Family. God is a family. God is a community of love. The ideal human love in a couple consists of two people who have come to a point of loving each other so much that together they form a “we” in a loving personal encounter: the family. Loving like this, the male and the female feel that they have become divine and eternal in the profoundest and most biological of the feelings: sexuality.

Religious profession. Christ remained a virgin and in this the deepest meaning of a new form of realizing oneself as a male or a female is manifested. A life without marriage and with love is perfectly understandable. The body is not only destined to the sexual union. It also serves to give witness to goodness, to proclaim the truth, to express a thousand ways of being male or female: to give oneself totally for the Kingdom of God.

umbe viwili wanavyojikana na kujifumbulia fumbo la hali yao ya ndani, mawazo yao, hisia zao za upendo, huzuni na furaha yao. Zawadi hii ya mtu kwa mwingine ni zawadi ionekanayo lakini huwezekana kwa njia na ishara za ngono. Mawasiliano ya roho huwezekana kwa njia ya ishara zionekanazo na zifaazo kwa mwili.

Uana huweza kuzua msimko unaposhikamana na ukamilifu wa mtu, na kuendelea kukua pamoja na mtu yule mwingine, na kwa sababu yake. Ni zawadi takatifu inayotoka mikononi mwa muumbaji. Huyawezesha maisha na pia kuyabadili. Huyafanya matakatifu na kuyajaza furaha. Ujinsia unapoeleweka kwa njia hii, *huitwa uendelezaji wa ukombozi halisi*.

Ujinsia huwa jambo la pekee katika upendo. *Ujinsia na upendo hutuingiza katika fumbo la Mungu*. Upendo mtakatifu kama upendo mwingine wowote ule lazima ujisambaze. Hujipanua huku ukiingia katika historia, ukiwa mpango wa ukombozi: kuwafanya watu wote kuwa familia moja kuu inayohusiana kwa roho wake kwa mapenzi. Neno linalotoa muhtasari wa mradi wa Mungu ni “umoja”: Yehova ndiye Bwana Arusi na Israeli Bi. Arusi. Mawasiliano haya yamefikia kilele chake katika Yesu: Yesu ni Mungu na mtu. Uume na uke hukutana ndani ya Mungu (Mwanzo 1: 27).

Familia. Mungu ni familia. Mungu ni jamii ya upendo. Upendo kati ya wanandoa huwahusisha watu wawili wanaopendana sana hivi kwamba wanaungana na kuunda “sisi” katika upendo wa watu wawili: familia. Kwa kupendana kwa njia hii, mwanamume na mwanamke huhisi kwamba wamefanyika watakatifu na kujitoa kwa yule mwingine katika hisia kuu na za kimaumbile, ujinsia.

Taaluma/wito wa huduma kwa Injili. Kristo alibaki kuwa bikira na kwa njia hii maana ya ndani kabisa ya maumbile mapya ya kujitambua kama mume au mke inadhihirishwa. Hali hii hueleweka wazi kama maisha bila ndoa lakini yenye upendo. Mwili haukuumbwa tu ili kuunganika katika ngono. Huweza kutoa huduma ya mambo mema, kuutangaza ukweli, kuelezea maelfu ya njia za kuwa mume au mke. Kujitolea kikamilifu kwa ufalme wa Mungu.

Virginity is an authentic way of love. A life of virginity is in itself neither more nor less gainful, because the merits do not depend on the style of life, but *on the love with which one lives his/her life*. The only criterion of greatness is love, to be ready to serve and to become a gift, even to the extent of giving up one's life for those he/she loves (Mt.10: 42-45). The foundation sustaining this choice of life is faith. It is the sign that the coming of the Kingdom has already begun. Human love is a reflection of the love of God. Rivers always run to the sea. Love always runs towards God. In him it is born, affirmed, fostered, matured, submerged and eternalized.

3. The sexual “salvation”.

SEXUAL DIMENSION IN THE PERSON OF JESUS.

Jesus was born a male in a very particular and characteristic social setting. He was marked by the culture of his time that cast him to be “a Jewish male”. He grew up as a boy and young man of his time: “And Jesus increased in wisdom and age and in divine and human favour” Lk. 2,52). He went through the normal crises of every adolescent: “Why were you looking for me? Do you not know that I must be in my Father's house?” (Luke 2,49). Jesus identified himself sexually as a man, and Joseph played an important role in his identification. Matthew stressed the role of Joseph in the genealogy of Jesus: “And Jacob was the father of Joseph, the husband of Mary, and from her came Jesus who is called the Christ - the Messiah” (Mt.1, 16). And he identified him as “the son of the carpenter” (Mt.1, 13,55).

Sexuality filled his personality. The open and free style in his relationships with others and with God revealed a harmonic development of his integration of body, mind and heart, that is, his sexuality, affectivity and spirit.

His great openness in sharing the joys and pains of all, particularly of the marginalized and the poor reveals an integration of his sexuality in the area of love. Love implies giving up all selfishness in interpersonal relationships. Jesus followed

Ubikira ni njia mwafaka ya upendo. Maisha ya ubikira hayana mazao mengi au madogo kuliko maisha mengine, kwa sababu manufaa yake hayategemei cheo cha maisha bali *upendo ambao kwao mtu huishi maisha yake*. Kigezo cha utukufu ni upendo, kuwa tayari kuhudumia na kuwa zawadi, hadi kutoa uhai wake kwa ajili ya wale awapendao (Mt 10: 42-45). Msingi wa hali hii ya maisha ni imani. Ni tunda la ujia wa Ufalme ambao tayari umeanza. Upendo wa mwanadamu ni akisi ya upendo wa Mungu. Mito daima hutiririka kuelekea baharini. Upendo nao huelekea kwa Mungu. Ndani yake upendo hutiliwa nguvu, hukua, kukomboa, na hudumu milele.

3. “Ukombozi” wa uana

KIPENGELE CHA UANA WA YESU KAMA MWANADAMU.

Yesu alizaliwa kamaa “mwanamume” katika mseto wa kijamii wa aina yake. Maisha yake yanatamalakiwa na utamaduni wa wakati wake ambao ulimtaazama kama “Myahudi wa kiume”. Anakua kama mvulana na kijana wa wakati wake: “Naye Yesu akaendelea kukua katika hekima na kimo; akazidi kupendwa na Mungu na watu” (Lk 2: 52). Alipitia kipindi kigumu kama ilivyo kawaida kwa vijana: “Kwa nini mlinitafuta? Hamkujua kwamba inanipasa kuwa katika nyumba ya Baba yangu?” (Lk 2: 49). Yesu anatenda kama mwanaume na Yusufu anamsaidia katika kujitambua kwake. Mathayo anathibitisha nafasi ya Yusufu katika kizazi alikotokea Yesu: “Na Yakobu alikuwa babake Yusufu, mumewe Maria mamake Yesu aitwaye Kristo” (Mt 1: 16). Anamtambulisha kama mwana wa seremala (Mt 1: 13,55).

Uana wake ulikamilisha utu wake. Uhusiano wake wa wazi kati yake na watu na pia na Mungu unaonyesha jinsi uana wake ulivyoimalika kwa njia ya utulivu na mwingiliano kati ya mwili, akili na moyo, maana yake, uana, upendo na roho.

Uwezo wake wa kushiriki raha na huzuni za watu wote, haswa waliotengwa na maskini, unaonyesha kuwepo kwa uana wake katika upendo. Upendo humaanisha kujikana mkabala wa

his sexual ascetic life to the extreme: total, unrestrained love. His mature and free person broke the discriminatory and unjust systems of his culture. Not to have descendants was a shame for a woman, to be a virgin was the most miserable condition for any human being. Jesus set himself against the common way of thinking and chose to be a virgin.

The Talmud, which tells us about the oral tradition in Jesus' time presents the five obligations a father had towards his son: circumcision (Lk.2, 21), consecration of the first born to God (Lk 2: 22-25), teaching him the Torah (Lk 2: 48-29), teaching him a job (Matt 6: 13 "the carpenter") and finding him a spouse. In the Judaism of Jesus' time, the spouse was chosen very early, soon after puberty. The father had an important part in the contract. Marriage was seen as an act of pleasing God. The Gospel broke away with this custom.

- It broke away from the categories that determined the practice and the discriminatory association with those who were the victims, the women. Men were forbidden to talk in public with women, and the disciples were very surprised to see Jesus talking to the Samaritan woman (John 4,37).
- It proclaimed that love alone and not the external forms determine the value of a relationship: "All who look at a woman with desire, have already committed adultery" (Matt 5: 27).

In his relations with the Father, Jesus recognizes God as God, but at the same time he manifests a dignified human relationship, never feeling a victim, resigned and mortified by a sense of inferiority. One of the key moments is when he accepts the way of the cross as the way of God.

THE SEXUAL "SALVATION"

Jesus lived his sexuality as a male, with the integral strength of his person. Sometimes we live our reality: of body, spirit and heart

mahitaji ya watu wengine. Yesu alizingatia maisha ya kujima anasa za ngono hadi mwisho: ukombozi mkuu wa kupenda.

Mtu aliyekomaa na huru huvunja taratibu dhalimu na zinazobagua za jamii yake: ukosefu wa watoto miongoni mwa wanawake ulikuwa jambo la aibu kwao. Kuwa bikira lilikuwa jambo ngumu kwa kila mwanadamu. Yesu alichagua kubakia bikira na kupingana na fikra za kawaida za watu.

Sheria za Kiyahudi zinazosimulia nyakati za Yesu zinaelezea majukumu matano ambayo ilimbidi baba atekeleze kwa mtoto wake wa kiume: tohara (Lk 2: 21); kutakaswa kwa mwana wa kwanza wa kiume (Lk 2: 22-25); kumfunza Torah (Lk 2: 48-49); kumfunza taaluma (Mt 6:13 “seremala”) na kumtafutia mke. Katika desturi za Kiyahudi za wakati wa Yesu, mtu alitafutiwa mchumba punde tu baada ya kuvunja ungo. Jukumu la baba lilikuwa muhimu sana katika shughuli za kumtafutia mwanawe wa kiume mchumba. Ndoa ilionekana kama njia ya kumfurahisha Mungu. Hapa ndipo Injili inatofautiana na utamaduni huu.

- Inatofautiana na vipengele vilivyotumiwa na uamuzi wa kiubaguzi kwa wenye kuathiriwa ambao ni wanawake. Wanaume hawakuruhusiwa kuzungumza hadharani na wanawake na ndio sababu wanafunzi wa Yesu walishangaa kumwona aki-ongea na yule mwanamke Msamaria pale kisimani (Yoh 4: 37).
- Inatangaza kwamba upendo ndio hutawala uhusiano kati ya mwanamume na mwanamke na sio maumbile ya mwili: “Atakayemtazama mwanamke kwa kumtamani, amekwisha zini naye moyoni mwake” (Mt 4: 28).

Katika uhusiano wake na Baba, anamchukulia Mungu kama Mungu, lakini wakati uo huo anahusiana kwa njia nzuri na wanadamu bila kuhisi kama mhiniwa, kujidunisha na kujihisi mnyonge. Wakati mmoja muhimu ni pale anapoikubali njia ya msalaba kama njia ya Mungu.

“UKOMBOZI” WA UANA

Yesu aliishi kama mwanamume, kikiwa kipengele muhimu cha utu wake. Mara nyingine huwa tunakabiliana na uhali-

as disjointed parts. It is very common, particularly among males, to separate sex from love: Often the giving of self in the sexual act does not correspond with the giving of the person. Sexuality constitutes the dynamism of the person who through it is led to realize his vocation: to be for the other, to love. Jesus lived our own reality; he overcame temptations and trials. He lived his sexuality victoriously. He is alive now and his Spirit in ourselves is the integrating power that brings our sexuality to fruition: we thus achieve our vocation to love; we become a total gift and this forever. Love is transcendent and Jesus lived his love for the Father in a unique way. On the cross he experienced the abandonment by God, and yet he continued to love his Father. He brought the human capacity for love to its ultimate potentiality of realization. This way, he offers us the possibility to reach God.

Did Jesus leave us any definite moral laws about sexuality? Times were different then. It is said: "He was a son of his time, but if he lived now, maybe, he would act differently".

Jesus is living now and tells us what it means to be faithful to his Gospel today.

Living in accordance with the Gospel, along with *philosophical reflection and sociology* deepens and formulates Jesus' message. Therefore we may not have to propose a new morality, instead we may arrive at a deeper knowledge of the moral message with the assistance of the Spirit of Jesus and our human reflection, individual and collective. At one time Christians may have upheld the socioeconomic system of a salary that is not in accord with the human dignity of the person. Already by way of the same process, slavery is now condemned, but Saint Paul, in his time, admitted it without hesitation. There can be a change in our moral attitude thanks to a more profound

sia wetu uliosambaratika: kati ya mwili, roho na moyo. Miogoni mwa wanaume, ni kawaida kwao kutenga ngono na upendo; mara nyingi, kujipeana katika kitendo cha ngono hakuafikiani na kujipeana kwa nafsi ya mtu mwenyewe. Uana huhusisha mwenendo wa mtu ambaye ana fursa ya kupokea wito wake: kuweco kwa niaba ya mtu yule mwingine, kupenda. Yesu alishiriki uhalisia wa maisha yetu huku akiyashinda majaribu na masaibu yote. Aliushiriki uana wake kwa ushindi mkubwa. Ako hai na Roho wake, kwetu, ni nguvu ambayo hutimilisha uana wetu: utimilivu wa msukumo husishi maishani mwetu, huku tukipokea wito wetu wa kupenda, hii ina maana kuwa zawadi kamili na ya milele. Upendo ni jambo lililo juu ya mambo mengine yote na Yesu alimpenda Baba kwa njia ya kipekee. Msalabani, alihisi kupuuzwa na baba lakini aliendelea kumpenda. Ameonyesha kwamba uwezo wa binadamu wa kupenda unaweza kuwa wa kiwango cha juu zaidi. Kwa njia hii anatupa uwezekano wa kuwa na upendo wa hali ya juu ambao unaweza kumfikia hata Mungu ili tuishi katika upendo mkuu na wa milele wake Mungu.

Je, Yesu alituachia sheria madhubuti za maisha yetu ya uana? Nyakati zake na zetu ziko tofauti sana na inasemwa kwamba: “Alikuwa mtu wa wakati huo, lakini, angeishi leo, pengine, angeenda mambo tofauti”.

Siokwamba “Kama Yesu angeishi leo”, Yesu anaishi hata leona anat uangazia ili tujue maana ya kuwa waaminifu kwa Injili yake leo. Ujumbe wa Yesu hutiliwa nguvu zaidi kwa njia ya kuishi *kulingana na Injili na uakisi wa kifalsafa na elimu ya ujamii*. Kwa hivyo huenda tusifanye mwenendo mpya wa maadili. Lakini tunaweza katika ujuzi wa ndani zaidi wa ujumbe wa maadili kwa msaada wa Roho wa Yesu na kwa ukomavu wetu wa kiutu, kwa mtu binafsi na kwa watu wote. Siku moja, pengine wakristo watadumisha uchumi jamii wa mshahara ambao hauambatani na hadhi ya kibinadamu wa mtu. Ni kupitia kwa utaratibu kama huu ambao iliafikiwa kushtumiwa kwa utumwa, na wakati uo huo, Mtakatifu Paulo anaikubali hali hii bila ya shaka. Hii pengine inatokana na kuafikiwa kwa mtazamo wa maadili unao-

knowledge of the problem and the demands of the Gospel.

4. To love God and to love one's neighbour: the Ten Commandments

LIFE IN CHRIST

The encounter with Christ, which has made us sons/daughters and brothers/sisters, is what gives meaning to our lives and our being in this world. From this moment on our life is Christ: "I do not live, it is Christ who lives in me". Our religion is our life of communion. We call our life in Christ "christian morality". Our moral commitment is to live in accordance with our being: sons/daughters, brothers/sisters, co-responsible in the plan of God in our place today. The faithfulness or unfaithfulness to our deepest reality is what determines good and bad.

Reborn in Christ Jesus, we are new persons, enter history and create fraternity. Rather than insisting on norms and rules, that are static and decreed, and simply to be fulfilled, christian morality is the sense and value of our existence, which is profound communion and dialogue with God and the others: "Love God with your whole heart and others as yourself". We are a living part of the history of mankind, yet at the same time "we are pilgrims towards the total realization of the Kingdom". This is the time of our mission and collaboration in the project of God,

THE BEATITUDES

The Beatitudes represent the code of the Kingdom of God, the life style of christian living.

The most commonly accepted principles dictating our relationship with people are "eye for an eye and a tooth for a tooth". Whoever has entered the mystery of God acts in life according to God's way.. The God of Jesus is a God who loves to the bitter end, without counting the cost. Jesus defines his life as a gift: "Having loved his people, he loved them to the end". To give

tokana na ufahamu wa kina wa shida na mafunzo ya Injili.

4. Kumpenda Mungu na jirani: Amri kumi za Mungu

MAISHA KATIKA KRISTO

Kukutana na Mungu ambako kunatufanya wana wa kike/ kiume na kaka/dada, ndilo jambo ambalo huyapa maisha yetu maana na kuwepo kwetu ulimwenguni. Tangu hapo na kuendelea maisha yetu ni Kristo: “Siishi tena ila ni Kristo aishiye ndani yangu”. Dini yetu ni maisha yetu ya komunyo. Maisha yetu ndani ya Kristo tunayaita “maadili ya Kikristo”. Kujitolea kwetu kimaadili ni kuishi katika mshikamano na utu wetu wa ndani zaidi: wana wa kiume/ kike, kaka/dada, washirika katika mradi wa Mungu hapa Marsabit na Lodwar. Uaminifu wetu au ukosefu wetu wa uaminifu kwa utu wetu wa ndani ndilo jambo ambalo huamua mema na mabaya.

Tuzaliwapo mara ya pili katika Kristo Yesu, tunaingia katika historia tukiunda undugu huku tukiwa watu wapya. Maadili ya Kikristo zaidi ya kusisitiza sheria za maadili ambazo ni mambo yasiyobadilika na yaliyowekwa ili watu watimize, huwa ni dhana na thamani ya maisha yetu, ambayo ni komunyo kuu na mazungumzo kati ya Mungu na watu wengine: “Mpende Mungu na moyo wako wote na watu wengine jinsi ujipendavyo mwenyewe”. Tunaishi sehemu ya historia ya ubinadamu lakini wakati uo huo “tu mahujaji waelekeao katika kuafikiwa kwa Ufalme wa Mungu”. Huu ni wakati wa huduma na wa kushirikiana na Mungu katika mradi wake.

HERI

Heri (hali ya furaha kuu) huwakilisha ishara ya Ufalme wa Mungu, mwenendo wa maisha ya Mkristo.

Miongozo ya kawaida inayotawala maisha yetu huelekezwa na dhana ya “nitende nami nikutende” (jicho kwa jicho na jino kwa jino). Yeyote aliyeingia katika fumbo la Mungu huhishi kulingana na njia ya kiumbe wa Mungu yule yule. Mungu wa Yesu ni Mungu apendaye hadi mwisho bila kuhesabu gharama. Yesu anafafanua maisha yake kama zawadi: “akiwa amewapenda watu wake, ali-

oneself without counting the cost, without restrain, is what makes the realization of the Kingdom possible. Luke and Matthew express this moral dimension of a true christian in the beatitudes:

“Then lifting up his eyes to his disciples, Jesus said: Happy are you who are poor, the kingdom of God is yours. Happy you who are hungry now, for you will be filled. Happy you who weep now, for you will laugh. Happy you when people hate you, when they reject you and insult you and number you among criminals, because of the Son of Man. Rejoice in that day and leap for joy, for a great reward is kept for you in heaven. Remember that is how the ancestors of the people treated the prophets. But alas for you who have wealth, for you have been comforted now. Alas for you who are full, for you will go hungry. Alas for you who laugh now, for you will mourn and weep. Alas for you when people speak well of you, for that is how the ancestors of these people treated the false prophets”(Luke 6, 20-26).

Happy the poor because the Kingdom is theirs. From a human point of view, in politics, in economy, in social life, in the “common opinion”, the poor represent worthlessness. The God of Jesus wants to carry out his historic plan with the “wrong” people, according to common thinking: the poor, the downtrodden, the useless. Our God believes in the person, because he/she is a person: that is enough to guarantee a future. The beatitudes manifest the result with all certainty: “Yours is the Reign” (not will be). The beatitudes express the faith of the Christian in the dream of realized fraternity in the rejected by the world.

THE TEN COMMANDMENTS

The people of Israel served the Pharaoh in Egypt. The Pharaoh had his laws. Slavery was the consequence of those

wapenda hadi mwisho”. Kujipeana bila kuhesabu gharama, bila kupima na kutumai (kulipwa), kujipeana bila malipo ni jambo ambalo huwezesha kuafikiwa kwa Ufalme wa Mungu. Luka na Mathayo wanaelezea mtazamo huu wa maadili ya kikristo kupitia kwa “Heri”. Yesu akawageukia wanafunzi wake, akasema:

“Heri nyinyi mlio maskini, maana ufalme wa Mungu ni wenu. Heri nyinyi mnoohisi nja sasa, maana baadaye mtashiba. Heri nyinyi mnaolia sasa, maana baadaye mtacheka kwa furaha. Heri yenu nyinyi iwapo watu watawachukia, watawatenga, watawatukana na kuwaharibieni jina kwa ajili ya Mwana wa Mtu. Wakati hayo yatakapotokea, furahini na kucheza, maana hakika tuzo lenu ni kubwa mbinguni. Kwa maana wazee wao waliwatendea manabii vivyo hivyo. Lakini ole wenu nyinyi mlio matajiri, maana mmekwisha pata faraja yenu. Ole wenu nyinyi mnaoshiba sasa, maana baadaye mtahisi nja. Ole wenu nyinyi mnaocheka kwa furaha sasa, maana baadaye mtaomboleza na kulia. Ole wenu nyinyi iwapo watu wote wanawasifu, maana wazee wao waliwafanyia manabii wa uongo vivyo hivyo” (Lk 6: 20-26).

Heri walio maskini kwa sababu Ufalme wa Mungu ni wao. Machoni mwa wanadamu, katika siasa, uchumi, madaraka, na kawaida ya mwanadamu, maskini ni kitu kisichokuwa na thamani au athari yoyote. Mungu wa Yesu anataka kutekeleza mradi wake wa kihistoria kwa kuwatumia watu ambao hawathaminiwi na wanadamu wenzao: maskini, waliovunjika mioyo, walioangamia, wafu na wasio maana. Mungu wetu anathamini mtu kwa sababu mtu ni mtu: hii inatosha kuumba maisha ya baadaye. Heri hujitokeza wazi kwa matokeo haya: Ufalme ni wako (sio kwamba Ufalme utakuwa wako). Heri zinadhihirisha imani ya mkristo kwa Mungu wake, Mungu aliyeumba undugu akiamini katika mwanadamu. Heri hizi huelezea imani ya Mkristo katika ndoto ya undugu ulioafikiwa, huku zikianzia kwa mambo magumu.

AMRI KUMI ZA MUNGU

Watu wa Israeli walimtumikia Farao huko Misri. Farao alikuwa na sheria zake. Utumwa ulitokana na kufuatwa kwa sheria hizi.

laws. Yahweh offered the Israelites the opportunity to leave this situation of slavery and become a free people if they observed His Law: the Ten Commandments. The Ten Commandments were not enslaving laws, but a way to live in freedom, to serve Yahweh in the assurance of liberty and happiness.

1. In Egypt the Pharaoh was considered a god. Abusing the submissive faith of the oppressed people, the Pharaoh maintained his privileges and exploited his own brothers with impunity. Yahweh is a different God, he is a God who hears the cry of the people and brings them liberation. At the base of each of the Ten Commandments there is: "Listen, Israel, only one is your God". Constantly listening to God, having him at the centre of our lives, we acquire liberty and happiness. This is by no means oppression and conditioning; on the contrary, it gives us wings to fly high and live our life to the full. Today we are tempted to adore many gods: consumerism, money, sex, egoism..., realities that do not make ourselves the persons we are supposed to be. It is another kind of slavery, another subjection to Pharaoh. God invites us to enter into his mystery, to be reborn in His Spirit, and life will then be completely different.
2. In Egypt and in Palestine everything was subjected to the central power of the Pharaoh and the kings; and it was an organization with no equal opportunities. Society was organized like a pyramid in Egypt. A new system was introduced for the Jews when they left Egypt. The foundation of the new system was their respect to the authority of the "elders", it was responsibility to the community: "honour your father and mother" (Ex 20: 15). Jesus strengthened the power of the communities. Today we are threatened with losing our cultural identity, disappearing before the monstrous power of economics and politics. God offers us the chance to keep alive the positive values of our "families", peoples and cultures; he invites us to enter into a constructive dialogue with other human groups present elsewhere. God offers us the possibil-

Yehova aliwapa Waisraeli nafasi ya kutoka utumwani na kuunda taifa ikiwa watazingatia Sheria Yake: Amri Kumi. Amri zile Kumi za Mungu sio sheria ya utumwa, lakini ni njia ya kuishi katika uhuru, kumtumikia Yehova, hakikisho la ukombozi na furaha.

1. Huko Misri, Farao alichukuliwa kama Mungu. Alifanyia mza-ha imani ya watu, alikadamiza na kudumisha maslahi yake huku akiwanyonya ndugu zake bila uoga. Yehova ni Mungu wa aina yake, Mungu ambaye husikia kilio cha watu na ku-leta ukombozi. Msingi wa kila mojawapo wa Amri zile Kumi ni: “Sikiliza, ewe Israeli, Mungu wako ni mmoja tu”. Ukim-sikiliza Mungu kila mara na kumweka mbele maishani mwa-ko, utapokea ukombozi na furaha. Hii haimaanishi kudhulu-miwa na kutakiwa kufuata mambo kipofu; kinyume chake ni kwamba, ni kupokea uwezo wa kupaa juu na kuyaishi maisha kikamilifu. Siku ya leo hapa Marsabit kuna majaribu ya kuabudu miungu wengi: matumizi ya mali, pesa, ngono, ubi-nafsi... mambo ambayo hayatusaidii kuwa vile tunavyopas-wa kuwa. Ni aina nyingine ya utumwa, ni Farao mwingine. Mungu anaturalika kuingia katika fumbo lake, kuzaliwa mara ya pili katika Roho wake na maisha yatabadilika kabisa.
2. Huko Misri na pia Palestina, mambo yote yalikuwa mikononi mwa Farao na wafalme; ulikuwa mpangilio uliokosa usawa. Mpangilio wa jamii ulikuwa kama piramidi za huko Misri. Baada ya kutoka Misri, mfumo mpya ulianzishwa. Msingi wa mfumo huu mpya ulikuwa ni heshima kwa mamlaka ya “mababa”, ilikuwa ni heshima kwa jamii: “heshimu baba na mama” (Kutoka 20: 15). Yesu anatilia nguvu uwezo wa jamii. Leo hapa Marsabit tunakabiliwa na tisho la kupoteza utam-bulisho wetu wa kijamii kutoka kwa uchumi na siasa. Mungu anatupa uwezo wa kudumisha mambo mema ya “familia” zetu, watu na tamaduni; anaturalika kuingia katika mazung-umzo ya maana pamoja na na makundi mengine ya watu am-bayo yanapatikana chini mwa nchi. Mungu anatupa uwezo wa kuishi katika jamii za kikristo katika uhusiano wa kidugu.

ity to live in Christian communities in fraternal relationships.

3. In Egypt, in a state of slavery, the relationship male-female was radically unequal. The pyramid existed not only in the organization of society, that is, in the economic, social, political and religious areas; it existed also in the minds of the males in relation to their women. Each family was a small pyramid. God offers us the possibility of relationships that are more dignified and human. The sixth commandment makes no distinction between male and female. Today, the “dominant culture” is inviting us to consider sexuality as a god and relations between male-female as an object. To follow Jesus in his utopia signifies reestablishing dignified and human relations.
4. The ways of the Pharaoh and the kings of Canaan were based on misappropriation. They could take away lands, animals, products, servants, sons and daughters from the people. God cannot accept an organization that is based on robbery legitimized by law. He proposes a society where it is possible to accumulate goods: but also a society that can trust in divine providence. Little by little, also we the Nomadic People of the Northern Region are losing our sense of “solidarity” with the goods and our attitude of abandonment to Providence. God gives us the strength to defend our rights to work and a dignified life, notwithstanding our being poor and being a minority group.

The Ten Commandments are a “code” for liberty and happiness, and Jesus unites them: “Love the Lord your God and love your neighbour” (Mat 22: 37-40). Even to give up our own life is the law of our deepest being. To follow his commandments is to arrive at our fullest realization; it is to acquire happiness.

SUMMARY

1. Sexuality is situated at the centre of the human person, as the incarnated existing spirit. Essentially it

3. Wakiwa Misri, huko utumwani, uhusiano kati ya wanaume na wanawake ulikosa usawa kabisa. Piramidi ya mamlaka ilikuweko sio tu katika mpangilio wa jamii, uchumi, maisha ya kijamii, kisiasa na kidini; tofauti ilikuweko pia katika akili ya wanaume katika uhusiano wao na wanawake. Kila familia ilikuwa piramidi ndogo. Mungu anatoa fursa ya ya kuwepo uhusiano wenye heshima zaidi ya kibinadamu. Amri ya sita haitofautishi kati ya mwanamume na mwanamke. Siku ya leo, jambo lililo la kawaida sana ni la kuchukulia uana kama miungu nao uhusiano kati ya waume na wake huchukuliwa kama chombo. Kumfuata Yesu katika wazo lake la jamii isiyo na doa kunaashiria kuanzishwa upya mahusiano yenye hadhi ya kibinadamu.
4. Mfumo wa Farao na wafalme wa Kanani ulikuwa na msingi wake katika unyang'anyi. Wangechukua ardhi, wanyama, mazao, watumishi na watoto wa watu. Mungu hawezi kukubali mpangilio mpya uliojikita katika wizi ambao umehararishwa na sheria. Anapendekeza jamii ambapo watu watakuwa na uwezo wa kujipatia mali: jamii ambayo inaweza kumtegemea Mungu katika kupata mali kwao. Pole pole, sisi wachungaji wa kuhamahama tunapoteza “umoja” wetu wa mali na mtazamo wetu wa kutengana na Ukarimu wa Mungu. Mungu anatupa uwezo wa kulinda haki zetu za kazi na maisha ya hadhi hata ingawa sisi ni maskini na tena kundi ndogo.

Amri kumi za Mungu ni ishara ya uhuru na furaha, na Yesu anaziunganisha zote kwa: “Mpende Bwana Mungu wako, na mpende pia Jirani yako” (Mt 22: 37-40). Sheria ya kina zaidi ya utu wetu ni mvuto wa kujikiuka na kukiuka mivuto mingine ya uhusiano wa mapenzi hadi kufikia kiwango cha kuyatoa maisha yetu. Kufuata amri zake ni kufikia kiwango cha juu zaidi cha kujitambua; ni kupata furaha.

MUHTASARI

1. Uana umewekwa katika kiini cha binadamu, kama roho iliyomwilishwa na kuendelea kuishi. Kilicho muhimu ni zawadi

- is a gift from one person to another, which is signified, expressed and increased through sexuality.
2. The Spirit of Jesus frees, purifies, empowers and brings to fulfillment the sexual dimension of the person until he/she reaches a profound communication with others and with God: a communication of brothers/sisters and sons/daughters.
 3. God, through the incarnation of Jesus, reveals to humanity the two dimensions of being a person: one that unites us to him and the other that unites us to others. The realization of these two dimensions, combined in the love of God and neighbour is the demand of morality and the source of happiness. The Spirit of Jesus enables us to realize the dream of our deepest being.

TASK

1. Name five characteristics that the societies in the North and those in the South consider in sexuality.
2. Describe in five lines what it means that Jesus saves my sexuality and me.
3. Describe three ways in which, in your family, you live the “love for God and love for your neighbours”.

- kutoka kwa mtu mmoja hadi mwingine, jambo linaloashiriwa, kuelezewa na kuongezwa kwa maisha ya uana.
2. Roho wa Yesu huweka huru, hutakasa, hutia nguvu na kipengele cha jinsia ya mtu hadi kufikia mawasiliano ya juu zaidi kati ya mtu na watu wengine na pia na Mungu. Mawasiliano ya kaka/dada na wana kutimilisha wa kike/kiume.
 3. Kupitia kumwilishwa kwa Kristo, Mungu anatufunulia njia mbili za kuwa mtu: njia moja ni ile inayotuunganisha naye na nyingine inayotuunganisha na wengine. Kuafikiwa kwa njia hizi mbili, pamoja na kumpenda Mungu na jirani ni hitaji la maadili na chemchemi ya furaha. Roho wa Yesu anatuwezesha kutambua ndoto ya utu wetu wa ndani zaidi.

ZOEZI

1. Taja sifa tano ambazo jamii ya Marsabit na ya watu kutoka chini mwa nchi huchukulia kama mambo ya kijinsia.
2. Elezea kwa mistari mitano maana ya maneno kwamba Yesu huokoa uana wangu na mimi pia.
3. Elezea njia tatu ambazo kwazo, katika familia yako, unashiriki katika “kumpenda Mungu na jirani yako”.

THE HUMAN COMMUNITY

1. The community and the Nomadic People of the Northern Region (Kenya) culture
2. The person and the society
3. The participation in social life
4. Social justice

1. The community and the Nomadic People of the Northern Region (Kenya) culture

THE NOMADIC PEOPLE OF THE NORTHERN REGION COMMUNITY SPIRIT

The daily experience reflects our profound sense of community of life. Our life is communion. We do not dialogue, we are dialogue: the others are part of our existence. In all aspects of life we express our spirit of community and cooperation. We suffer in our flesh the disgrace of those we meet on our way. We identify naturally with the joys and problems of those around us. This brings us to tears with those who weep and to laugh with those who laugh, changing them in an integral part of ourselves.

The spontaneous feeling with others, the transparent communication, the coming closer and accepting others, including unknown persons, makes it easy to create inclusive groups, open and friendly. We love feasts, the celebrations and pleasant sharing: life is a feast, and in the feast we do not celebrate alone. We need to put everything in common; we do not give things and parts of our time: we give ourselves generously, without measure and without hoping for something in exchange. We cannot refuse to give ourselves, we cannot be without loving, although this often brings misunderstandings, arguments, sufferings and problems. The solidarity, the companionship and the

JAMII YA WANADAMU

1. Jamii na utamaduni wa watu wanaohamahama wa kaskazini mwa Kenya
2. Mtu na jamii.
3. Kushiriki katika maisha ya jamii.
4. Haki ya kijamii

1. Jamii na utamaduni wa watu wanaohamahama wa Kaskazini mwa Kenya

HALI YA UJAMAA YA WAHAMAJI WA ENEO LA KASKAZINI.

Tajriba ya kila siku inaakisi uhalisia wetu juu ya maisha ya kijamii. Maisha yetu ni komunyo. Hatujadiliani, sisi wenyewe tu mjadala: wengine ni sehemu ya uhai wetu. Katika hali zote za maisha, huwa tunaonyesha kujitolea kwetu kijamii na katika ushirikiano. Miili yetu hufadhaika kwa aibu ya wale tunaokutana nao njiani mwetu. Kwa namna ya kimaumbile, tunajitambulisha na furaha na shida za wale wanaotuzunguka. Hali hii hutuletea machozi tukiwa pamoja na wanaolia, na kicheko tujumuikapo na wenye vicheko, kwa njia hii tunawageuza wengine na kuwafanya sehemu ya maisha yetu.

Hali hii ya kushiriki hisia za wengine, mawasiliano yenye uwasi, kujumuika pamoja na kuwakubali wengine, ikiwa ni pamoja na watu tusiowajua (wageni) inasaidia kuunda makundi yanayojumuisha wote, yenye uwazi na ya kirafiki. Tunapenda hafla za maakuli, sherehe na shughuli za (kushiriki) pamoja: Maisha ni sherehe, na katika sherehe mtu hasherehekei peke yake. Tunahitaji kuweka vitu vyote pamoja; hatutoi vitu na sehemu ya wakati wetu, tunajitoa nafsi zetu kwa ukarimu, bila kipimo wala kutaraji kulipwa chochote. Hatuwezi kukataa kujipeana wenyewe. Hatuwezi kukaa bila kupenda, hata ingawa hali hii huzua kutoelewana, majibizano, mateso na matatizo. Umoja, ushiriki-

feelings of fraternity, that makes us to defend the rights of other people, are expressions of our way of “live with” with others.

The support to the family, the loyalty to friends, the collaboration with other companions, the necessity to share and receive support, generosity, service and hospitality make our existence a community existence. In moments of need we organize help, have Harambee and we cooperate generously. We do not count the cost to help friends and to further our ideals. In the midst of temptations, pain and poverty, we live the gift to be for one another. And in all this we experience the care and the love of God Himself.

Some of those who are here have fled from our countries because we were persecuted because we fought for justice and fraternity.

2. The person and the society

COMMUNITARY CHARACTER OF THE HUMAN VOCATION

The person is an autonomous being who essentially lives with interpersonal relations or, who is constantly in dialogue with others. The person is in perpetual and persistent contact with God, the others and with the world realities. The “I” only arrive at life and continue his state of adulthood in his relation to others. The “I” knows himself only by looking at the ‘you’; he only can advance by offering himself for the others; he does not develop culturally or operates with power if he does not establish cooperation.

Persons, grouping and interacting together, form a new reality, that is different from each one of us and different than the sum of all: society. The society is the sum of interactions of the human beings. These interactions are specific and multiple; they are part and form the fundamental base that makes it exist.

A person is born with a predisposition for society. Later on he/she gets to be a member of a society assuming and interiorizing the patterns of conduct and the cultural customs and norms of the

ano na hisia za kindugu ambazo hutufanya kulinda haki za wengine ni njia za kuelezea namna yetu ya “kuishi na” wengine.

Msaada kwa familia, utiifu kwa marafiki, ushirikiano na watu wengine, ile haja ya kugawana na kupokea msaada, ukarimu, huduma na matendo ya kirafiki hufanya kuishi kwetu kuwa kuishi kwa jumuiya. Wakati wa shida huwa tunapanga misaada, tunafanya ‘Harambee’ na tunashiriki kwa ukarimu. Hatuhesabu gharama ya kusaidia marafiki, na kuendeleza matendo yetu.

Tunapokuwa katika majaribu, uchungu na umaskini, tunaisi zawadi ya kuwoko kwa sababu ya (au kumsaidia) mtu yule mwingine.

2. Mtu na jamii

SIFA ZA UJAMAA

ZA WITO WA MWANADAMU

Mtu ni kiumbe huru ambaye huishi haswa kwa uhusiano na watu wengine au ambaye mara kwa mara huongea na wale wengine. Mtu huwa anakutana na Mungu kila wakati, pia anakutana na watu wale wengine na uhalisia wa dunia. Ile dhana ya “mimi” inaweza kuwepo katika maisha na kwendelea katika hali yake ya utu uzima kwa kuhusiana na wengine. Dhana hii ya “mimi” inajijua yenyewe kwa kuangalia dhana ya “wewe”; inaweza kujiendeleza kwa kujitolea kwa sababu ya wale wengine; dhana hii haiendelei katika mila zake au kutenda mambo kwa uwezo bila kuwa na ushirikiano.

Watu, wanaojumuika na kutangamana pamoja, huunda uhalisia mpya, ambao ni tofauti na kila mmoja wetu na pia tofauti na jumla ya wote; jamii. Jamii ni ujumla wa utangamano wa binadamu. Utengamano huu ni wa aina yake na aina nyingi; ni sehemu na aina ya kimsingi ambayo inaifanya jamii kuishi.

Mtu huzaliwa akiwa ametayarishiwa jamii. Baadaye anakuwa mwanachama wa jamii na kuanza kuchukua na kupokea utaratibu wa matendo na mienendo ya kimila na tabia za kundi analojiunga

group of which he forms a part that is, receiving in it the process of socializing. The personality of the individual grows little by little and keeps up in this process of continual interaction in the womb of the culture and forming part of a group. The human being acts encircled in different social settings with a distinct culture. Because of this, the person meets the world in different ways. We live near and with a continuous contact with one of the 'prototype' cities of the future: a multi-cultural society with dynamism of political, economic and surprising social movement. We come from a well-defined cultural world and we play our existence in a "revolving" social groups. This is our reality. The 'other' ethnic groups are part of my being. Jesus is in the midst of us in order to 'save' us, to help us to realize and create fraternity by unedited paths. He is not going to accomplish that alone, but he together with all of us. My social pledge is a pledge with myself.

There exists a profound likeness between the union of divine persons and the fraternity, that human beings have to restore between themselves (cf. GS 24, 3). The love for neighbour is inseparable from the love for God.

The human being needs social life. The person develops his capacities by interchanging with others, the reciprocity of services and the dialogue with his brothers/sisters. That way we respond to our vocation (cf. GS 25, 1).

A society is a gathering of persons bond in an organic way by a principle of unity that supercedes each one of them. It is an assembly, which is at the same time visible, and spiritual, a society that lasts through time: it gathers the past and prepares for the future. Through it, each person is considered "inheritor", receives "talents" that enrich his identity and must be made fruitful (cf. Lk 19: 13. 15). They truly must affirm that each one has obligations to the communities of which they are a part and they are obliged to respect the authorities in charge of their common good.

nalo, huku akipokea utaratibu wa kuingiliana na watu wengine katika jamii. Maumbile ya mtu hukua polepole na huendelea katika utaratibu huu wa utengamano katika “nyungu ya uzazi” ya mila/utamaduni na kuunda sehemu ya kundi. Binadamu hutenda huku akiwa amezungukwa na miundo tofauti ya kijamii yenye tamaduni zilizo tofauti. Kwa sababu hii, mtu hukutana na dunia kwa njia tofauti. Tunaishi karibu na kwa kuingiliana kila wakati na ‘mfano’ wa miji ya siku za baadaye: Jamii yenye mchanganyiko wa tamaduni na siasa zenye mageuzi, mifumo ya kushangaza ya kiuchumi na kijamii. Asili yetu ni ulimwengu wenye utamaduni ulio wazi na tunaishi katika makundi ya kijamii “yazungukayo”. Huu ndio uhalisia wetu. Makundi yale ‘mengine’ ya kikabila ni sehemu ya maisha yangu. Yesu yuko miongoni mwetu kwa nia ya kutuokoa, kutusaidia kuhisi na kuunda undugu katika vinjia visivyohakikiwa. Hatafanya hivi akiwa pekee yake, lakini ni kwa kushirikiana na sisi sote. Kiapo changu cha kijamii ni kiapo na nafsi yangu.

Kuna kushabihiana kati ya umoja wa watu wateule/watakatifu na undugu, ambao wanadamu hawana budi kuurejesha kati yao wenyewe (cf. GS 24, 3). Mapenzi kwa jirani hauwezi kutenganishwa na upendo kwa Mungu.

Binadamu anahitaji maisha ya kijamii. Mtu huendeleza uwezo wake kwa kubadilishana na wengine, ‘kuwalipa’ wengine kwa huduma na kuongea na kaka na dada zake. Kwa njia hii tunatenda kulingana na wito wetu (cf. GS 25, 1).

Jamii ni muungano wa watu ambao wameunganishwa kwa njia ya maumbile kwa msingi wa umoja ambao unazidi kila mmoja wao. Ni mhadhara ambao wakati uo huo unaonekana wa kiroho, jamii inayostahimili nyakati: hukusanya wakati uliopita na kutayarisha kwa wakati wa usoni. Kwa njia yake, kila mtu anachukuliwa kuwa ‘mrithi; hupokea ‘talanta’ ambazo huboresha utambulisho wake na ni lazima ufanywe kuzaa matunda (cf. Lk 19: 13, 15). Kwa hakika ni lazima wathibitishe kwamba kila mmoja wao analojukumu kwa jamii ambazo wao ni sehemu yake na wana wajibu wa kuheshimu mamlaka ambayo yanasimamia maslahi mema yao ya pamoja.

“The source, the subject and the end of all social institutes is and must be the human person” (GS 25, 1).

Some societies, like the family and the city, correspond more immediately to the nature of the person. They are necessary. With the goal of favouring the participation of the greatest number of persons in social living, it is just to strive and support the creation of associations and institutions of free will “for economic, social, cultural, recreation, sports, professional and political ends within each nation and globally” (MM 60). That “socialization” expresses equally the natural tendency that impulses human beings to associate to obtain objectives that go beyond the capacities of individuals. It develops the qualities in a person in particular his sense of initiative and responsibility. It helps to guarantee his rights (GS 25, 2).

Socialization presents some dangers. An intervention, which is too strong here in Kenya, can be a menace to freedom and the personal initiative. The doctrine of the Church has elaborated the principle of *subsidiarity*. According to this,

“there is a orderly social structure that cannot interfere with the internal life of an inferior order, depriving it of its aptitudes, but has to sustain it in case of necessity and help it to coordinate its actions with those of the other social components, with the common good in view” (Ca 48; Pius XI, Quadragesimo anno).

We are grateful to God for the gifts that we can count in our existence. While they enrich our person they are also a gift for the others. Discovering my capacity for a service to the community, I offer generously my charismas to my brothers: I am realizing myself while giving service. It is the one who gives to each creature its functions, who is capable to exercise them, and has the wisdom to fulfill the service. God directs history with full respect to human freedom. This must inspire the wisdom of those who govern human communities, so that they act as ministers of divine providence.

“Swala kuu, dhima na hatima ya asasi zote za kijamii huwa na lazima iwe binadamu” (GS 25, 1).

Jamii zingine, kama vile familia na mji, huuwiana mara moja na maumbile ya mwanadamu. Jamii hizi ni muhimu. Pamoja na lengo la kupendelea kushiriki kwa idadi kubwa ya watu katika maisha ya jamii ni haki kutia bidii na kuunga mkono kuundwa kwa mashirika na taasisi za nia huru “kwa uchumi, jamii, desturi, burudani, michezo, hatima ya kitaaluma na siasa katika kila taifa na kote duniani” (MM 60). Hali hii ya ‘kujumuika pamoja’ huashiria hali asilia ya mwanadamu inayomsukuma kujiunga na wengine na kupata madhumuni ambayo yako juu ya uwezo wa watu binafsi. Huendeleza uwezo ndani ya watu haswa hisia za kutekeleza mambo na uajibikaji. Husaidia katika hakikisho la haki za mtu (GS 25,2). Kujumuika katika jamii kuna hatari kadhaa. Uingiliaji kati, ambao hapa Kenya umekithiri. Unaweza kuwa hatari kwa uhuru na msukumo wa utendaji ulioko ndani ya mtu. Mafundisho ya Kanisa yanaelezea kwa mapana *dhana ya kusaidia*.

“Kulingana na haya, kunao muundo wa kijamii uliopangika ambao hauwezi kuingilia maisha ya ndani ya kundi la matao ya chini, na kulinyang’anya uwezo wake, lakini muundo huu unalisaidia kundi hili wakati wa haja na kulisaidia kuunganisha matendo yake na ya makundi yale mengine ya jamii kwa lengo la maslahi mema yao ya pamoja” (Ca 48; Pius XI, Quadragesimo anno).

Tuna shukrani kwa Mungu kwa zawadi zisizohesabika za maisha yetu. Zinapozidi kuboresha utu wetu, wakati uo huo ni zawadi kwa wale wengine. Nigunduapo uwezo wangu kwa huduma kwa jamii, ninatoa kwa ukarimu utajiri wangu kwa ndugu zangu; nitoapo huduma. Ni yule ambaye hupatia kila kiumbe matekelezo yake aliye na uwezo wa kuyatekeleza na ana hekima ya kutimiza huduma. Mungu huielekeza/huimiliki historia huku akitilia maanani uhuru wa mwanadamu. hali hii ni lazima ivutie hekima ya wale wanaotawala jamii za wana-

Where the bad prevails in the social climate, it is just to appeal to the conversion of the hearts, to the help of God and the non-violent action. Charity pushes for just reforms. Gandhi, Martin Luther King, Cesar Chavez, Romero, Tom Mboya, Mendera, Kenyatta... were persons who, in circumstances of slavery, oppression, no respect for human rights, created fraternity by way of non-violence activities. Charity represents the greatest social commandment: respect for the other and his rights, asks for the practice of justice and is the only one that makes it possible. It inspires a life of commitment of self: "Whoever intends to save his life shall lose it and he who loses it will recover it" (Lk 17: 33). Jesus makes us capable of serving the community the way he did it: giving his own life.

STRUCTURE OF THE SOCIAL COMMUNITY

The human family requires for its existence a minimum of order, of organization: a determined social structure. Complicated forces that frequently change direct all of society. Between them some systems, that intimately are interrelated, are calling our attentions: a system of communication, an economic system, that encircles the production and the distribution of merchandise; organisms and orders (including the family and education) for the socialization of new generations; a system of authority and of distribution of power; a system of rites that maintain or increment the social cohesion and offers a social recognition to personal and important happenings, like about birth, puberty, betrothal, marriage and death. How these systems are structured and how they function, depend on how they promote the common good, human rights and social justice.

The ideal of all *political system* is that all persons and social groups may exercise an effective influence over the decisions and structures that affect their lives. The concentration of the power in one person or group, or in just a few persons or groups, cre-

damu, ili watende kazi kama mawaziri wa ukarimu mtukufu. Mahali ambapo uovu unakithiri katika mazingira ya kijamii ni haki kutoa wito kwa ubadilisho wa mioyo, kwa msaada wa Mungu na matendo yasiyokuwa ya ghasia/vita. Wema/ukarimu hutoa msukumo kwa mageuzi ya haki. Gandhi, Martin Luther King, Cesar Chavez, Romero, Tom Mboya, Mandela, Kenyatta ...ni watu ambao, katika hali za utumwa, dhuluma, ukosefu wa heshima kwa haki za kibinadamu, waliunda undugu kwa njia isi-yokuwa ya vita au ghasia. Ukarimu unawakilisha amri kuu zaidi ya kijamii; heshima kwa mtu yule mwingine na haki zake, hu-pendekeza utendaji haki na ndio pekee huwezesha jambo hili kutendeka. Hutia moyo wa kujitolea binafsi: “Yeyote atakaye kuokoa moyo wake ataupoteza na yeyote aupotezae moyo wake atauokoa” (Lk 17: 33). Yesu hutuwezesha kutumikia jamii vile yeye mwenyewe alivyofanya kwa kutoa uhai wake.

MUUNDO WA JAMII YA WATU

Kuweko kwa jamii ya watu hutegemea utaratibu wa kimsingi wa mpangilio.

Muundo dhabiti wa kijamii misukumo tata ambayo hubadilika mara kwa mara huelekeza mambo yote ya jaamii. Kati yake hugawa baadhi ya mifumo ambayo inahusiana kwa karibu na inayovutia hisia zetu; mfumo wa mawasiliano, mfumo wa kiuchumi unaozunguka uzalizi na usambazaji wa bidhaa; viumbe na taratibu (ikiwemo familia na elimu) kwa kujumuika kwa vizazi vipya; mfumo wa utawala na ugawanaji wa mamlaka; mfumo wa ibada ambazo hudumisha au kuongeza mshikamano wa kijamii kwa matukio ya mtu na yale muhimu, kama kuhusu kuzaliwa, kuvunja ungo, kuposwa, kuo na kufa. Vile mifumo hii ilivyoungwa na inavyofanya kazi hutegemea namna mifumo hii huendeleza maslahi mema ya pamoja, haki za kibinadamu na usawa wa kijamii.

Jambo lililo mwafaka kwa “*mifumo yote ya kisiasa*” ni kwamba watu wote na makundi yote ya kijamii yatekeleze kwa maa-muzi na miundo ambayo inaadhiri maisha yao. Ulundikaji wa mamlaka juu ya mtu mmoja au kundi au kwa watu wachache

ate dictatorship, oligarchy and caste systems. Dictatorships and oligarchies are characterized by making legal the centralization of the power in their hands by means of a legal system, that protects their personal interests and oppresses the rest of society.

The ideal of all *economic system* is that every person, capable of working, has a work that provides what is enough to live with dignity. Moreover, it permits the natural resources and the products for society may be distributed equally in all sectors of the economy. The concentration of the riches in a few hands unbalances the work market and diminishes the potential of interchange the goods between the members of the society, leaving certain groups in control of the economy and at the same time submits the rest of the population to a level of living or exploitation, which comes out from the work itself .

The ideal of all *social system* is to reach the point that all persons may relate between them with equality of rights and obligations, considering that each person is an integral part of society, and looking for the welfare of each person and the welfare of the whole society. The political and economical systems that are unjust generate social systems that favour the segregation of certain groups and of social injustice: the persons who have the power and the wealth relate with the exploited and marginalized public only by means of the legal system and the market for work, but not on the level of informal relations, close friendships, family ties, neighbourhood relations or social organizations with common goals.

THE AUTHORITY

Authority is called that quality by means of which, persons or institutions give laws and orders and they hope to get the correspondent obedience.

All human community needs an authority that rules it. This has its roots in the human nature. It is necessary for the uni-

au makundi machache tu, huzua umabavu, utawala wa watu wa matao ya juu, na mfumo wa kitabaka. Tawala za kimabavu na za wenye matao ya juu zina mazoea ya kufanya ulundikaji wa mamlaka mikononi mwao kuwa swala linaloafikiana na sheria kwa kutumia mifumo ya sheria, ambayo inalinda maslahi mema yao binafsi na kudhulumu watu wengine katika jamii.

Jambo mwafaka kwa *mifumo ya kiuchumi* ni kwamba kila mtu, mwenye uwezo wa kufanya kazi, ako na kazi ambayo inampa mahitaji yanayomtosha kuishi maisha yenye heshima. Zaidi ya yote, mfumo kama huu unapaswa kuruhusu ugawaji sawa wa rasli-mali na mazao ya jamii katika sekta zote za uchumi. Ulundikaji wa utajiri mikononi mwa wachache hutatanisha utendaji kazi na kudidimisha uwezo wa ubadilishanaji wa bidhaa kati ya wanachama wa jamii husika, huku makundi fulani yakiachiwa umiliki juu ya uchumi na wakati uo huo kuwaelekeza wengine katika maisha ya kunyanyaswa, ambako kunatokana na kazi yenyewe.

Jambo mwafaka kwa *mifumo ya jamii* ni kuafikia kiwango ambacho wanadamu wote watahusiana kati yao kwa usawa wa haki na majukumu, kwa kutilia maanani kwamba kila mtu ni sehemu muhimu ya jamii, na kutilia umuhimu maslahi mema ya kila mtu na maslahi mema ya jamii nzima. Mifumo ya kisiasa na ya kiuchumi isiyo ya haki huzua mifumo ya jamii ambayo hupendelea ubaguzi wa makundi fulani na mifumo inayogadamiza haki za kijamii; wale wenye mamlaka na utajiri huhusiana tu na walionyanyaswa na waliosahaulika kwa njia ya mfumo wa kisheria na soko la kazi, lakini sio katika kiwango cha uhusiano usio rasmi, urafiki wa karibu, uhusiano wa kifamilia, ujilani au mashirika ya kijamii yenye malengo sawa.

MAMLAKA

Mamlaka huitwa ile thamani ambayo kwayo, watu au taasisi, hutuo sheria na amri na kutumaini kupokea utiifu unaoafikiana na sheria na amri hizi.

Jamii ya binadamu huhitaji mamlaka ya kuitawala. Hali hii ina msingi wake katika maumbile ya mwanadamu. Ni muhimu kwa

ty in society. Its mission consists in assuring, in as much as possible, the common good of the society. “The designation of the system and the designation of those who govern, must be left to the free will of the citizens”(GS 74, 3).

The authority exercises legitimately only if it looks for the common good of the group in question and if, to obtain it, they use ways that are morally right. If the ones who govern proclaim unjust laws or take steps that are contrary to moral order, they cannot oblige in conscience.

Generally, we may think that our education does not help us much to situate us in this subject of authority. We have suffered very often the consequence of the taking advantage of it of those who hold the power, and this has made us indisposed for a healthy participation in the coordination of the community. Almost never have we known political elections as a community celebration. Our commitment is primarily with ourselves: to free ourselves in order to create freedom.

THE COMMON GOOD

According to the social nature of the human being, the good of everyone is necessarily related to the common good. For common good is precisely understood “the sum of those conditions of social living that permits groups and each one of its members to obtain full and easy its own perfection” (GS 26, 1; cf. GS 74, 1). The common good affects the life of all. It requires prudence on the part of each one, and what is more, on the part of those who exercise authority.

It consists of three essential elements:

1. It implies the *respect for the person*. The authorities are obliged, in the name of common good, to respect the fundamental and inalienable rights of the human person. The society must allow that each of the members realizes his/her vocation. In particular, the common good resides in the conditions of

umoja wa jamii. Kazi/jukumu lake linahusisha kutoa hakikisho, kwa namna yoyote ile inayowezekana, kwa maslahi mema ya pamoja ya jamii. “Majina ya kutambulisha mifano hii au wale wanaotawala ni lazima yaachiwe uamuzi huru wa wananchi.” (GS 74,3)

Mamlaka hutekelezwa kwa njia harari iwapo tu yanashughulikia maslahi mema yakundi husikana ikiwa, kwakuyapatamamlaka, njia zilizo sawa kimaadili zinatumwa, kama wale wanaotawala wana-tangaza sheria zisizo za haki au kuchukua hatua ambazo ni kinyume na utaratibu wa maadili basi hawawezi kuajibika katika dhamiri.

Kwa jumla, tunaweza kufikiri kwamba elimu yetu haitusaidii sana kutuweka katika swala hili la mamlaka. Tumeumia mara nyingi kutokana na madhara ya wale wenye mamlaka kutunyanasa na hali hii imetutia kilema cha kushiriki kwa njia bora katika kuunganishwa kwa jamii. Ni kana kwamba daima hatujawahi kuuchukulia uchaguzi wa kisiasa kama sherehe za kijamii. Juhudi zetu kimsingi zinakuwa ni juu yetu: kujikomboa ili kuunda uhuru.

MASLAHI MEMA YA WOTE

Kulingana na maumbile ya kijamii ya binadamu, maslahi mema ya kila mtu binafsi yanahusiana na maslahi mema ya watu wote kwa jumla. Maslahi mema ya watu wote yanaeleweka kuwa “jumla ya hali zote za maisha ya kijamii ambazo huruhusu makundi na kila mmoja katika jamii kupokea kikamilifu na kwa urahisi utamilifu wake” (GS 26, 1; cf. GS 74,1). Maslahi mema ya wote huathiri maisha ya wote. Yanahitaji upole katika kila mmoja na zaidi ya yote, katika wale ambao hutekeleza mamlaka.

Maslahi mema haya huwa na vipengele vitatu mahususi:

1. Hupendekeza *heshima kwa mtu*. Tawala zinawajibika, katika jina la maslahi mema ya wote, kuheshimu haki za kimsingi na zisizoweza kupuuzwa za binadamu. Jamii ni lazima iruhusu kila mwanachama wake kugundua wito wake. Husu-sani, maslahi mema ya wote hujikita katika hali za kutekeleza uhuru wa kimaumbile usiopuuzika kuendeleza wito wa

exercising the natural liberties that are vital for the development of the human vocation: “the right to...act in accordance to the correct norms of conscience, the protection of private living and of just freedom, also in religious matters (GS 26, 2). The common good is always oriented towards progress of the people: “The social order and its progress must be subordinate to the good of all people...and not the contrary” (GS 26, 3). This order has as base the truth, is edified on justice, and is made alive by love.

2. The common good requires the *social welfare and the development* of the group itself. The development is the summary of all the social obligations. It certainly is up to the authority to decide, in name of the common good, between the different particular concerns; but it must facilitate each one to live a life that is truly human: food, clothing, health, work, education, culture, adequate information, and the right to fund a family, etc. (cf. GS 26, 2).
3. The common good *implies peace*, that means the stability and the assurance of a just order. It supposes that the authority assures, by honest means, the *safety* of the society and that of its members. The common good gives its roots to the right for a legitimate individual and collective defense.

If the whole human community have a common good, that configures it as a community, the most complete realization of this common good is confirmed in the *political community*. It is up to the State to defend and to promote the common good of the civic community, the citizens and that of the intermediate institutions. The human inter-dependence intensifies. It extends itself little by little over the whole earth. The unity of the human family, that groups together people that possess the same natural dignity, implies a *universal common good*. This requires an organization of the community of nations capable of “providing for the different necessities of men, on the level of social living as well as those pertaining to food, health, education.... as well as in many particular situations that can arise in some parts... such

mwanadamu; “haki ya...kutenda kulingana na maadili yaliyo sawa ya dhamiri, ulindaji wa maisha ya kibinafsi na ya uhu- ru ulio wa haki, na pia katika maswala ya kidini (GS 26, 2). Maslahi mema ya wote hutegemea kuelekea maendeleo ya watu; “Utaratibu wa kijamii na maendeleo yake ni lazima yawe chini ya maslahi mema ya watu wote ... Lakini sio kinyume” (GS 26,3). Utaratibu huu una ukweli kama msingi wake, unasimama katika haki na kutiwa uhai na mapenzi.

2. Maslahi mema ya wote huhitaji *manufaa ya kijamii na maendeleo* ya kundi husika. Maendeleo ni muhtasari wa majukumu ya kijamii. Ni juu ya utawala kuamua katika jina la maslahi mema ya wote, kati ya maswala fulani tofauti; lakini ni lazima uwezeshe kila mtu kuishi maisha ambayo kwa kweli ni ya kibinadamu; chakula, mavazi, afya, kazi, elimu na desturi, habari za kutosha, haki ya kugharamia familia n.k. (cf. GS 26,2).

3. Maslahi mema ya wote *yanahusu amani*, ambayo inamaanisha utulivu na hakikisho la utaratibu wa haki. Hupendekeza kwamba utawala utoe hakikisho, kwa uaminifu, juu ya usalama wa jamii na wanachama wake, mizizi ya maslahi mema ya wote ni haki ya mtu halisi na *ulinzi* wa kijumla.

Kama jamii yote ya watu iko na maslahi mema kwa wote, hali hiyo inaifanya iwe jamii, utimilifu kamili wa kutambua maslahi mema kwa wote unathibitishwa katika jamii ya kisiasa. Ni juu ya Nchi kulinda na kuinua maslahi mema ya pamoja ya jamii ya kiserikali, wananchi na yale ya asasi za kati. Utegemeanaji wa wanadamu unaenea. Unajitandaza polepole juu ya dunia yote. Umoja wa familia ya binadamu, ambao wana heshima ya kiasili/kimaumbile huashiria maslahi mema ya wote kwa ujumla. Hii inahitaji ushirika wa jamii ya mataifa yenye uwezo wa “kutoa mahitaji mbalimbali ya watu, katika kiwango cha maisha ya kijamii na vilevile mahitaji ya chakula afya, elimu...pia katika hali nyingi ambazo zinaweza kuzuka katika sehemu kadhaa...kama vile kusaidia katika mateso ya wakimbizi waliotambaa

as to assist in the sufferings of dispersed refugees throughout the world or to help immigrants and their families” (GS 84, 2)

3. The participation in the social life

We are aware that “our being is in the earth”.

The social structures are necessary to allow the development of the community. The dynamics of the history of the community requires structures that are constant and adequate. This means that the conflict is part of growth. Where is our place in all this? The community, with its constant dynamism, is not exterior to each one of us, it is not an object. It is part of each one of us, it is our life. Our commitment to it is not something facultative, it is our life.

RESPONSIBILITY AND PARTICIPATION

The participation is the voluntary and generous commitment of the person in the social interchanges. It is necessary that all

kote duniani au kusaidia wahamaji na familia zao” (GS 84,2).

3. Kushiriki Katika Maisha Ya Kijamii

UAJIBIKAJI NA KUSHIRIKI

Tunaelewa kwamba maisha yetu yako duniani. Miundo ya kijamii nimuhimu ili kutoa nafasi kwa maendeleo ya jamii. Maendeleo ya historia ya jamii yanahitaji miundo ambayo ni dhabiti na mwa-faka. Hii ina maana kwamba migogoro ni sehemu ya ukuaji.

Nafasi yetu ni ipi katika haya yote? Jamii katika mabadiliko yake ya kila mara, sio swala la nje kwa kila mmoja wetu, sio chombo tu. Ni sehemu ya kila mmoja wetu, ni uhai wetu. Kujitolea kwetu kwa jamii sio swala la uwezo ni uhai wetu.

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UAJIBIKAJI NA KUSHIRIKI

Kushiriki ni ujitoleaji wa hiari na wenye ukarimu wa mtu katika muingiliano wa jamii. Ni muhimu watu wote washiriki, kila mmo-

participate, every one according to the place he occupies and the role he plays, in promoting the common good. This responsibility is intrinsic to the dignity of the human person.

The participation is realized before anything else with the dedication of the tasks whose personal responsibility is taken for granted: with the given attention to the education of the family, the responsibility in the job, the person participates in the good of others and of the society (cf. CA, 43).

The citizens must, whenever it is possible, *take active part in public life*. The modalities of this participation can vary from one country to the other or from one culture to the other. “The conduct of those nations, where the majority of the people participate with true liberty in the public life, is greatly plausible” (GS 31, 3).

The participation of all in the promotion of the common good implies a *conversion* of the members of society, renewed without stopping. The deceit and other tricks by which some try to escape their obligation to the law and the prescriptions of the common obligations must be firmly condemned by the exigencies of justice. It is necessary to follow the growth of institutions that better the conditions of the human life (cf. GS 30, 1).

The participation begins by the *education and the culture*. “We may think, with reason, that the future of humanity is in the hands of those who are capable of transmitting to the coming generations the reasons to live and to hope” (GS 31, 3).

The “MADARAKA DAY” forms part of a historic memory of the Nomadic People of the Northern Region. We spent energy, interests, time, LIFES and money to fight for our freedom. They told us: you do not vote, you have no power, and you are not worth anything. We were a sleeping giant. This woke us up. We started an action to make all citizens who could vote. Now the things have changed in favor of the Nomadic People of the Northern Region. The reason? We have learned to become responsible in our historic journey,

ja kulingana na nafasi anayoichukua na jukumu alitekelezalo katika kuinua maslahi mema ya jamii.

Uajibikaji huu unashikamana, kwa njia ya uasilia na heshima ya mwanadamu kushiriki hutambuliwa mbele ya jambo lingine lolote lile katika hali ya kujitolea kwa majukumu ambayo uajibikaji wa kibinafsi huchukuliwa; kwa mujibu wa maanani yanayotiliwa elimu ya familia, uajibikaji katika kazi, mtu hushiriki kwa manufaa ya wengine na yale ya jamii (cf. CA, 43).

Wananchi ni *lazima washiriki kikamilifu* katika maisha ya umma wakati wote inapowezekana. Njia za kushiriki huku, hutofautiana kutoka nchi moja hadi nyingine na desturi moja hadi nyingine. “Mienendo ya nchi, ambazo wananchi wake wengine hushiriki katika maisha ya umma kwa uhuru au hiari ya kweli, huonekana wazi (GS 31, 3).

Kushiriki kwa wote katika kuinua maslahi mema ya wote huonyesha *mageuzi/mkengeuko* wa watu katika jamii, kufanywa upya bila kukoma. Udanganyifu na hila ambazo baadhi ya watu hujaribu kutumia ili kuepuka majukumu yao kwa sheria na maelekezo ya majukumu ya pamoja, lazima zikashifiwe kwa dhati kabisa kwa kutumia njia za haki. Ni vyema kufuata ukuaji wa taasisi, ambazo huboresha hali za maisha ya binadamu (GS 30, 1).

Kushiriki kunaanzia kupitia kwa *elimu na utamaduni*. “Tunaweza kufikiria, huku tukiwa na sababu, kwamba siku za baadaye za binadamu ziko mikononi mwa wale wenye uwezo wa kupokeza kwa vizazi vijavyo sababu za kuishi na za kutumaini” (GS 31,3).

Siku ya “MADARAKA DAY” huunda sehemu ya kumbukumbu ya historia ya wahamaji wa sehemu ya kaskazini. Tulitumia nguvu, hamu, wakati, MAISHA na pesa ili kupigania uhuru wetu. Walitwambia: Hampigi kura, hamna nguvu, na hamna thamani yoyote ile. Tulikuwa jitu/zimwi lililolala. Haya (maneno) yalituamsha. Tulianza harakati za kuwafanya wananchi wote waweze kupiga kura. Sasa, mambo yamebadilika na kuwaendelea wahamaji wa kaskazini mwa Kenya. Kisa na maana? Tumeji-

we have begun to be responsible and active on the political level.

4. Social justice

RESPECT FOR THE HUMAN PERSON

Social justice can only be obtained if it is based on the respect for human and transcendent dignity of human being. The person represents the ultimate goal of society.

The respect for the human person implies the rights that are derived from the dignity of being a creature. These rights are former to society and are imposed on it. They give moral foundation of all authority: if they are not enough appreciated or their positive legitimacy not recognized, that society mines its own moral legitimacy. Without this respect, the authority can only find support in the strength or in the violence to obtain the obedience of its members. It is up to the Church to remind the persons of good will of their rights and to discriminate them from the abusive or false claims.

The respect to the human person goes by the principle of this respect: “That each one, without exception, must *consider the neighbour as the “other I”* taking care in the first place of his life and the necessary means to live dignified” (GS 27, 1). Not one legislation can by itself make the fears go away, the prejudices, the acts of haughtiness or selfishness that are obstacles to the establishment of the true fraternal society. This behavior will come to an end only with the charity that sees in each person “his neighbour”, a brother, a sister.

EQUALITY AND DIFFERENCES BETWEEN PERSONS

All human beings possess the same nature and the same origin because they are created in the image of God. Saved by the sacrifice of Christ, all human beings are called to participate in the same divine beatitude: all enjoy the same dignity.

The equality of the human beings are derived essentially

funza kuwa watu walioajibika katika safari yetu ya historia, tumeanza kuajibika na wenye bidii katika kiwango cha kisiasa.

4. Ukarimu

HESHIMA KWA BINADAMU

Haki ya kijamii inaweza kupatikana tu ikiwa itakuwa juu ya msingi wa heshima ya binadamu na heshima ya juu zaidi ya kiumbe binadamu. Mtu huwakilisha hatima ya mwisho kabisa ya lengo la jamii.

Heshima kwa binadamu kunamaanisha haki ambazo zinatokana na heshima ya kuwa kiumbe. Haki hizi zinatangulia kwa jamii na zinawekwa juu yake. Zinatoa msingi wa kimaadili kwa mamlaka/utawala wote; kama hazitoshi au uhalali wake kutotambuliwa, jamii hiyo hujichimbia uhalali wa kimaadili. Bila heshima hii, mamlaka hupata tu uungaji mkono katika nguvu au kupitia vita ili kupata utiifu miongoni mwa wanachama wake. Ni juu ya kanisa kuwakumbusha watu wa nia njema haki zao na kutofautisha pale ambapo haki hizo zinagandamizwa.

Heshimakwamtubinafsikunafuatamsingiwaheshimahii;kwamba kila mmoja, bila kubagua, lazima *amwone jirani yake kama “mimi mwingine”* huku akishughulikia/kutunza kwanza maisha yake na njia zote muhimu za kuishi kwa heshima (GS 27, 1). Hakuna sheria moja ambayo peke yake yaweza kuondoa hofu zote, ubaguzi/kujiona, matendo duni au uchoyo mambo ambayo ni vikwazo katika uanzilishi wa jamii yenye undugu wa ukweli. Tabia hii itamaliza tu ukarimu ambao huona katika kila mtu “jirani yake,” kaka, dada.

USAWA NA TOFAUTI KATI YA WATU.

Binadamu wote wanamiliki maumbile sawa na asili moja kwa sababu wote wameumbwa katika umbo/sura ya Mungu. Kwa kuokolewa na sadaka ya Kristo, binadamu wote wameitwa kushiriki katika heri moja ya utakas; wote hufurahia heshima ya aina moja.

Usawa wa wanadamu hutokana na heshima yao binafsi na haki

from their personal dignity and the rights which proceed from them: “One has to rise above and eliminate, as contrary to the plan of God, all form of discrimination of the fundamental rights of the person, be it social or cultural, because of sex, race, color, social condition, language or religion” (GS 29, 2).

Coming into the world, the person does not have the necessary things to develop his corporal and spiritual life. He needs others. Certainly there is a difference in what concerns age, physical capacities, intellectual or moral aptitudes, or the circumstances of which one can benefit, the distribution of the riches (cf. GS 29, 2). The “talents” are not equally distributed. But no one is so poor that he has nothing to offer, and no one is so rich that he has no need of anything. There exist also scandalous inequalities that affect millions of men and women. They are in open contradiction with the Gospel: “The equal dignity of the persons require that they come to a situation of life that is more human and more just. Thus the excessive economic and social inequalities between the members or the peoples of the same human family are a scandalous result and are opposed to social justice, to equality, to the dignity of the human person and also to social and international peace (GS 29, 3).

zinazotokana nazo. “Ni lazima mtu ainuke na aondoe yaliyo kinyume na mpango wa Mungu, aina zote za ubaguzi wa haki za kimsingi za mtu, ziwe za kijamii au kitamaduni, kwa sababu ya uana, tabaka, rangi, hali ya kijamii, lugha au dini” (GS 29, 2).

Ajapo ulimwenguni, mtu huwa hana vitu muhimu vya kuendeleza maisha ya kimwili na ya kiroho. Huwahitaji watu wengine. Kwa uhakika kuna tofauti katika mambo yanayohusu umri, uwezo wa kimwili, akili, mienendo ya kitabia au hali ambazo kwazo mtu anaweza kunufaika na mgao wa utajiri/mali (cf. GS 29, 2). Vipawa havijagawa sawa. Lakini hakuna mtu maskini hivi kwamba hana kitu cha kutoa kwa wengine, na hamna mtu tajiri sana hivi kwamba hahitaji chochote. Kuna ukosefu wa usawa ambao ni wa aibu ambao unaathiri mamilioni ya wanaume na wanawake. Ukosefu huu wa usawa unapingana na Injili. “Heshima sawa ya watu inahitaji kwamba wawe katika hali ya maisha ambayo ni ya kibinadamu zaidi na yenye haki zaidi. Kwa hivyo ukosefu wa usawa uliozidi zaidi katika maswala ya kiuchumi na kijamii kati ya wanachama au watu wa familia moja ya wanadamu ni matukio ya aibu na hupingana na haki ya kijamii, usawa, heshima ya binadamu na pia amani ya jamii na ya kimataifa (GS 29, 3).

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SYNTHESIS

- Different from those who identify with the expression “I think, therefore I exist”, we Nomadic People of the Northern Region (Kenya) feel we are defined by the expression “we are on the earth”. The “we” is community subject and our knowledge continues to develop in life and with relations.
- Jesus reveals what the human being is. He brings us to form part of the Trinity, in this way he reveals us that we are community and he gives us the strength to realize the dream of fraternity: community character of the human vocation. There exist a profound likeness between the union of the divine persons and the fraternity that we humans must restore among us.
- Which is our place in the human community? We are part of it. His life is our life. Jesus enables us to take part responsibly to the march of humanity towards its goal, the fraternity, to assume our role, the way. He did it: until to be ready to give up our life.
- Our moral commitment: to live profoundly our being “community” and fraternity.

HOMEWORK

1. Describe some ways in which Nomadic People of the Northern Region (Kenya) manifest their dimension “community”.
2. In the dialogue with other cultures, what are the advantages and difficulties we meet to live our being “brother/sister”.
3. Nomadic People of the Northern Region (Kenya) need to go ahead in education for the social commitment: what actions do you suggest?

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HITIMISHO

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Sisi watu wa jamii ya kuhamahama ya kaskazini mwa Kenya tunafafanuliwa na usemi kwamba “sisi tu wa dunia.” Neno “sisi” ni swala la jamii na ufahamu wetu unaendelea kukua katika maisha na maingiliano (na wengine).

78. Yesu anafunua dhana ya kuwa mwanadamu. Anatuleta kuunda sehemu ya utatu mtakatifu, kwa njia hii anatufunulia kwamba tu jamii na anatupatia nguvu kutambua ndoto ya undugu; jamii sifa ya wito wa binadamu. Kuna uiano mkubwa wa umoja wa watu watakatifu na undugu ambao sisi wanadamu ni lazima tuurudhishe miongoni mwetu.

79. Nafasi yetu katika jamii ya wanadamu ni ipi? Tu sehemu yake. Maisha yake ni maisha yetu. Yesu hutuwezesha kushiriki kwa njia ya uajibikaji katika maandamano ya ubinadamu kuelekea lengo lake, undugu, kutekeleza wajibu wetu, vile Yesu alivyofanya; mpaka tuwe tayari kuyatoa maisha yetu. Ujitoleaji wetu kimaadili; kuishi vyema kuwa kwetu jamii na undugu.

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ZOEZI.

1. Eleza njia kadhaa ambazo kwazo watu wa jamii ya kuhamahama wa kaskazini (mwa Kenya) huonyesha mtazamo wao wa “jamii.”
2. Katika kuingiliana na tamaduni zingine, ni manufaa gani na matatizo yapi huwa tunakumbana nayo tunapoishi kama “kaka/dada”
3. Jamii ya watu wa kuhamahama wa eneo la kaskazini mwa Kenya wanahitaji kwenda mbele katika elimu kwa ujitoleaji wa kijamii; ni mapendekezo gani ambayo unaweza kutoa?

THIRD PART

THE BIBLE AND THE "TRADITION"

After Jesus was killed, he continued to live. He continues to live in the world and completes his mission, the plan of the Father: to form a great family between the peoples of the world. In order to continue his presence and his work throughout the ages, in a special way he works with two realities: the Bible and the Christian community, the Church.

The Bible. God walks with a people making history. This people discovers, lives and interprets his presence. It puts in writing its experience of communion with the Divinity and the revelation of God. As God communicated himself through those times in which his people lived the experience and through those who wrote the text, so now, when we read the Bible, it is the same God who reveals himself to us.

The "Tradition" Jesus, after his death, communicates his Spirit to his disciples. Therefore, it is not they who live. It is Christ who lives in them. During 2000 years Jesus has, by means of his Church, continued to be present in the world, in the history and in humanity, and has impelled history towards the "oikumene", the total unity: God, humanity and the universe united in a profound community. "Living tradition: The Church through history is witness and sacrament of Jesus who creates the "oikumene".

We are aware

SEHEMU YA TATU

BIBLIA NA UTAMADUNI

Baada ya Yesu kufa, bado aliendelea kuishi. Anaendelea kuishi duniani akikamilisha kazi yake. Mpango wake Baba: kuunda familia kubwa kati ya watu wa ulimwengu. Ili kuendeleza uwepo wake na kazi yake katika vizazi, kwa njia maalum anafanya kazi kwa uhalisia wa aina mbili: Biblia na jumuiya ya kikristo, Kanisa.

Biblia. Mungu anatembea na watu akifanya historia. Watu wanatambua, kuishi na kutafsiri uwepo wake. Inaweka katika maandiko tajriba yake ya kujumuika na utakatifu na ufunuo wa Mungu. Vile ambavyo Mungu alijiwasilisha kupitia nyakati ambazo watu wake walishiriki tajriba hii na kupitia kwa wale walioandika maandiko haya (ya Biblia) ndivyo anavyojiwasilisha sasa, tunaposoma Biblia ni Mungu yule yule anayejifunua kwetu.

“Utamaduni” (ambao ni) Yesu baada ya kifo chake, anawasilisha Roho wake kwa wanafunzi wake. Kwa hivyo sio wao wanaoishi. Ni Kristo anayeishi ndani yao, katika kipindi cha miaka 2000, Yesu kupitia kwa Kanisa, ameendelea kuwepo ulimwenguni, katika historia na katika binadamu na ameishinikiza historia kuelekea kwa “oikumene”, umoja ulio kamili: Mungu binadamu na maumbile yote wameunganika katika jumuiya kuu. “Utamaduni uishio: Kanisa kupitia historia ni shahidi na sakramenti ya Yesu anayeumba “oikumene”

Theme 8

THE BIBLE: WRITTEN WORD OF GOD

1. Introductory themes for reading the Bible
2. The Old Testament
3. The New Testament
4. Sacred Scripture in the life of the Church

1. Introductory themes of the reading of the Bible

THE BIBLICAL TEXT AND ITS TRANSMISSION

The word “bible” comes from the Greek “biblos”, “book”. The Bible is a conjunct of books, inspired by God, that relate the history of our salvation, and constitute the biblical canon. The Bible is the written remembrance of the people of God, Jewish and Christian, in which is consigned the word of the Lord, that he communicates to us and in which he reveals to us his salvation plan. Here has remained moulded in writing the saving interventions that God has for humanity and at the same time, the history of the human response. The Bible before being written was living happenings, living words among the people. Only in a historic perspective we can understand the Bible. The Bible contains the written delivery of revelation.

DIVISION AND NUMBER OF BOOKS

Fundamental division: Old Testament (2 Cor 3: 14) and New Testament (Heb 8: 8). These quotations refer to the history of salvation as such, not to the books. Commonly, the Bible is divided like this: “historical” books or narrative, didactic books and prophetic books. We Catholics accept 73 books: 46 of the OT (sometimes counted as 45 because in the book of Jeremiah is included the

BIBLIA: NENO LA MUNGU LIL- ILOANDIKWA

1. Maudhui tangulizi ya usomaji wa Biblia
2. Agano la kale.
3. Agano jipya.
4. Maandiko matakatifu katika maisha ya Kanisa.

1. Maudhui Tangulizi Ya Usomaji Wa Biblia

MAANDIKO YA BIBLIA NA UENEZAJI WAKE

Jina biblia limetokana na neno la Kiyunani (Kigiriki) “Biblos” linalo-maanisha “vitabu”. Biblia (kwa hivyo) ni mkusanyiko wa vitabu ambavyo Mungu alitia akilini mwa watu, vitabu ambavyo husimulia historia ya ukombozi wetu na huunda Sheria za kidini za Biblia. Biblia imeandikwa kwa ukumbusho wa watu wa Mungu, Wayahudi na wakristo, na ndani yake husheheni neno la Bwana ambalo anawazilisha kwetu na ambalo hufunua mpango wake wa ukombozi kwetu. Hapa uingiliaji kati wa Mungu katika ukombozi wetu umeundika katika maandiko na pia kwa wakati uo huo historia ya mapokeo ya mwanadamu (kwa tendo hili la Mungu). Biblia kabla ya kuandikwa ilikuwa matendo yaliyo hai, maneno yaliyoishi miongoni mwa watu, ni katika mtazamo wa kihistoria ndipo tunaweza kuelewa Biblia. Biblia huwa na shehemu ya ufunuo ulioandikwa.

MGAO NA IDADI YA VITABU

Mgao wa kimsingi: Agano la kale (2 Cor 3: 14) na Agano Jipya (Hebrew 8: 8) nukuu hizi zinarejelea historia ya ukombozi lakini sio vitabu. Kwa kawaida Biblia imegawika hivi: Vitabu vya Historia au hadithi, vitabu vya mafundisho na vitabu vya manabii. Sisi wakatoliki tunakubali vitabu 73: 46 vya Agano la Kale (wakati mwingine huhesabiwa kama 45 kwasababu katika kitabu cha

Lamentations) and 27 of the NT. Protestants accept 66: 39 of the OT (they exclude the 7 Deutero canonicals) and 27 of the NT. These are the books of the Old Testament

DIVISION OF CHAPTERS AND VERSES

From very long ago and especially for liturgical reading (proclamation), it was foreseen the necessity of dividing the sacred text. The actual division in verses, done in 1555 comes from Robert the Etienne. To quote a text from the Bible it is sufficient to indicate briefly of which book it is (look at the list of abbreviations), the chapter followed by a semicolon, the verses where the quotation starts and ends, separated by a hyphen. Example: Mt 5: 1-12 = Gospel of St. Matthew, chapter 5, from verse one to twelve.

PROCESS OF COMPOSITION

The revelation, events and words, were transmitted by living voice, from family to family, by means of songs, rites, catechesis and many other means. The tradition is not concerned to hand over how the events happened or how the words were materially pronounced; it was struggling to find its inner sense. That transmission looked to interpret the happenings that the people lived and in this it tried to discover the word of the Lord. That way the great traditions of the people have arisen, traditions around the places, to the forefathers, in different ways of conceiving the same history. These traditions were put into writing. They are like small nucleus of tradition, that later were the base for great redactions and to elaborate the different books that form together the Scripture.

In the past they had a social conception of the book. They belonged to the community, including what concerns the composition.

CANONICAL

The word kanon means cane or measuring stick, rule used in construction. Later on, it was used as a synonym for norm. In the II century, it was understood as a rule of faith, and

Yeremia kunacho kile cha Maambolezo na 27 vya Agano Jipya. Waprotestanti hukubali vitabu 66: 39 vya Agano la Kale (hutenga vile vitabu 7 vya “deuteron Kanoniko) na 27 vya Agano Jipya.

MGAO WA SURA NA MISITARI

Tangu zamani na haswa katika usomaji wa (mambo ya) liturujia (uenezaji) haja ya kugawa maandiko matakatiifu ilikuweko. Mgao halisi wa mistari ulifanywa mwaka 1555 kutoka kwa Robert wa Etienne. Wakati mtu ananukuu sehemu ya biblia inafaa kutaja ni kitabu gani (angalia orodha ya herufi zinazosimamia vitabu), sura iki-fuatwa na semi koloni, mistari ambapo nukuu inaanza na inapoishia ikitengwa na kistari. Mfano Mt 5: 1-12 = Injili ya Mtakatifu Mathayo, sura ya tano kuanzia Mistari wa kwanza hadi wa kumi na mbili.

UTARATIBU WA KUBUNI

Ufunuo matukio na maneno, vilipitishwa kwa sauti-hai kutoka familia moja hadi nyingine kwa njia ya nyimbo, ibada, ukatiku-meni miongoni mwa njia nyinginezo nyingi. Utamaduni haushughuliki tu vile matukio yalivyofanyika au vile maneno yalivyo tamkwa; ni kujibidiisha kutafuta maana yake ya ndani. Upitishaji huo ulitafuta kutoa tafsiri mambo waliyoyapitia watu na kwa njia hii (upitishaji huu) ukajaribu kulifumbua neno la Bwana. Kwa njia hiyo utamaduni mkuu wa watu umeamsha utamaduni unaozunguka mahali, hadi kwa mababu, kwa njia tofauti za kupokea Historia ile ile moja. Tamaduni hizi ziliwekwa katika maandishi. Ni kama chembechembe ndogo za utamaduni ambazo baadaye zilikuja kuwa msingi wa uhakiki mkubwa na kufafanua vitabu tofauti tofauti vinavyoingana ili kuunda maandiko (Matakatiifu). Zamanikitabukilielewekakatikamisingiyakijamii. Utamaduni ulimilikiwanajamii ikiwanipamojanamamboyanayohusu ubunaji huu.

KANONI (SHERIA ZA IMANI)

Neno Kanoni humaanisha kijiti cha kupimia vitu, sheria inayotumiwa katika ujenzi/ukarabati. Baadaye lilitumiwa kama kisawe (neno lenye maana na lingine) cha maadili. Katika karne

in the centuries III-IV it turned to be the permanent drawing of the list of books, inspired by God and accepted like that by the Church, in which is contained the rule of faith. The Church doesn't create the canon, but discovers and accepts it.

INSPIRATION OF SACRED SCRIPTURE

The Church has not created the canon; she has discovered in the books, included inside of them, the singular presence of the Spirit, who was speaking to her the divine word. The believing community experiments these works as communicators of the power and of the truth of the Spirit of God. From here the Church has had always the conviction that she possesses some Sacred Scriptures in which she listens the word of God, a rule for her faith and conduct, with normative values for the community. The Bible speaks of this gift, but always in an elastic manner. It presents us the power of God irresistibly pushing the person to do something in God's name. It is not only writing a book, but also making it and speaking it. They are the pastoral and oral inspiration. The Writings will come later on to fix the remembrance of the things that were done and said. It is the interrelation of Tradition and Scripture: two aspects of expression of the same inspired current: on the one hand lived and spoken and on the other hand written, that regulates the practice of the Church.

“Those divinely revealed realities (Revelation) which are contained and presented in sacred Scripture has been committed to writing under the inspiration of the Holy Spirit” (DV, 11).

Holy Scripture is not the word of God because of the inspiration. It is so because it contains the Revelation, which is the Word of God. The effect of the inspiration is to make up the word of God in preserved written word. There is an economy of the Revelation and an economy of the conservation and transmission. The inspiration comes described in the context of the revelation and not in the “inerrancia” (level of error on faith).

ya pili lilieleweka kumaanisha sheria ya imani na katika karne za tatu hadi nne likachukuliwa kuwa uandishi wa kudumu wa orodha ya vitabu ambavyo Mungu alishamiri kwa watu na vilivyokubaliwa hivyo na Kanisa, ambavyo ndani yake mlikuwa na sheria ya amani. Kanisa haiundi kanoni bali huifumbua na kuikubali.

SHAMIRISHO LA MAANDIKO MATAKATIFU

Kanisa haikujiundia kanoni, limegundua katika vitabu, umejumuishwa ndani yake uwepo wa Roho ambaye analizungumzia kanisa (juu ya) neno lake takatifu. Jumuiya ya waumini hutekeleza kazi hizi kama wawasilishi wa uwezo na ukweli wa Roho wa Mungu. Kutoka hapa kanisa daima limekuwa na uhakikisho kwamba linamiliki baadhi ya maandiko matakatifu ambayo kwayo husikiliza neno la Mungu, sheria ya imani yake na matendo kwa maadili ya kijamii. Biblia inazungumzia zawadi hii, lakini daima katika hali yake ya kunyambulika, huwazilisha kwetu uwezo wa Mungu huku ikimsukumia mtu kwa njia isiyoweza kukataliwa, kufanya jambo katika jina la Mungu. Sio tu kuandika kitabu, lakini pia kukitengeneza na kukinena. Ni shamirisho la kichunganji na la kunena/kusimulia. Kuandika huja baadaye ili kuweka ukumbusho wa yaliyosemwa na kutendwa. Ni uhusiano kati ya utamaduni na maandiko: vipengele viwili vya kuelezea mkondo sawa wa shamirisho kwa upande mmoja katika kunenwa na kuishi, na upande mwingine katika maandishi. Hali inayothibiti matendo ya Kanisa

“Ufunuo ambao umejikita na kuwasilishwa katika maandiko matakatifu umewekwa katika maandishi chini ya shamirisho la Roho Mtakatifu” (DV, 11).

Maandiko matakatifu sio neno la Mungu kwa sababu ya shamirisho. Ni neno la Mungu kwa sababu kusheheni ufunuo, ambao ni neno la Mungu. Athari ya shamirisho ni kuunda neno la Mungu katika hifadhi ya neno andishi. Kuna urahisishaji wa ufunuo urahisishaji wa uhifadhi na uenezaji /upitishaji. Shamirisho huja katika maelezo ya kimuktadha ya ufunuo na

TRUTH AND STRENGTH OF THE SCRIPTURES

The Bible contains the truth that we need to achieve our salvation, and this saving truth has a unique strength and effectiveness. The word of the Scripture is revelation and salvation proclaimed and realized. Its word is not empty or sterile, but efficient for our salvation. God says and performs what it announces.

The “truth” in the *Dei Verbum* is utilized in a saving context. It is not a question to work in all the texts with the Greek or the scholastic mentality of the mistake or of the truth in the sense of conformity with the nature of things. The truth in the Bible corresponds with divine revelation. To know the truth signifies to know the plan of God. Jesus is the truth because he is the revelation (salvation).

“Since everything asserted by the inspired authors or sacred writers must be held to be asserted by the Holy Spirit, it follows that the books of Scripture must be acknowledged as teaching firmly faithfully, and without error that truth which God wanted put into the sacred writings for sake of our salvation” (DV, 11).

BIBLICAL INTERPRETATION

“Since God speaks in the Sacred Scriptures through men in human fashion, the interpreter of the Sacred Scripture, in order to see clearly what God wanted to communicate to us, should carefully investigated what meaning the sacred writer really intended and what God wanted to manifest by means of their words” (DV, 12).

The Bible is human word, therefore science is required for the correct interpretation. One tries to analyse the “text” scientifically, and this is opposed to whatever fanaticism or subjectivism.

The Bible is word of God, therefore for its adequate understanding faith is needed. That is what is called “context”, or the community guided by the Spirit of God.

sio katika “inerrancia” (kiwango cha makosa katika imani).

UKWELI NA NGUVU ZA MAANDIKO

Biblia husheheni ukweli tunaouhitaji ili kupokea ukombozi wetu, na ukweli huu wenye kukomboa una nguvu ya kipekee na inayofaa/ya thamani. Neno la maandiko haya ni ufunuo na ukombozi uliotangazwa na kuonekana. Neno lake sio ukombozi wetu. Mungu husema na kutenda yanayo tangazwa na neno hili.

“Ukweli” katika *Dei Verbum* unatumika katika muktadha wa kukomboa. Mtu hashughulikii matini (maandiko) yote kwa ufahamu wa Kigiriki au uwanachuoni wa makosa au wa ukweli katika hali ya kufuatana/kuafikiana na maumbile ya vitu. Ukweli katika Biblia unalingana na ufunuo mtakatifu. Kujua ukweli ni ishara ya kujua mpango wa Mungu. Yesu ndiye ukweli kwa sababu yeye ndiye ufunuo (ukombozi).

“Kama vile (mambo) yote yametiliwa nguvu na ‘mahajiografas’ au waandishi walioshamirishwa, yote yametiliwa nguvu na roho mtakatifu na inafaa kwamba vitabu vitakatifu vifundishe kwa dhati na kwa uaminifu bila dosari ukweli ambao Mungu ameweka juu ya vitabu hivyo kwa ukombozi wetu” (DV, 11)

TAFSIRI YA KIBIBLIA

“Mungu anazungumza katika Biblia kwa njia ya watu na katika lugha ya wanadamu; kwa hivyo, mwenye kutafsiri maandiko ya Biblia lazima asome kwa makini vile waandishi walitaka kusema na yale Mungu alitaka wajue kwa maneno hayo ili waweze kuelewa yale ambayo Mungu alitaka kuwasilisha” (DV, 12).

Biblia ni neno la binadamu, kwa hivyo sayansi huhitajika katika tafsiri iliyo sahihi. Mtu hujaribu kuchambua “maandiko” kisayansi, na hii inapingana na ufuasi sugu au mtazamo unaoegemea upande mmoja wa aina yoyote ile. Biblia ni neno la Mungu, kwa hivyo, ili ieleweke vyema, imani inahi-

The opposite is the ideological or bias use of Scripture. The Bible is actual word (DV, 8. 21) therefore, for its actualisation, reference to life, to history, to the concrete actual situation is required. This is called the ‘pre-text’, or lived reality. If you avoid doing that you are going to fall in pietism, the sacralization of the situations, or the conformism with the lived reality.

THE BIBLE, HUMAN WORD

The Bible, humanly seen, is a literary work, concrete, consigned to writing.

Word: so it is subjected to the conditions of the language. In order to comprehend one requires the science of philology, of the translation and of linguistics.

Literary: in the Bible we meet literature, poetry, artistic and beautiful prose. At least it is indispensable to analyse it under the laws of this science and of this art.

Concrete: historic, that responds to a determined situation. From here the resource of historic sciences (geography, sociology, economic, political, etc.) which help us to situate it more accurately.

Consigned by writing: subject to the rules of whatever written literature. Therefore the necessity to take recourse in sciences of literature in all its branches. It is necessary to pay attention to two important elements: the intention of the author and the words by which he expresses himself.

Literary genders:

“Those who search out the intention of the sacred writers must, among other things, have regard for the “literary forms (genders)”. The truth is proposed and expressed in varieties of ways depending on whether a text is history of one kind or another, or whether its form is that of prophecy, poetry, or some other types of speech. The interpreter must investigate what meaning the sacred writer intended to express and actually expressed as he used contemporary literary forms in accordance with

tajika. Hii inaitwa “Maandiko – awali” au ukweli ambao ulikuweco awali. Ukiepuka kufanya hivyo, utaanguka katika uabudu kule kufuru. Kwa hali, au kufungamana na ukweli uliokuweco awali.

BIBLIA, NENO LA BINADAMU

Biblia, ikitazamwa kwa njia ya kibinadamu ni kazi ya uandishi dhati na imejikita katika maandiko.

Neno: Limeshikanishwa katika hali za lugha, ili kuelewa mtu anahitaji sayansi ya philolojia ya tafsiri na isimu.

Uandishi: Katika Biblia tunakuta fasihi, ushairi, riwaya za kisanaa na zilizo na umaridadi/mapambo. Hatuwezi kutupilia mbali uchambuzi wake katika misingi ya sheria za sayansi hii na za sanaa hii.

Dhati: ya kihistoria inayofungamana na hali dhahiri kuanzia hapa chemchemi ya sayansi za kihistoria (jiografia, sosiolojia, uchumi, siasa n.k) ambazo hutusaidia kuiweka (Biblia) mahali pake kisahihi kabisa.

Kujikita katika maandiko: ikiegemezwa/ikifuata sheria zozote zile za fasihi andishi. Kwa hivyo, ile haja ya kurejea kwa sayansi ya fasihi katika matawi yake yote inajitokeza. Ni muhimu kutilia maanani vipengele viwili muhimu: lengo la mwandishi na maneno anayotumia ili kujiielezea.

Tanzu za uandishi

“Ili kutambua lengo la mwandishi, lazima tutie maanani mambo haya miongoni mwa mengine, tanzu za uandishi. Ukweli unaonekana na kutangazwa katika kazi tofauti za kihistoria, katika vitabu vya unabii au ushairi, au katika tanzu nyinginezo za uandishi. Mwenye kutafsiri ni lazima atafiti yale ambayo mwandishi mtakatifu analenga kusema kulingana na wakati (wa mwandishi) utamanduni kwa

the situation of his own time and culture...” (DV, 12).

Fundamental literary genders:

Historic or narrative: *sayings*: discourses, homilies, sayings, parables...

Acts: narration, saga, legend, annals, lists, autobiographies, and myths...

Juridical: apodictically right, casuistic, decalogue's, series, alliances...

Prophetic: oracles of salvation or threat, vocation stories, oracles against nations, symbolic acts, visions...

Wisdom: proverbs, reflections...

Songs and petitions: psalms (adoration, thanksgiving, petition), hymns...

Epistles: apocalyptic

Diverse ways of thinking, understanding and expressing.

“For the correct understanding what the sacred author wanted to assert, due attention must be paid to the customary and characteristic styles perceiving, speaking, and narrating which prevailed at that time of the sacred writer, and the customs men normally followed at that period in their every day dealings with one another” (DV, 12).

The way to conceive the reality, to understand the world, to see the relationships, is different in the cultures and in different eras. A very common mistake of our time is to try to classify “the historic” according to the concept that we have about history. Therefore, many biblical stories have not passed the test of historicity. We made “absolute” our way of thinking of seeing the world.

THE BIBLE, DIVINE WORD

“ Since Holy Scripture must be read and interpreted according to the same Spirit by whom it was written...” (DV, 12).

The Spirit, which has created Scriptures, is the same that recreates by means of the reading. He, who has in-

kufuata tanzu zilizo sahihi za wakati wake...” (DV, 12)

Tanzu za kimsingi za uandishi:

Historia au masimulizi: *misemo*, mazungumzo, hotuba za kusifi-ana, semi, hadithi za mafunzo

Vitendo: Masimulizi, ngano, hadithi, makavazi, orodha, historia za maisha ya watu binafsi na hekaya.....

Maswala ya sheria: hali ya “apodictical” mambo ya kawaida amri kumi, mipango, mashirika...

Unabii: Utabiri wa ukombozi au tisho, hadithi za wito, utabiri dhidi ya nchi, matendo ya ishara, maono...

Hekima: Methali, tafakari...

Nyimbo na uombaji: Zaburi (Kuabudu, kutoa shukrani, kutoa maombi), nyimbo...

Barua: ya hukumu ya mwisho

Njia tofauti tofauti za kufikiria, kuelewa na kuelezea.

“Ili kuelewa vizuri na kikamilifu yale mwandishi anataka kutilia nguvu katika uandishi wake, ni lazima mtu atie maanani njia tofauti za kufikiria na za kuielezea, njia za masimuluzi ambazo zilitumika wakati wa mwandishi, na njia za kuielezea ambazo zilitumiwa kakita mazungumzo ya kila siku nyakati za mwandishi husika” (DV, 12).

Njia za kuupokea ukweli, nakuelewa dunia, kuona mahusiano, ni tofauti katika desturi na nyakati tofauti tofauti. Kosa moja ambalo tunafanya mara kwa mara ni kujaribu kuratibu “mambo ya kihistoria” kulingana na dhana yetu juu ya historia, kwa hivyo, hadithi nyingi za biblia hazijapita “mtihani” wa uhistoria. Tuli-fanya njia yetu ya kufikiria na kuuona ulimwengu kuwa ‘dhahiri.’

BIBLIA NENO LA MUNGU

“Maandiko matakatifu ni lazima yasomwe na kutafsiriwa kwa roho yule yule ambaye kwa njia yake maandiko haya yaliandikwa...” (DV, 12).

spired the creation of the sacred books, is the same Spirit that guides us in the correct understanding, in the adequate search of what God wants to tell us by means of his word.

“...no less serious attention must be given to the content and unity of the whole of Scripture, if the meaning of the sacred texts is to be correctly brought to light. The living Tradition of the whole Church must be taken into account along with the harmony which exists between elements of faith” (DV, 12).

Unity of the whole Scripture, living Tradition of the Church and analogy (harmony) of faith are three specific elements that one must have in mind in the interpretation of the sacred text.

The Bible, word of God

The Bible is the history of the word of God directed to humanity.

This is a creating word that calls things into existence (Gen 1: 3). Word which called Abraham, Moses and many others to fulfill their mission (Gen 12: 1ss; Ex 3: 10ss). Word that is grace and commandment, gift and demands (Ex 20: 2-3ss). Word that fulfills the promises (Jos 23: 14-15) and therefore it is efficient and permanent (Is 55: 10-11). Word that enters with strength in the prophets to announce and proclaim the saving will of God in history, but also to denounce the unfaithfulness and rebellion of the people (Jer 1: 4.11.13). Word that in the fullness of times became flesh in Jesus (John 1: 14). Word that discloses, grows, becomes strong (Acts 6: 7; 12: 24; 19: 20), and is never chained (2 Tim 2: 9). Word that is identified with the victorious white horse rider, that brings to fulfillment the completion of the eschatology (Rev 19: 11-16).

THE BIBLE, ACTUAL WORD

“...And thus God, who spoke of old, uninterruptedly converses with the Bride of His beloved Son...” (DV, 8).

“For in the sacred books, the Father who is in heaven, meets His children with great love and speaks with them...” (DV, 21).

Roho ambaye ametengeneza maandiko, ndiye yuyo huyo ambaye huyatengeneza upya kwa njia ya kuyasoma. Yule ambaye ameshamiri uundwaji wa vitabu vitakatifu, ndiye Roho yule yule anayetuongoza katika ufahamu sahihi, katika kutafuta kwa njia mwafaka yale Mungu anataka kutwambia kwa njia ya Neno lake.

“...kwa hivyo, ili kujua maana halisi ya maandiko matakatifu, lazima mtu atie maanani kwa uangalifu mkubwa kilichomo na umoja wa maandiko yote, utamaduni uishio wa kanisa lote, kielezo cha imani” (DV, 12).

Umoja wa maandiko yote, utamaduni unaoishi wa Kanisa na kielezo cha imani ni vipengele vitatu ambavyo ni lazima aviweke akilini katika utafsiri wa maandiko matakatifu.

Biblia Neno la Mungu

Biblia ni historia ya neno la Mungu linaloekezwa kwa wanadamu.

Huku ni kuunda neno ambalo huvifanya vitu vyote viwepo (Mwanzo 13) Neno lililowaita akina Abrahamu, Musa na Wengineo ili watekeleze kazi yao (Mwanzo 12: 15; Kutoka 3: 10ss). Neno ambalo ni neema na amri. Zawadi na shinikizo (Kutoka 20: 2-3ss). Neno linalotimiza ahadi (Jos 23: 14-15) kwa hivyo linautosha na la kudumu (Is 55:10-11). Neno linaloingia kwa nguvu kwa manabii ili watangaze na kuhubiri nia ya Mungu ya kuokoa katika historia, lakini pia kukashifu ukosefu wa uaminifu na ugaidi wa watu (Jer 1: 4. 11. 13). Neno ambalo katika utimilifu wa nyakati liligeuka na kuwa Yesu mwenyewe (Yoh 1: 14). Neno linalofichua, linakua, kulazimisha (Matendo 6:7; 12: 24; 19: 20), na daima halijafungwa minyororo (2 Tim 29). Neno linalotambulishwa na mshindi mwenye kuendesha farasi mweupe. Haya yanatimilisha ukamilifu wa mambo ya hatima (ya maisha mapya) (Ufunuo 19: 11-16).

BIBLIA, NENO HALISI

“Kwa njia hii, Mungu aliongea wakati mwingine, anaendelea

“...In the liturgy God speaks with his people, Christ continues to announce the Gospel...” (SC, 33).

The EN (*Evangelii Nuntiandi* Encyclical) helps us to understand the relation between Bible and happenings; the n. 29 speaks of the interrelation between written word and happenings; the n. 43 expresses that there are innumerable events of life in which God speaks to us and invites us to have a true spiritual sensibility in order to discover in them the voice of God; and the n. 75 affirms that the Holy Spirit is the one who makes us discern in history the signs of the times, the signs of the presence of God.

It is necessary to read the Bible in the light of life, in the light of our concrete circumstances, in order to find an answer that will enlighten us...It does not mean that we will meet recipes, but we will discover the spirit with which we must answer the word of the Lord. We must read the history - the signs of the times - in the light of the Bible. The happenings are not necessarily will of God. Many are contrary to his saving plan, to his life project. But in the happenings we have to discover the word of the Lord that appeals to us and questions us. Concrete steps: study of the text in itself, study of the text in its literary context, study of the text in its era and author, final lecture of the text, what does it say? What does it say to us now?

2. The Old Testament

THE PATRIARCHS

The Bible has its origin in one of the peoples of the Orient, the people of Israel. At the beginning, they are a group of immigrants, coming from Mesopotamia (nowadays Iraq). They are called Hebrews and are descendants of Abraham. With Abraham begins the history of the people of the Bible. Abraham, called by God (Gen 12: 1-3), leaves from Ur in Caldea, Mesopotamia, in search of a new land. God has called him to realize a project. He comes out with his family and establishes himself in Canaan (later on

kuzungumzana Bi. Arusi wa Mwanawempendwa.....” (DV, 8).

“Katika vitabu vitakatifu, Baba aliye mbinguni anaenda kukutana na kuzungumza nao” (DV, 21).

“Katika liturjia Mungu anazungumza na watu wake, Kristo anaendelea kuiangaza Injili...” (CS, 33).

EN (Evangelii Nuntiandi Encyclical) hutusaidia kuelewa uhusiano ulioko kati ya biblia na matukio; n. 29 huzungumzia uhusiano baina ya neno lililoandikwa na matukio; n. 43 inaelezea kwamba kuna idadi kubwa ya matukio ya maisha ambayo Mungu anazungumza kwetu na kutualika kupata dhana ya Roho wa kweli ili kutambua ndani yake sauti ya Mungu; na n. 75 hutilia nguvu kwamba Roho Mtakatifu ndiye hutufanya kutambua katika historia ishara za wakati, ishara za uwepo wa Mungu.

Mtu lazima asome Biblia katika nuru ya maisha katika nuru ya hali yetu ya dhati, ili kupata jawabu ambalo litatuangaza/kutuelimisha... Haimaniishi kwamba tutapata “maakuli tayari” lakini tutagundua roho ambaye kwake tutajibu neno la Bwana. Lazima tusome historia ishara za wakati - katika nuru ya Biblia. Matukio si lazima yawe nia ya Mungu. Mengi yako kinyume cha mpango wa ukombozi wa Mungu, katika mradi wake wa maisha. Lakini katika matukio haya, tutagundua Neno la Bwana linalovutia kwetu na kutuuliza maswali. Hatua dhabiti: Kusoma maandiko katika muktadha wake wa ubunifu, kusoma maandiko katika muktadha wa wakati wake na wa mwandishi, mhadhara wa mwisho wa maandiko, yanasema nini? yanatwambia nini?

2. Agano La Kale

MABABA WAKUU

Biblia ina asili yake katika kundi la watu litokalo mashariki, watu wa Israeli. Mwanzoni, wao ni kundi la wahamaji, litokalo Mesopotamia (Iraq ya siku hizi). Waebrania wanaitwa na ni kizazi cha Abrahamu. Katika Abrahamu, mna chanzo cha historia ya watu wa Biblia. Alipoitwa na Mungu, Abrahamu

it will be called Palestine). This happens in the year 1850 a.C. The sons and grandchildren were born in Canaan. And so the family became bigger and bigger. Abraham, Isaac and Jacob are called “patriarchs”. They are the chiefs of different clans that arrived in the land of Canaan and are considered the first founders of the people of the Bible.

THE PEOPLE MIGRATE TO EGYPT

Because of a drought and hunger, many people moved to Egypt where the land was more fertile. Between them is a group coming from Canaan. At the beginning the people were well received. But with the passing of time, the Pharaohs (kings) of Egypt began to enslave the simple people and, among them, the Hebrews.

LIBERATION AND RETURN TO THE PROPER LAND

From the people raise a leader, which headed a movement of liberation, Moses (Ex. 3: 1ss). With the help of God he made the people flee from the oppression of the kings of Egypt. The exit = exit of the “house of slavery” happened around the year 1250 a.C.

The people walked in the desert during 40 years, returning to Canaan. Moses dies before the people can enter that land. In his place remains Joshua (= God saves) as principal leader of the people.

THE JUDGES AND THE FIRST KINGS

Other chiefs, called “judges” after the death of Joshua, guide the people. For more than 200 years they liberated the people of Israel of its enemies. The most important judges are: Deborah, Gideon, Jefe, Samson, and Samuel.

In order to become stronger against the attacks of their enemies, the people want a king, like other neighbouring people had.

The first king was Saul. Around the year 1000, David took Jerusalem and changed it into a capital of a kingdom where the tribes of the north and the south gath-

(Mwanzo 12: 1-3), alihama Ur huko Kaldea, Mesopotamia, katika tafutatafuta ya nchi mpya. Mungu alimwita ili kuanzisha mradi mpya. Alijitokeza na familia yake na kuanzisha maisha yake huko Kanani (ambayo baadaye iliitwa Palestina). Haya yalitendeka mwaka 1850 BC. (kabla ya kuzaliwa kwa Kristo). Wanawe na wajukuu walizaliwa Kanani. Kwa hivyo familia ikawa kubwa zaidi na zaidi. Abrahamu, Isaka na Yakobo wanaitwa “Mababa Wakuu” wao ni viongozi wa koo tofauti ambazo ziliwasili katika nchi ya Kanani na wanachukuliwa kuwa waanzilishi wa kwanza wa watu wa Biblia.

WATU WANAHAMIA MISRI

Kwa sababu ya ukame, na njaa, watu wengi walienda Misri ambapo ardhi ilikuwa na rotuba ya kutosha. Kati yao ni kundi lililotoka Kanani. Mwanzoni watu walipokelewa vyema. Lakini pindi wakati ulivyoendelea, Mafarao (Wafalme) wa Misri walianza kuwatumikisha watu hawa wasio na nguvu, miongoni mwao, Wahebrania.

UKOMBOZI NA KUREJEA NCHI ILIYO SAWA

Miongoni mwa watu, kulitokea kiongozi, aliyeongoza mfumo wa ukombozi, Musa (Kutoka 3: 1ss). Kwa msaa-da wa Mungu, aliwafanya watu kutoroka kutoka kwa dhuluma ya wafalme wa Misri. Kutoka= kutoka kwa “nyumba ya utumwa” kulifanyika karibu mwaka wa 1250 B.C. Watu walitembea jangwani kwa miaka 40, wakirudi Kanani. Musa aliaga dunia kabla watu kufika nchi mpya. Joshua (= Mungu huokoa), alichukua nafasi yake kama kiongozi mkuu wa watu.

WAAMUZI NA WAFALME WA KWANZA

Viongozi, walioitwa “waamuzi” baada ya kifo cha Yoshua, waliwaongoza watu. Kwa miaka zaidi ya 200 waliwakomboa Waisraeli kutoka kwa maadui wao. Waamuzi waliokuwa muhimu zaidi ni: Debora, Gidioni, Jefte, Samsoni, na Samueli. Ili kupata nguvu zaidi dhidi ya mashambulizi ya maadui zao, watu waliitisha mfalme, kama walivyokuwa majirani wao. Mfalme wao wa kwanza ni Saulo. Karibu mwaka wa 1000

ered. By means of the prophet Nathan, God promises to David an eternal kingdom. It is the beginning of messianism. The son of David, Salomon (around the year 900 a.C.) constructs the temple in Jerusalem and takes it on him to organize the kingdom. There is a land, a king and a temple where God makes himself present to his people. During the reign appear the first biblical writings. Before this, the history of the people was orally transmitted from fathers to sons. They put in writing the remembrances of the past: the exodus becomes a fundamental experience; in it one discovers that God is liberator and saviour. They write down the history of the patriarchs, noticing that the promise of God to Abraham was realized in David. Including they go back to the beginning of the world: God not only wants to liberate a people, but the whole of humanity.

THE DIVISION OF THE KINGDOM

After the death of king Salomon (in the year 930), many internal fights start. It ends by dividing the kingdom into two.

The 10 tribes of the north separate and form a proper unity: the Kingdom of the North or the Kingdom of Israel.

The two tribes of the South form the Kingdom of the South or the kingdom of Judah. *Judah* remains faithful to the dynasty of David. The king gives unity to the nation and represents it before God, that God who lives in the midst of the people, in the temple. The traditions that began under David-Salomon go out in the history of the kingdom of Judah. Here preach the prophets Isaiah and Micah.

Israel breaks with the dynasty of David: the king does not have anymore the same religious importance. It is more the prophet who unites the people and maintains its faith, threatened through contact with the Cananese religion. There is a rereading of the history that goes out from the sacred history of the *Kingdom of the North*. Here preach Elijah, Amos and Hosea. In the North other

B.C, Daudi aliitamalaki Yerusalem na kuibadili na kuwa mji mkuu wa ufalme ambapo makabila ya kaskazini na kusini walikusanyika. Kwa njia ya nabii Nathan, Mungu alimwahidi Daudi ufalme wa milele. Huu ni mwanzo wa umasiha.

Mwanawe Daudi aliyetitwa Suleimani (karibu mwaka wa 900 B.C) alijenga hekalu huko Yerusalem na akajitwika jukumu la kuuratibu ufalme. Kukawa na nchi, mfalme na hekalu mahali ambapo Mungu anajidhihirisha kwa watu wake. Wakati wa utawala huu ndipo kulitokea maandiko ya kwanza ya Biblia. Kabla ya hapo, historia ya watu ilisimuliwa (kwa njia ya mdomo) kutoka kwa mababa hadi kwa wana wao (wa kiume). Waliweka ukumbusho wa mambo ya kale katika maandiko: (safari ya) kutoka inakuwa msingi wa tajriba: ndani yake mtu anagundua kwamba Mungu ni Mkombozi na mwokozi. Waliandika historia ya mababa wakuu, wakita mbua kwamba ahadi ya Mungu kwa Abrahamu ilitimilika kupitia Daudi. Pia walirudi nyuma hadi mwanzo wa ulimwengu: Mungu hataki tu kukomboa watu hawa, lakini pia wanadamu wote.

MGAO WA UFALME

Baada ya kifo cha mfalme Suleimani (930 B.C), vita vya wenyewe kwa wenyewe vilianza kwa wingi. Hali hii iliishia katika kuugawa ufalme katika vipande viwili.

Makabila 10 ya Kaskazini yalijitenga na muungano mkuu: Ufalme wa kaskazini au Ufalme wa Israeli.

Makabila mawili ya kusini yakaunda Ufalme wa kusini au ufalme wa Yuda. *Yuda* kabaki katika ufalme wa Daudi kwa uaminifu. Mfalme huleta umoja kwa taifa na kuliwakilisha mbele ya Mungu, yule Mungu aishiye miongoni mwa watu, katika hekalu. Utamaduni ulianza chini ya Daudi- Suleimani uliendelea katika historia ya ufalme wa Yuda. Hapa manabii Isaya na Mika walihubiri.

Israeli ilijigawa kutoka kwa ufalme wa Daudi: mfalme hakuwa tena na umuhimu ule wa zamani wa kidini. Nabii hapa ndiye aliyetekeleza jukumu la kuwaunganisha na kudumisha imani yao, huku akitishwa kupitia uhusiano na dini ya Kikanani. Kuna ku-

collections of laws come out. In due time they come to be recognized in Judah, and they become the book of Deuteronomy.

THE DOMINATIONS BY FOREIGN EMPIRES

The great empires of that time did not leave the small biblical group in peace. In the year 721 a.C., Assyria invades the kingdom of the North (Israel) and takes possession of that region.

More or less 150 years later, the empire of Babylonia overpowers Assyria and takes the Kingdom of the South over (Judah), putting an end to the existence. The Babylonians take a great deal of the population of *Judah* to Babylonia where they stayed some 50 years (587-538). This is the time of the exile. During half a century the people lived in the desert; it has lost everything: land, king, temple. Will it also lose its faith in God? Some prophets like Ezekiel and a disciple of Isaiah, do revive their experience of God. The priests ask to listen again the readings of their traditions in order to see in them sense for their sufferings. This ends up in the *sacred priestly history*.

JUDAISM

The Persians overpowered the Babylonians and gave freedom to the Jews to return to their land. This happened in the year 538 B.C. Cyrus was then king of Persia. The community, purified by the sufferings in the desert, lives poorly. Nehemiah, after the exile, begins the reconstruction of the temple in Jerusalem and the Holy City. Ezra takes the three sacred histories and the Deuteronomy and makes it one book: the Law. From now on a lot is insisted on the strict observance of the Law. That is how Judaism was born. On the other hand the reflection of the “wise”, which had started before and with Salomon, produces some master works like Job, Proverbs, Tobias....

THE DOMINATIONS CONTINUE

This is the era in which a hope for a Messiah is born, a new Da-

soma tena historia inayotoka kwa historia *takatifu ya ufalme wa kaskazini*. Hapa, Eliya, Amosi na Hosea ndio manabii waliohubiri. Huko kaskazini, mikusanyiko mingine ya sheria inajitokeza. Kwa haraka, sheria hizi zinatambuliwa huko Yuda, na zinafanyika kitabu cha Kumbukumbu la Torati.

KUTAMALAKI KWA TAWALA/FALME ZA KIGENI

Falme kuu za wakati huo hazikuacha kundi hili ndogo la kibiblia kwa amani. Mnamo mwaka 721B.C, watu wa Syria, walivamia ufalme wa kaskazini (Israeli) na kuiteka sehemu hiyo. Baadaye, miaka 150 hivi, utawala wa Babiloni uliwazidi Wasyria nguvu na wakanyakua ufalme wa kusini (Yuda) na kuhitimisha uwepo wa ufalme huu. Wababiloni waliwateka watu wengi wa Yuda na kuwapeleka utumwani huko Babiloni kwa muda wa miaka 50 (587-538). Huu ndio wakati wa uhamisho. Kwa nusu karne moja, watu hawa waliishi jangwani; walipoteza kila kitu ardhi (nchi), mfalme, hekalu. Je, watapoteza imani yao kwa Mungu pia? Baadhi ya manabii kama Ezeieli na Mfuasi wa Isaya, walifu-fua tajriba yao ya Mungu. Makuhani waliwauliza wasikilize tena masomo ya tamaduni zao ili kuona ndani yao maana na sababu ya kuteseka kwao. Hii inaishia katika *historia takatifu ya ukuhani*.

DINI YA KIJUDEA

Ufalme wa Persia uliuzidi nguvu ule wa Babiloni na kuwapa uhuru Wayahudi warudi katika nchi yao. Haya yalifanyika mwaka 538 B.C. Cyrus alikuwa mfalme wa Persia wa wakati huo. Jamii hii ikiwa imetakaswa na mateso ya jangwani, inaishi kimaskini. Nehemaya, baada ya uhamisho, anaanzisha upya ujenzi wa hekalu huko Yerusalem na mji mtakatifu. Ezra anachukua historia zile tatu takatifu pamoja na kumbukumbu la Torati na kuunda kitabu kmoja: Sheria. Kuanzia hapa na kuendelea mengi yamesisitizwa katika uzingatiaji kwa dhati wa sheria. Hivyo ndivyo dini ya Kijudea ilivyoanzishwa. Upande ule mwingine tafakari ya “Wenye Hekima”, ilioanza kabla na Suleimani, ilizaa kazi kuu kama Ayubu, Methali, Tobit...

vid arises who saved his people. After the Persians, the Greeks dominated (332 a.C.). The fights for national liberation deserve special attention in the era of the Maccabee Brothers. During a short period the Jewish people obtained their independence again (146-63 a.C.). There was then an evolving reflection of the authors of the Apocalypses, who hope for an intervention from God at the end of the times. Afterwards the Romans appear who overpower Jerusalem in the year 63 a.C. King Herod reigns under the protection of the Romans during the years 40 to 3 a.C. The books which were compiled from the time of Solomon until the arrival of Jesus Christ form the Old Testament.

3. The New Testament

Jesus of Nazareth (6 A.D. - 30 A.D.)

Jesus was born during the reign of Herod, certainly six year before the beginning of our era. He lived in Nazareth as a pious Jew, practicing the Law according to the spirit of the Pharisees, the most religious between the Jews. At the age of 27-28 after having been baptized by John the Baptist, he inaugurated two or three years of public life. He chose some disciples and together with them, proclaims with words and above all with the deeds of his life, the coming of the Reign of God. Condemned by the responsible religious he was crucified by the Romans, surely the 7th of April of the year 30.

The communities (around the years 30-70)

The resurrection of Jesus and the coming of the Spirit at Pentecost consent the disciples to begin to discover the mystery of Jesus. These disciples continue to be Jews but they form in the Jewish womb a strange group: that of the witnesses of the resurrected Jesus. They have to maintain a double fidelity: to Jesus (his earthly life), that gave origin to a great deal of questions. In order to answer these, they refer to the remembrances that they had of Jesus. But they do it in the light of the resurrection. These remembrances are taking

TAMALAKI INAENDELEA

Hiki ni kipindi ambapo matumaini ya maisha yanaanza, Daudi mpya aliyewaokoa watu wake anajitokeza. Baada ya Wapersia, Wayunani (Wagiriki) walitamalaki (332 B.C). Vita vya ukombozi wa kitaifa vilihitaji kutiliwa maanani kwanjia ya kipkee katika kipindi cha ndugu Wamakabayo. Kwa muda mfupi tu, Wayahu-di walipata uhuru wao tena (146-63 B.C). Baadaye kulikuwa na mabadiliko ya tafakari ya waandishi wa ufunuo, waliotumani uingiliaji kati wa Mungu katika mwisho wa nyakati. Baadaye waka-tokea Warumi walioiteka Yerusalem katika mwaka wa 63 B.C. Mfalme Herode alitawala chini ya ulinzi wa Warumi kwa kipindi cha miaka arobaini (40) hadi 3 B.C (miaka mitatu kabla ya Kristo). Vitabu vilivyoandikwa kuanzia wakati wa Suleimani hadi ujia wake Yesu Kristo, viliunda Agano la Kale.

3. Agano Jipya

Yesu Mnazareti (6 a.C.- 30 d.c)

Yesu Alizaliwa wakati wa utawala wa Herode, miaka sita kabla ya kuanza kwa kipindi chetu. Aliishi Nazareti kama Myahudi mcha Mungu, huku akizingatia sheria kwa mujibu wa roho wa Mafarisayo, watu waliokuwa waumini zaidi miongoni mwa Wayahudi. Akiwa na umri wa miaka 27-28 hivi akiwa amebatizwa na Yohana mbatizaji, alianza miaka miwili au mitatu ya huduma. Alichagua wanafunai kadhaa na pamoja nao, alitangaza kwa maneno na juu ya yote matendo ya maisha yake, ujia wa utawala wa Mungu. Baada ya kukashifiwa na walioajibika kidini, alisulibiwa na Warumi tarehe 7, Aprili mwaka 30.

Jumuiya (za miaka ya 30-70)

Ufufuko wa Yesu na ujia wa Roho siku ya Pentekosti uliwaruhusu wanafunzi kuanza kutambua fumbo la Yesu. Wanafunzi wanaendelea kuwa Wayahudi lakini wanaunda katika nyungu ya uzazi ya Kiyahudi kundi la kigeni: lile la mashahidi wa Yesu mfufuka.

Lazima wadumishe uaminifu kwa njia mbili: kwa Yesu (maisha yake ya duniani) ambaye alizua maswali mengi. Ili kuyajibu haya

form, above all, what concerns three principal centres of interest:

- the disciples preach to announce to the Jews and then to the pagans about the risen Jesus: it is the cry of faith of the first Christians;
- the disciples celebrate the Resurrected One in the liturgy, above all in the Eucharist; in these occasions many of the remembrances of Jesus gain special form;
- the disciples teach the newly baptized, recalling for them the works and words of Jesus.

Soon there gathered new disciples to the first ones: Barnabas, the seven deacons with Stephen and Philip, and above all Paul. Converted about the year 36, he brings the good news to Asia Minor, Greece and Rome. The pagans may, from then on, enter in the Church without feeling obliged to have to become Jews: this was decided in the “council” of Jerusalem in the year 50.

Between the years 51 and 63, Paul writes his letters to different communities. During this period, the official Judaism drove out more and more the Christians from their community. In the year 70 the Romans destroy Jerusalem. Some Pharisees, united in Yamnia (of Yabne, south of Tel-Aviv), give Judaism a new way of life that continues until now.

Compiling the writings (around de years 71-100 A.D.)

Four theologians unite the traditions that already had been compiled and give witness to Jesus. The gospel according to Mark, in the year 70, recalls the preaching of Peter in Rome. The gospel according to Luke (and the Acts of the Apostles) were written in 80-90 for the communities that were converted pagans. The gospel of Matthew was compiled between the years 80-90 in a community of old Jews, who became Christians. The gospel, according to John, is a very profound meditation about Jesus, the word of God. The Revelation presents Jesus as the end of history. In the mean time, John, Peter, James, Judas and other disciples write letters to various communities.

maswali, wanarejea katika kumbusho walizokuwa nazo za Yesu. Wanafanya hivyo katika nuru ya ufufuko. Kumbusho hizi zinachukua sura juu ya yote, kuhusu mambo makuu matatu muhimu:

- Wanafunzi wanahubiri ili kutangaza kwa Wayahudu na baadaye kwa Wapagani kuhusu Yesu mfufuka; ni kilio cha imani cha wakristo wa kwanza;
- Wanafunzi wanasherehekea aliyefufuka katika liturujia, na juu ya yote katika ekaristi; katika haya yote kumbusho nyingi za Yesu zina Yesu zinachukua sura maalum.
- Wanafunzi wanawafunza wale wamekwisha kubatizwa, waliwakumbusha kazi na maneno ya Yesu.

Baadaye kukakusanyika wanafunzi wapya kwa wale wa kwanza: Baranaba, mashemazi wale saba pamoja Stefano, Philipo na juu ya wote Paulo. Alipogezwa akiwa na miaka 36, alileta habari njema huko Asia ndogo, Ugiriki na Roma kuanzia hapo wapagani wanaweza kuingia kanisani bila hisia kwamba lazima wawe Wayahudi haya yaliyamuliwa katika “baraza la Yerusalemu mwaka wa 50.

Kati ya mwaka 51 na 63 Paulo anaandika barua zake kwa jamii tofauti tofauti. Katika wakati huu Ujudea rasmi uliwasukuma nje wakristo wengi kutoka kwa jamii yao. Katika mwaka wa 70, Warumi waliharibu Yerusalemu. Baadhi ya Mafarisayo, wakiwa wameunganika katika Yamnia (wa Yabne, kusini mwa Tel-Aviv), waliipa dini ya Kiyudea/Kiyahudi njia mpya ya maisha inayoendelea hadi sasa.

Kukusanya maandiko (karibu miaka ya 71-100 d.c)

Wanathiolojia wanne waliunganisha tamaduni ambazo tayari zilikuwa zimekusanywa na kutoa ushuhuda kwa Yesu. Injili kulingana na mtakatifu Mariko, mwaka wa 70, inarejelea mahubiri ya Petero huko Roma. Injili ya Mtakatifu Luka (na matendo ya Mitume) ziliandikwa miaka ya 80-90 kwa jamii ambazo zilikuwa zimebadilishwa kutoka upagani. Injili ya Mathayo ilikusanywa kati ya mwaka wa 80-90 katika jamii ya Wayahudi wazee, waliofanyika wakristo. Injili kulingana na Yohane, ni tafakari kuu juu ya Yesu,

The year 135, through a second revolution of the Jews, the Romans slaughter the population. During several centuries the Jews were not permitted to enter Jerusalem. The Christians had already left the city and had concentrated in the area of the Mediterranean Sea. The New Testament is like a tree whose fruit is Jesus and whose roots are deepened in the Old Testament. The branches are the Christian communities founded by the Apostles.

4. Sacred Scripture and the life of the Church

SHORT HISTORY OF THE USE AND THE READING OF THE BIBLE

- Centuries I-XII: ordinary access
- Between the centuries XII and XVI: slowly, by degrees drifting apart
- Between the centuries XVI-XIX: abandon of the Scriptures
- End of the century XIX to the XX century: return to the Scriptures

THE BIBLE AND THE CHRISTIAN COMMUNITY LIFE

“The Church has always considered the Scripture, united to Tradition, as the supreme norm of faith” (DV, 21).

Veneration of the Word as Body of the Lord: “The Church has always venerated the divine Scriptures just as she venerates the Body of Lord, since from the table of both the word of God and the Body of Christ she unceasingly receives and offers to the faithful the bread of life especially in the sacred liturgy” (DV, 21). “We eat his flesh and drink his blood not only in the sacrament, but also reading the Scriptures” (St. Jerome, PL 23, 1092).

All this leans on John 6, where the words of Jesus, that is to say, his teachings (6: 32ss), like his body (6: 48ss), are food for eternal life. Jesus as a person is the bread of life. The veneration consists not only in external rites, but in the “sacramental” distribution

neni la Mungu. Ufunuo huu unamwasilisha Yesu kama mwisho wa historia. Wakati uo huo, Yohane, Petero, Yakobo, Yuda na wanafunzi wengine wanaandikia jamii kadha wa kadha barua. Mwaka wa 135, kupitia harakati za pili za mageuzi za Wahahudi, Warumi waliangamiza watu wengi, kwa karne kadha Wayahudi ha-wakuruhusiwa kuingia Yerusalemi. Wakristo tayari walikuwa wame-hama mji huo na kukusanyika sehemu ya ziwa Mediterranean. Agano jipya ni kama mti ambao tunda lake ni Yesu na am-bao mizizi yake imejikita kwa kina kirefu katika Agano la kale. Matawi yake ni jumuiya za Wakristo zenye misingi yake katika wafuasi/wanafunzi wa Yesu (mitume wa Yesu).

4. Maandiko matakatifu na maisha ya kanisa

HISTORIA FUPI YA MATUMIZI NA USOMAJI WA BIBLIA

6	8
6	9
7	0
7	1

BIBLIA NA MAISHA YA JUMUIYA WA WAKRISTO

“Kanisa daima limechukulia maandiko yakiwa na umoja na uta-maduni kama maadili makuu ya imani” (DV, 21)

Uabudu wa Neno kama Mwili wa Bwana:

“Kanisa daima imeabudu maandiko matakatifu, kama ifanyavyo mwili wa Kristo, juu ya yote katika liturujia haijawahi kukosa kupokea na kushiriki pamoja na maumini mkate wa uhai ambao hutolewa katika meza ya neno la Mungu na mwili wa Kristo” (DV, 21). “Tunakula mwili na kunyua damu sio tu katika sakra-menti lakini pia kusoma maandiko” (Mt Jeronimo, PL 23,1092).

Haya yote yameungwa mkono katika Yohane 6, ambapo maneno ya Yesu, maana yake mafunzo yake (6: 32ss), kama mwili wake

of Scripture like the bread of life: “The two parts of which the Mass is formed, the liturgy of the word and of the Eucharist, are so closely united, that they are really one act of cult...”(SC, 56).

In the past one had, in order to fulfil the Sunday obligation, be present before the chalice was uncovered. In this way it was clear that the liturgy of the word was considered without value.

- The Scripture: food and norm: “Therefore like the Christian religion itself, all the preaching of the Church, must be nourished and ruled by the sacred Scripture” (DV. 21). The two elements, that the word of God has, become one thing: the normative aspect and the dimension of food.
- Bible and the ministry of the word: “Therefore like the Christian religion itself, all the preaching of the Church, must be nourished and ruled by the sacred Scripture” (DV. 21). “By the same word of Scripture the ministry of the word also takes wholesome nourishment and yields fruits of holiness. This ministry (of the word) includes pastoral preaching, catechesis, all other Christian instruction and among which the liturgical homily have an exceptional place” (DV, 24). In fact, all study of exegesis of Scripture has to be conducted “so that the ministers of the word multiply” (DV, 23).

Catechesis Tradendae gives the Bible its place in the catechesis. It proposes Christ as Master by excellence (n. 8); the Bible is the work of catechesis (n. 11); it is the source of catechesis (n. 27); the preaching must be centred in the Biblical texts (n. 48); to be known in its cultural milieu (n. 53); to memorize biblical texts in the catechesis (n. 55); in it the pedagogy of faith is inspired (n. 58).

- Bible and Theology missing
- Bible and Liturgy : Presence of Christ: The presence of Jesus in his word is a ‘real presence’. If ‘real presence’ is con-

(6: 48ss) ni chakula cha uhai wa milele. Yesu kama mtu ni mkate wa uhai. Uabudu huu hauhusu tu ibada za nje, lakini pia uenezaji wa maandiko “kisakramenti” kama mkate wa uhai: “sehemu mbili ambazo huunda Misa. Liturujia ya Neno na Eukaristi zimeunganika kwa karibu, hivi kwamba kwa kweli ni tendo moja la kidhehebu....” (SC, 56).

Hapo zamani ili mtu atimilishe jukumu lake la jumapili, ni lazima angekuweko kabla ya kufunuliwa kwa kikombe cha ibada. Kwa njia hii ilikuwa wazi kwamba liturujia ya neno ilichukuliwa kuwa bila thamani.

- Maandiko: chakula na maadili. “Mahubiri yote ya kaniisa kama ilivyo na yale ya dini ya kikristo ni lazima yawasilishwe na kuongozwa na maandiko matakatifu” (DV, 21). Neno la Mungu linaunganisha vipengele viwili: swala la kimaadili na (mtazamo wa Chakula).
- Biblia na huduma ya neno. “..... Huduma ya neno ambayo hujumuisha mahubiri ya kichungaji ukatikumeni, maelekezo yote ya kikristo na mahubiri ya staha ya juu, hupokea neno la maandiko kama chakula chenye afya na kwa hivyo huzaa matunda ya utakatifu” (DV, 24). Kwa kweli masomo yote ya sheria za maandiko lazima yatekelezwe “ili wanahuduma wa neno waongezeke” (DV, 23).

Catechesi tradendae hutoa nafasi yake katika Biblia ya ukatikumeni. Hupendekeza Kristo kama Bwana kwa utukufu (n. 8); Biblia ni kazi ya ukatikumeni (n. 11); ni kisima cha ukatikumeni (n. 27); mahubiri lazima yajikite katika maandiko ya Biblia (n. 48); uijue katika Misingi/mazingira yake ya kijamii (n. 53); kuweka/kushika akilini maandiko ya Biblia katika ukatikumeni (n. 55); ndani yake, mafundisho ya imani hushamirishwa (n. 58).

79 Biblia na Theolojia

stantly applied to the Eucharist, it is not exclusive only to it, but it is because it is applied to the Eucharist by antonomasia. Christ “is present in his word, so when the Sacred Scripture is read in the Church, it is He who speaks” (SC, 7).

In order to comprehend better the Scripture, one has to encourage the study of the diverse liturgical traditions, because the liturgy is the normal environment for Scriptural readings. The Church: “The Bride of the incarnate Word, and the Pupil of the Holy Spirit, the Church is concerned to move ahead daily toward a deeper understanding of the sacred Scriptures so that she may unceasingly feed her sons with the Divine words. Therefore, she also rightly encourages the study of the holy Fathers of both East and West and of the sacred liturgies...” (DV, 23). The liturgy is filled with the word of God: the pastors “must communicate to the faithful, above all in the liturgical acts, the riches of the word of God “ (DV, 25). “In the liturgical celebration the importance of Sacred Scripture is really great. Because it is from the Scriptures that the readings are taken and then explained in the homily, and the psalms, which are sung, the prayers of the faithful, the prayers and liturgical hymns are penetrated by its spirit and from them the actions and signs get their meaning.” (SC 24, 35,51,92)

- The Bible and the other ministries: in the GS 4 and EN 29, it is stressed the necessity of enlightening the history and life with the light of the word of God.

NECESSITY AND REQUIREMENTS FOR BIBLICAL READING

It is necessary to get acquainted with the Scriptures by means of reading in order to feed ourselves and have direction in our life with this word. The revelation has the character of a dialogue: God speaks and, communicating himself, expects an answer. It is fundamental that we know and read his word.

REQUIREMENTS FOR ALL BELIEVERS

“Easy access to sacred Scriptures should be provided for all the

- Biblia na Liturujia. Uwepo wa Yesu katika neno lake ni uwepo halisi . Kama katika Eukaristi neno linajumuishwa mara kwa mara sio tu kwa njia ya kutenga bali ni kwa antonomasia. Kristo “yupo katika neno lake kwa hivyo maandiko matakatifu yanaposomwa kanisani ni Yesu mwenyewe ambaye huwa anaongea.” (SC, 7).

Ili kufahamu Maandiko vyema lazima mtu ahimise usomaji wa tamanduni tofauti za liturujia kwa sababu liturujia ni mahali pa kawaida pa masomo ya Maandiko. Kanisa: “Kanisa bi arusi wa neno lilofanyika mwili likiongozwa na Roho Mtakatifu, linajaribu kila wakati kuelewa kwa ndani zaidi maandiko ili kushibisha katika kila wakati wana wake kwa neno la Mungu; kwa hivyo mababa wa Kanisa huhimiza usomaji wa liturujia takatifu, mashariki na magharibi na usomaji wa liturujia takatifu” (DV, 23). Liturujia imejazwa na neno la Mungu: wachungaji “lazima wawasilishe kwa waumini, juu ya yote katika matendo ya kiliturujia. Utajiri wa neno la Mungu” (DV, 25). “Katika kusherehekea liturujia ni umuhimu wa maandiko matakatifu kuwa muhimu sana. Kwa sababu ni kutoka kwa maandiko ambapo masomo yanachukuliwa na kuelezewa katika hotuba ya mahubiri na Zaburi ambazo huimbwa, sala za waumini maombi na nyimbo za kiliturujia zinapenywa na Roho na kutoka kwazo matendo na ishara zinapata maana.” (SC, 24; 35; 51; 92)

- Biblia na huduma nyinginezo: katika GS 4 na EN 29 kumewasilishwa umuhimu wa kutia nuru ya neno la Mungu.

HAJA NA MAHITAJI YA MASOMO YA KIBIBLIA

Kuna haja kuyafahamu maandiko kwa njia ya kusoma ili kujishibisha na kupata mwelekeo maishani mwetu kwa neno hili. Ufunuo una sifa ya mjadala mazungumzo: Mungu ananena na kwa kujiwasilisha mwenyewe, anataraji jawabu. Ni jambo la kimsingi kwetu kuelewa na kulisoma neno lake.

Christian faithful...And since the word of God has to be available for all ages..."(DV, 22).

"The Holy Synod insists that all believers, especially religious read the Scriptures in order to acquire the supreme science of Jesus Christ" (Phil. 3,8).

..that means "not to know Scripture is not to know Christ. (St Jerome).." (DV, 25).

CHARACTERISTICS OF THIS READING

The Bible is a divine-human word that is always current. This requires from us: faith in order to open ourselves to the Lord, who speaks to his people; the science to investigate the tone of the Scripture text; and personal and community living so that the word of God illumines and judges. That is the reason that the reading of Bible should be intelligent, Christian and contextualized.

- *Intelligent*, we are before a human word, subject to sciences. From here we must be open to the search of its meaning and of the deepening and better understanding of the Scriptures: "The Church.... tries to understand more deeply the Scriptures in order to constantly feed her children with the word of God..." (DV, 23).
- *Christian*, since it is God who is speaking to us, we must listen with the attitude of authentic faith, in a special way, in the womb of the Christian community, in a climate of prayer: "And let them remember that prayer should accompany the reading of the sacred Scripture, so that God and man may talk together; for "we speak to Him when we pray; we hear Him when we read the divine sayings" (DV, 25).
- *Actualised*, that means that it resounds in our concrete life, because the word of the Lord is alive and permanent for all epochs. God not only spoke in the past, but also speaks nowadays with us: "In the sacred books, the Father, who is heaven, meets his children with great love and speaks with them" (DV, 21).

MAHITAJI KWA WAUMINI WOTE

“Waumini inabidi wapate kuyafikia maandiko.... Na kwa vile neno la Mungu lazima lipatikane katika vizazi vyote.....” (DV, 22).

“ Mkutano mtakatifu wa maaskofu unasisitiza kwamba waumini wote haswa watumishi wa kidini wasome maandiko ili waweze kupata sayansi kuu ya Yesu Kristo” (Phil. 3:8).

“....hii ina maana kutojua maandiko ni kutojua Kristo....” (DV, 25).

SIFA ZA KUSOMA HUKU

Biblia ni neno takatifu la binadamu ambalo daima linaafikiana na wakati. Hii inahitaji kutoka kwetu: amani ili tuweze kujifungua kwa Bwana ambaye anazungumza na watu wake; sayansi ya kudadisi sauti ya maandiko; na maisha ya mtu na ya jamii ili kwamba neno la Mungu litoe nuru na kuamua. Hii ndiyo sababu kusoma biblia kwapaswa kuwa kwenye maarifa, kwa Kikristo na kunakozingatia muktadha.

- *Kwenye maarifa*, tuko mkabala na neno la binadamu, kuna-kozingatiwa kisayansi. Kuanzia hapa lazima tujiweke wazi kwa utafiti wa maana yake, na kwa uelewaji bora na wa ndani zaidi wa maandiko: “Kanisa.... hujaribu kuelewa zaidi /kwa ndani zaidi maandiko ili daima ishibishe watoto wake kwa neno la Mungu...” (DV, 23).
- *Kwa Kikristo*, kwa vile ni Mungu anayezungumza nasi, lazima tusikilize kwa mtazamo wa amani ya kweli, kwa njia ya kipekee, katika nyungu ya uzazi wa jumuiya ya kikristo, katika mazingira ya maombi; “kumbuka kwamba masomo ya Biblia lazima yaandamanishwe na sala ili kuweza kutambua mazingumzo (yaliyoko) baina ya Mungu na mwanadamu kwa sababu tunapoomba huwa tunanena na Mungu na tunaposoma huwa tunamsikiliza Mungu akinena nasi kupitia maneno yake” (DV, 25).
- *Ihakikishwapo*, ina maana kwamba husikika kakika maisha yetu ya dhati kwa sababu neno la Bwana liko hai na hudu-

DIFFERENT “SETTINGS” FOR READING

Personal reading

The “Lectio divina = divine reading” is a multi-secular experience of the personal reading of the word of God; it is the ordered exercise of the personal listening to the word. It consists of a journey and a commitment that is lived up in a personal activity of prayer and contemplation, with its proper dynamics, letting God speak to us having the attitude of adoration and submission. The “lectio” is the prolongation and the preparation of the communitarian listening of the liturgy. Without the liturgical listening the “lectio” turns into individualism; without the “lectio divina” the communitarian listening, falls in the generic, without penetrating in personal life. Mary, the listening Virgin (Lk 2: 19,51) is the model of listening and commitment to the word.

Structure: Lectio: to read and reread attentively the text. *Meditatio:* to highlight the permanent values of the text. *Contemplatio:* Contemplation of the mystery of Christ. This is the work of the Spirit who is the only one who can originate it, given us room to come out of ourselves and to enter in the mystery.

Reading in group

The Bible is not a book of the isolated individual, but of the people of God. From here the importance of the reading in community of the Bible. When we gather to hear the word, it is necessary that we convert these moments in a “celebration of the word at the same time domestic and familiar” In order to create this climate, it is convenient that the group is small; so there is more possibility of participation. It is also important that there is a coordinator who animates it. The method: see the reality, judge in the light of the divine word, and act with a Christian commitment. The important thing is an ordered approach to the biblical text, that, in one way or another brings us to a real contact

mu katika vipindi vyote vya maisha. Mungu hakuzungumza tu wakati wa zamani, hata siku hizi bado anazungumza nasi: “katika vitabu vitakatifu, Baba aliye mbinguni anajitokeza kwa upande kuhimiza wanawe ili kuzungumza nao” (DV, 21).

“MIPANGILIO” TOFAUTI YA MASOMO/ USOMAJI.

Usomaji wa kibinafsi

“Lectio divina = usomaji mtakatifu” ni tajriba ya aina nyingi ya mambo ya kidunia ya usomaji wa kibinafsi wa neno lake Mungu; ni zoezi lenye mpangilio la kibinafsi la kulisikiliza neno. Inajumuisha safari, na kujitolea kunakotiliwa nguvu katika shughuli ya kibinafsi ya maombi na tafakari yenye maendeleo bora, huku Mungu akipewa nafasi ya kuzungumza nasi tukiwa na mtazamo wa kuabudu na kujitoa/ kujikabidhi kwake, “Lectio” ni urefushaji na matayarisho ya jumuiya kusikiliza liturujia. Bila kusikiliza liturujia “Lectio” inageuka na kuwa ubinafsi; bila “lection divina” usikilizaji wa jamii unageuka na kuelekea swala la kimaumbile, bila kupenya maisha ya mtu binafsi. Maria Bikira msikivu (Lk 2: 19.51) ni kielelezo cha usikilizaji na ujitoleaji kwa neno.

Muundo: Lectio: kusoma na kusoma na kusoma tena na tena maandiko kwa makini. *Meditatio:* Kuhifadhi thamani ya kudumu ya maandiko. *Comtemplatio:* Kutafakari fumbo la Kristo. Hii ni kazi ya Roho ambayo ndiye peke anayeweza kuianzisha, ametupa nafasi ya kujitoa kutokana na nafsi zetu na kuingia katika hilo fumbo.

Usomaji katika kundi

Biblia sio kitabu cha mtu aliyejitenga, lakini ni cha watu wa Mungu. Ni kutoka hapa tunapopata Umuhimu wa kuisoma Biblia katika jumuiya. Tunapokusanyika kusikiliza neno la Mungu, kuna haja kwamba tugeuze nyakati hizi na kuzifanya ziwe “kusherehekea neno na wakati uo huo swala la kinyumbani na lenye uzoелеvu.”

Ili kuunda mazingira haya, inafaa kwamba kundi liwe ndogo ili kupatikane uwezo wa kila mmoja kushiriki. Ni muhimu pia kuwa na kiongozi wa kuongoza usomaji huo. Utaratibu: kuona ukweli, kuamua katika nuru ya neno takatifu, na kutenda ka-

with our reality in which we live and live it with the word of God.

Liturgical reading

When the word is proclaimed, it is Christ himself who speaks to us (SC, 7). Therefore, the liturgical reading is done in a climate of faith and prayer, announcing and proclaiming that what is celebrated in the rite, introducing us that way to the dynamics of the history of salvation and making us participate in the mystery. All liturgical celebrations are structured with some liturgical reading. The rite, without the word of God changes to magic. The word proclaims and performs that what is celebrated in the rite.

SYNTHESIS

- During the Second Vatican Council there was discussion if the Bible or the Tradition came first. They said that there are not two sources of revelation but only one: Christ Jesus. The Bible is the sacrament of Jesus and of God, is the word of God.
- The Bible is human word, therefore for its correct interpretation, science is necessary. The Bible is divine word, therefore, in order to adequately understand it, faith is required. The Bible is current word therefore, for its actualisation, it is required the reference to life, to history and the concrete actual situation.
- The place that corresponds in the personal and community life is that one that we infer from its nature: sacrament of Jesus and of God.
- The Old Testament is the history of the love of God for his people, Israel. "I will be your God and you will be my people".
- The New Testament is sacrament of the utmost revelation of God and humanity: God is Father and we are sons/daughters,

tika msingi wa kujitolea kwa njia ya Kikristo. Jambo muhimu ni mwelekeo wenye utaratibu mzuri kwa maandiko ya Biblia, kwamba, kwa njia moja au nyingine hutuleta katika uhalisi wetu ambao tunashiriki na kuishi nao pamoja na neno la Mungu.

Masomo ya liturujia

Wakati Neno linapotangazwa/ kusomwa, ni Kristo mwenyewe anayezungumza nasi (SC, 7). Kwa hivyo, masomo ya kiliturujia yanafanywa katika mazingira ya imani na kuhubiri kina-chosherehekewa katika ibada, kututambulisha kwa njia hiyo kwa maendeleo ya historia ya wokovu na kutufanya tushiriki katika fumbo. Sherehe zote za kiliturujia zimeundwa kwa masomo fulani ya kiliturujia, ibada , bila Neno la Mungu hu-geuka na kuwa mazingaombwe. Neno hutangaza, kuhubiri na kutenda yale yanayosherehekewa katika ibaada hiyo.

HITIMISHO

- Wakati wa kongamano la pili la Baraza ya Vatican (Second Vatican council) kulikuwa na mjadala juu ya kilichotangulia kati ya Biblia na utamanduni. Walikubaliana kwamba hamna visima viwili vya ufunuo bali kimoja tu; Yesu Kristo. Biblia ni sakramenti ya Yesu na ya Mungu, ni neno la Mungu.
- Biblia ni neno la Binadamu, kwa hivyo, ilikupata tafsiri yake iliyo sahihi, sayansi ni muhimu. Biblia ni neno takatifu, kwa hivyo, ili kuelewa vyema imani huhitajika.
- Biblia ni neno la kisasa kwa hivyo kulihalalisha, kunahitaji rejeleo kwa maisha, kwa historia na hali halisi na ya dhati.
- Mahali ambapo panaafikiana na mtu binafsi na jamii ni kuli-hitimisha katika kufanyika kwake; sakramenti ya Yesu na ya Mungu.
- Agano la kale ni historia ya upendo wa Mungu kwa watu wake, Israeli. “Nitakuwa Mungu wenu nanyi watu wangu”.
- Agano jipya ni sakramenti ya ufunuo wa juu zaidi wa Mungu na wanadamu. Mungu ni Baba na sisi tu wanawake (wa kike

brothers/sisters.

- The Bible is not a book, it is Someone who conducts history to its end: the great family of God amidst all the beings of the world.

HOMEWORK

1. Mention the three most important things that a catholic needs to have in mind when reading the Bible.
2. What place does the Bible take in your life and in your parish?
3. What is the meaning of: "The Bible is sacrament of God and of Jesus?"

J

na kiume), kaka na dada.

- Biblia sio kitabu ni mtu Fulani, anayeielekeza historia kwelekea hatima yake: familia kubwa ya Mungu miongoni mwa viumbe vyote vya dunia.

ZOEZI

1. Taja mambo matatu muhimu ambayo mkatoliki anapaswa kuwa nayo akilini anaposoma Biblia.
2. Biblia huchukua nafasi gani maishani mwako na katika parokia yako?
3. Nini maana ya “Biblia ni sakramenti ya Mungu na ya Yesu?”

HISTORY OF THE LIVING “TRADITION” OF THE CHURCH

1. History of the Church
2. The Church in Africa
3. Historic profile of the Church among the Nomadic people of the Northern Region of Kenya
4. Historic actual moment and the living tradition of the Church in Northern Region of Kenya

God has a plan: a great family of sons/daughters and brothers/sisters. From “the beginning of time” he creates the universe as a home where his family can live. His Spirit guides the history of humanity and in the “fullness of time” leaps in and creates a “new humanity”. Jesus is the first born of this new creation.

He re-creates in his spirit men and women. From now on, it is not they who live, but Christ who lives in them. He forms a community with them and in it and with it Jesus continues his mission in the world. The church is sacrament of Jesus, and therefore to narrate the history of the Church is to narrate the life of Jesus present in our history. This history speaks to us of a mutual transformation that happens in the dialog between Church and world. The Church incarnates herself in the different historic periods and transmits them her wealth. At the same time, the “world” modifies the Church and creates of her different images. It is the mystery of the incarnation that is constantly realized.

1. Church History

THE PRIMITIVE CHURCH (30-313)

Jesus began his public life preaching the Reign of God; this was

HISTORIA YA 'UTAMADUNI' UN- AOISHI WA KANISA

1. Historia ya Kanisa
2. Kanisa Barani Afrika
3. Ratiba/utaratibu wa kihistoria wa jamii ya watu wa kuhama-hama wa kaskazini wa huduma ya Kenya
4. Hali halisi ya wakati wa kihistoria na utamaduni unaoishi wa Kanisa kaskazini mwa Kenya

Mungu ana mpango: familia kubwa ya wana wa kiume na wa kike na kaka/dada. Kwanzia “mwanzo wa wakati” anaumba dunia kama ‘nyumba’/makao ya familia yake kuishi. Roho wake anaongoza historia ya binadamu na katika ‘utimilifu wa wakati’ ataingia na kuumba “ubinadamu mpya”. Yesu ndiye mzaliwa wa kwanza was uumbaji huu mpya.

Anaumba upya katika Roho wake waume na wake. Kwanzia sasa na kuendelea, sio wao wanaoishi ila ni Kristo mwenyewe aishiye ndani yao. Anaunda jumuiya na wao na ndani yake na pamoja nayo, Yesu anaendeleza huduma yake ulimwenguni. Kanisa ni sakramenti ya Yesu, na kwa hivyo kusimulia historia ya kanisa ni kusimulia maisha ya Yesu aliyeko katika historia yetu. Historia inazungumza nasi juu ya ubadilisho wa kindani unao-fanyika katika mazungumzo baina ya kanisa na ulimwengu.

Kanisa ‘inajigeuza’ katika vipindi tofauti vya historia na kupitisha utajiri wake. Wakati uo huo, “ulimwengu” unaibadilisha Kanisa na kuumba ndani yake sura tofauti tofauti. Ni fumbo hili la ‘kujigeuza’ ambalo mara kwa mara linapatikana.

1. Historia ya Kanisa

his cause and work until his death. The Church continues this same mission.

The Gospel “starting with the Jews”, spreads around through all the cities of Asia Minor, Macedonia and Greece, until it reaches Rome. The “Kerigma” of the Apostles was: “Let Israel then know for sure that God has made Lord and Christ this Jesus whom you crucified” (Acts 2: 36).

Around the preaching of the Apostles a community of believers was formed and grew steadily, which the Jews gave the name of “sect of the Nazarenes”. The great majority felt very much rooted in the Jewish traditions and lived close to the temple and the synagogue. Their conduct did not differ much exteriorly from those pious Jews such as the Essene, who organized themselves in groups, who were practicing the community of goods. They were well seen by the people.

There were also other believers who belonged to the “diaspora”, of the Jewish colonies dispersed over the basin of the Mediterranean, where they lived in entire suburbs and enjoyed certain autonomy. They accepted the Mosaic law, but they were not very strict in observing the Jewish traditions. They constituted evidently the most dynamic and progressive part of the Church, that one that has started the mission to the Gentiles; that community awakened the major suspicion between the authentic Hebrews and therefore have been the object of a bloody persecution. They have been named Christian-Hellenists.

Notwithstanding the distinct derivations and mentalities, all the followers of Jesus lived as brothers: “The whole community of believers were one in heart and mind. No one claimed private ownership of any possessions, but rather they shared all things in common”. (Acts 4: 32)

As a sign of this brotherhood, they used to come together in the homes to “break the bread” (The Eucharistic celebration). “Those who had been baptized dedicated themselves with persever-

KANISA CHANGA (30-313)

Yesu alianza maisha yake miongoni mwa watu kwa kuhubiri utawala wa Mungu; hili ndilo lilikuwa lengo lake na kazi yake hadi kufa kwake. Kanisa linaendeleza huduma iyo hiyo.

Injili ‘ikianza na Wayahudi’ inaenea katika miji yote ya Asia Ndogo, Macedonia Ugiriki, mpaka Ikafika Roma. ‘Kerigma ya mitume (wa Yesu) : ‘Hebu na Walsraeli yote ijue kwa kweli kwamba Mungu amemfanya Bwana na Kristo huyu Yesu ambaye ninyi mlimsulubisha (Matendo 2: 36).

Kufuatia mahubiri ya mitume jumuiya ya waumini iliundwa na kukua haraka, na Wayahudi wakaiita “dhehebu la Wanazari” wale wengi. Walihisi kujikita zaidi katika mizizi ya utamaduni wa kiyahudi na waliishi karibu na hekalu na sinagogi, matendo yao, kwa nje hayakutofautiana sana na wahahudi wacha Mungu kama vile Essini, wale waliojipanga katika makundi, waliokuwa wakiishi maisha ya jumuiya ya mali. Wote walionekana kwa watu vizuri.

Kuna waumini wengine ambao pia walikuwa katika uwanachama wa makundi ya Wayahudi ‘waliotawanyika’ katika bonde la Meditereniani, walipoishi katika vitongoji (vyao wenyewe) na kuufurahia uhuru wa aina yake. Walikubaliana na Amri za Musa, lakini hawakuwa wafuasi sugu wa tamanduni za kiyahudi. Waliunda kundi ambalo lilionekana wazi kama kundi lenye kwendelea na sehemu ya kanisa yenye kupanuka, kundi ambalo lilianzisha hudumu kwa watu wa mataifa (wasiotahiriwa); jumuiya hii iliamsha shuku kubwa kati ya Waebrea halisi na kwa hivyo likawa swala la mateso ya mauaji waliitwa wakristo wanapinduzi.

Ingawa kulikuwa na mafikira na mielekeo iliyowazi iliyojitenga, wafuasi wote wa Yesu waliishi kama ndugu: Jumuiya yote ya waumini ilikuwa moja katika moyo na akili/mawazo. Hakuna aliyemiliki kitu chochote binafsi, lakini badala yake, waligawa vitu vyote pamoja” (Matendo 4: 32).

Kama ishara ya undugu, walikuwa wakikusanyika pamoja ka-

ance to the teaching of the apostles, they lived united and took part in the breaking of the bread and the prayers” (Acts 2: 42).

Internal conflicts were not lacking and in order to remedy them, the Twelve chose “seven” men. They took charge of the “service of the table” of the groups of Christian Hellenists.

We see how while the Church grows, other problems arose and it was necessary for the Church to re-organize in order to resolve the problems. In this process, the necessities preceded the tasks or ministry services

Time of clandestinity and persecution (centuries ii-iii)

At the end of the first century, the Gospel had been spread through the majority of the provinces of the Roman Empire. The Jewish colonies, in the diaspora, were the vehicles of evangelization; that way the Christians extended through Asia Minor, Syria, Armenia, Macedonia, Egypt, the Italian Peninsula, North Africa, South Galia and Hispania. “We are from yesterday and we fill the full world”, proclaimed Tertulianus.

The Romans had their religion: their gods, their priests, their sacred days and rites. The religion helped them as elementary integrator for all the citizens of the Empire, so different and at the same time as element that make sacred its structures.

While the Christians were considered a sect of Judaism, they could live peacefully. But when the Romans found out of their plans for universality, that they recognize only Jesus Christ as Lord (and not Cesar), no other God except the Father of Jesus Christ, when they proved that they looked down upon the cult to the emperors as something outrageous; they refused to celebrate the popular feasts and were refusing to take part to military service, because they wanted to follow their conscience, then the Christians began to raise suspicion. To excavate the structure of that society signified a provocation, a menace.

tika nyumba zao ili “kuumega mkate” (sherehe ya Eukaristia). “wale waliokuwa wamebatizwa walijitolea kwa uvumilivu kwa mafundisho ya mitume, walibaki wameungana na kushiriki umegaji wa mkate pamoja na maombi (Matendo 2: 42).

Migogoro miongoni mwao ilikuwepia, na ili kutafuta suluhu, mitume wale kumina wawili walichagua watu ‘saba’ wakachukua usukani wa ‘huduma ya meza’ ya makundi ya kimapinduzi ya ukristo. Tunaona wakati ambapo Kanisa lilikuwa likikua, matazito mengine yalitokea na kukawa na haja kanisa kujipanga upya ili kutoa suluhu kwa matatizo haya. Katika hali hii, mahitaji yakaja mbele ya majukumu au kazi za huduma.

Wakati wa dhuluma na mateso (karne za II-III)

Mwisho mwa karne ya kwanza injili ilikuwa imeenea katika mikoa mingi ya ufalme wa Kirumi. ‘Mataifa’ (jamii) ya kiyahudi yaliyotawanyika yalikuwa nyenzo za kuendeza injili, kwa njia hii wakristo walienea Asia Ndogo, Syria, Armenia, Macedonia Misri, Italia, Afrika Kaskazini, Galia Kusini na Uhispania. “ Tumetoka jana/tu watu wa (tangu) jana na tunajaza ulimwengu uliojaa tayari”. Akasema Tertulianus.

Warumi walikuwa na dini yao, miungu yao, makasisi wao, siku zao takatifu na ibada. Dini iliwasaidia kama kiunganishi msingi kwa wananchi wa ufalme huu, ikiwa tofauti sana na pia kama kipengele kilichotakasa muundo wake.

Wakati ukristo ulikuwa ukichukuliwa kama dhehebu la Kiyahudi, waliweza kuishi kwa amani, lakini wakati Warumi waligundua mpango wao wa umoja, kwamba walimtambua Yesu, pekee kama Kristo na Bwana (na sio Kaisari) na kwamba hakuna Mungu mwingine ila Baba yake Kristo, walipogundua kwamba hawahuheshimu ‘dhehebu’ la wafalme na kuliona kama swala lisilofaa; walikataa kushiriki katika sherehe kuu na kukataa kutoa huduma za kijeshi, kwa sababu walitaka kufuata Thamiri zao, wakristo walianza kuwa na shaka. Kuuchimbua

the blood of the martyrs is the seed of christians

The Church, since the year 64 (Nero) until 305, (Diocletian) lived in a state of persecution. Around the middle of the III century, the persecutions became general in all provinces of the Empire. The martyrs were an important factor in the expansion of Christianity. Their witness affected all social classes, especially the popular classes who saw in Christianity the religion of salvation.

The Church as mystery

In this historic time span, the Church understood itself as mystery. The Christians became aware that they form a united group, called mysteriously by God, manifested in Jesus Christ. By means of baptism, Eucharist, forgiveness of sins, they receive the gift of his word and his love. For the world that encircles them, they feel like a “small flock” that tries to live the Christian expansion, without fear of the threats, hostility and persecution. From there its unity grows steadily, as well as its sense of communion, its conscience to be and also its capacity to integrate different politics, cultures and organizations, keeping the unity in the diversity.

THE CONSTANTINE CHURCH (313-476)

Freedom of cult. In 313, the Church passes from being tolerated to freedom. Constantine with the Edict of Milan pronounces religious liberty for pagans as well as for Christians: “We give to the Christians and to all the power to follow freely the religion that anyone wants... without preoccupation nor disturbance”. In 324, by a new Edict, Constantine expresses his desire that all would become Christians, although without disturbance to those who do not want it. In 380, Theodosius the Great publishes the Edict of Thessalonica in which he declares the Christian religion official in the Empire. From the year 392 the Empire is transformed by a new imperial decree in Christian Empire.

The IV century is marked by the move of the Church from a persecuted religion to the official and exclusive religion. The

muundo wa jamii hiyo kuliashiria uchokozi na hatari kubwa.

Damu ya wafudini ndiyo mbegu ya wakristo

Kanisa tangu mwaka wa 64 (Nero) hadi 305, (Diokresiani) lilishi katika hali ya mateso. Karibu katikati mwa karne ya tatu (III), mateso yakatapakaa katika mikoa yote ya ufalme huo. Wafiainjili walikuwa kiungo muhimu katika upanuzi wa ukristo. Ushuhuda wao uliwathiri watu wa nasaba zote haswa watu wa nasaba ya wengi iliyochukulia ukristo kuwa dini ya ukombozi.

Kanisa kama fumbo

Katika kipindi kirefu cha historia Kanisa lilijielewa kuwa fumbo. Wakristo walifahamu kwamba waliunda kundi moja, lililoitwa kwa njia ya fumbo na Mungu, kundi lililojikita katika Yesu Kristo kwa njia ya ubatizo, Ekaristi, msamaha wa dhambi wanapokea zawadi/kipawa cha neno lake na upendo wake, kwa dunia inayowazingira, wanajihisi kama “kundi ndogo” ambalo linajitahidi kuishi upanuzi wa ukristo bila uoga, wa vitisho dhuluma na mateso. Kuanzia hapo umoja wao unakua kwa kasi, ikiwa ni pamoja na dhana yake ya komunyo, thamiri ya kuweco kwake, na uwezo wake wa kujumuisha siasa tofauti, desturi na makundi tofauti, (kundi hili) likidumisha umoja katika jamii yenye mambo tofauti tofauti.

KANISA LA KONSTANTINE (313-476)

Uhuru wa dhehebu, mwaka wa 313 Kanisa linapita kiwango cha kuvumiliwa tu na kuupata uhuru wake. Kostantine katika/sheria ya Milani anatangaza uhuru wa kidini kwa wapagani na pia kwa wakristo: ‘Tunawapa wakristo na watu wote uwezo wa kufuata bila vikwazo dini yoyote ambayo mtu anataka.... Bila kusumbuliwa au kusukumishwa’. Mwaka wa 324, kwa sheria mpya Konstantine alielezea matamania yake kwamba watu wote wawe wakristo, lakini bila kuwasumbua wale ambao hawataki (kuwa wakristo). Mnamo mwaka wa 380, Theyodosiasi mkubwa alichapisha sheria ya Thesalonike ambayo kwayo aliutangaza ukristo kuwa dini rasmi ya ufalme huo. Kuanzia, mwaka wa 392, ufalme/taifa kuu la Kirumi lilibadilishwa na amri ya kifalme na kuwa/taifa la kikiristo.

Roman Empire was experiencing a serious crisis in all levels: political, economical and religious. The Roman religion loses its credibility; in the mean time Christianity takes root.

The Church as “empire”

To the church as “mystery” of the time of the early Christian community follows the Church as “empire”, and the persecuted Church becomes now the protected Church. With the conversion of Constantine to Christianity, the former religions are now replaced and even become illegitimate and suffer persecution under Theodosius. The Church does not feel as a small flock but as a Christian empire, whose limits were the political and geographical one’s, of the Roman Empire. The borders between the Church and the world match up. In the light of the historical events of that epoch; they think that the Reign of God has started taking shape. Eusebius interprets the action and the victories of Constantine as victories of the Reign of God, as fulfillment of the biblical promises.

CHRISTIANITY (476-1054-1500)

The privileged situation of the Church after its official recognition until the end of the Roman Empire of the West and its strategic position before the Barbaric people, made that the Constantine Church launches forth for the project of building up Christianity: the claim to restore already here on earth the Reign of God, or, what is the same, the intent to establish a social order based on a Christian legislation.

Christianity supposes, for one side, a geographic space, perfectly defined facing Islam, that grasps similar pretenses, and the tension with the Eastern Church, that chooses to separate from Rome (1054, Miguel Celulario) and will finish by falling for a great deal under the dominion of the Turks.

On the other hand, Christianity requires a supreme command, capable to develop the ambitious program and defend it against the attacks from outside (Islam) and the interior dangers (heresy). Church and Empire are going to compete with unevenness

Karne ya nne (IV) ilishuhudia kanisa kutoka kwa enzi ya mateso hadi kuwa dini rasmi na ya kipekee. Utawala wa Kirumi ulikuwa unapitia migogoro mikubwa katika viwango vyote: siasa, uchumi na dini. Dini ya Kirumi ilipoteza thamani na maana yake; badala yake ukristo ukakita mizizi.

Kanisa kama ufalme

Kwa Kanisa kama “fumbo” la wakati wa jumuiya ya mwanzo ya ukristo inafuata Kanisa kama “ufalme” na Kanisa lililoteswa linakuwa Kanisa lililolindwa. Baada ya Konstantine kuwa mkristo, dini za zamani zinaondolewa na zinakuwa haramu na hata kuteswa chini ya enzi ya Theodosiasi. Kanisa halijihisi tena kama kundi ndogo lakini lajihisi kuwa ufalme wa kikristo, ambao mipaka yake ilikuwa ya kisiasa na kijiografia ya ufalme wa Kirumi. Mipaka kati ya Kanisa na dunia inalingana, katika nuru ya matukio ya historia ya kipindi hicho; wanafikiri kwamba utawala wa Mungu umeanza kujitokeza. Eusebiasi anatafsiri matendo na ushindi wa Konstantine kama ushindi wa utawala wa Mungu, kama timilisho la ahadi za biblia.

UKRISTO (476-1054-1500)

Hali ya heshimaya Kanisa baada ya kutambuliwa rasmi hadi mwisho wa utawala wa ufalme wa Kirumi wa magharibi na nafasi yake nzuri mkabala wa watu wa Kibabari, ilifanya Kanisa la Konstantine kwenda mbele katika mradi wa ujenzi wa ukristo: juhudi za kuanzisha hapa duniani ufalme wa Mungu; au, kilicho sawa, lengo la kuanzisha utaratibu wa kijamii kwa misingi ya sheria za kikristo.

Ukristo unahitaji, kwa upande mmoja nafasi kijiografia, iliyo-tengwa wazi mkabala na Uislamu ambao unachukua mwenendo sawa na mvutanao na Kanisa la mashariki, ambalo limechagua kujitenga kutoka Roma (1054, Miguel Celulario) na utaishia kwa kuangukia kabisa chini ya tamalaki ya waturuki.

Kwa upande ule mwingine Kanisa lithaji uongozi maalumu wenye uwezo wa kuendeleza mpango wa matumaini makuu na kuilinda

of luck for the “dominium mundi”, without reaching the perfect balance of powers. Finally, Christianity implies a Christian civilization that, seen from a Christian viewpoint is Christianizing all the ecclesial manifestations and cultures of the era.

In the XII and XIII centuries, the Church experiences its maximum period of internal glory. With the Crusades it conquers the Holy Land. Great cathedrals were being built. The philosophy and the theology are concentrated in the “Summa Theologiae” of Saint Thomas of Aquinas. Spoiled by the tricks of the power and the wealth, the Church veers away from the Gospel and falls in internal schisms, inquisition, corruption and nepotism. Francis of Assisi follows the call of the Nazarene in poverty and joy.

THE CHURCHES (1500-1648)

Towards the end of the XV century, the world wakes up to a new era of profound changes that demolish the monolithic situation of European Christianity: slowly the society changes from an economic feudal system in an industrial one. The modern national states consolidate and there arise absolute monarchies. The discovery of a new continent stops the old securities. The culture returns to an anthropocentric thought. There arises science in the modern sense and the newly discovered printing press produces and spreads the knowledge.

The profound social changes that become accentuated during this time when the Middle Age declines, together with the crisis of the pontificate and the deterioration of certain ecclesiastical institutions, and provoked a strong religious crisis and will culminate in the XVI century with the rupture of Christianity. The necessity of serious reformation from the head is in the thoughts of everyone. There is a try everywhere with different luck, but the Protestants worked out before the Catholics and divide Europe in two blocks that serve as pretext of the religion in order to fight between themselves. One arrives with mutual tolerance to an agreement in the XVII century with the Peace of Westphalia.

kutokana na mashambulizi kutoka nje, (Uislamu) na hatari za ndani (fikra huru zinazodhuru) Kanisa na ufalme zitashindana kwa njia isiyo na usawa ya bahati ya “dominium mundi,” bila kuafikia kipimo sawa cha madaraka. Hatimaye ukristo huashiria upevu kaji wa Kikristo ambao, ukitazamwa kwa jicho la kikristo ni kule kufanya hali zote za Kanisa na desturi za kipindi husika kuwa za ukristo.

Katika karne za XII na XIII, Kanisa lilipitia wakati wake wa utukufu wa ndani wa hali ya juu zaidi. Kwa ‘vita vitakatifu’ waliteka nchi takafitu: makanisa makubwa makubwa yalikuwa yakijengwa. Falsafa na thiolojia zimekolea katika “Thiolojia ya Suma” ya mtakatifu Tomasi wa Aquino. Kwa kupotezwa na hadaa za madaraka na utajiri, Kanisa liliweza kupotoka na kuiacha njia ya injili huku likitumbukia katika giza la migawiko, udadisi, ufisadi na ukabila. Francisko wa Asisi alifuata wito wa Mnazari katika umaskini na furaha.

MAKANISA (1500-1648)

Kuelekea mwishoni mwa karne ya kumi na tano (XV) dunia ilizinduka katika kipindi kipya cha mabadiliko makuu ambayo yali poromosha hali ya dini moja katika ukristo wa Uropa: pole pole jamii inabadilika kutoka kwa mfumo uliogawika wa kiuchumi hadi ule wa viwanda. Mataifa ya sasa yanaungana na kunazuka tawala kuu za kifalme. Kufumbuliwa kwa bara mpya kulihmisha ulinzi/usalama wa zamani. Desturi ilirejea katika dhana ya kianthropolojia. Kulizuka sayansi katika dhana ya kisasa na ufumbuzi mpya wa mashine ya kupiga chapa ikazalisha na kueneza elimu/ujuzi.

Mabadiliko ya kijamii ambayo yalitokeza zaidi wakati huu wa kizazi cha kati (middle age) unadidimia, pamoja na swala sugu la Baba mtakatifu na kudidimia kwa asasi Fulani za Kanisa na kuchochea mgogoro mkubwa wa kidini na kilele chake kikawa katika karne ya XVI kulipotokea mgawiko katika ukristo. Haja ya mabadiliko makuu kuanzia kiongozi ulikuwa fikrani mwa kila mtu. Kulikuwa na jaribio kila mahali kwa bahati tofauti tofauti, lakini waprotetanti walijibidiisha kabla ya wakatoliki na kugawa Uropa katika vipande viwili ambavyo vilionekana kama sababu ya mapigano

The Council of Trent

The Council of Trent began the 13th of December 1545, and ended the 4th of December 1563 (18 years). The objectives and results of the Ecumenical assembly can be reduced to two. The first aim was of dogmatic character: to respond systematically to the heretic propositions of the Protestants. Between the many resolutions one has to remember that one refers to the justification and what concerns the sacraments. The second aim of the council was the reform of the Church. In the midst there was the reformation of the Roman curia, the formation of the clergy, the creation of the diocesan synods. Pius IV confirmed the resolutions of the council.

THE CATHOLIC CHURCH IN THE LAST THREE CENTURIES (1648-1962)

The Peace of Westphalia put an end to the religious wars and sanctioned a new life style for the Christians: tolerance. But the crisis had been too deep and with the passing of the euphoria of the Catholic reformation, the problems came back with Jansenism and Molinism. In the mean while from the very centre of the Church a class of persons separated, the intellectuals, who, first severed themselves, and then turned against it. A new order of things without the Church, will impose itself through revolutions that happened such as the French Revolution. With the French Revolution, the person and society declare their coming of age. Changes increased enormously in the XIX and XX century. The world population multiplies geometrically. Capitalism extends on all sides making a market of the world. New inventions such as electricity, the motor, and the telephone... change the way of life. With socialism rises an alternative economy. The political formations swing between the ideal of the democracy and the reality of the dictatorship. Latin America becomes independent of Europe. Church and State separate and mark the boundaries of their functions. The scientific thought and the cult of reason provoke in many a religious rupture.

ya wenyewe kwa wenyewe, katika dini. Mtu hanabudi kuafikiana na makubaliano ya karne ya XII na Amani ya umagharibi.

Mtaguzo ya Trent

Baraza la Trent lilianza mnamo Disemba 13, 1545 na kuisha Disemba 4, 1563 (miaka kumi na minane). Malengo na mtokeo ya mkutano huu kikanisa vyaweza kufupishwa kuwa vitu viwili.

Lengo la kwanza lilikuwa juu ya mafundisho ili kujibu kwa utaratibu mapendekezo ya kipinzani ya waprotestanti. Kati ya matokeo mengi lazima mtu akumbuke kwamba mtu anarejea kwa thibitisho na mambo yanayohusu sakramenti. Lengo la pili la baraza hili lilikuwa uumbaji upya wa Kanisa. Humu ndani mlikuwa na mabadiliko ya utawala wa Kirumi, uundaji wa kundi la viongozi wa kanisa. Uundaji wa mikutano ya kijimbo. Pius IV alithibitisha matokeo ya Mtangaso huo.

KANISA KATOLIKI KATIKA KARNE TATU ZILIZOPITA (1648-1962)

Amani ya kimagharibi ilihitimisha vitu vya kidini na kuanzisha mtindo mpya wa maisha kwa wakristo: uvumilivu. Lakini mgogoro ulikuwa umejikita ndani zaidi na msisimko wa mabadiliko ya (Kanisa) katoliki ulipopita matatizo haya yalirudi na ujansenimu na umolinimu. Wakati uo huo kutoka Kanisani kwenyewe nasaba/ tabaka la watu lilitengana, wenye elimu, ambao kwanza walijitenga, na baadaye wakaligeuka Kanisa. Utaratibu mpya wa mambo bila ya kanisa ulitokea kupitia kwa harakati za mageuzi kama ilivyofanyika na mageuzi ya kifaransa (French revolution). Pamoja na mageuzi ya kifaransa, mtu na jamii wanatangaza kukomaa kwao/kuafikiana kwao na nyakati. Mabadiliko yalizidi zaidi katika karne za XIX na XX idadi ya watu duniani iliongezeka maradufu. Mfumo wa kiuchumi wa umiliki wa mali (ukapitolisti) ulienea kote huku ukiunda soko la dunia uvumbuzi mpya kama vile stima, mitambo (magari na simu ... n.k.) ulibadili hali ya maisha, ujamaa nao ulipoingia ulileta aina nyingine ya kiuchumi. Miundo ya kisiasa ilining'inia kati ya demokrasia halisi na uhalisia wa udikteta (Utawala wa mabavu). Amerika

The Church knows a gigantic expansion by means of the missions in Asia, Africa and Latin America in the centuries from XVI till XVIII that was totally incorporated. At the same time, the Church sees the point that it is necessary to realize internal missions that will permit the re-christianization of the masses. In the last two centuries she has to have a dialogue with society that has emancipated itself and thinks and acts for its own account.

THE CHURCH FROM VATICAN II (1962...)

Nevertheless the marginalization, the Church has again taken its place in the world. At the beginning of this century, biblical, liturgical and patristic movements started in the Catholic Church. One feels the pressing necessity of a profound renovation, that prepares a happening of extreme importance: The Second Vatican Ecumenical Council. Europe comes out of two world wars and the euphoria of reconstruction favors the faith in the “progress” and increase the possibility, for all human beings, of a dignified life. The 60s were marked with optimism and a desire to construct a more just and fraternal world. The Spirit of Jesus who directs our history, launches his Church to open itself to the world, to be an active participant and solidier to take with renewed vigor its place in the history of humanity.

The Council looked with great sympathy to the progress in the modern world and wants to live deeply its adventure. It is thanks to the prophetic action of John XXIII, who saw the necessity of a council that was going to positively mark the new phase of the evangelizing mission of the Church, and thanks to the indisputable personality of Paul VI, the courage to have brought it to an end and to have begun the first steps of a reform. Vatican II was initiated October 11, 1962 and closed December 8, 1965 (3 years). In the 10 sessions, in which the council carried out, 16 documents were produced. The most important ones are: The constitution *Dei Verbum* about Revelation; also the Dog-

kusini ilipata uhuru na kuachana na Uropa. Kanisa na taifa zilitengana na kupata mipaka kati ya kazi zao. Mafikra ya kisayansi na dhehebu la tafakari vikazua kwa wengi mgao wa kidini. Kanisa linajua upanuzi mkubwa kwa njia ya huduma nyingi huko Asia, Afrika, Amerika kusuni katika karne za XVI hadi XVIII huduma ambazo zilikuwa zimeunganishwa kwa kweli. Wakati uo huo Kanisa linaona hoja ya kwamba inafaa kutambua huduma za ndani (wenyeji) ambazo zitawezesha uenezaji wa ukristo miongoni mwa umma wa nchi husika. Katika karne mbili zilizopita Kanisa limekuwa na mazungumzo pamoja na jamii ambayo imejitenga na ambayo hufikiri na kutenda kivyake.

KANISA KUANZIA VATICAN II (1962)

Bila kujali kusahaulika kwake, Kanisa limechukua nafasi yake tena. Mwanzoni mwa karne hii makundi ya kibibilia, kiliturjia na ya kichungaji yalianza Kanisani. Mtu anahisi msukumo wa kuwa na haja ya uundaji upya, ambao hutayarisha tukio la umuhimu mkubwa: Mtaguso wa pili wa Vatican la kikumeni, Uropa ilitoka kwa vita viwili vya dunia na msisimko wa ujenzi mpya unaegemea upande wa imani “yenye kuendelea” na kuongeza uwezekano kwa binadamu wote kuishi maisha ya heshima. Miaka ya 60 ilitawaliwa na matumai na hamu ya kuunda dunia yenye haki na undugu zaidi. Roho wa Yesu anayeiongoza historia yetu anaanzisha Kanisa lake kujifungua kwa ulimwengu, kuwa muhusika mwenye bidii na askari ili kwa ari mpya lichukuwe nafasi yake katika historia ya ubinadamu.

Mtaguso wa pili ulitazama kwa huruma kubwa maendeleo katika ulimwengu wa Kisasa na kutaka kushiriki upenyo wake mpya, kwa undani zaidi. Ni shukurani kwa tendo la kiutabiri la Yohana XXIII aliyeona umuhimu wa baraza ambalo lingeanzisha kwa njia mwafaka huduma ya kueneza injili katika Kanisa, pia shukurani kwa Paul VI kwa hali yake nzuri, ujasiri wa kuhitimisha jukumu hili na kuchukua barua za kwanza za mabadiliko. Mtaguso wa pili Vatican ulianza mnamo Oktoba 11, 1962 na kumalizika Disemba 8, 1965 (miaka 3). Katika vikao kumi ambavyo Mtaguso ulikaa

matic Constitution over the Church *Lumen Gentium*, the Constitution of the Pastoral *Gaudium et Spes*, about the place, the role and the commitment that the Church has in the actual world, and the Constitution *Sacrosanctum Concilium* about the Liturgy.

2. The Church in Africa

IT IS A HISTORY WHICH GOES BACK TO THE PERIOD OF THE CHURCH'S very birth.

The spread of the Gospel has taken place in different phases. The first centuries of Christianity saw the evangelization of Egypt and North Africa. A second phase, involving the parts of the Continent south of the Sahara, took place in the fifteenth and sixteenth centuries. A third phase, marked by an extraordinary missionary effort, began in the nineteenth century.

FIRST PHASE

“We think of the Christian Churches of Africa whose origins go back to the times of the Apostles and are traditionally associated with the name and teaching of Mark the Evangelist. We think of their countless Saints, Martyrs, Confessors and Virgins, and recall the fact that from the second to the fourth centuries Christian life in the North of Africa was most vigorous and had a leading place in theological study and literary production. The names of the great doctors and writers come to mind, men like Origen, Saint Athanasius, and Saint Cyril, leaders of the Alexandrian School, and at the other end of the North African coastline, Tertullian, Saint Cyprian and above all Saint Augustine, one of the most brilliant lights of the Christian world. We shall mention the great Saints of the desert, Paul, Anthony, and Pachomius, the first founders of the monastic life, which later spread through their example in both the East and the West. And among many others we want also to mention Saint Frumentius, known by the name of Abba Salama, who was consecrated Bishop by Saint Athanasius and became the first Apostle of Ethiopia”(Text of blessed Paul VI 1967).

makala 16 zilitolewa makala muhimu zaidi ni: Katiba juu ya ufunuo Dei Verbum; pia katiba ya mafundisho ya imani juu ya Kanisa Lumen Gentium; katiba ya kichungaji Gaudium et Spes, juu ya mahali, jukumu na uajibikaji ambao kansa liko nao katika ulimwengu halisi; na katiba juu ya liturjia Sacrosanctum Concilium.

2. Kanisa barani Afrika

I. MUHTASARI WA HISTORIA YA UENEZAJI WA HABARI NJEMA BARANI

Ni historia ambayo inarudi nyuma hadi kile kipindi cha kuzaliwa Kanisa. Uenezaji wa injili umefanyika katika hatua tofauti. Karne za kwanza za Ukristo zilieneza injili Misri na Afrika kaskazini. Hatua ya pili, iliyotukia katika karne za kumi na tano na sita, ilihusisha sehemu za bara kusini mwa sahara. Hatua ya tatu iliyojawa na shughuli nyingi za umisionari, ilianza karne ya kumi na tisa. Hatua ya Kwanza

“Tunawaza juu ya Makanisa ya Afrika ambayo mwanzo wake upo katika nyakati za mitume na tangu jadi yamehusishwa kwa jina na mafundisho ya mwinjilisti Marko. Tunawaza juu ya watakatifu wao wasiohesabika, mashahidi, watu walioyumilia mateso kwa ajili ya dini na mabikira, na kukumbuka kwamba tokea karne ya pili hadi ya nne maisha ya Ukristo katika Afrika ya kaskazini yalikuwa mepesi na yenye kuongoza kwenye uchunguzi wa teolojia (theological studies) na uandishi. Yanakumbukwa majina ya walimu wakuu na waandishi kama vile Orijeni, Mtakatifu Atanasi na Mtakatifu Sirili, viongozi wa chuo cha Aleksandria na kwa pembe ile nyingine ya mwambao wa pwani ya Afrika kaskazini, Tertulianus, Mtakatifu Sipiriano na zaidi ya wote Mtakatifu Agostino, mmojawapo wa akili angavu kwenye ulimwengu wa Ukristo. Tunawataja watakatifu watukufu wa jangwa, Paulo, Antonio na Pakomio, walio waanzilishi wa kwanza wa maisha ya monasteri ambayo yalienea mashariki na magharibi kwa mfano wao. Na kati ya wengine wengi tungetaka kumtaja mtakatifu Frumentio, anayejulikana kwa jina Abba Sala-

During these first centuries of the Church in Africa, certain women also bore their own witness to Christ. Among them Saints Perpetua and Felicitas, Saint Monica and Saint Thecla are particularly deserving of mention.

“These noble examples, as also the saintly African Popes, Victor 1, Melchiades and Gelasius 1, belong to the common heritage of the Church, and the Christian writers of Africa remain today a basic source for deepening our knowledge of the history of salvation in the light of the Word of God. In recalling the ancient glories of Christian Africa, we wish to express our profound respect for the Churches with which we are not in full communion: the Greek Church of the Patriarchate of Alexandria, the Coptic Church of Egypt and the Church of Ethiopia, which share with the Catholic Church a common origin and the doctrinal and spiritual heritage of the great Fathers and Saints, not only of their own land, but of all the early Church. They have laboured much and suffered much to keep the Christian name alive in Africa through all the vicissitudes of history” (Text of the Blessed Paul VI)

These Churches continue to give evidence down to our own times of the Christian vitality which flows from the Apostolic origins. This is especially true in Egypt, in Ethiopia and, until the seventeenth century, in Nubia. At that time a new phase of evangelization was beginning on the rest of the Continent.

SECOND PHASE

In the fifteenth and sixteenth centuries, the exploration of the African coast by the Portuguese was soon accompanied by the evangelization of the regions of Sub-Saharan Africa. That endeavour included the regions of present-day Benin, Sao Tome, Angola, Mozambique and Madagascar. It was certainly the same Spirit who moved those men of faith, the first missionaries, who in 1491 sailed into the mouth of the Zaire River, at Pinda, beginning a genuine missionary saga. It

ma, aliyetawazwa kuwa Askofu na Mtakatifu Atanasi na akawa mtume wa kwanza Ethiopia” (Ujumbe wa Paulo wa VI 1967).

Katika karne hizi za mwanzo barani Afrika, wanawake fulani walimshuhudia Kristo. Kati yao watakatifu Perpetua na Felisita, mtakatifu Monika na Mtakatifu Thekla wanastahili kutajwa kipekee.

“Mifano hii ya watu hodari, kama vile pia Baba Watakatifu wazuri sana Waafrika Viktori I, Melkiadesi na Jelario I, ni urithi wa pamoja wa Kanisa, na waandishi wa Kikristo wa Afrika wangali bado hata siku ya leo kama shina la kimsingi la kuongeza ufa-hamu wetu wa historia ya wokovu katika mwanga wa neno la Mungu. Tunapowaza juu ya utukufu wa kale wa Afrika ya Kikristo, tungetaka kueleza heshima yetu kubwa kwa Makanisa yale tusiyo na ushirika kamili nayo: Kanisa la Kigiriki la jimbo kuu la Aleksandria, Kanisa la Koptiki la Misri, na Kanisa la Ethiopia, zinazoshiriki pamoja na Kanisa Katoliki kutoka chimbuko sawa na urithi wa mafunzo na wa kiroho wa wale wenye wahenga wakuu na watakatifu, sio tu wale wa nchi yao, bali pia, kutoka kwa Kanisa lote la mwanzo. Wametia juhudi nyingi na kuona uchungu mwingi ili kuliweka hai jina la Ukristo katika Afrika kupitia kwa mabadiliko ya historia” (Ujumbe wa Paulo wa VI 1967).

Makanisa haya yanaendelea kuthibitisha hadi kwa wakati wetu sisi, nguvu za Ukristo zinazotiririka kutoka misingi ya kitume. Hii ni kweli hasa katika Misri, Ethiopia, na hadi karne ya kumi na saba, katika Nubia. Wakati huo, hatua mpya ya uenezaji wa Injili ilikuwa inaanza katika pande nyingine zote za Bara.

HATUA YA PILI

Katika karne ya kumi na tano na kumi na sita, usafiri wa wavumbuzi kwenye mwambao wa Afrika uliofanywa na Wareno ulifuatwa na uenezaji wa injili kwenye sehemu za Afrika karibu na Sahara. Jitihada hizo zilienea pande za Benin ya sasa, Sao Tome, Angola, Msumbiji na Madagaska.

was the Holy Spirit, who works as he wills in people's hearts, who moved the great King of the Congo, Nzinga-a-Nkulu, to ask for missionaries to proclaim the Gospel. It was the Holy Spirit who sustained the life of those four first Angolan Christians who, returning from Europe, testified to the Christian faith. After the first missionaries, many others came from Portugal and other European countries to continue, expand and strengthen the work that had been begun" (Text of Saint John Poul II 1992 Luanda).

A certain number of Episcopal Sees were erected during this period, and one of the first fruits of that missionary endeavour was the consecration in Rome, by Pope Leo X in 1518, of Don Henrique, the son of Don Alfonso I, King of Congo, as Titular Bishop of Utica. Don Henrique thus became the first native Bishop of Black Africa.

It was during this period, in 1622, that Pope Gregory XV permanently erected the Congregation de Propaganda Fide for the purpose of better organizing and expanding the missions.

Because of various difficulties, the second phase of the evangelization of Africa came to an end in the eighteenth century, with the disappearance of practically all the missions south of the Sahara.

THIRD PHASE

The third phase of Africa's systematic evangelization began in the nineteenth century, a period marked by an extraordinary effort organized by the great apostles and promoters of the African mission. It was a period of rapid growth, as the statistics presented to the Synodal Assembly by the Congregation for the Evangelization of Peoples clearly demonstrate." Africa has responded with great generosity to Christ's call. In recent decades many African countries have celebrated the first centenary of the beginning of their evangelization. Indeed, the growth of the Church in Africa over the

Bila shaka ni huyo Roho aliyewaongoza hao watu wa imani, wamisionari wa kwanza ambao mnamo mwaka wa 1491 wakisafiri kwa maji walifika mlangoni mwa mto wa Zaire, hapo Pinda, na wakaanza kazi halisi ya kimisionari. Ni Roho Mtakatifu ambaye amefanya kazi apendavyo katika nyoyo za watu, ambaye alimshauri mfalme mkuu wa Kongo, Nzinga-a-Nkuwu, kuweza kuomba wamisionari waweze kutangaza injili. Ni Roho Mtakatifu aliyehifadhi maisha ya wale Wakristo wanne wa kwanza wa Angola ambao, waliporudi kutoka Ulaya, walishuhudia imani ya Kikristo. Baada ya wamisionari wa kwanza, wengine wengi walikuja kutoka Ureno na mataifa mengine ya Ulaya ili kuweza kuendeleza kupanua na kuimarisha ile kazi iliyokuwa imeanzishwa” (Hotuba wa Baba Mtakatifu Yoana Paulo II 1992 Luanda).

Yakini, idadi fulani ya majimbo yaliundwa kwa wakati huu, na mojawapo wa matunda ya kwanza ya hizo jitihada za kimisionari lilikuwa ni kuwekwa wakfu kwa Don Henriko huko Roma, na Baba Mtakatifu Leo wa X mnamo mwaka wa 1518, mwanae Don Alfonso wa I, mfalme wa Kongo, kama Askofu kwa jina tu wa Utika. Don Henriko basi akawa Askofu wa asili wa kwanza wa Afrika Nyeusi. Ni katika kipindi hiki, hapo mwaka wa 1622 ambapo mtangulizi wangu Baba Mtakatifu Gregori wa XV alianzisha Idara ya Uenezaji Injili (de Propaganda fide) kwa makusudi ya kusimamia vizuri zaidi na upanuzi wa misioni.

Kwa sababu ya shida mbalimbali, hatua ya pili ya uenezaji wa injili katika Afrika ilifikia mwisho wake hapo karne ya kumi na nane, wakati zilipotokomea kwa kweli misioni zote kusini mwa Sahara.

HATUA YA TATU

Hatua ya tatu ya uenezaji wa Injili Afrika iliyokuwa kwa mpango ilianza katika karne ya kumi na tisa, kipindi hiki kikiwa cha juhudi ya namna ya kipekee iliyopangwa na mitume wakuu na wafanyizaji wa utume wa Afrika. Kilikuwa ni kipindi cha kukua kwa haraka, kama vile takwimu zilizotolewa na Idara ya Uenezaji Injili wakati wa Mkutano wa Sinodi zilionyesha. Afrika imeitikia wito wa Kristo kwa ukarimu. Nchi nyingi za Afrika hivi

last hundred years is a marvellous work of divine grace.

The glory and splendour of the present period of Africa's evangelization are illustrated in a truly admirable way by the Saints whom modern Africa has given to the Church. Pope Paul VI eloquently expressed this when he canonized the Ugandan Martyrs in Saint Peter's Basilica on World Mission day, 1964:

"These African Martyrs add a new page to that list of victorious men and women that we call the martyrology, in which we find the most magnificent as well as the most tragic stories..."

"The list of Saints that Africa gives to the Church, the list that is its greatest title of honour, continues to grow. How could we fail to mention, among the most recent, Blessed Clementine Anwarite, Virgin and Martyr of Zaire, whom I beatified on African soil in 1985, Blessed Victoria Rasoamanarivo of Madagascar, and Blessed Josephine Bakhita of the Sudan, also beatified during my Pontificate.

And how can we not recall Blessed Isidore Bakanja, Martyr of Zaire (Congo DRC), whom I had the privilege of raising to the honours of the altar in the course of the Special Assembly for Africa? "Other causes are reaching their final stages. The Church in Africa must finish and write her own Martyrology, adding to the outstanding figures of the first centuries the Martyrs and Saints of our own day."

Faced with the tremendous growth of the Church in Africa over the last hundred years and the fruits of holiness that it has borne, there is only one possible explanation: all this is a gift of God, for no human effort alone could have performed this work in the course of such a relatively short period of time.

majuzi zimesherehekea miaka mia moja tangu kuenezwa injili. Kwa kweli, kazi ya kukua kwa haraka kwa Kanisa ya Afrika miaka mia moja iliyopita ni tendo kuu la neema ya Mungu.

Fahari na ubora wa kipindi cha sasa cha uenezaji Injili katika Afrika zinafafanuliwa kwa njia ya kutamanika sana na watakatifu ambao Afrika ya sasa imelijalia Kanisa. Baba Mtakatifu Paulo wa VI alidhihirisha kwa ufasaha jambo hili alipokuwa akiwatanga za Mashahidi wa Uganda kuwa watakatifu katika Kanisa kuu la Mtakatifu Petro Jumapili ya utume ulimwenguni kote 1964:

“Hawa Mashahidi wa Afrika wanaongeza ukurasa mpya katika orodha ya wanaume na wanawake ndani ya chuo cha Mashahidi ambapo tunapata hadithi za kukakamua” (Hotuba kwa Mtakatifu Charles Lwanga – 1964).

Orodha ya Watakatifu ambayo Afrika inalijalia Kanisa, orodha inayoipatia Afrika heshima kuu, ni orodha inayozidi kukua. Tunawezaje kutotaja miongoni mwao wale wa hivi majuzi, Anwarite Klementina, Bikira na Shahidi wa Congo DRC, ambaye Baba Mtakatifu Yoana Paulo ya Pili alimfanya mwenye heri juu ya mchanga wa Afrika mnamo 1985, Mbarikiwa Viktoria Rasoamanarivo wa kisiwa cha Madagaska, na Mbarikwa Yosefina Bakhita wa Sudan ambaye pia amefanywa mbarikiwa wakati wa kazi na utawala wake.

Pia hatuwezi kumsahau Mbarikiwa Bakanja Isidore, Shahidi wa Congo DRC ambaye alipata heshima ya kumwinua kwa heshima za altare wakati Mkutano Maalum wa Afrika ulipokuwa ukiendelea. “Makusudi mengine yanakaribia hatua zao za mwisho. Kanisa la Afrika lazima limalize na kuandika Chuo Chao cha Mashahidi Watakatifu, ikiongeza idadi ya wale walionekana kwa dhahiri karne za kwanza... mashahidi na watakatifu wa wakati wa sasa” (Hotuba wa Yohana Paulo II - 1994).

Tukitazama ukuaji wa kuvutia wa Kanisa barani Afrika kwa miaka mia moja iliyopita, na matunda ya utakatifu ambayo limezaa;

3. Historic profile of the Church among the Nomadic people of the Northern Region of Kenya

- Zanzibar was the doorway to the Missions in the Interior.
- Johannes Ludwing Krapf “the German, a good man, who desires to convert the world to God,” arrived at Zanzibar on 7, January 1844. He was a German Lutheran and member of the Church Missionary Society (CMS) of London. In Ethiopia he had come in contact with the Oromo, at that time known as Galla, and conceived the great idea of their becoming the possible evangelisers of the eastern Africa.
- On 26 April 1846 was established the Vicariate of the Galla and the Capuchin Guglielmo Massaja was consecrated bishop.
- And it was under Massaja that the Catholic Church became established in southern Ethiopia, a vast territory where now there are five ecclesial Catholic jurisdictions.
- The great moment for the Catholic Church in Zanzibar and East Africa came in 1863 when the Holy See established the new Vicariate of Zanzibar and entrusted it to the Congregation of the Holy Ghost.
- On 28 May 1902 the first Consolata Missionaries arrived safely at Zanzibar.
- From Zanzibar the four young, green Consolata Missionaries travelled to Mombasa by ship and then to Nairobi by train. On 20 June 1902 they celebrated the feast of Consolata at Nairobi and on the same day they proceeded by train to Naivasha and from there they continued on foot to the village Tuthu.
- Although the missionary work they had been doing since 1902 in central Kenya was so important, the early Consolata missionaries never forgot that their original commitment was to the Galla. In an attempt to reach Ethiopia a group led by Fr Dal Canton stayed at Moyale for about three years, from 1915 to 1918 and thus they did the first missionary work in the NFD of Kenya.

kielelezo ni kimoja tu: Hayo yote ni zawadi kutoka kwa Mungu, kwa kuwa hakuna juhudi za kibinadamu pekee ambazo zingeweza kutimiliza kwa kipindi cha muda mfupi hivi.

3. Historia ya Kanisa katika watu wanaohamahama kutoka sehemu ya Kaskazini mwa Kenya.

- Zanzibar ilikuwa mlango ya kuingia kwa Wamisionari katika kueneza Neno la Mungu. Johanes Ludwing Krapf, “mjermani, mtu mwema, aliyetaka sana kubadili dunia kwa Mungu, alijika Zanzibar, tarehe 7 Januari, 1844. Alikuwa Mjerumani katika Kanisa la Walutherani na mshirika wa Kanisa la Wamisionari kutoka London (CMS). Alipokuwa Ethiopia alikutana na watu wa Oromo, waliojulikana kama Wagalla na alifikiri kwamba wao wanaweza kuwa wahubiri kwa watu wa Afrika Mshariki.
- Tarehe 26 Aprili, 1846, kulianza “Vicariate” ya Wagalla na mshirika wa Capuchin Gugliomo Massaja aliteuliwa askofu.
- Na kutoka huyu Massaja ndiyo Kanisa Katoliki kutoka Kusini mwa Ethiopia ulianza sehemu kubwa sana ambayo kwa sasa kuna Makanisa matano Katoliki.
- Nyakati muhimu sana ya Kanisa Katoliki katika Zanzibar na Afrika Mashariki ilikuwa mwaka 1863 wakati Baba Mtakatifu alianza upya “Vicariate” ya Zanzibar na kuwapatia shirika la Holy Ghost”.
- Tarehe 28 Mei, 1902 Wamisionari wa kwanza wa shirika la Consolata walifika bila shida katika Zanzibar.
- Kutoka Zanzibar Wamisionariwanne kutoka shirika la Consolata walienda Mombasa kutumia mashua na baadaye Nairobi kwa gari la moshi. Tarehe 20 Juni, 1902 walifanya Misa ya kwanza Nairobi na siku ileile waliendelea kwa gari la moshi hadi Naivasha na kutoka pale waliendelea kwa miguu hadi Tuthu.
- Hata ingawa kazi ya misionari waliyokuwa wakifanya kutoka 1902 katikati ya Kenya ilikuwa muhimu, wamisionari wa kwanza wa Consolata hawakusahau kwamba jukumu lao la hapo mwanzo ulikuwa kwa Wagalla. Wakijaribu kufika Ethiopia, kundi

- 1948, 1950 the first two Exploratory Journeys of Bishop Cavallera in the Northern Regions of Kenya.
- Although it might seem that the results of Cavallera's, still Bishop of Nyeri, were virtually nil, contact between Nyeri and Paulo Dalle had been established and this was the seed of important developments. From that moment, Marsabit was no longer just a hope or a possibility, but a focus of growing activity, which led first to the building of a chapel in the town itself (1957), then to the foundation of the three missions of Marsabit, Laisamis and North Horr (1963-4) and finally to the establishment of the diocese (1964).
- On 25 November 1964, Pope Paul VI signed the official document of the creation of the new diocese.
- And requested Card Agagianian to express to the superior general of the Consolata Institute his paternal satisfaction for the generous act of H.E Mgr Cavallera.

Bishop Cavallera set the date of 24 February 1965 as the day of his instalment in the new diocese, but he did not inform anybody. On that day, at 7 a.m. he left Nyeri by Land Rover, accompanied by the superior general, who had come to Kenya for the celebrations, and, as Marsabit was too far away, went to Maralal. They arrived at Maralal at 11,30 am and it was only then that Fr. Rosano, Parish priest of Maralal, was informed of the reason of the visit. But Fr Rosano, taken by surprise, insisted that the ceremony should be done in the afternoon at 3 pm. He managed to quickly call some Christians, youth and pupils of the school. The superior general, on behalf of the apostolic delegate, read the pontifical bull of the creation of the new diocese and of the appointment and instalment of Bishop Cavallera; and that was all. In his diary the Bishop thus described the event: "everything was done in holy simplicity".

- The years 1964-1981: Activities of Bishop Cavallera as

mmoja lililooongozwa na Padre Dal Canton walikaa Moyale kwa miaka mitatu, kutoka 1915 hadi 1918, hivyo basi kufanya kazi ya uchungaji katika Wilaya za Kaskazini mwa Kenya (NFD).

- Miaka ya 1948, 1950 kulifanyika safari mbili za ukumbuzi ya Askofu Cavallera katika sehemu ya Kaskazini mwa Kenya.
- Hata ingawa matokeo za safari za Askofu Cavallera kuwa-tembelea watu hazikufanikiwa, uhusiano kati ya Nyeri na Paulo Dalle uliimarishwa na hii ilikuwa tunda muhimu kwa Kanisa. Kutoka wakati huo, Marsabit haikuwa tena tumaini tu au bahati, bali darubini ya maisha yarayakuwa, iliyoondoza kujenga Kanisa la kwanza katika mtaa huu mwaka (1957). Na kufanya misingi ya makanisa ya Marsabit, Laisamis na North Horr (1963-4) na mwisho kuanzwa kwa diocese yenyewe ya Marsabit (1964).
- Tarehe 25 Novemba, 1964, Papa Paul VI alifanya sahihi ya kuanza razmi diocese mpya ya Marsabit,
- Na kuuliza Cardinali Agagianian, ambaye alikuwa Kiongozi wa “Propaganda Fide” kumweleza kwa kinaga ubaya kiongozi wa shirika la Consolata kwamba yeye amefurahishwa sana na ukarimu wa H. E. Mgr. Cavallera.

Askofu Cavallera aliweka tarehe 24 Februari, 1965 kama siku yake ya kutawazwa katika diocese mpya ya Marsabit, ingawa hajawajulisha watu. Siku hiyo hiyo saa 7:00 a.m. alielekea Nyeri kwa kutumia Land-Rover lake, akiwa na kiongozi wa shirika la Consolata aliyekuja Kenya kwa sherehe hii, na kwa vile Marsabit ulikuwa mbali sana alienda Maralal. Walifika Maralal saa 11: 30 a.m. na hivyo pale tu Padre Rosano, Paroko wa Maralal alipojulishwa lengo la matembezi hayo. Lakini Padre Rosano, akijawa na mshangao alisisitiza kwamba sikukuu hiyo ifanyike jioni saa 3:00 p.m. Aliweza kwa haraka kuwaita padri na wakristu, vijana na watoto wa shule ya msingi. Kiongozi wa Shirika la Consolata kwa nafasi ya “Apostolic delegate”, alisoma barua kutoka Baba Mtakatifu ya uteuzi wa Askofu Mpya Cavallera katika diocese mpya ya Marsabit, na hayo yalikuwa yote. Katika kitabu chenye habari za kila

Bishop of Marsabit. The most remarkable, and in many aspects new, aspect that characterised Cavallera's service in Marsabit was the evangelisation of the nomads. At that time Borana, Gabra, Rendille, Turkana and Samburu did not, and most still do not, live in permanent villages, but have a nomadic or semi-nomadic life

Bishop Cavallera had completed the building of twelve missions and associated institutions.

- ◆ He gave out the directives for the evangelisation of nomads at Nanyuki early in the 1970s.
 - ◆ He strongly recommended that the languages and customs of each ethnic group be carefully studied.
 - ◆ Each mission received some tents that would allow the missionaries to have a shelter
 - ◆ Some of the missionaries bought camels
 - ◆ To adapt the catechesis to the traditions of the different ethnic groups (Fr Venturino's catechism)
 - ◆ A few publications on language or culture of these people (see "Christianity among the Nomads" Fr. P. Tablino page 218 note 183)
 - ◆ Human promotion: it is one of the major aspect of missionary work in the diocese during the times of Cavallera.
- ◆ The Diocese of Marsabit under the Leadership of Bishop Ambrose Ravasi 1981 - 2006: 25 years of an extraordinary progress in all the various fields of evangelisation.
- ◆ After 4 years of analysis of the situation the Pastoral Diocesan Conference (1995 -87) signed the Magna Carta of Marsabit Diocese. The conference was carefully planned, the preparation continuing for nearly twenty months, from the end of 1985 to August 1987, under the guide of experts like Fr Francesco Ponsi from Ana Office and the sociologist Dr Silvana Bottiglione. It produces a document of high standard : The Church we want to be.

siku (diary) Askofu alieleza tukio hilo: “yote yalifanyika kwa njia takatifu na rahisi.”

- Miaka ya 1964 – 1981: baadhi ya mabo mbali mbali ambayo Askofu Cavallera alifanya. Jambo muhimu sana ndani ya mengine mengi katika huduma ya Askofu Cavallera katika Marsabit ilikuwa kuhubiriwa kwa wahamaji. Wakati huo Waborana, Wagabra, Warendille, Waturkana na Wasamburu hawakuwa wakiishi na sasa pia hawaishi katika mijengo yanayodumu, bali wao hishi maisha ya uchungaji wa kuhamahama.

Askofu tayari alimaliza kujenga Misioni kumi na mbili na shule mbalimbali.

- ♦ Yeye mwenyewe alipeana utaratibu wa kufuata katika kuwahubiria Wahamaji akiwa Nanyuki mwaka 1970’s

- ♦ Alisisitiza sana kwamba lugha na desturi ya kila kabila ama kundi isomwe kwa uangalifu.

- ♦ Kila Misioni ipate hema ambapo itawasaidia Wamisionari kupata mahali pa kukaa.

- ♦ Kwamba Wamisionari wengine wanunue ngamia.

- ♦ Kupata na kujua mafundisho (catechesis) kulingana na desturi tofauti za kabila tofauti (kama katekismo ya Padre Venturino [Maikona])

- ♦ Kufanya, kuchapa mambo fulani kutoka lugha au desturi ya hawa watu (angalia kitabu cha Padre Tablino “Christianity among the Nomads kurasa 218, hasa 183)

- ♦ Huduma ya kuongeza utu: ilikuwa lengo muhimu ndani ya zingine zote wakati wa Askofu Cavallera.

- ♦ Diosezi ya Marsabit chini ya uongozi wa Askofu Ambrosio Ravasi 1981 – 2006: miaka 25 ya maendeleo ya juu katika nafasi mbalimbali ya uenezaji wa Injili.

- ♦ Baada ya miaka 4 ya kuangalia vile mambo yalivyo “Mkutano ya Diosezi ya Kichugaji ” (Pastoral Diocesan Conference 1985 – 87 waliweka sahihi mambo muhimu (Magna Carta) ya Diosezi ya Marsabit. Mkutano huu ulipangwa vizuri, matayarisho yaliyoendelea kama miezi ishirini, kutoka mwisho wa 1985 hadi Agosti 1987 chini ya ulinzi wa Padre Francesco Ponsi kutoka ofisini ya

♣. New infrastructures: Two Pastoral Offices one in Maralal and another in Marsabit.

♣. Good Shepherd Seminary, for the promotion of local diocesan Clergy (already started by Bishop Cavallera)

♣. Catechists' Centre, for the preparations of lay Leaders for all communities

♣. Development offices at Nanyuki Procure

Bishop Ravasi gave priority to two of the recommendations of the conference, the formation of local clergy and the involvement of the laity.

♦ 6 October 2001: The establishment of the New Diocese of Maralal with the consecration of the New Bishop Virgilio Pante a real nomadic missionary, “having worked for about 14 years in many missions of the area, travelling extensively throughout the district on his motorbike and climbing in many mountains”.

♦ October 2004 we celebrated the 40 anniversary of Marsabit Diocese and October 2014.

50 Jubile

♦ 25 January 2007 the Installation of the new Bishop Peter Kihara at the presence of 21 Bishop from overall Kenya. This was an historical sign of maturity of our Church in the Northern Region. In a population of 210.118 present in our diocese 23.693 people form the community of Catholic together with other 6.992 of other Christian denominations.

LODWAR DIOCESE

HISTORY OF THE CATHOLIC DIOCESE OF LODWAR THE COMING OF THE MISSIONARIES

The effort to establish the Catholic mission in Turkana was initiated by Msgr. Joseph B. Houlihan, the Catholic prefecture Apostolic of Eldoret (later Eldoret Diocese) in early 1960 through to 1961. On the Feast of Immaculate Conception, 8th Dec. 1961, Fr. Joe Murray and Fr. Ray Murtaph, (St. Patrick Missionaries - Kiltegan Fathers) were sent to Turkana as the first pioneer priests. To reach their new mission territo-

ANA na Dr. Silvana Bottiglione ambaye ni mtaalamu wa mambo yapasayo watu wote (sociologist). Hapo waliweza kutoa mpango wa juu iliyoitwa: “Kanisa tuitakavyo kuwa.”

♣. Afisi mpya: afisi mbili za kichungaji zilianza: mmoja Maralal na nyingine Marsabit

♣. Seminari ndogo ya ‘Good Shepherd’ ilianza kwa kukuza miito katika diosezi (tayari ulianza na Askofu Cavallera)

♣. Chuo cha makatekista kule Maralal kwa kuta-yarisha viongozi za jumuiya mbali mbali

♣. Afisi mbalimbali za maendeleo kule Nanyuki. Askofu Ravasi alisisitiza mambo mawili muhimu katika mikutano: kuendeleza masomo ya mapadri kutoka jimbo na kuwashirikisha wakristo katika imani.

♦ Tarehe 6 Octoba, 2001: kulianza Diosesi mpya ya Maralal ambapo Askofu mpya Virgilio Pante alitawazwa, alikuwa kweli mchungaji aliyefanya kazi kwa muda wa miaka 14 katika diosezi, akisafiri popote kutumia piki-piki hata kupanda milima

♦ Mwezi Octoba Jimbo 2004 tulisherekea miaka 40 ya Diosesi ya Marsabit

♦ Tarehe 25 Januari, 2007: Askofu Peter Kihara aliteuliwa katika Jimbo ya Marsabit, Maaskofu 21 walihudhuria sherehe hii. Mapadre na Masista na Wageni kutoka Murang’a. Hii ni ishara ya kwamba Kanisa Katoliki katika Kaskazini mwa Kenya linaendelea kukuwa. Idadi ya watu wanaishi hapa ni 210.118, kati yao kuna Wakatoliki 23,693, na 6,992 ni wa Makanisa mengine ya Waprotestanti.

JIMBO LA LODWAR

HISTORY OF THE CATHOLIC DIOCESE OF LODWAR THE COMING OF THE MISSIONARIES

ry, the only road to Lodwar was via Kara-Pokot: Kapenguria, Kacheliba, Amudat, Loro, Lokitonyala, Loiya, Lorugum. Besides the work of evangelization, they were also assigned to assist and supervise the distribution of food and running of the established camps at Lorugum and Nadapal.

LODWAR PREFECTURE

Owing to the vast distances within his prefecture, Bishop Houlihan enabled the detachment from his territory in the south, the diocese of Nakuru in 1968. At the same year, the new Prefecture Apostolic of Lodwar was set up in the North, conterminous with the Civic District of Turkana. The first Prefect of the territory was Msgr. John Christopher Mahon, SPS, generally called the Kiltigan Fathers. His appointment as an Apostolic Prefect was a recognition that Turkana was to become a reasonably well developed mission area capable of standing on its own. Thus, the Kiltigan priests began to spearhead the pastoral and development work within the Prefecture.

Starting of LODWAR DIOCESE

On 30th January 1978, Pope Paul VI raised Lodwar to the status of a diocese by appointing Msgr. John C. Mahon as the first Bishop of the newly created Diocese of Lodwar, with his Episcopal seat in the Church of St. Augustine in Lodwar Town. The Bull erecting the new Diocese was entitled “Qui volente Deo” and the one which appointed him to be the first Bishop of the newly erected Diocese of Lodwar was entitled “Hac Ipsa Die”. Both Bulls pinpointed how the Church of Lodwar was now ‘a grown-up Church’. The Motto which Rt. Rev. John C. Mahon chose was “Domine ne Moreris”, “Lord do not delay” (Ps. 40: 17). This motto was suggestive of the urgency of the work which awaited him and the diocesan personnel. Indeed, the task facing the Bishop and the early missionaries was not easy. They initiated projects such as: water, relief and medical services, education, road network for outreach, establishment of parishes for effective missionary work.

On 26th February, 2000, Bishop Patrick J. Harrington became the 2nd bishop of the Diocese of Lodwar. He worked tirelessly for the people of Turkana in education, social ministry, development and livelihoods. In 2010, Bishop Dominic Kimengich was consecrated the Auxiliary Bishop of the Diocese of Lodwar. On 11 March, 2011, Rt. Rev. Dominic Kimengich succeeded Bishop Harrington as 3rd Bishop of the Diocese of Lodwar. The foundation of the Church laid by the missionaries has become concrete in the local church. Bishop Dominic in his first year as Bishop of Lodwar and in the Golden Jubilee of the Diocese called the diocesan synod to seek new ways of evangelization in the Diocese.

INTRODUCTION for the Synod

“Arise and Evangelize... Towards a Deeper Christian Commitment”
The First Diocesan Synod in Lodwar is a response to the growing need to evaluate the pastoral activities of the Diocese with the aim of a Pastoral Plan to guide the diocese for five years (2014-2019). It was also part of the celebrating 50 years of Evangelization in the Diocese. The Synod gives a working tool to the Bishop on the perspective of the situation of the Diocese and practical pastoral ways of approaching the task of governing the Diocese. It is also necessary as the Diocese move towards a self reliance church. The Diocesan Synod is a call for renewal of all Christ's faithful to fan into flame the gift we have received as members of Christ's body. This gives us as a Diocese the vision of our propagation and defines our mission in the Diocese. Evangelization is the core of our ministry- evangelization of cultures, worldview, those who seek the truth and places where the Gospel has not been spread. Evangelization has to be done in a new synthesis of the Church's teaching in modern times. This task of evangelization is a mission for all Christians fulfilling their Christian calling. The theme of this Synod is “Arise and Evangelize ... towards a Deeper Christian Commitment”, It is a call of responsibility in our Christian duty to the local church. As we journey towards a self-reliant church, self propagating and

self ministering, we share our faith, human and material resources in the spreading of the Gospel. After celebrating 50 years of evangelization, we as a Diocese are taking a bold step in continuing the work of our fathers in faith that brought the Gospel to Turkana and continue in spreading the good news in pastoral ministry, education, social services, development and enhancing the livelihood of the people of Turkana. The nomadic nature of life in Turkana means that we give distinct pastoral care to the nomads. The Synod recognised the task of enhancing the pastoral care to the nomads on account of their way of life, which cannot sufficiently make use of the common and ordinary pastoral services of parish priests.

The First Plenary Session of the Synod of the Diocese of Lodwar was held in June 2012 (4th_6th June, 2012 for priests and religious, 8th_10th June, 2012 for the laity). The fruit of the First Plenary Session was the Lineamenta. In the months that followed, the various proposals and topics contained in the Lineamenta were widely discussed in all 25 parishes within the Diocese of Lodwar, as well as in other diocesan circles, departments, etc. The responses were carefully collected and presented to the Second Plenary Session, held in Lodwar from 25th_28th February 2013. The fruit of the Second Plenary Session was the Instrumentum laboris. The Instrumentum laboris summarizes both, the responses to the Lineamenta received from the various parishes, committees and groups in the Diocese of Lodwar, as well as the work carried out by the Synod delegates during the Second Plenary. The aim of the working document is to generate thought, prompt discussion and facilitate the preparation of the Synod delegates for the Third Plenary Session. The Lineamenta included eight topics: Pastoral Ministry, Liturgy and Sacraments, Mission and Vocation of the Lay Faithful, On-going Formation, Vocation and Youth, Family, Development, Justice and Peace, and Self Reliance. The Second Plenary Session decided to reduce the number of top-

ics for the Synod from eight to five, which were dealt separately. While the first topic, Evangelization and Pastoral Ministry would be running through all the topics, the five remaining topics are:

1. Liturgy and Sacraments
2. Family
3. Mission and Vocation of the Lay Faithful
4. Justice, Peace and Reconciliation
5. Self reliance

The Synod is a collective commitment of everyone in the diocese. A lot of work and discussion has gone into the document and its planning. The call to renewal is to give us fresh impetus to carry out our mandate. The necessity of the Synod was to point out the pastoral priorities and a better way of carrying out our pastoral ministry. The Synod has proposed some practical Resolutions and Recommendations to help carry out the Synod mandate. As we come now to the practical work of implementation, we call on all Priests, Religious, Catechists and all the Lay Faithful to actively participate in the implementation of the Synod to achieve the goal of our mandate “Arise and Evangelize ... towards a Deeper Christian Commitment “. May the Blessed Virgin Mary, the Mother of the Church, unite us in her maternal love and guide us towards the fullness of faith.

Fr. Joseph Okpala

Pastoral Coordinator

ANA: APOSTOLATE TO THE NOMADS OF AMECEA

Clarification: Pastoralism is usually associated with Nomadism. Popular belief depicts the pastoralists as “nomads”, people who just wander from place to place without a permanent a fixed home. In Kenya the nomads are 7% of population with their differentiation of strict nomads, semi-nomads and trans–humance group and the zone occupies by them it is 75% of whole Kenya and our dioceses are in this zone. But many other dioceses are concern and work among the Nomads, such as Kitale, Lodwar, Wajir, Malindi, Ngong
Since 25 years ago, when Bishop Ravasi was installed as Bishop of Marsabit, he was also elected Chairman of ANA. ANA is a

ANA: (APOSTOLATE TO THE NOMADS OF AMECEA)

Kueleza zaidi: Uchungaji hulinganishwa na uhamaji. Watu wengi wana mawazokwa tuba uchungaji ni “uhamaji”, watu wanaotoka kutoka pahali mmoja hadi nyingine bila kuwana makao yanayodumu. Katika Kenya wahamaji ni 7% ya idadi ya watu wana gawanywa katika vikundi mbalimbali: wahamaji halisi, wahamaji-nusu (semi-nomad) na wahamaji wanaofanya ukulima (trans-humame), sehemu wanaomiliki ni 75%

project of Amecea (all the countries at the East of Africa, bounding with Kenya and all of them are working with the same kind of populations). Its aim is to study and to research and to plan and to implement the lines of pastoral care for nomadic people; to study their culture and lifestyle, to create awareness of the challenges that this population present to evangelization. A monthly Newsletter was started and Fr Ponsi was appointed as the first coordinator of the Project. He worked with great commitment until, for health reason, he had to leave the job. Since then, for more than ten years, the ANA-project remained dormant until Dr. Stoks, became the actual coordinator of ANA. Quite few workshops were organized by the office in order to exchange ideas and experiences and to come to some practical plans and strategies.

4. Actual historic moment and the Church, “living tradition”

It fills us with joy to know that we are chosen and enabled by Jesus to form part of his group, of his Church. We feel honored by the privilege of been able to understand and live our existence as sacraments of him and his plan. We take from our generation the torch of the living Jesus, that we will transmit throughout human history. We know that many died as martyrs because they were faithful to his commands. With their blood they made a remembrance of Jesus and maintained the torch alive. There were moments of infidelity. Also these form part of our history; we recognize and assume this as ours. This moment is ours. We have been called to life and to a faith to be here and now sacrament of the plan of our Father. We feel to be an integral part of our history. We give and receive; and this dynamic constitutes our life. From his incarnation on, Jesus needs us in order to enable Him to live, and we need his Spirit to understand one another and to make way. God and we, we need each other. The Church needs the world and the world needs the Church. The here and now (that is the new Era, which is coming up from downcountry) we can describe with a few simple strokes of the brush. In our society, there urges a new life style, a new form of interpret and organize the existence. We perceive that the world and its

kwa Kenya mzima na jimbo yetu hiko katika sehemu hii. Jimbo zingine pia wanaohusika na wahamaji ni kama Kitale, Lodwar, Wajir, Malindi na Ngong. Askofu Ravasi tangu uteuzi wake kama Askofu alikuwa kiongozi wa shirika hili la ANA kwa miaka 25 iliyopita. ANA ni mradi wa “AMECA” (Hizi ni nchi katika Mashariki ya Afrika, wanaoshirikana na nchi ya Kenya na wote wanafanya kazi katika na watu hao. Lengo lake ni kusoma, kuchungua, kupanga na kufanya kulingana na kazi za kichungaji katika wahamaji. Kusoma desturi zao na vile wanavyoishi, kubuni mawazo ambayo inawaletea watu hao changamoto katika uenezaji wa Injili. Gazeti ndogo kila mwezi lilinzishwa, na Padre Ponsi alichaguliwa kama kiongozi wa kuanza katika mradi huu. Alifanya kazi hii kwa kujitolea hadi kwa sababu ya afya yake ilimbidi kuacha. Kutoka wakati ule mradi huu haukwendelea, ilibaki tu bila kazi hadi Dakitari Stoks alipoanza kufuata tena. Afisi hii basi iliendelea kupanga masomo mbalimbali ili kubadilishana mawazo, maarifa na baadaye kuwa na mipango panapoonekana lengo fulani.

4. Wakati halisi wa kihistoria na kanisa, “ utamaduni hai” Inafurahisha kujua kwamba Yesu ametuchagua na kutuwezesha kuunda sehemu ya kundi lake, Kanisa lake. Tunahisi kuheshimiwa kwa nafasi ya kuweza kuelewa na kuishi maisha yetu kama sakramenti yake na ya mpango wake. Tunachukua kutoka kwa kizazi chetu mwenge wa Yesu aliyehai, ambao tutaupitisha kupitia (vizazi vyote vya) historia ya binadamu. Tunajua kwamba wengi walikufa kama wafia dini kwa sababu walikuwa waminifu kwa amri zake. Kwa damu yao walifanya ukumbusho wa Yesu na kudumisha mwenge ukiwa hai. Kulikuwa na wakati wa ukosefu wa uaminifu. Haya yote yanaunda sehemu ya historia yetu; tunatambua na kuchukulia kama mambo yetu. Wakati huu ni wetu. Tumeitwa katika maisha na katika imani tuwe hapa na sasa sakramenti ya mpango wa Baba yetu. Tunahisi kuwa sehemu ya historia yetu. Tunatoa na kupokea; na maendeleo haya kunajumuisha maisha yetu. Kuanzia kujifanya mtu kwake na kuelewa, Yesu anatuhitaji ili tumwezeshe kuishi, na tunahitaji Roho

development are more and more in our hands. The common aspirations what concerns the human rights are becoming more and more generalized. It is in the process of a new revolution: a society based on relations of equality between man and woman. Our society is polarizing around two great poles: the economic and the most possible enjoyment. A. Tocqueville described our society as an anonymous and aggressive society; men and women, reflexive and calculating, organize their life with their closest friends or relatives in order to maintain their economic security and enjoying as much as possible of life, without preoccupying themselves for the social problems, as long as they do not affect them. Many think that this era is "one of emptiness". In the economic and biopsychism the values of the knowledge, of the "wisdom", esthetics, ethics, religious and socio politics remain submit and thrown backwards. Pluralistic culture is our characteristic. In our society there are different interpretations of the reality, distinct hierarchies of values are working among us, and also customs are very varied. There are no social structures that support a common way of thinking, of believing and of living. The respect for convictions of others and the tolerance become an exigency of actual sensibility. Autonomy of the secular city, freedom of the persons and right to diversity are just demands of our society. We live inhuman consequences in a society that pretends to organize without taking into account the transcendence dimension of people. God has not abandoned this society. God is Father of all who live in this large area. He gives us his Spirit so that we can realize ourselves as sons/daughters and as brothers/sisters in this social context. At the same time, he sends us to announce that this is possible.

A few messages of our community. To a society that looks for personal pleasure and individual happiness as greatest values, we offer the plenitude of happiness in give ourselves to others even to the gift of our own life. To a society, that looks for harmonious living in an infinity of ethnic groups and the plurality of existence we offer our God who is Father of all, who loves us without dis-

wake ili tuelewane na kuunda njia. Mungu nasi, tunahitajiana. Kanisa lianhitaji ulimwengu na ulimwengu unahitaji Kanisa. Hali ya hapa na sasa (kipindi hiki kipyaa, kinachotoka chini mwa nchi - down country) tunaweza kuelezea kwa maneno machache. Katika jamii yetu, kuna mtindo mpya wa maisha unaojitokeza njia mpya ya kutafsiri na kupanga maisha. Tunahisi kwamba dunia na maendeleo yake inazidi kuwa mikononi mwetu. Mata-manio ya kawaida juu ya haki za kibinadamu yanazidi kupanuka zaidi na zaidi. Ni katika utaratibu wa harakati mpya za mageuzi: jamii iliyojengeka juu ya msingi wa uhusiano wa usawa kati ya wanaume na wanawake. Jamii yetu inajikita zaidi katika vizin-giti viwili vikuu: uchumi na kiwezekanacho zaidi, burudani. A. Tocqueville anaelezea jamii yetu kama jamii fiche na yenye ari kuu; wanaume na wanawake kwa umakini na kwa uangalifu, hu-panga maisha yao pamoja na marafiki wao wa karibu au jamaa zao ili kudumisha udhabiti wao wa kiuchumi na kuyafurahia maisha vyema iwezekanavyo, bila kushugulika na matatizo ya kijamii ikiwa tu hayawahusu/ hayawadhuru. Wengi hudhani kwamba kipindi hiki ni “Cha utupu”. Katika uchumi na hali ya maumbile thamani ya elimu, ya “hekima”, desturi, maadili, dini na siasa jamii zinabaki, kujitoa na kurushwa nyuma. Desturi ya ‘Vitu vingi’ ni sifa yetu. Katika Jamii, kuna tafsiri nyingi za ukweli, daraja zilizo wazi za mam-bo muhimu zinafanya kazi miongoni mwetu na tamaduni nazo ni za aina nyingi. Hakuna miundo ya kijamii ambayo inaunga mkono njia moja ya kufikiria, ya kuamini na kuishi. Heshima ya imani ya wengine na uvumilifu zinakuwa sheria za mawazo/ fikra halisi. Uhuru wa mji unaofuata mambo ya kidunia, uhuru wa watu na haki ya kutofautiana na wengine ni baadhi tu ya matakwa ya jamii yetu. Tunaishi katika hali mbaya na ya kusikitisha katika jamii ambayo inajifanya kupanga bila kuzingatia mtazamo ulioinuka wa watu. Mungu ameitupilia bali jamii yetu. Mungu ni Baba wa wote wanaoishi katika eneo hili kubwa. Anatupatia Roho wake ili tuweze kujitambua kama wana wa kiume/kike na kama kaka/dada katika muktadha huu wa kijamii. Wakati uo huo anatutuma tukatangaze kwamba haya yanawezekana.

tion and has the power to unite us in one unique family. To the rivalry, to the competition, to the destruction of others, to individualism, to solitude in pleasure and in suffering, we oppose and offer solidarity and dialogue as dimensions of life. For the dynamics of changes, we offer a “creative fidelity”, fidelity not to forms or norms, but to a person, Jesus who lives, which incarnates constantly and recreates person and society. Two thousand years ago, Jesus placed the person in the centre of his values. One of the most transparent mediations to realize this was his option for the poor. We are called to be a memorial of Jesus. In our context we may sound sometimes like “subversive memorial”. May He give us the power to be faithful and transparent until the end, until the extreme.

SYNTHESIS

- God, our Father, sends Jesus. Jesus gives us his Spirit who gives us the possibility of realizing ourselves completely and to follow profoundly our vocation: to be sons/daughters, brothers/sisters, of the human family of Jesus. The Christian community is sacrament of his presence and his plan.
- Since two thousand years, the Church gives form to the body of Jesus in order to follow him incarnating and realizing the plan of God. In some moments in history it is more clear and transparent than in other moments. The dynamic is that of the incarnation, of the dialogue: the Christian community offers its own, the riches of the Spirit of Jesus. In its own time, the ‘world’ gives itself and identifies that of the Church, creating by it different images.
- We are the Nomadic people of the Northern Region of Kenya and it is necessary that we are faithful to our culture roots. But we may not lose sight of the fact that we live in

Ujumbe mdogo juu ya jamii yetu. Kwa jamii ambayo hutafuta starehe na furaha ya mtu binafsi kama mambo yaliyo muhimu kwa kujipeana wenyewe kwa wengine hata kufikia zawadi ya maisha yetu, kwa jamii ambayo hutafuta amani maishani katika makundi mengi ya kikabila na katika kuishi kwingi tunajitoa kwa Mungu wetu ambaye ni Baba wa wote anayetupenda bila ubaguzi na mwenye uwezo wa kutuunganisha ili tuunde familia ya kipekee. Katika uadui, mashindano kuwaharibu wengine, kwa ubinafsi, kwa upweke katika raha na katika mateso tunapinga na kutoa umoja na mazungumzo katika mitazamo yote ya maisha. Kwa maendeleo ya mabadiliko, tunatoa ‘uaminifu wenye ubunifu,’ uaminifu sio kwa miundo au maadili lakini kwa mtu, Yesu anayeishi, anayejifanya mtu mara kwa mara na kuumba upya mtu na jamii.

JIBU.....69 MISSING

Miaka elfu mbili iliyopita, Yesu alimweka mwanadamu kama kiini cha thamani chake/cha mambo yake muhimu. Njia moja ya kuonyesha uingiaji wake wenye uwazi ni chaguo lake kuwa maskini. Tunaitwa tuwe ukumbusho wa Yesu. Katika muktadha wetu tunaweza kusikika kama “ukumbusho wa jinai”. Na atupe uwezo wa kuwa waaminifu na wazi hadi mwisho, hadi tamati.

HITIMISHO

- Mungu, Baba yetu, anamtuma Yesu. Yesu anatupa Roho wake anayetupa uwezo wa kujitambua (wenyewe) kabisa na kufuata vizuri wito wetu: kuwa wana wa kiume/kike, kaka/dada, wa familia ya Yesu. Jumuiya ya Kikristo ni sakramenti ya uwepo wake Yesu na mpango wake.
- Kuanzia miaka elfu mbili iliyopita, kanisa linaupa mwili wa Yesu sura ili liweze kumfuata huku likiumbika upya na kuutambua mpango wa Mungu katika baadhi ya vipindi vya historia ni dhahiri kabisa na wazi kuliko katika vipindi vingine. Maendeleo ni yale ya kuumbwa upya, ya mazungumzo: jumuiya ya wakristo inatoa (zawadi yake) utajiri wa Roho wa Yesu, katika wakati wake ‘ulimwengu unajitolea na kutambulisha ule wa kanisa, huku ikiunda sura anuai.

the new era of Kenya and there is a need for openness and dialogue. We do not lock up in ourselves, nor in the past.

- We are called to be here and now sacrament of Jesus and his plan. This multicultural and dynamic society invites us to fidelity and creativity.

HOMEWORK

1. What do we understand by “living tradition”?
2. What importance or meaning for the Nomadic people of the Northern Region of Kenya have: African Synod, Marsabit|Lodwar Synod and 5 or 3 years Pastoral Plans?
3. Describe three important characteristics that the Church needs in order to answer to her vocation of being sacrament in today’s society?

- Tu wahamaji wa kaskazini mwa Kenya na yafaa tuaminike kwa desturi yetu. Lakini hatutapoteza mwelekeo wa ukweli kwamba tunaishi katika enzi mpya ya Kenya panapo haja ya uwazi na mazungumzo. Hatujifungi ndani yetu au katika wakati uliopita.
- Tunaitwa hapa na sasa kuwa sakramenti ya Yesu na ya mpango wake. Jamii hii ya tamaduni nyingi na inayokua inatualika tuwe waaminifu na wabunifu.

ZOEZI

- 1 Nini unachoelewa kwa usemi “utamaduni uanaoishi?”
- 2 Kuna umuhimu na maana gani kwa wahamaji wa kaskazini mwa Kenya katika: Sinodi ya Afrika, Sinodi ya Marsabit na miaka mitano au tatu mpango wa kichungaji?
- 3 Elezea sifa tatu muhimu ambazo Kanisa linahitaji ili liweze kujibu kwa wito wake wa kuwa sakramenti katika jamii ya sasa.

FOURTH PART

SACRAMENTALITY AND SACRAMENTS

Jesus celebrates with his community the progressive realization of the Kingdom: new men and women build up a new society.

Jesus continues in the world conducting the history towards the realization of the plan of the Father. The world does not “know” him, but the community of those who are reborn in His Spirit transforms the history and celebrates the new humanity, the “marvels”, the arriving of the Kingdom, that is becoming a reality.

Theme 10 . The sacramentality of the world and the Church. The history of religions is the history of the continuous search for God and of the discovery of his footsteps in a thousand symbols in nature. For the Christian person, who sees the things from the spirit of God, all is godly; all reality acquires its profound sense in its relationship with God. Jesus is the sacrament of the Father; the Church, the sacrament of Christ. In the sacramentality of the world and the Church, the sacraments are actions of Jesus that transform the world and bring it to fullness.

Theme 11. Baptism: personal encounter with the Spirit of Jesus, who gives fullness to the dimension of son/daughter, brother/sister and introduces us to the Christian community. Confirmation: with the Spirit everything has the perspective of God.

Eucharist. Essential moment building up the world and the Christian community, where personal relationships reach their most profound dimension (broth-

SEHEMU YA NNE

MAISHA YA KISAKRAMENTI NA SAKRAMENTI ZENYEWĒ.

Yesu anasherehekea pamoja na jumuiya yake ujia wa ufalme wa Mungu: watu (waume kwa wake) wapya hujenga jamii mpya.

Yesu anaendelea duniani katika kuiongoza historia kuelekea kuafikiwa kwa mpango wa Baba. Dunia haimjui yeye, lakini jumuiya ya wale waliozaliwa upya katika Roho wake huibadili historia na kusherehekea ubinadamu mpya, “maajabu”, ujia wa ufalme wa Mungu, ambao unaelekea kuwa uhalisia.

Madhumuni 10. Maisha ya kisakramenti ya dunia na ya Kanisa. Historia ya dini ni historia ya utafutaji unaoendelea wa Mungu na uvumbuzi wa hatua zake katika maelfu ya ishara katika maumbile. Kwa mtu mkristo, anayeona vitu kwa Roho wa Mungu anaviona vitu vyote vikiwa vya kiungu; uhalisia wote hupata maana yake Baba, kanisa nalo ni sakramenti ya Kristo. Maisha ya sakramenti ya dunia na ya kanisa, sakramenti huwa matendo ya Yesu yanayougeuza ulimwengu na kuelekeza katika ukamilifu wake.

Madhumuni 11. Ubatizo: ni kukutana kwa mtu binafsi na Roho wa Yesu, ambaye hukamilisha mtazamo wa wana wa kike na kiume, kaka/dada na kutuingiza katika jumuiya ya kikristo. Kipaimara: kwa njia ya Roho, vitu vyote viko na mwelekeo wake Mungu.

ers/sisters, sons/daughters) and the history its direction

Theme 12. Reconciliation: the strength and capacity to forgive is the other side of the loving action of Jesus. Anointing of the sick: Jesus enables the person to live the pain and death as moments of life. Marriage: the human family, through the spirit of Jesus is transformed in a sign of the plan of the father, a Church. Holy Orders: the priest, sign of pater-nity of God, creates the community and the human family

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Ekaristi . huu ni wakati muhimu wa kuujenga ulimwengu na jumuiya ya kikristo, ambapo uhusiano wa mtu binafsi hufikia mtazamo muhimu (kaka/dada, wana wa kike/ kiume) na pia historia hufikia mwelekeo wake.

Madhumuni 12. Kitubio: nguvu na uwezo wa kusamehe ni kipengele kile kingine cha tendo la upendo wa Yesu. Mafuta ya wagonjwa: Yesu humwezesha mtu kushiriki uchungu na kifo kama sehemu za maisha. Ndoa: familia ya binadamu kwa njia ya Roho wa Yesu inageuzwa katika ishara ya mpango wa Baba, kanisa. Hatua takatifu: ukasisi ambao ni ishara ya ubaba wa Mungu, huunda jumuiya na familia ya kibinadamu.

SACRAMENTALITY AND CATE- CHUMENATE

1. Actual situation of the Sacraments
2. Sacramentality of the world and the Church
3. Christian Initiation and catechumenate
4. Structure of Christian Initiation of adults

1. Actual situation of the sacraments

For many people, the sacraments constitute the most important activity in the Church. An activity so important, that for these people, sacramental practice is the criteria of identification of the true Catholics: he is a good catholic, who receives the sacraments frequently and he who does not receive the sacraments frequently is not a good Catholic.

In many parishes the work of the priests is administration of the sacraments: Masses, communions, confessions, baptisms, marriages and funerals. Therefore, the “consumption” of sacraments is also the principle make difference in valuating or judging the worth of the good parishes, those where there is a flourishing sacramental life, from the other parishes where the sacramental life is so languished. This way of thinking brings a real problem. In the gospels the religious practice does not seem to have the importance that today is attributed to it.

If we look back, we encounter particular difficulties in order to understand the sacraments the way we understand them now. Because:

- The reformation of Luther had a great liturgical and sacramental impact: abolition of the private Mass, introduction of the vernacular, freedom of liturgical expression, importance of the word.... What follows, the contra reformation of

MADHUMUNI WA KUMI

MAISHA YA SAKRAMENTI, NA UKATEKUMENI

1. Hali halisi ya sakramenti.
2. Maisha ya sakramenti ya dunia na ya Kanisa.
3. “Tohara” ya Kikristo na Ukatekumeni.
4. Mpango wa “Tohara” ya Kikristo kwa watu wazima

1. Hali halisi ya sakramenti

Kwa watu wengi, sakramenti ni sehemu iliyo muhimu zaidi ya kazi ya Kanisa. Ni kazi iliyo muhimu sana hivi kwamba, kwa watu hawa, kushiriki maisha ya sakramenti ni njia ya kumtambulisha mkatoliki wa kweli: inaonyesha kwamba yule anayepokea sakramenti mara kwa mara ni mkatoliki mzuri.

Katika parokia nyingi, kazi ya kasisi ni kusimamia na kuendeleza sakramenti: misa, komunyo, kitubio, ubatizo, ndoa na mazishi. Kwa hivyo, “utumiaji” wa sakramenti pia ni njia kuu ya kutambulisha parokia nzuri, zile ambazo zinazingatia maendeleo ya sakramenti zinazoweza kutofautishwa kwa njia hii kutoka kwa zile ambazo maisha ya sakramenti hayatiliwi maanani. Njia hii ya kufikiria huzua matatizo. Katika Injili, matendo ya kidini hayaonekani yakipewa umuhimu ambao yanapewa siku hizi.

Tukiangalia nyuma, tunakumbana na matatizo fulani katika kuelewa sakramenti vile tunavyozielewa sasa. Sababu:

- Mageuzi ya Luther yalikuwa na athari kubwa za kiliturujia na

Trent was interested in concretizing and affirming the doctrine of the sacraments: the sacraments are seven; they were instituted by Christ; they give grace (by themselves (*ex opere operato*); baptism, confirmation and holy orders imprint a sign/character ... The theological doctrine of Trent about the sacraments was a summary of the scholastic doctrine. Trent did not want to give an exhaustive vision about the sacraments, nor the sacramentality. It determined clearly in what consists each one of the sacraments, having in mind the errors of Luther; his viewpoint was limited; but his influence has determined the theology and the pastoral work until our days. Pastorally there is more insistence in devotional aspects than what is nuclear core in the sacraments.

- Given that the sacraments are a privileged and fundamental channel of grace, the pastoral has centered and in some cases with obsession, in the seven sacraments (sacramental pastoral). Sacraments multiply: sacraments and more sacraments, the rites and the celebrations multiply. The pastoral becomes sacramentalist, but not sacramental.
- Insisting, sometimes wrongly, in the “*ex opere operato*” the pastoral has been reduced to, a sacramental casuist (= correct administration of the sacraments). One did not have sufficiently in mind the faith of the one, who was receiving the sacrament; supposedly. This has brought forth a progressive separation between the faith and the sacrament.
- Given that the sacraments give the grace to each individual, one has fallen in a pastoral individualism without community sense: the parish is the place where each one receives the sacraments that he asks, but it is not a sacramental community.
- Considering the sacraments as “something in themselves”, closed and self sufficient, the pastoral has lost its dimension of commitment with justice. At most, it will be an extrinsic consequence, but not something proper to the sacramental identity of the believer. Sacraments are not the adequate place to relate

kisakramenti: kusimamishwa kwa misa za kibinafsi, kuanza kutumiwa kwa lugha za wenyeji, uhuru wa kujielezea kilituru-jia, umuhimu wa neno... kilichofuatia ni upinzani wa Trenti juu ya mageuzi, ambayo nia yake ilikuwa ni kudhibiti na kuthibit-isha mafundisho ya sakramenti: sakramenti ni saba; zilian-zishwa na Kristo; huwapa watu neema (sakramenti zenyewe ex opere operato); ubatizo, kipaimara na hatua takatifu hutoa ishara/sifa... Mafundisho ya kitheolojia ya Trenti juu ya sakra-menti ni muhtasari wa mafundisho ya uanachuoni. Trenti haikutaka kutoa mtazamo wa kina zaidi juu ya sakramenti, au maisha ya kisakramenti. Ilionyesha wazi kile kilichoko katika kila sakramenti huku wakiweka maanani makosa/dosari za Luther; mtazamo wake haukuwa mkamilifu; lakini athari zake zimeelekeza theolojia na kazi za kichungaji hadi wakati huu. Kwa njia ya kichungaji, kuna usisitizaji wa vipengele vya kuji-tolea kuliko mambo yaliyoya muhimusana katika sakramenti.

- Kuona kwamba sakramenti ni njia ya neema, uchungaji umejikita katika kwa njia kuu katika zile sakramenti saba (uchun-gaji wa kisakramenti). Sakramenti huongezeka: sakramenti na sakramenti zaidi, ibada na sherehe huongezeka. Uchungaji unakuwa mwanasakramenti lakini sio swala la kisakramenti.
- Kwa kuisitiza kimakosa katika “ex opere operato” uchungaji umeshushwa hadhi na kuwa utaalumu wa kutoa sakramen-ti (njia sahihi ya kutoa sakramenti). Hamna kutilia maanani imani ya mtu ambaye anapokea sakramenti; yamkinika. Hali hii imeleta utengano kati ya imani na sakramenti.
- Kuona kwamba sakramenti hutoa neema kwa kila mtu, mtu anaingia katika uchungaji wa kibinafsi bila kuifikiria jamii. Parokia ni mahali pa kupokea sakramenti ambazo mtu anataka lakini yenyewe sio jumuiya ya sakramenti.
- Kwa kuchukulia sakramenti kama “kitu ndani ya hizo sakramen-ti”, zikiwa zimefungwa na kujitosheleza uchungaji umepoteza

with life, culture, the signs of the times. They are centered more in an individual devotion than in an ecclesial relation.

A great part of the difficulties that we encounter today in the pastoral of the sacraments have their origin in this time period: the routine and customary character, legalistic conscience, anachronic language, ritual, lack of participation, clericalization, impoverishment of meaning...

SYMBOLS AND THEIR LANGUAGE

Our daily life is full of symbolic expressions. In order to express love and affection we shake hands, friends embrace, parents kiss their children, spouses caress each other. When we celebrate a birthday or a feast, we send flowers and gifts and we are invited to eat cake after singing our congratulations.

The city has also its symbols that are images and commercial signs: they announce drinks, cars, food, music, computers ... with amazing imagery; with smiling young people or girls in bikini...they tell us that with this product there is complete happiness, social prestige, joy in life. There are religious symbols. All people, all cultures have felt attracted by the majesty of the mountains, by the fruitfulness of the earth, by the warmth of the sun and the mysterious power of the moon.

The people of Israel had also their religious rites and their symbols. When a little boy was born he was circumcised, as a sign of belonging to the people of Israel (Gen 17: 10). During the Pascal celebration the Pascal lamb was eaten accompanied by rites (bitter herbs, the drinking of several cups...) in order to remember the exit of the people from Egypt (Ex 12). The prophets also used symbols to announce the word of God. When Jeremiah break a Jar (Jr 19), Isaiah walks naked through the city (Is 20), Ezekiel dresses as deported and a slave, they are symbolizing the division of the people and its future exile.

mwelekeo wake wa kujitolea kwa haki. Ikizidi, litakuwa athari ya nje, lakini sio swala sahihi la utambulisho wa kisakramenti wa waumini. Sakramenti sio mahali mwafaka pa kuhusiana na maisha, desturi, ishara za nyakati. Sakramenti zimejikita katika ujitoleaji wa mtu binafsi kuliko katika uhusiano wa Kanisa.

Matatizo mengi tukutanayo nayo leo katika sakramenti za uchungaji yana asili yake katika kipindi hiki cha wakati: maswala ya mazoea na ya kidelesturi, thamiri ya kisheria, lugha iliyopitwa na wakati, itikadi, ukosefu wa kushiriki, kuyafanya mambo yote kuwa ya kidini, kudunisha maana...

ISHARA NA LUGHA ZAKE

Maisha yetu ya kila siku yamejaa kujieleza kwenye ishara. Ili kuonyesha mapenzi na mahaba, huwa tunasalimiana kwa mikono, marafiki hukumbatiana, wazazi kuwabusu wanao, wapenzi hupapasana. Tunaposherehekea siku ya kuzaliwa au sherehe fulani, huwa tunatumania maaua na zawadi na huwa tunaalikwa kula keki baada ya kutoa heko zetu. Mji huwa na ishara zake ambazo ni picha na mabango ya biashara: hutangaza vinywaji, magari, chakula, nyimbo, kompyuta (tarakilishi) kwa picha za kushangaza; wavulana wanaotabasamu au wasichana waliovalia chupi peke yake... wanatangaza kwamba tukitumia bidhaa hizo tutapata raha kamili, hadhi ya kijamii, na furaha maishani. Kuna ishara za kidini. Watu wote, desturi zote zimehisi kuvutiwa na utukufu wa milima, mazao ya ardhi, joto la jua na nguvu za kiajabu za mwezi.

Wana wa Israeli nao pia walikuwa na ibada za kidini na ishara zake. Punde mtoto wa kihume alipozaliwa alipashwa tohara, kama ishara ya kuwa mojawapo wa Waisraeli (Mwanzo 17: 10). Wakati wa Pasaka, mwanakondoo wa Pasaka aliliwa huku ulaji huu ukiambatanishwa na ibada fulani (majani chungu, kunywa vikombe kadhaa...) ili kujikumbusha kuondoka kwa Waisraeli kutoka Misri. (Kutoka 12). Manabii pia walitumia ishara ili kulitangaza neno la Mungu. Wakati Yeria

Jesus lived immersed in this rich symbolic world and ritual of Israel. He was circumcised (Lk 2: 21), went to the temple as a youth (Lk 2: 42), ate the Pascal supper with his disciples (Mk 12: 22). Jesus completed a series of symbolic gestures that caused surprise. He ate with sinners to symbolize the Reign of compassion that he was announcing (Lk 15: 12). He performed miracles to announce that the Reign had begun (Lk 11: 20); he cursed the fig tree to indicate that Israel was like a tree without fruit; he washed the feet of his disciples to announce life as service (Jn 13: 1-20).

Many believe that the symbol signifies something unreal, that the symbolic things are what does not exist. This is not true. The symbol is the best way to express what is most profound in life: love, the desire for happiness, joy, pain, the sense of community, hope, our faith. The symbol is the expression of what is most real and profound. By means of symbols we communicate to others our feelings and we maintain communion. A family meal strengthens the bonds of love; a patron feast unites all the neighbours. When the reality that we want to express is very profound, then the symbol is still more necessary and more profound in its significance.

In order to understand the symbols, one must have not only intelligence, but heart and sensibility. A certain “world” has lost greatly its symbolic sensibility and feels every day more uprooted and lost, because a person does not live from bread alone, of TV, of computers, of freeways, of checks. It is also necessary the symbols that give meaning to life. We are symbolic animals, capable of creating and interpreting symbols. To the person with symbolic capacity the whole world becomes transparent, everything manifests power, love, beauty; everything speaks to him of God.

Apart from the natural symbols, there are also human and historic symbols of God. The Church has also her symbols that are interlaced with the human symbols, community and religious symbols of humanity, that particularly, acquire a special meaning in the light of the mystery of death and resurrection of Jesus.

alivunja gudulia (Yer 19), Isaya alitembea uchi kupitia mjini (Is 20), Ezekiel alivalia kama mtumwa aliyetolewa kwao, ni ishara ya mgawanyiko wa watu na hatima yao ya uhamisho.

Yesu alishiriki ulimwengu huu wa ishara na ibada za Waisraeli. Alitahiriwa (Lk 2: 21), alienda hekaluni akiwa kijana (Lk 2: 42) katika pasaka pamoja na wanafunzi wake (Mk 12: 22). Yesu alikamilisha mfululizo wa vitendo vya ishara ambavyo vilishangaza. Alikula pamoja na watenda dhambi ili kuashiria utawala wa mapenzi ambayo alikuwa akitangaza. (Lk 15: 1-2). Alitenda miujiza ili kutangaza kwamba Israeli utawala (wa Mungu) ulikuwa umeanza (Lk 11: 20); aliulaani mtini kuashiria kwamba Isreali ni kama mti usiokuwa na matunda, aliwaosha wanafunzi wake miguu ili kutangaza maisha kuwa huduma (Yohane 13 :1-20).

Wengi huamini kwamba ishara huonyesha jambo lisilo la kweli, na huashiria vitu visivyokuweco. Haya si kweli. Ishara ni njia iliyo bora zaidi ya kuelezea yaliyo muhimu, maishani: mapenzi, hamu ya furaha, faraja, uchungu, ujamaa, matumaini, imani yetu. Ishara ni kielelezo cha yaliyo halisi na muhimu. Kwa njia ya ishara, huwa tunawasilisha hisia zetu kwa watu wengine, na komunyo, chakula cha familia hudhibiti minyororo ya mapenzi; hafla ya chakula huwaleta majirani pamoja. Wakati uhalisia tunaotaka kuelezea ni muhimu kabisa, basi ishara inahitijika na maana yake inakuwa muhimu zaidi.

Ili kuzielewa ishara, mtu anahitaji zaidi ya elimu, anahitaji kuwa na moyo na umakini. Dunia 'fulani' imepoteza umakini wake wa ishara na inahisi kila siku kuwa imeng'olewa na kupotoka, hii ni kwa sababu mtu haishi kwa mkate tu, mtu haishi kwa runinga, kompyuta, njia huru, vikwazo. Ishara ambazo hutoa maana kwa uhai ni muhimu pia. Sisi tu viumbe vya ishara, tuna uwezo wa kufanya ishara na kuzitafsiri. Kwa mtu mwenye uwezo huu wa ishara, dunia nzima inakuwa wazi kwake, kila kitu kinaashiria uwezo, mapenzi, urembo; kila kitu kinamfanya amwone Mungu.

Zaidi ya ishara za kimaumbile, kunazo ishara za kibinadamu na za kihistoria zinazomwonyesha Mungu. Kanisa nalo pia lina ishara

The symbolic character of sacramentality. The seven sacraments have been understood in the tradition of the Church as symbols, in the fullness of the word: “It is common to the Eucharist and the other sacraments to be symbol of a sacred reality and a visible form of the invisible grace” (Council of Trent. Dz 638).

When we speak of fundamental sacramentality, we affirm that these concrete symbols have their ultimate roots in a basic sacramentality, constituted by Christ as original sacrament and for the Church, as sacrament of salvation. The *mysterium* is communicated and has a symbolical significance. If the proper character of the symbol is to unite separated elements, the Christian sacramentality is symbolic because it unites faith – life—celebration. Where this triple relation is accomplished there we are sacramentalized, living the *mysterion*. The presence of the Spirit in the Church, thanks to the Pasch of Jesus, is the ultimate reason of this symbolic capacity that is the nucleus of the Christian praxis.

2. The Sacramentality of the World and of the Church

Sacramentality is not a part of the pastoral and of the activities of the Christians; it is a dimension that crosses all Christian reality; it is a dimension present in the entirety of the whole pastoral. One has to speak of the sacramentality of evangelization, liturgy and Christian praxis, the sacramental spirituality.

JESUS, SACRAMENT OF THE FATHER

Humanity, through the ages, has searched for God in the luminous stars of the heavens, in the earth, the rivers and the ocean. The history of religions is the history of the continued search for God and the discovery of his footsteps in a thousand symbols of nature. God decided to manifest himself and at the coming to the fullness of time, sent his only Son, born of a woman (Gal 4: 4), of Mary, so to be able to be incarnated in the midst of the people of Israel and so to accompany humanity on its journey.

zake ambazo zimefungamanishwa na ishara za kibinadamu, ishara za ubinadamu za dini na jamii, ambazo hupata maana yake ya kipekee kupitia kwa fumbo la kufa na kufufuka kwake Yesu. Sakramenti zile saba zimeeleweka kwa mujibu wa utamaduni wa kanisa kama ishara katika ukamilifu wa neno: “ni kawaida kwa Ekaristi pamoja na sakramenti nyinginezo kuwa ishara ya uhalisia mtakatifu na kuchukua muundo wazi wa neema isiyoonekana” (Mtaguzo la Trent DZ, 638).

Tunapozungumza juu ya maisha ya sakramenti ya kimsingi, tunathibitisha kwamba, ishara hizi thabiti zina chanzo chake katika hali ya kimsingi ya sakramenti, iliyoanzishwa na Kristo kama sakramenti asilia na kwa Kanisa kama sakramenti ya wokovu. Fumbo *mysterium* linawasilishwa likiwa na maana ya kitaswira. Kama sifa ya ishara ni kuunganisha vitu vilivyotengana, hali ya kisakramenti ya Kanisa inaashiria picha fulani kwa sababu huunganisha imanikusherehekea maisha. Panapo na uhusiano huu wa aina tatu, hapo tunapokea sakramenti, fumbo liishilo/fumbo hai *mysterium*. Uwepo wa Roho Kanisani, shukrani kwa Pasaka ya Yesu, ndio sababu kuu ya hali hii ya ishara ambayo ndiyo kiini cha desturi ya Kanisa.

2. Maisha ya Sakramenti ya dunia na ya Kanisa

Maisha ya sakramenti sio sehemu ya uchungaji na kazi za wakristo; ni mtazamo unaokabili uhalisia wote wa ukristo; ni mtazamo ulioko katika shughuli zote za kichungaji. Hapa tunazungumza juu ya sakramenti ya uenezaji Injili. Liturjia na desturi ya Kanisa, hali ya sakramenti ya kiroho.

YESU, SAKRAMENTI YA BABA

Kwa miaka na dahari, mwanadamu amekuwa akimtafuta Mungu katika sayari zenye mwangaza (kama vile jua, nyota na mwezi), ardhini binadamu amekuwa akimtafuta Mungu katika mito na baharini. Historia ya dini ni historia ya shughuli za mwanadamu za kumtafuta Mungu na kugundua nyayo zake kupitia kwa maelfu ya ishara za kimaumbile. Mungu aliamua kujidhihirisha

In Jesus of Nazareth God has manifested himself. Jesus is the Word made flesh (Jn 1: 14), the way, the truth and the life (John 14, 6); he who sees him, sees the Father (Jn 14: 8). For no one has ever seen God, the Son has revealed him to us (Jn 1: 18). The mystery of God becomes present to us in the humanity of Jesus. He is the image of the invisible Father (Col 1: 15), the life of God became neighbourhood, the light that shines in the midst of the darkness (Is 11: 1).

Because Jesus appeared full of mercy, compassionate for those who suffer, as a liberator for all oppressed to whatever is bad, as prophet of the true dignity and of just causes, announcing the Reign, and going through the world doing good (Acts 10: 38), therefore we know that God is good, clement, compassionate, tender, full of mercy, close to those who suffer, wanting that his Reign of love and justice advances, Lord of life.

By means of Jesus we enter in communion with God. He is the door, the way, and the image of the Father, his symbol, and his sacrament. Christ is the primordial and radical sacrament. Christ is true God and true man. This signifies that Christ is God in a human way, and is man in a divine way. This means that the invisible and inaccessible God makes himself visible and accessible in Jesus. Therefore Jesus can be considered the sacrament par excellence. It means that he is the visible reality that expresses to us the profound mystery of God, the experience of God. Every sacrament has to be celebrated in such a way that, as it happens in Christ, it would be a profound experience of God.

THE CHURCH, SACRAMENT OF CHRIST

The Second Vatican Council has repeatedly affirmed that the Church is the universal sacrament of salvation (LG 1; 9; 48; 59; GS 42; 45...) The Church prolongs in space and time, the saving and liberating presence of Jesus, because she is the Body of Christ. It is just because the body that the person is made visible and present. The Church has to organize itself and function in such a way

na kujiwasilisha katika utimilifu wa nyakati, alimtuma mwanawe wa pekee, mzaliwa wa mwanamke (Gal 4: 4), mwana wa Maria, ili aweze kujimwilisha miongoni mwa watu wa Israeli na hivyo basi kuandamana na wanadamu katika safari yao. Kupitia kwa Yesu wa Nazareti, Mungu alijidhihirisha. Yesu ni Neno lililofanyika mwili (Yoh 1: 14), ndiye njia, ukweli na uzima (Yoh 14: 6); amwonaye yeye, amemwona Baba (Yoh 14: 8). Kwa kuwa hakuna aliyewahi kumwona Mungu. Mwana amemfunua (Mungu) kwetu (Yoh 1: 18). Fumbo la Mungu linatujia kupitia ubinadamu wa Yesu Kristo. Yeye ni 'sura' ya Baba asiyeonekana (Kol 1: 15), uzima wa Mungu ulioletwa kwetu, mwanga umulikao katika giza (Is 11: 1).

Kwa vile Yesu alionekana mwenye mapenzi kwa wenye kuteseka, mkombozi wa wale waliodhulumiwa na mabaya yote, kama nabii wa hadhi ya kweli na mambo ya haki, akitangaza uatawala wa Mungu, na kutembea huku akitenda mema (Mate 10: 38), kwa hivyo tunajua kwamba Mungu ni mwema, mwenye fadhili, mapenzi, mpole, aliyejaa huruma, karibu na watesekao, anayetaka utawala wake wa mapenzi uendeleo, Bwana wa uzima.

Kwa njia ya Yesu, tunaingia katika komunyo na Mungu. yeye ndiye mlango, njia na mfano wa Baba, ishara yake, na sakramenti yake.

Kristo ni sakramenti ya mageuzi. Kristo ni Mungu kweli na mtu kweli. Hii inaonyesha kwamba Kristo ni Mungu kwa njia ya kibinadamu, na ni mtu kwa njia ya utakatifu. Hii inamaanisha kwamba, Mungu asiyeonekana wala kufikiwa sasa anajifanya aonekane na afikiwe kupitia kwake Yesu. Kwa hivyo Yesu aweza kuchukuliwa kama sakramenti mwafaka. Inamaanisha ya kwamba ndiye ukweli uonekanao ambao hutuelezea Fumbo la Mungu kwa njia maalum kabisa, tajriba ya Mungu. Sakramenti zote zapaswa kusherehekewa kwa namna ambayo, ifanyikapo katika Kristo, itakuwa tajriba kuu ya Mungu.

KANISA, SAKRAMENTI YA KRISTO

Mtaguso wa Pili wa Vatikano umethibitisha mara kwa mara kwamba Kanisa ndilo sakramenti kuu ya wokovu (LG, 1: 9; 48; 59; GS, 42, 45...) Kanisa linaendeleza uwepo wa wokovu na ukom-

that what is visible in her, that what people perceive, is a real and effective reason for people to know Jesus and his plan. Therefore, the visible and tangible of the Church in reality is very important.

“The Church is in Christ like a sacrament, or sign and instrument of the close union with God and of the unity of the whole human race (LG 1). The Church is called to be visible sign of universal fraternity, of the plan of God. If those who see us do not grasp that, then we are on the wrong path.

If the Church is the first sacrament from where the other sacraments flow, this means that all other sacraments must be interpreted and understood starting from the sacramentality of the Church. The Church essentially is a united people, a community of believers. Therefore, all sacraments have a community dimension. The community is essentially part of each sacrament. The sacramental celebration must always be a community celebration.

SACRAMENTALITY OF SALVATION HISTORY

There are preferential places where symbols appear with greater clarity. The person realizes himself in his historical process, in the time, in the flow of happenings. These happenings, in virtue of salvation history that encompass and animate, become the signs of the times. The Christian praxis has as fundamental task to discover through faith these signs, and in this way to sacramentalize history.

The history is unique, one sole human process assumed irreversibly by Christ. The womb of human history is the history of salvation. There is no question of double history but of a double dimension of one sole history. The Second Vatican Council affirms that we live in a Christ-finalized history (GS 39).

The happenings that signify, express and realize the salvation by our God who is present in the historic flux, that we call “signs of the times”. The signs of the times are the key of understanding history. “In order to fulfill her mission, the church must listen seriously to the signs of the times and interpret them in the light of the

bozi wa Yesu, kwa sababu ndilo mwili wa Kristo. Ni kwa sababu tu ule mwili wa mwanadamu ndiposa anaonekana na kuwepo. Kanisa lazima lijipange na kufanya kazi kwa namna kwamba kinachoonekana kwake, kinachohisiwa na watu, ni sababu halisi na inayofaa ya kumjua Yesu pamoja na mpango wake; kwa hivyo, kitu cha Kanisa kionekanacho na kuguswa kwa kweli ni muhimu.

“Kanisa ni kama sakramenti kwa Yesu, au ishara na chombo cha uhusiano wa karibu na Mungu na umoja wa jamii yote ya binadamu (LG, 1). Kanisa linatarajiwa kuwa ishara ione kanayo ya undugu wa watu wote, ya mpango wa Mungu. Kama watu wakituona hawang’amui haya, basi tumefuata mkondo usiofaa.

Kama Kanisa ndilo sakramenti ya kwanza ambapo sakramenti zingine hutoka, hii basi inamaanisha kwamba sakramenti zile zingine zote, lazima zitafsiriwe na kueleweka kama sehemu ya maisha ya sakramenti ya Kanisa. Kimsingi, Kanisa ni watu waliounganika, jumuiya ya waumini. Kwa hivyo, sakramenti zote zina mtazamo wa kijumuiya. Jamii ni sehemu ya kila sakramenti. Usherehekeaji wa sakramenti lazima kilamara uweshereheya kijamii.

HALI YA KISAKRAMENTI YA HISTORIA YA WOKOVU

Kuna mahali teule ambayo ishara hutokea kwa njia iliyo wazi kabisa. Mtu huweza kujitambua, kupitia historia katika nyakati, matukio, matukio haya katika historia ya wokovu ambayo husheheni na kutia shime, hubadilika katika ishara za nyakati. Desturi ya Kanisa ina jukumu la kimsingi la kugundua ishara hizi kipitia imani na kwa njia hii kuigeuza historia kisakramenti.

Historia hii ni ya kipekee, utaratibu wa kipekee wa kibinadamu ambao unachukuliwa na Kristo kwa njia isiyobadilika. Kiini cha historia ya binadamu ni historia ya ukombozi. Hakuna swali la historia ya aina mbili ila mitazamo ya aina mbili ya historia ile ile moja. Mtaguso wa Pili wa Vatikano unathibitisha kwamba tunaishi katika historia iliyokamilishwa na Kristo (GS 39).

Matukio ambayo huashiria, huonyesha na kufanya ukombozi wa Mungu kuwa halisi huwasilisha katika historia hali

Gospel” (GS 4). The signs of the times show us, reveal or manifest that God acts, is present in the concrete flux of human history.

This encounter has a specific character: its sacramentality. Not just any story reveals its mysterion, but only those who sacramentally operate. By the mere act of being historic, one action or an event is not saving. History is not magically saving or determining; what is needed is to be interpreted, signified, sacramentalized. This is the specific work of the Christian praxis.

THE PLACES OF THE SACRAMENTALITY

Where do the signs of the times acquire their sacramental revealing quality?

The crucified Jesus. The cross is generator of meaning. The crucified Jesus is the revealing basis of the signs of the times: its basic criteria. There where there is cross and life, death and resurrection, there are the signs of the mysterion manifested. The scandal of the cross: “The strength and wisdom of God is scandal for the Jews and craziness for the Gentiles “ (1 Col 1: 23). The cross is symbol of the total salvation. God reveals himself, manifests and gives himself, saves in the act of the cross, decisive symbol where death-life-resurrection unite. The cross: paradoxical place that needs a great amount of faith to be recognized as such.

Privileged place of the sacramentality: the poor. For the world that surrounds us, the perfect image of God coincides with the image of happiness of consumerism, with that of power, pleasure and well being, that publicity media presents to us: a good car, an expensive perfume, an agreeable and modern home... But in the eyes of God it is different. The poor, the expecting and jobless woman, the worker, the child in the street, are better images of Jesus (the poor, the crucified).

From the crucified Jesus we can affirm that the signs of the times are given in the crucified ones of the earth and in its liberating processes. In order to recognize the poor as sign of the times, one

ya mabadiliko, yanayoitwa “ishara za nyakati”. Ishara hizi za nyakati ni ufunguo wa kuilewa historia. “Ili kutimiza kazi yake, Kanisa lazima lisikilize kwa makini ishara za nyakati na kuzitafsiri katika nuru ya Injili” (GS 4). Ishara za wakati zinatunyesha, kutufunulia au kudhihirishia kwamba Mungu hutenda na yuko katika matukio dhahiri ya historia ya binadamu. Uhusiano/mguso huu una sifa maalum; usakramenti wake. Sio hadithi zote ambazo hufunua fumbo lake, lakini ni zile tu ambazo huzingatia sakramenti. Tendo moja la kihistoria au hadithi haiotoshi kuleta wokovu. Historia haiokoi kimuujiza au kuyaelekeza mambo kimuujiza; kinachohitajika kitatafsiriwa, kuonyeshwa, na kufanywa sakramenti. Hii ndiyo hasa kazi ya desturi ya kikristo.

MAHALI PA USAKRMENTI

Ishara za wakati hutoa wapi dhana yake ya ufunuo wa sakramenti?

Yesu msulibiwa. Msalaba ni chimbuko la maana. Yesu aliyesulibiwa ni chanzo cha ufunuo wa ishara za wakati: kigezo cha kimsingi. Pale palipo na msalaba na uzima, kifo na ufufuko, pana ishara za fumbo lililodhihirishwa. Fedheha ya msalaba. “Nuru na hekima ya Mungu ni upuzi kwa watu wa mataifa (1 Col 1: 23). Msalaba ni ishara ya wokovu kamili. Mungu anajifunua na kjidhihirisha, anaokoa kwa tendo la msalaba, ishara-amuzi ambapo mauti-uzima-ufufuko vimeunganika. Msalaba: mahali pa kweli kinzani huhitaji imani kubwa ili ieleweke hivyo.

Mahali pa hadhi pa sakramenti: maskini. Kwa ulimwengu utuzungukao, sura ya Mungu inasadfiana (kulingana) na sura ya furaha na matumizi ya bidhaa, sura ya nguvu, raha na maisha mema, yale tunayoletewa na matangazo ya kibiashara: gari nzuri, marashi ya thamani, nyumba ya kuvutia na ya kisasa ... Lakini machoni pa Mungu mambo ni tofauti. Maskini, mama mja mzito na asiye na kazi, mfanyikazi, chokora, hawa ni sura iliyo nzuri ya Yesu (maskini, msulibiwa).

has to recognize the Servant of Yahweh as the great sign erected before the nations. "The Church recognizes in the poor and in those who suffer the image of its poor and suffering founder (LG 8). A sacramental place is the place where one meets the poor and where one fights to overcome the unjust and oppressing situations.

Sacramentality of the Cosmos. Sacramentality has a material support, geographically, that is sign of the presence of God and must be sacramentally interpreted. The glory of God is manifested in creation. In the Bible, nature is interpreted as a symbol of the goodness of God, as much as a sign intrinsically related with God (Gen 1: 1; Jn 1: 3. 10; Col 1: 610; Ps 104: 24...). Creation in itself, by its own entity is referred to its creator; it is symbol of God, of his glory, of his goodness. Creation as sacramental place: nature is created and this creation is sign of the author, manifests, communicates. Ecology and liberated praxis of creation: the actual reality of nature, the degradation in the name of "progress", contradicts the meaning of this sign. All creation tends to a new earth and a new heaven; and this radical liberation requires now other progressive liberation, also ecological, environmental that do not allow degrading contamination and make progress in nature as the seat of humanity (Gen 2: 15).

Sacramentality of the Person and His Relationships. There is no sacramentality that is not "localized", and that is not liberating. An element that cannot be put aside is the subject of sacramentality: who is the person. God said: "Let us make the human being in our image, according to our likeness ... And God created man in His image; in the image of God he created them, man and woman he created them" (Gen 1: 26-27). The perfect image of God is Jesus (Col 1: 15) Here we do not speak of two different and separate images, but of the first born of many brothers, image of images (Rom 8: 29), fundamental sacrament and groundwork of all human sacrament.

Kutokana na Yesu msulibiwa tunaweza kuthibisha ya kwamba, ishara za wakati zinapewa kwa waliosulibiwa hapa duniani na katika mienendo yake ya ukombozi. Na ili kuwachukulia masikini kama ishara za wakati, ni lazima tumtambue mtumishi wa Yehova kama ishara kuu iliyosimamishwa mbele ya mataifa yote. “Kanisa hutambua katika watu maskini na wale watesekao sura ya mwanzilishi wake aliyekuwa maskini na aliyeteseka” (LG, 8). Mahali pa sakramenti ni mahali ambapo mtu hukutana na maskini na kupambana dhidi ya dhuluma na ugandamizaji.

Sakramenti ya dunia yote. Kijiografia sakramenti inaungwa mkono na hali na mali, hii ni ishara ya uwepo wa Mungu na ni lazima hali hii itafsiriwe kisakramenti. Utukufu wa Mungu unadhihirishwa na maumbile. Katika biblia, ulimwengu na viumbe hutafsiriwa kama kielelezo cha wema wa Mungu kwa yale yanayohusu ishara ambazo ziko na uhusiano na Mungu (Mwanzo 1: 1; Yoh 1: 3. 10; Kol 1: 6-10; Zab 104: 24...) kwa njia yake hurejeshwa kwa muumbaji wake; ni kielelezo cha Mungu, utukufu wake na wema wake. Maumbile kama mahali pa sakramenti; ulimwengu na viumbe vimeumbwa na kuumbwa huku ni ishara ya mwenye kuumba, hudhihirisha na kumwasilisha. Ekolojia na desturi ya maumbile: uhalisia ule wa kweli wa ulimwengu na viumbe, kudhalilishwa kwa kizinzio cha “maendeleo”, kunakinzana na maana yaishara hii. Maumbile yote yanaegemea dunia mpya na mbingu mpya; na ukombozi mwingine wenye kuendelea, pia ekolojia, mazingira ambayo hayaruhusu uchafuzi na kufanya maendeleo katika viumbe na ulimwengu kama shina la binadamu (Mwanzo 2: 15).

Sakramenti ya mtu na mahusiano yake. Hakuna sakramenti ambayo “haihusishwi na wenyeji”, ambayo haikomboa. Kipengele kisichoweza kupuuzwa ni kile cha swala la sakramenti: mtu. Mungu alisema: “Tumfanye mtu kwa mfano wetu, kwa sura yetu; atawale samaki wa baharini; ndege wa angani; wanyama wa kufuga; dunia yote na viumbe vyote vitambaavyo” (Mwanzo 1: 26-27). Mfano ulio sawa wa Mungu ni Yesu (Kol 1: 15). Hapa hutuzungumzia juu ya sura mbili tofauti na zilizo kando; lakini twazungumza juu ya mzaliwa wa; kwanza miongoni mwa

The growth of the person and his sacramental process. The human person, man-woman, develops, grows. The man-woman realizes his/her sacramentality (of being image of God) growing, developing, self-realizing and self-affirming in his/her human totality. We are body and the corporality pertains to the essence of spirituality and sacramentality. The human person realizes him/herself and develops in communicative relationship. The sacramentality is realized in this corelationship: the human constitutes in sacramental graces to the relationship. We are sacraments because we enter “in relation with”.

The human relation, in all its manifestations, is a sign that can acquire sacramental characters. In actual fact, every one of the seven sacraments is a concrete form of sacramentalizing different aspects or manifestations of these fundamental dimensions. Sacramentalizing all the human relationships will be the specific task of the Christian praxis.

Sacramentality is realized not in what is isolated but in the “I you”, in the community, in the group, in the inter personality, in the ecclesiality. That way, Church is sacrament of communication, “Sign or instrument of the intimate union with God and the union of the whole human race” (LG 1).

To be person, to become person, to grow as a person, requires the sacramental expression. When man-woman stops being sacrament for the other person, makes him/herself unexpressive, depersonalizes, destroys him/herself, and loses its identity. The Christian praxis consists in putting in practice the expressiveness in all its forms, in establishing bonds of communication, in liberating for this expressive communication in which sacramentality is fulfilled.

3. The Christian Initiation and the catechumenate

THE SEVEN SACRAMENTS

- Until the XII century the word sacrament was used in the sense that we have used it until now. From the XII century

ndugu wengi, sura miongaoni mwa sura nyingi (Rom 8: 29) sakramenti asilia na msingi wa sakramenti zote za kibinadamu.

Ukuaji wa mtu na utaratibu wake wa kisakramenti. Binadamu, mume-mke huendelea, hukua. Mtu mwanaume-mwanamke huatambua usakramenti wake (kuwa mfano/ sura ya Mungu), huku akikua, kuendelea, kujitambua na kujithibisha katika ukamilifu wake wa kibinadamu. Binadamu hujitambua na kuendelea katika uhusiano wa mawasiliano. Usakramenti hutambuliwa katika uhusiano huu kati ya watu: binadamu husheheni neema za kisakramenti katika uhusiano huu. Tunakuwa sakramenti kwa kuwa tunaingia katika “uhusiano na”.

Uhusiano wa wanadamu katika kujidhihirisha kwake kote, ni ishara ambayo inaweza kupata sifa za kisakramenti. Kwa hakika, kila mojawapo wa zile sakramenti saba ni muundo dhabiti wa kufanya vipengele tofauti au dhihirisho tofauti za mitazamo ya kimsingi kuwa sakramenti. Kufanya mahuisiano yote ya watu kuwa sakramenti kutakuwa jukumu la kipekee la desturi ya Kanisa.

Usakramenti hutambuliwa sio katika utengano bali katika uhusiano wa “mimi-wewe”, katika jumuiya, katika kundi, katika uhusiano kati ya watu, katika Kanisa. Kwa njia hii, Kanisa linakuwa sakramenti ya mawasiliano, “ishara au chombo cha muungano wa karibu na Mungu na umoja wa jamii yote ya wanadamu” (LG, 1).

Kuwa mtu kufanyika mtu, kukua kama mtu, kunahitaji kujielezea kisakramenti. Wakati mtu anaacha kuwa sakramenti kwa wale wengine, hudidimiza kujieleza kwa sakramenti, hujidunisha utu, hujiharibu na kupoteza utambulisho wake. Desturi/mtindo wa Kanisa huhusu kuweka matendo yake katika njia zote elezi, katika kuanzisha minyororo ya mawasiliano, katika ukombozi wa mawasiliano haja elezi ambayo kwayo usakramenti hutimilika.

3. “Tohara” ya kikristo na Ukatekumeni

SAKRAMENTI ZILE SABA

on it was started to detach from the hundreds of sacraments (St. Augustine numbers 304) seven preferential gestures. Finally, the council of Trent in 1547, defined solemnly “that the sacraments of the new law are these seven: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders and Matrimony”. One has to understand the number seven symbolically. With the number seven is expressed the totality of the human existence in its material and spiritual dimensions consecrated by the grace of God. The salvation is not reduced to seven canals of communication: the totality of salvation is communicated to the totality of the human life.

- Jesus Christ is the author of the sacraments, it is from him that the efficiency of the sacraments spring forth. The primary and principal agent of all sacraments is Christ himself. The sacrament is not primarily a person act that brings homage to God; it is an act of God for the liberation of the person. The Christian community does not save itself; it is Jesus the Lord who saves it in each moment. This is what the community celebrates when it unites to participate in the sacrament.
- The expression “ex opere operato” means: the unfailing presence of the grace in the world does not depend on the subjective dispositions not from the one who administers, nor from the one who received the sacrament. God loves us and because He loves us, he always gives himself gratuitously.
- All sign can be transformed in an antisign. In all sacraments there exists a symbolic moment (the word symbolic is a Greek word that consists of two parts. The “sym” indicates to unite, in this case, it unites the human beings with God) and can also have a diabolic moment (the “dia” suggests the idea of separating two parts; in this case it breaks up, it separates from God). Sacramentalism, sacramental consumerism and magic style are degradations of the sacrament. They translate the diabolic dimension.
- The sacrament is only sacrament on the horizon of faith. Faith, which signifies vital encounter and acceptance of God in life,

- Hadi karne ya XII, neno sakramenti lilitumiwa kwa maana ambayo tunaitumia hadi sasa. Kuanzia karne ya XII kwendelea, mtu alianza kujitenge na mamia ya sakramenti (Mt. Agostino aliorodhesha 304) ishara saba muhimu. Mwisho, Baraza la Trenti mwaka wa 1547, lilifafanua “kwamba sakramenti za sheria mpya ni saba: ubatizo; kipaimara; Eukaristi; kitubio; mafuta matakatifu (krisma); Hatua takatifu na Ndoa”. Lazima mtu aelewe ile nambari saba kama ishara (ya jambo Fulani). Katika nambari saba, ukamilifu wa uwepo wa binadamu unaelezewa katika vipengele vyake vya kiroho na vitu vya dunia katika utakaso wa neema ya Mungu. Wokovu haujapunguzwa na kuwa njia saba za mawasiliano: ukamilifu wa wokovu unawasilishwa kwa ukamilifu wa maisha ya binadamu.
- Yesu Kristo ndiye mwanzilishi wa sakramenti hizi, ni kutoka kwake ambako nguvu za sakramenti huchipuka. Wakala wa kimsingi na aliye mkuu ni Kristo mwenyewe. Sakramenti sio tendo la kimsingi la binadamu linaloleta heshima kwa Mungu; ni tendo la Mungu kwa ukombozi wa binadamu. Jumuiya ya wakristo haijiokoi; ni Bwana Yesu ambaye huiokoa kila wakati. Hili ndilo jambo ambalo jumuiya husherehekea inapoungana ili kushiriki katika sakramenti.
- Tamko - ex opere operato - humaanisha: uwepo usiofaa wa neema duniani hautegemei mwenendo wa matazamo mmoja, wala kwa wale wanaoisimamia, au wale wanaopokea sakramenti. Mungu anatupenda na kwa sababu anatupenda, hutukarimia kila mara.
- Ishara yote yaweza kugeuzwa katika ishara-kinzani. Katika sakramenti zote, kunapatikana wakati wa ishara (neno ishara[sym-mbolic] ni la Kigiriki). Humaanisha kuunganisha na pia huweza kumaanisha kutenganisha. Kwa hivyo inamaanisha kuunganisha au kutenganisha na Mungu. Usakramenti. Sakramenti ya matumizi ya bidhaa, na mazingaombwe ni njia za kudhalilisha sakramenti. Hutafsiri mitazamo yote miwili (kuunganisha na kutenganisha).

expresses the encounter with God by means of objects, gestures, words, and persons... The expressions are the sacraments. These presuppose faith, express faith and feed the faith. Given that faith implies a conversion, sacrament without conversion is condemnation. Sacrament with conversion is salvation.

- Community dimension. The Christian community offer her body, so that Christ may be present, may incarnate himself today. She is the 'sacrament of Jesus'. When Jesus baptizes, it is to introduce a new person to his family; when he forgives, it is to return a brother/sister to the community...
- Missionary dimension. Every sacrament has a dimension of the future. All believers are sent, are apostles, with the mission of transforming the environment (the person, culture, society, structures). In the measure that the sacraments give us the fullness of being sons/daughters and brothers/sisters, we announce—realize the universal project of our Father God.

SACRAMENTS OF CHRISTIAN INITIATION

Our fellow Christians in the South were baptized, confirmed and received communion at a very early age without the process of initiation. The children became adolescents and adults without having gone through a proper catechumenate. Not to be baptized was like not having a birth certificate, having no name. It is for this reason that even today we baptize. It is more a part of popular religiosity than having true Christian faith.

The Church confided the instruction of the basics of Christian doctrine of the catechumenate to the parents, fathers and mothers, to the teachers in the schools, or to the catechists in the outstations. This stopped being strictly a church practice and was changed into a family affair, arranged by parents and godparents. It has also become a social function (such as the Sunday school, PPI), sustained by the civil authority, socially united to the religious society. But what happens when parents and godparents are in no condition to fulfill the promises they made and on which the Church seems to rely?

- Sakramenti ni sakramenti tu katika mtazamo wa imani. Imani ambayo huashiria mguso muhimu na kumkubali Mungu maisihani, kuelezea kukutana na Mungu kwa njia ya vitu, ishara, maneno na watu... kujieleza huku ni sakramenti. Mambo haya yanamaanisha imani, kuelezea imani na kutoa shibe ya imani. Kwa kukukulia imani kumaanisha mageuzi, sakramenti bila mageuzi ni hukumu. Sakramenti ikiwa na mageuzi ni ukombozi.
- Mtazamo wa kijamii. Jamii ya kikristo huutoa mwili wake ili Kristo aweze kuwepo, ili aweze kujimwilisha leo. Ni “sakramenti ya Yesu”. Yesu anapobatiza, ni kuleta mtu mpya katika familia yake; anaposamehe, ni kumrudisha kaka/dada katika jamii.
- Mtaazamo wa kimisionari. Kila sakramenti ina mtazamo wa siku za baadaye. Waumini wote waametumwa, ni mitume, wenye jukumu la kuyageuza mazingira (mtu, utamaduni, jamii, miundo). Katika kiwango ambacho sakramenti hupatia ukamilifu wa kuwa wana wa kiume/kike na kaka/dada, wa kijumla awa Mungu Baba yetu.

SAKRAMENTI YA TOHARA

Wakristo kutoka sehemu zile zingine za nchi yetu ya Kenya wamebatizwa, kupewa kipaimara na kupokea komunyo wakiwa bado wadogo bila ya kupashwa ‘tohara’. Watoto wetu wanakuwa vijana wakubwa na baadaye watu wazima bila ya kupita kwa utaratibu sawa wa katekumeni. Ni kwa sababu hii ndiposa siku hizi huwa tunabatiza watu. Haswa hili ni swala la mazoea ya kidini kuliko kuwa swala la imani ya kiKristo.

Kanisa limewaaminia mapadre, waalimu na makatekista katika kanisa ndogo ndogo, maelekezo ya dhana za kikatikumeni. Haya yalibadilika kutoka kuwa utaratibu wa Kanisa hadi tukio la kifamilia ambalo wazazi na wasimamizi walipanga. Pia ni tukio la kijamii, liafikiwalo na kundi la utawala, ambalo limeunganika na jamii ya kidini. Lakini hutokea nini wakati wazazi na wasimamizi wako tayari kutimiza ahadi am-

The drama today is that our people are leaving the society where God meant everything, and enter into a social world that is totally unchristian and which proposes thousands of different ideals about life. The family environment is rarely a Christian environment; a school for “believers”. And yet people continue to baptize their children, without giving them the needed catechesis.

Our society has a process of initiation of the person into a world of values: a cultural world, history, life. It does this in many ways. Among them most relevant are the means of social communication, the mass media. The Christian community enters in dialogue with society, to which it also belongs, and offers the Spirit of Jesus as an indispensable element for a full and responsible life. In the innermost life of the human being, the world encounters the Christian dimension. The Christian initiation is an initiation to full life, a community dimension and a promise for the realization of a Kingdom of: brotherhood.

The aim of Christian initiation is to enter into the mystery of God, to be reborn in his Spirit, falling in love with God and giving full meaning to our lives. Starting from our reality, from our positive aspects as well as from our disorientations, from our culture and range of values ... we walk towards an encounter with Jesus, who lives and readjusts our lives, our style, and our values towards the values of the Gospel.

The encounter with God (Baptism) will give a new meaning to our lives, to the society and to history (Confirmation). This encounter will make us members of a community that lives its human dimensions in the Spirit of Jesus (brothers/sisters and sons/daughters), thus committing us to Him in the realization of the plan of the Father (Eucharist).

HISTORY OF THE CATECHUMENATE

In the early Church there were small communities that received individuals and instructed them in the Christian way of living.

bazo walitoa wakati huo na ambazo kanisa huzingatia?

Kinaya ni kwamba, watu wetu huondoka kutoka kwa jamii, ambapo Mungu alikuwa maana ya kila kitu, na kuingia katika ulimwengu usio wa kikristo na wenye maelfu ya mapendekezo tofauti tofauti juu ya maana ya maisha. Mazingira ya kifamilia mara nyingi sio mazingira ya Kikristo; mratibu wa “waumini”... Zaidi ya hayo, watoto karibu wote wanaendelea kubatizwa bila ya kuwapa mafunzo sahihi ya kikatikumeni.

Jamii yetu ina njia zake za kumwingiza mtu katika ulimwengu wa maadili, desturi, historia na katika maisha. Hufanya hivyo kwa njia nyingi. Njia mojawapo wa zile zifaazo ni mawasiliano na njia za mawasiliano ya kijamii. Jumuiya ya wakristo huingia katika mazungumzo na jamii, ambayo huwa ni sehemu yake na hutoa kwa mtu Roho wa Yesu kama kipengele kisichoweza kupuuzwa katika ‘tohara’ hii ya kumwingiza mtu katika maisha yaliyokamilika na yenye uajibikaji. Katika mitazamo ya kina zaidi ya kibinadamu, mtu hukutana na mtazamo wa kikristo; kwa hivyo, tohara ya kikristo ni kuingizwa katika maisha yaliyokamilika, mtazamo wa jamii na ahadi ya kuutambua utawala wa Mungu: Undugu.

Sababu ya tohara ya wakristo ni kuingia katika Fumbo la Mungu, kuzawa upya katika Roho wake, kupendana na Mungu na kupata maana kamili. Kuanzia katika uhalisia wangu, mielekeo yangu ongofu na kuchanganyikiwa kwangu, kuanzia desturi yangu na orodha ya maadili. Kutembea kuelekea kwa Yesu, aishiye, kuyaongoza upya maisha yangu, njia yangu, maadili yangu na maadili ya Injili.

Utangamanona utakatifu (ubatizo) utaupautu wangumaanampya. Kwa jamii na kwa historia (kipaimara). Utangamano huu utaniongoza kujiunga na jamii, ambayo hushiriki mtazamo wa kibinadamu katika Roho wa Yesu (kaka/dada na wana wa kiume/kike) na kujifungamanisha naye katika uafikiaji wa mpango wa Baba (Ekaristi.)

HISTORIA YA UKATEKUMENI

There were religious persecutions then and it was necessary to have a deep faith and be strong when facing the possibility of martyrdom.

150-200 AD. The process of initiation began to be organized officially and some requisites were then laid down (the fundamental standards of a catechumenate as we know it nowadays). The conversion of the Gentiles required an advanced instruction in the Judeo-Christian tradition. Texts available:

- 1) The shepherd of Hermes
- 2) First Apology of Justin
- 3) Apostolic Tradition of Hippolytus

III and IV Centuries. The structure was more developed (a course of at least three years). The peace of Constantine in 315 made Christianity legal; therefore there were a great number of candidates, though with a little control on quality.

V Century. There was a collapse in the catechumenate, because the numbers were very large, while also the practice of baptism of infants was introduced.

XVI Century. Dominicans and Augustinians tried to oppose the practice of mass baptisms. In 1538 an Episcopal Conference asked parish priests to return to the missionary principles of Alcuino and to establish a catechumenate. In 1552, Ignatius of Loyola opened in India houses of catechumenate where people remained for three months.

XX Century. The structures of the old catechumenate were revived in Africa and France. There were grave problems in France for the great number of nonpractising Catholics. In Africa missionaries recognized the need of restructuring the Church from the base.

VATICAN II. A revival of the catechumenate was asked of the Council Fathers, who voted for its restoration.

In 1966 provisional rites were decreed.

In 1969 a second copy for experimentation was distributed.

In 1972 we had the promulgation of RCIA. Very soon the Bish-

Kanisa changa: jumuiya ndogo ndogo ambazo zilikuwa zikiwapokea watu na kuwaongoza kwa njia ya maisha ya kikristo. Kulikuwa na kuteswa kwa wakristo ambako kulikuwa muhimu ili kupata imani yenye nguvu kwa sababu ya uwezekano wa kuawa kwa sababu ya injili.

150-200 AD. Kuingizwa Kanisani (tohara) kulianza kupangwa kirasmi na kukawa na masharti (kuanza kwa katikumeni kama tuijuavyo sasa). Kuhubiriwa kwa mataifa kulihitaji utaratibu mwingine mwafaka katika utamaduni wa wakristo-Wayahudi.

Mashahidi:

1. Mchungaji wa Herms
2. Udhuru wa kwanza wa Justino.
3. Utamaduni wa Mitume wa Hipolotas.

Karne ya II na IV. Muundo hapa umeimalika zaidi (utaratibu wa angalau miaka mitatu). Amani ya Constantine ya mwaka wa 315 inahalalisha ukristo; kwa hivyo, kulikuwa na wanafunzi wengi lakini hakukuwa na uzingatifu wa kile kilichofunzwa.

Karne ya V. kulikuwa na mgawiko wa katikumeni kwa sababu idadi iliongezeka na ubatizaji wa watoto ulianzishwa.

Karne ya XVI. Wadominikani na Waagostini walijaribu kuipinga misa ya ubatizo. Mwaka wa 1538 Baraza la maaskofu liliwaomba mapadre warejeele mwongozo wa kimisionari wa Akuino na kuanzisha ukatikumeni. Mnamo mwaka wa 1552, Ignatio wa Loyola alianzisha nyumba za katikumeni huko India ambako walikutana kwa miezi mitatu.

Karne ya XX. Miundo ya katikumeni yafufuflwiwa Afrika na Ufaransa. Kulikuwa na matatizo makubwa huko Ufaransa kwa sababu ya idadi kubwa ya Wakatoliki ambao hawakuwa wakifuata kaniisa. Wamisionari huku Afrika walitambua umuhimu wa kuliunda upya kanisa kuanzia shinani.

Vatikano II. Kurudishwa kwa katikumeni kuliitishwa. Wanachama wa baraza walipiga kura ya kurudishwa kwa katikumeni.

Mwaka wa 1966 - hatua za mwanzo zilisambazwa.

ops of Kenya approved the regulations for this country in what concerned RCIA, the national statutes and the national plan of implementation, and the new norms for the baptism of infants.

4. Structure of the Christian Initiation of Adults

The RCIA represents an itinerary that consists of four “periods” with three “steps” or celebrated times of transition.

First Period: Evangelization and *pre-catechumenate*. He/she who has been touched by the word of the Gospel, in the most diverse ways, and asks to become a Christian, receives a first summary instruction, and is helped to weigh the motives of his/her petition.

First step: admittance to the catechumenate. In the assembly, headed by a godfather|godmother, the candidate asks to receive the faith and promises to let him/herself be aided on the journey of listening to the word of God, of common prayer, of conversion of life.

Second period: Catechumenate. This is the period proper to Christian formation, which requires an opportune catechesis, a change of mentality and conduct, participation in some liturgies, the witness of life and the profession of faith in the word. The duration depends on a series of circumstances (in the third century it lasted at least three years) and is decided by the Bishop in accord with his helpers in charge of the formation of catechumens. The catechumenate is not considered a preparation for baptism, but as a school of life, in faith, in conversion and prayer (the baptism is equivalent to the experience of God which reaches his deepest moment in the humanity). The catechumen is assigned a godfather or a godmother who helps and supports him/her in the progress of the Christian experience.

Second step: Election and registration of the name. When the community, through its ministers, judges that the catechumen has been sufficiently prepared, elects and calls to receive the sacraments in a celebration and his/her name is written on the list of the “elected”.

Third period. Purification and illumination. Normally in Lent, the

Mwaka wa 1969 nakala ya pili ya majaribio ilitolewa.

Mwaka wa 1972 RCIA ilitangazwa hadharani. Karibuni, maaskofu wa Kenya wahararisha nyongeza za nchi yetu juu ya mambo yanayohusu RCIA. Sheria za nchi na mpango wa utekelezaji na mpango mpya wa kuwabatiza watoto wachanga.

4. Muundo wa tohara ya wakristo kwa watu wazima

RCIA inawakilisha safari yenye ‘sehemu’ au ‘vipindi’ vitatu ambavyo vina ‘ngazi’ au vipindi vitatu vya mpito vya sherehe.

Kipindi cha kwanza. Uenezaji Injili na *utangulizi wa katikumeni*. Yule aliyeguswa na Neno la Injili, kwa namna mbalimbali, na kuuliza kuwa mkristo, hupokea muhtasari wa mwanzo wa mafundisho, na kusaidiwa kuhakiki dhima ya ombi/takwa lake.

Hatua ya kwanza. Kukubaliwa katika mafundisho ya katikumeni. Akiwa mbele ya kanisa huku akitambulishwa na msi-mamizi wake, mwanafunzi huuliza kupokea imani na ahadi za kumwezesha kupata msaada katika safari ya kulisikiliza Neno la Mungu, maombi ya pamoja mabadiliko maishani.

Kipindi cha pili: ukatikumeni. Huu ni wakati muhimu katika kufanyika mkristo, huhitaji mafundisho yanayostahili, mabadiliko ya mawazo na tabia, kushiriki katika liturujia kadhaa, shahidi maishani na kukiri imani kwa ulimwengu. Muda wa kipindi hiki hutegemea msururu wa mambo ya wakati husika (katika karne ya tatu, muda ulikuwa miaka mitatu) muda huu huwekwa na askofu na wasaidizi wake ambao wameshika usukani wa kuwajenga wakatikumeni. Katikumeni haichukuliwi kama maandalizi ya ubatizo lakini kama shule ya uzima, katika imai, mabadiliko kiimani na maombi. Mkatikumeni ana msimamizi amsaidiaye na kumwongoza katika ukuaji wa tajriba ya ukristo.

Hatua ya pili: uchaguzi na kusajiriwa kwa jina. Wakati jumuiya kwa njia ya wakuu wake huamua kwamba mkatikumeni ametayarishwa vyakutosha, huchagua na kumwita kupokea sakramenti katika

elected are prepared to receive the sacraments by means of appropriate catecheses and rites of “scrutiny”, so that the Holy Spirit purifies them in the deepest of their beings and they receive the symbol of faith (Creed) and the prayer of the Lord (Our Father).

Third step: baptism, confirmation, Eucharist. In the festive assembly of the community, usually during the Easter Vigil, the elected are baptized, confirmed and partake of the Eucharist.

Fourth Period: Mystagogy. With an adequate catecheses the neophytes (young branches) are helped to be conscious of the gifts received, of the meaning of their belonging to the community, of the witnessing that their lives gives in the midst of the world.

The catechesis of the catechumenate has to be “an initiation”, which means that it has to lead the catechumen to the encounter with the Lord, who speaks to him/her, in order to introduce him/her in the faith that the Church professes. It must utilize the Bible wisely. It must be suitably vital. Starting from the experience of the catechumen; it must familiarize with the doctrinal expressions used in the Church, but it must also keep into account the cultural environment, in which the catechumen lives, in order to help solve problems that might appear. After having aided the catechumen to discover that God speaks and having practiced listening to Him, in prayer and in the application in life of what he/she learned from the word, it would be convenient to review the great steps of salvation history, seen as steps in their journey to faith. This knowledge and vital interpretation of the great biblical happenings, the meeting with some central figures, the approach to most important symbols are indispensable to understand the verbal language of the signs of the liturgical celebrations, in particular the sacraments of Christian initiation.

The mystagogical catecheses, which by means of the rites and prayers have penetrated into the celebrated mystery, have their specific moments after the neophytes have experienced the sacramental celebrations. It is not a turning back to become aware of

sherehe, jinalakelainaandikwa katika orodhaya “waliochaguliwa”.

Kipindi cha tatu. Kutakaswa na kuangaziwa. Kwa kawaida, wakati wa kwaresima, wale waliochaguliwa wanata-yarishwa kupokea sakramenti kwa kupewa mafundisho yafaayo ya katekesi, hatua za “kuchunguzwa ili Roho Mtakatifu awatakaze kwa kina katika nafsi zao na wapo-kee ishara ya imani (credo) na sala ya Bwana (Baba Yetu...).

Hatua ya tatu: ubatizo, kipaimara, Ekaristi. Katika kutaniko la ju-muiya haswa usiku wa kuamkia pasaka, wale waliochaguliwa hu-batizwa, kupewa kipaimara na kufanywa washiriki wa Ekaristi.

Kipindi cha nne: Mistagojia. Kwa mafunzo ya ku-faa matawi madogo husaidiwa kufahamu zawadi zili-zopokelewa, maana ya kuweco kwake katika jamii, kush-uhudia kwamba maisha yao huzawadia ulimwenguni.

Mafunzo ya ukatikumeni lazima yawe ‘tohara’, inayomaanisha itamwongoza mkatikumeni kukutana na Bwana, azungumzaye naye ili kumingiza katika imani ambayo kanisa hutangaza. Laz-ima yatumie Biblia kwa hekima; iwe nafasi mwafaka, kutoka nje ya tajriba ya wakatekumeni: lazima ijifahamishe maswala ya imani yanayopatikana kanisani, lakini pia lazima kutilia maa-nani mazingira ya kidehuri ambapo kwayo mkatikumeni huishi, ili kumsaidia kuyatatua matatizo ambayo yaweza kujitokeza.

Baada ya kumsaidia mkatikumeni kutambua ya kwamba Mungu hunena na akiwa ameishi kama muumini msikivu. Katika sala ya jawabu na kutekelezwa kwake maishani mwa Neno lililoelewe-ka, ingefaa kuzingatia upya hatua kubwa za historia ya ukom-bozi, zielewekazo kama hatua katika safari ya imani. Ufahamu huu na tafsiri hii muhimu ya matukio makuu ya kibiblia, ya watu fulani mashuhuri, ya ishara za muhimu kabisa ni mambo yasi-yoweza kupuuzwa. Pia kuifahamu lugha ya kunenwa ya ishara za sherehe za kiliturujia, haswa sakramenti za tohara ya mkristo.

Katekesi ya fumbo (Mistagojia), ambayo kwa njia ya ibada na sala imepenyeza katika ufahamu wa imani ya fumbo linaloshere-

what has happened, but the going forward in the understanding that they have arrived at a new being and what they are called to be.

SYNTHESES

- Fundamentally we have received our Christian formation in the schools with teachers, Small Christian Community members and catechists. They gave us what they had. This, here and now, is not sufficient. We must give a new direction to our practice of the sacramentality and sacraments.
- We possess a deep experience of God. It is an interior experience that touches the roots of our existence. God is a mystery that penetrates and lightens all up. All what exists is a revelation of Him. This immanent world becomes transparent, diophonic: it speaks of God, of his beauty of his goodness, of his presence, of his mystery. All is sacrament. The language to express this experience of the divine is a symbolic language.
- Jesus is sacrament of the Father: he, who sees me, sees the Father. The Church is sacrament of Christ. The Church gives us the body of Jesus to continue to incarnate himself in order to build up now fraternity. We know his saving action especially in the seven sacramental actions.
- Our believers need to enter into a process that brings them here and now to a personal encounter with God, which gives full meaning to their lives and to the whole world.
- The catechumenal itinerary has four periods and three celebrated steps: First period: evangelization and pre-catechumenate. First step: enrolment in the catechumenate; Second period: catechumenate. Second step: election and inscription of the name. Third period: purification and illumination. Third step: baptism, confirmation and Eucharist. Fourth period: mystagogy. The specific catechesis is a catechesis of initiation and mystagogy.

hekewa, ina wakati wake mahsusi baada ya matawi changa kupata tajriba ya sherehe ya sakramenti sio kurudi nyuma kufahamu yaliyofanyika, lakini kwenda mbele katika kuelewa kwamba wamefikia katika hali ya kuwa kile walichoitwa kuwa.

MUHTASARI

- Kimsingi, tumepokea kufanyika kwetu kuwa Wakristo shuleni kupitia kwa waalimu, jumuiya ndogo ndogo, wana-chama na ma. Walitupatia kile walichokuwa nacho. Haya kwa sasa hayatoshi. Lazima tutoe mwelekeo mpya kwa matendo yetu ya maisha ya kisakramenti na sakramenti.
- Tunayo tajriba kuu ya Mungu. Ni tajriba ya ndani ambayo hugusia shina la maisha yetu. Mungu ni fumbo ambalo hu-penyeza na kuangaza vitu vyote. Vitu vyote viishivyo ni ufunuo wake. Ulimwengu huu kwa upana wake unakuwa wazi; unazungumza juu ya Mungu, juu ya umaridadi wake, uzuri wake, uwepo wake, fumbo lake. Yote ni sakramenti. Lugha ya kuelekea tajriba hii kuwa takatifu na lugha ya ishara.
- Yesu ni sakramenti yake Baba: anionaye, amemwona Baba. Kanisa ni sakramenti ya Kristo. Kanisa hutupatia mwili wa Yesu aendelee kujimwilisha ili kujenga undugu mpya sasa. Tunajua tendo lake la luokoa haswa kupitia kwa matendo ya zile sakramenti saba.
- Waumini wetu wanahitaji kuingia katika utaratibu utaka-owaleta katika kukutana kwa mtu binafsi na Mungu, ambako hutoa maana kwa maisha yao kwa ulimwengu.
- Safari ya kikatikumeni ina vipindi vine na nyakati tatu zinazosherehekewa. Kipindi cha kwanza: kueneza Injili na katikumeni tangulizi; - Hatua ya kwanza: kuandikishwa katika katikumeni: Kipindi cha pili: katikumeni; - Hatua ya pili: kuchaguliwa na kuandikisha jina. – Kipindi cha tatu: kutakazwa na kuangaziwa. Kipindi cha tatu: kutakazwa na kuangaziwa. Hatua ya tatu: ubatizo, kipaimara na Ekaristi. Kipindi cha nne: fumbo (Mistagojia). Katekesi hasa ni katekesi ya tohara na fumbo.

TASK

1. How can the universe, nature, history of humanity, the poor ... be called “sacraments”? What is a symbol?
2. A personal encounter with God gives full meaning to our life.
3. But our society hinders to develop this meaning of God as soon as a person is born. Describe three initiatives that can be efficient to help our people to open their hearts to the encounter with God.
4. What is RCIA? Describe its itinerary .

ZOEZI

1. Ni vipi mbingu na dunia, viumbe na maumbile, Historia ya ubinadamu, maskini... zinaweza kuitwa “sakramenti?” Ishara ni nini?
2. Wakristu wetu wanahitaji kuingia katika safari ambayo linawaelekea, sasa na pande wanakaa, kukutana na moyo wa Mungu, ambaye anaweza kuwapa maana maishani mwao na dunia nzima
3. RCIA ni nini? Elezea safari (ya imani).

BAPTISM, CONFIRMATION AND EUCHARIST

1. The Baptism: The encounter with the Divinity
2. The Confirmation: in his Spirit everything get meaning
3. The Eucharist: to shared life in order to create
brotherhood
4. “Do this in memory of me”

There is a deep union among Baptism, Confirmation, Eucharist and they are called the Sacraments of the Christian Initiation. With this expression, we want to describe an event that involves different elements: the person, in the inmost part of itself, feels to be chased, invaded, fascinated, and almost crazy for God. We want to explain this statement with the experience of Paul. Paul is a straightforward person, with his religious convictions and lifestyle. From his point of view, his mental structure and way of thinking, he judges the Christian community as a serious danger for his religion. Involved with Yahweh, in his name, wants to make order to his life. In his journey, in his move (Catechuminate) he is captured by God himself. (Jesus stops him, make that the “ruah”, the Spirit himself of God penetrates him and sizes him and permeates the inmost communion of love (it is explained with terms of an encounter with the light, that has left him blind, in the same way that we use to say that love makes somebody blind.)

We call this personal, deep and intimate experience “baptism”. When a person comes across a very intensive light, he finishes up being totally overwhelmed. This is what happened to Paul: he ended up as if he was shocked by God; love made him blind. Little by little he becomes used to the light, and through this light he starts distinguishing the things, the events and the persons.

MADHUMUNI KUMI NA MOJA

UBATIZO, KIPAIMARA NA EKARISTI

1. Ubatizo: Kukutana na Umungu
2. Kipaimara: Katika Roho yake kila kitu kinapata maana
3. Ekaristi: Kujitolea maisha kwa kujenga undugu
4. “Fanyeni hivi kwa kunikumbuka mimi”

Kuna upatanisho mkubwa kati ya Ubatizo, Kipaimara, Ekaristi na yote yanaitwa Sakramenti ya uingizaji katika ukristu. Kwa maneno hayo, tungependa kuelezea tukio, ambalo linashirikisha mambo tofauti: mtu, ndani yake mwenyewe, anahizi kunfukuzwa, ku-chambuliwa, na kuvutwa, karibu kuwa mjinga juu ya Mungu. Tungependa kueleza jambo hili kutoka ujuzi wa Paulo. Paulo ni mtu ambaye anafanya mambo yake kwa kinaga ubaga, akiwa na mambo anayosadiki na maisha yake mwenyewe. Kutoka mawazo yake mpangiliyo ya akili yake na mafikira yake, yeye anatoa maa-muzi ya jumuiya ya kikristu kama mambo ya hatari kwa dini yake. Akihusisha Yaweh “katika jina lake, anataka kufanya mpango kati-ka maisha yake. Katika safari yake, mwenendo wake (catechume-nate) anashikwa na Mungu. Yesu anamsimamisha yeye, anafanya hiyo pumzi (ruah), Roho wa Mungu mwenyewe unamwingia na anamshika na anaruhusu ushirikiano wa upendo (hayo yanael-ezwa alipokutana na mwanga, ambao ulimfanya yeye kipofu, vile tusemavyo kwamba upendo unamfanya mtu kuwa kipofu).

Hii ambayo ni ya mtu binafsi, yatokayo ndani na kamili inaitwa “ubatizo”. Mtu anapokutana na mwanga yenye nguvu anamaliza kabisa akiwa anafuraha zaidi. Haya yalimtokea Paulo: alimaliza kama mstuko kutoka Mungu; upendo ulimfanya kipofu. Pole

It is written that Ananias imposed his hands on him and from the eyes something like fish scales fell out. This way of seeing things, this kind of feeling our own life, and the history in the light of God, in the Spirit of God, in the love of God, we call it “confirmation”. The first real thing that Paul perceived in this light is that his relation with God has reached the deepest point: the new image of Yahweh is “Father” (Abba) and he himself feels to be his son. In this light, the Christian Community is the family of the Father and, for him, they are his brothers and sisters. The moment of the communion between God and the community, the moment in which God re-created the humanity and sends her like sacrament of his plan we call it “Eucharist”.

Let us express this idea in other words: Easter, Ascension, and Pentecost. We cannot see God with our physic eyes or to touch him with our hands. But we perceive his coming and his passing by among ourselves through the capacity, that each human person was been born: the capacity to come in relation with the divinity. God communicated many times with his people Israel, but there is a very particular event that the people called by antonomasia “the passing of God”, as prototype of all the times, in which God is calling his People. This “Passing by”, that turns out to be the liberation from the Pharaoh of Egypt, was called Passover (Easter). This “passing by” of God among his people, marked him for all his life, like a falling in love, or like a marriage (that they call Alliance). The following up of this love in the life of this people, the concrete expression, like the answer of the “passing by of God”, were called the 10 commandments. Clearly, the life of Love (the 10 commandments) was tied to the previous falling in love (the Easter). And this people celebrated this gift of the 10 Commandments after 50 days (Pentecost) from Easter.

The Christian Community recognizes in Jesus the “passing by” of God (Easter). This passing by got, as result, something such as a New creation: a human being that has the same capacity of love that God has. This gift that is like a capacity of love, (the Spirit of

pole anaendelea kuzoea mwanga, na kwa njia ya mwanga huu anaanza kutofautisha vitu, matukio na watu. Iliandikwa kwamba Anania alimwekea mikono juu yake na “mara vitu kama magamba vikaanguka kutoka macho yake” (Matendo 9:18). Njia hii ya kuona vitu, njia hii ya kuhusu maisha yetu wenyewe, na historia katika mwanga wa Mungu, katika Roho ya Mungu, katika upendo wa Mungu, tunaita “kipaimara”. Kitu cha kwanza ambacho Paulo alifahamu katika mwanga huu ni kwamba uhusiano wake na Mungu ulifika kilele cha ndani: sura mpya ya “Yahweh” ni “Baba” (Abba) na yeye mwenyewe anahisi kuwa mwana wake. Katika mwanga huu, jumuiya ya wakristu ni familia ya Baba na, kwake, wao ni ndugu na dada zake. Wakati wa ushirika kati ya Mungu na jumuiya, wakati ambao Mungu anaumba upya utu na kumtuma yeye kama sakramenti ya mpango wake, tunaita “Ekaristi”.

Tuelekeze jambo hili kwa maneno mengine: Pasaka, Kupaa, Pentekoste. Hatuwezi kuona Mungu na macho yetu yenyewe ama kumgusa yeye na mikono yetu. Lakini tunafahamu kuja kwake na anapopita katikati yetu kadiri kwamba kila mtu anazaliwa: kadiri tuwezavyo kuja na kuwa na uhusiano na Mungu. Mungu aliongea mara nyingi na watu wake wa Israeli, lakini kuna tendo mmoja ambayo watu wanaita “antonomasia” kupita kwa Mungu, kama mfano wa wakati wote, wakati ambao Mungu anaita watu wake. Kule “kupita kwa Mungu”, ambae hubadilika na kuwa wokovu kutoka kwa Farao wa Misri, inaitwa Pasaka (Passover). Kule “kupita kwa Mungu” kati ya watu wake, ulifanya ishara kwake katika maisha yake yote, kama kule kupenda ama kama kuoa. Kule kuwa katika upendo katika maisha ya hawa watu, kwaunyesha yenyewe kama jibu ya kule “kupita kwa Mungu”, ziliitwa amri 10 za Mungu, kwa kinaga ubaya, maisha ya upendo (amri 10) ulifangamana na kule kupenda (Pasaka). Watu hawa walisherekea zawadi hii ya amri 10 baada ya siku 50 (Pentekoste) kutoka Pasaka.

Waumini wakristu walifahamu katika Yesu kule “kupita” kwa Mungu (Pasaka). Kule kupita kulipata kuwa kule kuumba upya:

love- the Holy Spirit) we are going to celebrate 50 days after Easter: that is Pentecost. When you have this experience of the “passing by” of God, which fills you of his Spirit, that makes you blind of love, you can call it “Easter/Passover”. You are Easter/Passover. It is your Easter/Passover. When, in this new spirit, you feel everything in the same Spirit of God: You are Pentecost or this is your Pentecost. From this point of view, we understand that, between Easter and Baptism, between Pentecost and Confirmation, there is a very strict relation. They celebrate the same mystery. Baptism and Confirmation are transforming the communitarian mystery of Easter and Pentecost in a ministry that closely touches the person.

The final stage of Christian Initiation is a life lived in fullness. The divinity (baptism) gives a new meaning to my person, to the society, to the History and it involves myself with the others (Confirmation). It joins me to a community, which lives its human dimensions in the Spirit of Jesus (Brothers/Sisters and Sons/daughters), and empowers myself ever more, up to the point to be ready to give up my own life for the realization of the project of the Father (Eucharist).

1. The Baptism: the encounter with the Divinity

WHAT IS THE BAPTISM?

In baptism the personal and profound encounter with the risen Christ is celebrated; an encounter that, through the gift of his Spirit of son and brother opens to the believer the possibility of attaining the fullness of son/daughter and brother/sister. In that way the believer joins up his family, the Church, which is the sign and co responsible of the project of brotherhood.

The first Christian community left written, in the Bible, some witnesses of its baptismal experience and they have create a unique symbolic religious language in order to express it:

“Go, then, to all peoples everywhere and make them my disciples: baptize them in the name of the Father, the Son, and the Holy Spirit”.

mtu ambaye anayo kadiri sawa ya upendo, ambayo Mungu anayo. Zawadi hii, ambayo ni kama kadiri ya upendo (Roho wa upendo - Roho Mtakatifu), tutasherekea siku 50 baada ya Pasaka: ambayo ni Pentekoste. Unapokuwa na maarifa ya “kupita” kwa Mungu ambayo inakujasa wewe Roho, ambayo unakufanya wewe kipofu ya upendo, inaweza kuiita “Pasaka (Passover)”. Wewe mwenyewe ni Pasaka (Passover). Na ni Pasaka (Passover) yako. Katika moyo huu. Unahisi mambo yote katika Roho yule wa Mungu: wewe unakuwa Pentekoste ama hii ni Pentekoste yako. Kutoka mambo haya, tunafahamu kwamba, kati ya Pasaka na Ubatizo, kati ya Pentekoste na Kipaimara kuna uhusiano mkubwa. Wanasherekea fumbo sawa. Ubatizo na Kipaimara ni sakramenti zinazobadilisha ushirikiano wa fumbo la Pasaka na Pentekoste katika huduma ambayo inamgusa mtu kwa ukaribu.

Fungu la mwisho la kuingizwa katika ukristu ni maisha ambayo watu hunishi kamili: Umungu (Ubatizo) unatupa maana mpya kwa utu wetu, katika jamii, katika Historia na unahusisha mimi mwenyewe na wengine (Kipaimara) huniunganisha mimi katika jamii, ambayo inahishi maisha ya ubinadamu katika Roho wa Yesu (Ndugu/ Dada na wana /mabinti), na inanipa mimi nguvu kila mara, mpaka nifike kiwango cha kunifanya mimi kuwa tayari kuishi maisha yangu kuwa kufahamu mnajili ya Baba (Ekaristi).

1. Ubatizo: Kukutana na Umungu

UBATIZO NI NINI?

Katika ubatizo, kukutana kwa mtu binafsi na Kristo mfufuka kunasherehekewa; kukutana ambako, kupitia kwa zawadi ya Roho wake wa wana wa kiume na kaka humpa nafasi muumini ya kupokea ukamilifu wa wana wa kiume/kike na kaka/dada. Kwa njia hii, muumini hujiunga na familia yake, Kanisa, ambayo ni ishara na jukumu la pamoja kwa mradi wa undugu.

Jumuia ya kuanza ya kikristu iliacha maandishi katika Biblia, mashahidi wa maisha yao ya Ubatizo na walifanya ishara muhimu katika lugha yao ya kidini ili waweze kudhihirisha:

(Mt 28:19) “..we were baptized into union with his death” (Rom 6:3).

The second Vatican Council says that, “Justified in the Lord Jesus by baptism, sacrament of faith, they were made truly sons of God” (LG, 40). It also says that “through Baptism we are part of the Pascal Mystery of Christ, with him we die, with him we are buried and with him we are resurrected. We receive the Spirit of adoption of sons and daughters of God and therefore we call God Father, ‘Abba’. In that way we are converted in those creatures who adore him and whom he loves as a Father” (SC, 6).

St. John writes this: Think how much love the Father has for us; he calls us sons of God. And we have done it. Beloved, today we are sons of God, but he has not manifested yet that what we will be “ (1 Jn 3: 1-2).

Baptism converts us in a home of the Blessed Trinity, according to Jesus’ own words: “If someone loves me, he will keep my word and we will come to him, and make our abode in him” (Jn 14: 23).

The council also says that God wants to sanctify and save all humanity, not individually, without a link between one another, but making of her a people, who knows him truly and serves him with an honest and holy life. Before this, no one of us could live united to God in the way that Jesus wants, if he doesn’t join up with the Church and living the teachings of Jesus. Baptism is the sacrament that makes us part of the Body of Jesus, which is the Church, sign of our salvation.

THE BAPTISM AND THE FAITH

“Whoever believes and is baptized will be saved; whoever does not believe, will be condemned” (Mk 16:16). Faith consists in making experience of God, to enter into his “world” and to see all things from this communion. The baptism is the

“Nendeni basi, mkawafanye watu wa mataifa yote wawe wanafunzi wangu, mkiwabatiza kwa jina la Baba, na la Mwana, na la Roho Mtakatifu.” (Mt 28: 19) “tulibatizwa na kuungana na kifo chake” (Warumi 6: 3).

Mtaguso wa pili wa Vatikano unasema “Wakipewa uwezo na Bwana Yesu kwa ubatizo, sakramenti ya imani, walifanyika wana halisi wa Mungu” (LG, 40). Inasema pia kwamba “kwa njia ya ubatizo, tunafanywa sehemu ya Fumbo la Pasaka ya Kristo, tunakufa pamoja naye, kuzikwa naye na kufufuliwa pamoja naye. Tunapokea Roho wa kupokelewa kama wana wake Mungu na kwa hivyo tunamwita Mungu Baba “Abba” kwa njia hii, tunageuzwa na kuwa viumbe ambayo vinamwabudu na anaowapenda kama Baba” (SC, 6).

Mtakatifu Yohane ameandika: “Oneni, basi, jinsi Baba alivyotupenda mno hata tunaitwa watoto wa Mungu! na kwa kweli, ndivyo tulivyo. Wapenzi wangu, sisi ni watoto wa Mungu sasa, lakini bado haijaonekana wazi jinsi tutakavyokuwa. (1 Yoh 3: 1-2).

Ubatizo unatugeuza na kutufanya makao ya Utatu Mtakatifu kulingana na maneno yake Yesu mwenyewe: “Mtu akiipenda atashika neno langu na Baba yangu atampenda, nasi tutakuja kwake na kukaa naye” (Yoh 14: 23).

Mtaguso wa Vatikano ya pili pia husema kwamba Mungu anataka kutakasa na kuokoa wanadamu wote, sio kama mtu binafsi bila kuunganishwa na wengine, lakini ni kujiundia kundi la watu wanaomjua na kumtumikia kwa maisha ya uaminifu na yaliyo matakatifu. Kabla ya hapo, hakuna mtu ambaye angeishi katika uhusiano na Mungu kulingana na vile Yesu alivyotaka, kama hangeunganika na Kanisa na kufuata mafundisho ya Yesu. Ubatizo ndio sakramenti ambayo hutufanya sehemu ya mwili wa Kristo ambao ni Kanisa, ishara ya wokovu wetu.

UBATIZO NA IMANI

Anayeamini na kubatizwa ataokolewa. Asiyeamini atahukumika.” (Mk 16: 16) Imani ni kule kufanya maarifa kutoka kwa Mun-

realization of this encounter, it is the transcendental moment of this encounter, it is to fall in love with God. This encounter makes me son or daughter in fullness. And this is the salvation, which means, to have the ability of loving as Jesus was able to love, and, in this way, to achieve the happiness in full.

THE SYMBOLIC WAY OF SPEAKING IN THE BAPTISM

The Christian community celebrates the birth of a new person in the Spirit of God with a religious language, expressive, profound, communicative, and various. The New Testament speaks of a new beginning, to be born again in the Spirit of God, to pass from death to life, to pass from the old Adam to the new Adam, from the old person to the new one, to a new creation. It speaks of “being born from the above” of “being buried with Christ in his death, of “becoming blind” (Paul), of “bathing in the swimming pool and to start to live again”... Through the 2000 years, the community has conserved and recreated this language. To chose a name, the sign of the cross, the pre-baptismal anointing, the baptismal promises, the Pascal candle, anointing with chrism, the white vestment, the praying of the Our Father ... all this is like a cascade of symbols that introduce to the mystery of God so that one may get lost in it.

PARENTS, GODPARENTS AND COMMUNITY

The baptism makes me to be reborn in the Spirit of God. This Spirit is a relation up to the last stage: of giving up our own life. This loving relation gives life to family, comunidad, brotherhood. A person that says he was reborn in God and goes in her way, without being concerned of the other persons is a liar. The reason is that God is a family. In Baptism, the parents, the mothers, the godfathers/mothers and the community represent the family of God, into which I am going to join.

Baptism makes us members of God’s family, represented in the parents, the godparents and the community. The parents, when they baptize their child, assume the task of educat-

gu, kuingia katika “Dunia” yake na kuona mambo yote katika umoja huu. Ubatizo ni kule kujua mambo hayo, ni kule kupita akili (transendental) katika makutano haya, ni kule kupenda Mungu. Mahusiano hayo yanifanya mimi mwana na binti kamilifu. Hii ndiyo wokovu, maanake, kuwa na uwezo wa kupenda kama Yesu aliwesa kupenda, na katika njia hii, kufika furaha kamili.

LUGA YA ISHARA YA UBATIZO

Jumuiya ya wakristo husherehekea kuzaliwa kwa mtu mpya katika Roho wa Mungu kwa lugha ya kidini, yenye kuelezea hisia za watu, iliyodhabiti, inayowasilisha ujumbe na kadhalika... Agano la jipya inasema juu ya mwanzo mpya, kuzaliwa tena katika Roho ya Mungu, kupita kutoka kifo kwa uhai, kupita kutoka Adamu wa tene kwa Adamu mpya, kutoka binadamu ya tene kwa yule mpya, kuumbwa umpya. Linaongea juu ya “kuzaliwa kutoka juu”, juu kuhusu kuzikwa pamoja na Christo katika kifo chake, ya “kuanza kuwa kipofu” (Paulo), juu ya kuoga katika kisima na kuanza kuisi tena”...Kwa miaka 2000, jumuiya ya wakristo imehifadhi na kuunda upya lugha hii. Kuchagua jina, ishara ya msalaba, upakwaji, kuteuliwa kabla ya kubatizwa, ahadi za ubatizo, mshumaa wa Pasaka, upakwaji wa mafuta ya Krisma, nguo nyeupe, sala ya Baba yetu... haya yote ni kama mtiririko wa ishara ambazo hutambulisha fumbo la Mungu ili kwamba mtu apotelee ndani yake.

WAZAZI, WASIMAMIZI NA JUMUIYA

Ubatizo unanifanya mimi kuzaliwa tena katika Roho wa Mungu. Roho huu ni uhusiano mpaka kiwango cha mwisho: ya kupeana maisha yetu. Uhusiano huu katika upendo unatupa maisha katika familia, jumuiya, undugu. Mtu ambaye anasema alizaliwa tena katika Mungu na anaenda njia yake mwenyewe, bila kujali wengine ni mwongo. Jibu ni kwamba Mungu ni familia. Katika Ubatizo wazazi, wazimamisi na jumuiya inasimamia familia ya Mungu, ambayo mimi nitaungana nayo.

Wakati wazazi wanambatiza mtoto wao, huwa wanajitwika juku-

ing him in the faith. The home is the small Church where the first teaching in the faith happens. When we visit the families, we encounter a sign that is important in Christian life: religious symbols (the cross, images, the Bible). All this contributes to the faith to take root in the heart of the children. But what speak louder still are the Christian attitudes (help to the needy, a visit to a sick person, the commitment to community life). This way, parents introduce the baptized to the Christian life.

This initiation in the faith is so important that the Church requires godparents for baptism. These participate in the mission of the parents and must be alert when this mission is forgotten and they must assume the task in case of absence of the parents. The choosing of godparents must follow the Christian criteria. Together with the parents, the godparents must commit themselves to educate the baptized in the faith. The godchild is someone who is going to depend also to their testimony of Christian life.

The domestic Church, that is the family, is a part of the larger community (parish, diocese). The education in the faith must lead to the participation in this larger community. This contributes in many ways to the maturity of the faith. The community is the school where all help to educate and where in their turn, all are educated by it.

THE MISSIONARIOUS COMPROMESS OF THE BAPTISM

The reality that is expressed in the “Baptism”, is so transcendent, that the Council Vatican II builds all the ecclesiology (the being and the acting of the Church) starting from the reality of Baptism and not at all from the priestly order as it was done in the Council of Trent. We feel that this new creation (that we have received in the Baptism) is a Good News for the whole humanity. With baptism we take on in the Church the agreement of announcing Jesus Christ to all peoples. Pope Paul VI tells us:

“Everybody must evangelise. Evangelization is the mission of the whole Church, therefore, the mission of all baptized.

mu la kumpa mafundisho katika imani. Familia ni Kanisa ndogo ambamo mafundisho ya kwanza ya imani hufanyika. Tunapo-tembelea familia, huwa tunapata ishara muhimu katika maisha ya mkristo: ishara za kidini (msalaba, picha - michongo, Biblia). Haya yote huchangia katika mioyo ya watoto. Lakini cha muhimu zaidi ni matendo ya kikristo (msaada kwa maskini, kuwatembelea wagonjwa, kujitolea katika maisha ya kijamii). Kwa njia hii, wazazi huwaingiza watoto waliobatizwa katika maisha ya ukristo.

Kuingizwa huku katika imani ni muhimu sana hivi kwamba Kanisa huhitaji wasimamizi katika ubatizo. Hawa husaidiana na wazazi katika jukumu lao na mi lazima wawe macho wakati jukumu hili linasahaulika na kama wazazi hawako, wao wanapaswa kuchukua lile jukumu mikononi mwao. Kuchagua wasimamizi kunapaswa kufuata utaratibu wa kikristo. Pamoja na wazazi, wasimamizi lazima wajitolee kuwaelimisha waliobatizwa juu ya imani. Naye mwenye kusimamiwa atakuwa akitegemea ushuhuda wao wa maisha ya ukristo. Kanisa la kimsingi, ambalo ni familia, ni sehemu ya jamii pana (parokia na jimbo). Mafundisho juu ya imani lazima yamtayarishe mtu kushiriki katika jamii hii pana. Hali hii huchangia pakubwa ukomavu katika imani. Jumuiya hii ni shule ambapo kila mmoja hufundisha na pia hufundishwa.

MASIKILIZANO KIMMISSIONARI YA UBATIZO

Jambo la hakika ambalo linadhihirishwa katika “ubatizo” ni zaidi ya akili, kwamba Mtaguso II wa Vaticano unajenga masomo yake kuhusu Kanisa (kuwa na kutenda kwa Kanisa) kuanza kutoka maisha ya Ubatizo na siyo kwa njia ya Daraja ya Upadre kama ulivyo kuwa katika Mtaguso wa Trento. Tunahizi kwamba kule kuumbwa upya (ambako tulipata kutoka Ubatizo) ni Agano Jipya kwa watu wote. Katika ubatizo, tunapokea Kanisani makubaliano ya kutangaza Yesu Kristo kwa watu wote. Baba Mtakatifu Mwe-

The new life received in baptism is at the same time a commitment with this evangelising task. Baptism, freeing us of the strength of the evil, the disorder, the unbalanced, marks us as new persons. This mark requires a high price: that of being Christians committed with the whole task of the Church” (EN 18).

It also says that evangelization begins with the interior change of the person.

What is signified by: Baptism Erases Original Sin?

If a child, boy or girl, is born in a city, which is signed by a severe environmental pollution, inevitably is going to suffer the consequences of that environment. He/she is not responsible of the contamination, but he/she is going to suffer for the consequences. We are all born in a world that is marked by sin; we inhale a contaminated environment by sin. Original sin is that sin of the world (Jn 1: 29) that surrounds and negatively affects us. It is the injustice, the corruption, the lie, the power, consumerism, egoism..etc. Baptism does not take us out of this world but introduces us to a world of grace, in the Church, where the power of Christ raises above the bad and the sin of the world. In order to have a complete vision of original sin, consult the Catechism of the Catholic Church, 7th paragraph about the fall.

2. The Confirmation: in his Spirit everything gets meaning

Confirmation must be understood in the process of Christian initiation. Confirmation must be understood in the progressive process for which the faithful is incorporated progressively in the Church.

In the primitive Church, between baptism and the participation in the Eucharist, during the Pascal Vigil, the anointing of the recently baptized was performed. That anointing symbolized the gift of the Spirit and is the nucleus of the actual confirmation. If baptism symbolized the incorporation in the Pascal mystery of

nyesi Paulo VI anawambia:

“Kila mtu lazima ahubiri injili. Kuhubiri injili ni huduma ya wote waliobatizwa. Maisha mapya yanayopokelewa katika ubatizo wakati uo huo ni uajibikaji katika jukumu hili la kuhubiri Injili. Ubatizo, kutukomboa kutokana na nguvu za uovu, dosari, mambo yasiyo sawa, hututia alama ya kuwa watu wapya. Alama hii ni ghali mno: ghalama yake ni kuwa wakristo wenye uajibikaji na kujitolea katika majukumu yote ya Kanisa” (EN 18).

Inasema pia kwamba kuhubiri Injili huanzia kwa mabadiliko ya kindani.

Nini huashiriwa: ubatizo huondoa dhambi ya kiasili?

Kama mtoto, mvulana au msichana anazaliwa katika mji, ambao una maafa mengi yanayoletwa na viwanda (factories) na maisha mabaya yanayoharibu hali ya hewa, bila shaka atapata madhara mengi kutokana na hayo. Hawa hawawezi kujibika na maanbukizo hayo, lakini wataumizwa na matokeo yake. Tunazaliwa katika ulimwengu uliojaa dhambi; huwa tunapumua mazingira yaliyochafuliwa na dhambi. Dhambi ya kiasili ni ile dhambi ya kidunia (Yoh. 1:29) ambayo hutuzunguka na kutuathiri. Ni ule ukosefu wa haki, ufisadi, uongo, nguvu, utumiaji mali, ubinafsi n.k. ubatizo haututoi duniani bali hutuingiza katika ulimwengu wa neema, katika kanisa, ambapo nguvu ya Kristo iko juu ya mabaya yote na dhambi ya ulimwengu. Ili kupata picha kamili ya dhambi ya kiasili, rejelea kitabu cha katekesimu ya Kanisa Katoliki aya ya saba juu ya kuanguka.

2. Kipaimara: Katika Roho wake kila kitu kinapata maana

Kipaimara yapaswa kueleweka kama tohara ya kikristo; hii inamaanisha utaratibu zogevu ambao kwa waumini huingizwa Kanisani.

Katika Kanisa changa, kati ya ubatizo na kushiriki katika Ekaristi, wakati wa kesho ya Pasaka, mpako wa waliobatizwa kari-buni ulikuwa ukifanyika. Mpako uliashiria zawadi ya Roho, na

the death and resurrection of Jesus, confirmation symbolized that Christian life is the gift of the Spirit. If baptism introduces us to the Church, confirmation reminds that the Church is the Church of the Spirit, the Church of Pentecost, the missionary Church, the Church of the prophets, of the gifts and the charismas. The Spirit is he who gives strength to continue the mission of Jesus.

Confirmation must be seen in close relation with baptism. It completes it, it orients to the Eucharist that is the final step in Christian initiation.

From the IV Century on, the number of baptized increased and the Church grew in rural zones and there was a pastoral problem. Until then, the minister of Christian initiation has been the bishop, but because there was too much work, there was a need to find a solution. In the East, the Church decides that the priest will be the minister of Christian Initiation (Baptism, Confirmation and Eucharist) while in the Latin Church the priest could administer Baptism and Eucharist and Confirmation was reserved for the bishop, to express a greater bond between the local and universal Church. That is the reason why in the sacramental liturgy of the Latin Church, Baptism and Confirmation are separated while in the East they are conferred together.

This has also brought a problem in the Latin Church for the age and the meaning of confirmation. In Northern Region of Kenya the bishops have decided that the sacrament of confirmation is administered when faith has a certain human and Christian maturity and the young person is conscious of what he receives and to what he commits him/herself. Therefore some call confirmation the sacrament of Christian maturity, of the youth, of Christian commitment.

Vatican II resumes the meaning of confirmation: "By the sacrament of confirmation, the faithful bind themselves more tightly to the Church, they are enriched with the special strength of the Holy Spirit and in this way are obliged by a greater commitment to proclaim and defend the faith

ni kiini cha kipaimara halisi. Kama ubatizo unaashiria kuhusishwa kwa kifo na ufufuko wa Yesu katika fumbo la Paska, kipaimara huashiria kwamba maisha ya mkristo ni zawadi ya Roho. Kama ubatizo hutuingiza Kanisani, kipaimara hutukumbusha kwamba Kanisa ni Kanisa la Roho, Kanisa la pentekosti, Kanisa la kimisionari, Kanisa la manabii, la zawadi na uvutio. Roho ndiye ambaye hupatiana nguvu ya kuendeleza huduma ya Yesu.

Yafaa kipaimara ionekane katika uhusiano wa karibu na ubatizo. Huikamilisha, huielekeza kwa Ekaristi ambayo ni hatua ya mwisho ya tohara ya ukristo.

Kuanzia karne ya nne (IV) na kwendelea, idadi ya waliobatizwa iliongezeka na Kanisa likakua katika sehemu za mashambani na kukawa na shida ya uchungaji. Hadi hapo, msimamizi wa hatua za kikristo amekuwa askofu, lakini kwa vile kulikuwa na kazi nyingi, kulikuwa na haja ya kutafuta suluhisho. Huko mashariki, Kanisa liliamua kwamba kasisi awe msimamizi wa hatua za kikristo (ubatizo, kipaimara na Ekaristi) ilhali katika kanisa la Kilatini, kasisi angeweza tu kubatiza na kupokeza Ekaristi na utoaji wa kipaimara uliachiwa askofu ili kuelezea mshikamano mkuu kati ya Kanisa la wenyeji na lile la dunia nzima. Hii ndiyo sababu katika Kanisa la Kilatini liturujia ya sakramenti imetenganisha ubatizo na kipaimara ilhali huko mashariki mambo haya mawili yameunganishwa.

Hii imeleta tatizo katika Kanisa la Kilatini katika umri na maana ya kipaimara. Kaskazini mwa Kenya, maaskofu wameamua kwamba sakramenti ya kipaimara inatolewa wakati imani iko na ukomavu wa ubinadamu na ukristo na mtu mchanga kufahamu kile anachopokea na kile anachojitolea kwacho. Kwa sababu hii, wengine huita kipaimara “sakramenti ya ukomavu wa kikristo, ya vijana na ya uajibikaji wa kikristo”.

Mtaguso wa Pili wa Vatikano unasisistiza maana ya kipaimara:

“Kwa njia ya sakramenti ya kipaimara, waumini hujifungamanisha zaidi na Kanisa, huneemeshwa kwa nguvu

with word and actions as true witnesses of Christ” (LG 11).

THE MYSTERY EXPRESSES IN THE RITE

The Bishop stands, looking to the people, says:

My dear friend: In baptism God our Father gave the new birth of eternal life to his chosen sons and daughters. Let us pray to our Father that he will pour out the Holy Spirit to strengthen his sons and daughters with his gifts and anoint them to be more like Christ the Son of God.

The Bishop dips his right thumb into the Holy Chrism and with the same thumb makes the sign of the cross upon the forehead of the candidate saying:

.(so and so) receive with this sign + the gift of the Holy Spirit.

The anointment is for the mission. In the Churches of the East, this sacrament is known as “Crismation”. “Crisma” is a word of greek origin, that means “anointment”. Jesus is the anointed by the Father. “The Spirit of the Lord is upon me because he has anointed me and sent me to bring good News to the poor.” (Lk 4: 18-21) The confirmation configures us with Christ, anointed by the Holy Spirit in the river Jordan for the faithful fulfillment of his mission.

The oil is an element that is very common in many peoples and cultures. It is used in the domestic environment and in medicine, but also as religious symbol. In Israel, kings were anointed with oil to signify the consecration realized by the Spirit (1 Sam 10: 1; 1 Sam 16: 13; 1 Kings 1: 39). Later priests were also anointed. For this anointing, kings were becoming committed to fulfill faithfully their mission. What was that mission? That of exercising the rights and justice for their people, above all with the poor and old (Ps 72: 1).

Thus, the one who is anointed with oil is consecrated to God, to his service, like Jesus. The Christian person by confirmation is a person “consecrated” to God, who receives a special mis-

maalum ya Roho Mtakatifu na kwa njia hii wanaawajibika kwa ujitoleaji mkuu kutangaza na kulinda imani kwa neno na matendo kama mashahidi wa kweli wa Kristo” (LG, 11).

SIRI ZIONEKANA KATIKA IBADA

Askofu anasimama, akiwaangalia watu, anasema:

Rafiki yangu: Katika ubatizo, Mungu Baba alitupa maisha mapya ya milele kwa uchaguzi wa ndugu na dada. Tuombe kwa Baba yetu ili atutumie Roho Mtakatifu awape ndugu na dada nguvu za vipaji vyake na awapake mafuta wao wawe zaidi kama Kristu, ambaye ni Mwana wa Mungu.

Askofu anaweka kidole chake cha gumba ndani ya Krisma takatifu na kwa kidole ile ile anafanya ishara ya msalaba kwenye paji la uso la mwanafunzi, akisema:

....(fulani) pokea kwa ishara hii (+) kipaji cha Roho mtakatifu.

Kupakwa mafuta ni kwa ajili kutumwa (mission). Katika makani za mashariki, sakramenti hii inaitwa “Crisation”. “Krisma” ni neno kutoka lugha la kigiriki, ambayo inamaanisha mpako / kupakwa (anointment). Yesu ni yule ambaye aliyepakwa mafuta na Baba. “Roho wa Bwana yu ju yangu, kwani ameniweka wakfu niwaletee maskini Habari Njema (Lk 4:18-21). Kipaimara inatufanisha na Kristo, ambaye alipakwa na Roho Mtakatifu katika mto ya Yordani ili awe mkamilifu katika utumwa wake.

Mafuta ni kitu ambacho kinatumika miongoni mwa watu na tamaduni nyingi. Hutumika manyumbani na katika madawa lakini pia ni ishara ya kidini. Miongoni mwa Waisraeli, wafalme waliteuliwa kwa kupakwa mafuta kama ishara ya kutakaswa kwa Roho (1 Sam 10: 1; 1 Sam 16: 13; 1 Fal 1: 39). Hapo baadaye makuhani walianza kuteuliwa kwa kupakwa mafuta. Wafalme walitwaa jukumu la kuajibika kikamilifu katika jukumu lao. Jukumu lao lilikuwa lipi? Lile la kutekeleza haki na usawa kwa watu wao, na juu ya yote kwa maskini na wazee (Zab 72: 1).

Kwa hivyo, aliyepakwa mafuta ametolewa kama sadaka kwa

sion. The new life received in baptism bursts and opens itself to mission. To open oneself is a must in life! The Christian person confirms his/her baptismal promise. And he/she is called to give testimony of Jesus by his life and his actions. Confirmation is in the Church a closer step towards the commitment to Christ. It is the acceptance of the Holy Spirit, the reason why Christian life develops completely so that to arrive at maturity and producing abundant fruits for the Reign of God. By confirmation we are called to the task of liberation, because the Holy Spirit moves us to liberate and opens the journey to unity (cf. Puebla, 219).

Confirmation is the Pentecost of the Christian. It is the sacrament of the Holy Spirit (LG 11). The Holy Spirit was always present in the happenings of human history, since the origin, since the creation of the world. He accompanied the chosen people towards the Promised Land. He pushed and illuminated the prophets so that they may give witness of the love of God and so that they could proclaim the demand of justice. He is the fulfilling actor of the promises of Christ, when, after his resurrection, had returned to the Father. The renewal of humanity, and so consequently that of the society, is going to depend on the action of the Holy Spirit. He is vivifying and makes that the Gospel might incarnate in the history (Cf. Puebla 199). He is the Spirit of truth (cf. Jn 16: 13).

The relation of the Confirmation with the Holy Spirit is strongly underlined in the ritual through: - the symbolism of the imposition of the hands and the anointment (this visible anointment is the sacrament of the invisible anointment of the Spirit); - together with the formula that accompanies it; - the tone of the eucological passages and the selection of readings of the Rite of Confirmation: they are all centred on the action and gifts of the Holy Spirit; - the figure of the Bishop, successor of the apostles: who were the beneficiaries of the first effusion of the Holy Spirit in the day of Pentecost (cf. RC 7).

Mungu, kwa huduma yake kama vile Yesu. Mtu mkristo kwa njia ya kipaimara ni mtu aliyetolewa sadaka kwa Mungu, na anapokea jukumu la kipekee. Maisha mapya yanayopatikana kwa njia ya ubatizo yanaripuka na kujifungua kwa huduma. Kujifungua binafsi ni jambo la lazima maishani. Mristo hutilia nguvu ahadi zake za ubatizo. Na mtu huyu atatoa ushuhuda wa Yesu kwa maisha na matendo yake. Katika Kanisa, kipaimara ni hatua ya kukaribia zaidi uajibikaji kwa Kristo. Ni kukubali Roho mtakatifu, sababu inayofanya maisha ya Ukristo kuendelea kabisa ili kuafikia ukomavu na kuzalisha matunda mengi kwa Ufalme wa Mungu. Kwa kupewa kipaimara tunaalikwa kwa kazi ya ukombozi, kwa sababu Roho Mtakatifu anatuongoza kukomboa na kuifungua njia ya kuwa na umoja (cf. Puebla, 219).

Kipaimara ni Pentekosti ya mkristo. Ni sakramenti ya Roho Mtakatifu (LG. 11). Roho Mtakatifu daima alikuwepo katika matukio ya historia ya mwanadamu, tangu mwanzo, kuanzia kuumbwa kwa dunia. Aliandamana na wateuliwa katika safari ya kuelekea Nchi ya Ahadi. Aliwasukuma na kuwamulikia manabii ili waweze kutoa ushuhuda wa mapenzi ya Mungu na ili waweze kutangaza wito wa haki. Yeye ndiye muhusika wa kutekeleza ahadi za Kristo, ambaye, baada ya ufufuko wake, alirudi kwa Baba. Kuumbwa upya kwa ubinadamu na hivyo basi kule kwa jamii. Kutegemea kazi ya Roho Mtakatifu. Anatumulikia na kuwezesha Injili kujimwilisha katika historia (Puebla, 199). Yeye ni Roho wa ukweli (cf. Yoh 16: 13).

Uhusiano kati ya Kipaimara na Roho Mtakatifu inasisitizwa katika ibaada kwa njia ya: - ishara ya kuwekwa mikono na mpako (mpako huu ambawo inaonekana ni ishara ya wazi ya mapako ya Roho), - pamoja na kanuni inayoambatana nayo, - njia ya kufuata na kuchagua masomo ya ibaada ya Kipaimara: yote yanalenga katika tendo na vipaji vya Roho Mtakatifu; - mfano wa Askofu, halifa wa Mitume: ambayo walisaidika sana na Roho Mtakatifu hapo mbeleni siku ya Pentekoste (cf. RC 7)

Confirmation is a gift, it is the strength of the Holy Spirit. The richness of this gift manifests itself in many gifts, geared towards to development of the people of God. The Holy Spirit is life, strength and life giving action in the Church. The day of Pentecost, according to the story of the Bible, the Holy Spirit descended in the form of tongues of fire over the united community (Acts 2, 1-14). It was an event that transformed the Apostles and gave them the strength to announce with great valour the things of God.

The abundance of the gifts enriches our communities, helps the unity. Many times the action of the Christian is the opposite of unity. There are many decisions that are taken without the help of the Spirit of truth, of love, of wisdom. Many prejudices influence in our community decisions. The confirmed person is called to take a stand in favour of Jesus and his Reign. This call is to discern his presence in the acts.

The confirmed person assumes a place in the great community of the diocesan Church, participating in its concrete mission: he is called to community action. He is like a prophet. He turns to become the announcer of peace and denouncer of injustice and oppression. He proclaims him/herself the truth “in person”. He is consecrated for the preaching of the Gospel and Christian testimony. By his actions and words, he defends and spreads Christian faith (LG) and contributes in that way to the building up of the new community based on love and fraternity.

3. The Eucharist: it is giving up life to create brotherhood

Traditional catechesis, when dealing with the theme of the Eucharist, puts the attention almost exclusively on one point: the real presence of Christ in this sacrament. The classic catechisms of Pius X or Astete and Ripalda did not speak of the sacrament of the

Kipaimara ni zawadi, ni kuwa na nguvu ya Roho mtakatifu. Utajiri wa zawadi hii hujidhihirisha kwa njia ya zawadi nyingi, zinazoelekea katika maendeleo ya watu wa Mungu. Roho Mtakatifu ni uzima, nguvu na tendo la kutoa uzima katika Kanisa. Kulingana na hadithi ya Biblia, Siku ya pentekosti, Roho Mtakatifu alishuka katika umbo la ndimi za moto juu ya jumuiya iliyokuwa na umoja (Mate 2: 1-4). Ni tukio ambalo liliwageuza mitume na kuwapa nguvu ya kutangaza Injili kwa ujasiri wenye mdundo wa Mungu.

Wingi wa zawadi hutajilisha jamii zetu na kusaidia kujenga umoja. Mara nyingi, matendo ya kikristo ni kinyume cha umoja. Kuna maamuzi mengi ambayo hufanywa bila msaada wa Roho wa kweli wa mapendo, wa hekima. Mitazamo mingi finyu hutawala maamuzi ya jamii yetu. mtu aliyepewa kipaimara anaitwa kuchukua msimamo unaoegemea kwa Yesu na utawala wake. Wito huu ni utambuzi wa uwepo wake katika matendo. Ni utaratibu gani unaowaongoza wakristo katika kuyakubali baadhi ya mambo na kuyakashifu mengine?

Mtu aliyepewa kipaimara huchukua nafasi katika jumuiya kuu ya Kanisa la jimbo. Akishiriki katika huduma yake halisi: anaitwa katika kazi ya jumuiya hii. Yeye ni kama nabii. Anakuwa mtangazaji wa amani na mwenye kukashifu dhuluma na ukosefu wa haki. Yeye hujitangaza 'binafsi' kama ukweli. Ametolewa sadaka kwa kuihubiri Injili na kutoa ushuhuda wa ukristo. Kwa matendo yake na maneno, hulinda na kueneza imani ya kikristo (LG) na kuchangia kwa njia hii ujengaji wa jamii mpya yenye msingi wa mapendo na undugu.

3. Ekaristi: Kujitolea maisha kwa kujenga undugu

Katekesi ya kitamaduni, inaposhughulikia madhumuni ya Ekaristi, huangazia zaidi swala moja: uwepo halisi wa Kristo katika sakramenti. Katekesi za kale za Pius X au "Astete" na "Ripalda" hazikuzungumzia sakramenti ya Ekaristi, bali sakramenti ya ko-

Eucharist, but of the sacrament of Communion. They explained only the questions referring to the real and substantial presence of the body and blood of Christ in the Eucharist, and about the moral conditions necessary for a good Christian to receive Holy Communion worthily. The catechisms mentioned three questions about the Eucharist: a) the real presence of Jesus Christ in the Eucharist; b) the sacrifice of the Mass; c) Holy Communion.

One had to wait for the new catechisms, after the Second Vatican Council, to find something that would give a deeper understanding of what the Eucharist means for the believers. One may say that until recently, what was taught about the Eucharist was that Christ is really present in Holy Communion and that one could receive it only after a good confession and the canonical fast. The other points were marginal questions, which in effect did not count or were ignored.

Consequently: Holy Communion, with its strong emotional and devotional weight, prevailed over the rest of the Eucharistic celebration. There were people who wanted to receive communion at the beginning of Mass, in order to dedicate the whole time of Mass giving thanks for the presence of Christ in their souls. The ecclesial and communal dimensions were virtually ignored. The ethical demands of the Eucharist were ignored, especially the social and political involvements. It was not uncommon for people to receive Holy Communion frequently and at the same time be heedless of problems concerning justice and human rights.

The triple roots of the permanent foundation of the Eucharist celebration and of the life itself of the Church. The Vatican II Council states, that Eucharist is “the source and the climax of the whole Christian life “. LG 11 and that “no Christian Community can be build up unless it has its basis and centre in the celebration of the most Holy Eucharist” (PO 6). The debate on the origin of Eucharist cannot be only reduced to the theme of the last Supper of Jesus and the institution done

munyo, na zilifafanua tu maswali yaliyorejelea uwepo halisi uonekanao wa mwili na damu ya Kristo katika sakramenti na juu ya hali za kimaadili ambazo ni muhimu kwa mkristo mzuri ili aweze kupokea thamani ya komunyo takatifu. Katekismu inaongea kuhusu swali tatu juu ya Ekaristi: a) kuako kweli ya Yesu Kristu katika Ekaristi; b) sadaka ya Misa; d) Komunio Mtakatifu

Ilibidi katekesimu mpya ingojewe baada ya Mtaguso wa Pili wa Vatikano ili kutimiza swala juu ya mafundisho ya katekesimu ambayo yanatoa ufafanuzi wa maana ya Ekaristi kwa waumini. Mtu aweza kusema, kwamba, hadi juzi tu, yaliyofundishwa juu ya Ekaristi ni kwamba Kristo kwa kweli yuko katika Komunyo Takatifu na kwamba mtu anapoisongea komunyo lazima awe ametubu kabisa na kujinyima. Mambo yale mengine yalikuwa maswala ya kando na kwa kweli hayakuwa na umuhimu vile na yaliweza kupuuzwa.

Matokeo: Komunyo ya Ekaristi, kwa hisia zake kuu na mzigo wa kujitolea iliendelea katika sherehe hizo zingine. Kunao watu waliotaka kupokea komunyo mwanzoni mwa misa, ili waweze kujitolea kikamilifu wakati wote wa wa ibada ya Ekaristi katika kutoa shukrani kwa uwepo wa Kristo katika mioyo yao. Jamii na mtazamo wa kikanisa ni mambo yaliyotengwa kihalisi. Mahitaji ya kimaadili ya Ekaristi hayakuonekana wazi, haswa yale ya kijamii na kisiasa. Si jambo ng'eni kwamba watu hupokea Komunyo Takatifu kwa heshima na wakati uo huo matendo yao yakiwa ya shaka haswa katika utekelezaji wa haki na kulinda haki za kibinadamu.

Njia tatu ambazo ni mizizi ya uthabiti ya sherehe ya Ekaristi na maisha enyewe ya Kanisa. Mtaguso Mkuu wa Vatikano II unasema kwamba Ekaristi ni “chemchemi na kilele cha maisha yote ya kikristo” (LG, 11) na kwamba “Hakuna jumuiya ya kikristu inawezwa kujengwa bila kuwa na msingi na bila kujengwa katika sherehe ya Ekaristi Takatifu” (PO 6: 8). Majadiliano juu ya Ekaristi haiwezi tu baki kama kiini ya karamu ya mwisho ya Yesu na kule kuwekwa naye kama karamu ya pamoja kwa mitume

by him of a communitarian meal for his disciples. Today we have to distinguish a triple root on the origin of the Eucharist:

1. The commensality (the desire/style of being table companion) of the historical Jesus. The last supper can find it adequate mark and its fundamental meaning in the general context of the commensality of Jesus, in that surrounding of sharing his table that accomplished during all his life with people of all kind and origin.
2. The last supper: we have to keep in mind, as a second element, basic and constitutive, the banquet, which was celebrated with the disciples the night before his death.
3. The communions of the after Easter meal with the risen Christ. The celebrations of the primitive community cannot be understood without the Paschal dimension. The Eucharistic celebration grew starting from these three fundamental roots, which are intimately connected one another: the last supper with the earthly Jesus and its post history, that is formed by the post Paschal experiences.

COMMENSALITY OF THE HISTORICAL JESUS.

The symbolism of meal. The Eucharistic supper essentially implies the symbolism of a shared life. The meal is the source of life, it is what maintain and strengthen our life. So, to share the same meal is to share the same life. Therefore, to share the same meal is to share the same life. Food and drink are considered “sacramental” realities in many religions. The daily experience teaches us that the act of sitting at the same table is present in almost all cultures as a gesture of friendly participation.

The first element, which enlightens us, regarding the meaning of Mass, is coming from the meals of Jesus together with sinners; these persons were rejected and thrown in a corner by the religious, political and social system, together with the simple and poor people. The Kingdom of God (the project of one family within all the people, groups, genders...) takes the centre in the

wake. Sasa tunaweza bainisha njia tatu ya mwanzo ya Ekaristi:

1. Kule kula pamoja - “commensality” (Njia ya kuwa rafiki katika karamu). Yesu wa historia. Karamu ya mwisho inaweza kuwa njia hasa ya ishara na maana asili katika ujumla ya kula na Yesu mezani, mazingara ya kushiriki katika meza ambayo wanatimizwa katika maisha yake yote pamoja na watu wa tabaka mbalimbali na sehemu mbalimbali.
2. Karamu ya mwisho: lazima tukumbuke/tusingatie katika mawazo yetu, jambo la pili ambalo ni msingi na inakuwa katika karamu, ambayo ilisherehekewa pamoja na mitume usiku ule kabla ya kufa kwake.
3. Makomunio wakati wa baada ya karamu ya Pasaka pamoja na Kristu Mtukufu. Sherehe ya jumuiya ya kwanza haiwezi kufahamika bila aina yake ya Pasaka. Sherehe ya Ekaristi alikuwa kuwaza kutoka mzingi mitatu, ambayo yanahusiana moja kwa moja: karamu ya mwisho na Yesu kama binadamu na wakati ya historia yake imekwisha, ambayo yalikuwa ujuzi ya baada ya Pasaka.

“COMMENSALITY” YA YESU WA HISTORIA

Ishara ya Karamu. Ekaristi kama karamu ya jioni inamaanisha ishara ya kushiriki maisha. Karamu hii ni chemchemi ya maisha, ni karamu ile ambayo inaweka na kutupa nguvu katika maisha yetu. Hivyo basi kushiriki karamu hii ni kushiriki maisha yale yale. Chakula na kinyuwaji inachukuliwa kama kisakramenti (= sacramental) au ishara ya kweli katika dini nyingi. Katika maisha ya kawaida inatufunza ukweli kukaa katika meza moja, ni ishara inayoishi, katika desturi nyingi kama tendo la urafiki linalo sherekewa pamoja.

Jambo la kwanza ambalo linatuangaza, kuhusu maana ya Misa linatokana na karamu ambayo Yesu alikula pamoja na wenye dhambi; watu hawa walikataliwa na kutupiliwa mbali na dini, siasa na maisha ya kawaida ya watu, pamoja na watu wa kawaida na maskini. Ufalme wa Mungu (mradi wa familia mmoja katika watu wote, makundi na watu wa tabaka mbal-

announcement of Jesus. He announces with words and signs. The most significant symbol that makes real the proximity and the kindness of God with the humanity is the family meal. For Jesus, the most important thing was not the observance of religious rites but the solidarity with those who were rejected. "When you give a feast invite the poor, the lame, the crippled and the blind; blessed are you then, because they are not able to pay you back; then they will pay you when the just resurrect" (Lk 14: 13-14).

The open commensality of Jesus has created the conditions to make possible the step that Peter will do in the key episode in the house of Cornelius (Acts 10: 1-11; 18) of sharing the table (and so the commensality) with the impure and pagan people. The Christian Community acquires an inclusive character, as a strength of social integration, such as an open system, able to accept the "different", to join persons of the most unlike ethnical and social proveniences. With this, in the Christian community, it is foreseen a new type of social relations.

In the other hand, the sacrificial offering of Jesus announces, in the Eucharist relates, as if it was planned and realized "for many peoples" or for the life of the world. This wants to say that the Church can celebrate the Eucharist only being open to all persons, with the awareness of its missionary vocation.

The commensality of Jesus with the sinners persons, shows in the other hand, the anticipating, gratuitous, surprising character of the love of God: it means an accepting and forgiving God. In the same way, the fact that the Risen Lord shares the table with the disciples, that, previously, had abandoned him, wants to suggest that these people, taking in account every things, are readmitted to his table, with the title of invited people; at the end, it means that it is a visible sign of forgiveness.

During many centuries, the Christian community had seen in the Eucharist the sacrament of forgiveness. Many generations of be-

imbali ...) ni kiini na muhimu katika utangazaji wa Yesu. Anatangaza kwa maneno na ishara. Ishara muhimu ambayo inafanya karibu na wema wa Mungu kwa watu ni karamu ya familia. Kwa Yesu jambo lilokuwa la muhimu zaidi, sio kutekeleza ibada za kidini lakini kuwa na ushirika na wale waliokataliwa. “Badala yake, unapofanya karamu, waalike maskini, vilema, viwete na vipofu, nawe utakuwa umepata baraka, kwa kuwa hao hawana cha kukulipa. Maana Mungu atakupa tuzo lako wakati watu wema watakapofufuka” (Lk 14: 13-14).

Kule kushiriki na watu katika meza, Yesu alifanya hali ya kuwezesha Petro kuchukua hatua katika familia ya Kornelius (Matendo 10: 1-11; 18). Kushiriki kwenye meza (na hivyo basi kukaa karamuni) pamoja na watu ambawa hawakuwa wasafi kiroho na watu wapagani. Jumuiya ya kikristu inapata maisha ya kindani, kama nguvu kamili ya kuunganisha, utaratibu ambao imefunguliwa, inayowesa kukubali “utofauti”, kuunganisha watu ambawo ni makabila tofauti yasiyofanana. Tukiwa na hayo katika jumuiya ya kikristu, inaonekana njia mpya ya watu kushirikiana.

Kwa njia nyingine, kafara iliyotolewa na Yesu inatangaza katika Ekaristi kama kitu ambacho kilipangwa na kutimilizwa “kwa watu wengi” ama kwa ajili ya maisha ya dunia mzima. Hivi ni kusema kwamba Kanisa linasherehekea Ekaristi ambayo inawakaribisha watu wote, katika kujulisha watu wito wake wa kuhubiri.

Kula kwa Yesu pamoja na wenye dhambi inaonyesha, kwa njia nyingine, onjo la mbele ambalo ni zawadi, mastaajabu ya maisha ya upendo wa Mungu. Inamaanisha kukubali na kusamehewa na Mungu. Kwa njia hiyo kwamba kweli Yesu mfufuka anashiriki mezani pamoja na wafuasi wake, ambao hapo awali walimwasha yeye, inatueleza kwamba watu hawa, baada ya kufuata yote wanakubaliwa tena mezani, wakiwa na jina la watu, wanaokaribishwa; mwisho kabisa, inamaanisha kwamba ni ishara inayoonekana ya kusamehewa.

Katika karne nyingi jumuiya ya Kikristu iliona katika Ekaristi ishara ya kusameheana. Vizazi vingi waumini na kati yao, vizazi vya maba-

lievers, and among them, the generations of the great Fathers of the church of the IV and V century, didn't use at all a specific sacrament of penance. They have lived the reconciling dimension of the Christian mystery, through the firstborn and fundamental sacrament: the Eucharist. It is not unthinkable that in our days there would be a return to this tradition of the first centuries.

The Christian community is built up in the celebration of the Eucharist, but it is built up as the body of Christ. Essentially the Eucharist implies to put in practice the mutual love, in the service and in the availability to the other persons. "The chalice of blessings that we bless, is it not the participation in the blood of Christ? And the bread of which we partake is it not the Body of Christ? If the bread is one we all partake of this one bread, we all form one body" (1 Cor 10: 16- 17).

The believers must adopt in the community the same behavior as the members of the human body: all are different, everyone has a different place and a proper function, but all are at the service of the others. The organization of the members of the community must all be oriented to common service, in fidelity and love (Phil 4: 1).

The Christian community carried to the utmost consequences what represented the symbol of the shared meal: the experience of communion brought them to put in common all they possessed. Here the difference between the sacred entity and the secular one is stressed. The celebration specifically Christian of the Eucharist, is not bound to the sacred sphere and the rituals, but rather to the secular domain. The Eucharistic celebration is a community symbol. Luke says: "The believers lived together and had everything in common" (Acts 2: 44); "in the group of the believers all thought and felt the same, they possessed everything in common and nobody considered anything his personal of what they had" (Acts 4: 32). The early Christians used the same word "koinonía" to mean both the Eucharist and the communion of goods. For them, the two realities were intimately united.

ba wa Kanisa wa karne za IV na V hawakutumia kabisa sakramenti ya kitubio. Wao waliishi kwa njia ya upatanisho uliojengwa juu ya fumbo la wakristu kwa njia ya Sakramenti ya Ekaristi. Inawezekana kwamba sisi pia tunawesa kumdia desturi hii ya karne za kwanza.

Jumuiya ya kikristu inajengwa juu ya sherehe ya Ekaristi, lakini inajengwa juu ya mwili wa Kristu. Kanuni ya Ekaristi yamaanisha kuweka katika matendo upendo wa pamoja, katika utumishi wa kule kupatikana kwa watu wenjine. “Tunapomshukuru Mungu kwa kikombe kile cha baraka, je, huwa hatushiriki damu ya Kristu? Na tunapoumega mkate, je, huwa hatushiriki mwili wa Kristu? Kwa kuwa mkate huo ni mmoja, sisi, ingawa ni wengi, tu mwili mmoja; maana sote twashiriki mkate huo huo” (1 Kor 10: 16-17).

Waumini ni lazima wachukue mwenendo sawa wa washiriki wa mwili wa binadamu: viungo vya mwili ni tofauti, kila kimoja kiko mahali pake na kina kazi yake lakini vyote vinahudumi-ana. Mpangilio wa wanachama katika jumuiya lazima uelekezwe kwa huduma za pamoja, uaminifu na mapenzi (Fil 4: 1).

Jumuiya ya wakristo imeumbwa kama mwili wa Kristo katika kusherehekea Ekaristi. Ekaristi kimsingi inahusu utekelezaji wa mapenzi ya kweli, na kuwa tayari kuwasaidia wengine. Hapa tofauti kati ya mambo ya utakatifu na yale ya kidunia inasisitizwa. Sherehe, haswa ya kikristu, Ekaristi haijafungwa tu katika mambo ya utakatifu bali pia mambo ya kidunia. Sherehe ya Ekaristi ni ishara ya jamii. Luka anasema: “Waumini wote waliendelea kuwa kitu kimoja na mali zao waligawiana” (Mate 2: 44). “Jumuiya yote ya waumini ilikuwa moyo mmoja na Roho moja. Hakuna hata mmoja aliyekuwa na kitu chochote akakiweka kuwa mali yake binafsi, ila waligawana vyote walivyokuwa navyo” (Mate 4: 32). Wakristo walisheheni hata matokeo yale makubwa yaliyowakilisha ishara ya uganawaji wa chakula hiki: tajriba ya komunyo iliwafanya walete pamoja vitu vyao vyote, wakristu walitumia neno moja “koinonia” ili kurejelea Ekaristi na jumuiya ya vitu. Kwao mambo

The Eucharist becomes impossible when there is no sharing. In 1 Cor 11: 17-34, Paul admonishes the community concerning the disorder he had observed when the Christians came together to celebrate the Eucharist. This consisted in the division that existed among the Christians and which was noticeable also in the assemblies: while the rich ate and drank till they were drunk, the poor remained hungry (1 Cor 11: 21). In the community of Corinth there were rich and poor, people who had too much and people who had nothing, not even the essentials. They all used to come together to celebrate the Eucharist. But Paul told them that in these circumstances, it was impossible to celebrate the Eucharist (1 Cor 11: 20), this was not celebrating “the supper of the Lord”. A true unity among the members of the community is an essential constitutive element of the Eucharistic celebration

4. “Do this in memory of me”

EUCCHARIST, LAST SUPPER AND THE DEATH OF CHRIST

The singular supper, that took place in Jerusalem at the end of Jesus’ life, “the vigil of his passion”, has a great importance in understanding the Eucharist. The meal of the last supper has its unique and own drift, which distinguishes it from all the previous ones. To underline its relation with the Eucharist, the tradition considers the Last Supper as the meal of the Eucharist institution. These features are: the words of Jesus, which explicitly and formally relates the bread and wine to his person, with his body and his blood, and the mandate of the Lord to repeat this meal from this moment onwards: “do this in memory of me”.

Traditionally, there are four passages of the New Testament, which are considered as sources: three of them are from the Synoptic: Mt 26: 26 -30; Mk 14: 22; Lk 22: 15 -20; and the fourth one is from 1 Cor 11: 23 -25. They are texts not very similar among them; none is equal to the other; each one has its own varieties and peculiarities. Truly, could Jesus say to his disciples to drink his blood? Can we imagine it possible in a Jewish envi-

haya mawili yalishikana kabisa. Ekaristi haiwezekani kuwa hakika bila kufanya kugawia. Katika 1 Kor 11: 17-34, Paulo anakashifu jamii kwa sababu ya mgogoro alioshuhudia, wakati wakristo walikusanyika pamoja kusherekea Ekaristi. Hii ilijumuisha mambo yafuatayo: mgawiko uliokuweco miongoni mwa wakristo ambao ulionekana katika makutano, matajiri wakila na kunyua, maskini walikuwa na njaa (1 Kor 11: 21), katika jamii ya Wakorintho, kulikuwa na matajiri na maskini, watu waliokuwa na wingi wa vitu na wengine ambao hawakuwa na chochote, na hata vitu vile vya kimsingi na muhimu. Wote walikuwa wakishiriki Ekaristi pamoja. Paulo aliwaambia kwamba katika mazingira haya ilikuwa vigumu kusherehekea Ekaristi (1 Kor 11: 20), na kwamba huku haikukuwa tena “karamu ya Bwana.” Umoja wa kweli katika watu viungu vya jumuiya ni mambo ya hakika ya msingi ya sherehe ya Ekaristi.

4. “Fanyeni hivi kwa ukumbusho wangu”

EKARISTI, KARAMU YA MWISHO NA KIFO CHA KRISTU

Karamu ya kipekee, ambayo ilitendeka Yerusalemu wakati wa mwisho wa maisha ya Yesu. “Kesha ya mateso yake” ina jambo muhimu kwa kufahamu Ekaristi. Karamu ya mwisho inayo namna yake ya kipekee, ambayo inatofautiana na zingine nyingi. Ili kuisitiza uhusiano wake na Ekaristi, desturi inachukwa karamu ya mwisho kama karamu ya kuanzishwa kuwekwa kwa Ekaristi. Mambo hayo ni: Maneno ya Yesu, ambayo yanayonyesha kwa njia ya wazi na taratibu uhusiano ulioko kati ya mkate na divai na utu wake pamoja na mwili wake na damu yake na amri ya Bwana ya kurudia, karamu hii kutoka wakati huu na kuendelea: “Fanyeni hivi kwa ukumbusho wangu.”

Kawaida kama desturi kuna marejeo manne kutoka Agano Jipya ambayo yanachukuliwa kama askili yake. - Tatu kati yao yanatoka kutoka “synoptics” hizi ni Mt 26: 26-30; Mk 14: 22; Lk 22: 15-20 “synoptics” ina maana kwamba ni injili tatu ambazo zimefanana; ya nne ni kutoka 1 Kor 11 : 23-25. Kuna marejeo ambayo hayafanani kati yao. Hakuna kile ambacho kinafanana na kingine; kila moja inayo tofauti yake na mtindo wake. Kwa

ronment, that rigorously prohibits to drink any kind of this nature, inclusive that of animals? Doesn't it sound as a blasphemy? (Remember Gen 9: 4-6; Lev 17: 10 – 14) These words, so explicit, to drink the blood of Jesus, are founded only in the version of the gospel of Matthew (26: 27 – 28).

Mark as well as Luke and Paul carefully avoids them. The same, either Luke or Paul do not compare the wine and blood. They are not preaching a direct identity among each realities, instead the chalice (with its content) and the alliance (1 Cor 11: 25). Inclusively Luke avoids even the copulative verb “ is”. Following the Amharic style, it just pones the two terms, and in this way it comes to say: “This chalice (and its content) is sign of the alliance in my blood” Lk 22:20.

In a parallel way the words “take and eat it, this is my body” are only in Matthew (Mt 26: 26). The other three sources eliminate the term “eat (it)” for fear of misunderstanding of excessive realism, or perhaps of an anthropophagist or cannibalistic expression. Then, what did it happen in reality? What has Jesus done or said?

To find an adequate answer to these questions, it is convenient and it deserves to distinguish the elements that we encounter in all these passages about the institution and the complex of the Eucharistic prayer causing a real loss on the other elements, which were around them. 1. A talk that, in a kind of general frame, shapes the complex. 2. A reference to an appeal that Jesus said. It is a prayer of blessing or *beraka'* (Baraka). 3. Some interpretative words of Jesus, that put, in an explicit relation, the bread and wine with his body and blood. 4. The command of Jesus to repeat his gesture “ do this in memory of me”. 5. The so called eschatological prophecy: I tell you, I will never again drink this wine until the day I drink the new wine with you in my Father's kingdom” (Mt 26: 29). 6. A catechesis of Jesus about the various questions related to

kweli, inawezekana kwamba Yesu anawaambia mitume wake wanywe damu yake? Hayo yanaweza kutendeka katika mazingira ya Wayahudi, ugumu wa maisha yao haiwezi kufanya wao wanywe, pamoja na ile ya wanyama? Mambo hayo si yanaonekana kwamba kumtukana Mungu (blasphemy)? (Kumbuka mwanzo 9: 4-6; Lev 17: 10-14) maneno haya, kunywa damu ya Yesu, yanapatikana tu kutoka Injili ya Mathayo (26: 27-28).

Marko na Luka na Paulo wanajaribu sana. Kuepuka maneno haya. Kwa sawa pia Luka an Paulo hawalinganishi divai na damu. Hawahubiri mambo yanayoilekeza usana kati yao, badala yake, kikombe (Chalice). Pamoja na yale yaliyondani yake na muungano (alliance) (1 Kor 11: 25). Ndani yake, Luka anepuka neno “is” (ni). Kwa kufuata mtindo wa Aramaic, maneno yote mawili yanawekwa pamoja na kwa njia hii inakuja kusema “kikombe hiki (pamoja yale yaliyo ndani nyake) ni ishara ya muungano katika damu yangu” Lk 22: 20.

Kwa njia sambamba maneno “twaeni mle wote, hii ndiyo damu yangu” yanapatikana tu katika injili ya Mathayo (Mt 26: 26) yale marejeo mengine matatu yanatoa neon “Mle “ (eat it) kwa kuogopa. Kufikiri vilivyopo au kufikiri kwambe ni kule kula watu (Cannibalism). Basi ni yapi yalitendeka? Je, Yesu alifanya nini au alisema nini?

Ili kupata jibu la kutosha kwa maswali haya, ni vizuri na ni haki kutofautisha mambo tutakayopata katika marejeo haya juu ya kuwekwa kwa Ekaristi na mambo magumu juu ya maombi ya Ekaristi ambayo inapoteza mambo mengine yanayoizingira. 1) Maongeo, katika mambo ya ujumla, inapatia sura mambo haya magumu. 2) Marejeo katika ya yale Yesu alisema: ni mambo ya baraka (Beraka). 3) Baadhi ya maneno yanayotafsiriwa na Yesu, ambayo inaweka kwa njia wazi, mkate na divai pamaoja na mwili na damu yake. 4) Yesu anapotoa amri ya kuruda maneno haya “fanyeni hivi kwa ukumbusho wangu”. 5) Unabii kuhusu maisha ya baadaye (Eschatology) “nawaambieni, sitakunywa tena divai ya zabibu mpaka siku ile nitakapoinywa mpya pamoja nanyi katika ufalme wa Baba yangu (Mt 26: 29). 6) Mafunzo ya Yesu

the supper. 7. A reference to the Spirit, who is going to boost the community to make memory and to actualise the person of Jesus.

These seven elements do not appear together in none of the previous enumerated sources.

Along the time, there was an evolution in the interpretation given to these seven elements, that form the content of the most old tradition regarding the Eucharist. It moved giving more importance to one element than other. The principal change is the projection that the “interpretative words” of Jesus referred to bread and wine were going acquiring more and more. It was started considering them as consecrating words (in the misal, this moment, are no more called consecration). And it seems that this evolution was very much connected with the emphasis that the question of the “real presence of Christ in the bread and wine” was acquiring along the centuries. They were the two parallel events, every much connected among them, that were happening at the time of the Middle Eve. The consequences were of great weight. These words of Jesus starting been isolated from the narrative of the institution. It appeared as if these words are the unique that have value, and all the other were forced to be reduced to a mere addition; so the complex is reduced to a very poor condition.

Before the XII century, the doctrine of the consecration was not generally accepted and the same, we can say, of the transubstantiation through the so called “words of institution”. It was the Council of Florence that imposes to the Armenians the thesis of Saint Thomas Aquinas. He, who was follower of the Aristotelic philosophy about the matter and the form, thought that, the form of Eucharist, was going to be given through the interpretative words of Jesus, that are pronounced by the priest in the person of Christ. This way of formal teaching was never declared dogma nor hold thoroughly by the Council of Trent, even if somebody has considered it as such.

kuhusu mambo kadha wa kadha yanayohusian na karamu ya mwisho. 7) Marejeo juu ya Roho, amabayo itaipitia jumuia motisha ya kufanya kumbukumbu na uhakika juu ya utu wa Yesu.

Mambo haya saba hayatoki pamoja katika chimbuko la yale yaliyotangulia.

Wakati baada ya wakati kuliendelea tafsiri iliyopewa mambo haya saba, amabayo yanafanya nafasi katika desturi ya zamani kuhusu Ekaristi. Iliendelea hadi ikapatia umuhimu kwa jambo mmoja kuliko mengine. Mabadiliko muhimu ni kwamba “tafsiri ya maneno” ya Yesu yanaelekeza kwa mkate na divai. Ilianza kwa kufikiri na kuchukua kama maneno ya mageuzo (katika misale, wakati huu huitwi tena “mageuzo”), Inaonekana kwamba mabadiliko hayo yanalingana au yanaambatana kwa kuisitiza kwa swali kuhusu “kule kuwa kwa Yesu mwenyewe katika mkate na divai” (Real Presence of Jesus) kuna matukio mawili yaliyoambatana; amabayo yanalingana katika yao, ambayo yalitendeka katika karne za kati (middle Eve). Yale yaliyotukia, yalikuwa mazito sana. Maneno haya ya Yesu yaliwekwa kando na yale kuhusu kuwekwa kwa Ekaristi (institution). Ilionekana kwamba maneno haya yalikuwa na dhamana sana. Kwamba ilifanya mengine kama njia ya kuogenza.

Kabla ya karne ya XII, kanuni kuhusu mageuzo haikukubaliwa, tunaweza kusema pia yale ya mabeuzo uwamo (Transubstantiation) kwa njia ya “maneno ya kuwekwa kwa Ekaristi. Haya yote hayakukubaliwa. Ni katika Mtageuso wa Florence amabayo ililazimisha kwa watu wa Aremians mawazo ya mtakatifu Tomaso wa Aquino. Huyu alikuwa mwanafunzi katika falsafa (philosophy) ya Aristoto juu ya kitu chochote cha kinyama, na kijiwe (matter) na umbo (form). Mtakatifu Tomaso wa Aquino alifikiri kwamba umbo (form) la Ekaristi lilipaswa kupeanwa kwa njia ya tafsiri ya maneno ya Yesu ambayo yanasemwa na padri katika nafsi ya Kristo. Mafunzo hayo ambayo ni ya wazi haya kufanywa “Dogma” ama kushikiliwa kabisa na Mtageuso wa Trento, hata ingawa kungewezwa kufanywa hivyo.

The permanent remembrance of the last Supper brings the witness that, the Risen is the Crucified, the one who gave his life for the other people, the one who has conceived and thought the existence as something in favour of the existence itself. The commensality with the Risen imposes (the individual believer and the Christian Community) a “new style of living” in this world (Acts 5: 20).

The joyful celebration of the Resurrection and of the entrance of the eschatology in the history through the Eucharistic sign is not possible unless announcing “the death of the Lord until he comes again “ (1 Cor 11: 16). In this way, the Eucharist, as eschatological sign of the death, becomes the matrix of Christian existence, of the inner constitution of the Church and of its presence in the world. The memory of the passion, proclaimed in every Eucharistic celebration. Is as a permanent needle in the flesh of the Church. The memorial of the sufferings of Jesus the history of the passion of humanity, the history of the crucified people, the anti-history of the person who overran, of the people who are like those who are condemned on the earth .

It is true that the Church makes the Eucharist, but it is not less true that the Eucharist makes the Church; the Eucharistic convivality marks the walk of the interior relations in the Church, and the reason is that the Ecclesiology is, first of all, Eucharistic and then institutional. All the signs of the Church must refer to this double poles of pressure, death and resurrection, which are the interior basic elements of the Eucharistic anamnesis (a reproducing in memory). The traditional Masses forget the Resurrection, focusing on the death of Christ; the Eucharist celebration of certain communities of our time, who are more sensible appreciable to the social – political compromise of the believing persons, are incline to forget the dimension of gratuity, hope, of resurrection, so that they become deeply involved in the “memory of the passion”, reading it in the concrete history of nowadays. Other Christian groups, with charismatic shape, run the risk of living the aspect of the Resurrection in the Eucharist, but missing attention to

Kumbukumbu inayodumu juu ya karamu ya mwisho, inaleta ushahidi kwamba, aliyefufuka ni msulubiwa, yule aliyetoa maisha yake kwa ajili ya watu wengine, yule aliyetafakari na kufikiri kuwemo (existence) kama kitu kinachokubali kule kuwemo kwake. Kule kula pamoja mezani na mfufuka kunalazimisha (Mwamini mwenyewe na jumuiya ya wakristu) ‘Njia mpya ya kuishi’ katika dunia hii (Matendo 5: 20).

Sherehe ya furaha ya Yesu mfufuka na kule kuingia katika mambo ya baadaye katika historia kwa njia ya ishara ya Ekaristi haiwezekani hadi kutangaza “kifo cha Kristu hadi atakaporudi tena” (1 Kor 11: 16) kwa njia hii, Ekaristi, kama ishara ya maisha yajayo ya kifo inakuwa njia haswa ya kule kuweco kwa wakristu, kule kujiunga na Kanisa kwa ndani na kule kuwepo sasa katika dunia. Ukumbusho juu ya mateso yanayotangazwa katika ya Ekaristi, ni kama ishara inayodumu katika mwili wa Kanisa. Ukumbusho wa mateso ya Yesu, historia ya mateso ya binadamu, historia ya watu wanaoteswa, historia ambayo si ya kweli kwa yule anayesi-mamia wengine, ni kama watu wanachukumiwa duniani.

Ni kweli kwamba Kanisa linafanya Ekaristi, lakini pia Ekaristi inafanya kanisa; kule kuonekana kwa Ekaristi kunatia ishara ya kule kutembea katika uhusiano wa Kanisa, sababu ni kwamba masomo juu ya Kanisa (Ecclesiology) ni, kwanza kabisa, Ekaristia na baadaye kuwekwa kwa Ekaristi. Ishara zote za Kanisa lazima zirijee kwa mambo haya mawili ambayo yanamkazo, kifo na ufufuko ambayo ni mambo mawili yanayokuwa katika ukumbusho wa Ekaristi (anamnesis). Misa ya hapo awali ilisahu ufufuko, ililenga tu kifo cha Kristu; sherehe za Ekaristi zinazofanywa na jumuiya mengine wakati wetu ambao wanaangalia zaidi maisha ya watu weingi katika maisha pia siasa, wanaelekea kusahau ukubwa wa zawadi (gratuity), matumaini ya ufufuko ili yawe yana-husishwa kwa kiundani katika “ukumbusho wa mateso”; kusoma katika mambo muhimu ya historia ya siku hizi. Makundi mengine ya wakristu, ambayo yana muundo wa “Charismatic” (kujaswa

the historic tasks. In all situations, the eschatological sign of the death, that is the Eucharist, that should be accepted in its double polarity, must act as the principle of critics and discernment.

The *memorial* is the commemorative celebration of a saving event of the past that is made present to the celebrating community, which then participates in the event and in the salvation that the account announces. The memorial is not just a remembrance but also the re-enacting of a past event.

The most important text of the Old Testament about the “memorial” is Ex. 13, 39. This text refers to the Jewish Passover, the departure from Egypt. The memorial is a cultural celebration, the Paschal celebration that awakens in every Israelite the memory of what Yahweh did for them, bringing them out of slavery. This cultural celebration is performed in such a way that the efficacy and the effects of the past event become present and actual. The Mishna makes this comment: “Everyone is required from generation to generation to consider it as if they themselves had departed from Egypt”. There is a deep relationship between memorial and liberation.

“Then he took some bread, and when he had given thanks, broke it and gave it to them, saying: “this is my body which will be given for you; do this as a memorial of me.” (Lk 22: 19). We make memory of Jesus when, as he has done, we are ready to give up our body and our blood for the life of the world. John explains the deep meaning of the Eucharist, when he says: “I give you a new command; love one another. As I have loved you so must you love each other. By the love that you have for others will they recognize that you are my disciples “ (Jn 13: 34-35). In the gospel of John, the essence of the Eucharist is what is expressed in the symbol, the experience of Jesus’ love for others, who gave himself to others even unto giving up his life.

It is a public event: So “every time you eat of the bread and drink of

na Roho) wanaelekea katika hatari ya kuishi upande tu wa Ufufuko katika Ekaristi na kukosa uangalifu katika kutazama kazi ya historia. Katika mabo yote maisha ya baadaye kama ishara ya kifo ambacho ni Ekaristi ambayo inapaswa kukubali na mambo mawili yanayoambatana lazima yafanywe kama chanzo cha upambanuzi na uchaguzi (discernment).

Ukumbusho, ni sherehe ya kukumbuka tukio la ukombozi wa awali ambao uko katika jamii na kwa njia hiyo hushiriki katika tukio hili na lile linalotangazwa na uwokovu. Wakfu huu sio swala tu la ukumbusho bali uhalisishaji wa tukio hili la awali.

Maendeleo ya agano la kale yaliyo muhimu zaidi juu ya ‘ukumbusho’ ni Kutoka 13: 3-9. Hii inarejelea pasaka ya Wayahudi, kutoka kwao Misri. Ukumbusho huu ni sherehe ya kitamaduni, sherehe ya pasaka, ambayo huamsha ndani ya kila Mwisraeli kumbukumbu ya mambo ambayo Yehova amewafanyia kuwatoa utumwani. Sherehe hii ya kidesturi ilisherehekewa kwa njia ambapo mambo mazuri na athari za matukioya awali yalifanyika halisi. Mishna yatamka, “Kila mtu anatakiwa kujihisi kizazi hadi kizazi kana kwamba ametoka Misri.” Kuna uhusiano mkubwa kati ya ukumbusho na ukombozi.

“Halafu akatwaa mkate, akashukuru, akaumemga, akawapa akisema, Huu ni mwili wangu unaotolewa kwa ajili yenu. Fanyeni hivi kwa ukumbusho wangu (Lk 22: 19). Tunafanya ukumbusho wa Yesu wakati, kama alivyofanya tunakuwa tayari kuwasha au kupeana miili yetu na damu yetu kwa maisha ya dunia. Yohane alielezea maana ya kina zaidi juu ya Ekaristi, anaposema “Nawapeni amri mpya: pendaneni; pendaneni kama nilivyowapenda ninyi. Mkipenda watu wote watajua kwamba ninyi ni wanafunzi wangu” (Yoh 13: 34-35). Katika Injili ya Yohane, msingi wa Ekaristi ni tajriba inayoonyeshwa katika ishara hii. Tajriba hii ni upendo kwa wengine kama alivyofanya Yesu kwa kujitolea kwa wengine mpaka kifo chake.

Ni swala la kandamnasi: “Maana kila mnapokula mkate huu

the chalice, you proclaim the death of the Lord until He comes” (1 Cor 11: 26). The word “proclaim”(kataggelein) is a technical term in the New Testament, used in relation with the missionary proclamation of the Gospel. In its normal acceptance, for the Greeks, this word signified announcing publicly and solemnly a past event in a way that, through the announcement, it became present and acquired strength and power for the people to whom it was directed. Therefore for Paul, the “memorial” becomes “proclamation” of the death and resurrection of Jesus. When the people see us practicing “love” during our life will say: “Jesus is still alive now”.

The description of the Eucharist is expressed in relation with the event of the Jewish Passover. In the Jewish tradition the Passover meal carried the idea of solidarity with the poor and the destitute and was called the “bread of the poor” or also the “bread of mercy”. That was the sharing in that supper. So the memorial will become more transparent, if it supported by our behaviour and our openness to the poor persons.

EUCCHARIST AND RESURRECTION

Either in the tradition of Luke, or in that one of John, there is a very tied relation between the apparition of the Risen and the communitarian meals, to which the disciples were been familiarized to celebrate after Easter. These meals are connected with the meals consumed before Easter, which meet the climax stage in the last Supper.

According to the reports of the apparitions, it is not Jesus who calls together the disciples, but the apparition of the Lord happens, when they previously have met together. The community of the disciples went on with their communitarian meals, those meals to which Jesus had accustomed them. In those occasions the experiential remembrance of the meals with the mind/heart of Jesus (i.e. announcement and presence of the Kingdom of God) and by and large the evocation of the last Supper (together with the experience of the death of Jesus) acquired a new solidity up to the moment, in which it is going to alter itself in a live experience. It is an absolutely original presence, in the other hand very real, of the

na kunywa kikombe hiki, mwatangaza kifo cha Bwana, mpaka atakapokuja”(1 Kor 11: 26). Neno ‘tangaza’ (kataggelein) ni msa-miati wa kitaaluma katika Agano jipya, utumiwalo kurejelea kazi ya kimsionari ya kuitangaza injili kwa maana yake ya kidunia in-ayokubalika kwa Wagiriki. Neno hili linaonyesha kutangaza had-harani na kwa njia ya utakatifu tukio la zamani kwa njia ambayo, kupitia kwa tangazo hilo, tukio hilo ‘linatokea’ upya na kupata ngu-vu na uwezo kwa watu waliolengwa. Kwa hivyo, kwa Paulo, ‘kum-bukumbu’ inakuwa “kutangaza’ kifo na ufufuko wake Yesu. Wale watuonao wakati wa uhai wetu watasema; hawa sasa ni ‘Yesu’.

Maelezo ya Ekaristi yameundwa katika uhusiano ulioashiriwa wa tukio la pasaka ya Wayahudi, karamu ya pasaka ilikuwa na dhana ya kushirikiana na maskini na watu wenye taabu na karamu hii iliit-wa “mkate wa huruma.” Huu ndio mkate uliogawa katika karamu hii. Hivyo ukumbusho huu utakuwa ya wazi kama inasaidiwa na maisha yetu mazuri pamoja na kule kujifungua kwa watu maskini.

EKARISTI NA UFUFUKO

Kati ya desturi ya Luka, ama katika ile ya Yohani, kunao uhu-siano unaoshikana kati ya kule kutokea tena kwa Yesu mfufuka na karamu ya pamoja ambayo mitume waliozoea kusheherekea baada ya Pasaka. Karamu hizi zinalingana na karamu iliyokuliwa kabla ya Pasaka ambayo yanaupeo katika Karamu ya mwisho.

Kulingana na masimulizi ya kule kutokea kwa Yesu (apparitions) siyo Yesu ambaye anawaita mitume pamoja bali maonyesho ya Bwana yanatendeka wakati ambapo wameishakutana pamoja. Jumuiya ya mitume iliendelea pamoja na karamu ya pamoja, kara-mu ambayo Yesu mwenyewe aliwazoosha. Nyikati hizo mazoezi ya ukumbusho ya karamu ukiwa na akili/Roho ya Yesu (utangazaji na kuwepo kwa ufalme wa Mungu) na kule kwa kijumla ukumbusho wa karamu ya mwisho (pamoja na maisha juu ya kifo cha Yesu) ulipata maana mpya mpaka wakati ule ambao utakapobadilisha katika maisha mapya. Ni kweli kabisa kwamba ni kule kuwepo

Lord himself. The communitarian meal, not only was the frame, in which took place a series of apparitions, but it was the decisive element, that was going to shape the experience of the Risen Lord. The communitarian meal was the decisive sign of the new presence of Him. In a deep connection with these auto manifestation of the Risen Lord, it is how it developed, little by little, the Eucharistic celebration of the primitive community. The apparitions are illustration of his invisible presence. The Eucharistic celebration shows itself, as a extension, in the time of the Church, of the Pasqual apparitions: the privileged place, where we believing persons, we become conscious, in faith, of the experience of the Risen.

The expression “supper of the Lord” makes visible the interior connection between Eucharist and the Resurrection of the Lord, between the Eucharist and the actual presence, living and transforming, of the Risen Lord. This fundamental element was forgotten by entire generations; the oblivion of this basic correlation of Eucharist – Resurrection marked western spirituality of the second millennium and impoverished the popular experience of the Mass. The theological sorrowfulness, unilaterally nourished by the sacrificial death of Christ on the Cross, over realistic interpretations of the Eucharistic presence in the Middle age with various painted gamut of miracles (the Baby Jesus who appears in the Host, Hosts that are bleeding etc.) and finally, its sentimental and moralizing range of last century (the divine prisoner of the tabernacle) that we are called to console him in his loneliness, have a common domineering: disowning of this key of the Resurrection.

The Supper of the Lord is the gratuitous gift of the Risen Kyrio, who comes to encounter us as to the disciples of Emmaus, invites us to supper, forgives us, wakes up our mind, opens the eyes of the heart and invites us to the communion. Today and here the Supper of the Lord puts us in contact with the Risen Lord, makes us participant of his new life, of the new creation.

karamu ya pamoja ilikuwa ishara ya kudanganya ya maisha mapya ya kuonja. Karamu ya kijumuiya, si utaratibu peke yake, katika ambalo imefanyika matukio mengi, lakini ni jambo muhimu sana, ambalo lilikuwa kufua, kuweza ujuzi wa Bwana aliyefufuka. Karamu ya kijumuiya ilikuwa ishara ya pekee ya ujuzi mpya. Kwa njia ya kuungana pamoja na mambo hayo ambayo yajitokeza ya Bwana mfufuka ni hivi ndivyo kwa utaratibu sherehe ya Ekaristi ilianza katika jumuiya ya hapo awali. Matukiyo haya ni ishara ya kuonyesha kule kutoonekana kwake. Sherehe za Ekaristi zinayoonyesha yenyewe kwakuendelea wakati wa Kanisa katika matukio ya Pasaka; mahali ambapo bahati si waamini, tinakuwa waongalifu katika imani ya yale uliyopata ya Yesu mfufuka.

Maneno “karamu ya Bwana” inafanya in jia ya kuonekana uhusiano kindani katika Ekaristi na Ufufuko wa Bwana, katika Ekaristi na kuwako wa sasa, kimaisha na kabadilika wa Bwana aliyefufuka. Jambo hili muhimu lilisahaulika kwa vizazi vyote. Kusahaulika kwa mambo hayo muhimu kuhusu uhusiano wa Ekaristi – ufufuko ulifanya ishara ya maisha ya kiroho katika muda wa miaka elfu mbili (Second millennium) na pia kufukarisha mambo yanayojulikana kuhusu misa. Mambo ya Teolojia yakuhuzunisha ambayo yanalishwa na sadaka ya kifo cha Kristu msalabani, mambo ya kutofikiri juu ya jumbo ya Ekaristi katika karne za kati na minjiza isiyo ya kawaida (mtoto Yesu anatokea katika Hostia, Hostia ambazo zinatoa damu) na mwisho, mambo ya kuvutwa na upendo (sentimental) na mambo kuhusu mema na mabaya katika karne iliyopita (divine prisoner of the tabernacle) ambapo tunaitwa kumfariji yeye katika hali ya upweke, yote hayo yanayo mambo sawa ya utawala, ni kutoheshimu mambo hayo muhimu ya ufufuko.

Karamu ya mwisho ya Bwana ni zawadi ambayo hatuna haki kupata kwa Kristu mfufuka, ambaye anakuja kukutana nasi katika mitume wa Emmaus, anatumia kwa karamu, anatusamehe sisi anaamsha akili zetu, anafungua macho yetu na roho zetu na kutualika sisi katika ushirika. Leo na hapa hivi karamu ya Bwana inatuweka sis mawasiliano pamoja na Bwana mfufuka, inatu-

The Eucharistic mystery, as anticipation – foretaste of the eschatological life, invites us to the joy, calls us to the feast. The fundamental and constitutive event of the new community, the Church, was the vision of the Risen. The Eucharist must be understood as the “permanent form of the Paschal apparition and for this, besides of a theology of the word rightly enhanced and promoted, there is need to open up to the theology of the liturgy, where, the composed beauty of light, colour, music, and all the other expressive forms, aimed to transmit the living and actual presence of the Risen Lord in the middle faithful assembly.

ON SUNDAY WE CELEBRATE THE EUCHARIST

Remembering (making memory of) Jesus, the early Christians began to celebrate the breaking of the bread on the first day of the week. There were readings, songs, prayers, and talks, then the breaking of the bread to be distributed and consumed, followed by a fraternal meal.

Today, we Christians, also get together on Sundays, as members of a community. It is an encounter with the Risen Jesus, in which we remember (make memory of) Him, his life, his plan and dedicate ourselves to him.

It is an encounter of faith. Only those reborn in the Spirit of Jesus (Christian community, sacrament of Jesus) can recognize his presence and live their union with him in the sign of the word and of the bread and wine. The Eucharist expresses and contains the totality of faith. Through the Church, the Eucharist is presented to the world as the real centre of unity and the potential transforming power of the Paschal mystery of Christ. The Eucharist carries hidden in itself the same vocation of the world and signals its destiny. The world has in itself the footprints of Christ, and its future destiny consists in being assumed by Christ for the Kingdom. The Church puts herself at the service of the world, and the Eucharist works in the heart of the world.

fanya sisi washiriki wa maisha mapya ya maumbila mapya. Fumbo la Ekaristi, kama tendo la kutukia kabla ya wakati (anticipation) kionjo ya maisha ya baadaye yatualika sisi katika furaha, yatuita sisi katika sikukuu. Tokea mwanzo msingi (fundamental) na matukio yanayoshiriki jumuiya mpya, Kanisa, lilikuwa na maono ya Yesu Mfufuka. Ekaristi lazima ifahamike kama “yanayodumu katika matukiyo ya Pasaka na kwa ajili ya hii, kuna haja ya kufungua teologia juu ya Liturjia ambapo yale yanayofanya urembo wa mwanga, rangi, uimbaji na mambo mengine yote amabayo yanayojidhihirisha, yenye lengo la kunendeleza maisha na kule kuwa kwa Bwana mfufuka katikati ya waumini wanaokutana.

JUMAPILI HUWA TUNASHEREHEKEA EKARISTI.

Wakimkumbuka (wakifanya ukumbusho wa) Yesu, wakristo wa kwanza walianza kusherehekea umegaji wa mkate siku ya kwanza ya juma. Kulikuwa na masomo, nyimbo, sala, mazungumzo, umegaji wa mkate wa kugawiwa na kuliwa na watu na shibe ya kindugu.

Siku hizi Wakristo hukutana jumapili kama wanachama wa kundi la watu. Ni mkutano na Yesu mfufufuka ambapo tunakumbuka (kufanya ukumbusho wa) Yesu, maisha yake, mpango wake na tunajitoa kwake.

Ni kutengamana na imani. Ni wale tu waliozaliwa upya katika Roho wa Yesu (jumuiya ya wakristo, sakramenti ya Yesu) wanaoweza kutambua uwepo wake na kuishi kulingana na kiapo chao kwake kwa ishara ya neno, mkate na divai. Ekaristi huonyesha na kusheheni ukamilifu wa imani. Kupitia Kanisa, Ekaristi inatolewa kwa ulimwengu kama kiini haswa cha umoja na nguvu ya mageuzi ya fumbo la Kristo. Ndani ya Ekaristi kumefichika wito ule ule wa dunia na ishara za hatima yake. Ulimwengu unabeba hatua/nyayo za Kristo na hatima yake inahusu kuchukuliwa kwake na Kristo kama ufalme wa Mungu. Kanisa hujichukulia kuwa huduma kwa ulimwengu nayo Ekaristi hufanya kazi ya ulimwengu.

SYNTHESES

- Baptism is the celebration of my encounter with the risen Jesus, who gives meaning to my life. Through Him I enter in the mystery of God and begin to fall in love with him: now it is no more I, who lives, but Christ who lives in me. He introduces me to the mystery of God, of his community, the Church and in the mystery in the history. He fills me with his Spirit in confirmation and makes me ready for the mission of building up the Reign.
- The foundation of the Eucharist and the Church is based on 3 pillars: Describe what they have in common and what are the differences among the 3 meals of - Jesus with sinner persons, with the poor people and the marginalized.- the Last Supper, memory of an entire life offered for love.- and the meals with the community as the Risen Lord. We make “memory” of Jesus when, like him, we give up our life, so that the world may live.
- The Eucharist is sign of the plan of the Father and the constitutive moment of the Christian community and the world. The Eucharist is a meal that is realized by means of a shared life. The risen Jesus unites his community, the Church, his body; he gives himself by means of his word, his body and blood; he makes his brothers/sisters more brothers/sisters and makes them a family. He instils in us the meaning of his life to the utmost realization; the endowment of his own life to others in a total sacrifice; his donation to the plan of the Father in the history of salvation: he guides history towards its final goal: universal brotherhood. The Eucharist is a “memorial” and the community is transformed in historic memorial: we announce his death, we proclaim his resurrection until he comes. Our believers need to enter into a process that brings them here and now to a personal encounter with God, which gives meaning to their lives and to the world.
- The Sunday celebration of the Eucharist marks the rhythm of the journey of the Resurrected One with the Christian com-

HITIMISHO

- Ubatizo ni sherehe ya kukutana kwangu na Yesu mfufuka, mwenye kutoa maana kwa maisha. Kwa njia yake ninaingia katika fumbo la Mungu na kuanza kupendana naye: sasa sio mimi tena niishiye bali Kristo ndani yangu. Ananiingiza katika fumbo la Mungu, la jamii yake, Kanisa na katika fumbo katika historia. Hunijaza kwa Roho wake katika kipaimara na kuniandaa kwa huduma ya kuujenga Ufalme.
- Shina ya Ekaristi na Kanisa, imejegwa juu ya misingi mitatu: - Karamu ya pamoja ya Yesu pamoja na wenye dhambi, maskini na wale watu wanotengwa na wengine. - Karamu ya mwisho ukumbusho wa maisha yote inayotolewa kwa upendo. - Na karamu ya jumuiya
- Ekaristi ni ishara ya mpango wa Baba na wakati unaojumuishia jumuiya ya wakristo na ulimwengu. Ekaristi ni shibe inayoafikiwa kwa njia ya kugawana maisha. Yesu mfufuka anaunganisha jumuiya yake, Kanisa, mwili wake; anajitoa kwa njia ya neno lake, mwili wake na damu yake; anawafanya kaka/dada zake kuimalika zaidi na kuwafanya familia; anaweka ndani yetu maana ya maisha yake kwa njia kubwa; kuyatoa maisha yake mwenyewe kwa wengine katika sadaka; mchango wake kwa mpango wa Baba katika historia ya ukombozi; huishamiri historia kuelekea kwa lengo lake kuu: undugu kwa wote.
- Ekaristi ni “kumbukumbu” na jamii inabadilishwa katika kumbukumbu ya historia: tunatangaza kifo chake, tunatangaza ufufuko wake hadi atakaporudi. Watu wetu ambao wanaosadiki wanahitaji kuingia katika mwendo ambao yanaobeba sasa na hapa katika kukutana kibinafsi na Mungu, ambayo yanaweza kulete maana katika maisha yao na ya dunia.
- Sherehe ya Ekaristi ya siku ya Jumapili huonyesha mwenendo wa safari ya Aliyefufuka pamoja na jamii ya wakristo na binadamu wote.

munity and with all humanity.

TASKS

1. Baptism is something dynamic, not adequate and static. Describe your experience of the risen Christ; describe the moment in which he started to give meaning to your life?
2. You have been anointed to announce the Good News to the poor. Do you feel that this task is the way to be profoundly yourself and that you would be happy?
3. Describe what they have in common and what are the differences among the meals of Jesus: - with the poor people and the marginalized. - the Last Supper - and the meals with the community as the Risen Lord. . We make “memory” of Jesus when, like him, we give up our life, so that the I world may live.
4. Why it is said that Eucharist is “memorial”? Explain what does it mean “memorial” and explain when, like your life, makes “memory of Jesus?

ZOEZI

1. Ubatizo ni jambo linaloendelea, sio jambo linalotosha tu na lisiloendelea. Elezea tajriba yako ya Kristo mfufuka; eleza wakati ambao alianza kuyapa maisha yako maana.
2. Umeteuliwa kuitangaza Habari Njema kwa maskini. Je, unahisi kwamba jukumu hili ndilo njia ya kuwa mkamilifu na kukupa furaha?
3. Eleza yale ambayo wanao pamoja na tofauti kati ya karamu tatu za Yesu: - Pamoja na maskini na wale wanaotengwa - Karamu ya mwisho - Na karamu pamoja na jumuiia kama Bwana Mfufuka. Tunafanya “Ukumbusho” wa Yesu wakati kama yeye, tunatoa maisha yetu ili dunia ipate kuishi.
4. Kwanini kusemwa kwamba Ekaristi ni “Ukumbusho”? fafania maana ya “Ukumbusho” na eleza wakati gani katika maisha yako unafanyika, “ukumbusho wa Yesu?

RECONCILIATION, ANOINTING OF SICK PERSONS, ORDER AND MATRIMONY

The sacraments of healing

1. The sacrament of Penance and Reconciliation
2. The anointing of the sick

The sacraments at the service of the community

1. The sacrament of Matrimony
2. The sacrament of Holy Orders

“Through the sacraments of Christian initiation a person receives the new life of Christ. Now, we carry this life in.... vessels of clay” (2 Cor 4: 7). Actually it is still hidden with Christ in God” (Col 3: 3). We are still in our “earthly dwelling” (2 Cor 5: 1) submitted to suffering, sickness and death. This new life of son/daughter of God may become debilitated and can even be lost by sin”.

“The Lord Jesus Christ, physician of our souls and bodies, who forgave the sins to the paralytic and restored him to bodily health (Mt 2: 1-21), has willed that his Church continue, in the power of the Holy Spirit, his work of healing and salvation, even among her own members. This is the purpose of the two sacraments of healing: the sacrament of Penance and the sacrament of Anointing of the Sick” (CCE 1420-21).

1. The Sacrament of Penance and Reconciliation

OUR PEOPLE, SIN AND CONFESSION

Confession is in crisis. One has lost the conscientiousness of sin or at least its perception has changed. In the actual celebration more importance is given to self-alleviation than to the rite of absolution and the process of conversion. Other forms of obtaining forgiveness outside confession are forgotten. The crisis develops

UPATANISHO, MPAKO WA WAGONJWA, DARAJA NA NDOA

Sakramenti za kuponya

1. Sakramenti ya kitubio na upatanisho/masikilizano.
2. Mpako wa wagonjwa

Sakramenti katika huduma kwa jamii.

1. Sakramenti ya ndoa.
2. Sakramenti ya Todaraja takatifu.

“Basi, sisi tulio na hazina hii tuko tu kama vyombo vya udongo, ili ionekane wazi kwamba nguvu hiyo kuu yatoka kwa Mungu wala si kwetu sisi wenyewe (2 Kor 4: 7). “Maana nyinyi mmekufa na uhai wenu umefichwa pamoja na Kristo katika Mungu” (Kol 3: 3). Bado tuko katika makao yetu ya duniani (2 Kor 5: 1), tuki-teseka, kuugua na kufa. Maisha haya mapya ya kuwa wana wa Mungu yaweza kudhalilishwa na hata kupotezwa na dhambi”. “Bwana Yesu Kristo, tabibu wa mioyo na miili yetu, aliyesamehe dhambi za mtu aliyelemaa na kumrudishia afya ya mwili (Mt 2: 1-21), anataka Kanisa lake liendeleo katika nguvu ya Roho Mtakatifu, kazi yake ya kuponya na ukombozi, hata miongoni mwa waumini wake. Hili ndilo lengo la sakramenti ya kitubio na ile ya Mpako wa wagonjwa (CCE 1420-21).

1. Sakramenti ya kitubio na maridhiano.

WATU WETU, DHAMBI NA TOBA

Toba iko katika mgogoro. Binadamu amepoteza au kubadili dhamiri juu ya dhambi. Katika sherehe halisi, umuhimu zaidi umewekwa katika kuondolewa kuliko ibada ya kusameheana utaratibu wa kufanya mageuzi. Njia nyingine za kupata

at the level of contents: understanding sin, guilt, conversion and possibility of forgiveness in the Church.

There is a cultural situation that is profoundly insensible to the announcing of the gospel of conversion and penance. Deep down, there is the radical turning of the modern culture: from one civilization where the horizon of one's own life and the understanding of the world was God Creator and Lord, to a civilization characterized by a scientific, technical and anthropological perception only. In practice, God has become absent, not needed and even in competition with the human being, who pretends to be the only owner of his own destiny, of his options and behaviour.

The loss of a meaningful concept of God brings with it the loss of the meaning of sin as an offence to God, and the meaning of responsibility in regards to the concrete will of God and his project.

Today we observe the growth of the sense of the human. This phenomenon manifests the idea of seeing sin as an offence to the person, only stressing its human and social dimension. Today people struggle to make themselves free from every yoke in order to acquire happiness.

In this context, what does Christian preaching on penance, on conversion to God, of evangelical mortification mean? People give up going to confession; instead many confide their doubts, uncertainties and anxieties to lay counsellors who are ready to discuss and free them from their sense of guilt. Not only do people go to a psychologist or psychiatrist, they also seek spiritual guidance in other religions, sorcerers or horoscopes in order to orient themselves in their proper existence.

The nomadic people of the North who live in the big cities of the South of Kenya fall easily into crisis and confusion. Our people are strongly lured by the temptation of giving up. This goes beyond the capacity of saving the values of reconciliation, and so

msamaha nje ya kitubio zimesahaulika. Mgogoro unakua katika kiwango cha mambo fulani: kufahamu dhambi, makosa, mageuzi, na uwezekano wa msamaha ndani ya Kanisa.

Kuna hali ya kidehuri ambayo haishughuliki kwa vyovyote vile na utangazaji wa Injili ya ubadilisho na toba. Ndani humu, mna mabadiliko makubwa ya desturi ya kisiasa: kutoka kwa ustaarabu ambao kwake, swala muhimu maishani mwa mwanadamu na ufahamu wake wa ulimwengu lilikuwa ni Mungu, muumbaji na Bwana, hadi ustaarabu ambao umetamalakiwa na mielekeo ya kisayansi, kitekinolojia na kiantropolojia. Kihalisia, Mungu amekosekana, hahitajiki na hata anawekwa katika mashindano na mwanadamu ambaye hata alijifanya kuwa na umiliki juu ya hatima yake, chaguzi zake na tabia yake.

Kupotea kwa maana ya Mungu huleta kupotea kwa maana ya dhambi kama kosa kwa Mungu na maana ya jukumu kwa mujibu wa matakwa ya Mungu na mradi wake.

Leo tunaweza kutazama ukuaji wa maana ya binadamu. Swala hili hujitokeza katika hali ya kuitazama dhambi. Kama kosa kwa mtu nakuupanua mtazamo wake wa binadamu na kijamii. Leo, mtu anajibidiisha kujikomboa kutokana na utumwa wote ili kupata furaha katika muktadha huu, hali ya mkristo kuhubiri toba, kumwelekea Mungu, uimalikaji wa uenezaji Injili huashiria nini? Mtu huacha kwenda kitubio na watu wengi huelezea shaka na wasiwasi kwa watu wanaosikiliza maungamo yao ambao wako tayari kutoa ushauri wao na kuwakomboa kutoka na hisia za hatia. Mtu haendi tu kwa mwanasaikolojia ama mtaalamu wa akili, mtu pia hutafuta mwongozo na ushauri wa kiroho katika dini zingine, 'wachawi' na wanajimu (wataalamu wa nyota) ili kuweza kuishi vyema.

Watu wa jamii ya kuhamahama wa kaskazini mwa Kenya waishio katika miji mikubwa ya humu nchini hujipata katika mgogoro na kuchanganyikiwa. Watu wetu hupatwa na kishawishi kikubwa cha kukata tamaa. Haya hutokea

one loses one's own cultural values.

RECONCILIATION AND FORGIVENESS IN THE BIBLE

All cultures and religions have the conviction that there are bad acts, sins that offend God, hurt the brothers/sisters and do damage in the deepest of our hearts. In our daily lives we frequently encounter situations where bad things, or sin, appear. Through that we break our relations with God and our brothers/sisters. All human beings have the experience of being torn between good and bad, often drawn to choose the bad rather than the good. And this happens both at the individual and the social level. Sin forms part of the reality of our daily lives, of our individual and community structures, of our personal and community relationships. Sin is always something rebellious, conscious or not. A person rebels against his own condition. He does not want to be really human. He tries to consider himself cut off from his Father God. He wants to be independent and renounces his vocation to be personal; to live at the margin of history. Sin is not localized in a place, but develops in the deepest of the human being and, therefore, it affects his whole being and his relations with others. Therefore, all religions have purification and expiation rites and penitential liturgies.

Israel took also consciousness of his sin, which can be summed up in his going back to idolatry: trusting in idols of gold (Ex 32) instead of confiding in God. Confiding and adoring money, power, and sex instead of serving the Lord Yahweh.

The first pages of Genesis tell us the story of sin and infidelity of the people and its leaders. The prophets denounce strongly the sin of the people and warn of the punishment that sin brings with it. The exile of Israel is interpreted as a consequence of having abandoned God: to sin is to fall into slavery.

mara kwa mara na huzidi uwezo wa kuokoa na thamani ya upatanisho na mtu hupoteza maadili yake ya kidelesturi.

UPATANISHO NA MSAMAHA KATIKA BIBLIA

Desturi na dini zote zinakubali kwamba kunayo matendo mabaya, dhambi ambayo humuudhi Mungu, kuwadhuru ndugu/dada na kutuathiri/kutuharibu katika kiini cha mioyo yetu. Katika maisha yetu ya kila siku, huwa tunakutana na hali ambayo mambo mabaya na dhambi hujitokeza. Kwa njia hii, uhusiano wetu na Mungu na ndugu zetu unaharibika. Wanadamu wote hukutana na hali ambayo hugawika kati ya mema na mabaya, mara nyingi huchagua mabaya badala ya mema. Haya hutokea katika kiwango cha mtu binafsi na katika kiwango cha jamii. Dhambi huwa ni sehemu mojawapo ya maisha yetu, ya muundo wa mtu binafsi na wa jamii, ya uhusiano wa kibinafsi na wa kijamii. Dhambi daima huwa na dhana ya uasi, kimakusudi au bila mtu kukusudia kuasi. Mtu huasi dhidi ya hali yake mwenyewe. Hataki kwa kweli kuwa mwanadamu. Anataka kuwa amejitenga na Baba yake, Mungu. Anataka kuwa huru na kuukataa wito wake wa kuwa mtu binafsi; kuishi ukingoni mwa historia. Dhambi sio kitu kilicho na mipaka ya mahali pamoja, huathiri kwa hali kuu hali ya utu wa binadamu na kwa hivyo, huakisi ndani yake na katika uhusiano wake na wale wengine. Kwa hivyo, dini zote huwa na njia za kutakasa watu na kuwalipiza kwa makosa yao na pia huwa na liturujia za toba.

Watu wa Isralei walikuwa na dhamiri ya dhambi zao, haya ya-onekana kutokana na kurudi kwao katika kuabudu miungu wa uongo: kuamini miungu hawa (Kut 32) badala ya kumtegemea Mungu. Kuamini na kutegemea pesa, mamlaka na kuingiliana kimwili badala ya kumtumikia Bwana Yehova, ilikuwa pia njia ya kuabudu miungu.

Hadithi za kwanza za kitabu cha Mwanzo huelezea hadithi ya dhambi na kukosa uaminifu miongoni mwa watu na viongozi wao. Manabii walikashifu kabisa dhambi ya watu na adhabu ambayo dhambi zote huleta. Kupelekwa uhamishoni kwa Waisaraeli kunatafsiriwa kama matokeo ya kuachana na Mungu: kutenda

Yet for Israel the denouncing of sin is accompanied by the announcement of forgiveness, if the people repent. The last word of God is not his anger, but his mercy.

God protects Cain (Gen 4: 916), makes an agreement with Noah after the flood (Gen 8: 2022) and chooses Abraham after the dispersion of Babel (Gen 12). The prophet Nathan, who accuses David of adultery and murder, announces also the pardon of God, once the king has confessed his sin (2 Sam 11), because God does not want the death of the sinner, but his conversion and his life (Ez 18: 32).

Therefore the whole Old Testament is full of penitential liturgies and rites of purification: the day of expiation with the banishment of a male goat into the desert (Lev 16), the penance of Ninive prompted by the preaching of Jonah (Jonah 3), the invitation to penance by Joel (Jl 1), the great penitential liturgy of the lost ones (Ba 13), the expiation ceremony after the return from exile (Ne 9).

But in reality only in Jesus is there authentic pardon for sins, because he is man and God, the perfect communion between the human and the divine. Moreover, being one of us, and faithful to his mission to the very last, he gave his life for us.

In that way he has reconciled us with the Father (Heb 3-7). Jesus begins a new era for humanity: we can now return to harmony with ourselves, with others, with the Father and with the universe.

Jesus installs this new era of human relationships without preconceptions: he eats with sinners (Lk 15: 12), forgives sins (to the paralytic Mk 2: 12; to Zacchaeus, Lk 19: 10; to the sinner woman who anoints his feet, Lk 7: 36-50; to the adulteress Jn 8: 1- 11) and reveals the mercy of God by telling the great parables of mercy. In the parable called of the prodigal son, Jesus shows how God challenges a person: He, with a love that forgives and

dhambi ni kuingia utumwani.

Kwa Waisraeli, kuachana na dhambi kunaandamana na kutangazwa kwa msamaha, kama watu watatubu. Neno la mwisho la Mungu sio hasira bali ni msamaha.

Mungu alimlinda Kaini (Mwa 4: 9-16), anafanya maagano na Noa baada ya mafuriko (Mwa 8: 20-22) na anamchagua Ibrahimu baada ya mtawanyiko wa Babeli (Mwa 12). Nabii Nathanieli anayemshtumu Danieli kwa kuzini, na kuua, pia anatangaza msamaha wa Mungu, mfalme anapotubu dhambi zake (2 Sam 11), kwa sababu Mungu hapendezwi na kifo cha mtu mwovu, lakini humtaka abadilishe maisha yake (Ez 18: 32).

Kwa hivyo, Agano nzima la kale limejaa liturujia za toba na ibada za kutakaswa: siku ya kuondoa dhambi kwa kumfukuza beberu kueleka jangwani (Law 16) toba ya watu wa Ninawi iliyochochewa na mahubiri ya Yona (Yona 3), mwaliko wa Yoeli kwa toba (Yoe 1), liturujia ya toba kuu ya waliopotea (Bar 1-3), sherehe ya kuondoa dhambi baada ya kutoka uhamishoni (Ne 9).

Kwa Yesu analeta Lakini kwa kusema kweli, ni katika Yesu tu, ndipo panapo msamaha wa kweli wa dhambi, kwa sababu yeye ni Mungu na ni mtu, kumunyo madhubuti kati ya wanadamu na Mungu. Zaidi ya yote, yeye ni ndugu aliyeaminika kwa wanadamu hadi kufikia kiwango cha kutoa maisha yake.

TWO LINES

Kwa njia hiyo, ametuungaisha tena na Baba (Ebr 3-7). Yesu anaanza enzi mpya kwa ubinadamu: uwezekano wa kurudia umoja na nafsi zetu, na watu wengine, na Baba na maumbile yote.

Yesu anaanzisha enzi hii mpya ya “uhusiano wa wanadamu uanzao katika hali isiyoegemea mtazamo wowote ule”; anakula pamoja na wenye dhambi (Lk 15: 1-2), husamehe dhambi (kwa mtu aliyekuwa amepooza Mk 2: 12; kwa Zakayo Lk 19: 1-10; kwa mwanamke aliyempaka mafuta miguuni, Lk 7: 36-50; kwa mwanamke aliyeshtakiwa kwa kuzini (Yoh 8: 1-11) na kufunua huruma ya Mungu kwa kutumia mifano ya hali ya juu ya huruma. Katika

recreates, and the older brother who does not accept to eat at the table with his brother. Moreover, God offers us the possibility to live through his power to love (Lk 15: 11-31). This attitude of Jesus scandalizes the Pharisees (Mk 2: 67; Lk 15: 12) who do not understand that God does not want sacrifices, but mercy (Mt 9,;13; Hos 6: 6).

Jesus wants his disciples to forgive one another (Mt 18: 21-22) and in the parable of the two debtors he severely criticizes the servant without heart, who had been pardoned but who would not pardon his companion (Mt 18: 23-34). In the “Our Father”, mutual pardon is a condition for the divine pardon (Mt 6: 12; Lk 11). Jesus dies conquering sin and forgiving. From the cross, Jesus gives us his Spirit, which is a Spirit of love. Pardon is the other side of love. It empowers the community to be sacrament of his love: “Receive the holy Spirit. To whom you forgive sins, God will forgive them, and those to whom you withhold them, they shall be withheld” (Jn 20: 22).

At the beginning, many Christians believed that, after baptism they would not return to sin. But the primitive Church is witness to serious sins of Christians: the deceit of Ananias and Saphira (Acts 5: 1- 11); the incest at Corinth (1 Cor 5). Some more rigid members believed that those sinners had to be expelled definitely from the ecclesial community.

The Christian community has the experience of the living presence of the Risen Christ and, thanks to that, it perceived also his readiness to forgive. They realized that they were a people of salvation. Vatican II says: that the Church is the sacrament of salvation.

In the early Church there existed the practice of “public penance”. Those who had committed grievous sins (idolatry, homicide, adultery) were temporarily kept away from the community

mfano ulioitwa “kijana mpotevu”, Yesu anaonyesha jinsi Mungu anavyompa mwanadamu changamoto: Baba ana upendo wenye kusamehe na kufanya mambo upya; na ndugu yule mzee ambaye anakataa kula meza moja na nduguye mpotevu. Zaidi ya yote, Mungu ametupatia uwezekano wa kuishi na uwezo wake wa kupendana (Lk 15: 11-31). Msimamo huu wa Yesu unawaudhi Mafarisayo (Mk 2: 6-7; Lk 15: 1-2) ambao hawaelewi kwamba Mungu hataki dhabihu, lakini huruma (Mt 9: 13; Hos 6: 6).

Yesu anawataka wanafunzi wasameheane wenyewe (Mt 18: 21-22) na katika mfano wa wadeni wale wawili anamkashifu vikali yule mtumishi asiye kuwa na moyo wa kusamehe na ambaye hakumsamehe mwenzake (Mt 18: 23-34). Katika sala ya “Baba yetu”, msamaha kwa ndugu zetu ni sharti la kupata msamaha wa Mungu (Mt 6: 12; Lk 11). Yesu anakufa huku akisamehe na kushinda dhambi. Kutoka pale msalabani, Yesu anatupatia Roho wake, ambaye ni Roho wa upendo. Msamaha ni upande ule mwingine wa upendo. Huipatia jamii nguvu kuwa sakramenti ya upendo na msamaha: “Kupokea Roho Mtakatifu. Wowote mtakaosamehe dhambi, Mungu atawasamehe, na wale ambao hamtasamehe, hawatasamehewa” Yoh 20: 22).

Pale mwanzoni, wakristo waliamini kwamba, baada ya kubatizwa hawatarudi dhambini. Lakini Kanisa changa ni shahidi kwa dhambi za wakristo: dhambi ile ya Anania na Saphira (Mate 5: 1-11); dhambi ya uzinzi miongoni mwa watu wa huko Korintho (1 Kor 5). Wengine wenye msimamo mkali waliamini wenye dhambi hiyo walipaswa kufukuzwa kutoka Kanisani.

Jamii ya wakristo wanashiriki tajriba ya uwepo ulio hai wa Kristo Mfufuka na, heko kwa hayo, walihisi pia uwezo wake wa msamaha. Walitambua kwamba wao walikuwa watu wa wokovu. Mtaguso wa Pili wa Vatikano unasema: Kanisa ni sakramenti ya wokovu.

Katika Kanisa changa, kulikuweco na asasi iitwayo “toba ya wote”. Hii ina maana kuwa wale waliokuwa wametenda dhambi kubwa (kama vile kuzini, mauaji ya umma, kuabudu vinyago)

and from the Eucharist (they were ex-communicated) and had to do a public penance during Lent in order to be reconciled with the Church on Holy Thursday and participate in the communion at Easter. This penitential procedure was very severe and could be received only once in a lifetime.

In the Middle Ages, the Church introduced other penitential practices: the private or individual confession of sins, done in private to the priest, who imposed a penance, no longer as serious as before, and gave the absolution. Moreover one could receive this sacrament as many times as it was necessary. This system was clearly and definitely regulated in the Council of Trent: the penitent, like an offender, was to come before the penitential tribunal, where the priest like a judge heard the detailed confession of sins, gave the absolution in the name of the Lord and imposed a penance. This style of confession is still used in many places nowadays.

With Vatican II the evangelical meaning of free pardon returned, stressing more the encounter with the Father once again and the community rather than the aspect of tribunal. Moreover, the social aspect of reconciliation came again into light.

Although the term “reconciliation” has always been applied to penance in all the history of the Church, only since Vatican II has it been brought out in a way that implies a renewed structure of the sacrament of penance: “sacrament of reconciliation”. Christ, reconciliation agent, has commanded his Church “the mystery of reconciliation” (Rom 5: 10 ss; 2 Cor 5: 15-18; Col 1: 19-22). The expression illustrates the truth of the sacrament as an encounter, an interpersonal dialogue, a turn around and communion, a relational renewal with God, with others, with oneself and with the world. Behind the word reconciliation there is the Greek word *metanoia*. This expresses the act of repenting, of doing penance, converting; a change of ideas, a change of sentiments. For Jesus, the word *metanoia* defines what it is to be a Christian, it indicates a radical necessity and a change of the total person. Sin marks a

walitengwa kwa muda kutoka kwa jamii ya wakristo na kutoka kwa Ekaristi (walitengwa) na iliwabidi kutubu hadharani wakati wa kwaresima ili kurudisha uhusiano mwema na kanisa siku ya Alhamisi Takatifu na kushiriki komunyo ya Pasaka. Toba hii ilikuwa kali sana na ingepokelewa mara moja katika maisha ya mtu.

Katika kizazi cha kati, Kanisa lilianza njia za toba, toba ya mtu binafsi, iliyofanywa faragani kwa padre, ambaye alitoa adhabu ambayo haikuwa kali kama hapo zamani, na kutoa msamaha. Zaidi ya yote, mtu angepata msamaha huu mara nyingi ilivyotakikana. Mfumo huu uliratibishwa katika Mtaguso wa Trenti: mwenye kutubu, alikuja mbele ya jopo la toba kama mtu mwenye makosa, ambapo padre kama hakimu alisikiliza maungamo ya dhambi yaliyotolewa kwa undani kabisa, alikuwa akitoa msamaha katika jina la Bwana na kupendekeza adhabu ya toba. Mtindo huu bado unafuatwa mahali kwingi hadi sasa.

Kwa njia ya Mtaguso wa pili wa Vatikano, maana ya kievangelisti ya msamaha wa bure ilirudiwa, huku hali ya kukutana na Baba na jamii ikisisitiswa kuliko kipengele cha jopo. Zaidi ya yote, dhana ya masikilizano ilichukua mahala pake.

Hata ingawa neno “masikilizano” limetumiwa kila mara kurejelea toba katika vipindi vyote vya historia, ni baada tu ya Vatikano II ambapo ilichukuliwa kwa njia ambayo inaonyesha muundo mpya wa sakramenti ya kitubio: “muundo wa masikilizano”. Kristo, wakala wa masikilizano ameamrisha kwa Kanisa lake “fumbo la masikilizano” (Rom 5: 10 ss; 2 Kor 5: 15-18; Kol 1: 19-Tamshi hili huashiria ukweli wa sakramenti kama kutano, mazungumzo baina ya watu, kama mabadiliko na komunyo, kama kufanya upya uhusiano na Mungu, uhusiano na watu wale wengine, na nafsi yake mtu mwenyewe pia na ulimwengu. Pembezoni mwa neno “masikilizano”, kunalo neno la Kigiriki metanoia. Neno hili huonyesha kitendo cha kutubu, kufanya toba kugeuka, kubadili mawazo, kubadili hisia. Kwa Yesu neno metanoia humaanisha kuwa mkristo, huonyesha umuhimu mkuu na badiliko la

rupture, a deviation. The need for reconciliation with the community and with God is evident: it is the reestablishment of basic and natural relationships. In this is the essence of the reconciliation.

Reconciliation is only possible if God prepares it: “I will give them a new heart and pour on them a new spirit” (Ez 11: 19-20). “I will put my law into their hearts, I will write it in their hearts and I will be their God and they shall be my people” (Jer 31: 33).

Effects of reconciliation. The reconciling act of God “creates a new being” (2 Cor 5: 17), because reconciliation implies a complete renovation and coincides with justification (Rom 5: 9-10) and sanctification (Col 1: 21-22). Christ is our peace, because he has reconciled us with God, in a unique body “by means of the cross, destroying in that way the enmity ... by him we have access to the Father in the same Spirit” (Eph 2: 14-18).

The mystery of reconciliation. God has realized reconciliation, but - on the side of humanity the universal reconciliation continues until the parousia. (Paul writes that the “loss” of the Jews” has given a hand to the reconciliation of the world” (Rom 11: 15) and that “God by means of Christ reconciled the world” (2 Co 5: 19). “In him the Father wanted to dwell in fullness, he also wanted through him to reconcile all things, those in heaven and those on earth, bringing peace by the blood of his cross” (Co 1: 19-20). The physical world is in solidarity with humanity through reconciliation, as it was in its fall.

LENT: COLLECTIVE MOMENT OF RECONCILIATION

The early Church made the preparation for Easter a collective moment of reconciliation and pardon that was manifested in fast, alms giving, prayer and reconciling gestures. The rite of the ashes was introduced on the Wednesday preceding Lent. The rite of reconciliation of the penitents in the Catholic Church takes place

mtu kamili. Dhambi huashiria kuvunjika, kupotea njia. Haja ya masikilizano na jamii na pia na Mungu inaonekana wazi: ni kule kuanzishwa kwa uhusiano mpya, wa kimaumbile. Ndani yake kuna dhana ya kweli ya masikilizano.

Masikilizano yawezekana tu ikiwa Mungu ameyaandaa: “Nitawapeni moyo mpya na kuweka roho mpya ndani yenu” (Ez 11: 19-20). “Nitaiweka sheria yangu ndani yao, na kuiandika katika mioyo yao. Mimi nitakuwa Mungu wao, nao watakuwa watu wangu” (Yer 31: 33).

Matokeo ya masikilizano: tendo la Mungu la masikilizano “huumba kiumbe kipya” (2 Kor 5: 17), kwa sababu masikilizano humaanisha mabadiliko kamili na hulingana na kufanyika adilifu (Rom 5: 9-10) na kutakaswa (Kol 1: 21-22). Kristo ndiye amani yetu, kwa sababu ametusikizana na Mungu, katika mwili wa kipekee “kwa njia ya msalaba, na kuuharibu uadui kwa njia hiyo... kwa njia yake, tunapata kumfikia Baba katika Roho huyo mmoja” (Efe 2: 14-18).

Fumbo la masikizano. Mungu ametambua masikizano, lakini kwa upande wa binadamu- masikizano ya jumla- yanaendelea hadi parousia. (Paulo anaandika kwamba “kupotea” kwa Wayahudi “kumeuletea ulimwengu masikizano” (Rom 11: 15) na kwamba Mungu kwa njia ya Kristo alikuwa analeta masikizano duniani” (2 Kor 5: 19). “Maana Mungu alipenda utimilifu wake wote uwe ndani yake. Kwake vitu vyote vilipatanishwa na Mungu: na kwa damu yake msalabani akafanya amani na vitu vyote duniani na mbinguni” (Kol 1: 19-20). Ulimwengu uko katika ushirikiano na ubinadamu katika masikizano kama ilivyokuwa katika kuanguka kwake (dhambini).

KWARESIMA WAKATI WA MASIKIZANO KWA WATU WOTE

Kanisa la zamani lilifanya kwaresima kuwa wakati wa mapatano kwa watu wote na msamaha uliojitokeza katika kujinyima, kutoa misaada kwa maskini, maombi na ishara za masikizano. Ibada ya majivu ilianzishwa, mnamo Jumatano ya juma linalotangulia kuanza kwa kwaresima. Ibada ya upatanisho ya wanaotubu hu-

generally on Good Friday.

After the Council of Trent, Lent is being celebrated with penitential rites and gestures that made it like a “great sacrament” of reconciliation for the entire community: the Mass, fasts and abstinences, alms giving and charity, self-denials and sacrifices, more intense prayer, sermons, spiritual exercises, retreats and popular missions, pilgrimages, stations of the cross, processions, confession and the annual Eucharistic communion.

Nowadays the elements of solidarity and participation are part of the community celebrations. Prominence is given to the social commitments the penitential services demand: such as vigils, the day of solidarity, baptismal progressions, youth Passovers.

COMMITMENT OF RECONCILIATION IN SOCIAL LIVING

Sacramental reconciliation does not happen as an extra or besides history, but in the history marked by the effort of living together and conflicts. We live in a shameless and divided world: between hunger and abundance, exploited and exploiters, poor and rich, powerful and powerless, wise and ignorant, those of the North and those of the South ... This division and irreconcilable state is the natural product of injustice, opposition of interests, a conflict of ideologies, the discriminating use and injustice of the media and technology, the struggle for leadership and power. All this leads to the negation of the fundamental rights of the human being, to the pressure against liberty, to the various discriminations, to violence and terrorism, torture and all forms of repression, to armament, to the unjust distribution of wealth.

The Church feels involved, called and committed with the work of reconciliation in her mission and in all her activities..

When the Church proclaims the Good News of reconciliation, she realizes a prophetic act, denounces the evil in people, points out the roots of division and proclaims the hope of overcoming the

sisitizwa sana siku ya Ijumaa Takatifu katika Kanisa Katoliki.

Baada ya Mtaguso wa Trenti, kwaresima ilijawa na ibada na ishara za toba ambazo ziliifanya kuwa “sakramenti kubwa” na masikizano kwa jamii nzima: Misa kujinyima na kufunga, kuwapa masikini na kutoa misaada, kujinyima mambo muhimu maishani na kujitolea, maombi ya kina, kuhubiri na huduma, uhuji, hatua za msalaba, maandamano, maungamo na komunyo ya kila mwaka.

Siku hizi, vipengele vya umoja na kushiriki ni sehemu ya sherehe za kijamii; inatekeleza kujitolea kwa kijamii ambako ibada za toba zinahitaji: kama vile kukesha, siku ya umoja, utaratibu wa ubatizo, Pasaka ya vijana.

KUJITOLEA KWA MASIKIZANO KATIKA MAISHA YA KIJAMII

Masikizano ya kisakramenti hayajitokezi kama jambo la ziada katika historia lakini katika historia yenye sifa za kuvunjika kwa umoja maishani na mgogoro. Tunaishi katika dunia ya aibu na iliyosambaratika: kati ya njaa na shibe, wanyanyasaji na wanyanyaswa, maskini na matajiri, wenye nguvu na wanyonge, wenye hekima na wajinga walio kaskazini na walio Kusini... Mgawanyiko huu na hali isiyorekebika ndio zao lao la kimsingi la ukosefu wa haki, makabiliano ya matakwa, mgogoro wa mitazamo, matumizi ya kibaguzi na ukosefu wa haki kwa vyombo vya habari na teknolojia, vita vya uongozi na mamalaka. Haya yote yanaelekeza ukatazaji wa haki za kimsingi za binadamu katika msukumo dhidi ya uhuru, ubaguzi wa kila aina, vita na ugaidi, mateso na njia za kugadamiza, kujihami, njia za aina yake za kusambaza utajiri.

Kanisa linahitaji kuathiriwa, kuitwa na kujitolea katika kazi ya mapatano na katika majukumu yake yote. Baada ya kufanyiwa mapatano, linahisi umuhimu wa mapatano hayo.

Wakati Kanisa linatangaza Habari Njema ya upatanisho, huweza kutambua tendo la kinabii, hukashifu maovu kwa watu, huonyesha chanzo cha mgawiko na kutangaza matumaini ya kumiliki

tensions and conflicts and from this to acquire fraternity, agreement and peace at all levels and in all sectors of human society. The sacrament is a sure sign in the construction of a personal, ecclesial, social and political life that is truly reconciled. In the sacrament of penance all reconciliations are celebrated, also partial liberations of history and by the same sacrament it urges us to work for a reconciliation that has never been fully obtained.

The Christian person who is reconciled must feel as a “universal person”, who acts everywhere and in all situations in favour of justice and peace.

In the sacrament of reconciliation, the Christian community is sacrament of Jesus, who reconciles a person with him/herself, with the community, with the world and the universe, in order to reach full communion.

2. Anointing of the sick

“The one who strengthens us with you in Christ and who anoints is Christ” (1 Cor 1: 21).

For many, the anointing of the sick is a sacrament of death, a kind of anticipated certificate of death, a warning that there is no more expectancy. When the priest enters the house and the sick person sees him, he/she fears the worst and begins to think that the end has come. Therefore, many do not call the priest not to frighten the person, or he is called when the person is near death.

In reality, this situation is the result of a misinterpreting of the original meaning of that sacrament as it was called “extreme unction”. Vatican Council II has called it again the sacrament of “anointing of the sick” It is not a sacrament of death but of hope and life.

Without the eyes of faith, it is difficult to understand sickness, pain and suffering, which we have to accept as part and parcel of

mivutano na migogoro ili kupata undugu, kwa makubaliano na amani katika ngazi zote na katika vipengele vyote vya jamii ya wanadamu. Sakramenti ni ishara ya kikweli ya ujengaji wa mtu binafsi wa maisha ya kidini, kijamii na kisiasa ambayo kwa kweli yametamalakiwa na mapatano. Katika sakramenti ya toba, upatanisho wote unasherehekewa, pia ukombozi wa aina moja ya historia na kwa sakramenti hiyo, inatusukuma kufanya kazi ya mapatano ambayo hayajaafikiwa kikamilifu.

Mtu mkristo, ambaye amepata upatanisho lazima ajihisi kama “mtu wa kijumla”, atendaye katika sehemu zote na katika hali zote, kwa mujibu wa haki na amani.

Jumuiya ya wakristo ni sakramenti ya Yesu, anayempatanisha mtu na nafsi yake, na jamii, dunia na maumbile, ili kufikia ukamilifu/utimilifu wa komunyo.

2. Mpako wa wagonjwa

“ Mungu mwenyewe ndiye mwenye kutuimarisha sisi na nyinyi pia katika Kristo” (2 Kor.1: 21).

Kwa watu wengi, mpako wa wagonjwa ni sakramenti ya mauti, aina ya cheti cha kifo kinachotarajiwa, ujumbe kwamba hakuna namna nyingine. Wakati padre anaingia katika nyumba na mtu mgonjwa anamwona, huona kama anaelekea kufa na kwamba maisha yake yamefikia mwisho. Kwa hivyo, watu wengi hawamwiti kasisi ili mgonjwa asipatwe na uoga. Au anaitwa wakati mgonjwa amekaribia kufa.

Kwa kweli, hali hii ni matokeo ya hadithi ndefu ambayo imekuwa ikididimiza maana ya kiasili ya sakramenti na iliitwa “upako wa mwisho”. Lakini Vatikano II imeuita tena sakramenti ya “upako wa wagonjwa”. Si sakramenti ya kifo bali nia sakramenti ya matumaini na uzima.

Bila kutazama kwa macho ya imani, ni vigumu kuelewa ugonjwa, uchungu na mafadhaiko ambayo ni lazima kuyakubali kama

our human limitation. Sickness is always a difficult moment in life: we suffer pain and physical weakness; if the sick person is bedridden, he/she is separated from normal life, cut off from the others, alone. Often there is also the anxiety for the future, and if it is from old age also the fear of death is added to all this.

Therefore the sick person, besides doctors and medicines, needs another type of comfort, a human and spiritual consolation. People's wisdom always see that sickness need not only remedies, but other rites of salvation. Many people see sickness also as a punishment for sins and believe that it is necessary for the recovery to be reconciled and do penance.

Indeed in the time of Jesus in Israel sickness was seen as a punishment. Jesus rebelled against that (Jn 9: 2). Sickness is something natural; it occurs because of human frailty and other causes. Therefore, Jesus had an attitude of compassion and predilection for the sick: he cured them.

The Gospels tell us about the many cures that Jesus performed: he cured the blind, the paralyzed, the lepers, the deaf and dumb ... In the parable of the Good Samaritan, Jesus says that the charitable man anointed the wounds of the assaulted man with oil, in order to lessen the pain. We know that oil lessens, cures and gives strength (Lk 10: 30-37).

These healings of Jesus were a sign that the Kingdom of God, which had arrived through him, is health and life, and that God does not want death but life. It was an invitation to fight against all forms of fatalism and passivity. Jesus fought against all that endangers human life: infirmity and hunger (Mk 6: 30-40), legalism (Mk 7: 20-23) and religious hypocrisy (Mt 7: 21-23).

Jesus himself sent his disciples to announce the Kingdom and to heal the sick (Lk 10: 9). The disciples preached, converted many,

sehemu ya udhaifu wetu wa kibinadamu. Ugonjwa daima ni kipindi kigumu cha maisha. Zaidi, kuteseka na kuwa mnyonge, mtu mgonjwa hulaswa kitandani, anatengwa kutoka kwa maisha ya kawaida, anakatwa kutoka kwa watu wengine, na kuwa pekee. Wakati mwingine pia kuna ile hamu ya siku za baadaye. Wakati wa uzeeni, uoga wa kifo huongezwa kwa masaibu haya yote.

Kwa hivyo mtu mgonjwa, zaidi ya kuhudumiwa na daktari na kupata dawa, huhitaji aina nyinginezo za utunzwaji, kupewa pole ya kibinadamu na ya kiroho. Hekima ya watu daima iliona kwamba ugonjwa hauhitaji tu tiba bali ibada nyinginezo za wokovu. Watu wengine huona pia ugonjwa kama adhabu ya dhambi na huamini kwamba ni muhimu kupata tiba, kupata upatanisho na toba kwa mtu mgonjwa.

Hii inaelezea ni kwa nini wakati wa Yesu huko Israeli ugonjwa ulichukuliwa kama adhabu. Yesu alipinga mtazamo huu (Yoh 9: 2). Ugonjwa ni jambo la kimaumbile; hutokea kwa sababu ya unyonge wa mtu miongoni mwa sababu nyinginezo. Kwa hivyo, Yesu ana mtazamo wa upendo na kukaribisha wagonjwa: huwaponya.

Injili zinatuarifu kuhusu aina nyingi za uponyaji aliofanya Yesu kwa magonjwa yote: upofu, kupooza, ukoma, visiwi na bubu... Katika mfano wa Msamaria mwema, Yesu anasema kwamba mtu yule mkarimu alipaka mafuta majeraha ya mhasiriwa yule ili kupunguza maumivu. Tunajua kwamba mafuta hupunguza maumivu, huponya na kutoa nguvu (Lk 10: 30-37).

Uponyaji huu wa Yesu ulikuwa ishara ya kwamba Ufalme wa Mungu, uliokuwa umekuja kwa njia yake, ni afya na uzima, na kwamba Mungu hapendi mauti ila uzima. Ni mwaliko wa kupiga-na dhidi ya imani zote kwamba mambo yote tayari yamepangwa na dhidi ya uvivu wa kutenda mambo. Yesu anapigana dhidi ya hatari zote zinazomkabili mwanadamu: unyonge na njaa (Mk 6: 30-40), sheria (Mk 7: 20-23) na unafiki wa kidini (Mt 7: 21-23).

Yesu mwenyewe aliwatuma wanafunzi wake kuutangaza Ufalme wa Mungu na kuponya wagonjwa (Lk 10: 9). Wanafunzi walihu-

cast out devils, anointed the sick and healed them (Mark 6, 12-13). Restored health is one of the signs of the Kingdom (Mk 16: 17).

The Church has continued to heal the sick after the resurrection of Jesus. The Acts of the Apostles give us ample witness of that: the healing of the paralytic who begged in the temple (Acts 3:1-10), the sick who approached the apostles, running, to be healed (Acts 5: 12-16) ... The Letter of Saint James gives us the classical fundamental Bible declaration over the sacrament of anointing:

“Is there any sick person among you? Then call the priests of the Church, so that they can pray over him and anoint him in the name of the Lord Jesus. The prayer done with faith will save the sick person; the Lord will re-establish him and the sins which he committed will be forgiven him” (Saint James 5: 14-15).

The sick must call the priests: this is not something private but an ecclesial ceremony, of the community. The ministers must pray in the way of all sacraments; it is the prayer of the Church that constitutes the essence of the sacrament. The symbolism of the oil is used to express the health of the sick person; not only physical health, but integral health, which is the sign of the Kingdom.

It is not a magic rite, nor a simple medical cure, but a symbol of the faith of the Church, who, in the name of the Lord, begs for health in body and spirit. It is an act of faith in Jesus, the Lord of life. The fruit of the sacrament is the health in its full meaning.

In time Christians began to understand this blessing (anointing with oil) as a sacrament. The anointing of the sick is different from all other anointing. It is the gesture of Christ, who goes on giving solace for the pain. He becomes closer to the troubled heart to comfort it with the hope and the strength of his presence.

The anointing of the sick is a special moment of encounter with

biri, wakageuza wengi, wakafukuza mapepo, wakawapaka wagonjwa mafuta na wakawaponya (Mk 6: 12-13). Kurudishwa kwa afya ni ishara moja ya ujia wa ufalme wa Mungu (Mk 16: 17).

Kanisa liliendelea kuwaponya wagonjwa baada ya ufufuko wake Yesu. Matendo ya Mitume hutupatia ushuhuda wa kutosha kuhusu haya: kuponywa kwa mtu aliyepooza aliyeomba nje ya hekulu (Mate 3: 1-10), wagonjwa waliowakimbilia Mitume ili waponywe (Mate 5: 12-16)... Katika muktadha huu, mtu anael-ewa maandiko ya Barua ya Mtakatifu Yakobo, ambayo ni msembo wa kimsingi juu ya mpako katika Biblia:

“Je, kunaye mgonjwa kati yenu? Anapaswa kuwaita wazee wa Kanisa, nao watamwombea na kumpaka mafuta kwa jina la Bwana. Wakiomba kwa imani mgonjwa ataponyeshwa; Bwana atampatia nafuu, na dhambi alizotenda zitaondolewa” (Yakobo 5: 14-15).

Wagonjwa sharti wawaite makasisi: hili si jambo la kibinafsi tu, bali pia sherehe ya Kikanisa, na ya jumuiya. Viongozi wa kanisa sharti waombe, kama ilivyo na sakramenti zile zingine zote, ni maombi ya Kanisa ambayo ni kiini cha sakramenti. Tunazungumza juu ya mpako: ishara ya mafuta hutumiwa kuelezea afya ya mtu mgonjwa; sio tu uzima wa mwili, bali pia uzima wa aina zote, ambayo ni ishara ya Ufalme.

Sio ibada ya mazingaombwe, wala tiba ya kawaida ya utabibu, lakini ishara ya imani ya Kanisa, ambayo kwa jina la Bwana huomba afya kwa mwili na Roho. Ni tendo la imani ndani ya Yesu, Bwana wa uzima. Tunda la sakramenti ni afya katika ukamilifu wa maana yake.

Baada ya muda, wakristo walianza kuelewa baraka hii (mpako wa mafuta) kama sakramenti. Mpako wa wagonjwa ni zaidi ya mpako mwingine wowote ule. Ni ishara ya Kristo ambaye hutembea kila mara akipeana pole kwa uchungu na kuwa karibu zaidi na watesekao moyoni na kuituliza mioyo hiyo kwa matumaini na nguvu ya uwepo wake.

“Upakaji mafuta kwa wagonjwa” ni wakati maalum wa kukutana

the Lord Jesus, by means of a visible gesture: the blessing with oil. The bishop or the priests are the ministers of this sacrament. It is important that not only the minister and the sick are participants in the celebration. If the celebration takes place in the home of the family of the sick, then it is good to call the family and friends to be present. When it is done in the hospital and if the condition of the sick permits it, then it is good that also other patients participate in the celebration, besides the pastoral team of the hospital and the family.

First all the participants must gather, then all join in the prayers. The texts of the word of God must be chosen in a way that will help the sick person to understand his/her sickness as “life”. The anointing with the holy oil has to be done in an atmosphere of joy and hope, explicitly and clearly in union with the crucified Christ. It is necessary also to bring forward the idea of the final victory of the resurrected Lord over pain and death and therefore to stress his presence working in the celebration of the sacrament.

Whenever possible, it is good to celebrate the anointing of the sick during Mass. Then it will be easier for the sick person to feel the solidarity and the support of the brothers/sisters in faith. Recommended occasions for receiving the sacrament of the anointing of the sick are: when the person is permanently sick, or old, or in danger of death or before undergoing an operation.

The sacrament consists of the anointing of the sick with blessed oil on the forehead and hands, and the prayer recited by the priest: “By this holy anointing and by his abundant mercy, may the Lord help you with the grace of the Holy Spirit. Amen. In order to free you from your sins give you salvation and comfort you in your infirmity. Amen.”

THE SACRAMENTS AT THE SERVICE OF THE COMMUNITY

“The sacraments of Marriage and Holy Orders contribute to the personal salvation, but they do this by means of the service given to others” (CCE, 1534).

na Bwana Yesu, kwa njia ya ishara ione kanayo: kubarikiwa kwa mafuta. Askofu au kasisi ndio wasimamizi wa sakramenti. Ni muhimu kwamba isiwe tu ni wasimamizi hawa wa sakramenti hii ambao wako pale wakati wa kupaka mgonjwa mafuta. Kama upako huu unafanyika nyumbani kwa mgonjwa, ni vyema kuwaita jamaa na majirani. Kama shughuli hii itafanyika hospitalini, ni vizuri wagonjwa wengine wawepo na pia kundi la kichungaji la eneo hilo la hospitali na pia familia yake.

Kwanza kabisa, mkutano huu wa sherehe hii lazima uundwe na wote washiriki katika maombi. Masomo ya Neno la Mungu yafaa yateuliwe yale ambayo yatamsaidia mgonjwa kuuchukulia ugonjwa wake kama “maisha”. Mpako lazima ufanywe katika mazingira ya furaha na matumaini, kwa njia wazi na yenye kuafikiana na Yesu msulibiwa. Ni muhimu kugusia juu ya ushindi wa Yesu dhidi ya maumivu na mauti na hivyo kuelezea kufanya kazi kwa uwepo wake katika sherehe hii ya sakramenti.

Kama yawezekana, tunapaswa kufanya mpako huu wakati wa Misa. Hivyo, itakuwa rahisi kwa mgonjwa kuhisi ushirikiano na msaada wa ndugu/dada katika imani. Wakati bora zaidi wa kupokea mpako ya wagonjwa ni: wakati mtu amepatwa na ugonjwa wa muda mrefu, katika uzee wa mtu, au wakati mtu anaenda kupasuliwa hivyo kukabiliwa na hatari ya kufa.

Sakramenti hii huhusisha kupakwa mafuta matakatifu katika paji la uso mikononi, na sala ifanywayo na kasisi: “Kwa upako huu na huruma yake nyingi Bwana na akusaidie kwa neema ya Roho mtakatifu. Amina. Ili kukuondoa kutoka dhambini na kukupa wokovu na kukutuliza katika udhaifu wako. Amina.”

SAKRAMENTI KATIKA HUDUMA KWA JAMII

“Sakramenti ya ndoa na hatua takatifu huchangia katika wokovu wa mtu binafsi, lakini hufanya hivi kwa njia ya huduma zitolewazo kwa watu wengine” (CCE, 1534).

“In these sacraments, those who were consecrated already by baptism and confirmation” (LG, 10), for the common priesthood of all the believers, can receive special consecrations. Those who receive the sacrament of Holy Orders are consecrated “in the name of Christ to be pastors of the Church with the word and with the grace of God” (LG, 11). In the other side, “those Christian couples are fortified and consecrated for the responsibilities and dignity of their state by this special sacrament” (GS, 48, 2; CCE, 1535).

LIFE AS VOCATION

Life is a calling. God calls us to live. And the call to life is a call for a mission. Each person is called from the depths of his being, to be happy. Now there is only one way to realize it: being son/daughter of God and brother/sister of others and putting one's whole being to the realization of the project of the Father. In this general call the specific call is included, which is particular for each one; his/her personal vocation.

The term “vocation” is frequently related to the state of life of those consecrated to God in the priesthood or religious profession. The use and the custom have generalized this restricted meaning of the word. Yet to have a vocation is not only for a privileged few. We all have a vocation. We have the call for a concrete personal realization in society, fulfilling a task or a function.

It is important and decisive to discover and follow one's own vocation. The vocation is regarded to be a form or state of life, profession and social function to which the person feels called and for which he/she can count on special qualities. A person, who feels fulfilled, and willing to produce fruits in abundance, when he/she achieves that security, then this post or that profession are appropriate to his/her character. Faithfulness to one's vocation means faithfulness to oneself. It is a certain sign of interior balance and personal satisfaction. This favours consistency, an enriching life in community and a continued social contribution.

Personal reflection will produce elements of discernment for the

“Katika sakramenti hizi, wale waliotakaswa kwa ubatizo na kipaumara” (LG, 10), kwa ukasisi wa waumini wote, wanaweza kupokea utakaso wa aina ya kipekee. Wale wanaopokea sakramenti ya hatua takatifu hutakaswa “kwa jina la Kristo wawe wachungaji wa Kanisa kwa neno na neema ya Mungu” (LG, 11). Kutoka upande ule mwingine, “wanandoa hao wamelindwa na kutakaswa kwa majukumu na hadhi ya hali yao kwa sakramenti hii ya kipekee” (GS, 48, 2; CCE, 1535).

MAISHA KAMA WITO

Maisha ni wito. Mungu ametuita tuishi. Wito maishani ni wito kwa huduma. Kila mtu ameitwa kutoka shina lake ili awe na furaha. Sasa ni njia moja tu ya kutambua haya: kuwa mwana wa Mungu na ndugu kwa watu wengine na kujiweka nafsi yetu katika kuutambua mradi wa Mungu. Katika wito huu wa kijumla, kunao wito wa kipekee, ambao ni juu ya kila mtu; wito wa mtu binafsi.

Hali ya maisha ya wale watu waliotolewa kwa Mungu kwa njia ya upadre na viapo vya kidini, huhusishwa mara nyingi na neno wito. Matumizi na mazoea yamejumlishwa na hivyo kuiathiri maana ya neno hili. Kuwa na wito sio swala la watu wachache tu walioteuliwa. Sisi sote tuko na wito. Tuko na wito wa kujitambua binafsi katika jamii, kutimiza jukumu au kazi.

Ni muhimu na njia ya uamuzi kutambua na kufuata wito wako mwenyewe. Wito umeundwa kuwa aina au hali ya maisha, taaluma na jukumu la kijamii ambalo kwalo mtu huhisi kuwa ameitwa na ambalo kwalo aweza kutegemea uwezo alionao. Mtu ambaye huhisi kutimilika, na kuwa na nia ya kuzaa matunda kwa wingi, wakati alipopata uhakikisho huu, cheo kile au taaluma ifaayo ni mambo yanayolingana na sifa zake. Uaminifu kwa wito wako humaanisha uaminifu kwa nafsi yako. Ni hakikisho la utulivu wa ndani na kutosheleka kwa mtu binafsi. Hali hii hupendelea kuelewa kuzuri, na kuishi katika jamii kwa njia ifaayo na kutoa mchango wa kijamii kila mara.

Tafakari za mtu binafsi zitatoa vipengele vya uamuzi ili kuchagua

right choice, but one has also to count on the counsel and judgment of others.

In order to help us realize our vocation in life, we have to exercise utmost respect for the personal decision of each one, after giving a sincere clarification for the choice from our point of view. We have to give a hand to anyone who engages in something positive in his/her life, even if a little adventurous.

3. The Sacrament of Matrimony

We are going to get married : (I accept you as my wife and I accept you as my husband.)

- What is the cultural context of the Nomadic People of the Northern Region that concerns life, love and marriage?
- What does it mean for our people in this country to opt for an adult love and for family?

This society offers different ways of understanding life, love and family. The Nomad today feels compelled to interact with different cultures, with new social problems and new religions. He himself has an identity crisis and does not know where to turn. God and religion are no longer what gives meaning to his life. Many are favouring the “trial marriage” or simply a free union, and all they ask is to continue to live in harmony with the environment.

Rulings proclaimed by the Church. To the official declarations of the Church who states some clear principles people react by saying that they are too idealistic or too clear-cut, lacking adaptation to concrete circumstances. What is the authority of the Church which considers all baptized as submitted to her rules, when one does not fit in with its logic?

Fidelity and indissolubility for the pair. How can one maintain this illusion, when one sees what is concretely happening? We are all witnesses to the desegregation of many homes. Yet how often have we experienced in our own families that there are reasons to believe that profound fidelity is possible? That true love does

vyema, lakini lazima mtu atilie maanani ushauri na mtazamo wa wale wengine.

Ili kutuwezesha kufahamu wito wetu maishani, mambo yafuatayo ni muhimu: heshima kubwa kwa maamuzi ya watu wengine baada ya kuangazia vizuri uamuzi huo kulingana na mtazamo wetu. Lazima tuunge mkono na kupendelea kila mara yule ambaye anafuata jambo lililo nzuri maishani mwake.

3. Sakramenti ya ndoa

Tutaoona (ninakukubali uwe mke wangu na ninakukubali uwe mume wangu).

- 60Muktadha wa kitamaduni wa Wahamaji wa Kaskazini mwa Kenya, yanayohusu maisha mapenzi na ndoa.
- Inamaanisha nini kwa watu wetu katika nchi hii, kuamua kuwa wapenzi na kuunda familia?

Jamii hutoa njia tofauti tofauti za kuyaelewa maisha, mapenzi na familia. Wahamaji wanahisi kuajibika kujadiliana na desturi tofauti tofauti, na matatizo ya kijamii na dini mpya. Wao wenyewe wanakabiliwa na tatizo la kujitambua. Hawajui waelekee wapi. Mungu na dini sio vitu vinavyoyapa maisha yao maana tena. Wengi wanapendelea “ndoa zisizo rasmi” au kule kukaa pamoja tu, na huomba waendeleo kuishi kwa amani na mazingira.

Maswali ya ulizwayo na Kanisa. Kwa maamuzi rasmi ambayo hukumbusha misimamo iliyo wazi, mtu hupuuza dhana yake ya kihalisia ama inakera sana, kushindwa kwake kuafikiana na hali halisi. Mamlaka ya Kanisa ni yapi kama mtu atashindwa kauafikiana na mantiki yake ambayo huwachukulia wote waliobatizwa kama wenye kuajibika kwa sheria zake?

Uaminifu na kutovunjika kwa uhusiano wa watu hao wawili. Nani awezaye kuhimili zingaombwe hili huku akiona yanayoendelea? Sote tu mashahidi wa poromoko la familia. Mara ngapi tumepata kuona katika familia zetu sababu za kuaminisha kwamba uaminifu halisi wawezekana? Ati kwamba kupendwa hakuhadai? Je,

not deceive? Is it not possible to think that one can always enjoy all physical desires, affections and even spirituality of the other, aspire to live in totality?

Fruitfulness. Yes, but if and when one wants. In the past, children were the “cane” for old age. Now social security does that. Then here comes the son that upsets the happy balance for the pair! Therefore, one has to avoid the intrusion. Now the indisputable principle in former times is disputed: the legitimate family as the basic cell of society. Now the single mother and the divorced have a perfect place in the world. Homosexuals demand their rights to form a family.

We are in a time so-called of “sexual liberation”. The sexual urges, affective and physical may have a free flow without having necessarily to pass through “the family” institution. The division between sex and love is commonly accepted. In the family there is no more communication and this often explodes into conflicts, sometimes violent. The great, large and united Catholic Nomadic family is getting more and more something of times past.

Therefore, the decision to marry implies a positive choice: the decision: to build one’s own life in the spirit of Jesus embodied in the African culture. This implies a special vision of love, of family and society.

COMMUNITY OF LIFE AND LOVE

(Sexuality and procreation in marriage)

The human person is a being in relation. Sexuality is much more than sexual satisfaction, it is the impulse to encounter another being that makes personal life possible. All we can be, all we can achieve or believe, all depends on love. A person is constituted in love.

The essential concept of person is to be related with: his need to relationships, his impossibility to rise above from himself and

mtu aweza kufikiri kwamba mtu aweza daima kutekeleza tamaa za mwili, mapenzi na hata maswala ya kiroho ya yule mwingine, kutamani kuishi kikamilifu?

Matunda. Ndio, lakini ni kama mtu na wakati atakapo. Zamani, watoto walikuwa bima kwa kizazi kizee. Sasa huduma ya uzeeni imechukua nafasi hii. Halafu, anazaliwa mwana wa kiume ambaye huleta furaha kwa familia hii. Kwa hivyo, ni lazima mtu aepukane na kuingiliwa. Swala lisilopingika linapingwa wakati mwingine: uhalali wa familia kama kiini cha kimsingi katika jamii. Wakati huu, wanawake wenye watoto na wasioolewa na waliotalakiwa wamekubalika katika jamii. Mashoga (mabasha/hanithi) wanadai haki ya kuunda familia.

Tunaishi katika kipindi cha “uhuru wa kuingiliana kimwili”. Mahitaji ya kuingiliana kimwili, mapenzi na mahusiano ya kimwili na mapenzi ni swala linalokubalika. Katika familia, hakuna mawasiliano tena na hali hii imeelezewa kwa njia ya mafarakano na wakati mwingine mapigano. Familia kubwa na pana ya Wahamaji wakitoliki inaendelea kuwa kama kitu cha wakati mwingine.

Kwa hivyo, uamuzi wa kuoa/kuolewa humaanisha uchaguzi unaostahili kufanywa: kutaka kuelekeza utambuzi wa maisha yako mwenyewe kwa kufuata maisha ya Yesu aliyemwilishwa katika utamaduni wa kiafrika. Hii inaashiria aina mpya ya maono ya upendo, wa kifamilia na jamii.

JAMII YA MAISHA NA UPENDO

(Kuingiliana kimwili na uzazi katika ndoa)

Binadamu ni kiumbe katika mahusiano. Kuingiliana kimwili ni zaidi ya kutimiza haja ya kufanya mapenzi, lakini ni kukutana kihisia na kiumbe mwingine ambaye hufanya maisha yako kuwa halisi. Yote yale tunayoweza kuwa, yote yale tunayoweza kutambua, kuamini, yote yategemea upendo. Mtu ameumbika katika upendo.

Sifa muhimu ya dhana ya mtu ni kuhusiana na, haja yake kwa mahusiano, ugumu wa kujikiuka na kudumisha uhalisia, bila

maintain his reality without feeling supported by another person. One can only be a person if there are at least two persons. To love and be loved is the same process, the same movement. The son/daughter provokes in marriage a dynamic process, full of life and activity.

The conjugal love requires the presence of the other “I”, precisely to make one body and one soul. The body, as a manifestation of the soul, permits the personal encounter. There are different levels of integration and dialogue. Life in love is a constant walk and the physical commitment is the communication of the deepest “I”, it is the giving of person to person.

But ... clouds and storms obscure the free and clear heaven of conjugal life: infidelity, abuse, machismo, drugs, alcoholism, mistreatment, illness... From the beginning and always, in the life of the couple, there is an important virtue to practice: generosity, forgetting a little of self and searching for happiness of the other. The emotional and physical expectations are different. Concretely, the satisfaction of the man in the conjugal act comes before that of the woman. The instinctive aspiration of the woman is to be loved. One has to realize that the conjugal act must be a significant moment for the ‘other’.

COMMUNITY OF GOODS: RECEIVE THESE PIECES OF MONEY

(The work, the money, and the family administration)

The person is a being in the world. It could never be a being without establishing a direct relationship with the world. He is a creative protagonist, collaborating with God, in the plan of God himself and humanizing the world, acting in correspondence to the many needs a person discovers in himself. To this activity of the person contribute science, technique, culture and work. The conjugal unity, manwoman, is called to create the totality of the person. The communion of goods expresses the highest value of

kuhisi kuungwa mkono na mtu mwingine. Mtu aweza tu kuwa mtu kama kuna angalau watu wawili. Kupenda au kupendwa ni njia moja tu, ni mwenendo ule ule tu. Mwana wa kiume/kike huchochea katika ndoa mwenendo endelevu uliojaa uhai na matendo.

Mapenzi ya kuingiliana kimwili humhitaji yule “mimi” mwingine haswa, kama sehemu ya mwili wako ambayo haiwezi kutenganishwa nawe. Mwili kama kielelezo cha mambo ya kindani, huruhusu mkutano huu wa kibinafsi. Kuna ngazi nyingi za kuingiliana na kuzungumza. Maisha katika mapenzi ni kutembea pamoja, na kujitolea kimwili ni mawasiliano na “mimi” yule wa ndani kabisa, ni mtu kujipeana kwa yule mwingine.

Lakini... mawingu na vimbunga hufunika paradiso huru na wazi ya kuingiliana kimwili: ukosefu wa uaminifu, dhuluma, hisia za udume, madawa ya kulevya, pombe, mateso na ugonjwa. Kutokea mwanzo na siku zote, maishani mwa wanandoa, kuna maadili muhimu ya kutekeleza: ukarimu, kujisahau kiasi na kutafuta furaha ya mtu yule mwingine. Matarajio ya kihisia na ya kimwili ni tofauti. Kimaumbile, mwanamume huridhika katika kitendo cha kufanya mapenzi kabla mwanamke hajafikia kilele chake cha kuridhika. Hisia za matarajio ya mwanamke ni juu ya kupendwa. Mtu atachukulia kitendo cha kufanya mapenzi kuwa wakati muhimu kwa yule mwingine.

JAMII YA MALI: HUPOKEA MAPENI YA PESA

(Kazi, pesa, na utawala wa familia)

Binadamu ni kiumbe duniani; ni kiumbe ambacho hakiwezi kuweko hivi tu bila ya kuhusiana moja kwa moja na ulimwengu. Hutekeleza uungaji mkono wenye ubunifu, huku akishirikiana na Mungu, katika mradi wa Mungu mwenyewe, na kufanya ulimwengu kuwa wa kibinadamu zaidi, kwa kufanya hivi kulingana na mahitaji ambayo mtu anatambua ndani yake. Tendo hili la mtu huchangia sayansi, teknolojia, desturi na kazi. Umoja wa mwingiliano wa kimwili, mume-mke, umeitwa kuwa uwazi, uliowazi kuliko kuweko kwa mtu duniani. Komunyo ya bidhaa huelezea

the relation “goodsperson”. It is necessary to insist on and clarify the work of the Nomadic People of the North, and its relation to the family. One has to introduce the families to a healthy and acceptable administration of goods and money.

The family is not a closed circle in itself; it is situated in society as ferment and yeast, with a true heart sharing the sufferings of the poorest and with the firm commitment to transform unjust structures into structures of brotherhood.

OUR FAMILY: THE NUCLEUS OF THE SOCIETY IN KENYA

With marriage, couples form the social structure. The family exercises an important role in the transmission of values and in the process of socialization. The reality and social, economic and cultural problems of the community are seen now from another point of view.

The new family needs an initiation into the responsibility and commitment in the use of the “common goods”. The way the community moves along depends also on it. To conduct a community is not only the task of politicians, but the work of everyone. Some specific fields that may be of primary interest are: education, relaxation and sports, means of social communication, peace in the streets and in the neighbourhood.

OUR FAMILY: SMALL CHURCH

Human love, in its profoundness, is divine. Christian couples, re-born in the Spirit of Jesus, give this same love their greatest signification, their greatest achievement: they enter into the mystery of God. In giving of themselves without measure they become images of God manifested in Jesus Christ, who gave himself unto death.

The Gospels present Jesus as the spouse, who comes to realize the marriage of God with humanity, in his own person. In the answer that Jesus gives his mother, at the wedding of Cana, he lets us see a glimmer in the distance of what exists between a limited

thamani ya juu zaidi ya uhusiano wa “mtu- wa bidhaa”.Ni muhimu kusesitiza na kufafanua kazi ya jamii ya wahamaji wa kaskazini mwa Kenya, na uhusiano kwa familia. Lazima mtu aipe familia mamlaka yafaayo katika utamalaki wa mali na pesa.

Familia sio kitu kilichofungika ndani yake. Iko katika jamii kama vile chachu na hamira, kwa sifa za moyo wa kweli pamoja na mateso ya walio maskini zaidi na kujitolea dhahiri kwenye lengo la kubadili miundo isiyotekeleza haki na kuwa miundo ya undugu.

FAMILIA YETU KIINI CHA JAMII YA KENYA

Katika maisha ya ndoa, mwanandoa huanza kuunda muundo wa kijamii. Familia hutekeleza jukumu muhimu katika kuendeleza maadili na katika utaratibu wa kuendeleza mahusiano ya kijamii, ukweli na matatizo ya kijamii, kiuchumi na kitamaduni katika jamii huonekana kwa njia nyingine tofauti.

Familia inahitaji kuingizwa katika jukumu na kujitolea katika kutekeleza “maslahi kwa wote”. Njia za mwenendo wa jamii hutegemea jamii yenyewe. Kuendeleza historia sio kazi ya wanasiasa mashuhuri bali ni kazi ya kila mtu. Nyanja Fulani muhimu tokea mwanzo ni kama vile: elimu, mapumziko na michezo, njia za mawasiliano ya kijamii, amani mabarabarani ya miji na katika mitaa.

FAMILIA YETU: KANISA DOGO

Upendo wa binadamu, katika uhalisia wake, ni mtakatifu. Wanandoa wakristo waliozaliwa upya katika Roho wa Yesu hupatia ule upendo maana yao umuhimu/maana yao kubwa, ushindi wao uliomkuu zaidi: wanaingia katika fumbola Mungu. Kujipeana kwao bila kipimo na hadi mwisho, kunawafanya kuwa mifano ya Mungu aliyedhihirishwa ndani ya Yesu Kristo, aliyejitolea hadi kufa.

Injili zinamwasilisha Yesu kama Bwana arusi, ambaye amekuja kutambulisha ndoa ya Mungu na wanadamu, katika utu wake. Katika jawabu ambalo Yesu anampa mama yake, katika arusi huko Kana ya Galilaya, anatumfanya tuone kwa mbali mwanga wa

perspective and his: He is totally oriented to the hour of his betrothal with humanity, which had to be realized on the cross.

The spouses see and act in their lives from a profound experience of God that feeds their love,. The profound originality of his love and his life is his spirituality. The communion with God permits them to be true and to live profoundly. The Church is the sacrament of the communion of persons with God, of brotherhood, and the communion between them. This sacramentality must be obtained in the family. The spouses give their bodies to Jesus so that he can continue to love and realize his Kingdom by means of them. The communion and commitment with the parish community permits them to reach their goal in their profound being: to live a love that does not have boundaries and is action that constructs fraternity.

THE CELEBRATION OF OUR WEDDING

As the conjugal act is an expression of the commitment of persons, so the celebration of Eucharist with the wedding is the commitment, in the environment of the community, of the couple with God and of God with the couple. The community is the important element of the wedding; in the community, Body of Christ, the alliance is realized. Christ, alive in the community, makes the spouses to be the sacrament of his love and his project. In the community, the spouses celebrate their meaning of life, of love, their option for a love without measure until death; their commitment with society and with the Christian community. The celebration must be prepared in a way that it will be a transparent and effective “sign”.

4. The Sacrament of Holy Orders (Ministerial Priesthood)

In the name of Jesus and the Church, called to commitment and service for the Kingdom of God

Looking at the religions of humanity, we find the figure of the priest: as “the one who gives the sacred things”. He plays the role

kilichoko kati ya mtazamo wetu dhaifu na ule wake: mwelekeo wake/tazamio lake ni pale atakapotolewa kwa ndoa na wadamu (atakapoposwa), jambo litakaloonekana pale msalabani. 78Kutoka kwa tajriba mahsusi ya Mungu, ambayo inatoa upendo wake, wanandoa huona na kutenda maishani mwao. Asili yake halisi ya upendo wake na maisha yake ni hali yake ya kiroho. Komunyo na Mungu huwaruhusu kuwa kweli na kuishi vizuri. Kanisa ni sakramenti ya komunyo ya watu na Mungu, ya undugu na komunyo kati yao. Usakramenti huu lazima upatikane katika familia. Wanandoa huitoa miili yao kwa Yesu ili aendelee kupenda na kutekeleza ufalme wake kupitia kwao. Komunyo na kujitolea pamoja na jumuiya ya parokia huwaruhusu kuafikia lengo lao katika utu wao halisi: kushiriki upendo ambao hauna mipaka na ambao ni tendo linalounda undugu.

SHEREHE ZA ARUSI YETU

Kama vile kuingiliana kimwili ni njia ya kuelezea uaminifu kwa mtu mwingine, vivyo hivyo, Ekaristi ya ndoa ni kujitolea, katika mazingira ya jamii ya wanandoa. Jamii ni kipengele muhimu cha arusi; katika jamii, mwili wa Kristo, umoja huu unaonekana. Kristo, umoja huu unaonekana. Kristo, aliyehai katika jamii, huwafanya wanandoa kuwa sakramenti ya upendo wake na mrambo wake. Katika jamii, wanandoa husherehekea maana yao ya maisha, upendo, uamuzi wao wa upendo, usio kipimo hadi kufa; kujitolea kwao kwa jamii na pamoja na jumuiya ya wakristo. Lazima mtu atayarishe sherehe hii ili iwe wazi na ishara mwafaka.

4. Sakramenti ya hatua takatifu (ukasisi wa huduma)

Katika jina la Yesu na Kanisa, kuitwa katika kujitolea na huduma kwa utawala wa Mungu.

Tukiangalia katika hali ya dini ya wanadamu, tunaona sura ya kasisi. “Yule atoaye vitu vitakatifu”. Hutekeleza jukumu la msu-

of a mediator. He represents the people before God, and brings the will of God before humanity. Therefore the Romans called their priests pontiffs: the bridge builders, who unite the extremes, bringing and carrying. This function was exercised especially during the sacrifice. In it, the priest killed the victims and made the offering to God; when the offering was accepted by God, the priest distributed the blessings of God to the people. In that way, he was carrying the offerings and bringing blessings. He was inter-mediating between God and humanity.

Also in Israel, the priest was the man of the sacred, consecrated to the temple, separated from the others, who offered gifts and sacrifices for the sins of the people.

They belonged to the tribe of Levi, therefore they were called Levites, and formed like a caste apart (Num 4: 1-10). The book of Leviticus contained many laws and prescriptions about the priestly cult. But that changed with the coming of Jesus. Jesus was not a Levite, not a priest of the tribe of Levi, but a layperson of the tribe of Judah. He rose up against the abuses of the priests, who had turned the temple into a house of businesses and money changers (Jn 2: 12-22; Mk 11: 15-19). He was executed outside the city walls and with his death and resurrection he reconciled us with God and obtained pardon for our sins.

CHRIST, OUR ONLY PRIEST

Jesus Christ is Godman. In his person divinity and humanity meet. Therefore, he was the most perfect mediator. As man, he represents us and brings us to the Father. As God, he brings the living presence of the Trinity to the world. He is not a person in charge of some exterior function. He himself is the union, the mediator, the priest, just because he is God and man. He does not bring sacrifices to God, because he himself is the living sacrifice. He does not bring us blessings, because he himself is a living blessing. He does not look for a victim, a lamb, as the Jews did, to offer to God and obtain His grace.

lubishi. Huwawakilisha watu mbele ya Mungu, na upendo wa Mungu kwa wanadamu. Kwa hivyo, watu wa Roma waliita makasisi wao “Pontiffs”: watu wajengao daraja, waunganishao hali zilizotengana, kuleta na kubeba. Kazi hii ilitokelezwa haswa katika ibada. Ndani yake, kasisi aliua mwenye kutolewa kafara na kumtoa kama sadaka kwa Mungu; sadaka hii ilipokubaliwa na Mungu, kasisi alisambaza baraka za Mungu kwa watu. Kwa njia hiyo, alikuwa akibeba sadaka na kuleta baraka. Alikuwa naunganisha Mungu na wanadamu.

Hata miongoni mwa Waisraeli, kasisi ni mtu anayehusika na maswala ya utakatifu. Mahali pake palikuwa ni hekaluni, alitengwa na watu wengine, alitoa dhabihu na sadaka kwa sababu ya dhambi za watu.

Walikuwa kutoka kwa ukoo wa Lawi na waliitwa Walawi na walikuwa kama tabaka la kando (Hes 4: 1-10). Kitabu cha Walawi kimekusanya sheria na maelekezo ya kikuhani. Lakini haya yaliabadilika kutokana na kuja kwa Yesu. Yesu hakuwa Mlawi, hakuwa kuhani wa koo la Lawi, lakini mtu wa kawaida kutoka ukoo wa Yuda. Aliwakamea makuhani waliogeuza hekalu kuwa soko na mahali pa kubadilisha pesa (Yoh 2: 12-22, Mk 11: 15-19). Aliua nje ya mji na kifo chake na ufufuko vilituunganisha tena na Mungu na kutuletea msamaha wa dhambi zetu.

KRISTO KUHANI WETU WA PEKEE

Yesu Kristo ni Mungu-mtu. Katika utu wake, uungu na ubinadamu vimekutana. Kwa hivyo, alifanyika muunganishi safi. Kama binadamu anatuwakilisha na kutuleta kwa Baba. Kama Mungu, analeta duniani uwepo wa Utatu mtakatifu uishio. Yeye sio mtu anayesimamia kazi za nje. Yeye mwenyewe ni umoja, msuluhishi, kuhani wa haki kwa sababu yeye ni Mungu na mtu. Hatoi dhabihu mbele ya Mungu kwa sababu yeye mwenyewe ni sadaka hai. Hatuletei baraka kwani yeye ni baraka kwani yeye ni baraka hali si. Hatafuti mtu wa kuchinja, mwanakondoo, kama walivyofanya Waisraeli, kumtolea Mungu sadaka na kupata neema yake.

He made himself the sacrificial victim for the Father in our favour. Therefore he is called “the Lamb of God, who takes away the sin of the world”. Instead of separating himself from the others, he shared everything with the human beings; he became equal to them in everything, except for sin. His priesthood is not in the style of a cult; he does not offer sacrifices of animals, but the sacrifice of his own life. The characteristic of his priesthood is not the celebration of rites, but fidelity to his mission and mercy (Heb 2: 17-18).

For us Christians, there is only one priest who gives God: Jesus Christ. He is the only priest, the only sacrificial victim before the Father. He himself said: “I am the door... Who sees me, sees the Father ... Without me you can do nothing”. Therefore, there is no other priest at his side. He is sufficient. And his sacrifice also is unique. He does not need another. The Masses are not sacrifices that are piled up one on top of the other, above the sacrifice of Christ. It is the same sacrifice of Christ which continues throughout history. It is the eternal alliance: the union between heaven and earth, God and man, that has taken place in the Son of Mary once and for all.

Since Jesus, there is no human being who can claim to go up to God like, as the old priests, but it is the same God who sends his own Son in order to reconcile us. Since then everything has changed. We do not need other mediators anymore, because Jesus is our only mediator and priest. All Christians share a priestly dignity (1 Pet 2: 5, 6; Ap 1: 6; 5: 10). That is what is called the common priesthood of the believers.

THE SACRAMENT OF HOLY ORDERS: MINISTERIAL PRIESTHOOD

The Spirit with his many gifts or charismas has enriched the Church, the community of Jesus, in order to fulfill the mission of Jesus (1 Cor 12: 1-11). Little by little, the Christian community became institutionalized and some members were chosen to be “those who preside in the Lord”. These servers of the community

Yeye mwenyewe alijifanya sadaka kwa Baba kwa niaba yetu. Kwa hivyo, wanamwita “mwanakondoo wa Mungu, aondoaye dhambi za dunia”. Badala ya kujitenga na watu wengine, alishiriki nao katika kila kitu, akawa sawa nao katika kila kitu isipokuwa dhambi. Ukuhani wake si wa aina ya kidhehebu, bali ni wa maisha: hatoi sadaka ya wanyama bali sadaka ya maisha yake mwenyewe. Sifa za ukuhani wake sio za kiibada, lakini ni za uaminifu na huruma (Heb 2: 17-18).

Kwetu sisi wakristo, kuna kuhani mmoja tu, kuhani mmoja alitaye Mungu. Yesu Kristo. Yeye pekee ndiye kuhani/kasisi, sadaka ya pekee mbele ya Baba. Yeye mwenyewe alisema: “Mimi ndimi mlango... anionaye mimi, amemwona Baba... Bila yangu mimi hamuwezi lolote”. Kwa hivyo, hakuna kuhani mwingine zaidi yake. Anatosha. Na sadaka yake ni mahsusi. Hahitaji nyingine. Misa sio sadaka nyingine ambazo zimelundikana moja juu ya nyingine na zilizo juu ya ibada ya Kristo. Ni sadaka ile ile ya Kristo ambayo inaendelea katika historia. Ni ushirikiano wa milele: umoja kati ya mbingu na dunia, wanadamu na Mungu, uliofanyika katika mwana wa Maria utakaodumu milele.

Tangu wakati wa Yesu, hakuna mwanadamu atakaye kwenda hadi kwa Mungu kama makuhani wa zamani, lakini Mungu yuyo huyo aliyemtuma mwanawe wa kiume ili atusikizane naye. Kuanzia hapo na kuendelea, mambo yote yalibadilika. Hatuhitaji wasuluhishi wengine kwa sababu Yesu ndiye msuluhishi na kuhani wetu. Watu wana ile hali ya ukuhani (1 Pt 2: 5,6; Ap 1: 6; 5: 10). Hii ndiyo huitwa ukuhani wa jumla wa waumini.

SAKRAMENTI YA HATUA TAKATIFU: UKUHANI WA HUDUMA

Roho kwa zawadi nyingi ameliimarisha Kanisa jumuiya ya Yesu, ili kutekeleza kazi ya Yesu (1 Kor 12: 1-11). Pole pole, jumuiya itafanyika taasisi na kutoka kwa wasimamizi kutakuwa na wale “watakaosimamia katika Bwana”. Watumishi hawa wa jumuiya watapokea sakramenti ya hatua takatifu. Askofu, mirthi wa mi-

receive the sacrament of Holy Orders. The bishop, successor of the apostles, stretches his hands over them in order to give them the strength of the Spirit to be faithful to the mission of Jesus. The imposition of the hands is a symbol that expresses the election for the mission. The task of this ministry is to serve the community: to announce the word of God, to form the community, keep it united and preside over it therefore they preside at the Eucharist help the community to convert themselves to the Kingdom and to carry it into the world. Like Jesus, they are to announce the Good News to the poor and the liberation of the captives (Lk 4: 16) even if it should cost them their own life. In the Spirit they are not to lord over the people but to serve them.

The people look for the same things in the priests as Israel and non Christian religions look for: men of the sacred, mediators between God and man, with an almost magic strength, able to resolve all problems more as men of the sacraments and sacred rites, rather than men of the Word and the community. Many would like the priests to stay in church and the sacristy all day long giving blessings, and not be involved in the work for the Kingdom with all its demands.

Because of these distortions, Vatican II has insisted again and again on the fundamental issue that: they are ministers of the word of God, at the service of the community, celebrating the sacraments for the people, especially the Eucharist, filled with a pastoral love for the people, especially the poor, ready to give their lives for the sheep as Jesus, the Good Shepherd, did (cf. Decree on the ministry of the priests of Vatican II).

This priesthood does not exist without the common priesthood of the believers, and the two do not exist outside the one priesthood of Christ. By baptism, all Christians have been introduced into the common priesthood of the Church. By the sacrament of Holy Orders, some Christians are introduced into the ministerial priesthood.

Christ gave this priesthood to the Apostles. In time, the twelve

tume, huwawekelea mikono ili wapokee nguvu ya Roho wawe waaminifu kwa huduma ya Yesu. Kuwekelewa mikono ni ishara ambayo huashiria kuchaguliwa kwa huduma hii. Jambo lililosa-hihi ambalo ni huduma, ni kutumikia jumuiya: kutangaza neno la Mungu kutoka kwa jumuiya, kuiweka jumuiya ikiwa imeunganika, kuisimamia jumuiya- kwa hivyo kusimamia Ekaristi - kuisaidia jumuiya, kuibadili kuelekea Ufalme na kuutekeleza duniani; zaidi ya yote, kama vile Yesu, kutangaza Habari Njema kwa maskini na wokovu kwa wafungwa (Lk 4: 16) hata kama itawagharimu maisha yao. Roho wake sio wa kuwatumikisha bali ni wa kuwatumikia watu.

Watu hutafuta katika makasisi kile ambacho Waisraeli na watu wasio wakristo walikuwa wakitafuta: watu watakatifu, waunganishao watu na Mungu, kwa uwezo wa kimuujiza, kusuluhisha matatizo yote, zaidi kama watu wa sakramenti na ibada takatifu, kuliko kuwa watu wa dunia na wa jamii. Wengi wangetaka kwamba makasisi wakae Kanisani na katika chumba kitakatifu siku nzima huku wakitoa baraka, na sio kushughulika na kazi ya ufalme na mahitaji yake.

Kwa sababu ya upuuzaji huu, Vatikano II imesisitiza tena na tena katika kipengele cha kimsingi: ni wasimamizi wa neno la Mungu, katika huduma kwa jamii, kusherehekea sakramenti za watu, haswa Ekaristi, huku kukiwa na ujazo wa upendo wa kichungaji kwa watu, hususani maskini, kuwa tayari kutoa maisha kwa sababu ya kondoo, kama Yesu mchungaji mwema alivyofanya (cf. Tangazo la huduma ya makasisi wa Vatikano II).

Ukasisi hauwezekani bila ukasisi wa kawaida wa waumini, na mambo haya mawili hayawezi kuwepo nje ya ukasisi wa Kristo. Kupitia ubatizo, wakristo wote wameletwa katika ukasisi wa kanisa. Kwa njia ya hatua takatifu, baadhi ya wakristo wanaingizwa katika huduma ya ukasisi.

Kristo aliwapa mitume ukasisi wake. Baada ya wakati Fulani,

met collaborators in this service, and before dying, they chose successors. These successors come to us in the person of the bishops. Therefore, the Catholic faith tells us that the fullness of the sacrament of Holy Orders is in the bishops. Like the Apostles, who had collaborators, the bishops also have them: they are the priests and the deacons. In that way, we say that the sacrament of Holy Orders includes deacons and priests. The Deacon announces the Gospel of Jesus Christ and gives witness of Jesus with his works of charity.

The priest, besides the functions of the deacon, celebrates the Eucharist, hears confessions and anoints the sick; presides over the community. He is part of the “presbyterium” (= all the clergy together): along with the other priests he exercises his ministry in communion with the bishop. The Bishop presides, as successor of the Apostles, over a portion of the people of God, called Diocese, with the help of the priests. The bishops, together, are responsible for the Church in the whole world. Truly the bishop, the priest and the deacon are like the tonalities of the same colour, of the same charisma, the “presiding in the Lord”.

We can explain it with an example of the guitar: there are different types of guitar: guitar for a solo, guitar for accompaniment, guitar for basso. The three instruments are guitars (the charisma of “presiding in the Lord”, but in the musical complex, each one of them has its particular place, its particular tune and when they play together (Bishop, priest, deacon) is when you enjoy the full harmony.

The Pope does not have a higher rank in the sacrament. He is the bishop of Rome, elected to succeed Peter in the service of the unity of the universal Church.

SUMMARY

- Through baptism we enter into the mystery of God and that makes us live in fullness the reality of our being sons/daughters and brothers/sisters. From this experience, our life enters into

wale mitume kumi na wawili walikutana na waungaji mikono katika huduma hii, na kabla ya kufa, walitafuta warithi wao. Warithi hawa kwetu sasa ni maaskofu. Kwa hivyo, ukamilifu wa sakramenti ya hatua takatifu katika imani ya Kanisa Katoliki ni maaskofu. Kama vile mitume, waliokuwa na waungaji mikono, maaskofu pia wako nao: hawa ni makasisi na mashemanzi. Kwa njia hii, tunasema ya kwamba, hatua takatifu zinahusisha: Shemanzi: yeye hutangaza Injili ya Yesu Kristo na kutoa ushuhuda wa Yesu kwa matendo yake ya huruma.

Padre/kasisi: zaidi ya kufanya kazi kama ile ya shemanzi, husherehekea Ekaristi, hutoa sakramenti ya kitubio, na kuwapaka wagonjwa mafuta; huongoza jumuiya. Huunda sehemu ya “prebesteri” (jumla ya wachungaji wote): pamoja na makasisi wengine, hutekeleza huduma ya komunyo pamoja na askofu. Askofu: husimama kama mirthi wa mitume, hisimamia sehemu ya kundi la watu wa Mungu liitwalo jimbo (Diocesi), kwa msaada wa mapadre, akiunganika pamoja na wale maaskofu wengine, wao wanalisimamia Kanisa duniani kote. Kwa ukweli, Askofu, padre na shemasi ni kama kivuli (shade) ya rangi sawa “Charisma” (kipaji) sawa, “ya kuwa msimazi pamoja na Bwana”.

Tukitaka, kueleza tukitumia mfano tunasema: kuna aina tatu ya “guitars”. Kwa sauti ya kwanza (solo), kwa “kuzindikiza” (accompaniment) ama “guitar” kwa sauti ya “bass” (basso). Viombo (instruments) hivyi vitatu ni guitars (kipaji cha kuongoza katika Bwana) bali katika mchezo wa kuigiza wa muziki kila kimoja kili kuwa na nafasi yake kenye, sauti ya pekee, na kusikia mapatano ya kweli.

Papa (Baba matakatifu): hana daraja ya juu kisakramenti. Yeye ni askofu wa Roma, aliyechaguliwa kuchukua mahali pa Petro katika huduma ya umoja wa Kanisa la dunia yote.

HITIMISHO

1. Kupitia kwa ubatizo, tunaingia katika fumbo la Mungu na hii inatufanya tuishi katika ukamilifu wa uhalisia wa wana wa kiume/kike na ndugu/dada. Kutokana na tajriba hii, maisha

a dynamic of fidelity (following Jesus) that makes us more and more sons/daughters and brothers/sisters (metanoia). In this journey we make an experience of making decisions against our reality of sons/daughters and brothers/sisters, something contrary to the historic plan of God (sin). The Spirit of Jesus does not abandon us, but through reconciliation we can reach our final goal: the communion between the Father and ourselves. Our body and the entire creation participate in the plan of brotherhood. The Spirit of Jesus knows how to heal our infirmities in his project and transform them into elements of life.

- Jesus lives today in our society: he gives meaning to life:
 - o life is a call to happiness;
 - o he brings the highest expression of human love:
 - o happiness comes by giving oneself unto the extreme.
- To be made for the other and to live this dynamic is the highest realization. Marriage and Holy Orders are signs of Jesus who continues loving to the extreme and gives his life in service.

TASK

1. Genesis Chapter 2 tells us about the enchanting communion between God, man and nature. In Chapter 3, the sin of Adam and Eve is narrated. Reflect and describe in what the sin consisted and what the consequences were.
2. Suffering and death are part of our existence. Today's society does not teach us how to suffer and still less how to prepare for death. From the point of faith and Christian wisdom, what can we offer to this society?
3. What does marriage mean nowadays for the Church in Northern Province of Kenya? Present three aspects.
4. God is Father and forms his family: the brotherhood. The priest is "father", sign of God who builds his family: the Christian community. Describe some traits in the priest for our times and place.

yetu yanaingia katika uaminifu endelevu (kufuata Yesu) ambao unatufanya tuwe wana wa kiume/kike na ndugu/dada (metanoia) zaidi na zaidi. Katika safari hii, tunapata tajriba ya kufanya maamuzi dhidi ya uhalisia wetu wa wana wa kiume/kike na ndugu/dada na kinyume na mpango wa kihistoria wa Mungu (dhambi). Roho wa Yesu hatuachi peke yetu, lakini, hutusukuma katika maisha yetu (mapatano) ili tuafikie lengo letu la mwisho: komunyo kati yetu na Baba. Miili yetu na maumbile yote hushiriki katika mpango wa undugu. Roho wa Yesu anajua jinsi ya kuugeuza udhaifu wetu katika mradi wake na kuufanya kuwa vipengele vya maisha.

2. Yesu anaishi siku ya leo katika jamii yetu: anayapa maisha maana:

- Maisha ni wito wa kuingia katika furaha;
 - Anaonyesha kiwango cha juu cha upendo wa wanadamu;
 - Furaha hupatikana katika kujitolea binafsi hadi mwisho.
3. Kuumbwa kwa sababu ya yule mtu mwingine na kuishi katika hali hii ya maendeleo ni utambuzi wa hali ya juu zaidi. Ndoa na hatua Takatifu ni ishara za Yesu ambaye anaendelea kutupenda hadi mwisho na kuyatoa maisha yake katika huduma.

ZOEZI.

1. Sura ya pili ya kitabu cha mwanzo inatuelezea juu ya komunyo ya kuvutia kati ya Mungu Awa na maumbile.

Katikasurayatatu, dhambi ya Adamuna Awainasimuliwa. Tafakarina uelezekile kilichokuweka katika dhambi hiyo namatokeo yake.

2. Mateso na kifo ni sehemu ya maisha yetu. Siku hizi, jamii haitufunzi kuteseka na hata kututayarisha kwa mauti. Katika mtazamo wa imani na heki-ma ya kikristo, ni nini tunachoweza kuipa jamii hii?
3. Kuoja kuna maana gani siku hizi kwa kanisa la Eneo hili la kaskazini mwa Kenya? Elezea maswala matatu.
4. Munguni Babana anaundafamiliyake: undugu. Kasisini "Baba" ishara ya Mungu ajengaye familia yake: jumuiya ya Wakristo. Elezea baadhi ya sifa za kasisi kwa nyakati na mahali petu.

PART FIVE

PASTORAL ACTIVITIES OF THE CHRISTIAN COMMUNITY

Evangelization is the proclamation of the Gospel to the world that the Church carries out through what she says, does and is. How does Christian Community carry out the plan of the Father through its work and make it visible through its many services?

- Through its service to humankind (Diakonia) and its total self-giving, whatever the consequences, the Christian Community makes known Jesus who builds up the Reign of God.
- Through its way of living and building community (Koinonia) the community reveals how Jesus builds up the family of God and fosters a way of life that is based on dialogue and communion.
- Through its witness, missionary activities, catechesis, and preaching, (Martiria), the community proclaims and manifests Jesus who is bringing about a new humanity through his word and works.
- In its liturgy the community celebrates with Jesus the “wonders” of the Reign of God, which constantly tends to its total fulfilment.

Part Five develops these major themes in three chapters:

- XIII Koinonia: the “Life” of the community;
- XIV Religious experience and Liturgia: the Community “celebrates” the building up of God’s Reign;
- XV Martyria: The community gives witness to the new humankind, and Diakonia: Community at the service of the world.

SEHEMU YA TANO

KAZI ZA KICHUNGAJI ZA JUMUIYA YA KIKRISTO

Uenezaji wa Injili ni ile kazi ya kuitangaza Injili kwa ulimwengu, kazi ambayo Kanisa hutekeleza kupitia kwa yale lisemalo, litendalo na jinsi lilivyo. Jumuiya ya kikristu hutekeleza vipi mpango wa Baba kupitia kwa kazi yake na kuifanya ionekane kwa njia ya huduma zake nyingi?

- Kwa njia ya huduma yake kwa wanadamu (Diakonia), pamoja na kule kujitolea kwa dhati, bila kujali athari za kujitolea huko, jumuiya ya Wakristu inamfanya Yesu anayejenga Utawala wa Mungu ajulikane.
- Kwa njia hiyo kuweko kwake na kujenga jumuiya (Koinonia), jumuiya inafichua namna Yesu anavyojenga familia ya Mungu na kuendeleza njia ya maisha ambayo msingi wake ni mazungumzo na komunyo.
- Kwa njia ya ushuhuda wake, matendo ya umisionari, mafunzo ya katekisimu, (Martyria) jumuiya inatangaza na kumdhihirisha Yesu, ambaye katika maneno yake na matendo yake anayafanya upya maisha ya binadamu.
- Katika liturjia yake jumuiya inasherekea pamoja na Yesu “mambo ya ajabu” ya Ufalme wa Mungu, ambayo daima yanaelekea katika utimilivu.

Sehemu ya Tano inajenga maudhui makuu yafuatayo katika sura tatu:

- XIII Koinonia: “Maisha” ya jumuiya
- XIV Maarifa ya dini na Liturjia: Jumuiya “inasherehekea” ujenzi wa Utawala wa Mungu.
- XV Martyria: Jumuiya inatoa “ushuhuda” kwa wanadamu waliofanywa upya, na
Diakonia: Jumuiya “yauhudumia” ulimwengu.

KOINONÍA: THE COMMUNITY'S “LIFE”

1. The Pastoral action of the Christian community.
2. How the community embodies an evangelizing church
3. Stages of the evangelizing process.
4. Koinonia: The Community as a Sacrament of God's Plan to bring all things together in Christ.

1. The pastoral action of the christian community

WHAT IS THE MEANING OF “PASTORAL ACTION”?

The word ‘pastoral’, which we are now using to speak of the action of the Church, refers to the action of a “shepherd”. The concept and reality of shepherding is deeply rooted in the culture of Israel. Its nomadic origins, the frequent allusions to the period of wandering, and a history in which the people's migrations left a profound mark on its very being, resulted in the image of the ‘shepherd’ acquiring enormous relevance for understanding God and for understanding themselves as a people. The image of the “shepherd” helped them to explain their history from the perspective of the love shown them by God.

God's intervention to rescue the people from slavery in Egypt and to guide them through the desert is presented using the image of a flock of sheep (Ps. 78:52). By forming them as a people God made them God's personal possession, a reign of priests, a holy nation (Exodus 19: 56). God's care for his possession is expressed in pastoral imagery; constantly leading them, always protecting them, liberating them from their enemies, handing over the promised land to them and partitioning it among them are presented in this vein (Ps.78:53-55). Sometimes, this care is expressed in terms denoting tenderness: “He tends his flock like a shepherd,

KOINONIA: “MAISHA” YA JUMUIYA

1. Matendo ya kichungaji ya jumuiya ya Kikristu;
2. Kanisa laeneza Injili kwa njia ya maisha na matendo ya Jumuiya.
3. Hatua utangazaji Injili;
4. Koinonia: Jumuiya kama sakramenti ya mpango wa Mungu wa kuleta vitu vyote pamoja katika Kristu.

1. Matendo ya Kichungaji ya Jumuiya ya Kikristu

NI NINI MAANA YA “MATENDO YA KICHUNGAJI”?

Neno “uchungaji”, ambalo tunatumia sasa kuzungumzia kazi ya Kanisa, lina maana ya kazi ya “kuchunga”. Dhana na uhalisia wa uchungaji ni swala lililokita mizizi zaidi katika desturi ya Waisraeli. Asili ya uhamaji ya jamii hii, kutajwa mara kwa mara kwa swala la kuhama, na historia inayoonyesha namna uhamaji wao ulivyoacha alama kubwa katika maisha yao, ni mambo yaliyochangia sura ya “mchungaji” kupata maana kubwa zaidi katika kumwelewa Mungu na kujielewa wao wenyewe kama jamii. Taswira ya “mchungaji” iliwasaidia kuelezea historia yao kwa mtazamo wa mapenzi ambayo Mungu alionyesha kwao.

Tendo la Mungu la kuwakomboa Waisraeli kutoka utumwani Misri na kuwaongoza jangwani linawasilishwa kwa taswira ya kundi la kondoo (Zaburi 78: 52). Kwa kuwafanya kuwa taifa, Mungu aliwafanya kuwa milki yake, kundi la makuhani, taifa teule (Kutoka 19: 5-6). Hali ya Mungu ya kuchuga milki yake inaelezwa katika taswira ya kichungaji; kuwaongoza kila mara, ulinzi wa kila daki-ka, ukombozi kutoka kwa maadui, kuwakabidhi nchi ya agano na kuigawa miongoni mwao kunawasilishwa kwa njia hii (Zaburi 78: 53-55). Wakati mwingine, utunzaji huu unatatajwa kwa msamiati unaodhihirisha wororo: “Atalilisha kundi lake kama mchungaji,

gathers the lambs in his arms, carries them close to his heart and cares for those that have young” (Is 40:11).

The return from exile is seen as God gathering his scattered sheep together again and as leading them back again to the land of their ancestors (Is 49:126; Zach 10:810).

In the New Testament, Jesus interprets his life story and mission from within the religious and cultural world view of his people, using pastoral terminology to present his own ministry. He encounters a situation in which the people are like a flock without a shepherd (Mt 9: 36; Mk 6:34). Not only is Jesus proclaimed the Good Shepherd, the flock takes on a new dimension of universality. The sheep that are not within the Jewish sheepfold also belong to him and he will unite them with the flock that he leads, so that there will be just one flock and one shepherd (Jn 10:16). The Risen Jesus entrusts Peter with the task of pasturing his sheep and his lambs (Jn 21:15-17).

In the same way that we call the actions of Jesus pastoral, we call pastoral the service of his Church to continue the mission of Jesus in the world until he comes again. “As the Father sent me, I send you. Receive the Holy Spirit” (20: 21). In the same way, those who carry out the pastoral ministry of the church are called shepherds.

The church engages with different peoples at diverse times in history, and she keeps adapting to the evolving demands of evangelization. The apostles and their communities were totally free in offering appropriate responses and adapting the structures of the Church. The way of organizing the community, the ministries of the community, the ways of praying, and places... have been in response to the diverse needs of the ages and locations of the Church. The Church achieves her mission in dialogue with history, and with the ‘present times’ and cultures of the world. Languages, buildings, vestments, juridical structures, mental

atawakusanya wanakondoo mikononi mwake, atawabeba kifuani pake, na kondoo wanyonyeshao atawaongoza polepole” (Isa 40: 11).

Kurudi kwao kutoka uhamishoni kunaleta picha ya Mungu kuwakusanya tena kondoo wake waliotawanyika na kuwaongoza kurejea katika nchi ya babu zao (Isa 49: 1-26; Zek. 10: 8-10).

Katika Agano Jipya, Yesu anatafsiri hadithi ya maisha na huduma yake kuanzia kwa mtazamo wa kidini na wa kidesturi wa watu wake na anaonyesha kazi yake kupitia kwa msamiati wa kichungaji. Anakutana ana kwa ana na hali ambapo watu wanaonekana kama kondoo wasiokuwa na mchungaji (Mt 9: 36; Mk 6: 34). Pamoja na kutangazwa kwa Yesu kama mchungaji mwema, kondoo wa kundi lake wanapata taswira mpya ya ujumuisho mpana. Kondoo ambao wametoka nje ya kundi la kondoo la Kiyahudi ni wake pia na atawaingiza ndani ya kundi aliongozalo, ili kuwe na kundi moja tu na mchungaji mmoja (Yohane 10: 16). Yesu Mfufuka anamwaminia Petero kazi ya kuchunga kondoo wake na wanakondoo wake (Yohane 21: 15-17).

Kwa njia ile ile ambayo twayaita matendo ya Yesu kuwa shughuli za uchungaji, vivyo hivyo, tumeitaja kama uchungaji huduma ya Kanisa ya kuendeleza kazi ya Yesu ulimwenguni hadi atakapokuja tena “ Kama vile Baba alivyonituma mimi, nami nawatuma nyinyi” (Yohane 20: 21). Vivyo hivyo, wale wanaofanya kazi ya uchungaji ya Kanisa wameitwa wachungaji.

Kanisa linatangamana na watu tofauti tofauti katika nyakati tofauti za kihistoria na Kanisa huweza kuingiana na mahitaji yanayobadilika ya uenezaji wa Injili. Mitume na jamii zao walikuwa huru sana kuyakubali mabadiliko na kukubaliana na miundo ya Kanisa. Njia ya kuratibu jamii, huduma za kijumuiya, njia na mahali pa sala ... haya yote yanalingana na hali zinazobadilika za kipindi cha kihistoria cha kanisa na eneo Kanisa lipo. Kanisa linaafikia malengo yake kwa kuzingatia historia na mambo ya wakati huu pamoja na kuheshimu tamaduni za watu. Lugha, mijengo, mavazi, taratibu za sheria, fikra na falsafa... hutiliwa

constructs, philosophical systems.... are recruited by the Gospel to be put at the service of evangelization. This is the only way for the Church to incarnate into a cultural context. Even though this dialogue may be costly and a source of problems, it is absolutely indispensable for the Church to continue to accomplish its mission.

CRITERIA FOR PASTORAL ACTION

Criteria that arise from continuing the mission of Christ.

- “Theandrical” action. This word means that since Jesus is both divine and human, divine and human actions are part of pastoral activity. Emphasizing the action of God in the life of the Church has provoked pastoral passivity, that is, unplanned pastoral activity or expecting God to do it all. Stressing the human dimension has historically led to pastoral naturalism that sees the activity and institution of the church as a result of human initiative and human concerns. Only a pastoral action that learns how to bring together the human and the divine dimensions could be guaranteed to be authentic.
- Sacramental action. The word sacrament speaks of mystery and symbol. The reality of the sacrament includes two elements: one visible and the other invisible. Jesus, the sacrament of the Father, said: “The one who sees me, sees the Father”. Vatican II explains Church as a sacrament of intimate union with God and of the unity of the whole human race (LG 1). The pastoral structures or the institutional aspect of the community are not just something added on to a spiritualistic theological understanding of the church, but they are the required component that identifies ecclesial action. The visible element must be the best window to what is not seen. Just by looking at us everyone should be able to understand the message that the Father’s Plan is one of universal “brotherhood”.
- Conversion. Through the incarnation, Jesus himself becomes the most perfect revelation of God. The pastoral action of the Christian community is marked by its smallness, sin, and con-

maanani na Injili ili kusaidia katika huduma za uenezaji Injili. Hii ndiyo njia ya pekee ya Kanisa ya kuweza kujiingiza katika mukadha wa utamaduni wa watu. Hata ingawa mkondo huu waweza kuwa ghali, tena chanzo cha matatizo, hauwezi kamwe kutupiliwa mbali ikiwa Kanisa litaendelea kuafikia malengo yake.

UTARATIBU WA KAZI YA KICHUNGAJI

Utaratibu unaotokana na kuendeleza huduma ya Kristo

- Kazi Teandrica. Neno hili linamaanisha ya kwamba, kwa vile Yesu ni Mungu na binadamu kwa wakati ule ule, matendo ya Kimungu na Kibinadamu ni sehemu ya kazi ya kichungaji. Kusisitizwa kwa jukumu la Mungu katika maisha kumezua hali ya uvivu wa kichungaji, hii ina maana ya kuwepo na majukumu ya kichungaji yasiyopangwa au kutarajia Mungu atende kila kitu. Kusisitizwa kwa majukumu ya watu kumeonekana kihistoria kwamba kunachangia wanadamu kutia bidii katika kazi za kichungaji na kuifanya asasi ya Kanisa kuonekana kama jukumu na jitihada za wanadamu. Uchungaji unaoweza kusemekana kuwa wa kweli na wa kuaminika, ni ule tu, unaojumuisha Umungu na ubinadamu.
- Kazi ya Kisakramenti. Neno sakramenti linatuelekeza kwa fumbo na ishara. Uhalisia wa sakramenti umeundwa kwa vipengele viwili: kimoja kinachoonekana na kingine kisichooonekana. Yesu, sakramenti ya Baba alisema: “Anionaye mimi amemwona Baba”. Mtaguso wa pili wa Vatikano ulifafanua Kanisa kama sakramenti ya kushikamana na Mungu kabisa na umoja wa wanadamu wote (LG 1). Miundo ya kichungaji au vipengele vya taasisi za jamii sio vitu vinavyoongezwa juu ya namna theolojia inavyoichukulia Kanisa, lakini ni viungo vinavyohitajika na vinavyotambulisha kazi ya Kanisa. Kinachoonekana lazima kiwe kama kioo cha kusaidia kuona kisichooonekana. Watu watuonapo, lazima waelewe ujumbe wa Mradi wa Baba wa kuwa na undugu kwa wanadamu wote.
- Mageuzi. Kupitia kujifanya mtu (umwilisho), Yesu mwenyewe

tingency. Church is at the same time both saint and sinner. The criterion of authenticity is the extent of ongoing conversion in the church's pastoral action.

CRITERIA SPRINGING FROM OUR JOURNEY TOWARDS THE KINGDOM

- **Historicity.** Jesus took part in a history of salvation, in which God has been at work in and through historical human events. The fullness of time that Jesus inaugurated gives history an eschatological dimension, in the sense that fulfilment is already present but is not yet fully manifest. The Church as the people of God is basically on pilgrimage. This characterizes and authenticates all the Church's pastoral action: following the dynamic movement of history, she journeys toward her total fulfilment, fraternity.
- **Openness to the signs of the times.** The values of the Kingdom do not exist only within the visible boundaries of the Church, but transcend them. The Spirit has stirred up values in the midst of humankind and of the world, without the Church having any exclusive claim over them. In order to fulfil her mission, the Church must search for the signs of the times, and know the world in which she lives, with its hopes and aspirations. To scrutinize the signs of the times means to read reality in the light of faith, comparing reality to the Gospel in order to discover through this reality the deepest questions of humankind, the answers for which humanity is waiting.

God moves history towards its final goal. The Signs of the times are those actions that help us to discover the presence of God and his action in the events of history. The community needs a great capacity to listen and discern in order to effectively focus its pastoral action.

anapata kuwa ufunuo mwafaka wa Mungu. Kazi ya uchungaji ya Jumuiya ya Kikristo inaonyeshwa na udogo wake, dhambi na mahitaji. Kanisa linakuwa na sura mbili kwa wakati mmoja: “mtu mtakatifu” na “mtu mwenye dhambi”. Kigezo cha uhalisia wa Kanisa ni kiwango chake cha mageuzi katika kazi ya kichungaji.

UTARATIBU UTOKANAO NA SAFARI YETU YA KUUELEKEA UFALME (WA MUNGU)

- Historia: Yesu alishiriki katika historia ya ukombozi, ambayo kwayo, kihistoria, Mungu amekuwa akitekeleza kazi yake kwa njia ya matukio ya binadamu. Utimilivu wa wakati ambao Yesu anaanzisha unaipa historia mtazamo wa nyakati za mwisho kwa njia kwamba, utimilivu uko lakini haujadhihirishwa kabisa. Kimsingi, Kanisa kama watu wa Mungu bado liko katika kiwango cha uhujaji. Hii inaonyesha na kuthibitisha kazi zake zote za kichungaji za Kanisa: kwa kufuata mabadiliko ya historia, Kanisa liko katika safari ya kutimilishwa kwake, kutimilishwa kwa undugu.
- Uwazi kwa ishara za wakati: Amali za Ufalme haziko tu katika mipaka ione kanayo ya Kanisa lakini huenda hata nje ya mipaka hiyo. Roho amechochea amali hizi miongoni mwa wanadamu na katika dunia, na Kanisa haliwezi kudai kwamba ndilo pekee linalomiliki amali hizi. Ili Kanisa liweze kutimiza jukumu lake, ni muhimu kwamba litazame ishara za nyakati, na lifahamu ulimwengu wake, matumaini na matamania yake. Kuchunguza ishara za wakati kunamaanisha: Kuusoma ukweli katika mwanga wa kimani, kulinganisha uhalisia na Injili ili kwa njia ya uhalisia huu, Kanisa liweze kujua maswali mazito ya ubinadamu na majibu ambayo ulimwengu unasubiri.

Mungu anaiielekeza historia katika lengo lake la mwisho. Ishara za nyakati ni matendo ambayo hutusaidia kutambua uwepo wa Mungu na matendo yake katika matukio ya historia. Jamii inahitaji uwezo mkubwa wa kuchanganua mambo ili iweze kuangazia

- **Universality.** The universality of salvation is the inspires action and is its criterion. The mission of the Church breaks down the barriers of time and space, to transform herself in offering and achieving salvation for everybody. This requires that the Church have the ability to incarnate herself in every culture firmly believing that every historic moment can become a time of salvation.

CRITERIA RESULTING FROM THE PRESENCE AND MISSION OF THE CHURCH IN THE WORLD

- **Dialogue.** When we place the task of the Church in its historic perspective and when we carry on the mission of Christ as his co-workers, we understand the action of the community as dialogue. God has spoken to humankind in many ways, and God keeps on communicating. Our pastoral action is a sacrament of this dialogue between God and humankind at this time.
- **Incarnation.** Jesus incarnated himself; making himself one of us. In doing so, he has shown the way that the action of the Christian community must follow: she should also incarnate. If the Gospel is not incarnated, it will never be assimilated by the peoples or cultures that make up our society: youth, workers, elderly people, etc.
- **Mission.** We are called to live and to be Church for just one reason: to carry on the mission. This is why we were born and only in the mission of Christ will we find our total fulfilment and happiness. Our community has lost strength, because in many cases it has lost its sense of mission. Only by losing ourselves, giving ourselves to the extent of handing over our lives, can we truly live and fulfil ourselves.

PASTORAL ACTIVITY AS SYNONYMOUS WITH EVANGELIZATION

The definition of “evangelization” has undergone a significant evolution. There has been a shift from understanding evangeli-

kazi yake ya uchungaji.

- Ujumla mpana. Ujumla wa wokovu hutia shime kazi na utaratibu wake. Huduma ya Kanisa inakiuka mipaka ya wakati na mahali, ili kujigeuza katika kutoa na kuafikia wokovu kwa wote. Hii inalhitaji Kanisa kuwa na uwezo wa kujigeuza katika kila utamaduni huku likiamini kwa dhati kwamba, kila kipindi cha historia chaweza kuwa wakati wa wokovu.

VIGEZO VINAVYOTOKANA NA UWEPO WA HUDUMU YA KANISA KWA ULMWENGU

- Mazungumzo. Tunapoweka jukumu la Kanisa katika mukadha wa kihistoria na tunapoendeleza kazi ya Kristo kama watenda-kazi wenzake, tunaelewa kazi ya jamii kama mazungumzo. Mungu amezungumza na wanadamu kwa njia nyingi, na Mungu anaendelea kuwasiliana na watu. Kazi yetu ya kichungaji ni sakramenti ya mazungumzo haya kati ya Mungu na wanadamu katika wakati huu.
- Umwilisho. Yesu alipata mwili; akajifanya mmoja wetu. Kwa kufanya hivi, anaonyesha namna kazi ya jumuiya ya Wakristo inavyopaswa kuwa: Kanisa lapaswa kupata umwilisho. Kama Injili haitamwilishwa, basi haitaweza kukubalika miongoni mwa watu na desturi zinazounda jamii yetu: vijana, wafanyikazi, wazee n.k.
- Huduma. Tumeitwa kuwepo na kuwa Kanisa kwa sababu moja tu: kuendeleza kazi ya Mungu. Tulizaliwa kwa sababu hii na ni kwa huduma ya Kristo tu ambamo tutapata kuridhika kabisa na kupata furaha. Jamii yetu imepoteza nguvu kwa kuwa, kwa njia nyingi, imepoteza mwelekeo wake kwa kazi yake kwa huduma. Ni kwa kujitolea tu, kujipeana hadi kufikia kiwango cha kutoa uhai wetu ndipo tutaishi kweli na kujikamilisha kabisa.

KAZI YA KICHUNGAJI NI SAWA NA UENEZAJI WA INJILI

Maana ya maneno “Uenezaji wa Injili” imepitia mabadiliko makubwa. Pamekuwa na mabadiliko ambayo awali maneno

zation as making the first announcement of the Gospel through the ministry of the word to those people who did not know the Good News to evangelization understood as the overall life of the Church.

“Evangelization is the total process by which the Church, the people of God:

- announces the Gospel of the Kingdom of God to the world;
- gives witness to the new way of being and living which Christ inaugurates among humankind;
- educates in the faith all those who convert to Christ;
- celebrates through the sacraments the presence of Jesus Christ and the gift of the Holy Spirit within the community;
- Permeates and transforms the whole temporal order with its power “

Evangelization is the Church announcing the Gospel to the world through everything she says, does and is. The Church is born from the evangelizing action of Jesus; he sends her out to evangelize in his name; she begins by evangelizing herself; she is the depository of the Good News that must be announced; she sends out evangelizers.

Which is the Good News that Catholic Church offers to the society in which we live? To the nomadic groups of the Northern Region of Kenya, the numerous and diverse tribes, migrants and farmers, teachers, politicians, traders, believers of Islam, or Ayyana, the Catholic Church announces the Good News that the fullness of life is possible, that it is possible to be happy and live with dignity, and that the formation of a society that is a “family” is already underway.

CHALLENGES OF OUR TIMES FOR RELIGION AND THE CATHOLIC CHURCH

Since the time of Vatican II our world has undergone critical changes, and due to the new realities, a different model of evangelization is required. We face a global situation, a world where

‘uenezaji Injili’ yalieleweka kurejelea utangazaji Injili kwa mara ya kwanza kwa njia ya huduma ya Neno kwa watu ambao hawajasikia Habari Njema na sasa maneno “uenezaji Injili” yaeleweka kama ujumla wa maisha ya Kanisa.

“Uenezaji wa Injili ni hali kamilifu ambayo kwayo Kanisa, watu wa Mungu:

- Hutangaza Injili ya Ufalme wa Mungu ulimwenguni.
- Hutoa ushuhuda wa njia mpya ya maisha ambayo Kristo anaanzisha kwa wanadamu;
- Kuwaelimisha katika imani watu wote wanaomkubali Kristo.
- Kusherehekea kwa njia ya Sakramenti uwepo wa Yesu Kristo na kipaji cha Roho Mtakatifu katika juimuiya.
- Kupenya na kubadili utaratibu wote wa kidunia na nguvu zake.”

Uenezaji Injili ni utangazaji wa Injili unaofanywa na Kanisa duni-ani kwa kila jambo linalosema, kutenda na namna lilivyo. Kanisa limezaliwa kutokana na uinjilishaji wa Kristo; analituma Kanisa kueneza Injili kwa jina lake: linaanza kwa kujiinjilisha lenyewe/ kujihubiria; Kanisa ndilo linalobeba Habari Njema ambayo ni lazima itangazwe; linawatuma ulimwenguni waenezaji Injili.

Kanisa Katoliki linatoa Habari gani Njema kwa jamii yetu? Kwa makundi ya jamii za kuhamahama za Kaskazini mwa Kenya, makabila mbalimbali, wahamiaji na wakulima, walimu, wanasiasa, wanabiashara, waumini Waislamu au Ayyana, Kanisa Katoliki linatangaza Habari Njema kwamba utimilifu wa maisha unawezekana, kwamba yawezekana kufurahi na kuishi maisha yenye heshima na kwamba uundaji wa jamii ambayo ni “familia” uko njiani.

CHANGAMOTO ZA NYAKATI ZETU ZA KIDINI NA KANISA KATOLIKI

Tangu wakati wa Mtaguzo wa Pili wa Vatican ulimwengu wetu umepitia mabadiliko makubwa, na kwa sababu ya hali hizi mpya, panahitajika njia tofauti za uenezaji Injili. Tunakabiliwa na hali

injustice is evident. Arguing (obstinate and confrontational attitudes to the point of total intransigence) replaces dialogue and a nostalgic return to old ways appears in many aspects of social life.

- In a secularized society religion is “scorned”. Religion and the Christian faith that were considered a fundamental value of life for a long time, are seen today as devalued products, no longer very meaningful in the view of many people.

Religious awareness expresses itself in many different ways: civil religion that includes the rituals and myths of the socio-political entity; religion of the masses: money, the sacred capitalist market, the cult of consumerism; secular religiosity: music, sports, hedonism, the earth goddess, worship of the body; religious fundamentalist movements, fascination with the occult and exotic, the dark enigma of fate and fascination with Satanism; religious syncretism: New Age, oriental approaches. In this sense society has become more religious: diverse groups have taken advantage of this religious sentiment to manipulate people in economics, politics and religion.

In this situation, religion needs to be re-examined, purified and deepened.

- In a pluralistic society religion is one option among many. The Christian faith seems to be a product like others, in competition with many other alternative proposals. Pluralism makes many people feel confused and perplexed, since all that the culture offers seems to enjoy the same level of credibility.
- Given the crisis that institutions and churches are undergoing, “official religion” does not seem very credible. Institutionalized religion is perceived as a product with a poor image and even worse management. Its messages are not very believable and are discredited.
- In post-modern culture, religion is an “ephemeral” experience. Our religion is in danger of becoming a disposable product in a society that is dominated in many dimensions by fragmenta-

ya kidunia, dunia ambayo imejaa ukosefu wa haki. Majibizano (hali mng'ang'ano na makabiliano hadi kiwango cha kushikilia misimamo mikali) huondoa mazungumzo na kurejesha watu katika njia za zamani kwa namna nyingi za maisha ya kijamii.

- Katika ulimwengu unaofuata mambo ya kidunia, Kanisa “linadharauliwa”. Dini na imani ya Kikristo mambo ambayo kwa muda mrefu yalichukuliwa kama maswala ya kimsingi ya maisha, leo yanadhalalishwa na hayana tena maana kubwa machoni mwa watu wengi.

Ufahamu wa kidini unajitokeza kwa njia nyingi tofauti: dini ya kiraia ambayo inahusisha ibada na imani za siasa za kijamii; dini ya umma: pesa, soko lililotakaswa la kibepari, tabia ya utumiaji mali; udini wa kidunia: nyimbo, michezo, anasa, mungu wa dunia, kuabudu mwili; makundi ya kimageuzi ya kidini, kufuata ibada za kichawi na za kigeni, maswala tata ya hatima ya uabudu wa shetani; utata wa kidini: Kizazi kipya, mwelekeo wa mataifa ya mashariki. Kwa hali hii jamii imejikita zaidi katika dini: makundi mbalimbali yamechukua fursa hii kuwahadaa watu kiuchumi, kisiasa na kidini.

Katika hali hii, dini inapaswa kuangaliwa upya, itakaswe na kuimarishwa.

- Katika jamii yenye uhuru wa kufanya jambo lolote lile dini ni mojawapo ya mambo hayo. Imani ya Kikristo yaonekana kuwa zao moja kama yalivyo mambo mengine, na iko katika ushindani na maswala mengi mengine ambayo mtu aweza kuchagua. Uhuru wa kutenda namna mtu atakavyo huwafanya watu kuchanganyikiwa na kushangaa kwa kuwa vitu vyote ambavyo desturi hii hutoa huwa vya viwango sawa.
- Kutokana na migogoro inayokabili taasisi na Kanisa, “dini rasmi” haionekani kukubalika. Dini iliyotaasisiwa yaonekana kama zao lenye sura dhaifu na mbaya zaidi kiusimamizi. Habari zake haziaminiki na zimedhoofishwa.
- Katika desturi za wakati ujao, dini itakuwa jambo la kupita tu. Imani yetu ya kidini iko katika hatari ya kupuuziliwa na

tion and the crisis of strong values. In fact, commitments and convictions are very often weak, provisional, and fragmentary. People are afraid of making long term commitments to definitive truth and values.

- Due to the separation of faith and life, and of faith and culture, religion lacks meaning. Faith seems to be strange, distant, and very often in conflict with the demands and values of culture and life.
- In our society, dominated by the “mass media”, religion is also is a fluid and fragmentary reality – an entertainment. Christian faith is practically reduced to the role of an ineffective countercultural proposal, a product overwhelmed by powerful forces of socialization and initiation, compared to which the religious experience seems insignificant and totally lacking in importance. For many people religion has a bad image.

AN UNSATISFACTORY RESPONSE: “ADMINISTRATION” AS PASTORAL SERVICE

- A Predominance of devotional and sacramental practices. In this model of pastoral activity, the liturgy and sacraments are central. Administering sacraments (i.e., the Eucharist, baptisms, confessions), the cult of saints, feasts, and devotions are the activities that absorb most of the pastoral attention. The purpose of these activities is to foster the religious practice of believers and its ideal is to engage the largest possible number of “practitioners”. Little attention is paid to personalizing and interiorizing the faith, since the experience of God and an option of faith are taken for granted.
- Intra-ecclesia Pastoral. This presupposes the existence of “a people who are already Christian”, and in this mind-set evangelization makes sense only for non-Christian peoples. As a consequence, missionary activity “ad extra” is almost nonexistent locally; there is no catechumenal activity, while Church

kutupwa katika jamii ambayo inatawaliwa pakubwa na migawanyinko na migogoro ya misimamo mikali. Kusema kweli, kuweka ahadi na kuaminika yanakuwa mambo magumu na yaliyosambaratika. Watu wanahofia kutoa ahadi za kudumu kwa ukweli na maadili mema.

- Kutokana na kutenganishwa kwa imani na maisha, na kutenganishwa kwa imani na utamaduni, dini inakosa maana. Imani inaonekana kuwa jambo ng'eni, la mbali na mara nyingi linalopingana na mahitaji na maadili ya utamaduni na maisha.
- Katika jamii yetu inayotawaliwa na “vyombo vya habari”, dini inapoteza uhalisia wake na kuwa kama chombo cha burudani. Imani ya Kikristo imedhalalishwa hadi kukosa uwezo wa kuiongoza jamii, imani hii inazidiwa nguvu na mienendo ya kuingiliana kijamii na faida za maisha, na hii inaifanya dini kukosa athari na kupoteza umuhimu wake kabisa. Kwa watu wengi, dini imepata picha mbaya.

SWALA LISILORIDHISHA: “UTAWALA” KAMA YA HUDUMA YA KICHUNGAJI

- Kuendelea katika matendo ya ibada na sakramenti. Katika muundo huu wa kazi ya kichungaji, liturjia na sakramenti hupewa kipaumbele. Utoaji wa sakramenti (Ekaristi, ubatizo, toba), sala kwa mitume, sherehe na ibada ni mambo ambayo huchukua nafasi kubwa katika uchungaji. Haja ya matendo haya ni kuendeleza matendo ya kidini ya waumini na nia yake ni kuwahusisha nambari kubwa iwezekanavyo ya “washiriki”. Hali ya kubinafsisha imani hakutiliwi amaanani kwa kuwa kujuana na Mungu na kuwa na imani kunachukuliwa hivi hivi.
- Uchungaji wa ndani ya Kanisa. Hii inachukulia kuweko kwa “watu ambao tayari ni Wakristo”, na katika mtazamo huu uenezaji Injili unachukuliwa kuwa tu kwa wale wasiokuwa Wakristo. Kutokana na haya, huduma za kichungaji zinafifia kabisa nje ya Kanisa; kunakosekana huduma za kikatekumeni,

activity is focused on pastoral ministry “ad intra”, fostering the life and religious practice of the community that remains faithful. Initiatives to help “fallen away” Christians come back to practice of the faith are pretty common, for example, through parish missions. The main objective of spiritual retreats, “cursillos” and days of prayer is to move people to receive the sacraments. The presence and action of the church in the world is limited and conditioned by the emphasis on formal worship. Understanding the Church in this way, based on anthropological dualism and a spiritualistic concept of salvation, focuses its pastoral activity almost exclusively on the spiritual dimension of the person. To exert an important influence in the social and political dimensions of community life in order to help transform society is not considered the responsibility of Church.

- Clerical dominance and emphasis on the institutional. At the institutional level, clericalism is the main feature of this pastoral style. The clergy (i.e., bishops, priests) and religious communities control and carry out most of the activities of the institution; the clergy may permit some lay people to take part in practical activities, but always under the direction of the clergy. The crisis of vocations and lack of priests is considered a great threat to the development of pastoral activity. Moreover, church life is overburdened with a series of complicated obligations, laws and rules that absorb much of the attention and efforts of the people in charge. Institutional, juridical and even financial matters are predominate in parish activities, to the detriment of effective evangelization.
- Ecclesio-centrism: In this pastoral perspective, the Church sees herself as the core of society, the unique owner of truth and salvation, guardian of the values of the Kingdom, with which she practically identifies herself. Church thinks that she is fulfilling her mission by reaffirming herself and growing, gaining conquering the largest number of followers, and regaining means of exercising power and influence.

na wakati u huo kazi za Kanisa zinaangazia uchungaji wa ndani kwa ndani, huku kazi hiyo ikiendeleza maisha na matendo ya jamii ambayo bado inashikilia imani. Mikakati ya kujaribu kuwarejesha Kanisani waumini walioteleza ni nyingi sana kwa mfano kwa njia ya parokia. Madhumuni kuu kuwa na vipindi vya kutafakari na siku za maombi ni kujaribu kuwafanya watu kupokea sakramenti. Uwepo na utendaji wa Kanisa ulimwenguni umejifunga na kujikita katika kutilia mkazo kuabudu kwa njia iliyo rasmi. Kwa kulielewa Kanisa kwa njia hii, kwa msingi mpana wa kiantropolojia na dhana ya kiroho juu ya wokovu, kunafanya kazi ya kichungaji karibu iangazie tu kipengele cha kiroho cha mwanadamu. Swala la kuleta mabadiliko katika maswala ya kijamii na kisiasa maishani mwa watu ili kuiboresha jamii lachukuliwa kama sio jukumu la Kanisa.

- Kutamalaki kwa viongozi wa kidini na kutilia mkazo sana katika taasisi. Katika kiwango cha taasisi, viongozi na uongozi wa kidini ni maswala makuu ya utaratibu huu wa kichungaji. Viongozi wa kidini (i.e. maaskofu, makasisi) na jumuiya ya kidini huthibiti na kuendeleza shughuli nyingi za Kanisa; viongozi hawa wanaweza kuwaruhusu waumini wa kawaida kutekeleza majukumu Fulani lakini chini ya uangalizi wa viongozi hawa. Mgogoro wa miito na ukosefu wa makasisi ni tishio kubwa kwa maendeleo ya kazi ya uchungaji. Juu ya hayo, maisha ya Kanisa yanakabiliwa na mzigo mkubwa wa majukumu magumu, sheria na kanuni, mambo ambayo huchukua muda mrefu na nguvu za wasimamizi. Maswala ya kitaasisi, kisheria na hata ya kifedha ni mambo ambayo yamejaa katika shughuli za parokia na hulemaza uenezaji Injili.
- Kanisa kujichukulia kama kiini cha mambo: Katika mtazamo huu wa kichungaji, Kanisa linajichukulia kama kiini cha jamii, linaona kama ndilo lenye kumiliki ukweli na wokovu, ulinzi wa amana za Ufalme, na lajitambulisha kwa mambo haya. Kanisa hufikiria kwamba linatekeleza kazi yake kwa kujithibitisha na kuimarika, kujipatia wafuazi wengi na kujipatia njia za

This kind of pastoral ministry does not have any future. Our current situation, the new age that is just being born, presents a challenge to religion, to the Catholic Church. At the core of everything is the need to reform our identity as Church and as an experience of faith within a society that is undergoing a deep and dynamic transformation. We need to clarify the specific and incisive characteristics of our mission, both as individual persons and as a community. In preparing for the future, where are we going? And what is our role in shaping the history of humankind? The Church is living a time when it is simply necessary to walk with courage towards what is new and unexplored. It is necessary to choose a path that brings us to the experience of God in Jesus Christ and to opt for a Church that is herself a living Gospel and an evangelizer. It is necessary to have the courage to pass from a pastoral practice of administration (of sacraments, courses, catechism...) to the pastoral ministry of evangelizing.

2. How the community embodies an evangelizing church

EVANGELIZATION: A HISTORIC ABOUT-FACE AS THE CHURCH COMMITS TO TAKING UP THE CHALLENGE.

At every level of the Church's life it is necessary to strengthen its ministry of evangelizing so that once again ongoing personal conversion and maturing faith may constitute the true and effective criteria of belonging to the Church and taking part in its mission. Deciding to devote oneself to evangelization, "the grace and proper vocation of the Church" (EN 14) is a choice so loaded with critical consequences that we may speak about a historic turn around in the history of the Church.

To place oneself in a state of evangelization means taking up the challenges presented by secularization, disbelief and pluralism, as well as to make our best efforts to overcome the serious crisis

kutekeleza nguvu na mvuto wake.

Aina hii ya uchungaji haina matumaini ya kuendelea kuwepo siku za usoni. Hali yetu jipya, kizazi hiki ambacho chaendelea kuzaliwa kinaleta changamot kwa dini, kwa Kanisa Katoliki. Kwa vile Kanisa ni kiini cha kila kitu, pana haja kuimarisha utambulisho wetu kama Kanisa na kama wenye imani miongoni mwa jamii ambayo inapitia kipindi cha mageuzi mengi makubwa. Tunapaswa kufafanua hasa nia yetu na dhima ya huduma yetu, tukiwa mtu binafsi au kama jumuiya. Tunapojitayarisha kwa siku za usoni, tunaelekea wapi? Tena jukumu letu ni lipi katika kujenga historia ya mwanadamu? Kanisa linaishi wakati ambapo pana haja kutembea kwa ujasiri kuelekea mambo mapya na yale ambayo hayajafumbuliwa. Ni muhimu kuchagua njia itakayotupeleka kukutana na Mungu kwa njia ya Yesu Kristo na kuchagua Kanisa ambalo lenyewe ni Injili hai na lienezalo Injili. Ni muhimu kuwa na ukakamavu wa kupita hatua ya uchungaji unaojikita zaidi katika utoaji wa (sakramenti, kosi, mafunzo ya katekumeni...) hadi kwa uchungaji unaoeneza Injili.

2. Namna jamii inavyochukulia kanisa litangazalo injili

UTANGAZAJI: MTAZAMO WA KIHISTORIA KANISA LIJITOLEAPO KUCHUKUA JUKUMU HILI.

Katika ngazi zote za maisha ya Kanisa, ni muhimu kuimarisha huduma yake ya kueneza Injili ili tuirudie hali ya awali ambapo mageuzi ya mtu binafsi na kukomaa kiimani kunaweza kuwa kigezo muhimu na halisi cha kuwa muumini wa Kanisa na kushiriki katika huduma yake. Mtu kujitolea mwenyewe katika uenezaji Injili, “neema na wito mwafaka wa Kanisa” (EN 14) ni uamuzi ambao una matokeo ya kina ambacho tunaweza kuongea juu ya mabadiliko makuu katika historia ya Kanisa.

Kujiweka katika hali ya kueneza Injili inamaanisha kukabiliana na changamoto zinazoletwa na hali ya kufanya mambo kidunia, kutoamini na kufuata mikondo mingi, ikiwa ni pamoja na kufanya

of credibility that the Church is facing. A great effort to give witness and to be authentically Christian is required if we want the Good News of the Reign of God to be credible. This effort is required, not only in particular moments, or in some aspects of the Church's activities, but in the whole life and reality of Church. It isn't enough that Church form and prepare volunteers or specialists or have "agencies" for evangelization; rather, it pertains to every aspect of the Church's life and everything is put in question.

- Evangelization requires an effort to focus the whole Church on the essential, in order to rediscover her Christian identity in terms that are culturally meaningful today, so that through the whole body of her traditions, rites, creeds and religious practices, she can present a heart that beats with the pure and transformative Gospel message.
- Evangelization obliges the Church to rediscover herself and re-express her identity and mission, namely, to be in the world a "word" that reveals the newness of the Reign of God. This entails accepting a dynamic and radical process of renewal based on the Word of God and abandoning ourselves in complete poverty to have as our only strength the power of the Word. It would not make any sense to "evangelize" by organizing publicity campaigns, or making use of the propaganda tools and the power plays with which we are all too familiar.
- Evangelization should move the Church to go out from herself to be the "servant of humankind", and be totally devoted to carrying out her saving proclamation. It does not make any sense to conceive of evangelization as a kind of "emergency rescue operation", in order to hold onto or restore her status or to recover lost sources of influence and prestige. Nor does it make sense to re-launch proselytising propaganda in order to gain new followers and to multiply the number of members.

bidii ya kweli ili kukiuka migogoro inayokabili uaminifu wa Kanisa. Panahitajika juhudi kubwa ili kutoa ushuhuda na kuwa wakristo halisi ikiwa tunataka Habari Njema za Utawala wa Mungu kuaminika. Juhudi hizi zinahitajika, sio tu katika vipindi fulani maalum, au tu katika maswala fulani ya kazi za Kanisa bali katika maisha yote ya Kanisa na uhalisia wake. Haitoshi kwa Kanisa kuunda makundi ya watu wanaojitolea kueneza Injili au wataalamu au “wakala” wa uenezaji Injili; badala yake, jukumu hili linahusisha vipengele vyote vya maisha ya Kanisa na kila kitu ndani yake kinahusishwa.

- Uenezaji Injili unahitaji juhudi za kutazamisha Kanisa lote kwa mambo yaliyo muhimu, ili lijikumbushe utambulisho wake wa Kikristo kwa taratibu ambazo zina maana katika nyakati hizi, ili kwa njia ya tamaduni zake zote, ibada, imani na kazi za kidini, liweze kuwasilisha moyo unaodunda kwa ujumbe wa Injili halisi na yenye kuleta mabadiliko.
- Uenezaji Injili unatoa jukumu kwa Kanisa kujitambua upya na kuelezea upya utambulisho wake na huduma yake, hii ni kusema, kuwa ulimwenguni “neni” linalofunua upya wa Utawala wa Mungu. Hii inahusisha kukumbatia hali mpya kabisa ya kujiimarisha upya kwa msingi wa Neno la Mungu na kujitolea kabisa katika umaskini na kulichukua Neno kama chemchemi ya pekee ya nguvu yetu. Haitakuwa na maana yoyote kueneza Injili kwa njia ya mikutano ya umma au kwa kutumia vyombo vya propaganda miongoni mwa njia zingine ambazo tumezizoea sana.
- Uenezaji Injili unapaswa kulitoa Kanisa nje ya nafsi yake na kulifanya kuwa “mtumishi wa wanadamu”, na kujitolea kabisa kuendeleza utangazaji wake wa wokovu. Haina maana yoyote kuuchukulia uenezaji Injili kama “harakati za dharura za kunusuru”, ili kushikilia au kujaribu kurejesha hadhi yake au kurejesha tena uwezo wake wa kuvutia uliopotea na hadhi iliyopotea. Pia hakuna maana yoyote kuanzisha tena kampeni au propaganda za kuwanyakua waumini wapya toka kwa wengine ili eti kuongeza idadi ya wafuasi.

The outcome needs to be to get the whole Church involved in a deep renewal project that is able to transform the historic meaning of the Church's presence in the world. We want to highlight some trends and common requirements for today's Church:

- *The fundamental objective and task of the Church's pastoral action: within the world, for the world, and at the service of the Reign (overcoming a church-centred perspective).*

The reason for the existence of a Christian community is not live for itself or its members, but to serve the world and society. The purpose of our lives is to make the fullness of life possible in the world. But, how are we going to fulfil this task? It is necessary that we "think before acting". To start swimming, it is not enough to slap and kick the water. We can splash a lot of water and make a lot of noise, without going anywhere. The best swimmer is the one who knows how to coordinate movements and breathing, for the most effective use of energy in advancing toward the goal. It is wise to aim everything we do in only one direction: the Reign and the plan of God, of which we are both sacraments and task force for the sake of the world.

The primary essential characteristic of the Church's task is that the Church doesn't exist for herself, but to serve the Father's plan that extends far beyond the limits of church activity: the project to establish the Reign of God. This project (also called the universal plan of salvation, the "mission", messianic peace, fullness of life, universal brotherhood...) is God's plan for humankind that, in Christ and through the Spirit, is carried out in history. The Plan is for the total liberation of a reconciled humankind that lives in brotherhood, fulfilling the values that humankind has desired and dreamed throughout history: "a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace." The coming of the Reign of God, this utopia of the human heart, constitutes the supreme desire (of Christians) and the ultimate goal of all of the Church's activity.

Matokeo yanapaswa kuwa kulihusisha Kanisa nzima katika mpango wa kujifanya upya, ambao unaweza kubadili maana ya kihistoria ya uwepo wa Kanisa ulimwenguni. Hapa tutaangazia mienendo na matarajio ya kawaida juu ya Kanisa la leo:

- *Dhima ya kimsingi na jukumu la kazi ya kichungaji ya Kanisa: duniani na kwa ajili ya dunia, na kwa huduma ya Utawala* (kukiuka mtazamo kwamba kila kitu ni juu ya Kanisa).

Jumuiya ya Wakristo haiko ili kujihudumia au kuhudumia wana-chama wake, lakini ili kuhudumia ulimwengu na jamii. Tunaishi ili tuufanye ukamilifu wa uhai duniani kuwezekana. Lakini tutatekelezaje jukumu hili? Inafaa “tutafakari kabla ya kutenda”. Kuogelea sio kupigapiga maji kwa mikono na miguu. Tunaweza kuyapiga maji na kufanya kelele nyingi bila ya kwenda popote. Mwogeleaji mzuri ni yule anayejua kuambatanisha mwendo wake kupumua kwake, kutumia nguvu vyema zaidi ili kuafikia lengo. Ni jambo la hekima kuelekeza mahali pamoja kila tunalotenda: Utawala na mpango wa Mungu, ambao sisi tuna nafasi mbili; kuwa sakramenti na watendakazi kwa ajili ya ulimwengu.

Sifa za kimsingi za kazi ya Kanisa ni kwamba, Kanisa haliko kwa sababu yake lenyewe bali ili kutumikia mpango wa Baba ambao unaenda zaidi ya mipaka ya shughuli za Kanisa: mradi wa kuanzisha Utawala wa Mungu. Mradi huu (ambao pia unaitwa mpango wa wokovu kwa wote, “huduma”, amani ya mesaya, utimilifu wa uhai, udugu kwa wote...) ni mpango wa Mungu kwa wanadamu ambao ndani ya Kristo na kwa njia ya Roho, unatekelezwa maisihani. Mpango huu ni juu ya kukombolewa kabisa kwa wanadamu waliopatanishwa na wanaoishi katika udugu, huku wakitekeleza tunu ambazo wanadamu wamekuwa wakitamani maishani mwao mwote: “Ufalme wa ukweli na uhai, ufalme wa utakatifu na neema, ufalme wa haki, upendo na amani.” Kuja kwa Utawala wa Mungu, tamanio la moyo wa mwanadamu, sehemu ya matamania makuu (ya Wakristu) na lengo muhimu kabisa la kazi zote za Kanisa.

The Church as the “universal sacrament of salvation” and sacrament of the Reign does not identify herself with the Reign of God, but she “is the seed and beginning of that Reign in our world” (LG 48). She is “sign”, proclamation and germinal presence of God’s great plan for humankind. The Church is a historical and providential mediation (of the Reign); however the Church’s boundaries are not co-extensive with the Reign nor do they delimit the coming of the Reign, but rather the Church’s mission is to announce the Reign and become its first fruits.

In the world, and for the world: this forces us to re-think the relationship of the Church-to the world. The world (humankind as we experience it in history) is not in and of itself something extraneous or opposed to the project of God’s Reign, but the place where the Reign can be brought to its fulfilment. The Church, as part of the world, proclaims herself to be the “servant of Humankind” and “goes forward together with humanity and experiences the same earthly lot which the world does. She serves as a leaven and as a kind of soul for human society [7] as it is to be renewed in Christ and transformed into God’s family.” (GS 40). (JC Note: This is the official English translation of GS 40)

Describing the mission of the Church as “the sacrament of the Reign” constitutes a decisive turning point in the overall direction of pastoral action. The project of serving God’s Reign, and therefore, the problems and destiny of all of humankind, must shape the dominant passion that informs the Church’s presence. For this reason, we must put behind us the perspective of a self-centred Church (a Church that is concerned about herself, her preservation and growth) to assume a missionary task, as a messianic people sent into the world, to be a witness and servant. Nowadays, the world with its problems and expectations must dictate to us, in some way, the operative program to be fulfilled, and “agenda” of the Church’s priorities.

- *Church mediations (i.e., how the Church both manifests and*

Kanisa kama “sakramenti ya wokovu kwa wote” (LG 48) na kama sakramenti ya Utawala halijitambulishi na Utawala wa Mungu, badala yake “ni mbegu ya kuanzishwa kwa Utawala huo katika ulimwengu wetu” (LG 48). Kanisa ni “ishara”, utangazaji na uotaji wa mbegu ya uwepo wa mpango wa Mungu kwa wanadamu. Kanisa ni mpatanishi mkarimu wa kihistoria (wa Utawala); hata hivyo mipaka ya Kanisa haifiki mwisho kutokana na Utawala wala haizui ujio wa Utawala, badala yake jukumu la Kanisa ni kutangaza Utawala na lenyewe linakuwa tunda la kwanza la Utawala huo.

Duniani, kwa ajili ya dunia: haya yanatulazimisha kutafakari upya uhusiano kati ya Kanisa na ulimwengu. Ulimwengu (wanadamu kama tunavyoona katika historia) sio jambo la nje au linalopinga mradi wa Utawala wa Mungu, bali ni mahali ambapo Utawala huu unaweza kutimizwa. Kanisa kama sehemu ya ulimwengu, hujitangaza kama “mtumishi wa Wanadamu” na “huendelea mbele pamoja na wanadamu na kuyapitia yote ya dunia kama ulimwengu unavyoyapitia. Hutumikia jumuiya ya wanadamu kwa furaha na kwa moyo wa ukarimu kwa vile itafanywa upya katika Kristo na kugeuzwa kuwa familia ya Mungu” (GS 40).

Kuelezea huduma ya Kanisa kama “sakramenti ya Utawala” inahusisha mageuzi ya dhati kwa mwelekeo wa kazi zote za kichungaji. Mradi wa kuhudumia Utawala wa Mungu na kwa hivyo, shida na hatima ya wanadamu wote, lazima uipe sura ile hamu kuu ambayo huelezea uwepo wa Kanisa. Kwa sababu hii, lazima tuachane na hali ambayo Kanisa linajipenda (Kanisa linajishughulisha na maswala yake tu, kujihifadhi na kujikuza) badala yake Kanisa lapaswa kuchukua jukumu la kimisionari, wanamesiya waliotumwa ulimwenguni ili kuwa mashahidi na watumishi. Siku ya leo, ulimwengu pamoja na matatizo na matarajio yake sharti utueleze, kwa njia fulani, mpango shirikishi ambao unapaswa kutimilishwa na mambo ambayo Kanisa lapaswa kuyapa kipaumbele.

- *Maombezi ya Kanisa (namna ambavyo Kanisa linajitokeza na*

serves the Reign): Diakonia, Koinonia, Martyria, Liturgia at the service of the Reign (overcoming an overemphasis on sacraments and devotions).

(JC Note: I have used “liturgia” rather than “liturgy” to consistently use the Greek terms.)

The task of the Church (at the service of the Reign) is not just to collaborate with people of goodwill to transform humankind. The Church has the specific mission to enlighten and foster the advance of humankind in history, so that the historical reality of humankind may become more like the ideal of the Reign, in a formal and conscious way. The Church carries out her sacramental task (being the sacrament of the Reign) through what the Church is doing.

Traditionally, ecclesial responsibilities have been classified according to the scheme of the three attributes of Christ: priest, prophet, and king. In this way, we have distinguished three different ministries in the Church: liturgical, prophetic, and royal. However, this division is not obligatory, and it does not reflect the many changes that have taken place in the way the Church has acted. It would be better to propose a four-way distinction that corresponds with the sacramental role of the Church as a sign and instrument of the Reign of God. The ideal of the Reign can be seen in the world through the four fundamental ways by which the Church manifests it:

- How the Reign is made real through loving fraternal service (the sign of Diakonia);
- How the Reign is lived through fraternal communion (the sign of Koinonia);
- How the Reign is proclaimed through the saving announcement of the Gospel (sign of Martyria);
- How the Reign is celebrated through festive and liberating rites (the sign of Liturgia).

In this way, Church must be the very best place in the world to find service, fraternity, proclamation and feast, according to the four basic anthropologic factors: action, relationship, thought and

kuhudumia Utawala): Diakonia, Koinonia, Martyria, Liturjia katika huduma kwa Utawala (Kuacha kutilia mkazo kupita kiasi sakramenti na uabudu).

(JC Tanabahi neno liturjia limetumika ili kuafikiana na msamiati wa Kigiriki)

Jukumu la Kanisa (katika huduma kwa Utawala) sio tu kushiriki-ana na watu wa mapenzi mema ili kuubadili ulimwengu. Kanisa lina jukumu mahususi kuangaza na kuendeleza historia ya wanadamu, ili ukweli wa kihistoria juu ya wanadamu uweze kuwa namna unavyopaswa kuwa katika Utawala, kwa njia rasmi na yenye ufahamu. Kanisa hutekeleza kazi yake ya kisakramenti (kwa kuwa sakramenti ya Utawala) kwa njia ya yale linalotenda.

Kidesturi, majukumu ya Kanisa yameratibiwa kulingana na vigezo vitatu vya sifa za Kristo: kuhani, nabii na mfalme. Kwa njia hii, tumetofautisha huduma tatu za Kanisa: liturjia, unabii na ufalme. Hata hivyo, migao hii si ya lazima na haiakisi mabadiliko mengi ambayo yametokea katika namna ambayo Kanisa limetenda. Ingekuwa bora zaidi kupendekeza vigezo vinne ambavyo vinalingana na jukumu la kisakramenti la Kanisa kama ishara na chombo cha Utawala wa Mungu. Mfano bora wa Utawala waweza kuonekana ulimwenguni kupitia kwa njia nne za kimsingi ambazo kwa-zo Kanisa linajidhihirisha:

- Namna ambayo Utawala waweza kufanywa kuwa halisi kupitia kwa huduma ya upendo na ya kindugu (ishara ya Diakonia);
- Watu kuishi katika Utawala kupitia komunyo ya kidugu (ishara ya Koinonia);
- Vile Utawala unatangazwa kwa njia ya utangazaji wa Injili inayokomboa (ishara ya Martyria);
- Namna Utawala unasherehekewa kupitia ibada za sherehe na za kukomboa (ishara ya Liturjia).

Kwa njia hii, Kanisa lazima liwe mahali pazuri zaidi ulimwenguni pa kupata huduma, undugu, utangazaji na karamu, kwa mujibu wa sababu nne za kimsingi za kianthropolojia: utendaji, uhusiano,

celebration. These so-called “functions” or “mediations” are the four ways by which the Church can be the “sacrament” of the Reign in the world.

These four ways of being and acting are inter-related and complementary. This group of ecclesial functions constitutes an organic whole, manifesting the overall Christian experience of being Church. The harmonious presence of these four functions becomes the criteria for discerning Christian authenticity in the Church’s pastoral activity. Carrying out these ecclesial responsibilities (i.g., *Diakonia*, *Koinonia*, *Martyria* and *Liturgia*) requires a totally new way of perceiving the Church, to overcome the traditional priority given to cult and worship, and to restore the primary importance of the evangelizing signs of service and (fraternal) communion.

3. Stages in the process of evangelization.

During the 60’s – 70’s we used to talk about the ministry of the Word, the ministry of Liturgy and the ministry of Charity. Within the ministry of the Word we used to distinguish: evangelization to convert non-believers; catechesis to deepen conversion to the faith; the homily to prepare the faithful to enter more deeply into the mystery they are celebrating; and theology for the systematic explanation and scientific investigation the truths of faith (cf. DCG #17, General Catechetical Directory of 1971). Today, in the light of Vatican II, and especially in the light of EN (*Evangelii Nuntiandi*, On Evangelization in the Modern World, 1975) and CT (*Catechesis Tradendae*, On Catechesis in our Time, 1979) these dimensions of the Church’s action are included within the all-embracing concept of Evangelization: “Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity”: the Church “exists to evangelize” (EN 14; cf. EN 17-24).

Evangelization is “a complex process made up of varied ele-

fikra na maadhimisho. Mambo haya yanayorejelewa kama “shughuli” au “maombezi” ni njia nne ambazo kwazo Kanisa laweza kuwa “sakramenti” ya Utawala duniani.

Njia hizi nne za kuwepo na kutenda zianahusiana na zinasaidiana. Kundi hili la shughuli za Kanisa linajumuisha ukamilifu, na kuonyesha tajriba ya jumla ya uwepo wa Kanisa. Uwepo wa ushirikiano kati ya kazi hizi nne unakuwa kigezo cha kutambua uhalisia wa Kikristo katika kazi za Kanisa za kichungaji. Kutekeleza majukumu haya ya kikanisa (Diakonia, Koinonia, Martyria na Liturgia) kunahitaji njia mpya kabisa ya kulielewa Kanisa, kushinda hali ya kawaida ya kupatia kipaumbele ibada na kuabudu, na kurejesha umuhimu wa kimsingi wa ishara za huduma za kueneza Injili na ushirikiano wa kindugu.

3. Hatua katika utaratibu wa kueneza Injili

Mnamo mika ya 60 na 70 tulikuwa tunazungumza juu ya huduma ya Neno, huduma ya Liturgia na huduma ya sadaka. Katika huduma ya Neno tulikuwa tunatofautisha: uenezaji Injili wa kuwabadili wasioamini; katekisimu ya kuimarisha uongofu katika imani; homilia ya kuwaandaa waumini ili waingie kwa kina katika fumbo la yale wanayosherehekea; na thiolojia ya maelezo ya kinaganaga na utafiti wa kisayansi juu ya ukweli na imani (cf. DCG 17, General Catechetical Directory of 1971). Siku hizi, katika mwanga wa Mtaguzo wa Pili wa Vatican na hasa katika mwanga wa EN (Evangelii Nuntiandi, Juu ya Utangazaji Injili katika Ulimwengu wa Sasa, 1975 - On Evangelization in the Modern World, 1975), na CT (Catechesis Tradendae, Juu ya Katekisimu katika Nyakati zetu, 1979, - On Catechesis in our Time, 1979) vipengele hivi vya kazi ya Kanisa vinashirikishwa katika dhana ya Uenezaji Injili unaokumbatia yote: “Uenezaji Injili kwa kweli ni neema na wito wa Kanisa, utambulisho wake wa dhati”: Kanisa liko ili lieneze Injili (EN 14; cf. EN 17-24).

Uenezaji Injili ni “utaratibu tata wenye vitengo mbalimbali” am-

ments” whose goal is a deep transformation of humankind; it includes giving witness, making an explicit proclamation, the inner adherence of the heart, joining the Christian community, the celebration and reception of the sacramental signs, as well as committed participation in initiatives to transform society and to share the faith (cf. EN 24-30). The elements of the evangelizing process consist of “three steps or essential moments”*** (CT 18): missionary activity directed toward non believers and those who live in religious indifference, initial catechetical activity (RCIA) for those who choose the Gospel and for those who need to complete or modify their initiation to the faith, and the pastoral ministry and on-going formation within the Christian community for Christians of mature faith (cf. DGC 49).

These “moments” are not once and for all time; “they may be repeated as often as necessary” for individuals or groups or communities that feel the need of Christian encouragement (revitalization), since these are intended to “give more adequate evangelical nourishment (second stage), in proportion to the spiritual growth of each person or of the whole community” (DGC 49, final).

However, even though these three “moments” unfold in a logical way (in theory), in practice it is difficult to separate them completely in our Church. Being born in an environment of faith, the reception of baptism prior to any catechumenal process, the way Christian initiation is fragmented, etc, give rise to serious pastoral difficulties.

1. Missionary action

Nature and forms. Missionary action, as the starting point of evangelization, takes place in the world of non-believers. Such people do not live only in territories where the vitality of the Gospel has never entered. In our so-called Christian world, there are entire groups of baptized people that have lost the living awareness of the faith or may not even see themselves as members of

bao lengo lake ni mageuzi ya kina ya wanadamu; unahusisha kutoa ushahidi, kutangaza kwa njia wazi, uzingatiaji wa ndani wa moyo, kujiunga na Jumuiya ya Wakristo, kusherehekea na kupokea ishara za sakramenti ikiwa ni pamoja na kushiriki kwa njia ya kujitolea katika harakati za kuibadili jamii na kushiriki imani (cf. EN 24 – 30). Vipengele vya uenezaji Injili vinahusisha hatua au nyakati tatu muhimu” (CT 18): huduma za kimisionari zinazoelekezwa kwa wasiokuwa waumini na wale wanaoishi bila kujali dini, shughuli za mwanzo za katekesi (RCIA) kwa wale wanaochagua Injili na kwa wale wanaohitaji kurekebisha maisha yao ya imani na huduma ya kichungaji na malezi yanayoendelea katika Jumuiya ya Wakristo ili Wakristo wakomae katika imani (cf. DGC 49).

“Nyakati” hizi sio za mara moja tu maishani; “zaweza kurudiwa mara nyingi panapokuwa na haja” kwa watu binafsi au makundi au jumuiya pakiwa na haja ya kutoa hamasisho la Kikristo, (kuibua nguvu mpya), kwa kuwa nyakati hizi zimelengwa “kutoa lishe tosha ya kiinjili (hatua ya pili), kwa kiwango kinacholingana na ukuaji wa kiroho wa mtu binafsi au na wa jumuiya nzima (DGC 49, final).

Hata hivyo, ingawa nyakati hizo tatu hutokea kwa njia ya kiman-tiki (kimaneno) katika hali halisi, ni vigumu kutenganisha nyakati hizo kabisa katika Kanisa letu. Kwa kuzaliwa katika mazingira ya imani, kupokea ubatizo kabla ya kupata mafundisho ya katekumeni, namna kuingizwa Kanisani kwa Wakristo kunavyofanywa kwa vipande vipande, n.k huleta matatizo makubwa ya kichungaji.

1. Kazi ya kimisionari

Muundo na hali. Kazi ya kimisionari kama chanzo cha uenezaji Injili, hutekelezwa miongoni mwa wasioamini. Watu kama hawa hawaishi tu katika mataifa ambamo Injili haijafika. Katika ulimwengu wetu tuitao wa Kikristo, kuna kundi kubwa la watu walio-batizwa ambao wamepoteza ufahamu hai wa imani au pengine hata hawajichukulii kama wafuasi wa Kanisa; wamejitenga kiasi

the Church; they live at a distance from Christ and his Gospel. In 1944, renowned French specialists in pastoral theology declared France to be a mission country. Many men and women have been left exposed to the avalanche of modernism and postmodernism. Their experience of living the faith did not have strong roots, and a lot of Christians have distanced themselves from their faith to a greater or lesser degree. Although many of them retain a religious foundation that comes alive occasionally, the way they live their lives is based on worldly criteria and practically outside the influence of the faith. Missionary activity must take into consideration questioning about the meaning of life, how people experience the limitations and contradictions of the human condition, the extent of religious questioning and of initial (incipient?) conversion. When the person or group experiences these concerns, they are better able to understand and accept the invitation to know Jesus and become his disciples. This missionary action is also necessary in our communities. The extent to which people have distanced themselves from the faith varies greatly from person to person, and therefore, it is not possible to have undifferentiated missionary activity. However, no matter how different the starting point may be, the goal of missionary action is the same: to foster conversion, the initial commitment to Jesus Christ and his Gospel.

Missionary action among non-active Christians. The first proclamation. There are people who claim to be Christian believers, because they have a substratum of religious sentiment that they occasionally nourish, but in their daily life there is scarcely any reference to Jesus Christ. Some people are occasionally present in the Christian community for certain sacramental events, funerals, or the main liturgical feasts (i.e., Christmas, Holy Week, etc.). There are other groups that more or less steadily take part in devotional expressions of “popular religiosity”, but Jesus Christ is not present at the core of their lives. These two groups of people have something in common: they have not discovered the living newness and centrality of the Gospel of Jesus Christ. Although

na Kristo na Injili yake. Mnamo mwaka wa 1944, Mfaransa mmoja mtaalamu wa theolojia aliyejulikana sana alitangaza Ufaransa kama nchi ya misioni. Waume na wake wengi wameachwa hatarini ya ukengeushi wa mambo ya kisasa na ya nyakati zilizopita. Tajriba yao ya maisha ya amani haina misingi thabiti na kundi kubwa la wakristo limejitenga na imani yao kwa kiasi Fulani. Hata ingawa wengi wao bado wanadumisha misingi yao ya kidini ambayo huamka mara kwa mara, maisha wanayoishi yanafuata mienendo ya kidunia na huwa kabisa nje ya maongozi ya imani. Kazi za kimisionari lazima zitilie maanani maswali juu ya maana ya maisha, namna watu huhisi udhaifu na mafarakano ya hali ya kibinadamu, kiwango cha kusaili kidini na kule kugeuzwa kwa mwanzoni. Pale mtu au kundi linapitia tajriba hii, wako katika nafasi bora zaidi kuelewa na kuukubali mwito wa Yesu wa kuwa wafuasi wake. Kazi hii ya kimisionari pia yahitajika katika jamii zetu. Namna watu walivyojitenga na maswala ya imani hutofautiana toka kwa mtu mmoja hadi kwa mwingine. Na kwa hivyo, kazi ya kimisionari lazima itofautiane (ili kushughulikia hali hii). Hata hivyo, hata ingawa mahali pa kuanzia huenda pakawa tofauti, lengo la misionari ni lile lile: kuwageuza watu na kujitolea kwa Yesu Kristo na kwa Injili yake.

Kazi ya Umisionari miongoni mwa wakristo walegevu. Utangazaji wa kwanza. Kuna watu ambao hudai kuwa waunini Wakristo kwa kuwa mara kwa mara wanapatwa na hisia za kidini lakini katika maisha yao ya kila siku hawamtaji Kristo hata kidogo. Watu wengine hushiriki tu katika jumuiya ya Kikristo kwa ajili ya huduma za sakramenti, mazishi au sherehe kuu za liturjia kama Krismasi, Wiki Takatifu n.k. kuna kundi lingine la watu ambalo hushiriki kwa dhati katika maswala yanayoonyesha kwamba wao ni waumini lakini Yesu Kristo hayuko katika kiini cha maisha yao. Makundi haya mawili yanafanana kwa jambo moja: haya-jagundua kuishi upya na umuhimu wa Injili ya Yesu Kristo. Hata ingawa watu hawa tayari wamebatizwa, pana haja ya dharura

these people are already baptized they all urgently need to be re-evangelized (DGC 58); they need the first proclamation of Jesus Christ and his Gospel. Perhaps this is not the first time that many of them have heard this message, since in their childhood they received catechetical lessons. However, all the years they have lived at the margins of the faith have distorted their Christian features; thus, it is necessary to approach them in basically the same way as non-believers. The goal of this first proclamation is to trigger an attitude of searching, interest in the faith, and affection for Jesus Christ and his Good News. This affection for Jesus Christ grows stronger to eventually become the initial adhesion (commitment?) to Him.

It is necessary to make up for the absence of missionary action

We live within a society that is infected with indifference and post-Christian agnosticism, and that also tends to reject every kind of institution. For this reason, what the Church has to offer does not attract many followers. In addition to this, many Christians are very poorly motivated and prepared for mission. They were not instructed in the pedagogy of mission, that is, how to help a person pass from having no faith to a genuine faith. Here is a significant fact: scarcely any diocese has a mission office directed to the needs within the diocese itself. It would be unthinkable that a diocese not have an office of catechesis. However, there is no awareness of the need to have a diocesan entity at work to carry out a missionary proclamation.

It is necessary to inculcate the urgency of establishing a diocesan office devoted to missionary action. The Directory expressly declares this: “The fact that catechesis, at least initially, assumes a missionary objective, does not dispense a particular Church from promoting an institutionalized programme of primary proclamation to execute more directly Jesus’ missionary command. Catechetical renewal should be based thus on prior missionary evangelization.” (DGC 62)

kwao kuhubiriwa Injili upya (DGC 58); wanahitaji mahubiri yale ya kwanza juu ya Yesu Kristo na ya Injili yake. Pengine hii si mara ya kwanza kwa wengi wao kusikia ujumbe huu, kwa kuwa utotoni mwao walipewa mafunzo ya katekisimu. Hata hivyo, kipindi cha miaka ambapo wameishi pembezoni mwa imani kimeyeyusha maswala ya Ukristo ndani yao; kwa hivyo, pana haja kuwachukulia kwa njia sawa na wasioamini. Lengo la kutangaza Injili kwa mara ya kwanza ni kuzua mwelekeo wa kutafuta, kuzua hamu juu ya imani na upendo kwa Yesu Kristo na Habari yake Njema. Upendo huu kwa Yesu Kristo huimarika na hatimaye kuwa mshikamo mkuu kwake.

Ni muhimu kufidia ukosefu wa kazi ya kimisionari. Tunaishi katika jamii ambayo imeambukizwa na shuku dhidi ya mambo yote ya Ukristo na jamii ambayo hukataa kila aina ya utaratibu mwema. Kwa sababu hii, kile ambacho Kanisa linaleta hakiwezi kupata wafuasi wengi. Zaidi ya haya, Wakristo wengi hawana motisha wa kutosha na hawajajiandaa kwa huduma ya Injili. Hawakufunzwa katika mafunzo ya huduma, maana yake, namna ya kumsaidia mtu kuacha kuwa asiyeamini hadi kuwa na imani ya kweli. Ukweli hasa ni huu: ni vigumu kupata jimbo ambalo lina ofisi inayolengwa kushughulikia mahitaji ndani ya jimbo lenyewe. Ni jambo lisiloweza kufikirika kwamba, jimbo laweza kukosa ofisi ya katekisimu. Hata hivyo, pana ukosefu wa kuelewa haja ya kuwa na kipengee cha jimbo ambacho kitashughulikia utekelezaji wa utangazaji Injili wa kimisionari.

Pana haja ya kuanzisha haraka iwezekanavyo ofisi katika jimbo, ambayo kazi yake itakuwa ya kimisionari. DGC yaeleza kina ganaga kwamba, “Swala kwamba katekesimu kimsingi huchukua lengo la kimisionari haimaanishi kwamba Kanisa haliwezi kuanzisha utaratibu wa kutangaza Injili kwa njia ile ya mwanzo katika kutekeleza moja kwa moja amri ya Yesu ya kutangaza Injili. Kufanywa upya kwa mafunzo ya katekisimu kunapaswa kuwa na msingi wake katika huduma ya mwanzo ya uenezaji Injili” (DGC 62).

2. *Catechumenate or RCIA*

A Church with a catechumenal dimension. Already before Vatican II, the Church became increasingly aware of a double deficiency and the corresponding requirements: in her relation with the world, she was aware of “feeling estranged” regarding some realities over which she no longer had control, and therefore of the corresponding need to make herself truly present in every aspect of life where the future of humankind is at stake. Regarding the Church’s own internal life, she is aware that there are too many inauthentic elements leading to disintegration, of distancing oneself, of the indifference or poor participation of most of her baptized members who are not yet fully converted and are ignorant of how to practice the faith, although theoretically they are believers. Nowadays, the idea of a Catechumenate is that of an institution suitable for undertaking the process of re-initiating into the Christian life baptized persons who were not adequately evangelized, and also as means to form Christian community. An image that can help us to understand the relationship between the Church and the catechumenate of initiation (or RCIA) is the Church as “mother”. A mother without a womb cannot give birth to a child, and if she does not give birth, she is not fully able to experience her capacity to be woman-mother. For the Church, the womb is the Catechumenate of initiation (RCIA). The Church has no future if she does not have a Catechumenate of initiation, if she does not deeply live her catechumenal dimension, if she is not in a state of mission, if she is not initiating new members to her life. Instead, if she is pregnant with new children (i.e., the catechumens) her whole body is involved in this birth-giving. Catechumenal ministry is an essential function of the Church, the expression of her maternity (cf. DGC 48). The step of the catechumenate (RCIA) is foundational and needs to be systematic; through this step the catechumen is introduced to the values of the Gospel, to the history of salvation, to Christian celebrations and to the life of charity. The goal of this step is radical conversion to God who gives meaning to life.

2. Mwanakatekumeni au RCIA

Kanisa lenye mtazamo wa kiatekumeni. Hata kabla ya Mtaguso wa Pili wa Vatican, kanisa liliendelea kuwa na ufahamu wa ukosefu na mahitaji yaliyoambatana na ukosefu huo: katika uhusiano wake na ulimwengu, Kanisa lilihisi “kutengwa” katika maswala ambayo halina tena uthibiti juu yake na kwa hivyo pana haja kuendelea kujihusisha katika maswala ya maisha ambapo hatima ya mwanadamu imehatarishwa. Kuhusu maisha ya ndani ya Kanisa, linafahamu kuhusu mambo mengi yasiyo halisi na yanayoleta migawanyiko, kujitenga binafsi, kutounga mkono au kutoshiriki ipasavyo kwa wanachama wake wengi waliobatizwa ambao hawajageuzwa kabisa na bado hawaelewi vizuri mienendo ya imani hata ingawa kwa nje ni waumini. Siku hizi, dhana ya Katekumeni ni: taasisi ambayo inatosha kutekeleza utaratibu wa kuwarejesha katika maisha ya Kanisa waumini waliobatizwa lakini hawakuhubiriwa vyema na pia kama njia ya kuunda Jumuiya ya Kikristo. Picha ambayo inaweza kutusaidia kulewa uhusiano ulioko kati ya Kanisa na katekumeni ya kiingilio (au RCIA) Kanisa ndilo “mama”. Mama asiyekuwa na tumbo la uzazi hawezi kuzaa, na kama hawezi kuzaa, basi hawezi kuhisi kikamilifu hali ya kuwa mwanamke-mama. Kwa Kanisa, tumbo la uzazi ni Katekumeni ya kiingilio – ya kuingizwa Kanisani (au RCIA). Kanisa halina maisha ya siku za baadaye ikiwa halitakuwa na Katekumeni ya kiingilio, kama halitaishi kikamilifu kipengee chake cha katekumeni, kama halitakuwa katika hali ya kimisionari, kama halitawaingiza wanachama wapya katika maisha yake. Badala yake, kama litakuwa na mimba ya mwanamke (wakatekumeni), mwili wake mzima utahusika katika kuzaa huko. Huduma ya katekumeni ni kazi muhimu ya Kanisa, kuonyesha uzazi wake (cf. DGC 48). Hatua ya katekumeni ni ya kimsingi na yahitaji kuwa yenye utaratibu; kwa njia ya hatua hii, mwanakatekumeni anatangeliziwa tunu za Injili, historia ya wokovu, sherehe za Kikristo na maisha ya ukarimu. Lengo la hatua hii ni kuafikia mageuzi ya dhati kumwelekea Mungu ambaye huyapa maisha maana.

3. Pastoral-communitarian action

The pastoral stage consists of ongoing education in the faith and in fraternal communion; it helps the Christian to achieve a mature integration of faith and life and it forms members who will take part actively in the life and mission of the Church.

- Church lives in Communion. When the Church achieves communion, she makes it visible in all her communities as a communion with the mystery of the Trinity and with the other brothers and sisters who have accepted their salvation through their insertion into the death and resurrection of Jesus. This communion is the deepest source of her mission to the world and of her active evangelization, because the mystery of her communion with God that is now accessible to all of human-kind is the origin of every mission in the Church. This communion is not static, but dynamic. By its very nature, it tends to grow and enable every person and people throughout history to take part in it, up to the moment when every human being will be in communion with God and with each other in the Reign.
- Through pastoral action the Church lives the realities of this world as an anticipation and proclamation of the Reign of God. She transforms these realities in the light of the message of Jesus Christ and from the perspective of the new heaven and new earth that we are awaiting. Rooted in her own experience of God, she lives the attitudes and values of the Gospel in the midst of the world, working to bring about human communion, while being at the service of people, especially the weakest and those most in need. In doing this she is transforming the structures of the world to establish the characteristic marks of the Reign of God: peace, justice, truth and life, love and grace.
- Through Pastoral action, the Church goes steadily deeper into the mystery of God, of the Holy Spirit, of Christ and of his Gospel. This deepening takes place through formation, con-

3. Kazi ya Kichungaji ya Kijumuiya

Hatua za kichungaji zinajumuisha elimu inayoendelea ya imani na ndani ya komunyo ya undugu; humsaidia Mkristo kuafikia ushirikiano komavu kati ya imani na maisha na huunda wanachama ambao watashiriki kikamilifu katika maisha na huduma ya Kanisa.

- Kanisa laishi katika Komunyo. Kanisa linapoafikia komunyo, huifanya ionekane wazi katika jumuiya zake zote kama komunyo iliyo na fumbo la Utatu na pamoja na kaka au dada hao wengine ambao wamekubali wokovu wao kwa njia ya kuingizwa katika kifo na ufufuko wa Yesu. Komunyo hii ndiyo kiini hasa cha huduma yake kwa ulimwengu na cha uenezaji wake wenye bidii wa Injili, kwa kuwa fumbo la ushirika wake na Mungu ambao sasa uko kwa wanadamu wote ndio chanzo cha kazi yote ndani ya Kanisa. Komunyo hii haijasimama bali inaendelea. Kwa namna ilivyo, inaelekea kukua na kumwezesha kila mtu wakati wote kushiriki ndani yake, mpaka pale kila mmoja atakuwa na ushirika na Mungu na watu wengine katika Utawala.
- Kwa njia ya kazi za kichungaji Kanisa linaishi uhalisia wa ulimwengu kama matamanio na utangazaji wa Utawala wa Mungu. Kanisa linabadili uhalisia huu katika mwanga wa ujumbe wa Yesu Kristo na katika mtazamo wa mbingu mpya na nchi mpya ambazo tunataraji. Ikiwa ndani ya misingi yake ya kumfahamu Mungu, Kanisa linafuata mieleleko na tunu za Injili katika dunia, likijitahidi kuleta ushirika wa wanadamu, likibaki kutoa huduma kwa watu, hasa walio wanyonge kabisa na wenye uhitaji zaidi. Kwa kufanya hivi, Kanisa linabadili miundo ya ulimwengu ili kuanzisha alama bainifu za Utawala wa Mungu: amani, haki, ukweli na uhai, upendo na neema.
- Kwa njia ya kazi ya Kichungaji, Kanisa linaendelea mbele kujikita katika fumbo la Mungu, la Roho Mtakatifu, la Kristo na la Injili yake. Kukita mizizi huku kunatokea kwa njia ya ma-

templation, listening to the Word and receiving the witness of other Christians. Although catechesis has given the members of the Church a broad knowledge of Jesus Christ, of his doctrine and the requirements of discipleship, they must in a progressive way always enter more deeply into this incomprehensible mystery. This deeper immersion into the mystery of Christ is the source of the word and witness that the Church gives to the world, and a requisite for proclaiming Christ to humankind, for interpreting the signs of the times, and it is the source of a new catechesis.

- Through the sacraments the Christian community celebrates the salvation that, by the power of the Spirit of the Risen Lord, they make present in the midst of the community and of world. This salvation is made present in a particular way through the celebration of the Eucharist through which people take part in the redemptive action of the Lord and they make up a community that already in this world is an anticipation of the communion of the Reign of God. The Eucharist builds up the Church and is for this very reason the source of her mission. The community in which the members love and care for each other celebrates the forgiveness of sins, love, life and death.

Although the mission is essentially identical for every Christian, it is carried out in different ways through multiple and diverse charisms and ministries that create the community and are at the service of the community itself. Thanks to this diversity of ministries, the evangelizing action of the Church is able to reach the most remote places of the world and of history to proclaim the Good News to humankind. The more these charisms and ministries are respected and empowered, the more the evangelizing action of the Church becomes effective. Thus nowadays, it is imperative for the pastoral action of the Church that every Christian discover his/her place and know how to his/her vocation through service to the community.

geuzi, kutafakari, kusikiliza Neno na kupokea ushuhuda wa Wakristo wale wengine. Hata ikiwa mafunzo ya Katekismus yamewapa wanachama wa Kanisa ufahamu mpana juu ya Yesu Kristo, mafundisho yake na mahitaji ya kuwa wafuasi, ni lazima waingie kwa namna ya kudumu katika kina cha fumbo lisiloweza kueleweka. Kuzama huku katika kina cha fumbo la Kristo ndiko chanzo cha neno na ushuhuda ambao Kanisa lina-toa kwa ulimwengu na takwa la lazima la kumtangaza Kristo kwa wanadamu, kutafsiri ishara za nyakati na pia chemchemi ya katekismus mpya.

- Kwa njia ya sakramenti jumuiya ya Wakristo yasherehekea wokovu ambao, kwa uwezo wa Roho ya Yesu Mfufuka, unawasilishwa miongoni mwa jumuiya na ulimwengu. Wokovu huu unawasilishwa kwa njia ya kipekee kupitia kusherehekea Ekaristi ambayo kwayo watu hushiriki katika kazi ya ukombozi wa Bwana na kuunda jumuiya ambayo humu duniani ni tamanio la komunyo ya Utawala wa Mungu. Ekaristi inajenga Kanisa na ni kwa sababu hii Ekaristi ndicho kiini cha huduma yake. Jumuiya ambapo wanachama wake hupendana na kujaliana husherehekea msamaha wa dhambi, upendo, uhai na kifo.

Hata ingawa kazi ya huduma ni sawa kwa kila Mkristo, hutekelezwa kwa njia zilizo tofauti kwa namna mbalimbali na mivuto tofauti na huduma ambazo zinaunda jumuiya na zinazotoa huduma kwa jumuiya yenyewe. Kwa sababu ya kuwepo kwa huduma hizi tofauti tofauti, uenezaji Injili umeweza kufikia hata pembe za dunia ambazo hazina maendeleo yoyote na historia ya kuhubiri Habari Njema kwa wanadamu wote. Vile huduma hizi na mikakati vitakavyoheshimiwa na kuimarishwa, ndivyo uenezaji Injili wa Kanisa utakavyokuwa na athari kubwa. Kwa hivyo wakati huu, ni muhimu kwa kazi ya kichungaji ya Kanisa kwamba kila Mkristo agundue nafasi yake na ajue wito wake kwa njia ya kutoa huduma kwa jumuiya.

4. Koinonia: community, sacrament of the project of fraternity

Koinonía. God, as well as Church are communion-koinonia. Koinonia is the project of our God: communion with creation, with human beings and God, a total oikumene. We are called to be the sign of this project. Vatican II presents us a model of Church whose core is her communion between God and humankind. The Church is a universal sacrament of salvation and unity. We are a body whose head is Christ, we are his pilgrim people walking towards the final goal: the deep communion already fulfilled. Presenting the Church with the category of sacrament implies a union between the being of Church and its mission: her purpose (what's she for) should be implicit in her being (what is she). The mission determines her same nature, the same being of the Church, the "what for" defines her "being". For this reason, the structure of our community must reflect the reality of the communion koinonia.

Towards a Church – Communion. The sign of the koinonia, (communion, fraternity, reconciliation, unity) are answers to the long-ing desire for fraternity and peace human beings have felt since all times. This koinonia should show a new way to live and share, as announcement of the feasibility to live as brothers and sisters who are reconciled and united; by accepting the others with a total respect of their freedom differences of each one. In front of a society, where ambition, greed for power, violence and systematic marginalization of the weakest prevail; in front of the laws of profit that "depersonalize" and "dehumanize"; in a world torn by divisions, discrimination and selfishness, Christian communities are called to give witness of the utopia of the Reign of fraternity and peace, and to offer spaces of freedom and understanding, of sincere love and respect for the rights of everyone.

The sign of Koinonia also looks for new ways of expression, as a reflection of the values of communion and fraternity among the

4. Koinonia: Jumuiya kama sakramenti ya mpango wa Mungu ya undugu

Koinonia. Mungu ni komunyo- koinonia nalo kanisa pia. Kononia ni ihalisi, ni mradi wa Mungu: komunyo na uumbaji, binadamu na Mungu oikumene kamili. Tunaitwa tuwe ishara kwa mradi huu. Kanisa ni sakramenti, fumbo. Mtaguso wa pili wa Vatikano unawasilisha muundo wa kanisa lililojikita katika komunyo na wanadamu. Kanisa ndilo sakramenti ya kijumla ya wokovu na umoja. Sisi ni mwili ambao kichwa chake ni Kristo, tu wahujaji wake tuelekeao kwa lengo la mwisho: komunyo iliyoafikiwa kwa kina zaidi. Kuliwasilisha kanisa chini ya kitengo cha sakramenti kunaashiria umoja kati ya kiini cha kanisa na huduma yake: hati-ma yake (lengo la kanisa) ni muhimu kwa kiini cha kanisa (kanisa ni nini). Huduma inaashiria hali ile moja kiini kile kile cha kanisa, ile “juu ya nini” inafafanua ile “ni nini”. Kwa hivyo, muundo wa jamii yetu lazima uakisi uhalisia wa komunyo-koinonia.

Jukumu la kijamii ka Koinoni. Ishara ya koinonia ya kanisa au komunyo, inaafikiana na hamu ya undugu, amani, maridhiano na mawasiliano ya wanadamu wa vizazi vyote. Kononia yetu lazima izue njia mpya ya maisha na ya ugawanaji. Lazima iwe ni utangazaji wa uwezekano wa kuishi kama ndugu walioridhiana na wenye umoja, kuwakubali watu wote na kuwa na heshima kubwa juu ya uhuru na asili ya kila mmoja. Mkabala wa jamii, iliyotawaliwa na tamaa, kupitia kwa maovu ya mamlaka, kwa njia ya ghasia, na kuwatenga wanyonge; mkabala wa sheria zenye kutenda kazi za kudidimiza “utu” na “ubinadamu”; katika ulimwengu ulioraruliwa na migawanyiko, ubaguzi na ubinafsi, wakristo wanaitwa kutoa ushuhuda kwa ndoto ya utawala (wa Mungu), undugu, amani, kutoa nafasi ya uhuru na ufahamu, wa mapenzi ya kweli heshima kwa haki za watu wote.

Katika tajriba hai ya koinonia, tunaingia katika mazungumzo na uhalisia wa ulimwengu, ili kuunda kati yao wote oikumene kamili

people

- The longing for a Church-communion through new forms to live in community and equality. The images that Church gives at our times is of a body that is thoroughly “institutionalized” structured in hierarchies, that is well organized and efficient, But that has few spaces for communion and true fraternity. Henceforth, a strong need for new forms of community arises, particularly small communities, of human dimension, that makes possible for Church to transform into authentic fraternities, where every member enjoys of equal treatment and dignity (LG 32) same that prevail above discrimination of positions and ministries.
- An urgent need to put in practice the concept of a Church as the People of God, where, equality and common dignity of each one of the members may overcome distinction of positions and ministries. It is necessary to perform a well understood “de-clericalization” of the Church, as well as the improper distinction between clergy and laypeople, that allows Church to fulfil herself as communion and to organize the diverse ministries within the common participation of “an only and unique baptism”. We do not pretend the “promotion” of lay people, but a deep reflection on ecclesial praxis, based on the substantial equality of everybody (LG 32) and acceptance of the diversity of charismas and ministries, acknowledging the different roles of every person.
- If the traditional pastoral activity was accused of having an infantile character towards its receivers, while her activities show a paternalistic attitude. For this reason, it is critical that today we focus the pastoral attention on the promotion of adult’s faith, of adult faith, responsible and participative persons, instead of treating them as simple object of pastoral care. This means to give a step passing from a pastoral that gives instructions, to a ecclesial praxis which characteristics are that each member belonging to the body of Church have creativity and “co-responsibility”.

(mradi uliofikiwa wa Mungu, komunyo kati ya Mungu na bina-damu na pia na viumbe vyote).

Tunajua kwamba, kwa sababu sisi na wanadamu, tunateseka pamoja na jamii yote kwa dhambi ya utengano, ubinafsi, arriv-isms...katika haya yote ndipo tunajaribu nguvu za Roho wa Yesu mwenye uwezo wa kuumba undugu. Haya ndiyo mambo tunay-otangaza, na ndoto kuwezekana kwa uwepo wake.

Kundi la kichungaji. Kundi la kichungaji ni tendo la wakala wote wa uchungaji (wasimamizi wa huduma na wakristo walijihusisha katika huduma zao) wakisukumwa na maono yaliyo sawa na kuongozwa na roho wa komunyo na ushirikiano katika kazi. Ni uongozi mwafaka wa vipengele vyote, wasimamizi wa huduma na miundo ya kanisa: ni ishara ya Ufalme na kusukuma historia kuelekeakuafikiwa kwake.

Kila mtu anachangia huduma ya Kanisa, huku akitimiza hudu-ma Fulani, ambazo wameitiwa na Mungu. Kundi la kichungaji linahimizwa na kuongozwa na maono sawa. Maono haya ya-nashamirishwa katika huduma na pia mpango wa Yesu. Kundi hili linaongozwa kwa moyo wa jamii na jukumu la pamoja. Moyo wa jamii unakita mizizi katika kazi ya watu ambao, kama sehemu ya mwili wa Kristo, wana majukumu tofauti tofauti na wameungani-ka katika imani moja, ubatizo mmoja na Bwana mmoja. Moyo wa jukumu la pamoja umelegezwa kutoka kwa jamii na kutoka kwa wito wa watu. Roho, komunyo na jukumu la pamoja huwahitaji watu kufanya kazi katika jamii na wasitengwe au kukosa uwezo. Kuongoza kundi la kichungaji kunahitaji utaratibu wa kuakisi na kutenda kwa ushirikiano, ili wale wanaohusishwa wahisi kuwa ni huduma ya pamoja.

- In this context, to acknowledge the dignity and equality of women in the Church is an urgent and obliged task. It is necessary to recognize that structure and ecclesial praxis are still dominated by masculine control, and several sorts of discrimination and women subordination, with a striking contrast to the so proclaimed equality and dignity of feminine condition. An ecclesial planning is required that recognize the joint role woman to overcome the historical and cultural conditionings of the past.
- The Koinonia reveals itself as a way of looking for the ecumenical communion, in order to beat shocking lack of union existing among the followers of Christ. Ecumenism should not be considered as a secondary or marginal issue: “it is not just an “appendix” added to the traditional activity of Church. On the contrary, it is organically contained in her life and action” (Ut unum sint n. 20)

The church must be more charismatic than institutional. People, services and the required structures belong to the institutional level of the ecclesial praxis, in order for the Church could achieve her mission. Let's see an example: the discipline of the ministries and pastoral agents, the pastoral for vocations, the organization of the Dioceses, the collegiate organisms, regulations and institutions, etc. All these are problems and realities, necessary for the practice of the pastoral action, which seriously conditions the whole meaning of the deed of the Church. Its main purpose is to make possible the practice of the ecclesial functions and, ultimately, the service of the Reign.

Out of this key reference, the institutional system of Church can hinder and an anti-testimony for evangelization. Reducing to the minimum this aspect is part of the evangelical nature of Church of her nature, which is always indispensable, as well as to maintain her ductility and freedom that are characteristics of her mission as sacrament of the Reign. At her original inspiration, the Church of Christ has few institutional elements, which could be

considered as essential and invariable. For this reason, she must evaluate these elements at every historical phase for they properly meet the demands of Church's mission.

Regarding the structural or institutional conditionings, nowadays the ecclesial action suffers of a juridical-institutional burden that seriously compromises her transparency and credibility. A great effort to revise and to return to the basics is urgently required as well as an effective assessment of the prophetic and charismatic dimensions of the ecclesial dynamics, including being sincerely attentive to the signs of the times and to the impulse of the Spirit. Some of the most urgent operational needs are:

- An institutional reform of the Church to change people and structures; organisms and institutions; regulations and praxis of the actions. Some of the problems involved in this issue could be: the urgency for a structural and organizational decentralization, an efficient updating of Episcopal Collegiate, the evangelical conversion of authority, the rationalization of the organizational apparatus, the institutionalization of change, etc...
- The promotion and acknowledgment of ministries and charismas of the people of God. The discernment of the charismas and ministries, being careful to keep burning the Spirit. It must assure for the Church a climate of acceptance and freedom to outpour the gifts spread by God over the ecclesial body. This promotion should preview the promotion of ministries from the basis and the re-evaluation of every domestic Church.
- Courage to operate and being open to the future are part of the demands of current ecclesial job. In our current time, one of great and fast transformations, Christian community should learn how to look to the future without losing the richness of the past. We can not walk forward while looking back specially in this accelerated world. On the contrary, indispensable requirements for our times are to be courageous to accept risks, to have prudence to be daring, the youthful and hopeful

attitude.

SUMMARY

- The Bible describes the action of God with the people of Israel and the action of Jesus in terms of “shepherding”. For this reason, we call pastoral action to the actions and practices that the members of the Church perform in order to fulfil His fraternity project.
- We may identify diverse types of pastoral work, according every field we are talking about: catechetical pastoral, liturgical pastoral, pastoral for youth care, pastoral for the mass media, pastoral of health...
- There are many “models” of pastoral action. Model of pastoral action are those group of structured and organized actions of the Church, based on basic ideas that are able to relate all the fields of pastoral action. Two of the most common models are: the “traditional” and the “evangelizing” models. The traditional model directly strengthened worshipping and the practice of “sacraments”, making up a Church with the worship as its centre.
- The starting point of the “evangelizing” model is a social non-Christian situation. This model helps to take the person, through a serious catechumenal process, to an experience of God in Jesus Christ, and thereon, to make up the Christian community, sign of salvation and fulfilment of the Reign.
- Church exists to “evangelize” and to announce the Good News, through everything she says, does and is. The project of the Reign; thus, the goals and problems of whole humankind should be the prevailing passion of the life of the Church.
- The evangelising process consists on three stages: missionary action, catechumenal action, and pastoral communitarian action.
- The sign of ecclesial koinonia or communion, are the answer to the yearning for brotherhood, peace, reconciliation of all human beings for all the times. Our koinonia is the image a

MUHTASARI.

- Biblia inaelezea kazi ya Mungu na watu wa Israeli na kazi ya Yesu kwa kutumia msamiati “uchungaji”. Kwa hivyo, tunaita kazi za kichungaji kazi na matendo ambayo washiriki wa kani-sa wanayowajibika kwayo ili kuafikia mpango wa undugu.
- Mtu anatambua aina tofauti za kazi za kichungaji kulingana na nyaja ambazo anarejelea: uchungaji wa kiliturujia, uchungaji wa kuhudumia vijana, uchungaji wa vyombo vya mawasiliano, uchungaji wa kiafya...
- Msamiati “uchungaji” ulitumiwa kwanza kwa kundi la Kanisa na la jamii; baada ya hapo, ulitumiwa kurejelea umoja wa vipengele muhimu katika utendaji kazi wenye matokeo mema. Kuna miundo mingi ya kazi za kichungaji. Tunaita muundo, kazi ya Kanisa ambayo imeratibiwa na kuteuliwa katika maz-ingira ya dhana za kimsingi ambazo zinaweza
- kuafikiana na nyanja zote za kazi ya kichungaji, miundo ya kawaida tuliyo nayo ni: muundo wa “kitamaduni” na muundo wa “uenezaji Injili”.
- Muundo wa kitamaduni unaegemea zaidi katika udhehebu na “utoaji wa sakramenti”, ambapo kanisa ndilo kiini cha dhehebu. Shina la muundo wa “uenezaji Injili” ni hali ya kijamii ya Ukristo.
- Kwa njia tofauti tofauti za taratibu za kiktikumeni, ambazo zinajaribu kumwelekeza mtu kwa tajriba ya Mungu kupitia kwake Yesu Kristo, na kuanzia hapo, uundaji wa jumuiya ya kikristo, ishara ya wokovu na kuafikiwa kwa ufalme.
- Ishara ya koinonia ya Kanisa au komunyo, inaaifikiana

new way to live and share, as announcement of the feasibility of living as brothers and sisters.

HOME TASK

- One of the fundamental aspects of the pastoral action is to answer to the reality. In the reality in which you live, what are the three most significant elements? How does your Christian community respond to this reality?
- Reflect over the pastoral action in your parish: what church model is closest: the traditional or the evangelizing?
- Investigate if there is a pastoral council in your parish and how it functions.

ZOEZI

1. Swala moja la kimsingi la kazi ya kichungaji ni kutoa jawabu kwa ukweli. Katika ukweli/uhalisia ambao kwao unaishi ni vipengele gani tatu muhimu? Jumuiya yako ya kikristo inaafikiana je na uhalisia huu?
2. Tafakari juu ya kazi ya kichungaji katika parokia yako: ni mundo upi wa kanisa ulio karibu zaidi: ni ule wa kitamaduni au ni ule wa uenezaji Injili?
3. Chunguza uone kama kuna baraza la kichungaji katika parokia yako na jinsi linavyofanya kazi.

RELIGIOUS AND LITURGICAL EXPERIENCE

1. Religious experience
2. Liturgy: Community “celebrates” the fulfilment of the kingdom
3. The liturgical year
4. Christian prayer

1. Religious Experience

Martyria, liturgy, as well as koinonia and diaconia find their deepest meaning through religious experience. A person or group, either one can express their most profound experience with the divinity by using words, worship, ethics, aesthetics, and social structures.

What do we understand for “experience”? Religious experience plays a main role in revelation, helping us to read life and history as the places where word of God reaches people’s conscience. In God’s plan, the articulation of words and facts should not be understood in a material sense, as if those words and facts have fallen out of people’s history claiming the pure acceptance of their part.

Even though Bible expresses itself on as direct intervention of God, we know that revelation, faithful to the law of incarnation, really assumes the normal processes of human mediation: search, reflection, prayer, etc. Only through the interpretative word, the conscience of a believer is able to perceive God’s working presence in history. And this is normally performed within the context of the religious experience.

MAISHA YA MWENYE KUFUATA DINI KWA NJIA YA NDANI NA LITURJIA

1. Maisha ya mwenye kufuata dini kwa njia ya ndani
2. Liturjia: Jumuiya “inasherehekea” kutimizwa kwa ufalme
3. Mwaka wa liturjia
4. Maombi ya kikristu

1. Religious Experience)

Ushahidi (Martyria), liturjia, umoja (Koinonia) na utumishi (Diakonia) yote yanapata maana kamili katika maisha ya mwenye kufuata dini kwa njia ya ndani. Mtu au kundi la watu kati yao mmoja anaweza dhihirisha maisha yao ya kindani katika umungu kwa kutumia maneno, kuabudu, elimu ya wema na ubaya, kanuni sanifu (aesthetics) na maisha ya watu wote.

Tunafahamu nini juu ya hali ya kujua au kuishi (experience)? Maisha ya mwenye kufuata dini kwa njia ya ndani inafanya kazi kubwa katika ufunuo, inatusaidia sisi kusoma maisha na historia kama mahali ambapo Neno la Mungu linafikia dhamiri za watu. Katika mpango wa Mungu matatizo katika maneno na mambo ya kweli yasifahamike katika mambo yanayoonekana tu (material sense) kama kuwa maneno na mambo ya kweli yamepotelea katika historia ya watu, ikidai kule kukubali kwa upande wao.

Hata kama maisha ya Biblia inajidhihirisha kama njia ya kuelekeza kwa Mungu. Tunajua kwamba ufunuo, uaminifu katika sheria juu ya kuzaliwa kwa Yesu (incarnation) inachukua njia ya kawaida ya upatanisho ya watu. Kutafuta, tafakari, maombi n.k. kwa njia tu ya tafsiri ya maneno dhamiri ya mwamini inaweza kujua kazi ya Mungu katika historia. Na hii inafanyika kawaida katika maisha ya mwenye kufuata dini kwa njia ya ndani.

The word of God is heard inside of the rich religious experience that takes the believing community (First Israel, and the apostolic community afterwards) to read in its history the signs of God's presence, with the help and guidance of the Spirit. Only through a "God's experience" it is possible to perceive the "Word of God". The importance of the dimension of the experience of the word is so important, that it is possible to formulate a basic structural law: without religious experience, there is not communication, nor listening to the word of God. Furthermore, this has critical repercussions for the comprehension of catechesis and liturgy, as well as koinonia and diakonia.

Structure of Human Experience. It is necessary to beat the idea to identify the experience of a person's taking the years that have lived, or lived events as a basis. Constitutive elements of experience are:

- Reality or lived events. It is the character of immediacy, of personal involvement, direct and experienced contact with reality. It is very easy to distinguish between what means to learn by experience from just by hearsay, or through books, etc. This second aspect confers authority to experience: everyone who is able to witness something "by experience" is able to witness it with authority.
- An intensely lived reality. To avoid staying on superficiality, reality should be lived with enough intensity and in a totalizing way. It means, including the whole person (in the intellectual, emotional, and operative orders).
- A reality that is thought and interpreted. Personal experience acquires meaning and appreciation through reflection and effort, because it is integrated within the vital context of existence, gifted with sense, related to other events and experiences. This interpretative effort makes that an intense feeling becomes into an experience, a lesson of life, access to reality, orientation of the existence, instead of a vague or confuse perception of the real.

Neno la Mungu linasikika ndani ya utajiri wa maisha ya mwenye kufuata dini kwa njia ya ndani ambayo inachukua jumuiya inay-oamini (kwanza Waisraeli na jumuiya ya mitume baadaye kuso-ma katika historia yake ishara ya kuwepo kwa Mungu, ikiwa na usahidizi na uongozi wa Roho. Kwa njia tu ya “maisha ya Mungu” inwesekana kumtambua au kujua “Neno la Mungu” umuhimu katika kufuata maisha ya Neno inapaswa kusesitiza, ili baadaye iwezekane kufanya au kutunga sheria ya kawaida bila maisha ya kidini, hakuna maelewano au kusikiza neno la Mungu. Hayo yana madhara makubwa katika kufanya katekesi na liturjia na pia ujumuia na utumishi.

Muundo wa maisha ya binadamu. Ni muhimu kufuata jambo ili kujua maisha ya mtu kuchukua maisha ya miaka alizoishi au mambo ambayo mtu aliishi kama njia ya kuanza. Mambo yanay-ofanya maisha ya binadamu ni haya:

- Mambo ya kweli au maisha ambayo watu waliishi. Ni tabia ya haraka, ya watu kutumika na kinaga ubaga na maisha yanay-ohusiana na mambo ya kweli. Ni rahisi sana kutofautisha kati ya yale yanayo maana ya kujifunza katika maisha kutokana na fitina ama kusoma kutoka vitabu n.k. Hii njia ya pili inapea-na nguvu katika utawala katika maisha. Kila mmoja ambaye anaweza kushuhudia kitu Fulani, “kwa maisha” anaweza pia kushuhudia hayo katika uongozi.
- Jambo ambalo mmoja aliishi kwa kiundani kabisa. Ili kuzuia kukaa katika mambo yasiyokuwa, mambo ya kweli ni maana kuweka mtu mzima (katika akili, hisia zake, na mambo yanay-ofanya kazi ndani yake).
- Jambo la kweli ambalo lilifikiriwa na kutafsiriwa. Maisha ya mtu binafsi hunachukua maana na inakubaliwa kwa njia ya tafakari na kutia bidii, kwa sababu inakuwa katika jambo la uhai, kuwa na maana, kuhusiana na matukio mengine na maisha ya kuishi. Mambo haya ya kufafanua hunafanya maisha haya masomo katika maisha, kuingia katika maisha ya kweli kujifunza kule kuishi, kuliko mambo yasiyo na maana katika maisha.

- Express and objective reality. It is the moment of the expression, when we tell the lived events, it is “told”, “becoming an objective” through diverse languages (words, gestures, rites, conduct, etc.). Expression and language are necessary, not just to communicate this experience to other people, but also as the required means to elaborate the experience itself. To have an experience, it is necessary to have the means to express it, and the richer our expression and language systems are, the more subtle, varied and different our experience will be. Religious experiences could only be given to people who have learned how to interpret their reality in a religious way.
- Transforming reality. The person will be transformed and changed only if these experiences are profound and authentic. It is hard to have a true experience, who does not will to change; as well as it is hard to change your life, when you are not living significant experiences.

Typical characteristics of a religious experience: We will try to outline the typical characteristics of a religious experience:

- A religious experience is not an experience of other world or other reality; but a deeper way to live reality. Such experience does not necessarily presuppose extraordinary realities or situations of life, but it rather arises from life itself at its fundamental moments (love, hate, hope, compromise, pain, death, etc.); however, they are indeed perceived at a level that is more and more interpretative, profound and radical. Religious experience is the human experience that takes a person to recognize a dimension of transcendence inside himself/herself.
- Religious experience means a profound reading of the events we have lived, up to the level of “mystery” and also means to be open to the transcendental. Reality is trapped in the horizon of the totality in the religious experience (meaning, origin, and final objective, etc.), within its more radical problematic (searching of meaning, demand of salvation, invocation, etc.)

- Kueleza na shabaha katika jambo la kweli. Ni wakati wa kuelezana wakati ambao watu waliishi maisha ambayo inasemekana, ni kule “kuwa kusudi” kwa njia ya lugha mbalimbali (maneno, ishara, ibada, tabia maelezo na lugha ni muhimu n.k. sana siyo tu kwa kupasha maisha haya yote, pia yatatu-faa kwa njia mbalimbali za maisha tuliyoishi. Maisha ya dini ambayo watu waliishi yanaweza tu kupeanwa kwa watu ambao wamesoma vile ya kutafsiri maisha yao ya kweli katika njia ya dini.
- Mabadiliko ya kweli. Mtu anabadilishwa na kugeuzwa tu kama maisha haya ni ya maana sana na ya kweli. Ni vigumu kuwa na maisha ya kweli, kama mtu hakubali kubadilika; vile vile ni vigumu sana kubadili maisha yako, kama huishi maisha haya ambayo ni muhimu.

Mfano haswa wa Tabia ya Maisha ya kidini. Tutajaribu kuonyesha mfano haswa ya tabia ya maisha ya kidini:

- Maisha ya dini ambayo watu huishi siyo maonyo ya dunia nyingine au mambo ya kweli mengine; lakini njia ya kuishi kwa kiundani. Maisha haya hayawezi kawaida kutofikiria juu ya maisha yasiyo ya kawaida au mambo yanayotendeka katika maisha, bali hutokana na maisha yenyewe katika hali yake ya asili (upendo, chuki, matumaini, uchungu, kifo ridhiana n.k) lakini, yanaonekana katika hali ambayo ni ya tafsiri, yenye misingi na ya kweli na radical. Maisha ya kidini ni maisha ambayo binadamu huishi na kuamchukua mtu kutambua njia ambayo yanapita ya kawaida katika yeye binafsi.
- Maisha ya kidini huna maana katika kusoma kwa kiundani matendo ambayo tumeishi, mpaka kufika kiwango cha “Fumbo” na pia inamaanisha kule kujifungua kwa yale ambayo hatuwezi kuyafikia (transcendental). Maisha ya kweli huchukuwa katika hali ya yote katika maisha ya kidini (maana yake, asili na lengo la mwisho, n.k) katika shida zake za kabisa (kutafuta

which is open to the transcendental dimension of the “totally other”.

- Religious experience is expressed through diverse objectification or languages of the religious object: rites, beliefs, stories, institutions, - norms, etc. These experiences could either be oral or not be, sacred or profanes, individual, or of the community. At a religious experience, objectifications play an important intermediation role, because they give access to the mystery depths and to the absolutely afar of the transcendent. Thus, religious experience appears as an iceberg that shows a small part of its consistence and depth. Not all languages are equally capable of expressing this depth: some that are not too appropriated to express this depth are, to mention some: informational, rational or demonstrative language; and, even more proper are evocative or “sacramental” languages”: narration, testimony, symbol, metaphor, poetry, rite, etc.

Mediation of the religious event (formulas, narrations, rites, etc.) could be more deeply understood, only when one is able to understand its relation to the underlying religious experiences, since religious communication does not fall within the order of transmission of facts, but from a profound reading of the events. On the other hand, religious experience; due to it has the structure of language, can be communicated and evoked, regardless its originality and relative “ineffability”.

Religious experience is founded on the need that the same human existence has of a search sense. This search of sense has been evolved to constitute the integration of each and every aspect of the personality taken from the religious factor. Religious maturity is the ideal arrival point of the religious experience.

Expressions of the religious. Human being, through his encounter with the divinity, feels identified at depth, finds a sense to his life, feels alive and transformed through communion and the encounter. He does not limit to experience the presence of the transcen-

maana kutoka wokovu, kuomba n.k) ambayo inajifungua katika hali ya kuwa “kabisa mwingine”

- Maisha ya kidini inaelezwa kwa njia ya lengo nyingi au lugha ya lengo la dini. Ibada yale yanayoaminiwa, hadithi, majengo sheria n.k. Maisha haya yanaweza kuwa kwa njia ya midomo au nyingine, matakatifu au ya dunia, mtu binafsi au jumuiya. Katika maisha ya kidini, kuona ya kweli inafanya njia muhimu katika upatanisho, kwani hupatia nafasi fumbo kwa kiundani na maisha ya kweli ya mambo ya Mungu. Hivyo basi, maisha ya kidini huonekana kama sehemu kidogo ya barafu ambayo ianonyesha sehemu ndogo ya kule kuishi kwake. Siyo lugha zote ambazo zinaweza kueleza kwa kiundani; lugha zingine ambazo haziwezi kufafanua mambo hayo ni kama: kutoa habari yenye akili au lugha ya kuonyesha, na zaidi ya hayo ni yale ya kuomba (evocative) au lugha ya visakramenti (sacramental): ushuhuda, ishara, mfano wa maneno (metaphor), mashahiri ibada, kuwa hadithia n.k.

Mapatanisho ya tendo la dini (kuhadithia, ibada, njia za kufuata (formulas) n.k yanaweza kufahamika kwa kiundani wakati tu ambapo mtu anaweza kufahamu uhusiano wake katika maisha ya dini, kwani maelezo ya dini hayahanguki katika hali ya kupasha yaliyo ya kweli lakini kutokana na kule kusoma maisha ya navyoendelea. Kwa mkono mwingine, maisha ya dini; kwa vile ilivyo muundo wa lugha yake, inawezekana kuelezuka na kufuatwa bila kujali asili yake na njia yake ya “kutokuwa” (ineffability).

Maisha ya kidini yana asili yake juu ya mahitaji yake kwamba katika hali yake ya maisha ya binadamu yana maana kabisa. Hali hii ya kutafuta inakuwa pamoja na hali yake ya kuchukua yote na kila hali yake ambayo inachukuliwa kutoka jambo la dini. Kule kuwa kwa dini ni kuifikia hali ya juu ya maisha ya kidini.

Madhihirisho katika dini. Binadamu kwa njia ya kukutana na Mungu anaonyesha kukubaliwa kwa ndani, anatambua maana katika maisha yake, anajisikia kuishi na kubadilishwa kwa njia ya umoja na kule kukutana na nani? Yeye hana mipaka kuishi

dental reality in his life, but he also celebrates with all the means within his reach: word, rite, plastic arts, behavior, etc. This reaction transforms the religious person in the creator of new expressive symbols which helps to understand how the presence of the divinity is perpetuated, updating his powers in the world. By getting in touch with these symbols, the religious person takes part again on the favorable action of the divinity. The religious experience is something that takes possession of the whole person; but, however it takes roots in the most intimate stratus of the personal being, it is not just locked inside of its depth, but also looks after its celebration. If human being were just spirit, religion would be purely “spiritual”. On the contrary, human being is an “incarnated spirit” and what affects the spirit, is visible in its flesh. Myths, rites, feasts and ethics are four basic expressions of the religious fact, which are present in every culture and human situations.

- Myths are stories resulting from impersonal and millenary reflection, through which humankind tries to understand what to expect and to find a global meaning to his or her life. Myths are not science and do not pretend to establish a competition with it. They are useful to human being to better understand itself, and to understand the links human being towards others.
- People and cultures use rites as collective demonstrations to express their lives. Word has a crucial importance on rites. Rites developed by religions are based on universal signs; however, each one injects a new significance. In order to be valid, rites must answer to a reality, and meantime be faithful to its addressee.
- Celebration has been the event where human being has expressed life’s acceptance, utopian sense, gratuity, and exuberance. For prophetic religions, parties are at the same time the recovery of the past, and the announcement of a fulfilled future.

kuwepo kwa umungu katika maisha yake, lakini pia inasherehekea katika mbinu zote ambazo anaweza: neno, ibada, tabia, mambo ya uchoraji n.k. Mambo hayo yanabadilisha dini ya mtu katika kuunda mambo mapya yenye ishara ambayo yanasaidia yeye kufahamu vile uwepo wa Mungu ni ya milele akiendeleza vipawa vyake katika dunia. Kwa kufuata kabisa ishara hizi mtu wa dini anachukua nafasi tena katika matendo yanayomsaidia katika Mungu. Maisha ya kidini ni kitu ambacho kinachukua nafasi katika mtu mzima lakini hata ingawa hivyo inachukua mizizi yake kwa maisha ya ndani ya mtu binafsi, haifungwi tu katika nafsi yake mwenyewe, lakini inatafuta pia kusherehekea kwake. Kama binadamu hangekuwa roho tu, inamaanisha dini inakuwa ya “kiroho” tu. Badala yake, binadamu ni “kufanyika roho” (Incarnated spirit) na yale yanayomdhuru roho, yanaonekana katika mwili. Hadithi, ibada, sherehe na mambo ya kweli na uwongo ni mambo manne ambayo yanaonekana katika kila desturi na maisha ya binadamu.

- Hadithi ni maelezo ambayo yanatokana na maisha ambayo ni inje ya mtu binafsi na uchambuzi za karne, ambayo binadamu anajaribu kufahamu yale anayoyatarajia na kutafuta maana ya maisha yake kulingana na dunia yote. Hadithi hizi siyo za kisayansi na hazijifanyi kuua mashindano nayo. Hadithi hizi zina maana tu kwa binadamu ili aweze kujijua mwenyewe, na kufahamu yale yanayompatanisha yeye na wengine.

- Watu na desturi hutumia ibada kama njia ya pamoja ya kuonyesha maisha yao. Neno lina maana kubwa katika ibada. Ibada inayoendelezwa na dini yana misingi yao juu ya ishara ambayo ni ya dunia nzima; hata hivyo kila moja inatia maana mpya. Lili ipate kukubalika, ibada lazima ipatie jibu kwa mambo ya kweli na kwa wakati huo kuwa mwaminifu kwa yale ambayo inaiangalia.

- Sherehe imekuwa matendo ambayo binadamu alijielezea maisha yake, maisha yasiyokuwa, furaha na bakshishi kwa dini ya manabii, sikukuu ilikuwa pia wakati wa kuangalia yaliyopita, na kule kutangaza juu ya makamilisho ya siku za usoni.

- When human being holds a totalizing character, religion saturates also the behavior of the person. In this way, ethics becomes the expression of the religious.

Christian Experience. Which are the characteristics of the Christian religious experience? What is the basic characteristic to listen to the word of God revealed in Jesus Christ and the answer of faith? This experience certainly has its own contents, but as structure, it adopts the scheme of any religious experience:

- Old Testament is the literary expression of the Israel's religious experience. A complex and painful experience, but also rich and deep. It has been the historical place of the manifestation of the word of God in its open road to the fulfillment in Christ.
- New Testament is the testimony and objectification of the exceptional and decisive religious experience of Jesus of Nazareth and the apostolic community. This is the means through which we are transmitted the profundity of the lived mystery and its saving interpretation.
- The ecclesial religious, post-biblical experience is described in numerous documents and manifestations of Church's tradition: liturgy, patristic and theological heritage, Saints figures, pastoral scholarship, forms of spirituality, etc.
- Faith experience is performed nowadays by connecting our own experience to biblical and ecclesial experiences. Biblical experience plays a normative role in relation to any other experience that shall be called Christian, as fountain of interpretation and valuation.

On the other hand, ecclesial experience also constitutes a compelling point of reference. The experience of Christian faith as listening to the word of God happens when a person or a group deepens their own Lived experience, and at the same time by ac-

- Wakati ambao binadamu anashika tabia zote, dini inachukua pia tabia ya binadamu. Kwa njia hii, elimu ya kweli au ya uwongo inakuwa njia ya kudhihirisha yale ambayo ni ya dini.

Maisha ya mwenye kufuata dini kwa njia ya ndani anayoishi Mkristu: Ni mambo gani ambayo yanafanya maisha ya mkristu katika dini? Ni mambo gani ya kawaida ambayo yanaweza kufanya kusikiliza neno la Mungu yanayofumbuliwa katika Yesu Kristu na jibu la imani? Maisha haya bila shaka yana mambo yake lakini kama mpangilio, huchukua na hufuata yale yanayofutwa na maisha ya dini yeyote.

- Agano la kale ni ufasiri halisi wa maisha ya Waisraeli katika dini. Maisha ambayo ni magumu na yenye uchungu, lakini pia yenye utajiri na maana kwa kiundani. Ilikuwa mahali pa historia ya onyesha la Neno la Mungu katika njia yake kwa kutimilikwa kwa Kristu.
- Agano jipya ni ushahidi wa yaliyo ya kweli ambayo siyo ya kawaida katika maisha ya kidini ya Yesu wa Nazareti na jumuiya ya kitume. Hii ndiyo njia ambao tunaendeleza kwa kiundani fumbo na tafsiri la wokovu wetu.
- Na dini ya Kikanisa ambayo ilikuja baada ya Biblia inaelezea katika vitabu nyingi na yanaonyeshwa pia katika desturi ya Kanisa. Liturjia, babu zetu, mambo tuliyotoa kutoka theologia, watakatifu, mambo ya usomali katika pastoral, na aina nyingi za maisha.
- Maisha ya imani yanafanyika siku hizi kwa njia ya kuunganisha matokeo ya maisha yetu kwa Biblia na matendo katika Kanisa. Maisha katika Biblia yanafanya jukumu kubwa katika uhusiano wake na zingine na mambo mengine yaitwa yu ukristu. Mambo yataitwa ukristu, kama mizizi ya tafsiri na yenye maana.

Kwa njia nyingine, maisha ya Kikanisa pia yanafanya jambo ambalo ni la kufatwa au kuangaliwa. Katika imani ya kikristu, kama kusikiza Neno la Mungu, hutendeka wakati mtu au watu wanafuata kwa kuishi maisha yao kwa undani na pia wakati

cepting biblical and ecclesial experiences as the source of meaning. In this way, a process of dynamic identification is started between the proper experience trajectory, and the fundamental Christian experiences. This is the core of faith experience and its existential meaning is listening to the word of God and to put it into practice.

The relation between the word of God and religious experience allows us to link catechesis, as service of the word, to the basic structure of the experience of faith. Out of the religious experience context, to develop the communication of the word, nor an attitude of faith as answer to this word: without religious experience, there is not religious communication. “At the bottom of this: is there a way to communicate the Gospel, other than transmitting our own experience of faith to other?” (EN 46). Human experience enters into the catechetical process on its own right. If Church insists on the role of the experience of faith education, it is because the same nature of Christian faith, as well as its maturity trajectory demands to properly take care of the experience during the catechetical action. “The relation of Christian message with human experience is not purely methodological, but it grows from the catechesis purpose itself” (DGC 116).

2. Liturgy: The Community celebrates the fulfillment of the kingdom

The word “liturgy” proceeds from the Greek *leiturgia*, “public service”. During the Byzantine Christianity, IX century, the word liturgy alludes to Christian non-private worship, specifically to Eucharistic liturgy or Mass. During early years, Latin Church talked about *divina officia*, it means, divine office, but since XVI century, it adopted the Byzantine term. Vatican Council II, when introduces liturgy, reminds us that true Christian worship is the life of communion with God and the other people.

The sign of Liturgy, includes the group of rites, symbols and cel-

huo huo kwa kukubali maisha ya Biblia na Kanisa kama misingi maana yao. Kwa njia hii, njia ambayo inaendelea inaanza kati ya maisha ya kamili na maisha ya ukristu kwa kiundani. Hii ndiyo kiini cha maisha ya kikristu na maana yake ya inje ni kusikiza Neno la Mungu na kuliweka katika matendo.

Uhusiano kati ya Neno la Mungu na maisha ya kidini inatupatia sisi ruhusa la kuuzisha katekesi kama utumishi kwa Neno, kwa mpagilio ya kawaida katika maisha ya imani kutokana na maisha ya kidini, kuendeleza ushirikiwa na Neno, ama kuona imani kama jibu kwa Neno hili: Bila kuangalia maisha ya mwenye kufuata dini kwa njia ya ndani haitakuwa na ushirikisho katika dini. “chini ya hayo: kuna njia ya kujulisha Injili bila kuelezana maisha yetu ya imani kwa wengine” (EN 46). Maisha ya binadamu inaingia katika mbinu katika katekesi kwa njia yake ya haki. Kama Kanisa linasisitiza juu ya jukumu katika maisha ya imani ni kwa sababu njia hiyo hiyo ya imani ya kikristu, na vile vile njia yake ya kuwa, inataka kuangalia kwa uangalifu maisha wakati tendo la katekesi linapoendelea. Uhusiano kati ya mambo ya dini katika maisha ya binadamu siyo taratibu kamili, bali inakuwa kutoka lengo la katakesi yenyewe (DGC 116).

2. Liturjia: Jumuiya “inasherehekea” kutimizwa kwa Ufalme.

Neno “litujia” inatoka neno la Kigiriki “Leiturgia”, “utumishi bayana”. Zamani wa ukristu katika Bysantine, karne ya IX, neno liturjia ilitenga kwa ibada za kikristu ambazo siza watu binafsi, zaidi kwa liturjia ya Ekaristi au Misa. Baadaye, katika Kanisa la kilatini, waliongea juu ya “divina oficia”, maana yake maombi matakatifu kutoka Breviari, lakini kutoka karne ya XVI, ulichukua maana ya Byzantine. Mtaguso Mkuu wa Vaticano II, wakati kano ulianza liturjia, ilitukumbusha sisi kwamba ibada za kikristo za kweli ni maisha ya pamoja na Mungu na watu wengine.

Ishara ya Liturjia, inakuwa ndani ya kikundi cha kanuni za dini,

celebrations of Christian life at its diverse moments (Eucharist, sacraments, worship, devotions, prayer), as announcement and gift of salvation, liberation experience. Through signs, liturgy gives an answer to the deep demand dwelling in the human heart of celebrating life, of accepting and expressing the gift of salvation and the mystery of the rescued and transformed existence. Before the mortifying limits of rationality and the lack of meaning, Christian community is called to create spaces where life and history, could be celebrated, exalted, recreated as new project and places of the Kingdom fulfillment, after has freed them from its dullness. At Eucharist, sacraments, feasts, and commemorations that stake out the experience of faith, Christian community has to testify, announce, and celebrate with joy and thankfulness, the liberating plenitude of new life, which is manifested in Christ. The values of the Kingdom (peace, fraternity, love, justice) are announced in this way and tasted in advance through visible celebrations where these are demonstrated and performed.

Liturgy means “updating”. “Liturgy, the mean through which redemptive action is updated ... “ (SC 2). History of salvation is actualized by liturgy, by expressing it to bring it up to date. “Christ sent the apostles, not only to announce that the Son of God, with his death and resurrection freed us from the power of Satan and from death ... but also to actualize the proclaimed savior action through the sacrifice and sacraments, and all liturgical life revolves around them” (SC 6). Liturgy and sacraments are the actualization of the savior action.

Liturgy is “festive celebration”. “Celebration” is, undoubtedly, the major category to define liturgy, the most reiterative term contained in the council document (SC 7-8; 24; 26-28; 35; 41; 59; 102-103). “Church has never stopped gathering to celebrate the paschal mystery” (SC 6). “Celebrating Eucharist where His victory and triumph come out upon death”. The equation is clear: actualize means celebrate. And since actualizing means and sup-

ishara na sikukuu za maisha za kikristu katika njia zake tofauti, katika Ekaristi, Sakramenti, ibada, kuabudu, maombi) kama utangazaji na zawadi ya wokovu, maisha ya uhuru. Kwa njia za ishara, liturjia inapeana jibu kwa yale ambayo binadamu anahitaji katika kusherehekea maisha, ya kukubali na kuonyesha zawadi ya wokovu na fumbo la kuokolewa na maisha ya mabadiliko. Kabla ya upunguvu katika akili na kule kukosa maana, jumuiya ya kikristo inaitwa kuweka nafasi mahali ambapo maisha na historia, inawezekana kusherekewa, kuinuliwa, kufanya mradi mpya na kutimizwa kwa ufalme, baada ya kuiondoa kutoka maisha yake yasiyo kamili. Katika Ekaristi, Sakramenti, Sherehe na ukumbusho, ambao yanaonyesha wazi maisha ya imani, jumuiya ya kikristo lazima kushuhudia, kutangaza na kusherehekea kwa furaha na shukrani, wokovu wa maisha, ambayo yanaonyeshwa katika Kristu. Yale yanayofanya ufalme kuwa na maana (amani, undugu, upendo, haki) yanatangazwa kwa njia hii na kuangaliwa kabla kwa njia ya sherehe ambazo zinaonekana haya yanaonyeshwa na kutendwa.

Liturjia ina maana ya “kuonyesha yanayotukia” – “Liturjia, njia ambayo matendo ya wokovu yanaonyeshwa...” (SC 2). Historia ya wokovu inafanywa ya ukweli na liturjia, kwa kuonyesha kwamba yanaweza kuwa juu ya yale yanayotukia. “Kristu aliwatuma mitume, siyo tu kutangaza kwamba mwana wa Mungu, na kifo chake na ufufuko alitufanya sisi huru kutoka utawala wa shetani na kutoka kifo... lakini pia kufanya kweli tendo la utangazaji kwa njia ya kujitoa na Sakramenti, na maisha yote ya liturjia yanazunguka wao” (SC 6). Liturjia na Sakramenti ni kutenda tendo la wokovu.

Liturjia ni “sherehe ya karamu” – “Sherehe” ni njia ya kipekee ya kufafanua Liturjia, neno ambalo limetolewa kutoka Mtaguso Mkuu Vaticano II (SC 7-8; 24; 26-28; 35; 59; 102 – 103). “Kanisa halijaacha kukusanyika kusherehekea fumbo la Pasaka (SC 6). “Kusherehekea Ekaristi ambayo ushindi na utukufu uliotoka katika kifo”. Swali hili ni la wazi: kufanya hayo maana ya kusherehekea. Na kwamba kutenda ina maana na inaonyesha dhihirisho,

pose expressing, we can also conclude that to express is to celebrate. Celebrating means actualizing and expressing.

Celebration as Koinonia, Diakonia. During the period of time of the life of Israel reflected by the Deuteronomy, two special characteristics are highlighted in the celebration of the believing people: joy and the community of brothers and sisters as a way of diakonia, Joy stands out once and again (Dt. 12: 7.18; 16: 15; 21: II). Community as a form of diakonia means that feast shall join everybody, including those who we call now on the fringe: poor (widows and orphans); foreigners, migrants (Dt. 12: 5-6; 14: 28-29; IS: 14; 16: 9-12.13-14) The ultimate root of these norms is developed at the beginning of these passages: "Yawehe loves migrants (foreign people), he feeds and dresses them. For this reason, you should also love foreigners, because they have been foreigners in Egypt" (Dt. 10: 19.).

The described passages picture us two out of the three Israel's main feasts:

The Feast of the Weeks (Savout) or Pentecost, and the Feast of the Tents or cottages (Sucot) - the third one is the Passover (Pesaj). There is a close relation between the texts of the Deuteronomy and the "Summaries" on the church of Jerusalem contained in the Acts of the Apostles. These are a purposeful compilation of the two characteristics of the deuteron-canonical celebration: the joy and the Deaconry community. Acts 2 describes the Christian Pentecost. At the end, the fruit of the Pentecost event, the Christian community, and its life are described as follows: "All the believers lived in union and had everything in common. They used to sell their possessions and assets, and shared out the price among everybody, according to what each one needed ... With one and same spirit, they broke bread in their homes, and ate their bread with joy ... They praised God" (44-47).

It is clear that they are alluding to domestic liturgy, to Eucharist

tunaweza kusema, kudhihirisha ni kusherehekea. Kusherehekea kuna maana ya kudhihirisha na kutenda.

Sherehe kama jumuiya: kama Koinonia, Diakonia. Utumishi katika wakati ya maisha ya Waisraeli inayoonyeshwa na kitabu cha Kumbukumbu la Torati: mambo mawili muhimu yanaonyeshwa katika sherehe ya watu wanaoamini: Furaha na jumuiya ya ndugu na dada kama njia ya utumishi. Furaha inaonyeshwa zaidi (Kumb 12: 7. 18; 16: 15; 21: 11). Jumuiya kama njia ya utumishi ina maana kwamba sherehe hii inaingiwa na kila mtu, wakiwepo wale ambao tunawaita maskini (yatima na wajane); wakimbizi na wageni (Kumb 12: 5-6; 14: 28-29; 15: 14; 16: 9-12, 13-14). Msingi wa sheria hii unasisitiswa katika maandishi haya: “Yehova anapenda wakimbizi (watu wageni), anandisha na kuwavika nguo kwa sababu hii, lazima nawe kuwapenda wageni, kwani walikuwa wageni katika Misri.” (Kumb 10: 9).

Marejeo yanayotajwa hapo juu yanatupatia sisi picha mbili kati ya sherehe tatu za Waisraeli:

Sikukuu ya wiki (Savout) au Pentekoste, Sikukuu ya Hema (Sucot) – ya tatu Pasaka (Pesaj). Kunao uhusiano wa karibu kati ya marejeo katika Kumbukumbu la Torati (Deuteronomy) na “Muhtasari” juu ya Kanisa la Yerusalemu ambalo ilinapatikana katika matendo ya mitume. Haya ni mambo yanayowekwa pamoja yenye lengo ya mambo mawili juu ya sherehe yanayohusika na Kikumbuka la sheria: furaha na ushemasi katika jumuiya. Matendo ya Mitume 2, kinaeleza Pentekoste ya Wakristu. Mwishowe, matunda ya Pentekoste, jumuiya ya Kikristo na maisha yake yanaelezwa katika mambo yafuatayo: “Waumini wote waliendelea kuwa kitu kimoja na mali zao waligawaona. Walikuwa wakiuza mali na vitu vyao kisha wakagawana fedha kadiri ya mahitaji ya kila mmoja... Lakini wakati wa kumega mkate, walikutana katika nyumba zao na wakakishiriki chakula hicho kwa furaha na moyo mkunjufu... Walimtukuza Mungu wakapendwa na watu wote” (Matendo 2: 44 - 47).

Hii inaonyesha na kutuelekeza katika Liturjia ya kinyumbani kwa

as breaking of the bread and to the joy that overcame those attending. Putting in common the goods is mentioned as the utmost expression of unity of the liturgical assembly, it means, to *koinonia* and *diakonia*.

Celebration and memorial. Other characteristic of the celebration of biblical tradition is the memorial: feast as well as time, are intended to make memories of the savior events performed by God on favor of the people.- Paschal celebration is the memory of an exodus. One of the axes of liturgy to celebrate the paschal feast is the *haggada*, a narration of the events happened to Israel. During the rite, the little child asks the father of family: Why is this night different from other nights? Why do we do these new, singular, and unusual gestures? This is the question about the meaning and significance of the night, regarding the motivation for the feast performed through signs, symbols, and rites.

Then the father answers by relating the paschal-exodus liberation, making memories, remembering a past that is asked to be present and future with its savior character, and to give thanks to God. Christian community has inherited this rite through Eucharist, which is the Christian form to celebrate Passover. It is centered one story: the so called story of the institution. In the past years, this part of the Eucharist was called “consecration”. Now, we realize that after all, this is the story of Jesus’ Passover, of His good-bye and surrendering through a cruel death, his self-donation on the form of *agape*, of his passing from this world to the Father (In. 13: 1).

Liturgy is the Epiphany of the kingdom of God. Specificity of liturgy lies in its function of revelation, to make patent and to give potential the ecclesial life for it really becomes the Epiphany of ‘the Kingdom, the Kingdom that is coming, but that is also the horizon of history, Liturgy collaborates to make it present in Church, by revealing it and communicating it. Thus, liturgical action performs and advances the *parusia* or presence of the basil-

Ekaristi kama kuumega mkate na furaha iliyoshinda matukio haya. Kule kuweka vitu vyote pamoja kunatojwa kama njia ya umoja katika kushiriki Liturjia pamoja, kunamanisha ujumuiya na utumishi. Kusema: Koinonia na Diakonia

Sherehe na ukumbusho. Njia nyingine katika kufanya sherehe kwa desturi ya Biblia ni ukumbusho: Sikukuu na pia wakati, yana lengo la kufanya ukumbusho wa matendo ya ukombozi yanayofanywa na Mungu kwa kuwapenda watu wake. Sherehe ya Pasaka ni ukumbusho ya maisha ya kutoka. Njia moja ambayo liturjia ilitumia kwa tusherehekea Pasaka ni “haggada”, masimulizi ya matendo yaliyowatukia Waisiraeli. Katika sherehe, mtoto mdogo anamuuliza Baba wa familia: kwa nini usiku huu ni tofauti na usiku mwingine? Kwa nini tunafanya mambo haya mapya, moja, na yasiyo kawaida? Hii ni maswali juu ya maana ya usiku huo, juu ya motisha kwa sherehe yaliyofanywa kwa njia ya ishara, alama na ibada.

Halafu yanafuatwa na maswali mengine yanayohusika na Pasaka-kutoka, uhuru, kufanya ukumbusho juu ya mambo ya zamani ambayo yanafanywa kuwa ya sasa na ya baadaye yakiwa na mambo ya ukombozi na kumshukuru Mungu. Imewekwa katika historia moja: historia ya kuwekwa kwa upadri. Miaka ya zamani, sehemu hii ya Ekaristi iliitwa “Kuweka wakfu” (consecration). Na sasa tulijua kwamba baadaye ya yote, kumbe hii ni historia ya Yesu- Pasaka, ya kusema kwaheri na kujipeana kwa njia ya kifo kibaya, kujitolea kwake binafsi kwa njia ya karamu, ya kupita kwake kutoka dunia hii na kwenda kwa Baba (Yoh 13: 1).

Liturjia ni Epifania ya ufalme wa Mungu. Njia ya kipekee ya liturjia inakuwa katika kazi yake ya ufunuo, kufanya wazi na kupatia uwezekano maisha ya Kanisa kwani inakuwa kabisa Epifania ya ufalme: ufalme unaokuja, ambao pia ni dhihirisho ya historia. Liturjia inashirikiana kufanya kuwepo kweli Kanisa ya kuonyesha na kutoa habari juu yake hivyo basi, liturjia inatenda na inaendeleza kuja au kuwepo kwa “basileia - Ufalme”.

eia.

Liturgy as Transfiguration. The light irradiated by Jesus on Mount Tabor is manifested through celebration, while faithful people are purifying their senses to be able to contemplate this light. Liturgy is the place where transfiguration happens through the Kenosis of Jesus: the body and His mystical body becomes the ecclesial community. Liturgy means theophany: Liturgical life transfigures the world into the kingdom of God by prophetic anticipation. In this way, liturgy helps us to ascend the holy Mount Tabor. By taking part with Christ and the Spirit (Heb 3: 14; 6: 4), we take part from the plenitude of God (2 Per 1: 4). Liturgy is the epiphany of God; for this reason, during celebration, a church in the most wretched village, becomes the “Mount of Transfiguration” .

Liturgy understood as the hour of the “Tabor” is not an evasion or escape, but it is a singular time of hope and vision from where we contemplate the still distant goal from the height that we reach with celebration. Celebration widens our horizons, lightens the landscape and the light of Easter is perceived, tearing apart the dark clouds that surround the life of the committed Christian faithful person.

Liturgy means action of the Spirit. Theophany, or experience of the Tabor, as well as liturgy, is the action of the Spirit. They have an “epiclesis” (invocation upon) foundation; they are the fruit that come out from the Son and the Holy Spirit, from the Father. The whole richness and depth of the mystery are expressed in the liturgical celebration, as anticipation of its full joy, its glory and light, along with its tremendum and fascinans character as hierophanic event. (‘They fall prostrated full of fear, says Mt. 17: 6). But joy predominates. Jesus transforms the terrible aspect of some religious experiences into mystic experiences of closeness: “Jesus, getting closer to them, he touched them and said: Get up, don not be afraid” (Mt. 17: 7).

For Nomadic community, celebration essentially means “feast”. The Feast is a religious event lived by the community, as a mo-

Liturjia kama mageuzo. Mwanga uliyoonekana na Yesu kwa Mlima Tabo unadhihirisha kwa sherehe, wakati ambao waumini wanafanya miili yao safi ili waweze kufikiri juu ya mwanga huu. Liturjia ni mahali ambapo mageuzo yanatendeka kwa njia ya “kenosis” ya Yesu: mwili na fumbo katika mwili huwa jumuiya ya Kikanisa. Liturjia inamaanisha (Theophany) matukio. Maisha yu kiliturjia yanageuza dunia kuwa ufalme wa Mungu kwa kuwepo kwa unabii. Kwa njia hii, liturjia inasaidia sisi kupanda mlima mtakatifu wa Tabo. Kwa kushiriki na Kristu na Roho (Waeb 3: 14; 6: 4) tunashiriki kutoka maombi ya Mungu (2 Pet 1: 4). Liturjia ni Epifania ya Mungu; kwa sababu hii katika sherehe, Kanisa kutoka kijiji chake ambacho siyo kizuri, linakuwa “mlima wa mageuzo”.

Liturjia inapofahamika kama saa ya “Tabo” siyo njia ya kuepa, lakini ni wakati mmoja wa matumaini na usoni ambamo tunatafakari lengo ambalo tunafika wakati wa sherehe. Sherehe hupanua mawazo yetu, hupatia mwanga mambo katika kufikiri juu ya Pasaka, kutoa mbali sehemu ambayo ni giza linalozunguka maisha ya mkristo ambaye ni mwaminifu.

Liturjia inamaanisha tendo la Roho. Theophany = kuonekana kwa Mungu. Maisha ya Tabo, na pia liturjia ni tendo la Roho. Kwombea/kuomba juu (epiclesis); yote ni matunda yatokayo kwa Mwana na Roho Mtakatifu, kutoka kwa Baba. Utajiri wote na urefu wa fumbo huanyeshwa katika liturjia, kama mambo ya kabla ya furaha, utukufu na mwanga, pamoja na matendo yake katika ukubwa ya kule kutofikiri juu ya yale yaliyotukia. (Wakaan-guka kifudi fudi, wakaogopa sana, kama inavyosemwa na Math 17: 6). Lakini furaha tu inajitokeza. Yesu anabadili njia hii mba-ya ya maisha ya dini kuwa mambo ya ufumbo wa karibu: “Yesu akawaendea, akawagusa akasema, Simameni, msiogope! (Math 17: 7).

Sifa utamaduni wa sherehe za kidini. Sherehe ni tukio la kidini ambalo jamii inashiriki kama wakati mahsusi maishani na ku-

ment of intense life, totally disrupting ordinary life, where customs and tradition are accomplished.

- Sacred time ruptures profane time: Community lives during feast; feast is for life; because God keeps giving life, people celebrate life during feasts; with its behavior during feast, people learn how to live everyday.
- Rupture with “death”: The “dead” (motionless, smashed) people rises during feasts; there they can be themselves again; they move, appearing themselves in front of others, in a thousand ways they tell that others that they do exist. After this day of life, they return to their everyday “death”. In this way, feast is the seed of a living that should be permanent.
- Rupture with space: usually separated groups (rich-poor; women-men; young-old people) communicate and collaborate with the same devotion.
- Rupture with established order: feast is a demonstration, however momentarily, a deep longing of abundant life: plenty of food, solidarity, opening, equity, and nearness to God. It is the affirmation of the way society should be, and that injustice, inequalities, and poverty have been beaten.
- Rupture with Catholic Church: although this rupture does not always happen, it is not strange that it happens. Feast such as Almado is organized by lay responsible persons together with the whole people. They all are lay people. Clergy stays apart from this, and does not organize the festivity . Culmination of the Festive process of people takes place during the traditional festivity: such as Jila Galani, Sorio Galbala etc ...

For Nomadic Christians there are many forms to start living the faith: by teaching Bible, declaring the creed, preaching the com-

jitenga kutokana na maisha ya kawaida ambayo kwayo desturi na utamaduni hutimilishwa.

- Ni kutoka kwa wakati wa kawaida hadi wakati mtakatifu: jamii inaishi katika sherehe; kusherehekea ni kuishi; ndani yake watu husherehekea maisha ili Mungu aendeleo kuwapa uzima; hali ilivyo katika sherehe huwafunza watu jinsi ya kuishi kila siku.
- Ni kutengana na “kifo”: “wafu” (walioangamia, kubondeka) huishi upya katika sherehe hii: hapa huweza kurudia hali zao, kujitambua, kutembea, kujionyesha kwa watu wale wengine, wanasema kwa maelfu ya njia kwamba wanaishi; baada ya siku hiyo moja ya kuishi, wanarudia “mauti” tena kama waishivyo kila siku. Sherehe hii ni mbegu ya maisha ambayo inapaswa kudumu.
- Ni kuachana na utangano: makundi yaliyotengana (matajiri-maskini, wanaume-wanawake, vijana-wazee) huwasiliana na kufanya kazi pamoja.
- Ni kuachana na taratibu zilizoko: kusherehekea hudhihirisha japo kwa muda mfupi tu, hamu kubwa ya maisha kwa wingi: chakula cha kutosha, umoja, uwazi, usawa, kuwa karibu na Mungu. Ni mfano wa jinsi jamii inapaswa kuwa imeweza kupigana na ukosefu wa haki, migawiko na umaskini.
- Ni kutengana na viongozi wa Kanisa: hata ingawa mgawiko huu hauko kila mara, si nadra kuupata. Sherehe hii hupangwa na wakristo wa kawaida (watu wenye kuajibika katika makundi tofauti tofauti) pamoja na watu wengine. Wote ni wakristo wa kawaida. Kiongozi wa Kanisa ni sehemu yao lakini, hahusiki na kupanga sherehe yenyewe. Kule kutenda kila mtu kulingana na maoni yake huleta mgawiko na makabiliano. Shughuli za sherehe za watu hufikia kilele chake wanapoadhimisha sherehe utumadhuni wao: kama Jila Galani, Sorio Galbala (kwa kusema ya Gabra na Borana) n.k.

Kuingizwa katika imani kwaweza kufanywa kwa njia nyingi: kufunza juu ya biblia, kuelezea juu ya imani, kuhubiri juu ya amri

mandments ... ; festivities are some of the most privileged means for people. Church announces the Gospel during the celebrations, at Christian feasts (Christmas, Easter), during the celebration of the sacraments (Baptism, Eucharist ...), when commemorating the saints (feast of Mary, patronal feasts, etc ...) at celebrations of individual life events (marriage, burials ...) at the blessing of their houses, crops ...

This requires the capability to communicate faith through symbols, songs, ceremonies, images, processions, etc. At feasts, Church lives and expresses their faith through the community. The diverse festivities of the liturgical year are explanations of the different ages of history of salvation to the Christian community. Culminating moments of personal life become sanctified through sacraments. The great mysteries of faith, the basic cores of biblical message are festively and symbolically introduced along the liturgy of the Church, sacraments and popular celebrations. Ecclesial celebration is expressed through faith, and faith, among simple people, is specially lived within the mysteries celebrated in the Church. This reality still has strong meaning to a group of adult people who live in the Central Kenya, but it is not as meaningful to the new generations of the Nomadic people.

It is necessary to promote the dialogue between the Nomadic religious “meaning” and the post-modern culture.

Liturgical Celebration is the sacred action that evokes and makes present salvation performed by God in Jesus Christ with the power of the Spirit. Liturgical celebrations include four basic elements: a savior event which motivates the celebration; a community that gathers in assembly; a festive climate that surrounds everything, and a ritual that expresses the experience of meeting the community with the divinity.

This ritualized action always includes the following elements: announcing the Word of God through biblical readings, songs and hymns, assembly prayers and signs, gestures and symbolic rites.

kumi za Mungu; njia zenye hadhi kwa watu ni sherehe hizi. Kanisa hutangaza Injili katika sherehe hizi, katika sherehe za kikristo (Krismasi, Pasaka), katika sherehe za sakramenti (ubatizo, Ekaristi) katika Kumbukumbu ya watakatifu (Sherehe za B. Maria, watakatifu Wasimamizi.), katika sherehe za maisha ya watu binafsi (ndoa, mazishi) na katika kubarikiwa kwa nyumba, mavuno n.k.

Hii huhitaji ule uwezo wa kuwasiliana kwa njia ya ishara, nyimbo, matumbuizo, picha na maandamano. Wakati wa sherehe, Kanisa huishi na kuelezea imani yake kwa njia ya jamii. Sherehe tofauti tofauti za mwaka wa Kanisa hupatia jamii ya wakristo nafasi tofauti za historia ya wokovu. Kilele cha maisha ya mtu binafsi hutakazwa kwa njia ya sakramenti. Mafumbo makuu ya imani, kiini halisi cha ujumbe wa biblia huwasilishwa katika mazingira ya sherehe na muundo wa ishara pamoja na sherehe za kiliturjiaza Kanisani. Kusherehekea kwa Kanisa ni njia ya kuelezea imani, na imani haswa ya watu wengi, ambayo hushiriki katika mafumbo haya ambayo Kanisa linasherehekea. Uhalisia huu bado ni muhimu kwa watu wazima waishio Kenya, lakini hauna maana kubwa kwa kizazi cha sasa.

Mazungumzo kati ya ‘maana’ ya dini ya Wahamaji na ile ya kisasa lazima yaimarishwe.

Adhimisho la liturjia ni tendo takatifu linalokumbusha na kufanya wokovu uwe na sisi, wokovu Mungu anaotenda katika Kristo kwa nguvu ya Roho Mtakatifu. Katika kila adhimisho ya liturjia mambo bora manne hufanyika: Jambo la wokovu, ambao ni lengo la kuadhimisha liturjia, Jumuiya inayounganishwa kwa kuadhimisha ibada, Hali yenye furaha inayoingia kwa wote, Tendo la ibada inaloonyesha kwamba jumuiya inakutana na Mungu.

Utaratibu wa ibada una kila mara mambo haya: Neno la Mungu linalotangazwa katika masomo ya Biblia; Kuziimba nyimbo na zaburi; Sala za jamii ya watu waabuduo; Ishara, kutumia mikono, miguu, kichwa na sehemu nyingine za mwili, na kufanya

The structure of this celebration has a profound theological meaning: God summons to assembly with His word: assembly takes as proper this announcement, expressing it with songs and prayers; and attaches its prayer and actions to the prayer of Christ to His Father.

Since the early days of Church's life, Christian community usually gathers at a specific day, the first day of the week: Sunday, also called the Day of the Sun, the eighth day, but first of all, the day of the Lord. Sunday is the day when Christian community meets, when meeting with the raised Lord and the celebration of the paschal mystery takes place.

Liturgical Pastoral. Liturgical pastoral is part of the pastoral action of the Church whose main purpose is the conscious, active, full, and fruitful participation of faithful people at Christian celebration, and as a consequence, the sanctification of people and to worship God (SC 10 and 14). Liturgical pastoral is the educational action of the Christian person, which is always creating communion and community. .

The responsibility of a liturgical staff is to support the Christian communities to develop a full and authentic liturgical life. Therefore, it is important to pay attention to some aspects: to organize celebrations, to perform celebrations, liturgical education of the community, liturgical formation of the team, etc.

3. Liturgical Year

LITURGICAL YEAR

Inseparable from time, human life is regulated by three astral rotations: the Earth moves around the sun (the year), the Moon moves around the Earth (month, week), and Earth spins on itself (the day). Since the most remote old times, human being from all cultures and religions has established annual, monthly, and weekly celebrations supported on this cosmic clock, and because

matendo mengine ya ibada.

Kusikia na kuonyesha furaha katika ibada ya liturjia ina maana kuu ya kitheolojia: Mungu anawaita jamii ya waamini kwa njia ya neno lake, jamii inayokusanyika inafanya neno liwe lake na inaonyesha kwamba mambo hayo ni kweli kwa nyimbo na zala zinazounganisha sala zake na sala Kristo anayefanya kwa Baba yake.

El domingo.....8 lines

Liturjia ya kichungaji. Liturjia ya kichungaji ni sehemu ya tendo la kichungaji la Kanisa, lenye lengo la kushiriki kufaako. Kushiriki kikamilifu na kwa njia iliyo bora kwa waumuini katika sherehe za kikristo, na kama matokeo yake, kuimarishwa kwa mwili wa Kristo kwa njia ya kuwatakaswa watu na huduma ya Mungu (SC, 10 na 14). Liturjia ya kichungaji ni tendo lenye kuelimisha la wakristo na daima linakuwa na ubunifu wa komunyo na jamii.

Kundi la Liturjia linakuwa la kusaidia jamii zote za wakristo kupata maisha mazuri na yaliyokamilika ya kiliturjia. Kwa hivyo, ni muhimu watilie maanani mambo haya: matayarisho ya sherehe, kuafikiwa kwa sherehe hizi; elimu ya kiliturjiaya jamii; kuundwa kwa kundi hili katika liturjia.

3. Mwaka wa Liturjia

MWAKA WA LITURJIA

Bila kujali kutokanana wakati, maisha ya binadamu huendesha na mambo matatu kuhusu mizunguko ya nyota (astral rotations) dunia huzunguka jua (mwaka) mwezi huzunguka dunia (mwezi, wiki), na dunia hujizunguka yenyewe (siku). Tangu zamani za kale wakati binadamu alikuwa nyuma, binadamu katika desturi na dini yake alijifanyia mwaka, mwezi na sherehe za wiki akisaid-

of them, they suspended their work activities and entered into the religious landscape to get in touch with the divinity in order to obtain favors from its saving presence. Stopping their work, as well as festive celebrations, has helped people to penetrate into the sacred atmosphere, where they repeat rites and make remembrances of myths, according to certain calendars regulated by nature cycles and determined by historical events, mainly of religious kind. In this way, people keep a balance among physical, psychical, social, and religious fields. The Christian fruit of unaccountable legacies, related to time rotation, is the liturgical year. Nowadays we cannot forget the social-cultural context characterized by secularization and the conditioning of a technical, industrial and post-modern society. The liturgical year was formed in an agricultural, peasant culture, and today, this same reality of religious feast is questioned as remnant of a sacred world, which has already been surpassed, to let pass a secular faith gives value to the daily, profane events as the authentic place to meet God. Liturgical year is not absolute, but a creation of the Church; however, its contents are the essence of faith of this same Church: the mystery of God. Time of Liturgy means the current time of grace when the word of God becomes life. It is also our task to collaborate in the recreation of new forms to celebrate the meeting with the divinity in order to harmonize them to these times.

Liturgical year is the celebration-updating of the mystery of God within the time. A harmonious group of times and feasts that makes present the Lord by evoking the mysteries of His historic life and includes the faithful to his saving action, following the track of the sun or astronomic rhythm. It takes the history of salvation as a basis. Its main core is Jesus' saving mysteries, specially his paschal mystery, and through him, they become alive and functional for us during celebrations.

Liturgical year consists of three temporary cycles: Easter, Christmas and Ordinary Time, along with a group of solemnities and

ia na saa ya dunia, na kwa sababu ya hayo, uliacha kazi zake na kuingia katika dunia ya dini ili apate kumtafuta na kumgusa Mungu ili waweze kupata upendeleo kutoka wokovu. Kusimamisha kazi zake na sherehe zake, iliwasaidia watu kuingia katika hali ya utakatifu ambapo wanarudia ibada na ukumbusho wa hadithi, kulingana na kalenda ambayo iliongozwa na hali ya maumbile na kuthabitiwa na mambo ya historia, hasa ya dini. Kwa njia hii, watu walipima katika mambo ya kuonekana, hukaa pamoja na katika nyanja za dini. Matunda ya kikristu yenye mambo mengi yasiyohesabika, ambayo yana uhusiano na kuzunguka kwa wakati, ni mwaka wa liturjia. Siku hizi hatuwezi kusahau maisha ya wengi yenye desturi nyingi ambayo inaambatana na mambo kuhusu hali ya maendeleo na yenye viwanja vingi vya mtaa. Mwaka wa liturjia ulianzishwa katika jumuiya ambayo ni ya ukulima, yenye desturi, ya umaskini na siku hizi, mambo haya ya dini yanakuwa na maswali mengi juu yake kama mabaki ya dunia ambayo ni takatifu ambayo imepitwa na imani ya kidunia yenye mambo mabaya na baadaye kuwa mahali pa kumkuta Mungu. Mwaka wa liturjia siyo mambo kamili bali ni kule kutungwa na Kanisa; lakini yale yanayofanya ni imani katika Kanisa hiyo hiyo. Fumbo la Mungu, wakati wa liturjia una manisha wakati huu ambayo ni ya neema wakati Neno la Mungu linakuwa hai. Ni pia jukumu letu kuungana katika kuliumba mambo mapya ili kusherehekea kukutana na Mungu ili kupatanisha wao na wakati wa kisasa.

Mwaka wa kiliturjiani kusherehekea-matukio ya siri ya Mungu katika wakati hii. Mwaka wa kiliturjia ni kipindi chenye shughuli nyingi kama vile sherehe tofauti tofauti, kufuata kalenda, humfanya Bwana kuwepo miongoni mwa watu huku mafumbo ya maisha yake ya kihistoria yakikumbukwa na kuwaweka watu katika utaratibu wa wokovu wake. Mwaka wa kiliturjia una-fuata historia ya wokovu. Ndicho kiini cha fumbo la wokovu wa Yesu, juu ya yote, fumbo la pasaka ambalo kwa njia yake, hupata uhai tena na kuendelea kufanya kazi ndani katika liturjia.

Mwaka wa liturjia una vipindi vitatu: Pasaka; Krismasi; na wakati wa kawaida, ni hali iliyojaa shughuli takatifu na shere-

feasts of the Lord, Virgin Mary, and the Saints. Some liturgical times are also called strong times, due to the importance and meaning they have upon Christian life. Lent and Easter seasons could be highlighted among these.

Liturgical year shall not be reduced to a mere calendar including days and months related to religious celebrations; but it represents the presence of the mystery of God conforming the period of a year, in sacramental-ritual form.

For the Christian person, salvation is performed with the frame of time. This is the reason why along the “year cycle” Church develops the whole mystery of Christ, starting on the His incarnation and birth, up to the Ascension, the day of Pentecost, and the expectancy for the joyous hope for the return of the Lord. Commemorating in this way the mysteries of the redemption, opens up the abundance of the virtues and merits of his/her Lord, in such a way that brings them to the present for faithful people could be able to reach them and get filled of the salvation grace” (SC 102).

Liturgy, seen as continuation of God’s intervention that saves through ritual signs, enlarges and updates through the celebration the saving riches of the Lord. For this reason, liturgical year is not a series or succession of more or less important feasts, but it is a Person, God. Salvation performed by Jesus, specially through the paschal mystery of his blessed passion, his resurrection among the dead, and his glorious ascension” (SC 5), is offered and communicated in the varied sacramental actions that characterize the dynamism of the Christian calendar. History of salvation continued on the present of the Church, represents the vertebral element of the liturgical year.

History of salvation was a project of God as an economics of salvation that having started in the past, they reached its vortex in Christ, and is acting in the present times waiting for its fulfillment. If saving history is conceived as a developed straight line

he za Bwana, Bikira Maria na watakatifu. Vipindi vingine vya liturjia vinapewa umuhimu zaidi kwa sababu ya umuhimu na maana yake kwa maisha ya kikristo. Miongoni mwake, Kwaresima na Pasaka zina umuhimu wa kipekee.

Mwaka wa liturjia haiwezi kupunguswa kuwa kalenda ambayo inakuwa na masiku na miezi yenye uhusiano na sherehe za dini, lakini inachukua nafasi ya jambo la Mungu ikiambatana na wakati wa mwaka kwa njia ya sakramenti na ibada. Kwa mtu mkristu, wokovu unafanywa katika wakati fulani.

Kwa sababu hii katika “mzunguko wa mwaka” Kanisa linaendeleza fumbo nzima ya Kristu, kuanza kutoka Mungu kuwa mtu (incarnation) na kuzaliwa hadi kupaa, siku ya Pentekoste na kule kungoja kwa upendo ujio wa Bwana wetu. Kufanya kumbukumbu kwa njia hii mafumbo ya wokovu, inafungua njia nyingi za maadili ustahili wa Bwana wake kwa njia ambayo inaleta kwao katika wakati wa sasa kwa watu waaminifu kupata kufikia wao na kujazwa na neema ya uokovu (SC 102).

Liturjia, kuonekana kama kule kuendeleza uamuzi wa Mungu ambao unaokuwa kwa njia ya ishara za ibada, unapanua na unafanya wa kisasa kwa njia ya sherehe za wokovu wa Bwana. Kwa sababu hii, mwaka wa liturjia siyo mfululizo au mambo ya kufuatana kwa njia moja au nyingine sherehe muhimu, lakini ni mtu, Mungu “wokovu unaofanywa na Yesu zaidi kwa njia ya fumbo la Pasaka ya mateso yake, ufufuko wake kati ya wafu, “(SC 5) unatolewa na kuelezwa kwa njia tofauti za matendo ya sakramenti ambayo unaonekana katika kalenda ya kikristu. Historia ya wokovu inaendelezwa kwa kule kuwa kwa Kanisa, husimamia utu katika mwaka wa liturjia.

Historia ya wokovu ilikuwa mradi wa Mungu kama wito wa wokovu ambao ulianzishwa zamani ulifika upeo wake katika Kristu na sasa unafanyika sasa ukingoja kule kukamilishwa kwake. Kama historia ya wokovu unachukuliwa kama mradi unaoendelea kwa

whose idle point is Christ, by projecting all past and future history towards Him, liturgical celebration can be seen as a historical moment of said history, that means; one moment with historical-saving content in the form of a ritual. In effect, the liturgical year celebrates always and exclusively the mystery of God and Christ as the center of the saving history, during these festivities. After the ascension of Christ to the heavens, the work of salvation continues also through the celebration of liturgy.

The celebration of the diverse redemption mysteries, along the liturgical year, should not be interpreted as a dramatic reproduction of the worldly life of Jesus. In fact, any celebration, apparently partial, we always celebrate Eucharist, where the totality has place, and henceforth, the mystery is always whole, the totality is always present at each little, tiny fragment; however, this plenitude needs to be displayed and received at each of its parts. For this reason, within the frame of the annual celebration, the word of God expresses overabundance and the multi-form mystery, remembers them and brings them to the present time. The particular mystery celebrated during the year is revealed every time, to the light of the word, with dimensions of salvation. The celebrated mystery of God is transformed in the life of the Church, and at meantime, the Church extends the mystery of God.

4. Christian Prayer

Prayer is a universal religious phenomenon used to communicate with the divinity. We find it at all religions. Prayer is the means human being uses to raise himself up to God, longing to join Him, or invoking his name to ask for his intercession at historical events, and in front of the phenomena of nature. This dialogue with the divinity arises from the presence of the sacred, which human being perceives within the atmosphere of nature, or through God revealing himself through multiple religious traditions. This is an intellectual-affective relation that in some way compromises every Christian person with a particular characteristic: We are

mstari unaonyoroka ambao lengo lake ni Kristu, kwa kuendeleza yote ya zamani na historia ya baadaye kwake, sherehe ya liturgia inaweza kuonekana kama muda wa historia unaosemwa, hii inamaanisha; wakati mmoja na wokovu katika historia kwa njia ya ibada. Kwa matokeo hayo, mwaka wa liturgia husherehekewa kila mara na kwa njia ya pekee fumbo la Mungu na Kristu kama kiini cha historia ya wokovu, katika sherehe hizi, kazi ya wokovu inaendelea pia kwa njia ya sherehe ya liturgia.

Kule kusherehekea mafumbo tofauti tofauti ya wokovu, pamoja na mwaka wa liturgia, isichukuliwe kama mchozowa kuigiza ambao unatolewa kutoka maisha ya Yesu duniani. Kwa kweli sherehe yeyote, kwa sehemu mmoja kila wakati tunasherehekea Ekaristi, ambayo yote yanakuwa pale, na fumbo linakuwa nzima, yote yanakuwa katika yale madogo, sehemu ndogo ndogo; lakini hayo yote yanapaswa kuonyeshwa na kuchukuliwa sehemu kwa sehemu. Kwa sababu hii, katika muda wa sherehe katika mwaka Neno la Mungu linadhihirisha kule kuwa kwa wingi na mafumbo mengi yanayowakumbusha wao na kuleta wao katika wakati huu. Fumbo la kipekee ambalo lina sherehekewa katika mwaka huonyeshwa kila wakati kwa mwanga wa dunia, ikiwa na lengo la wokovu. Kule kusherehekewa kwa fumbo la Mungu inabadilishwa katika maisha ya Kaniisa, na kwa wakati huu Kanisa linaendeleza fumbo la Mungu.

4. Maombi ya kikristu

Maombi ni tukio la dini kwa watu wote inayotumika kuongea na Mungu. Inapatikana katika dini zote. Maombi ni njia ambayo binadamu hutumia kujiinua mwenyewe kwa Mungu, akiwa na hamu ya kuungana naye au akitaja jina lake kuuliza kwa maombi yake katika tukio la kihistoria na mbele ya tukio ya maumbile. Maongeo hayo na Mungu hutokana na kule kuwepo kwa Mungu pamoja na binadamu akijifikiria katika hali ya asili yake au kwa njia ya Mungu kujionyesha kwake kwa njia nyingi katika desturi dinini. Sala ni njia yetu ya kuhusiana na utakatifu, ambayo haipaswi kuchukuliwa kama pumziko au swala la nje

talking about an interpersonal encounter with the God of Jesus. Christian person should pray as Jesus did, and as a community of believers who are encouraged by the Spirit of Jesus. The “Our Father” is the prayer of the Christian community where the baptized people is integrated. Whenever we address the Father, we do it as brothers and sisters, and with the support of the ecclesial community.

Popular religious prayer. Religious people pray, or worship, in a way that we usually call a totalizing language (DP 454). In this form of praying, words are scarce, repetitive, and simple: “Mama Maria, Mungu Baba, My dear Jesus ... “ However, this poor language is enriched with corporal and emotive participation: people stares at the image, crying, kissing, touching, and rubbing the image, anointing their sick part or body member with the image; covering himself/herself with the mantle, dressing the saints clothes, dancing in front of it; making the sign of the cross, and staying with their arms outstretched. They sing, offer flowers and wax; they give alms, which they have previously kissed. Sometimes they pay for the music, the fireworks; staying in silence in front of the image during long periods of time (DP 457). People purchases water or dirt from the sanctuary, as a souvenir from this deep spiritual experience, which is greater if it is done during a pilgrimage; they acquire the image of the saint, take pictures by their side, and they do not turn back to the saint’s image when they leave the sanctuary. These same rituals are performed at home in front the images of a domestic altar, but using a less total language.

Popular religious prayer is born from the creativity of people: It prefers to use signs, signs that changes what they touch; it is transmitted inside the family or the social group. Most of the time, it is an expression of the important. It is motivated by a basic need; it’s utilitarian, sentimentalist, emotive and has diverse syntax. It is full of movement, rich in expressions, (color, space,

au la kitaaluma. Ni uhusiano wenye maarifa na mapenzi ambao kwa njia fulani, huhusisha mkristo binafsi na sifa za aina fulani: ni juu ya kukutana binafsi na Mungu wa Yesu; wakristo lazima waliomba kama Yesu na kama jamii yenye imani huku wakiongozwa na Roho wa Yesu. Sala ya “Baba Yetu” ni sala ya jamii ya wakristo, ambayo kwayo wale waliobatizwa huunganika kwayo. Daima huwa tunajielekeza kwake Baba; tunafanya hivyo kama kaka/dada huku tukiegemea jamii ya Kanisa.

Watu wa dini huomba, au husema wanaomba, hutoa sala zao katika hali iitwayo lugha kamili (DP 454). Sala ya dini ya watu ya kawaida: Katika njia hii ya kuomba, maneno machache tu yaweza kutumiwa na mabaya hurudiwarudiwa tena ni maneno mepesi: “Bikira wangu mdogo, mama mdogo mpenzi, Baba Yetu...” hata hivyo, upunguvu huu wa lugha hupunguzwa kwa kutimiwa kwa ishara na miondoko ya mwili: kukondoa macho, machozi, kubusu, kugusa na kupapasa mchongo; hugusisha mchoro/mchongo mahali panapowauma mwilini, hujifunika kwa nguo yake, wanafaa kama afanyavyo; hucheza ngoma mbele yake; kufanya ishara na kuunda msalaba, hutoa maua na kuwasha misumaa; hutoa sadaka ambazo kwanza wanazibusu; wakati mwingine huwalipa wanamusiki, hulipua fataki; hunyamaa kwa muda mrefu mbele ya picha hiyo (DP, 457). Kama ukumbusho wa tajriba hii kuu ya kiroho, ambayo inakuwa na maana zaidi kwao ikiwa imefanyika katika uhujaji, hununua maji au mchanga wa mahali hapo. Waweza pia kununua picha au michongo ya Mtakatifu huyo, kupigwa picha karibu na picha ya huyo Mtakatifu huku wakisema kwaheri na bila kuangalia nyuma. Ndani ya nyumba zao, hufanya sala ile ile, mbele ya altari ya michongo ile midogo, ingawa hujielezea kwa njia fupi tu.

Sala ya kawaida ya kidini huja kutokana na kuvumbuliwa na watu; hupendelea ishara, ishara ambazo hubadili kile kinachoguswa; huku ikiwasilishwa katika kundi la kijamii au familia; ni jambo la kimsingi; la kihisia na lenye namna tofauti za kutajwa katika lugha; sala hii imejaa miondoko na njia za kujielezea (rangi, nafasi, wakati, mdundo...); huombwa katika sehemu fulani na

time, rhythm ...) it is prayed at certain places and times; every person is the main prayer; it is extremely spontaneous, and its climax is the encounter with the image.

This form of prayer is becoming a tradition during Christmas time with the influence of the population coming from down country. Liturgical prayer is mostly proposed as the ideal of Christian prayer. However, it is urgent to try to adopt the culture of this prayer by using the forms of popular religious prayers. For this reason, it is necessary to recognize this prayer as a legitimate way of prayer. For this reason, it demands from the pastoral agent the sincere desire of learning to pray in this totalizing language, as most of Christian people do.

Religious people shows indifference towards liturgical prayers (Mass, lauds, bible, liturgy of the word), is not more than an answer to the indifference shown by clergy toward popular ways of praying from people. There are prayers that, regardless these are not the creation of people, they happily adopts them. This is the case of the novenas and devotional booklets, which were written by illustrated people, they touch very sensible cords of popular praying. Sentimentalism, sweetness, to talk to a specific saint, specialized in solve some basic need, the utilitarianism, emotionality are aspects that are not certainly the most positive of prayers from popular religiosity.

STRUCTURE OF BIBLICAL PRAYER

Personal and Dialogal Prayer. Prayer has its roots on revelation structure itself, which is also a prayer of dialogue. When God talks, person listens and gives an answers; God actuates, and in turn the person collaborates. Insofar as person listens, he/she is capable to question, to see, and understand. Biblical prayer is personal in the sense that it is directed to a person totally involving him/her. Meeting God is individually done, from person to person. Biblical prayer is never a monologue, but a descending to the most profound part of the very self; it always requires to

katika mahali fulani na wakati fulani; wote ni viongozi katika sala, wako na mambo mengi lakini jambo muhimu zaidi ni kule kuku-tana na mchoro wao. Katika wakati wa Krismasi iko tabia ya Kenya ya chini ambayo huwashadidi sana watu wanaohamama.

Sala ya liturjia mara nyingi huwa kama sala mwafaka ya wakristo. Ni jambo la dharura kuangalia kuingizwa kwa sala katika muundo wa utamaduni wetu katika njia ya maombi ya kawaida ya kidini. Kwa hivyo, ni muhimu kutambua sala hii kama njia halali ya kuomba; kwa sababu hii, wakala wa kichungaji anahitajika awe na hamu halisi ya kujifunza kuomba katika lugha hii, kama wafanyavyo wakristo wengi.

Kasoro ya waumini wengi juu ya mambo yanayohusu liturjia ya maombi (Misa, Sifa, Biblia, Liturjia ya Neno) ni jawabu la kasoro ambayo viongozi wa Kanisa huonyesha juu ya swala la njia ya kawaida ya kufanya sala. Kuna sala ambazo hata bila kuwa zimetokana na ubunifu wa watu huchukuliwa kwa njia ya raha. Ndivyo ilivyo na novena na tungo zingine zilizoandikwa na watu wajulikanao. Hugusa kabisa hisia za maombi ya watu; mguso wake wa hisia, utamu wake, na kuelekezwa kwa Mtakatifu fulani ili atatue shida ya watu, na mahitaji mengine yao.. Mambo haya yote sio vipengele ambavyo vinaingiana kabisa na maombi ya kawaida.

MIUNDO YA SALA ZA BIBLIA.

Sala ya mazungumzo na ya mtu binafsi. Mzizi wa sala hii ni sawa na mzizi wa ufunuo ambao ni mazungumzo. Mungu anazungumza naye mtu anasikiliza na kujibu. Mungu hufanya kazi naye mtu hushirikiana naye. Pindi mtu anavyosikiliza anaweza kujiuliza huku akiona na kuelewa. Sala ya Biblia ni swala la mtu binafsi kwa njia kwamba imeelekezwa kwa mtu na humuhusisha mtu kikamilifu, sio kwa njia yenye utulivu bali yenye miondoko. Kukutana na Mungu ni kutoka kwako kuja kwako, kutoka kwa mtu kwenda kwa mtu. Mungu ni mtu mwenye hasira na mapenzi, msamaha na adhabu.

leave out from yourself, to have a colloquy with the other. . This colloquy is so true, so real, that very often it takes the form of discussion, of argument. Colloquy with God simultaneously moves between two poles: transcendence and immanence, closeness and distance, trust and fear.

In the Bible, the true prayer comes from the hearth; it means that it rise from the core of the person and from the depth of his/her life. Lip prayer is not authentic because it is not born from the bottom of the person. During prayer, the person is totally immersed in its wholeness, in his/her inseparable unity. Physical and spiritual needs take form. Biblical prayer does not just move on the sphere of spiritual assets, but around the totality of life.

Prayer is Trinitarian and communitarian. In Jesus, revelation has been manifested as a communication of divine life through a dialogue between persons. Prayer is a precise and personal reference to the Father, to the Spirit, and to Jesus. The ultimate addressee of prayer is always the Father, but through Christ and in the Spirit. Biblical prayer is deeply personal, but at same time, it is communitarian and ecclesial. The individual is never apart from the history of his people and always prays as a member of this people. Passing from the personal level to the collective one; from the individualistic to the communitarian is produced without opposition nor violence. And this is not just at the level of expressed prayer, but, at the previously lived experience.

Nexus with history and life. Prayer assumes three different tones at the diverse stages of the history of salvation. God talks to the person along history, and he/she answers God inside of this history, using its own language, culture, and problems. We long for the face of God, thus, and we are sent to the creation and history;

Kwa hivyo, sala ya Biblia sio mazungumzo ya mtu mmoja tu, lakini ni kuzama hadi ndani ya mtu kabisa; daima ni njia ya kuachana na nafsi yako na kuzungumza na mtu yule mwingine. Mazungumzo haya ni jambo la kweli kabisa, jambo halisi. Wakati mwingine huchukua muundo wa mjadala na mabishano. Mazungumzo na Mungu humpeleka mtu kati ya njia mbili; kukiuka mipaka na kuenea kote, kuwa karibu na kuwa mbali, uaminifu na uoga.

Kwa mujibu wa Biblia, sala ya kweli ni ile itokayo moyoni, ama ile ambayo hutoka ndani ya mtu kabisa na katika maisha yake. Sala za maneno mengi au za mdomo tu sio sala za kweli. Hii ni kwa sababu sala kama hizi hazitoki moyoni mwa mtu. Katika sala, mtu huhusishwa katika umoja wa sala ambazo hauwezi kukiukwa. Mahitaji ya kimwili na ya kiroho huchukua muundo wa mwili. Sala ya Biblia haiendi peke yake katika mazingira ya mambo ya kiroho lakini katika ukamilifu wa maisha.

Sala ya Agano jipya ni Utatu Mtakatifu. Katika Kristo, ufunuo umedhihirishwa kwetu kama wasilisho la maisha matakatifu, ambayo ni mazungumzo kati ya watu. Ufunuo kwa mtu ni tafsiri ya mazungumzo yanayoendelea ndani na nje ya mtu. Kwa hivyo, sala sio ni njia ya kimsingi ya kurejelea Mungu aliye pweke lakini ni njia ya kibinafsi na mwafaka ya kumrejelea Baba, Roho na Yesu. Jina kuu katika sala ni Baba, lakini kupitia kwa Yesu na Roho. Sala ya Biblia ni jambo la mtu binafsi kabisa humhusisha kikamilifu yule anayeomba katika uaminifu wake na wakati huo huo ni mawasiliano na ni swala la Kanisa. Mtu binafsi hatengwi na historia ya watu wake lakini daima huomba kama mwanachama wa kundi la watu wake. Hatua ya kutoka kwa mtu binafsi hadi kwa watu wengi kutoka kwa mtu mmoja hadi kwa jamii, daima hufanyika bila ya fujo au makabiliano. Hii sio tu katika sala iliyopangwa lakini pia katika kiwango cha tajriba ambayo watu wameshiriki.

Unganiko kati ya watu na maisha. Maombi huchukua hatua tofauti za historia ya wokovu. Mungu huzungumza na mtu katika historia naye mtu humjibu Mungu kupitia historia huku akichukua lugha yake, desturi na matatizo yake. Mtu hutafuta uso wa Mungu na kuelekezwa kuupata katika maumbile na katika historia; hapo

his footprints are there, the signs of His love. Prayer is born from life, and after having been addressed it to God, it comes back to life, but with new eyes and opening new possibilities.

Prayer is not just a verbal relation with God, but a vital, existential relation, and this verbal relation is just an explicit and partial expression of prayer. One of the most serious deviations that Bible reproaches is the separation between prayer and moral, between worship and life (Is 1; Am 5; Jer 7).

Jerusalem and time are the privileged places of prayer, for these reason, synagogues still have an apse directed to Jerusalem in these times. But prayer was never linked to the sanctuary. God is everywhere; the space of prayer is life. The place for prayer is the Spirit “in Spirit and in truth; instead of Jerusalem or Garizin (Jn. 4: 21)

The signal of the “silence of God”. The silence of God is the most disconcerting, revealing, and purifying experience of biblical prayer. We usually discover a silent God through prayer. Psalm 22 says: “My God, my God, why have you abandoned me?” This is the question of a poor Jew person who feels abandoned by a God whose fundamental characteristic is the faithfulness. The lament of the poor Jew becomes the prayer of Jesus in the cross. We are at the heart of the Christian faith. Bible does not only know a God who listens, but also a God who belies us. This shows the difference between the Biblical God, and the pagan god. Pagan god is accommodating and guarantees the projects of the person. He leaves the person as prisoner of his/her projects and illusions. Biblical God judges, disenchants, forces the person to overcome his/her wishes, and in this way, He liberates and saves the person. The silence of God is sign of his love and his faithfulness. It's the sign to be attentively listening to the person. Prayer is always efficient, but in its particular way: “Which father among you, when his child asks for bread, gives him a stone?” (Lc 11: 11).

ndipo tunapata nyayo zake, ishara ya upendo wake. Sala huzaliwa kutokana na maisha na baada ya kuelekezwa kwa Mungu, hurudi katika maisha lakini kwa macho mapya na kufungua njia mpya.

Sala sio tu ni njia ya kuzungumza na Mungu kwa maneno; mbele ya yote ni uhusiano mwafaka, kuishi, ambako kwake uhusiano wa maneno kwa kifupi ni njia mwafaka ya kujielezea. Kosa moja kuu ambalo Biblia hukashifu ni kutengana kwa sala na maadili, dhehebu na maisha (Is 1; Amosi 5; Yer 7).

Yerusalemu na hekalu ni mahali patakatifu pa kufanyia sala na hata leo, sinagogi hujengwa huku zikiangalia Yerusalemu. Lakini sala haikuwahi kuhusishwa na mahali patakatifu(madhabahu). Mungu yuko kila mahali; mahali pa maombi ni uhai/maisha. Agano Jipya linatilia nguvu na kuzungumzia sala “katika Roho na kweli”, mahali pa kufanyia sala ni Roho na wala sio Yerusalemu au Garizin (Yoh 4: 21).

Ishara ya “kimya cha Mungu”. Tajriba inayosumbua moyo zaidi iliyofunuliwa na kutakaswa kutokana na sala ya Biblia, ni kimya cha Mungu. Si ajabu katika sala mtu akahisi kukutana na Mungu ambaye amenyamaa. Zaburi 22 inasema: “Mungu wangu, Mungu wangu, mbona umeniacha?”. Sala ya Myahudi aliyeko katika shida na ambaye anahisi kutupiliwa mbali na Mungu ambaye kwa kawaida ana uaminifu wa kweli. Kilio hiki cha Myahudi huyu kinageuzwa na kuwa sala ya Yesu pale msalabani. Tuko ndani ya imani ya kikristo. Biblia haimjui tu Mungu ambaye hutusikiliza lakini pia inamjua Mungu ambaye wakati mwingine hakubaliani nasi. Hii inaonyesha tofauti kubwa kati ya Mungu wa Biblia na mungu wa kipagani. Mungu wa kipagani anjisikia sana na hutoa hakikisho kwa miradi ya mwanadamu. Humfanya mwanadamu awe mfungwa wa miradi yake na hadaa zake. Mungu wa Biblia huhukumu, hukomboa kutokana na hadaa, humsukuma mtu kuachana na tamaa zake na kwa njia hiyo humwokoa na kumfanya awe huru. Kimya cha Mungu ni ishara ya mapenzi yake na uaminifu wake, ishara kwamba anasikiliza watu kabisa. Sala kila mara inafanya kazi, lakini kwa njia ya Mungu: “Baba gani mion-

Supplication and Praise. Biblical person not only praise the marvels of God, not just looks for Him, but he/she more frequently supplicates for his/her needs and infidelities. Supplication is trustful and open. Anguish does not take people to a fatalistic and sterile resignation. Regardless the kind of problem, the one supplicating person is convinced that God firmly sustains the events in His hands. Supplication prayer opens new possibilities of courage, of impulse. It releases new energies and conducts to discover the deep reasons of evil and leads to conversion. Supplication is followed by praise. Biblical praise reveals the biblical vision of the world and history. Things belong to God, and events are expressions of God.

SUMMARY

- The religious experience helps to interpret life and history as the places where the word of God touches the conscience of people. Even though Bible is the expression of the direct participation of God; revelation, faithful to the law of incarnation, rather follows the normal process of human mediation: searching, reflection, prayer, etc. Only through the interpretative word, the conscience of the believer is able to perceive the acting presence of God in history, and this is accomplished in the context of the religious experience.
The word of God is listened in the rich religious experience that forces the community of believers to read their in history the signs of the presence of God, guided by the Spirit. Only through an “experience of God”, it is possible to acknowledge the “word of God”. There is a basic structural law: Without a religious experience, there isn’t communication or listening to the word of God. And this has critical consequences on the comprehension of catechesis and liturgy.
- The sign of liturgy includes a group of rites, symbols and cel-

goni mwenu atampa mwanawe jiwe akimwomba mkate?” (Lk 11: 11).

Kuomba na kusifu. Mtu wa Biblia hamsifu Mungu tu kwa maa-jabu yake; hamtafuti Mungu tu, lakini mara nyingi huomba kwa sababu ya mahitaji yake na kwa sababu ya makosa yake. Maombi haya ni ya dhahiri na ya wazi. Katika Biblia, hamu hii haifungi watu katika hali isiyo na matokeo yoyote mema. Yule anayeomba ako na uhakika kwamba liwalo lolote lile, Mungu ana uwezo juu ya hali iliyoko mbele yake. Sala ya kuomba msaada wa Mungu hufungua uwezekano mpya wa ujasiri, hisia; huweka huru nguvu mpya na husaidia kutambua maovu miongoni mwa waliobadil-ishwa. Ombi hili humwelekeza mtu katika kusifu. Sifa za Biblia ni ufunuo wa maono ya kibiblia juu ya dunia na historia. Kusifu huvunja minyororo inayounganisha watu na dunia; vitu vyote ni zawadi ya Mungu. Hii ni kweli pia katika historia: matukio ni ishara ya Mungu.

MUHTASARI

- Maisha ya mwenye kufuata dini kwa njia ya ndani inasaid-ia kueleza maisha na historia kama mahali ambapo Neno la Mungu linagusa dhamiri ya watu. Hata kama Biblia ni tafsiri ya kabisa ya kuungana na Mungu, ufunuo uaminifu katika sheria ya Mungu kuwa mtu ufuata njia ya kawaida ya upatanisho wa binadamu. Kutafuta, kutafakari, maombi n.k. kwa njia tu ya utafsiri wa Neno, dhamiri ya mwaamini hunaweza kufikiri Neno, dhamiri ya mwaamini huweza ku-fikiri matendo yaliyoko katika Mungu ndani ya historia na hii hutimiswa katika hali ya maisha ya kidini ambayo hulazi-misha jumuiya ya waamini kusoma katika historia yao ishara ya kuwepo kwa Mungu, wakiongozwa na Roho Mtakatifu. Kwanjia tuya “maisha katika Mungu, inawezekana kudhibitisha Neno la Mungu”. Kunao sheria ya kawaida iliyoko na mpangilio wake: bila kuwa na maongeo au kusikiza Neno la Mungu. Na hii ina matokeo muhimu katika kufanya katekesi na liturjia.
- Ishara ya liturjia inakuwa na vikundi vya ibada, ishara na

celebrations of Christian life that conforms the announcement and gift of salvation and experience of liberation, during its diverse moments (Eucharist, sacraments, worship, devotions, and prayer). It is an answer to the demand, which deeply dwells in human hearth, to celebrate life, to accept and express with symbols the gift of salvation and the mystery of the rescued and transformed life. Christian community creates spaces where life and history, once released from their opaqueness, are celebrated, extolled, re-started as project and space of the fulfillment of the Kingdom. At Eucharist, sacraments, feasts and commemorations that mark out the experience of faith, Christian community testifies, announces, and celebrates in merriment and thankfulness, the liberating plenitude of the new life which is manifested in Christ. In this way, the values of the Kingdom (peace, fraternity, love, justice) are announced and pre-tasted in the visible form of celebrations which expressed and performed it.

- We celebrate all year round (liturgical year) the mystery of our salvation, together with Jesus, in communion with the Father and in the Spirit. This life which we live in communion with God, is called “prayer”, and living human events in a divine way, is called Christian spirituality.

HOMEWORK

1. Write down about a “human experience” that has marked your life, where you have experienced the passage of God.
2. Describe two characteristics of “feast”, which are at the same time, characteristics of liturgical celebration.
3. Name the different times of the liturgical year as well as its meaning.
4. Write one prayer including the characteristics of the biblical prayer.

sherehe za maisha ya kikristu ambayo huambatana na kule kutangaza na zawadi ya wokovu na maisha ya kukombolewa, katika nyakati zake mbalimbali (Ekaristi, Sakramenti, kuabudu, maombi na moyo wa ibada (devotions). Ni jibu kwa mahitaji, ambayo inakaa ndani ya roho ya binadamu, kusherehekea maisha, kukubali na kusisitiza kwa ishara zawadi ya wokovu na fumbo katika uwokoaji na kubadilisha maisha. Jumuya ya kikristu inatunga nafasi ambayo maisha na historia, panapotolewa katika uwazi, husherehekewa, hunasifiwa na kuanzishwa tena kama mradi na nafasi katika kutimiza ufalme wa Mungu. Katika Ekaristi, sakramenti, sikukuu na ukumbusho ambao yanaonyesha maisha katika imani jumuiya ya kikristu inatoa ushuhuda, hutangaza na kusherehekea katika furaha, kule kuwokolea katika maisha mapya ambayo yanaonyeshwa na Kristu. Kwa njia hii, maana ya ufalme (amani, undugu, upendo na haki) hutangazwa na zinajaribiwa katika njia ya kuonekana wazi katika kusema na kufanya.

- Tunasherehekea katika mwaka nzima (mwaka wa liturjia) fumbo la wokovu wetu, pamoja na Yesu tukishirikiana na Baba na katika Roho. Maisha haya ambayo tunaishi kwa pamoja na Mungu, huitwa “maombi” na kuishi matendo ya binadamu kwa njia ya utakatifu, inaitwa maisha ya kiroho ya kikristu.

KAZI YA KUFANYA

1. Andika chini “maisha ambayo binadamu aliishi” ambayo aligusa maisha yako, ambayo wewe mwenyewe umeishi Maneno ya Mungu.
2. Eleza njia mbili za “sikukuu”, ambayo kwa wakati mmoja ni njia katika sherehe ambayo ni Liturjia.
3. Taja nyakati tofauti za mwaka wa liturjia na pia maana zake.
4. Andika ombi mmoja (prayer) ukiweka ndani yake njia mbalimbali katika maombi ya Biblia.

MARTYRÍA AND DIAKONÍA

1. Martyría: The Christian community “announces” a new hu mankind
2. Christian Community “Servant” of the world
3. Reality that defeats the vocation of “service” of Church
4. Spaces and forms of social service

1. Martyría: The Community “Announces” the new humankind

The word martyría comes from the Greek word *martys*, *martyros*, which means “witness”. Martyr is the person whose faith and love to Christ, faces suffering and death (LG 50). This term also applies to the testimony given by the Father on favour of the Son (Jn 5: 37) and to the testimony offered by Jesus (Jn 3: 1-12), or by John the Baptist (Jn 1: 6-8. 15. 19-36). The apostles and other Christian gave testimony of the truth (Lk 24: 48). In the course of years, the word martyr started to be used to designate people who have suffered and was dead for having given testimony (Acts 22: 20; Rev. 12: 11), and the supreme example of martyrdom was the death of Jesus (cfr. Acts 3: 14). We use the word “martyría” when we refer to all expressions used to proclaim the project of the Kingdom: announcement, testimony, prophecy, catechesis, preaching. and theological reflection.

Diverse ways to be at the service of the Word of God. Apostolic churches have a diverse and spontaneous ways to practice the ministry of the word which has not crystallized. Christian community, which was born from the answer of faith to the announcement of Christ dead and risen, has developed and deepened the word that builds the community, by using different means, to transform it into a testimony of life.

USHAHIDI NA UTUMISHI

1. Ushahidi (Martyria): Jumuiya ya kikristo “inatangaza” utu upya
2. Jumuiya ya Kikristu “mtumishi” wa dunia
3. Ukweli unaoshinda wito wa “utumishi” wa Kanisa
4. Nafasi na namna ya utumishi kwa wengi

1. Ushahidi (Martyria): Jumuiya “inatangaza” utu upya.

Neno “martyria” hutoka kwa neno la Kigiriki “martyr” linalo-maanisha “ushahidi”. “Martyr” ni mtu ambaye imani yake na upendo wake kwa Kristu, hupitia mateso na kifo (LG 50). Neno hili pia linatumika katika ushuhuda ambao unatolewa na Baba kwa niaba ya Mwanawe (Yoh 5: 37) na kwa ushuhuda ulio-tolewa na Yesu (Yoh 3: 1-12), ama na Yohane Mbatizaji (Yoh 1: 6-8; 15: 19-36). Mitume na Wakristu wengine walitoa ushuhuda wa kweli (Lk 24: 48). Kwa kipindi kirefu, neno “martyr” lilianza kutumika kuonyesha watu ambao waliteseka na wal-iokufa kwa kutoa ushuhuda (Mdo 22: 20. Ufun 12: 11) na mfa-no wa juu katika ushahidi ulikuwa kifo cha Yesu (Mdo 3: 14). Tunatumia neno “Martyria” wakati tunapoangalia maelezo yote yanayotumiwa kutangaza mradi wa ufalme: utangazaji, ushuhuda, unabii, katekesi, kuhubiri na maswala ya theolojia.

Njia tofauti za kushiriki katika huduma ya Neno la Mungu. Makanisa ya Mitume yana njia tofauti na zisizo na mpango za kutekeleza huduma ya neno ambazo hazijapata msingi imara. Jumuiya ya Kikristo ambayo ni zao la imani ya kutangazwa kwa Yesu aliyekufa na kufufuka, huunda na hupanua neno ambalo huijenga jumuiya na kuigeuza hadi kuwa ushuhuda wa maisha. Mifano ya njia mwafaka ni: Uenezaji wa Injili wa mwanzo, ambao

Some of the most typical means are: The first announcement of the message, that aroused interest and adhesion on those people who did not believe; prophecy, that encouraged the community to discover the will of God in history; the testimony, which tends to illuminate, guarantee, and convince; exhortation, to correct and transmit courage.

The criteria used to adapt and articulate all these manifestations of the word is the life of the community, faithful to the message of salvation, which unifies and makes everything possible. It is important to highlight certain basic difference between *a first moment to deliver the message*, which is expressed by verbs such as: shout (*krazein*, announce (*keryssein*) evangelize (*evangelizein*), testimony (*martyrein*), and a second moment of explanation, and deepening, which is expressed by the verbs: teaching (*didaskein*), catechize (*katejein*, literally: make resound), preach (*homilein*), transmit (*paradidonai*) and other similar.

Sacramentality of the Word. Revelation is sacramental not only for it is related to fulfilment, but rather because the word is a sacrament on itself. The word of Jesus is listened and understood as a dynamic and efficient power (Mt 8: 16; 10: 1; 8: 8; Lk 5: 5); the word of God displays its energy upon you (1 Tes 1: 13); the word of the cross is insanity for the person who gets lost, but for those are saved, for us, it is the strength of God (1 Cor 1: 18; Rom 1: 16). Saint John remarks this sacramental character of the word: “You all are clean, thanks to the word I have announced you” (Jn 15: 3); the one who listens to my word has eternal life” (Jn 5: 24); “Your word is the truth” (Jn 17: 14).

The sign of martyria or prophetic function (first announcement, catechesis, preaching, and theological reflection) should shine in the world as a liberator announcement and interpreting key of life and history. Due to the demand of meaning and the experience of evil, which induces many people to fatalism and desperation, according to their vocation, Christian community should be deliver-

uliamsha ari ya watu na kuzua ushirikiano kati ya watu ambao hawakuamini; Maelekezo au mafundisho juu ya imani ambayo lengo lake na kufahamu vizuri na kuchambua kiini cha habari na matokeo yake katika maisha; Unabii ambao huzuzua jamii kutambua mapenzi ya Mungu katika historia; Ushuhuda ambao unaelekea kuangaza nuru, kutoa hakikisho na thibitisho; Ushauri ambao hurekebisha na kutoa nguvu.

Mbinu ya kuafikia na kuelezea njia hizi zote za kujidhihirisha kwa neno ni maisha ya jamii, uaminifu katika ujumbe wa wokovu ambao huunganisha na kuwezesha mambo yote. Ni muhimu kufafanua tofauti ya kimsingi *kati ya kipindi cha kwanza cha kutoa ujumbe*, kinachoelezwa kwa vitenzi kama vile kupasa sauti (*krazein*), kutangaza (*kyressein*), kueneza (*evangelizein*) kutoa ushuhuda (*martyrein*) na kipindi cha pili cha maelezo na kuchimbua kwa kindani zaidi. Kipindi hiki kinaelezewa kwa vitenzi kama vile kufundisha (*didaskein*), katekesi (katejei - yenye maana: kurudia sauti) kuhubiri (*homilein*) kupitisha habari (*paradidonai*) na visawe vingine.

Usakramenti wa Neno. Ufunuo ni sakramenti sio tu kwa vile inahusiana na kutimilika kwa neno, lakini kwa vile neno lenyewe ni sakramenti kwa namna yake. Neno la Yesu linasikilizwa na kueleweka kama uwezo mwafaka wenye kuendelea (Mt 8: 16; 10: 1; 8: 8; Lk 5: 5); neno la Mungu huonyesha nguvu yake kwako (1 Tes 1:13); neno la msalaba ni upuzi kwa wale waliopotea, lakini kwa waliookoka ni nguvu ya Mungu (1 Kor 1:18; Rom 1:16). Mtakatifu Yohane anazungumzia juu ya tendo hili la kisakramenti la neno: “Nyinyi mmeshakuwa safi kwa sababu ya lile neno nililowahubiria” (Yoh 15: 3). “Alisikiaye neno langu atakuwa na uzima wa milele” (Yoh 5: 24); “Neno lake ni ukweli” (Yoh 17: 14).

Ishara ya “Martyria”, au kazi ya kinabii (utangazaji wa Injili wa mwanzo, katekisimu na tafakari ya kitheolojia) yapaswa kuiangaza duniani kama tangazo la mkombozi na ufunguo wa tafsiri ya maisha na historia. Kutokana na haja ya maana na tajriba ya uovu, ambayo huwaelekeza watu katika hatari na kukata tamaa,

ers of hope. And by announcing Jesus of Nazareth, who reveals the love of the Father and inaugurates the coming of the Kingdom, these people are “enemies of the absurd, prophets of the meaning”. Theirs is an uninterested testimony of free and courageous word, full of the prophetic strength that does not remain silent in front of threatening; but it is the sign of the incarnated word, discerned and lived in the meaningful language of every human group and in every person.

First announcement. We are urged to evangelize. “Christ did not send me to baptize, but to announce the Gospel” (1 Cor 1: 17). “Poor of me if I do not announce the Gospel”! (1 Cor 9: 16). “Nobody lights up a lamp to put it under the bed” (Mt 5: 15). The announcement is a believing dimension; believing entails to confess faith, to give testimony. You cannot say that you believe if you do not evangelize; and you cannot evangelize if you do not believe, to evangelize you just need to believe. A Church that believes with a confessional faith is a Church that evangelizes. Evangelization is the action of the Church, it is its most profound identity; it exists to evangelize (EN 14).

Elements of the evangelizing action. The evangelizing mission or action is a rich, complex, and dynamic reality consisting on several elements: “renovation of humankind, testimony, explicit announcement, adhesion from the hearth, entering into the community, accepting the signs, initiatives of apostleship” (EN 24). In the Church, these elements are related between them and keep them active at all the time. Christian community, gifted with a deep missionary meaning, evangelizes when it tries to renew humankind that surrounds it, supported on the strength of the Gospel, transforms criteria, values, and models of life that disagree with Kingdom of God; when it becomes a testimony of the values of the Kingdom, of the new life that bears within itself; when it clearly announces the Gospel to non-believers (missionary preaching) and develops a proper *education on the faith* for believers (catechesis, homily, teachings of theology...); when it tries

kwa mujibu wa wito wao, wakristu wanapaswa kuwa vyombo vya matumaini. Na kwa kumtangaza Yesu mnazareti ambaye anaufunua upendo wa Baba na kuanzisha ujio wa ufalme wa Mungu, watu hawa ni “maadui wa mambo yasiyo na maana na manabii wa dhati. Ushuhuda wao halisi wa dunia huru yenye ukakamavu, Dunia iliyojaa nguvu za kinabii. Dunia ambayo hainyamazi hata ikitolewa vitisho ambayo ni ishara ya neno lililomwilishwa, ambalo limetafakariwa upya na lililohai katika lugha yenye maana ya kila kabila na kila mtu.

Uenezaji Injili wa mwanzo. Tunahimizwa kueneza Injili. “Kristo hakunituma kubatiza bali kuitangaza Injili” (1 Kor 1: 17). “Ole wangu mimi kama sitatangaza Habari Njema!” (1 Kor 9: 16). “Mtu haashi taa kisha akaifunikia kwa debe” (Mt 5: 15). Uenezaji Injili ni kipengele cha imani. Unamaanisha kuungama na kutoa ushuhuda. Mtu hawezi kuwa na imani bila kueneza Injili; mtu hawezi kueneza Injili bila ya kuwa na imani; kwa kifupi, kuwa na imani ni kueneza Injili. Kanisa lenye imani na kuikiri imani hiyo, ni Kanisa lienezalo Injili. Uenezaji Injili ni tendo la Kanisa nzima. Ni utambulisho wake wa kidani kabisa; Kanisa linaishi ili litangaze Injili (EN 14).

Vipengele vya tendo la uenezaji Injili. Huduma au uenezaji Injili ni kitendo chenye utajiri wa uhalisia. Ni tendo lenye utata na lenye kuendelea lililo na vipengele tofauti tofauti: kuumbwa upya kwa ubinadamu, ushuhuda, tangazo dhahiri, ushikamano na moyo, kuunda jumuiya, kuwaingiza watu katika maisha ya kitume” (EN 24). Ndani ya Kanisa, vipengele hivi vyote vinahusiana na vinafanya kazi kila mara. Jamii ya wakristo, hueneza Injili ikiwa inaongozwa na dhana ya kimisionari. Hujaribu kuunda upya ubinadamu miongoni mwa jamii yake, huku ikibadili hali tofauti tafauti kwa nguvu ya injili. Hali kama vile, taratibu, maadili, mawazo, njia za maisha ambazo haziambatani na ufalme wa Mungu; inapobadili katika ushuhuda maadili ya ufalme ya njia mpya inayoleta; wakati uo huo inatangaza Injili kwa wasioamini (mahubiri ya kimisionari) na kujenga mafunzo *yafaayo ya imani* kwa wenye kuamini (katekesi, mahubiri, mafundisho ya kithiolojia) Inajaribu

to provoke the conversion, that means, *adhesion from the heart* to the Kingdom of God, to the “new world”, to the new status of things, the new way of being, of living together, which inaugurates the Gospel. When it *creates spaces of community* where faith is nurtured, shared, lived, and structured in live Christian communities, who are the light of the world, and the salt of the Earth; when it celebrates the presence of Jesus through sacramental signs, the Lord and the gift of the Holy Spirit, in the middle of the community; when it develops an active apostleship in diverse environments and situations. These elements seem to be contrasting, even opposing. But, they are really complementary and mutually enriching. They always will be integrated into each other” (EN 24). Church evangelizes with its whole presence, at everything it lives, celebrates, confesses, proclaims, and is.

Fundamental characteristics of evangelization:

- Evangelization is announcement and communication of one salvation that comes from God.
- Evangelization tends to conversion; it places the person in front of a decision: making an option for Jesus Christ to follow Him, to adhere to him, to his project, and to his new way of being, that is inaugurated as a possibility of salvation for every person.
- Conversion urges us to work in transforming current human conditions into situations of reconciliation, peace, justice, fraternity, and love with the Gospel as inspiration. The sign of authenticity is that poor people is evangelized.
- From this perspective, evangelization is mainly placed as testimony.

Catechesis is the action of the Christian community that leads to an encounter of the person, the reality, the history, and the cultures with God. The person, his/her reality, history, and cultures reach their deepest meaning through this encounter, while it is directed to the total fulfilment of human family.

The nomadic community of the Kenya has its own characteristics

kuafikia mageuzi, hii ni kusema *maafikiano ya moyo* kwa ufalme wa Mungu, kwa dunia mpya hali mpya ya mambo, kwa njia mpya ya maisha, ya kuishi pamoja, ambayo huleta Injili. *Inapouunda nafasi ya jamii* ambapo imani inaendelezwa, kugawa na watu, watu kuishi kwake, na kuundwa katika jumuiya hai ya kikristo, ambao ni mwanga wa dunia na chumvi ya ulimwengu; wakati inasherehekea uwepo wa Yesu kwa njia ya ishara za sakramenti Bwana na kipawa cha Roho Mtakatifu katika jamii; wakati maisha ya kitume yenye ari yanajengwa katikati mwa njia na hali ngumu. “Vipengele hivi vyaweza kukinzana, na hata kuwa kinyume kabisas. Katika uhalisia, vipengele hivi husaidiana na kuimarishana. Kimoja kinaonekana kikiwa katika ushirikiano na vile vingine” (EN 24). Kanisa hueneza Injili kwa uwepo wake wote, kwa chochote kile linachoshiriki, kusherehekea, kuungama, kutangaza, na kile ambacho ni Kanisa.

Sifa za kimsingi za uenezaji Injili:

- Uenezaji ni tangazo na mawasiliano ya wokovu ambao huja kwetu kutoka kwa Mungu.
- Uenezaji Injili huelekeza katika mageuzi; humweka mtu mbele ya uamuzi: kuamua kumchagua Yesu na kumfuata, kuafikana na nafsi yake na mpango wake na njia mpya ya kuishi ambayo hujitambulisha kama uwezekano wa wokovu kwa wote.
- Mageuzi huhitaji kufanya kazi ili kubadili hali halisi na kugeuza hali za binadamu katika mazingira ya mapatano, ya amani, ya haki, ya undugu na ya upendo unaoshamirishwa na Injili. Ishara ya uhalisia wake ni kwamba, maskini wanahubiriwa.
- Kutokana na mtazamo huu, uenezaji Injili, kimsingi, ni ushuhuda.

Katekesi ni tendo la jumuiya ya kikristu ambalo linaelekeza katika kutano la binadamu, uhalisia, historia na desturi za Mungu. Mtu, maisha yake, historia na desturi zinafikia maana ya kiundani katika kutano hili, ingawa linaelekezwa katika kutimilizwa kwa familia ya binadamu.

Maisha ya wahamaji yana jinsi zake pia maono yake ya dunia.

as well as its own vision of the cosmos. The field of relationships with itself, with other people, and with God requires certain specific features. For this reason, catechesis acquires its proper characteristics, when it is understood as the art that helps us to understand, to deepen, and to take to fulfil this world of relationships.

A NEW BASIC ORIENTATION: EVANGELIZING CATECHESIS

- We, the Nomadic community of Northern Kenya, continue crowding our churches and the reality of God and religion still has a strong attractiveness. But, how long? The 50% of our community are people younger than 25 years old, and the majority of them do not feel attracted to religion. Nomadic youth represents a strong challenge to Church. Here is where the Church demonstrates its capability to re-new itself in order to construct a new person and society. It is necessary that we go a step forward from an “administrative” pastoral to an *evangelizing pastoral*, missionary. Henceforth, we opt for:
- A catechesis that is an “essential moment of the process of evangelization” (DGC 63-64), whose action is not limited to encourage the traditional model of the “good Christian”, but whose first commitment is to the formation of true and sincere believers, guiding them to their own conversion, in order to make an option for the Gospel, to be decisive and to experience the joy of being Christian. Sometimes we confuse our strong religious sense, with an authentic experience of God in Jesus Christ. We take as real something that does is not really true. We need to take an authentic missionary action with a clear proposition to encounter and follow Jesus; moreover in this context, where a multi-cultural world and the fast changes throw away our religious “convictions”.

Nyanja katika uhusiano wake wenyewe, pamoja na watu wengine na pamoja na Mungu unahitaji mambo yake tofauti tofauti. Kwa sababu hii, katekesi inapata jinsi yake yenyewe, wakati inapofahamika kama jambo linalosaidia sisi kufahamu, kuingia ndani na kule kuamua kutimiza dunia hii ya uhusiano.

MWELEKEO WENYE MSINGI MPYA: UTANGAZAJI WA KATEKESI

- Sisi, jumuiya ya wahamaji, tunaendelea kujaa makanisani mwetu huku uhalisia wa Mungu na dini ukiendelea kuzua mvuto mkubwa. Lakini mpaka lini? Karibu 50% ya jumuiya zetu ni watu ambao ni chini ya miaka 25 kiumri, na wengi wao hawajisikii kuvutwa kwenye dini. Vijana wetu wanawasilisha chagamoto kubwa katika Kanisa. Hivyo basi wangependa kukutana pamoja, kuimba, kucheza, katika uwepo wa Mungu ili kuonyesha uwezo wao wa kujadiliana na kutoa maoni yao. Hapa ndipo Kanisa linaonyesha uwezo wake wa kujifanya upya wenyewe ili lipate kuunda mtu mpya na jamii mpya. Ni muhimu kuchukua hatua moja mbele kutoka utangazaji “wa kitawala” (administrative) hadi *umisionari wa kichungaji*. Tangu hapo, tunachagua:
- Katekesi ambayo “ni wakati mwafaka wa njia ya utangazaji” (DSG 63 - 64), ambayo tendo lake halijafungwa katika kutoa himizo kwa mtazamo wa kitamaduni wa “mkristu mwema, lakini katekesi ambayo jukumu lake la kwanza ni katika kujenga na kufunza waumini wa ukweli na wanaominika, kuwaongoza katika mageuzi yao, ili kuchagua la Injili, kufanya na kupata furaha ya kuwa wakristu. Wakati mwingine tunachanganya njia yetu nzuri ya dini, na ule ukweli kabisa wa Mungu katika Yesu Kristu. Tunaamini kuwa ya kweli, yale ambayo si ya kweli. Tunapaswa kuchukua njia ya kweli katika tendo la kimisionari tukiwa na uwazi wa yale tunayotaka kufuata kumkuta na kumfuata Yesu; katika mambo hayo, ambapo kuna uwingi na desturi tofauti na mabadiliko yanazitupa njia zetu

- A catechesis “to the service of Christian initiation” (DGC 65-68). If in the old times the interest was centred in “teaching a doctrine”, (understood as primacy of the “knowledge” of faith), today we must highlight the critical importance that has the process of initiation (priority of the believers “being”), therefore, priority for the “first announcement”, the announcement of the Kerigma and *Catecumenate* as instruments of initiation or returning to Christian faith. We need a process that takes us to a personal encounter with Jesus, who is risen and alive, and to an authentic experience with God. The nearest roads to our idiosyncrasy are the religiosity of people, the encounter with the Bible, and the groups of prayer.
- A catechesis that communicates *with the person*. The ministry that helps us to communicate with God and the answer from the person are performed through the catechesis. The formation resulting from education on the faith encourages us to a free following Jesus and promotes relationships of great respect for the dignity of every person to the interior of the ecclesial community. The personal encounter with God confers more depth and consistency to our person, encouraging us to grow on us a fair, personal self-esteem, helps us to evaluate and to change our inter-personal relationships, making them more equalitarian and human.

NEW IDENTIFICATION OF THE SUBJECTS AND OBJECTIVES OF CATECHESIS.

- An “adult” catechesis *for adult people*. Traditional preference for the world of children waives its place to the priority for an adult catechesis for adult people, without abandoning religious education for children and young adults. In front of the crisis of the traditional figure of the “good Christian”, we feel the urgency to promote a new model of adult Christian person, with a personalized faith, culturally updated, active and co responsible, committed and critical. We are used to send

“kuamini” dini zetu.

- Katekesi “katika utumishi wa uingizaji wa ukristu” (DGC 65-68). Kama zamani za kale umuhimu uliangaliwa tu katika “kufundisha kanuni” (inaeleweka kama kwanza katika “akili” ya imani), leo ni lazima kuangalia umuhimu katika upimaji ambao una njia ya uingizaji. (Kitu cha kwanza cha uwepo wa waumini), Hivyo basi, cha kwanza katika “utangazaji wa kwanza”, utangazaji ya “kerigma” na “*ukatekumeni*” kama vyombo vya uingizaji au kurudia kwa imani ya kikristu. Tunahitaji njia ya kibinafsi ambayo inatukutanisha ni Yesu , ambaye amefufuka na anaishi, na kwa maisha thabiti na Mungu. Barabara fupi kwa uombaji wa Mungu ni dini katika watu, kukutana na Biblia na makundi ya maombi.
- Katekesi ambayo inawasiliana *na mtu*. Huduma inayotusaidia kuwasiliana na Mungu na jibu kutoka mtu yanafanywa kwa njia ya katekesi. Taratibu inayotokana na elimu juu ya imani unatupatia sisi moyo kwa kutuongoza katika uhuru wa kufuata Yesu na kuongeza uhusiano wa heshima katika utu wa kila mtu katika undani wa jumuiya ya Kanisa. Kule kukutana kwa mtu binafsi na Mungu kunatupatia kwa njia ya kiundani na kule kufuata sawa sawa kwa mtu, kunatupatia moyo wa ku-kuwa kwa njia sahihi, kule kuinua hali ya mtu binafsi, kunatusaidia sisi kuangalia na kubadilisha njia au uhusiano wetu wa kiundani, ili kuzifanya kuwa kwa njia ya usawa na yenye utu.

UTHIBITISHAJI MPYA WA MAMBO NA LENGU LA KATEKESI

- “Mtu mzima”, katekesi kwa *watu wazima*. Njia ya kale ya kuhimiza na kupatia nafasi ya kwanza katekesi ya watoto unabadilisha njia yake kwa katekesi ya watu wazima, bila kucha dini ya watoto na ya wale ambao ni wadogo. Katika shida inayotokana na mwelekeo wa hapo awali wa “mkristu mzuri”, tunahisi njia ya haraka ya kuhimiza mbinu mpya katika elimu ya mkristu mzima, inayofanya imani kuwa ya mtu binafsi,

children to catechism classes, and we, adult people, have kept the catechism from our grandparents, it has something to do that nowadays seems obsolete in Kenya. We also need a catechesis that forms us as “adult people” in the community and in the society. We are not to the service of the “priest, instead of that, the “priest” and every one of us who are part of the community, are to the service of God and to His project. It is necessary that we assume our responsibility and exclaim ‘our word’ in the community.

- An experience that looks for an “integral Christian formation” (DGC 84) out of the experience of faith. From the horizon of a catechetical task that was understood as transmission of religious knowledge, which are included in some few dimensions of the Christian experience, we are now passing to a new and wider vision of the catechetical assignment, a catechesis that includes each and every dimension of life that deeply integrates the person. One of the most serious difficulties we find in our daily lives is to join faith and life. It is hard for us to understand that Christian spirituality means is to live the human as divine.
- A catechesis with a profile of group, community, and if it is possible, that is inter-generational. As community becomes the condition, the place, the subject, the object, and the goal of the catechesis (“communitarian option”: DGC 141, 158, 219, 221, 253, 257), the indispensable role of the community is accentuated and succeeds over a prevailing individual catechesis, at every process of growing in the faith. The creation of alive, open, convincing communities that have the sense of Church becomes an urgent issue. Catechesis leads to an integration of the communitarian life of the disciples of Jesus. The experience of the fraternal, serviceable, small group, convoked by the Word of God, introduces us to con-

inaendelea katika desturi yake, yenye uchangamvu na inayojisimamia yenyewe, unaochukua ahadi na yenye ujuzi wa kupambana na kupima. Tulizoea kuwatuma watoto kwenye madarasa ya katekismu, na sisi watu wazima tumehifadhi katekismu kutoka kwa babu zetu. Ni kitu ambacho siku hizi katika Kenya kinaonekana kupoteza maana. Tunahitaji pia katekesi ambayo inatufanya sisi kuwa “watu wazima” katika jumuiya na ndani ya watu. Hatupaswi kuwa watumishi wa “padri”, bali “padri” na kila mmoja wetu ambaye tunafanya jumuiya tunakuwa watumishi wa Mungu na mradi wake. Ni muhimu na lazima kuchukua jukumu letu na kusema “Neno letu” katika jamii.

- Maarifa yanayoangalia katika “uundaji wa Ukristo wa dhati” (DGC 84) kutokana na tajriba ya imani. Kutokana na mtazamo ulioeleweka kama njia ya kupitisha elimu ya dini, mambo ambayo yamejumuishwa katika mikondo kadha ya tajriba ya maisha ya kikristo, sasa twaelekea hadi kwenye mtazamo mpya wa jukumu la kikatikumeni, ukatikumeni ambao unajumuisha kila mwelekeo wa maisa unaomhusisha mtu kikamilifu. Kitu kimoja kigumu ambacho tunapata katika maisha yetu ya kila siku ni kuunganisha imani na maisha. Ni vigumu sisi kufahamu kwamba maisha ya kikristu juu ya roho inamaanisha kuishi ubinadamu kama Mungu.
- Katekesi inayokuwa na habari ya kikundi, jumuiya, na kama ikiwezekana, inakuwa ya vizazi vyote. Kama jumuiya inavyoendelea kuwa, maisha, hali, mahali, jambo, lengo na mwelekeo ya katekesi (“chaguo la jumuiya”: DGC 141, 158, 219, 221, 253. 257), jukumu muhimu la jumuiya linatiliwa mkazo na linafaulu juu ya katekesi inayohusu mtu binafsi katika njia yoyote ya kukuwa kiimani. Kule kutengeneza jumuiya ambazo ni zenye uhai, zilizo wazi, zinazoaminika na zenye dhana ya Kanisa, ni jambo la dharura. Hapo basi katekesi inatuongoza katika jumuiya inayokamilika ambayo inaishi kama wafuasi wa Yesu. Maisha ambayo jumuiya iliishi ya ndugu, inayopeana huduma, jumuiya ndogo inayunganishwa na Neno la

scious participation on the community that shows the infinite richness existing in the union of the brothers and sisters, built with the effort of prayers, comprehension, forgiveness, and joy. Sometimes, the interior aspiration of every person in our community is to be able to build our own group. We need to educate ourselves or the way how we should live in community and enjoy the communion of the many and diverse gifts and ministries.

- A catechesis that gives priority to the commitment, rather than to religious practice. Instead of working to promote “faithful practitioners” as ideal of pastoral, we feel the current need to count or “committed believers”, whose roots are in the faith and that are open to the action and commitment to the world. Too often we leave or the hands of “other persons” the guidance of the Christian community and its history. It is necessary to have a mature faith that helps us to “get in troubles” for the Kingdom’s cause.
- A catechesis as education or the faith (DGC 84), not only as a preparation to the sacraments, leaving behind the blind alley of the sacramental pastoral, to save the distance between pastoral “demand” and “offer”. Over the traditional “devotional” orientation of catechesis, we place the fundamental preoccupation to educate or attitudes of faith and love as “liturgy of life”.

Place of the catechesis inside the community. “At the end of this XX century, God and the events, which are some of His many forms to call on us, are inviting the Church to renew your confidence in the catechetical action as an absolutely essential task for its mission. Church is invited to consecrate to catechesis its best assets, including persons and energies, without saving efforts, fatigues, and material means, to obtain a better organization and to

Mungu, inatuanzishia sisi kuwa waangalifu katika yale yote tunayoshirikishwa kama jumuiya ambayo inaonyesha utajiri usiyoisha katika umoja ya ndugu na dada, inayojengwa na bidii ya maombi, kusameheana, upendo na yenye uwezo wa kufahamika. Wakati mwingine, maisha ya kiundani ya kila mtu katika jumuiya yetu ni kuwa na bidii ya kujenga jumuiya zetu wenyewe. Ni lazima kujifunza wenyewe vile tunaweza kuishi katika jamii na kufurahia umoja ya wengi na wenye vipaji na huduma mbalimbali.

- Katekesi inayooleana kwanza nafasi, badala ya kufuata maisha ya dini. Badala ya kufanya kazi ya kuinua “waumini wanaofanya mazoezi” kama nguzo ya uchungaji, tunahisi sababu kuhesabu “waumini ambao ni waaminifu”, ambao mizizi yao iko katika imani na wako tayari kufuata tendo na huduma katika dunia. Mara nyingi tunajiachia mikononi mwa “watu wengine” kutuongoza kama jumuiya ya wakristu na historia yake. Ni muhimu, tena lazima kuwa na imani ya watu wazima ambayo inatusaidia sisi “kujiingiza katika shida” kwa ajili ya Ufalme.
- Katekesi kama elimu au imani: (DGC 84). Sio tu kama njia ya kutayarisha kwa sakramenti, na kuacha nyuma njia na maisha ya uchungaji katika Sakramenti, kuokoa nafasi kati ya yale ambayo uchungaji “unahitaji” na “unapatiana”. Juu ya maisha ya kale ya njia za “ibada” ya katekesi, tunaweka mambo muhimu ya elimu katika mwalekeo kwa imani na upendo kama “liturjia ya maisha”.

Nafasi ya katekesi katika jamii. “Katika mwisho wa karne hii ya XX, Mungu na matukio ambayo ni miito mingi ya Mungu kwetu, hualika Kanisa kufufua ujasiri wako katika tendo la kikatekesi kama jukumu la tangu awali la huduma. Kanisa limealikwa kuzawadia katekisi vyombo vyake muhimu ikiwa ni pamoja na watu na nguvu zao bila kuacha juhudi, uchofu na njia zote, ili kupata kundi bora zaidi na kuwaandaa watekelezaji waliofunzwa vyema” (CT 15).

prepare better trained personnel”. (CT 15).

Characteristics of the Catechist. Catechist is a believer person, sent by the community to be the enthusiastic leader and educator of the faith of his/her brothers and sisters, during a steady formation process. Catechist is a pastoral agent who, having a basic human and Christian maturity, and the proper pastoral competence, “sent” by the bishop or his delegates, promotes and guides a progressive and organic itinerary of Christian formation, to a determined group of persons, or behalf of the ecclesial community where he is a member. He is a spokesperson of the ecclesial community, a prophet, an educator, and a witness.

Deakonía, koinonía, martyría, and liturgy... The mission of the Church is manifested in the world through these “evangelizing signs”: to offer everybody, as first fruits and signs of God’s project, the four gifts that it bears: a new disposition of universal love, a new form of fraternal coexistence, a message and a testimony filled with life and hope, a group of translucent rites that expresses a life of plenitude. Through these signs, Church accomplishes its mission in history and performs its specific and irreplaceable part for the fulfilment of the Kingdom of God.

God reveals through facts and words and “evangelization is performed with actions or with words..., it means teaching and commitment” (DGC 39). Therefore, to separate doctrine from life would be something artificial, as if we were talking about two alternatives or opposite realities “it is of no use to insist on orthopraxy, in spite of orthodoxy: in Christianity, we cannot separate them from each other. Firm and reflexive convictions lead to a secure and courageous action” (CT 22). Gospel is announced with word and the testimony of actions, both fruits resulting from the experience of faith, because, “is there other way to announce the Gospel, different from transmitting others the own experience of faith?” (EN 46).

Sifa za Katekista. Katekista ni muumini, aliyetumwa na jamii kuwa mwendelezaji na mwalimu wa imani ya ndugu na dada zake katika njia ya kila mara ya kuwanjenga. Katekista ni wakala wa kichungaji mwenye ukomavu wa kibinadamu na msingi wa kikristo. Pia ni mwenye uwezo wa kichungaji, katika jina la jamii ya Kanisa ambayo kwayo anatoka na kutumwa na askofu au wasimamizi wake. Huinua na kuongoza safari iliyopangwa ya kuujenga ukristo kuwa kundi la watu lililojitolea. Yeye ndiye kipasa sauti cha Kanisa; ni nabii na mwalimu, pia ni shahidi.

Utumishi, ujumuiya, ushahidi na liturjia... kazi ya Kanisa inaonyeshwa katika dunia kwa njia ya “ishara hizi za utangazaji”: kutoa kila mtu kama matunda ya kwanza na ishara ya mradi wa Mungu. Vipaji vinne ambavyo vinazua: njia mpya ya upendo kwa wote, njia mpya ya kuishi kama ndugu, habari na ushuhuda unaojazwa na maisha na matumaini, kundi la ibada ambazo zinasisitiza maisha ya utele. Kwa njia ya ishara hizi, Kanisa linaweza kufanya kazi yake ya kuhubiri katika historia na kufanya kazi yake ya kipekee na njia ambayo haiwezi kuchukuliwa nafasi yake katika kutimiza Ufalme wa Mungu.

Mungu anajionyesha kwa njia ya mambo ya kweli na maneno na “utangazaji unafanyika na matendo au maneno: - maana yake kufundisha na kufuata kwa kweli” (DGC 39). Hivyo basi, kuteunganisha kanuni kutoka maisha itakuwa kitu kisicho cha ukweli. Kama kwamba tunaongea juu ya mambo mawili tofauti, “Haina maana kusesitiza njia ya kuishi, badala ya ukweli wa mambo: katika ukristu, hatuwezi kutofautisha mambo haya mawili kutoka moja kwa gine. Mambo ya kweli ambayo ni imara hutuongoza kutenda matendo salama na ya kijasiri” (CT 22). Injili inatangazwa kwa maneno na ushuhuda wa matendo, yote mawili yanatokana na maisha ya imani, kwa sababu, “kuna njia nyingine ya kutangaza Injili, tofauti na kule kutangaza kwa njia ya imani ambayo watu wanaishi? (EN 46)

2. Christian Community, “Servant” of the world

- “Service” defines the community of the disciples of Jesus: Life is service. Through the mystery of incarnation, God has become history in Jesus Christ. *Diakonía* a fundamental aspect of the figure of Jesus, whom Isaiah had already announced as the Servant of Yahweh and of humankind (Is 52: 13-53: 12). Jesus presented himself as “the one who serves” (Lc 22: 27), like someone “who came to serve, rather than to be served” (Mt. 20: 28).

Jesus, before leaving this world, performed the sacramental and prophetic gesture of the lavatory of feet to invite his disciples to follow his example of service (Jn 13: 1-15). The Church, which St. Ignatius of Antioch defined as “*agape*”, was clearly conscious of this love, according to the words of Saint Paul: “Make yourselves slaves one another for love” (Gal. 5: 13). Considering that Christian life consists in following Christ, and living according to Him, old Church understood *diakonía* as a love that is expressed through humbleness and obedience (Phil 2: 7-8), through poverty (2 Cor 8: 9), with a disposition that ends up to sacrifice (Mt 20: 28), by sharing joys, pains, demands, and aspirations of every person (Rom 12: 15; 1 Cor 9: 19-23).

Christian service does not consist in one giving something, but staying as a stranger to the other; it means overcoming differences, it means condignity, self-giving. *Gaudium et Spes* locates the Church in the inner part of history, understanding from there its identity and mission. For this reason, “joys and hopes, sadness and anguish of people of current times, specially those who are poor, and who suffer, are at the same time the joys and hopes, sadness and anguish of the disciples of Christ. There is not anything truly human that does not make echo on His heart” (GS 1). Church, and each of us, live attached to others, in solidarity with the others and as collaborators of Jesus in building fraternity.

2. Jumuiya ya Kikristo, “mtumishi wa dunia”

- “Huduma” ni kitu kinachoitambulisha jumuiya ya wanafunzi wa Yesu: Maisha ni huduma. Kwa njia ya fumbo la umwilisho, Mungu amefanyika sehemu ya historia katika Kristo Yesu. Diakonia (huduma) ni kipengele cha kimsingi cha Yesu ambaye alitabiriwa na nabii Isaya kama Mtumishi wa Yehova na wanadamu (Is 52: 13-53, 12). Yesu yule yule akajidhihirisha kama “mwenye kuhudumia watu” (Lk 22: 27), kama “aliyekuja kuhudumia watu lakini sio kuhudumiwa” (Mt 20: 28).

Na tumkumbuke Yesu kabla ya kuondoka kwake hapa duniani, alifanya kuwa swala la kinabii na la kisakramenti kuwaosha wengine miguu na kuwaalika wanafunzi wake wafuate mfano huo (Yn 13: 1-15). Kanisa la mwanzo lilichukulia huduma kama sifa ya kimsingi ya maumbile ya Kanisa na kwa hivyo, wito wa jamii yote na waumini wote. Kanisa ambalo mtakatifu Ignasio wa Antioki alitaja kama “agape” linajua kwa hakika kazi yake ambayo ni kudhihirisha upendo kwa kutumia maneno ya Mtakatifu Paulo: “Tumikianeni kwa mapenzi” (Gal 5: 13). Ikizingatiwa kwamba maisha ya ukristo yanahusisha kumfuata Kristo na kuwa kama yeye, Kanisa la mwanzo lilielewa huduma kama upendo ambao hujiielezea kwa unyenyekevu na utiifu (Phil 2: 7-8) na wa kimasikini (2 Kor 8: 9) katika kujiandaa ambako ni sawa na kutoa dhahabu (20: 28), kushiriki furaha na uchungu, mahitaji na matamania ya watu wengine (Rom 12: 15; 1 Kor 9: 19-23).

Huduma ya wakristo si juu ya mtu kumpatia mwingine kitu kisha wanabaki kuwa hawajuani tena, bali ni kukiuka hali hii ya kuwona wengine kama watu tofauti, ni kujipeana kwa wengine na kuwa zawadi kwa wenzetu. Guadium Spes hulitambua Kanisa kama sehemu ya historia, huku likiweza kuelewa utambulisho wake na huduma yake. Kwa hivyo, “furaha na matumaini, huzuni na hamu ya watu wa kizazi hiki na juu ya yote, maskini na wale wanaoteseka, na wakati uo huo, huzuni na hamu ya mitume wake Yesu. Hakuna jambo lolote lile la kibinadamu ambalo halina maana moyoni mwake” (GS 1). Kanisa na kila mmoja wetu huishi katika umoja na watu wale wengine. Wote wako katika

- The sign of diakonía, along with its evangelizing load and its rich expressions (love, service, promotion, liberation, solidarity), is an answer to the wish of find an alternative to the logics of domain and egoism that poisons human coexistence. Christian community is called to manifest a new way of love and serve, a capability of devotion to the others, in such a way that makes credible the announcement of the Kingdom. Currently, we remark the urgency of evangelization from the integral promotion of the person and starting with the poor people. Traditional preference for religious-cultural action is surpassed by the priority of service and solidarity, as historical commitment to integral liberation of people.
- What do we mean with the words “transforming commitment”? One of the meanings that the word commitment has is ‘contracted responsibility’, a given word, pledged. In this sense, the word commitment refers to social and public demands of the life of the believers and their presence in their society. Thus, we are also talking about a temporary commitment, a social or social-political agreement, a commitment to justice, a trial to transform the society from the political and union platforms, in order to overcome the individualistic and paternalistic boundaries of Christian charity, and looking for a total promotion of people while transforming social structures.
- Practice of charity in Church’s tradition. If the practice of charity is steady in Christian tradition, since love to our neighbour is evangelically centred, it has taken diverse concrete forms along history, according to the apostolic Church: sharing of assets, organized charity towards poor people, fraternal help, and solidarity between the churches. During the patristic age: practice of individual charity and alms; ascetic trinomial: fast,

umoja na wenzao; tu wafanyakazi pamoja na Yesu katika kuu-jenga undugu.

- Ishara ya utumishi, pamoja na utangazaji wake na utajiri wake wa kujieleza (upendo, utumishi, udhihirishaji, uhuru, maungano), ni jibu kwa kutafuta njia nyingine katika akili ya kujipenda ambako ni hatari kwa maisha ya watu. Jumuiya ya Kikristu imeitwa kudhihirisha njia mpya ya kuonyesha upendo na kutumikia, kuweza kuwa ibada kwa wengine, kwa njia ambayo hufanya utangazaji wa Ufalme wa Mungu kukubalika. Sasa hivi, tunapendekeza udharura wa utangazaji kutoka mbinu za kumwiinua mtu binafsi na kuanza na watu maskini. Njia za zamani ambazo zilitilia umuhimu zaidi swala la tendo la muingiliano wa dini na utamaduni sasa zinapitwa na maswala yanayotilia umuhimu utumishi na maungano, kama njia ya kufuata historia katika kuwafanya watu huru.
- Tunamaanisha nini na maneno “kubadilisha ujitoleaji”? Maa-na moja ya neno kujitolea mhanga (commitment) ni “Jukumu la mkataba” (contracted responsibility), kutoa ahadi, kuapa. Kutokana na hayo, neno kujitolea linatuongoza kumaanisha mahitaji ya watu wengi na kila mtu katika maisha ya waumini na kule kuwepo kwao katika jamii. Hivyo, tunaongea pia juu ya kujitolea mhanga kwa muda, ukubaliano unaohusika na maisha ya watu wengi na maisha yao ya siasa, kujitolea kutetea haki, jaribio la kubadilisha jamii katika nyanja za siasa na vyama, ili kukiuka mipaka ya ubinafsi na ya ukoo katika kutoa misaada kama wakristo, huku tukiangazia kuwainua watu huku pia tukibadilisha miundo msingi ya kijamii.
- Kufanya matendo ya huruma katika desturi ya Kanisa. Ikiwa msaada kwa wengine ni jambo dhabiti katika utamaduni wa kikristu, kwa vile upendo kwa jirani ni swala linalojikita katika utangazaji injili, hali hii imepata sura mbalimbali katika vipindi tofauti katika historia kwa mujibu wa Kanisa la kitume: kugawana vitu, kupanga mipango kwa kuwasaidia maskini, usaidizi wa kindugu, na maungano kati ya Makanisa. Wakati wa mababu zetu, watu binafsi walitoa misaada; mambo

prayer, alms. On middle and modern ages: diverse ways of assistance, works of mercy”; institutions to help the poor, sick, or imprisoned people, etc. At contemporary times: institutions and educational projects, promotion, alphabetizing, cooperation, etc.

We can point out some of the characteristics of this kind of practice of “charity”: a mainly individualistic character, a static and assistance practice of charity. It solves the needs of people; but without facing the structural and social causes of their reality. Assistance and beneficence works do not have influence to transform society, and they are not liberators. Some methods of help and promotion were functional (and even implemented) in order to meet the catechetical and sacramental-liturgical objectives, and at that moment, the use to replace civic and political duties, some times necessary, and of opposition and distance before civil institutions.

- New ecclesial conscience. Profound transformations of society and the impulse from new cultural stimulus (globalization, social and political conscience, temporary autonomy, human rights, liberation movements, etc.), have pushed for a new and serious revision of the ecclesial mission of serving the world and the testimony of charity. New analytical and interpretative instruments allow us to have a more objective perspective of current situations and problems related to poverty and justice. The development of a social doctrine of the Church has made a wider horizon for Christian commitment, creating new sensitivity towards the dimensions of diakonía.

Theological reflection has gone to the bottom of some topics which are critical to understand ecclesial diakonía:

- Unity between the order of creation and the order of redemption; between human history and saving history:
- A new way to conceive salvation, in total sense, overcoming

matatu ya kujinyima na kufuata: kufunga, maombi, na kutoa zaka kwa maskini. Katika kizazi cha kati na cha kisasa: kuna njia nyingi za kusaidiana, kazi za huruma; idara mbalimbali kusaidia maskini, wagonjwa ama wale waliofungwa, nk. Sasa hivi: idara mbalimbali na miradi mbalimbali ya elimu, utangazaji, maungano n.k.

Tunaweza kutaja sifa tofauti za aina hii ya “msaada”: sifa ya kuwa na ubinafsi, hali ya kudumu na pia matendo ya kusaidia kwa njia ya misaada. Hutatua mahitaji ya watu; lakini bila kufuata muundo na maisha yao ya ukweli wakiwa jamii. Kazi za kusaidia na kule kufaidika hazina mvuto wa kubadilisha jamii, na haziwezi kufanya mtu kuwa huru. Njia zingine za kusaidia na kufanya matangazo ya biashara zilikuwa njia tekelezi. (na hata zilitekelezwa) ili kuafikia malengo ya katekisi na ya sakramenti za liturgia, na wakati uo huo, kuondoa majukumu ya kisiasa, na wakati mwingine yafaa, na upinzani na pengo katika asasi za umma.

- Dhamiri mpya za Kikanisa. Mabadiliko ya ndani katika jamii na msukumo kutoka desturi mpya (utandawazi, dhamiri za siasa na za kijamii, kujisimamia kwa muda, haki za watu, vuguvugu za ukombozi, n.k.), ni mambo yaliyoshinikiza mabadiliko ya dhati katika jukumu la kanisa la kuhudumia ukimwengu na ushuhuda wa huduma ya msaada. Njia mpya za ufafanuzi na tafsiri zinatuwezesha kuwa na mtazamo imara wa hali ilivyo pamoja na kuayaangazia matatizo yanayohusiana na umaskini na utekelezaji wa haki. Maendeleo katika kanuni za Kanisa yamezua mtazamo mpana wa ujitoleaji wa wakristo huku yakielekeza fikra za watu katika njia za huduma.

Tafakari za kitheolojia zimeangazia maswala muhimu katika kuelewa huduma za Kanisa:

- Umoja kati ya utaratibu wa uumbaji na utaratibu wa wokovu. Kati ya historia ya binadamu na historia ya wokovu:
- Njia mpya ya kuelewa wokovu, katika ukamilifu wake, kushinda njia za kiroho na mitazamo duni ya kihistoria.

the spiritualistic and metahistorical narrowness of traditional vision;

- Overcoming traditional dualisms between “spiritual” order and “temporary” order, between sacred and profane, between Church and world. It is the option of the Vatican Council II for an existentialist, biblical anthropology that chooses an integral salvation, against a dualistic anthropology that necessarily divides between the spiritual and the material, between the salvation of the soul, and condemnation of the body;
- Questioning the dualism of hierarchy and laicism, that in fact, identifies the first one with the Church, assigning temporary tasks to laicism, as something of secondary character.

These topics have contributed to relocate the meaning of charity and service within the very entrails of the ecclesial duties, rather than by the margins, or as something derived from an attitude of faith. It has considerably enlarged the field of the diakonia, going beyond individual and assistance limits, to open itself to the horizons of an integral promotion of the person and to the transformation of society at its diverse levels: familiar, cultural, social, political, international, etc.

We could summarize the result of this profound revision with the following points:

- Integral promotion of the person and transformation of the society essentially belong to the mission of the Church, which is totally “diaconal”. This is a demand that affects not only the sign of diakonia, but mainly the fundamental task and final objective of pastoral action, that means, the very project of the Kingdom of God: The Church, by taking care of the world, and meantime by receiving multiple help from the world, pretends just one thing: the coming of the Kingdom of God, and the salvation of the whole humankind” (GS 45); “Christians that neglects their temporary responsibilities, neglect their responsibilities with God, jeopardizing their eternal salvation” (GS 43).

- Kukiuka mtazamo wa awali wa kuangazia maswala mawili ambayo ni “mambo ya kiroho” na yale ya “mda mfupi”, mtazamo kati ya mambo matakatifu na mambo ya dunia, mtazamo kati ya dunia na Kanisa. Ni uchaguzi wa hiari wa Mtaguso Mkuu wa Vatikano II kuhusu maisha, maisha ya biblia ambayo yanachagua wokovu, kinyume na mtazamo unaotenganisha: mambo ya kiroho na ya ki-dunia, wokovu na roho na kuhukumiwa kwa mwili.
- Kusaili utaratibu wa ngazi (Kanisani) na madaraka ya kidini, ambayo kwa kweli, hutambulishwa kwanza na Kanisa, kutoa majukumu ya mda mfupi, kama jambo lenye sifa ya juu.

Mada hizi zimechangia katika kubadili maana ya huduma kwa maskini na huduma katika jukumu la Kanisa, badala ya jambo ambalo linatolewa kutoka Imani. Imepanua uwanja wa huduma na kupanuka zaidi ya kuwa msaada wa mtu binafsi hadi kuwa katika hali ya kumuinua mtu na kuibadili jamii katika ngazi zake tofauti tofauti; mambo yaliyozoeleka, ya kidesturi, kijamii, kisiasa, kimataifa, nk.

Tunaweza kufanya muhtasari wa matokeo ya mambo haya ya kiundani katika mambo yafuatayo:

- Kule kuinua mtu kwa njia yoyote na kubadilisha jamii, ambako mwanzo kulikuwa kazi ya Kanisa ambako ni “utumishi”. Haya ni mahitaji ambayo hayadhuru tu ishara ya utumishi, lakini zaidi jukumu katika msingi na mwisho kabisa, lengo la kazi za uchungaji, kumaanisha, mradi wenyewe wa ufalme wa Mungu: Kanisa kwa kujishughulisha na dunia na wakati huo huo kwa kupata misaada mingi kutoka dunia, kujifanya kwa kitu kimoja: kuja kwa ufalme wa Mungu na wokovu wa watu wote” (GS 45); “wakristo ambao wanapuuza jukumu lao la kila siku, pia wanapuuza jukumu lao kwa Mungu, na kuhatarisha wokovu wao wa milele” (GS 43).
- Kule kumuinua mtu katika maisha yake na kubadilisha jamii ni

- Integral promotion of the person and transformation of the society are constitutive elements of evangelization. It was so declared, in a decisive and inclusive form, according to the words of the Synod of Bishops in 1971: “Action in favour of justice, and participating on the transformation of the world are clearly presented as a constitutive dimensions to preach the Gospel; it means, of the mission of the Church to redeem the humankind and to release them from an oppressive situation”.
- Our current world, dominated by division and injustice, is a world that is subdued to the “structures of sin” and to mechanisms that we cannot qualify but as “perverse” ones”. (*Sollicitudo re socialis* 36-17).
- Nowadays evangelization demands a preferential option for the poor people, who are the first addressees of the mission, and they also have a great potential of evangelization (*Puebla* 1142. 1147).
- The new face of ecclesial diakonía. A renewed face of the Church’s charity results from this group of reflections, the new traces of the sign of diakonía:
- Universal horizon: diakonía is not just an intra-ecclesial duty (addressed to some members of the Church), but it means a service to the world, addressed to any person “without difference of rate, social status, or religion” (AG 12), specially the most poor and needed (*ibid*). It should open its radio of action to all the levels of responsibility: personal, familiar, social, cultural, economical, political, and international.
- Evangelic style: ecclesial diaconía must show evangelic characteristics and should be translated as solidarity, service, universal love (*cfr* AGI 2). It is a love that have preference for poor people, identifying with them, not in a paternalistic sense (helping poor people), but as an acceptance of their human dignity and their historical and ecclesial role.

mambo yanayofanya utangazaji. Ilitangazwa hivyo kwa uamuzi na utaratibu mwafaka kwa kukata kauli na kutiwa ndani katika mashauri kulingana na maneno yaliyofanywa katika Sinodi ya Maaskofu katika mwaka 1971: “Tendo kulingana na haki, na kushiriki katika kubadilisha dunia inaonyeshwa kwa wazi kama njia ya kuhubiri Injili; maana yake: kazi ya Kanisa ya kuokoa binadamu na kutoa mambo haya kutoka hali ya unyanyasaji.”

- Dunia yetu ya sasa inayotawaliwa na migawanyiko na uko-sefu wa haki, ni dunia ambayo imejikita katika “ muundo wa dhambi” na katika taratibu ambazo hatuwezi kudhibitisha, lakini kama mambo ambayo “yanapotasha” (perverse) (Sollicitudo re socialis 36 -17).
- Siku hizi uenezaji Injili unataka njia nzuri ya kufuata kwa ajili ya watu maskini ambao ni walengwa wa kazi ya huduma pia watu hawa wana uwezo mkubwa wa kueneza Injili (Puebla 1142. 1147).
- Sura mpya katika utumishi wa Kanisa. Kufanywa upya sura ya neema ya hutokana na aina hii ya tafakari, ishara mpya za huduma:
- Muelekeo mpya kwa wote: Utumishi siyo tu njia ya ki-undani ya kazi ya Kanisa (inayolenga watu fulani katika washiriki wa Kanisa), bali inamaanisha utumishi kwa dunia, inayolenga mtu yeyote “bila utofauti wa rangi, ngazi yake katika jamii au dini (AG 12), hasa kwa maskini na wanao-hitaji (AG 12). Inapaswa kufungua redio yake ya matendo kwa ngazi zote za majukumu: mtu binafsi, ngazi za kawaida, za kijamii, desturi, kisiasa, kiuchumi, na kimataifa.
- Mtindo wa uenezaji Injili: utumishi katika Kanisa lazima kuonyesha sifa tofauti za uenezaji Injili na lazima kutafsiriwa kama umoja, utumishi, upendo kwa wote (cf. AG 12). Ni upendo ambao unapatia nafasi ya kwanza kwa watu maskini, kujitambulisha nao, siyo kwa njia ya kutoa ushauri bila kuwapa watu uhuru wa kufanya uamuzi (kuwasadia watu maskini), bali kwa kukubali hadhi yao ya ubi-

- The ecclesial commitment must respect the specific Christian inspiration. Christian community does not identity to performed actions, which are similar to those actions done by non-Christian people, but to the motivations and ideals that inspire those actions, and the critical-prophetical function of the faith to the inner part of the historical praxis. All this is done respecting the autonomy of the temporary, and the variety of the competitors, in a climate of dialogue and collaboration.
- Co-responsible Community: the testimony of charity cannot exclusively be left to the private initiative or the goodwill of some persons. The whole ecclesial community should become the subject who is responsible of the diakonía, without excluding the participation of groups or “specialized” members. And if some activities demand the collaboration of competent people with special gifts, these should count on the support and solidarity of the community.
- Full pastoral and evangelizing dignity of Christian commitment: Diakonía should not be reduced to a single instrument in comparison to other pastoral objectives that are considered as more important (such as catechesis or frequency of sacraments). Actions of ecclesial commitment are part of the pastoral mission of the Church, and they themselves are pastoral actions, as signs and testimony of the values of the Kingdom.
- Sign of an evangelizing pastoral: the main character of the commandment of love confers diakonia certain priority in pastoral functions. Service to the brothers and sisters is the premise for other expressions of community life may work; it is the criteria of authenticity.

This description of the sign of diakonía justifies the translation of a mainly worshipping and “religious” pastoral into a evangelizing option starting from the integral promotion of the person.

- Christian Community and political action. In the wide sense

nadamu na majukumu yao katika historia na kwa Kanisa.

- Kujitolea mhanga kwa Kanisa lazima kuheshimu mvuto halisi wa kikristo. Jumuiya ya wakristo haijitambulishi na matendo ambayo yanafanana na yale ya wasiyo wakristo, lakini hujitambulisha na malengo na dhamira ambazo huyavutia matendo hayo na majukumu muhimu ya kinabii kwa imani katika uwanja wa historia. Haya yote hufanywa huku uhuru wa mambo ya muda ukitiliwa maanani na wingi wa washindani katika hali ya kuongea na kushirikiana.
- Jumuiya ambayo ina majukumu ya pamoja: ushuhuda katika ukarimu hauwezi tu kuachwa katika jukumu la mtu binafsi au uzuri wa watu fulani. Jumuiya yote lazima kuwa watu wanaoajibika katika utumishi, bila kuacha nyuma mahudhurio ya vikundi au “wataalamu” kati yao. Na kama kazi fulani za kipekee zinahitaji wataalamu ambao wana vipaji vya kipekee, haya lazima pia kupata msaada na ushirikiano kutoka jamii.
- Njia kamili katika huduma ya uchungaji na uenezaji wa hadhi ya ujitoleaji wa kikristu: Utumishi haupaswi kudunishwa na kuwa chombo kimoja kwa kulinganishwa na malengo mengine ya kichungaji ambayo huchukuliwa kuwa na umuhimu zaidi (kwa mfano katekesi au kupata sakramenti mara kwa mara). Huduma katika kazi ya Kanisa ni sehemu katika kazi ya uchungaji katika Kanisa, na hayo ni matendo katika uchungaji, kama ishara na ushuhuda wa thamani ya Ufalme.
- Ishara ya uenezaji katika uchungaji: Sifa kuu ya amri ya upendo inapatia utumishi nafasi za kipekee katika huduma ya uchungaji. Utumishi kwa ndugu na dada ni msingi wa maisha ya jumuiya; ni utaratibu wa kutambua uhalisia wake.

Ufafanuzi huu wa ishara ya huduma huthibitisha tafsiri haswa ya uabudu na uchungaji wa “kidini” kama njia ya kueneza Injili kwa kuanzia katika kuinua hadhi ya mtu.

- Jumuiya ya kikristu na tendo la siasa. Katika maana pana ya

of the word, we call “politics” to any direct or indirect form of participation to promote the common good, by using diverse forms of presence and activities (education, cultural action, public opinion, pastoral activity, social service, etc.).

Nowadays the importance of political action is highly valued, to transform the society and for the best future of human coexistence. The vision of human being and history has been transformed. From a passive and resigned contemplative attitude, we have moved forward to an attitude of conviction that the events and the future of the world are realities that could be projected and built.

Social and Political Difficulties “In Africa, the need to apply the Gospel to concrete life is felt strongly. How could one proclaim Christ on that immense Continent while forgetting that it is one of the world’s poorest regions? How could one fail to take into account the anguished history of a land where many nations are still in the grip of famine, war, racial and tribal tensions, political instability and the violation of human rights? This is all a challenge to evangelization.”

All the preparatory documents of the Synod, as well as the discussions in the Assembly, clearly showed that issues in Africa such as increasing poverty, urbanization, the international debt, the arms trade, the problem of refugees and displaced persons, demographic concerns and threats to the family, the liberation of women, the spread of AIDS, the survival of the practice of slavery in some places, ethnocentricity and tribal opposition figure among the fundamental challenges addressed by the Synod. (The Church in Africa n. 51)

The stages of a correct methodological process of the political activity are: fully awareness of the political and social reality where one lives, by using the proper analytical tools and the research of subjacent and structural causes; to interpret and judge the reality to the light of faith; to courageously do the duty to prophetically denounce the dehumanizing aspects of social or political kind,

neni, huwa tunaita “siasa” jambo lolote lile linaloelekezwa katika kuinua maisha ya watu, kwa kutumia njia tofauti za matendo na uwepo (kama vile: elimu, shughuli za mila, maoni ya umma, kazi za kichungaji, utumishi kwa umma, n.k).

Siku hizi umuhimu wa kazi ya siasa unathaminiwa sana katika kuibadili jamii kwa manufaa ya maisha ya usoni ya binadamu. Maono ya binadamu na historia imebadilishwa. Kutoka kwa mtazamo wa kuzembea, tumepiga hatua hadi kwa mtazamo wa kusadiki kwamba matendo na siku za usoni za dunia ni uhalisia unaoweza kuangaziwa na kujengwa.

Matatizo ya Kiasiasa na Kijamii ...“Katika Afrika, kunayo haja ya kutekeleza Injili katika maisha ya dhati. Je, mtu atamtangazaje Kristo katika bara hilo kubwa ilihali anasahau kwamba ni mojawapo ya maeneo maskini ya duniani? Je mtu atawezaje kukosa kutilia maanani historia yenye uchungu ya bara ambalo mataifa yake mengi bado yanakabiliwa na njaa, vita, uhasama wa rangi na wa kikabila, misukosuko ya kisiasa na kugandamizwa kwa haki za kibinadamu? Mambo haya yote ni changamoto kwa uenezaji wa Injili.”

Hati zote za maandalizi ya Sinodi, na pia mazungumzo katika Mkutano, yalionyesha wazi kwamba maswala katika Afrika kama kuongezeka kwa umaskini, kuhamia mijini, madeni ya kimataifa, biashara vya silaha, shida ya wakimbizi na watu waliopoteza makao, matatizo ya idadi ya watu na vitisho kwa familia, uhuru wa wanawake, uenezaji wa Ukimwi, kuendelea kuweko kwa vitendo vya utumwa katika sehemu fulani, ukabila kuwekwa mbele, na upinzani wa kikabila ni kati ya changamoto za kimsingi zilizozingatiwa na Sinodi.” (Ecclesia in Africa n. 51) Hatua sahihi za utaratibu wa shughuli za kisiasa ni: kuwa na ufahamu kamili wa uhalisia wa kisiasa na kijamii wa pale ambapo mtu anaishi kwa kutumia vyombo mwafaka vya utafiti na kuchunguza mambo yanayosababisha matukio haya; kutafsiri na kuamua yaliyo ya kweli katika mwanga wa imani; kufanya kwa ushujaa kazi ya kukashifu kama nabii, mambo

also by being self - critical to the light of the evangelical criteria, of same institutions and activities; through active participation in political action, respecting the fair autonomy of the temporary sphere and including at the same time the characteristic style of the disciples of Christ.

3. Reality defeats the vocation of “service” of the Church

One of the main characteristics of our society is a series of conditioning and events that reveal the existence of deep changes and accelerated dynamism that is hard to gestate and control. This reality defeats the vocation of “service” of the Church.

Universalization - Globalization - We live inside a society, but not in an economy. The world is a village. Relationships have become closer. Current times are characterized of a state of planetary development without boundaries, where everything is near, accessible, with open communication where solidarities and inter-dependencies are being increased. Globalization is a process of political, economical, and cultural nature that entails to national politics become less and less important, while international politics are getting more important. Current wave of globalization has a partial character, since it is mainly financial and it is mutilated because it does not reach the whole world. When it is required to give an answer to economical and social problems, it only has priority to look for solutions for the market. In reality, the culture of the first world is the only one who is universalized, without any chance of self - defence for local cultures and economies.

Solidarity among countries demands the remission of foreign debt from poor countries, the regulation of principal flux; the right to health services of the countries; a basic income for the citizens, internationalization of justice, globalization, economical international (new - order) ought be joined to some principles of social justice, world economy should be framed by a new social

ya kisiasa na kijamii yanayomdunisha mtu, na pia kuhakiki vitengo vya uenezaji Injili wa taasisi zile zile na matendo yale yale; kwa njia ya kushiriki kikamilifu katika shughuli za kisiasa, huku uhuru wa mambo ya muda ukiheshimiwa na wakati uo huo sifa za mwenendo wa mitume wa Yesu zikijumulishwa.

3. Uhalisia unashinda wito wa “Utumishi” wa Kanisa

Sifa moja kuu ya jamii yetu ni mfululizo wa masharti na matukio ambayo yanaonyesha kuwepo kwa mabadiliko ya kina na mwendu wa kasi uliomgumu kuthibiti. Uhalisia huu unakiuka wito wa “huduma” wa Kanisa.

Mfumo wa ulimwengu mzima – utandawazi (globalization) – tunaishi ndani ya jamii, lakini siyo ndani ya uchumi. Dunia ni kijiji. Uhusiano umekuwa wa karibu. Nyakati hizi zina maendeleo ya kisayari yasiyo na mipaka ambapo kila kitu kiko karibu, kinapatikana, pana mawasiliano ya wazi ambapo umoja na ushirikiano huongezeka. Utandawazi ni utaratibu wa kisiasa, kiuchumi na hali ya kidesturi, hali hii hufanya siasa za nchi kupoteza umuhimu wake ili halo siasa za kimataifa zinapewa umuhimu zaidi. Wimbi lililoko la utandawazi lina sifa ya mapendeleo kwa vile linahusika sana na maswala ya kifedha na limegawika kwa vile halijaufikia ulimwengu wote. Wakati utandawazi unatarajiwa kusuluhisha matatizo ya kijamii na ya kiuchumi, unatoa kipaumbele kwa utafutaji wa suluhisho la soko-biashara. Kihalisia, desturi za ulimwengu wa kwanza-mataifa yaliyoendelea kiviwanda hushughulikiana mtu aliye na mtazamo wa kidunia bila kujali kulinda au kuhifadhi desturi na chumi zetu.

Umoja kati ya mataifa unahitaji upunguzaji wa madeni ya kigeni kwa nchi ambazo ni maskini, kuthibiti kushuka thamani kwa pesa, kuzingatia haki kwa misingi ya kimataifa, utandawazi, utaratibu mpya wa kiuchumi wa kimataifa, ni mambo yanayopaswa kuunganishwa na baadhi ya vipengele vya haki za kijamii. Uchumi wa dunia unapaswa kuzingatia muundo mpya wa maslahi ya jamii,

welfare, new norms and environmental conditionings.

Historical phase, when everybody thought that market was the only solution for everything, is over. Conservatism is increasing and the level of universalization is reduced. Economical nationalism is reborn, and the sense of insecurity, which once had a regional character, tends to spread worldwide.

Nomadic people represent negative consequences of this neo-liberal project: it is not poor, but an impoverished, excluded, and marginalized. Many people need to emigrate because the economical system affects their homelands, and the Western Countries are an important cause of this reality. Therefore: cheap and submissive labour. They are the new slaves the wealthiest society of the world. Nomadic community has better income than at their countries, but not a better quality of life. A great number does not have health services and the growing costs of medical services push them to look for home remedies, spiritualistic or; those people who are able to travel out of the country, go to the border cities. Nomadic community is hard working; but more than half of their salary is to pay housing. For that reason, several families are forced to live in one same house, or in the garages. It is necessary to have two or three jobs to live at a median level. The primary needs of Nomadic people (health -education - housing - jobs) are not mentioned during election campaigns. Nomadic community does not count.

Inter - culturality. The place where we live represents the prototype of what the future of humankind will be: multi-cultural. Ethnic groups does not live apart, we talk about interculturality because they are inter-related. The globalization process is expressed through the dominating culture, involving every aspects

maadili mpya na vigezo mpya vya mazingira.

Kipindi cha historia, wakati ambapo kila mtu alidhani kwamba soko ndilo lililokuwa suluhisho la mambo yote, sasa umepita. Mwenendo wa kutopendelea mabadiliko umeongezeka huku nafasi za kupanuka zaidi zikipungua. Uzalendo wa kiuchumi umezaliwa upya na dhana ya ukosefu wa usalama, swala ambalo lilikuwa la eneo ndogo tu, sasa limeenea kote duniani.

Jamii ya wachungaji wa kuhamahama ni ushahidi tosha wa matokeo haya ya mradi wa uhuru huu mpya: sio jamii maskini bali iliyofanywa kuwa maskini, iliyotengwa na kusahaulika. Watu wake wengine wanahitaji kuhama kutoka maeneo haya kwa sababu miundo ya kiuchumi inaathiri maeneo yao na mataifa ya Magharibi ndio chanzo cha haya yote. Kwa hivyo wanapata: wafanyakazi wanaokubali mishahara duni na watiifu. Wao ni watumwa wapya wa jamii tajiri ya dunia. Jamii ya wachungaji ina mapato mema kuliko mapato katika mataifa yao lakini sio hali bora ya kimaisha. Idadi yao kubwa haipati huduma za afya na gharama ya matibabu inayopanda kila kuchao imewashinikiza kutafuta huduma hii kwingineko, kama vile kutoka kwa waganga. Nao wale wawezao kusafiri, huvuka mipaka hadi miji ya mipakani ya nchi jirani na kutafuta huduma hizo huko. Wenyeji wa jamii ya wachungaji ni watu wenye bidii; lakini nusu ya mapato yao hutumiwa kugharamia kodi za nyumba. Kwa sababu hii, familia nyingi hulazimika kuishi katika nyumba moja au hatu kuishi katika mabohari. Inabidi basi mtu awe na kazi zaidi ya moja ili aweze kuishi maisha bora kiasi. Mahitaji ya kimsingi ya jamii ya wachungaji (afya, elimu, makao na ajira) ni mambo ambayo hayatajwi wakati wa kampeni za uchaguzi. Watu wa jamii hii haonekani kuwa wenye maana yoyote.

Muingiliano wa desturi mbalimbali. Kule tunakoishi huwa ni mfanomwema wa jinsi siku za usoni za mwanadamu zitakavyokuwa: mchanganyiko wa desturi mbalimbali za watu. Makabila tofauti tofauti hayaishi kivyao, huwa yanaishi pamoja na makabila mengine na ndiyo sababu hali hii huitwa muingiliano wa desturi.

of social life: economy, politics, culture, education, communication, information, religion, etc.

The deepest aspect is the one that penetrates in the identity of person and peoples provoking a cultural, educational, and religious colonization. This process has the pressing means that economical and political power gives. Liberal systems try to impose them by using persuasion, on the name of the reason and science.

They aspire to conquer “hegemony”, an intellectual and moral superiority freely recognized by people.

Society where we live proclaim the difference between two kinds of people: those who were born to be leaders and those who were born to depend, and, due to the law of economy is “competence”, inter-personal relationships are determined by the law of “aggressiveness”. The most efficient motivation is the selfishness and the will to prevail over others. In this context, to think that solidarity could be the most efficient is a fatalistic illusion that could determine the failure of an economy.

Scientific and technological development. “Information” is modifying the world panorama with acceleration, causing radical social changes. Information-communication is a determining factor to understand the person of the third millennium. New technologies are one of the essential instruments that globalization has in order to grow and to achieve its objectives at a universal level. Triad: globalization - new technologies - informational society. The rich world of world communication builds the society of information.

Nintendo games, computing-internet, mobile telephones, digital radio-television channels, CD data support... We are in the middle of a full multimedia revolution. This revolution is transforming the homo sapiens, product of the written culture, into a homo videns, where the word has been displaced by image; primacy of visible over the intelligible. All this takes us to a culture of

Utandawazi unaendelezwa kwa kupitia utamaduni wenye kushamiri juu ya tamaduni nyinginezo, huku nyanja zote za maisha ya kijamii zikihusishwa: uchumi, siasa, mila, elimu mawasiliano, habari, dini, n.k. Jambo lililo la kina zaidi ni lile ambalo hupenyeza katika utambulisho wa mtu na watu huku likichochea ukoloni wa kidehuri, elimu na kidini. Utaratibu huu una njia zake zenye msukumo mkubwa ambao huletwa na uwezo wa kiuchumi na kisiasa. Miundo huru hujaribu kuyafanikisha mambo haya kwa kutumia vishawishi eti kwa njia ya uelewano na sayansi. Hutamani kupambana na “uthibiti”, uthibiti wa kiakili na kimaadili unaoambuliwa na watu.

Katika jamii kule ambako tunaishi, jamii inatangaza tofauti kati ya makundi mawili ya watu: wale waliozaliwa ili kuwa viongozi na wale waliozaliwa ili kuwategemea wengine, na kwa sababu ya hali kama uchumi unavyolazimu, “ujuzi”, uhusiano kati ya watu katika jamii hutegemea namna mtu “anavyopambana”. Motisha mwafaka ni ubinafsi na nia ya kuwashinda watu wale wengine. Katika muktadha huu, dhana yoyote kwamba umoja ndilo jambo mwafaka zaidi ni ndoto hatari ambayo inaweza kuuporomosha uchumi.

Maendeleo ya kisayansi na kiteknolojia. Vyombo vya habari vinaabadili sura ya dunia kwa kasi sana huku vikileta mabadiliko ya kijamii. Vyombo vya habari na mawasiliano ni sifa bainifu ya kumwelewa mtu wa kizazi cha millenia ya tatu. Teknolojia mpya ni mojawapo wa vyombo muhimu ambavyo utandawazi unatumia ili kuweza kukua na kuafikia malengo yake katika ngazi za kidunia. Kushikamana kwa: utandawazi – teknolojia mpya – jamii iliyo-fahamika. Dunia tajiri ya uwanja wa mawasiliano hujenga jamii yenye habari.

Michezo ya talakilishi, wavuti, simu tamba, vituo vya kisasa vya redio na televisheni, santuri za talakilishi zibembazo habari... Tuko katikati ya mapinduzi kamili ya vyombo vya mawasiliano. Mapinduzi haya yanabadili mwanadamu wa utamaduni wa kuandika (homo sapien) na kumfanya kuwa homo videns pale ambapo neno linaonyeshwa kwa njia ya picha; kutamalaki kwa

the “post-thinking”, the triumph of the audiovisual, the digital. Young adults are heading this revolution. The new world that is being born claims for a serious reflection and dialogue. Digital network is being transformed in one of the most important basis to create riches.

Previous industrial economy, which was based on steel or on automobile industry, has waived its way to cybernetics, where knowledge is more important and decisive than labour. Network is affecting every aspect or dimensions of our daily life. Social norms, laws, institutions, educational model, and costumes become inappropriate and improper for new age.

In the new Nomadic community life is communication. The use of media reduces the communication among the members of the family, introducing new patterns of judgment that clash with the culture and education received, creates crisis of confusion and identity, of belonging and of faith.

Displacement. Telecommunications, the reduction of prices on transportation, and market globalization have caused a mass movement. More clearly: hunger created by world economical system pushes people to look where and how to survive. New tensions: the fear to the different, which is translated as rejection to the “other”, gives way to racism and xenophobia, and it is pretty related to immigration. It is an almost compulsive feeling. An alternative to these feeling that are fed by all kind of stereotypes, and even the restrictive laws of the immigrant laws is the interculturalism. Immigration shows the other face of humankind: the condition of the poor and alien person.

Nomadic community is abused along its migratory process and

mambo yanayoonekana juu ya yale yanayofikirika. Haya yote yanatuelekeza katika utamaduni wa watu “waliokoma kufikiria”, ushindi wa vyombo vya sauti na picha, mitambo ya kisasa kabisa. Watu wa umri wa makamo wanaongoza mapinduzi haya.

Ulimwengu mpya unaozaliwa unashinikiza tafakari ya dhati na mazungumzo. Mitambo mipya ya kisasa inageuzwa kuwa msingi imara wa kuzalisha utajiri. Uchumi wa zamani uliotegemea viwanda, uliokuwa na msingi wake katika vyuma au magari, umepisha nafasi kwa vijiduka vya mtandao ambapo elimu imepewa umuhimu na nafasi zaidi kuliko wafanyakazi. Mtandao unaathiri kila nyanja ya maisha yetu ya kila siku. Maadili ya kijamii, sheria, taasisi, mfumo wa elimu, na mapambo yamepoteza umuhimu wake na hayafai kwa kizazi kipya.

Katika jamii mpya ya wachungaji maisha ni mawasiliano. Matumizi ya vyombo vya habari hupunguza mawasiliano miongoni mwa watu wa familia moja, kuanzisha njia mpya za kufanya uamuzi unaopingana na desturi na elimu iliyopokelewa, huzua vurugu la kuchanganyikiwa na kujitambua, la kujumuika na la imani.

Kuacha makao. Vyombo vya mawasiliano ya mbali, kupunguzwa kwa gharama ya usafiri, na utandawazi wa soko ni mambo yaliyoleta uhamaji wa watu. Mfano wazi zaidi ni: hali ya njaa iliyoletwa na mfumo wa uchumi duniani ambao umewafanya watu kuhama makwao ili kutafuta namna na mahali pazuri zaidi pa kuishi. Taharuki mpya inazuka: uwoga juu ya watu wale wengine hali ambayo hugeuka na kuwa kumkataa yule mtu mwingine, huleta ubaguzi wa rangi na kuwachukia wageni, hali inayohusiana kabisa na swala la uhamaji. Ni hisia ambazo haziepukiki kwa urahisi. Suluhisho la hisia hizi zinazoletwa na aina zote za fikra finyu, na sheria kali za uhamiaji, ni mshikamano/muingiliano wa desturi mbalimbali. Uhamaji huleta sura ile nyingine ya binadamu: hali ya mtu maskini na mgeni.

Jamii ya wachungaji hudhulumiwa katika hali yao ya kuhama-

suffers waves of authentic racism. State police acts as true immigration agents using discriminatory methods of a racial profile. According to the UN, world population will reach 10,200 millions within 100 years. 98% growth will be in poor countries. It is unavoidable for people to go wherever they can live, and there is not any law, as repressive as it could be, that could stop them. For this reason, migration will be steady. Nomadic community suffers from instability and lack of safety of the markets; they suffer from weakening of work in front of this capital. Billions are spent in wars, to go to Mars, in animal clinics... while budgets for health and education of poor people are cut. Labour market does not favour Nomadic people: Nomadic workers, even after three generations living in down country are left behind on salaries and benefits issues, and this is in part due to their lack of technological training.

Ecumene of religions. It is renowned the huge influence that religions continue exerting upon the behaviour of many human beings and the waling of humankind. Religions come to a consensus on the diagnostic of the disease currently affecting humankind: Radical crisis that economics, politics, and ecology are going through. They visualize dramatic confrontations among countries, social classes, races, genders, as well as among the religions. Denounces are focused on the misuse of the ecological systems of the planet, on economical inequalities, and on national as international social disorders. Focus of commitments is the job and the struggle for a non-violence culture and respect for life; struggle for a culture of solidarity leads to a new and fairer world order, for a culture of tolerance; for a culture of equality between men and women, while respecting differences.

Reappearance of the religious is often translated into irrational and intolerant manifestations: dogmatism and integrism, fundamen-

hama na kuathirika na wimbi la ubaguzi. Polisi katika nchi hutumika kama wakala wa uhamiaji na hutumia mbinu zenye ubaguzi wa rangi na mapendeleo. Kwa mujibu wa shirika la Umoja Wa Mataifa (UN), idadi ya watu duniani itafikia watu Billioni kumi katika kipindi cha miaka mia moja. Asilima tisini na nane (98%) ya ongezeko hili itakuwa katika nchi maskini. Hali ya watu kuhamia hadi kule wanakoweza kuishi si jambo linaloweza kuepukika, na hakuna sheria, hata iwe katili vipi, inayoweza kuwazuia. Kwa sababu hii, uhamaji bado utaendelea. Jamii ya wachungaji inaathirika na ukosefu wa msimamo thabiti na ukosefu wa uhakika wa masoko; huathirika na kudhoofika kwa ajira mkabala wa hali hii. Mabillions ya pesa yanatumiwa katika vita, kutalii sayari zingine, matibabu ya wanyama... wakati ambapo fedha za kushughulikia afya na elimu kwa maskini zikipunguzwa. Soko la ajira haliwapendelei wachungaji: wafanyikazi watokao katika jamii ya wachungaji, hata baada ya kuishi “chini” Kenya kwa kipindi cha vizazi vitatu, bado mishahara yao ni duni haswa kwa vile hawana ujuzi wa kutosha wa kiteknolojia.

Ushirikiano wa dini. Athari kubwa ya dini katika matendo na tabia za binadamu inajulikana. Dini tofauti huafikiana katika swala linalohusika na uchunguzi wa shida zinazomwathiri mwanadamu: vurugu la mabadiliko ambalo linaathiri uchumi, siasa na mazingira. Dini hizi huangazia mafarakano kati ya: mataifa, makundi ya kijamii, watu wa rangi mbalimbali, watu wa jinsia tofauti na pia kati ya dini tofauti tofauti. Mambo yanayokashifiwa ni kama vile matumizi mabaya ya mazingira duniani, ukosefu wa usawa katika ngazi za kiuchumi, na matatizo ya jamii katika ngazi za kitaifa na kimataifa. Jukumu lao ni kuangazia uajibikaji na kupambana kwa njia ya amani na heshima kwa maisha; kupigania umoja kati ya desturi tofauti tofauti huelekeza katika ulimwengu mpya na ulio afadhali kiasi, kwa ajili ya kukuza desturi ya kuvumiliana; kwa minajili ya kuleta usawa kati ya wanaume na wanawake huku tofauti zao zikitiliwa maanani.

Kuzuka upya kwa dini kunaonekana kama jambo mbaya na lisi-loweza kuvumilika: imani kali, msimamo mkali wa kimaadili na

talism and fanaticism, moral and disciplinary rigorism, gender discrimination, ethnical - religious clearings, practice of terrorism on the name of God, inquisitorial processes against “heterodox” believers; anathemas against un-faithful people, etc.

Deep changes on youth and family. Family is nuclear, privatized, plural, and functional in the post-modern and neo-liberal society. These types of families usually do not have enough time for sharing and dialogue. For this reason we can talk about functional families, very flexible and adaptable to what labour market and cultural fashion claim of them. Family highly influenced by social mass media. Television, computers and videos become babysitters and their main educators. In front of the social and structural crisis, family is afraid of the future. Quality of life has highly appraised. Diverse new family styles are increased: single mothers, separated and divorced, widowers, homosexuals or lesbians.

Many neighbourhoods that are inhabited by Nomadic young adults are ravaged by violence, with very diverse causes: traffic of drugs, family instability, racial tensions, pressure from their peers, activity of the gangs, society expectations, inertia of polite system and social institutions. This violence fosters attitudes of defence and aggressiveness, making more difficult school learning and hindering their participation at healthy activities. As a result, Nomadic people experiences lack of their identity. The streets will be the privileged place of education and formation. Nomadic youth represents the strongest challenge to Church. Here is where Church has to demonstrate its capability to re-create itself to serve on building a new person and society.

Ecological deterioration. Nobody who is conscious can ignore today that we are destroying the diverse eco-systems of Earth,

kinidhamu, ubaguzi wa kijinsia, mpendeleo ya kidini, harakati za ugaidi ufanywao kwa jina la Mungu, utaratibu unaotilia shaka wenye imani isiyofuatwa na wengi, shutuma na ubaguzi dhidi ya wale wasioamini, n.k.

Mabadiliko ya dhati kwa vijana na familia. Familia ya kisasa ni ile inayojumuisha baba, mama na watoto wao pekee, familia ya kibinafsi, yenye wingi wa watu na ifanyayo kazi katika jamii yenye maendeleo na yenye uhuru mpya. Aina hizi za familia huwa hazina wakati wa kutosha wa kushirikiana na kuzungumza. Kwa hivyo tunaweza kuziita familia za ufanyakazi, huwa zinaafikiana na wakati na hujigeuza kulingana na mahitaji ya soko na ya mtindo wa desturi. Ni familia iliyoathiriwa pakubwa na vyombo vya mawasiliano vya jamii. Runinga, kompyuta na mashine za video zinatumika kubembebeza watoto na kama njia kuu za kuwaelimisha. Mkabala wa matatizo haya ya kimuundo, familia ina hofu ya siku za baadaye. Thamani ya maisha inatiliwa maanani zaidi. Mitindo tofauti mpya ya familia imeongezeka: wazazi wa kike ambao hawajaoelwa, waliotengana na waume wao, waliopewa talaka, waume waliofiwa, mabacha na mashoga.

Mahali kwingi wanakoishi watu wenye umri wa makamo wa jamii za wachungaji wa kuhamahama zimezingirwa na fujo, zilizoletwa na sababu kadha: ulanguzi wa madawa ya kulevya, misukosuko katika familia, uhasama wa rangi, athari za rafiki zao, shughuli za magenge ya uhalifu, matarajio ya jamii, msukumo wa chini kwa chini wa mfumo wa kitawala na asasi za jamii. Vurugu hili huzua haja ya kujihami na kuzua ukali, hali kama hii huwazuia kwenda shule na kuathiri kushiriki kwao katika shughuli za kiafya.

Kwa sababu hii, jamii ya wachungaji hupoteza utambulisho wao. Hii huwafanya kuelekea barabarani kama mahali pa pekee pa kujielimisha na kujiunda. Kundi la vijana toka jamii ya wachungaji huwa changamoto kubwa kwa Kanisa. Hapa ndipo Kanisa linatarajiwa kudhihirisha uwezo wake wa kujiunda upya ili kutoa huduma katika kumuumba mtu mpya na jamii mpya.

Kuzorota kwa mazingira. Hakuna mtu anayeweza kujiifanya kana kwamba haoni namna ambavyo tumeyaharibu mazingira yetu,

as a consequence of the resources we are extracting from it, and the elements of pollution we are throwing on it. If we do not take radical measures, a worldwide catastrophe will overcome. Pretending an indefinite growth by using non-renewable resources, forcefully will take us to a collapse. Ecological problems and challenges to be solved: environmental pollution, over-population, exhaustion of the resources, and arms rate.

Preferential option for poor ones. By middle 1900's a new social sensitivity is born: humankind starts being conscious of the differences that keep peoples apart. Technical innovations and the accumulation of capital have produced an unknown economical growth: the resources available to satisfy human needs are increasing, as well as the level of social welfare.

This welfare is very unequally shared. If this previously existed at the social - labour capital base at the industrialized societies, it now appears in a more serious form in the contrasts between the developed and the underdeveloped countries. While the level of welfare of the industrial working classes grows more day by day, the great majorities of the third world get sunken in the hardest misery.

Direct contact with poverty opened the eyes of many believers, helping them to get a new reading of the Bible and to take part in favour of poor people, and against structural causes of poverty. African Church discovered its great challenge in the Synod of 1994: a growing poverty. The situation of social injustice, fountain of so much indigence and inhuman misery, acts as a repulsive element that demands from the Church of the continent to re-arise their position in front of poverty.

During the 1971 synod of all the Bishops in Rome about justice in the world, poverty mostly means injustice. Contradiction between the clamour of the poor people and the creator plan is

kama matokeo ya raslimali tunazotoa kutoka kwenye mazingira hayo pamoja na taka tunazotupa katika mazingira huko. Kama hatutachukua hatua za dhati, maafa ya kidunia yanaweza kutokea. Kutarajia maendeleo yatokanayo na matumizi ya mali ghafi isiyoweza kutumika tena kutatuelekeza katika maangamizi. Matatizo na changamoto za kimazingira lazima zisuluhishwe: uchafuzi wa mazingira, idadi kubwa ya watu, matumizi makubwa ya mali ghafi pamoja na utengenezaji wa silaha.

Njia inayopendelewa zaidi na watu maskini. Katikati mwa karne ya kumi na tisa, mwelekeo mpya wa kijamii ulizinduka: binadamu walianza kufahamu juu ya tofauti zinazowatenganisha watu. Uvumbuzi wa kiteknolojia na urudikaji wa mali umezua ukuaji wa kiuchumi usioeleweka: bidhaa zinazokidhi mahitaji ya mwanadamu zinaongezeka, ikiwa ni pamoja na manufaa ya kijamii.

Manufaa haya ya kijamii hayajagawika sawa kwa wote. Kama hali hii ilikuwepo awali katika jamii za wafanyakazi katika nchi zilizoendelea kiviwanda, basi wakati huu hali hii inaonekana kuchukua muundo mbaya zaidi unaoonyesha tofauti kati ya nchi zilizoendelea na zile ambazo zinaendelea. Wakati ambapo hadhi ya maisha kwa wananchi wa nchi zilizoendelea inapanda, asilimia kubwa ya wananchi katika nchi zinazoendelea wanaendelea kuzama katika umaskini mwingi.

Kukutana uso kwa uso na umaskini kuliwafungua macho waumini wengi na kuwasaidia kupata somo kutoka kwenye Biblia na kushiriki katika kuwasaidia maskini na kupambana na miundo inayoleta umaskini. Kanisa katika bara Afrika lilitambua changamoto kubwa katika Sinodi ya 1994: ongezeko la umaskini. Hali ya ukosefu wa haki katika jamii ambao ni chemchemi ya umaskini mwingi na matatizo mengi ya binadamu, ni kitu chenye kuchukiza na ambacho kinalishinikiza Kanisa barani Afrika kuimarisha mwelekeo wake wa kupambana na umaskini.

Katika Sinodi ya 1971 ya Maaskofu wote kule Roma juu ya haki duniani, umaskini kwa jumla humaanisha ukosefu wa haki. Mtanziko kati ya mg'ang'ano wa watu maskini na mpango wa

lived. This experience takes to a new conception of justice. John Paul II transmutes justice into solidarity. Solidarity is the key for system of alternative values versus competitiveness. Competitiveness makes an enemy of the other, while solidarity transforms the person in someone that is mine, and the object of my own responsibility. A world of solidarity would be a more coherent world according to the plans of the Creator. This is the ultimate meaning, and specifically Christian of being preoccupied for justice. The poor ones belong to Church by divine right (Paul VI). If someone was the first one to make an open option for the poor people, He was the God of Israel. This is the way of Jesus. This is the identity and commitment of Church.

4. Spaces and forms of social service.

Spaces of “Service”

Social Spaces. Social spaces are the areas where human beings perform his/her activities, where he/she may opt for building or destroying, to cut off or to commit oneself on the construction of a more fair and human society. The participation of Christian people in building this society is performed at all levels of the human.

Cultural anthropological space. This space relates to human being as subject, which has dignity, rights and obligations and belongs to a concrete society and culture. It is the starting point of Christian action in the worlds which gives preference to:

- The person and the community;
- Marriage and family, as maturity structure both human as religious;
- Society, as ethical frame where co-existence in justice is possible;
- Education, as fundament for personal and social development;
- Culture and models of behaviour of each society or human group.

muumba unapatikana. Hali hii inazua maana mpya ya ukosefu wa haki. Baba Mtakatifu Yohane Paulo II anaifafanua haki kama umoja kati ya watu. Umoja ndio ufunguo kwa mfumo wa maadili dhidi ya ushindani. Ushindani huwafanya watu maadui ilhali umoja humfanya mtu kumjali mwingine na kumchukulia kama jukumu lake. Dunia yenye umoja inaweza kuwa dunia yenye mwelekeo kulingana na mpango wa Mungu. Hii ndiyo maana kuu na ya Kikristo ya kushughulikia haki. Maskini ni wa Kanisa kwa uamuzi wa Mungu (Mwenye Heri Paulo VI). Kama kuna yeyote aliyekuwa wa kwanza kutoa nafasi kwa maskini, basi ni Mungu wa Israeli. Hii ndiyo njia ya Yesu. Huu ndio utambulisho wa Kanisa na wajibu wake.

4. Mahali, mitazamo na aina ya huduma za jamii

Mahali pa “huduma”.

Mahali pa jamii. Mahali pa jamii ni kila mojawapo wa mahali/maeneo ambapo binadamu huendeleza kazi yake, ambapo mtu anaweza kujenga au kubomoa kuacha au kuajibika binafsi katika ujenzi wa jamii ambayo ni ya haki zaidi na ya kibinadamu zaidi.

Mahali pa anthropolojia ya kidesturi. Mahali hapa panahusiana na binadamu kama kirejelewa chenye hadhi, haki na wajibu kilichoko katika jamii na utamaduni wa dhati. Hii inatoka kwa kazi ya kikristo katika ulimwengu unaoheshimu:

- Mtu na jamii;
- Ndoa na familia, kama muundo uliokomaa wa kibinadamu na wa kidini;
- Jamii, kama maadili ambayo kuishi pamoja kwa haki kunaweze-kana.
- Elimu kama msingi wa maendeleo binafsi na ya jamii.
- Desturi na miundo ya mienendo ya kila jamii au kundi la watu.

The person is subject of inalienable and sacred rights, including the right to a decent life, a fairly paid job, housing, education and health services...

Socio - economical space. As Socio - economical space is meant to be the ordinance of assets required and used to cover the needs of the person. This space plays an important role in family life and also at national and international levels in order to get the development and equality between people. Christian community counts on these economical factors such as:

- To demand a global ordinance to the service of all kind of people, including those poor and living on the fringe;
- To reduce the inequalities that attempt against human dignity and cut off the person from their job along to their legitimate fruits: few people has too much, while many people lack of the basic requirements to survive;
- To overcome the economist and liberal reductions of certain economical systems, which are oriented to foster accumulation of capital and richness, removing the social function of capital and propriety;
- To change and modify the system of imbalance mainly affecting working people on industries and agriculture;
- To reform economical structures that torture civic - political organization of the citizen, imposing economical priorities on top of other human needs.

Social - political space. Social political space includes the group of human relations expressed through those organizations that direct the ordinances and organization of the States and nations. Civic commitment acquires in this field, a specific value as an instrument of reform, thus, active participation of people in associations, unions, association of professionals, political party acquires great importance...

Christian person must participate on public life in order to obtain

Mtu ni kirejelewa cha haki takatifu ambazo haziwezi kutengwa naye, kati ya wale wanaodondoa haki kutoka kwa maisha yenye haki, kazi iliyolipwa kwa haki, uwezekano wa makao, huduma za elimu na afya...

Mahali pa uchumi-jamii. Kwa kurejelea uchumi-jamii, tunazungumzia kusimamia vitu vinavyolengwa kutimiza mahitaji ya mtu. Hii hutekeleza jukumu muhimu katika maisha ya familia, kitaifa na kimataifa kwa maendeleo na usawa wa watu. Jamii ya wakristo inazingatia swala la kiuchumi kwa;

- Kuhimiza usimamizi wa uchumi wa dunia ambao unahudumia watu wote, maskini na haswa wale waliotengwa;
- Kupunguza ukosefu wa usawa ambao unaenda kinyume cha hadhi ya binadamu na kumnyima mtu kazi na matunda ya kazi yake; wachache wana vitu vya ziada ilhali wengi hawapati hata huduma za kimsingi;
- Kukiuka baadhi ya matatizo ya mifumo huru ya kiuchumi ambayo inaegemea katika kurudika pesa na mali, huku jukumu lake la kijamii na la mali likikatiwa;
- Kubadili na kuunda upya mfumo wa ukosefu wa usawa, ambao kimsingi unamfanya mfanyakazi wa viwandani na mashambani kuumia;
- Kuunda upya miundo ya kiuchumi, ambayo inakumbatia mipangilio ya kisiasa na kiutawala ya mwananchi, na kuweka maswala ya kiuchumi juu ya mahitaji mengine ya kibinadamu.

Mahali pa siasa-jamii. Mahali pa siasa-jamii panashikilia utata wa mahusiano ya wanadamu ambayo huelezwa kwa njia ya mipangilio ambayo huongoza mielekeo na mpangilio wa nchi na mataifa. Katika nyanja hii, wajibu wa kiutawala unahitaji thamani ya kipekee kama chombo cha mageuzi; kwa sababu hii, kuna umuhimu mkubwa katika kushiriki kikamilifu kwa mtu katika makundi, miungano, makundi ya kitaaluma na vyama vya kisiasa...

Mkristo ni lazima ashiriki katika shughuli za umma ili kupata

justice from the powers that conforms the State, as well as from the same social structure. Christian community is particularly sensible to:

- ♣ that the political and civic rights of all people are recognized without exception;
- ♣ to the social legitimacy of the political regimes, since through oppression of privation of liberty it is impossible to live peacefully together;
- ♣ for the democratic organization of public powers;
- ♣ for the promotion of peace and the condemnation of war; a peace that is based on justice, that reaches all stages of life, refuses the warlike philosophies that inspire arms production, the managements of National Security, the enrichment of making and sale of war machinery;
- ♣ for the promotion of dialog between the sides of a conflict, strengthening groups that promote peace and cooperation for living together.

Religious space. Religious space is the human reality illuminated by Christian revelation, specifically with Jesus, who pushes Christian community to proclaim:

- ♥ Dignity and equality for every person, for the single fact of have been created by God;
- ♥ Basic human rights of individuals according to the project of God:
- ♥ Responsibility and active participation at social history as answer to God's call to collaborate with him to develop and make perfect the work of creation;
- ♥ Greatness of freedom that reaches all stratus of the person and society, from personal behaviour, up to overcoming all the difficulties of the social structure that hinders human being to live in freedom and be free.

Diverse Forms of social commitment

Every Christian person, being conscious of his/her concrete situ-

haki kutoka kwa wale wenye nguvu katika nchi na kwa utenda kazi wa jamii. Jamii ya kikristo lazima izingatie haswa:

- ♣ Kwamba haki za kisiasa na kiutawala za watu wote zimetambuliwa zote;
- ♣ Kuhakikisha kuna uhalali wa tawala za kisiasa kwa sababu kugadamizwa kwa haki kukiweko, watu hawawezi kuishi tena kwa amani.
- ♣ Mpangilio wa kidemokrasia wa utawala wa jamii.
- ♣ Kuimarishwa kwa amani na kukashifiwa kwa vita; amani ambayo ina msingi wake katika haki, ambayo inafikia viwango vyote vya maisha, inayokataa falsafa za kivita zinazopendekeza uundaji wa silaha, uratibu wa ulinzi wa kitaifa, kuimarishwa kwa uundaji na uuzaji wa vyombo vya kivita.
- ♣ Kuimarisha mazungumzo kati ya makundi yanayozozana, kuimarisha makundi ambayo yanatafuta na kuweka amani na ushirikiano wa kuishi pamoja.

Mahali pa kidini. Tunaita mahali hapa uhalisia wa kibinadamu unaoangaziwa na ufunuo wa kikristo, kwa njia ya kipekee katika Yesu, ambayo inaongoza jamii ya kikristo kutangaza:

- ♥ Hadhi na usawa kwa watu wote kwa sababu wote wameumbwa na Mungu;
- ♥ Haki za kimsingi za binadamu za watu binafsi na makundi ya watu, ambazo hutoa hakikisho la maendeleo kulingana na mradi wa Mungu;
- ♥ Wajibu halisi na kushiriki katika historia ya jamii kama jawabu kwa wito wa Mungu na kushirikiana naye katika maendeleo na uimarishaji wa kazi ya uumbaji.
- ♥ Umashuhuri wa ukombozi ambao hufikia ngazi zote za maisha ya jamii, kuanzia mtazamo wa mtu binafsi hadi kukiuka matatizo yote ya muundo wa kijamii ambao humzuia mwanadamu kuishi huru na bila ya matatizo.

Namna tofauti za kujitolea kijamii.

Kila mkristo huku akifahamu hali yake halisi, wito wake haswa na

ation, of his/her particular vocation and skills, can decide for diverse options, as answer to the call of Jesus. Among these options, there are: the testimony of life and the taking part on ecclesial and civil associations.

Testimony of life. A Christian's coherent performance with the life he/she declares, is a concrete form of social commitment. The way we place ourselves, and act in our work, in family life, in the administration of assets, and the use of economical resources, in injustice, in pains, at death... are course to humanize social life. This is the reason why "Contemporary men listens more happily to those who give their testimony, than those who teach, or if they listen to those who teach, is because they also give testimony". (EN 41) Social transformation starts with the Christian, who, once has been conversed to the Gospel's values, remake his/her deepest attitudes and relations with others and to material realities.

Participating in civil and ecclesial organizations. We have divided the service offered by Christian community to the world as a contribution to the integral freedom of people and countries in three phases:

- ◆ Moment of attendance or welcoming, when we try to respond to the most urgent needs of the person, by temporarily giving them the basic means of sustenance;
- ◆ Moment of promotion, when we try to train people or groups of people for, when they are able to develop their own skills and virtues, could live in with dignity;
- ◆ Moment of transformation of structures, whose objective is to modify social frames that causes poverty and unfair social inequality. This moment is performed by: Denouncing situations of injustice, collaboration and participation of Christian people at all and any action that looks for common welfare and to defend the weakest ones.

uwezo wake, kama jawabu lake kwa wito wa Yesu, aweza kukubali njia tofauti tofauti, miongoni mwa zile tunazotaka kuangazia: ushuhuda wa maisha na kushiriki katika makundi ya kiutawala na ya Kanisa.

Kushuhudia maisha. Mshikamano wa mkristo na imani anayokiri, ni muundo dhabiti wa kujitolea kijamii. Hali ya kujikita na kufanya kazi ya kitaaluma, katika familia, katika kusimamia mali na kutumia raslimali za kiuchumi, katika ugonjwa, ukosefu wa haki katika maumivu, katika mauti... ni njia za kufanya maisha ya jamii kuwa ya kibinadamu. Sio bure “mtu wa kisasa kusikia vyema zaidi wale wanaotoa ushuhuda kuliko wale wafundishao, na kama watawasikiza wafunzao, ni kwa sababu wanatoa ushuhuda” (EN 41). Mageuzi ya kijamii yanaanzishwa katika mkristo ambaye, baada ya kugeuzwa na katika maadili ya Injili, hubadili mitazamo yake na uhusiano wake na watu wengine na vitu vya dunia hii.

Kushiriki katika makundi ya kiserikali/jamii na ya Kanisa. Unaweza kupanga katika hoja tatu huduma (diakonia) ambayo jumuiya ya wakristo hutoa kwa ulimwengu kama mchango wake kwa ukombozi wa kijumla wa watu na mataifa:

- ♦ Wakati wa kusaidia na kualika, ambao kwake, mahitaji ya mtu hutimizwa, kwa njia za muda mfupi za msaada;
- ♦ Wakati wa kuimarishwa ambao kwake watu au makundi ya watu huwezesha kujenga uwezo wao wenyewe na maadili ili waishi maisha yenye hadhi zaidi;
- ♦ Wakati wa mageuzi ya miundo ambayo ina jukumu la kuimarisha mwenendo wa jamii na kuzalisha umaskini na dhuluma ya kijamii. Mageuzi haya yanaletwa na: kukashifu hali zinazodhulumu, kusaidiana na kushiriki kwa wakristo katika matendo yanayozingatia maslahi ya wote na ulinzi wa wanyonge huleta hali hii.

SUMMARY

1. Christian community, facing the demand of meaning and the experience of evil, unveils the love of the Father and inaugurates the coming of the Kingdom, through the announcement of Jesus from Nazareth. It is an uninterested testimony of the free word, incarnated and courageous, filled with the prophetic strength. The sign of martyria or prophetic function (first announcement, catechesis, preaching, theological reflection) outshines as a liberator announcement and is the key to interpret life and history.
2. God reveals Himself with facts and words and “evangelization is performed with facts and words...., it is teaching and commitment” (DGC 39). It would be artificial to separate doctrine from life, as if they were two alternative or opposed realities. Gospel is announced through the word and with the testimony of acts, both fruits resulting from the experience of faith.
3. “Service” is the definition given to the community of the disciples of Jesus: life is service, a service done up to give up our own life. The sign of deaconia, with its evangelizing load and its diversity of expressions (love, service, promotion, liberation, and solidarity), answers to the wish of finding an answer to the logics of domination and selfishness that poisons human coexistence. Christian community is called to demonstrate a new way of love and serve. Instead of the usual preference for religious - cultural action, now the priority to serve and live in solidarity with the poor people has succeeded, as an historical commitment with the integral liberation of people.
4. Our society is characterized by a series of conditionings and

MUHTASARI

- Jumuiya ya Kikristo, inayoangalia mahitaji katika maa-na na yanakumbwa na mabaya, inafumbua upendo wa Baba na kuanza kuja kwa ufalme, kwa kutangazwa kwa Yesu wa Nazareti. Ishara ya ushahidi au huduma ya unabii (matangazo ya kwanza, katekesi, kuhubiri, maelezo ya theolojia) yanashinda kama mtangazaji wa uhuru na ni ufunguo kwa kutafsiri maisha na historia.
- Mungu anajitambulisha mwenyewe akiwa na mambo ya kweli na maneno na “uenezaji Injili hunafanyika kwa mambo ya kweli na maneno – ni mafunzo na kule ku-chukua kujitolea” (DGC 39). Itakuwa siyo mambo ya kweli kutofautisha maisha na kanuni, kama vilikuwa vitu viwili ambavyo haviambatani. Injili inatangazwa kwa njia ya neno na ushahidi wa matendo, matun-da yote mawlili yanatokana na maisha katika imani.
- “Huduma” ndilo jambo mwafaka linalotambulisha jumuiya ya wanafunzi wa Yesu: maisha ni huduma, huduma inayotolewa kufikia kiwango cha mtu kuji-kana na kutoa uhai wake. Ishara ya utumishi, ikiwa ni pamoja na mzigo wake wa kueneza injili na njia zake tofauti za kujielezea (upendo, huduma, kuinua hadhi, ukombozi na umoja), ni suluhisho kwa haja ya kuta-futa jibu kwa dhana za uthibiti na ubinafsi mambo am-bayo ni sumu kwa maisha ya pamoja ya wanajamii. Jumuiya ya wakristo inatarajiwa kuonyesha njia mpya ya upendo na huduma. Badala ya kuishi maisha yaliyozoele-ka ya kutenda mambo ya kidini tu, sasa kuna mwelekeo wa kupendelea maisha ya kutoa huduma na kuishi kwa umoja pamoja na watu maskini kama njia ya kihisto-ria ya kujitolea kama sehemu ya ukombozi wa watu.
- Jamii yetu inaonekana kuwa na taratibu ny-

situations revealing the appearance of profound changes. This reality defeats the vocation of “service” of the Church.

5. Social spaces are each one of the fields where human being performs its activities, where it may do the option to build or to destroy, to cut off or to commit in the construction of a more human and fair society. This participation is done at all human levels. Wherever a person or human community lives, there is a space for love, devotion, and service.

HOMEWORK

1. There are several groups that are “evangelizing”. Choose two of them and explain the diverse forms to understand evangelization.
2. It is said that the best book of catechesis is the person of the catechist. Explain the words: catechesis, catechist, and testimony.
3. Name five serious social problems that are challenging us. How should we answer to them, starting from the Spirit of Jesus?
4. Should we Catholics get into politics? Why?

ingi za urasimu na hali mbalimbali ambazo hudihihirisha mabadiliko ya dhati. Uhalisia huu unaenda kinyume cha wito wa Kanisa wa “huduma”.

- Mazingira ya kijamii ni mahali mojawapo ambapo binadamu hufanya shughuli zake, hii ni nafasi ambapo mwanadamu aweza kuamua kujenga au kubomoa, kujiondoa au kujihusisha katika ujenzi wa jamii ya kibinadamu na iliyo afadhali zaidi. Kushiriki huku hufanyika katika ngazi zote za kibinadamu. Mahali popote aishipo binadamu, panakuwa na nafasi ya upendo, kujitolea na huduma.

MAZOEZI

1. Kunayo makundi mengi “yanayoeneza injili”. Chagua makundi mawili kati yake na ueleeze miundo tofauti ya kuelewa uenezaji Injili.
2. Inasemekana kwamba kile kitabu bora zaidi cha katekisi ni mtu wa katekisi. Elezea maana ya maneno yafuatayo: katekisi na ushuhuda.
3. Taja matatizo matano makuu ya kijamii ambayo yanatupa changamano. Tunapaswa kuyashughulikia matatizo hayo kwa njia gani, tukianza kwa Roho wa Yesu?
4. Je, sisi Wakatoliki tunaweza kuingia katika siasa? Kwa nini?

