

Jordan University College

THE REFLECTION MEDIUM

AFRICA TOMORROW

Inculturation is a difficult and delicate task, since it raises the question of the Church's fidelity to the Gospel and the Apostolic Tradition amidst the constant evolution of cultures.

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Editorial

Dear Readers,

Blessed are the pure of heart, for they shall see God.

During Community Day this year at Jordan University College, members of the Philosophy Department spoke to spectators and well-wishers about the more popular, attention-getting fashions in the academic world that at the same time fail to grasp the fundamentals of human existence, particularly the capacity of the human heart to love freely, purely, generously and humbly without seeking anything in return. Paul Ricœur called these fads the schools of suspicion. The masters of suspicion are often the ones that hold the place of privilege in the public forum, but in reality they disappoint the true intellectuals of good will who seek a higher Truth that transcends the limitations of human speculative and practical reason.

I am not exaggerating if I were to say that the philosophy students fascinated those who were listening – and there were many – with their explanation of the masters of suspicion. Who are the masters of suspicion? They have all enjoyed the ascription “intellectual”; but at the same time they have all fallen prey to the notion that the human heart is never free to live according to the norms of purity, truth and goodness. Who are the really influential masters of suspicion?

Paul Ricœur and Pope St. John Paul II have attempted to sharpen the focus of all people of good will on the issue of exactly who constitutes a master of suspicion. As summarized in an editorial in an earlier issue of *Africa Tomorrow* (Vol. 17/ No. 2/ December 2015), the three representatives of the materialist, psychosocial and prestige schools of suspicion are respectively Karl Marx, Sigmund Freud and Frederick Nietzsche.

The present issue of *Africa Tomorrow* presents two authors who probe more deeply into the abyss of evil that gives rise to the suspicion that the human being remains subservient to the allurements of a deeply rooted corruption that remains forever embedded in the human heart.

The first of these authors, Father Leonce Rambau, brings into the spotlight a foreboding figure who seems to meddle incessantly with human affairs. We are speaking of the figure of Satan who literally outclasses everyone as a master of suspicion. He is suspicious of human genuineness, and so seeks insidiously for hidden motives and intentions.

The second author is Paul Mosha who brought his research to a successful conclusion under the supervision of Father William Ngowi. Mosha concerns himself with the evil perpetrated by the powerful and influential perpetrators of crime who seem hell-bent on developing systems that generate money to accommodate the rich who seem always to get richer. There are powerful and influential people who work to transform cultures and societies into cesspools of sensuality and emotional listlessness. They manipulate every possible resource in order to accumulate power.

Mosha identifies the two beasts of Revelation 12 as symbols that represent regimes, movements, institutions, economic overlords, political governors or website producers that support and give impulse to what is evil. He identifies the Dragon as the symbol that represents any system of evil power. Mosha mentions insightfully that Revelation 12 and 13 leave us with the plausible notion that the Devil is the one who always operates behind the scene, always enshrouding himself in a tissue of deception, disguise and treachery, and always working to invest people with great economic, social, political or military power so that they may believe that they are equal to God (cf. Gen. 3:5).

Fr. Rambau, however, reminds us that God may permit Satan to tempt the human being to feel forlorn, desolate, and trapped within his or her weaknesses, misfortunes and crises. Yet Satan cannot overwhelm God or deprive God of his limitless ability to set the human person free. Job, for example, carries the stature of a hero because he remains pure in his faith, hope and trust in God. Similarly, Mosha reaches the decisive conclusion that no matter how greedy, no matter how sensual, no matter how powerful a person, a culture or a society may be as a consequence of the stratagems of the Dragon and the beasts, God's grace works effectively to free even the worst of human beings so that he or she

may convert, walk the path of purity, truth and love, and enjoy the eternal life that is God's gift to the communion of saints.

Let us be more specific about the diabolical activity that seems to have engulfed some sectors of human life in the world of today. This activity corresponds to the psychosocial school of suspicion.

Sigmund Freud typifies this school. He suspects the human heart's capacity to love freely and purely. Freud espoused the psychic determinism typical of all those who suspect that it is the drive for sensual and emotional gratification that governs the human heart even if the person involved is totally unaware of it. In this instance the other person loses his or her identity as a person. This person – typically a person of the opposite sex – has become an object-for-me. Once the person has gratified me, I can dispose of her. In my eyes, she is reducible, replaceable and repeatable: I can substitute another for her once I am tired of her. I have deprived her, therefore, of her freedom, her dignity, and her right to live and love responsibly. I have done the same to myself: I have deprived myself of the freedom and the right to love responsibly and chastely.

The instinct determinism that motivates a person to seek self-gratification gives rise to a lifestyle of *psychosocial consumerism*. This kind of mindset anchors itself in the shallow conviction, "I am what I feel." This is the person who feels a great need for social contact with individuals and groups. Loneliness can make this person look for romantic relationships that will gratify sexual inclinations and impulses. This person may pursue friendships that are emotionally pleasing. To this person the "product" is another human being whose physical and social behaviour are touching, soothing, peace-giving, tender, gentle, delicate, exciting, uplifting, and sensually stimulating.

Our present-day global culture, however, exposes a new kind of problem – a health problem – that would certainly seem that one should agree with Freud and should suspect the heart's ability to be pure and loving.

What is this health problem?

Almost every country in the world occupies itself with the health of its people: physical health, yes, but also mental health, emotional health, moral health and spiritual health. Given this

worthy occupation, there continue to be some startling facts about present day illnesses that not only make us gasp because of the damage they cause but indeed take our breath away because they are self-inflicted illnesses. They are illnesses that could be avoided. They are illnesses that involve addictions so that they provoke a deprivation of freedom. More provocatively they sap people of their ability to be joyful in the tender intimacies of marital love. They attack and cripple the moral fibre of the human being. Ultimately these are illnesses that corrode the hope that is meant to direct the soul towards heaven, towards an eternal companionship with the humble in spirit, the pure of heart, the eager of mind... with all those who are fully saturated with divine love.

If you the reader have been guessing that I have one particular illness in mind, you are correct. The illness is the persistent viewing of pornography. You will discover in this present issue that a researcher from Mwanza, Rosemary Richard, who was conducting her work in the Psychology and Counselling Unit of Jordan University College, happened upon a shocking piece of information reported by Michelle Hassell from the University of North Texas in the USA. Michelle reports that there is a pornography website that claimed to have 18 billion visits during the year 2014. That would be 2.1 million visits per hour.

Having accepted Miss Richard's offer to co-author her research article for the present issue, I did a reference check on the website that Hassell mentioned; I report the result of my reference check in the article itself. The website reports 28.5 billion visits during 2017, which amount to 3.4 million visits per hour. The same site reported 33.5 billion visits for 2018, a daily average of 92 million visitors; and on the day they were writing their report – 11th December 2018 – they were averaging about 4.2 million visits per hour. That means the rate of visits is going up, not down.

The actors and actresses who do the porn videos for this particular website, classified as amateurs, models and content partners, uploaded 4.79 million new videos, creating over 1 million hours of new content. This means that if you were to start watching these new videos in 1904 for 24 hours per day, seven days per week, you would still be watching them today, 114 years later. This

is called sickness. The species of sickness at issue is sexual perversion. The symptom is pornographic viewing.¹

The volume of visits, however, is not the most shocking datum that Miss Richard provides. She also informs us that of the 2,290 students that responded to Hassell's survey, 80% said they use pornography: 90% of all men use pornography; 71% of the women use pornography. Sixty-six percent of the 2,290 respondents in Hassell's study agreed or strongly agreed that viewing pornography is normal! There was a slight distinction between men and women on this issue: 71% of the men and 61% of the women expressed their agreement or strong agreement with the normalcy of watching pornography. Sixty-one percent of all respondents either disagreed or strongly disagreed that viewing pornography is unethical!

Sixty-six percent surveyed by Hassell said that they either disagree or strongly disagree with the statement that premarital sex is unacceptable: 65% of the men said this; 67% of the women. Shall we not conclude that the moral compass guiding Hassell's respondents is entirely useless for human beings who love God and respect persons of the opposite sex as free and responsible persons who deserve our reverence, tenderness and chastity?

In their responses, Miss Richard's African students seem to show a greater moral intelligence than the respondents in Hassell's study from the Texas region of the USA: their moral compass seems more trustworthy.

Miss Richard and I report that, yes, the internet can enslave a person to unwanted perversions, but at the same time the internet can actually inspire people with new possibilities for growth and personal greatness that would not be so easily discernible without the internet.

Pornography is not the only health nuisance touched upon by the present issue of Africa Tomorrow. After Peter George offers

¹ To involve oneself in any way with this website would seem to indicate a grave lapse in moral judgment not only because of the harm one causes to one's own moral fibre but also because of one's complicity with the damage that comes to the moral and psychological health of the actors and actresses. For those who wish to verify the statistics, see:
<https://www.pornhub.com/insights/2018-year-in-review>

a detailed exposition of the history of the Catholic Church in Tanzania – a history that begins with Africa’s noble welcome to a very important refugee, the baby Jesus Christ – Father Marcel Mukadi presents a host of critical quandaries that face religious communities and their superiors in the Tanzania of today: they are actual crises in the moral and spiritual health of religious congregations.

Father Mukadi proposes a solution that seeks to actualize the truth as it comes to us from God the Holy Spirit: the time for the universal Church to “Christianize Africa” seems to have exhausted itself. Now it would be best for all of us if Africans were to *Africanize Christianity*. Not only would the Church in Africa become more vibrant, but one would anticipate that the universal Church would develop a backbone of faith and integrity if she were to accept the virtues and treasures of an Africanized Christianity.

Father Longino Rutagwelera explains how Christian philosophy may serve Christian theology by offering the sterling example of St. Gregory of Nyssa. For St. Gregory, philosophy is at the service of theology when it makes the content of theology intelligible, explainable and justifiable. Fr. Rutagwelera’s article supports all those philosophers throughout human history that have accepted divine revelation as the seedbed for their intellectual growth towards eternal Truth.

Finally, we at *Africa Tomorrow* wish to express our continuing gratitude to Brother Polycarp of the Benedictine Order. His very clear and concise articles explain how one is to conduct and report research. His articles give incentive to you, our readers, to become writers. This means to exercise your abilities with confidence and courage so that you, too, organize your research activities, write about them in well-structured papers, submit them to *Africa Tomorrow*, and give all of us the pleasure and the privilege to learn and grow in maturity of mind, heart and soul precisely because we are reading what you have written.

The Editor

PHILOSOPHY & HUMAN SCIENCE

Some Concepts and Methods in the Domain of Educational Research

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1. Introduction

I selected the title for this article in order to associate it with two other pertinent publications. The first has enjoyed many accolades in educational investigations, a book by I.M. Omari (2011), *Concepts and Methods in Educational Research*. The second is an article that I wrote as thoughtfully as possible, an article that deserves the attention of anyone engaged in the advance of the educational enterprise. I entitled this article: *Research Methods: Special Challenges in the Domain of Education*, which appears in *Africa Tomorrow*, 17/1/ June 2015. Thus, for this article I thought of employing the words 'Some Concepts and Methods' because other concepts and methods were covered by the published article. The book I just mentioned, I.M. Omari (2011), *Concepts and Methods in Educational Research* is a real book which covers most of the concepts and methods in the domain of educational research.

The idea to write an article that focuses on 'Research' crystallized in my mind because of several facts. To highlight a few: (1) to contribute to the body of knowledge with a focus on some concepts and methods of research that can help young researchers. Omari (2011) offers evidence of such a need. He admits that those who are experienced know that research is often tedious, painfully slow and rarely spectacular at the early stage; (2) to respond to the call for 'Research and Publications,' normally extended to all academic staff members, and in a special way, in

the current academic year. The reference can be made to the workshop on 'Research' which took place on January 2, 2018 of which Professor Mkude from UDSM was invited to facilitate. During his presentation the Professor re-echoed the call for 'Research and Publications'. He described research as one of the three pillars (one facet of the triple mission) of a university. The other two pillars are: Teaching and Community-Relevant Services.

In Tanzania, the Professor attributed the notion of 'Community Relevant Universities' to the Father of the Nation, Mwalimu Nyerere. The Professor's attribution coincides with a major theme in one of Mwalimu's most celebrated books, namely, J.K. Nyerere, *Man and Development* (1976). To quote Mwalimu:

What is it, then, that we require of those in our societies who have education? We require services to the community – and service in geometric progression according to the amount they have received (6-7).

He added,

I have been appealing to all African universities and African university students as well as to others receiving higher education to be committed members of their society, and to design all their work for its services. ... But the universities must be committed institutions too; committed to the growth and development of our societies. They must promote committed service – and therefore honest, truthful and selfless service (12-13).

Indeed, anyone who gives thoughtful attention to what Mwalimu has written in *Man and Development* may correctly attribute the emphases on 'Research' and the 'Research Universities' to the same great man, the Father of the Nation. In that book Mwalimu Nyerere advocates for 'Research' and the 'Research Universities.' He describes research as the traditional function of a learning institution. He calls all African Universities together with their students and personnel to deal objectively with the problems they investigate; they should analyse and describe them in a scientific manner; and from their accumulated knowledge they should suggest methods of dealing with them. Learning institutions should be centres of research.

2. Research as a Method for Acquiring Knowledge (Identifying Sources of Knowledge)

In his presentation Professor Mkude noted that a good number of scholars concur with him. To highlight a few: Kerlinger (2000), borrowing from Buchler (1955), has identified what he calls 'Four Methods of Knowing' – in other words, four methods to bring to life the sources of knowledge to which we have access:

- i. The method of *tenacity*. People hold certain things to be true simply because they have learnt it or discovered it from their traditions, their religion or their faith. This is identical with what others call 'Tradition/Culture'. Religion, i.e., faith, enters here.
- ii. The method of *authority*. The authority can be a person. For a long time, Tanzanians accepted almost everything that Nyerere said simply because they respected him as an authority. We have other important examples of those who have exercised a great impact on the world because of their authority: one easily thinks of Nyerere in Tanzania, Pope St. John Paul II and Mother Teresa for the whole world, Ghandhi in India, Mao Tsetung in China, Mohammed to all in the Islamic world, parents to their children, a teacher to his/her students, or Jesus Christ to all persons of all times.
- iii. The method of *a priori*. This is known as the method of intuition. This is something based on the independent operations of a person's mind, on his or her personal principles. The *a priorist*, therefore, is a person who works by self-evident principles.
- iv. The method of *science*. It is the scientific approach that is known as 'research'. That is, people arrive at a certain conclusion after carrying out a certain cognitive process that proceeds logically from beginning to end. This process may proceed through phases: identifying a problem; formulating a hypothesis; testing the hypothesis; gathering evidence; analysing the data that has been gathered; and, after a series of inductions and deductions, drawing a conclusion.

Mugenda & Mugenda (1999) have expanded the first three methods into four:

- 1) Life experiences: human persons learn much through what they encounter in life.
- 2) Through one's tradition, i.e., culture.
- 3) Through authority: parents, guardians, teachers, religious leaders, political leaders.
- 4) Through intuition/ perception; but this one is sometimes regarded as a mystery.

Not surprisingly, there are those like Omari (2011) who highlight the empirical character of the scientific approach. Indeed *Empiricism* is a method based on observables, experimentation and rigorous study. Omari suggests that the empirical method is the most reliable one for acquiring knowledge and information. The results obtained by this method, however, can be enshrouded with scepticism until they are replicated independently by other equally competent observers. Since the logic involved is inductive in nature, the results become more tenable and hence more trustworthy when replications consistently produce the same results. Eventually, the knowledge obtained becomes valid, reliable and dependable. Tenacity, intuition and authority, on the other hand, do not require the rigor of evidence, observation, verifiability and replication.

3. Research and Scientific Method

Omari (2011) poses two questions: (i) *What, then, is research?* (ii) *How is research related to the scientific method?* He admits that the terms 'research' and 'scientific method' are sometimes used synonymously in educational discourse. Surely, the two terms have some common elements and some differences. Research is considered to be the more formal, systematic, organized, and intensive process of carrying on an investigation that may use a scientific method of analysis. Scientific method is an application of skills in problem identification, hypothesis formulation, observation, analysis and making valid conclusions. Similarly, Ruane (2005) uses the term *scientific knowhow* and commends the scientific approach because the information obtained through the

scientific process seems more reliable, i.e., more trustworthy, and seems to bring forth less error when the objectives of the research require only quantifiable, observable data.

3.1 Research

Mugenda & Mugenda (1999) define research in three ways:

One: Research is a diligent inquiry or a critical examination of a given phenomenon. Examples are: (1) an inquiry into what occasions poor performance in school, (2) an investigation into what causes water shortages, and (3) an inquiry into the reasons for low attendance in class.

Two: Research is a critical analysing and updating of conclusions or theories in order to take into account newly discovered facts.

Three: Research is a process of arriving at effective solutions to problems through a systematic collection of data from a sizable sample of the people affected by the problems under investigation, analyses of the data collected and a logically accurate interpretation of the data within the context of conclusions reached by other significant studies that concerned the same problems.

McMillan and Schumbetter (2001) define research as: 'A systematic process of collecting and logically analysing some data for some purposes.' Best (1977) defines research as: 'A systematic and objective analysis and recording or controlling of observations that may lead to certain conclusions.' Both of these definitions have certain points in common: any research has to be systematic and aim at certain, well-articulated conclusions. Systematic procedures and certain orderly steps have to be followed. Omission of any step may provoke a wrong conclusion.

3.2 The Research Continuum and Processes

Omari (2011) speaks of the research continuum and processes. But then he notes that one cannot follow a layout of means and procedures without knowing one's destination. In his words, 'Do not start a journey before you know where you are going.' This means that research has to be understood as a series of interlocking steps and processes that have a well-identified beginning and an end. The person who wants to conduct research (the researcher)

should visualize the whole of that continuum so as to be in control of the processes while leaving eyes, ears and mind open for any unplanned findings and eventualities.

Omari (2011) takes pains to broach a sub-topic: 'Characterising the Research Activity and Processes'. Here he suggests that research is basically a mental activity first, and then a physical activity. It consists of a variety of mental processes and steps. The documents which we see in the form of research papers or dissertations are primarily the products of quite complex mental processes. In fact, this is quite comparable to the mental activity of the builder of a good house, i.e., an architect. He should have the picture of the whole house, including the important pieces of furniture that will be in each room and how they will be arranged, before he starts making the foundation. In practice, successful research depends on utilising the art and skills most needed in order to choose the proper paths for reaching the goal area.

4. Research Paradigm, Type and Design

Mugenda & Mugenda (1999) admit that various authors have classified research differently from each other. There are times when the three terms Paradigm, Type and Design have been employed interchangeably. But some scholars have tried to distinguish them. Why?

4.1 Research Paradigm

Omari (2011) limits the term 'Paradigm' to an approach or school of thought. He presents two research paradigms: quantitative and qualitative. Mugenda & Mugenda (1999) add their own particular shade to these two paradigms: for them, quantitative and qualitative identify broad classifications of research.

4.2 Research Type

Mugenda & Mugenda (1999) apply the term 'Research Type' to the classification of research by purpose. The three types of research according to purpose are: basic research, applied research and action research.

Mugenda & Mugenda (1999) define the three types of research as follows:

Basic Research: This is also called 'pure' or 'fundamental' research. It rests on existing structures and processes in order to render itself understandable.

Applied Research: This is the research carried out for the purpose of applying a theory to concrete circumstances or cases, or testing the explanatory value of a theory, or evaluating its usefulness in solving problems.

Action Research: This is a research conducted with the primary intention of solving a specific, immediate and concrete problem in a local setting.

Other authors add other types: evaluative research, analytical research and fundamental research. Within this schema, terms are defined as follows:

- i. **Basic Research:** This is the research carried out for the purpose of developing knowledge. It is always focused on the verification of theories.
- ii. **Applied Research:** This is the type of research that an investigator performs in order to address or solve a particular problem.
- iii. **Evaluative Research:** This is the research conducted in order to measure or assess the level of achievement of a certain project.
- iv. **Analytical Research:** This is the research that uses the facts available and analyses them in order to make a critical evaluation of the gestalt of the entire project.
- v. **Fundamental Research:** This is the kind of research carried out to increase understanding of fundamental principles.

4.3 Research Design

Omari (2011) identifies ten designs which in his view are the most common:

- i. Historical,
- ii. Survey,
- iii. Developmental,
- iv. Case Study,
- v. Correlation,
- vi. Causal Comparative,

- vii. True Experimental,
- viii. Quasi-Experimental,
- ix. Action,
- x. Evaluation.

5. What Makes for a Good Research Title/Topic

Identifying an area of research and formulating a good research topic are challenging for many young researchers. Omari (2011:24) notes that one of the most difficult phases of the graduate research project is the choice of a suitable research problem. Beginners are likely to select a problem that is much too broad in scope. This may be due to their lack of understanding of the nature of research and the systematic problem-solving activity involved. It may also be due to their enthusiasm but naïve desire to solve an important problem quickly and immediately.

Omari (2011) qualifies a good research topic as follows:

- 1) It should be clear and concise: maximum two lines (other sources recommend that the title not have more than twenty words).
- 2) It should reflect the content of the study.

Mugenda & Mugenda (1999) identify three distinct aspects that should be clearly detectable in a good research topic. They include: (i) the major variables of the research, (ii) the target population of the research, and (iii) the site or geographical location of the research.

Major variables: Kombo & Tromp (2006) define variables as the attributes or qualities of the experimental events that researchers measure or record. There are independent variables, dependent variables, control variables, and subject variables.

Target population: Kombo & Tromp (2006) define the target population as a group of individuals, objects or items from which samples are taken for measurement. It is important for the researcher to find out as much as possible about the target population. That includes some of the overall demographics, i.e., subject variables, such as age, gender, schooling, job experience, religion and so forth.

The research area location: Kombo & Tromp (2006) note that the selection of a research site relevant to the objectives of the research and a meaningful description of the site are essential. Knowing with precision where a researcher collected the data and easily noticing the relevance of the site and target group to the research objectives fortifies the significance of the data interpretation and the ensuing conclusions.

5.1 Challenges Encountered in Title/Topic Selecting, Structuring and Developing

Kombo & Tromp (2006) admit that beginners in research face some common challenges when formulating the title and selecting the topic. There are four common challenges:

- i. Choosing a title which is specific. The topic should be specific and not open to varied interpretations. That means even the words used for the title should be specific and not open to varied interpretations.
- ii. Do not be wordy in the designation of the topic, and do not say anything that inadvertently broadens the topic or makes it ambiguous. A concise articulation of the topic is more effective than a wordy one which fogs the main points of the research. In brief topic variables should be easily identifiable. All words which are not necessary for the topic should be omitted to keep the title clear with the variables well specified.
- iii. Exercise intelligence in formulating and structuring topics. Readers should be able to grasp the essentials of the topic immediately.
- iv. Be consistent: the formulation/structure of the topic should manifest internal consistency and should tally with the research objectives.

Omari (2011) notes that one of the most difficult phases of the graduate research project is the choice of a suitable research problem. Beginners are likely to select a problem that is much too broad in scope. This may be due to their lack of understanding and/or experience when it comes to the nature of research and the systematic problem-solving activity involved. It may also be due to their enthusiasm but naïve desire to solve an important problem

quickly and immediately. Omari (2011) points out that those who are experienced know that research is often tedious, painfully slow and rarely spectacular at the early stages.

6. Chapters of Educational Research Proposals & Reports

Scholars slightly vary in their suggestions concerning the number of chapters and the style for the titles for the chapters. Indeed in some instances the scholars are really agreeing with each other but are just using different terminology.

Kombo & Tromp (2006) advocate for five chapters while Omari (2011) advocates for six chapters. However, many scholars agree on the format of five chapters and the style of titles suggested by Witek & Ogalo (2012).

6.1 Chapter One: Introduction

In educational research, chapter one is called the 'Introduction'. Several elements constitute it. Background of the Study, Problem Statement, Research Questions/ Hypotheses/ Objectives, Significance of the Study, Theoretical Framework, and Conceptual Framework are usually the components of the Introduction.

6.1.1 The Background of the Study

What is the background of a study? Kombo & Tromp (2006) describe the background of a study as: 'A brief overview of the problem the researcher aspires to tackle; normally, it is a summary of the information in the literature review.' Thus, it is supposed to be brief and specific!

6.1.2 Problem Statement

Kombo & Tromp (2006) note that a 'research problem' refers to an issue or concern that puzzles the researcher and so impels him/her to carry out the research. Therefore, 'Problem Statement' is one of the essential parts of the research. 'Problem Statement' should state with clarity the real problem and what influenced the researcher to think of undertaking such tedious work. It is the 'Problem Statement' that shows what the researcher intends to do and its urgency.

In other words, the 'Problem Statement' should identify the problem, what is known about the problem and what is still lacking in the academic community's understanding of the problem, i.e., the knowledge gap the researcher intends to fill. In the exposition of the Problem Statement a bit of literature with statistical evidence about the problem should be included. On pages 34-35 of their book, Kombo & Tromp present three samples of focused and effective statements. Kombo & Tromp (2006) highlight the steps that should be followed for a researcher to come up with an effective problem statement. This includes: (i) Reflection, (ii) Identification, (iii) Formulation, and (iv) Justification.

Krathwohl & Smith (2005) emphasize the *Focused Problem Statement*. They admit that composing such a statement is a skill. In addition, they admit that good problem statements are the results of a balance between *competence* and *brevity*. To achieve this balance, one needs to be careful with the opening sentences of the problem statement. The opening sentences suggest to the reader whether the study will be creative and interesting or just routine. The opening statement should convince the reader that the project is important.

Indeed, opening sentences should draw the person's attention directly to the problem and its underpinnings. The language of the opening statement should be convincing and attractive to the readers. Well-selected phrases or expressions from the literature and from statistics can serve that purpose.

Kombo & Tromp (2006) highlight four challenges in the composition of problem statements:

- i. Defining the parameters of the research problem: some statements do not express adequately the contours of the problem
- ii. Lack of integrity between the research problem, the objectives and the literature.
- iii. Lack of urgency: some statements do not reflect the urgency for the study.
- iv. Emotional language: some research statements lack objectivity. Instead they only show researchers' subjective emotional views.

6.1.3 The Research Objectives, Questions & Hypotheses

Omari (2011) notes that the above mentioned elements are intricately related to each other. Objectives, hypotheses and questions blossom forth from the Research Problem. Omari gives the following example:

The Research Problem: *Differences* in the Performance of Mathematics between boys and girls.

The Research Purpose: To find out the manner in which girls and boys *differ* in the performance in mathematics.

The Research Objective: To find out if indeed boys and girls *differ* in mathematics.

The Research Task: Prove that girls *differ* from boys in mathematics.

The Research Question: What are the *differences* between boys and girls in the scores that they earn in a mathematics test?

Omari (2011) notes that there should not be too many research objectives, hypotheses and questions. Two or three may be adequate; perhaps a maximum of four is tolerable. There should be no more than one main research objective and question. From the main objective, several specific objectives may be developed. And, if one has three specific research objectives, then he/she will also need three specific research questions and in the same order.

6.1.4 Operational Definitions of Variables

Sometimes a title may have concepts which do not have specific meanings – in other words, they may be vague or may be open to a variety of interpretations. Examples are giftedness, intelligence, quality education and youth. The researcher should define or give the meaning he/she attaches to terms in the context of his/her study (Omari, 2011; Krathwohl & Smith, 2005).

6.2 Chapter Two: Literature Review

In educational research, chapter two constitutes the Literature Review. Mugenda & Mugenda (1999) observe that: “The review of literature involves the systematic identification, location, and analysis of documents containing information related to the research problem being investigated. The literature review should

be extensive and thorough because it is aimed at obtaining detailed knowledge of the topic being studied." In other words, 'Literature Review' involves locating, reading and evaluating reports of previous studies, observations and opinions related to the planned study. Hence it leads to appreciating and understanding the research that has already been done in one's area of interest; and it clarifies whether the present investigation is more or less a replication of research that others have already undertaken or whether the present research is a step forward that, as far as the researcher can ascertain, no one else has attempted.

Krathwohl & Smith (2005) note that 'no project starts *de novo*'. This may amount to saying that there is nothing new under the sun. Regardless of the topic one may come up with, someone, somewhere might have already tackled it. It may not be exactly the same, but related. Any researcher aiming to carry out a study should know what has been done or what is known about that study area and should acknowledge that in the problem statement and show evidence for it in the literature review. Krathwohl & Smith: 'Be highly selective in this section, citing only those studies that form the base from which your study is building.' Then they highlight several challenges facing some young researchers. "The most common error is including too many references and doing too little with them."

6.3 Chapter Three: Methodology

In educational research, chapter three is usually entitled: *Research Methodology*, which is defined by Opie (2004) as the theoretical procedure for obtaining the knowledge that the researcher hopes to discover. It refers to the overall approach to a particular research project, to the overarching strategy that one has adopted. The decisions about the methodology and procedures to be used in any research project are usually influenced by several factors, such as: what variables must be considered, what can actually be done, what is practical and feasible, situational factors of various kinds, and personal predilection and interests.

The chapter has several elements: Research Design; Target Population; Description of the Sample and Sampling Procedures; Description of the Data Collection Instruments; Validity,

Reliability, and Stability of the Instruments; Description of the Data Collection Procedures; Research Ethics and related issues; Description of Data Organization; and Data Analysis Procedures.

6.3.1 Research Design

Gay (1996) defines research design as a systematic attempt to collect data from a sample in order to determine the current status of the population with respect to one or more variables.

6.3.2 The Research Site/Location

Kombo & Tromp (2006) note that the selection of a research site and a description that shows its relevance to the research is essential. It influences the usefulness of the information produced and facilitates data interpretation. Therefore, the researcher should appropriately choose the site which will give him/her the information required. That can be achieved through the following procedure:

- i. Identify the largest area that is relevant to the research questions and objectives (like Morogoro Municipality or Morogoro Region).
- ii. Through a progressive elimination reduce it to the manageable size or actual site where data will be collected (e.g., one division or one district). For actual sites the researcher will have to make site visits.

According to Witek and Ogalo (2012), description of the research site involves its name (if possible, also its meaning), location, population, geographical features (if unknown to readers), social features, its socio-economic activities, educational and economic infrastructure, and anything else relevant to the research objectives.

6.3.3 Target Population

Kasomo (2004) defines population as any group of institutions, people or objectives that have at least one characteristic in common, a characteristic that is directly linked to the research objectives. It is the aggregate of all cases that conform to some designated set of specifications. Krathwohl and Smith (2005) speak of a sub-heading: '*Participants – Population and Sample*'. They

highlight a point that must not be taken lightly: 'For all studies involving gathering data from people, a description of who they are is essential to determining the potential generalizability of the study findings. The characteristics of the population to which the sample studied belongs define the group to whom the study's results may transfer.' Generalizability is a crucial issue for all research.¹

Last but not least, Kombo and Tromp (2006) define target population as a group of individuals, objects or items from which samples are taken for measurement. It is the entire group of persons or elements that have at least one thing(s) in common. Again the common element is directly linked to the research's principal objectives.

It is important for the researcher to find out as much as possible about the study population. That includes some of the subject variables, such as age and gender. The knowledge of the population will enable the researcher to come up with a sample that is truly representative of the population and will help him or her to choose the proper instruments that are reliable and valid precisely for that population, and hence the anticipated results will carry more credibility. Knowledge of the population also helps the researcher to interpret the findings.

The researcher may start with larger population. Then, through progressive elimination the researcher will end up with a smaller, more manageable population size from which a representative sample is drawn.

6.3.4 Sample

Omari (2011) states: A sample is a small proportion of a population selected for observation and analysis. A sample should represent the characteristics of the entire population. Contrary to some popular opinions, samples should be carefully selected (not selected haphazardly or carelessly or without

¹ It must be noted that lack of generalizability does not necessarily depreciate the importance of research findings. What a researcher discovers in one small group in a single location may shed light on several other studies that may have been conducted with very large samples representing very large populations (editor's note).

a recognizable rationale). In other words, samples are chosen in a systematic way so that chance errors are minimized and probabilistic reasoning involved in generalizations can be utilized. If the researcher chooses his or her samples randomly, he or she has to follow strict rules for random sampling so that he or she does not skew the results.

The sample should be formed by respondents from the whole actual site. The example Kombo & Tromp (2006) give is: 'Someone identified Nairobi City Municipality as his large research site. Through progressive elimination he ended up with only Mukuru Division which has 17 streets/branches and the population of 500,000 people. So, the sample was formed by respondents drawn from all the 17 streets.' If one compares this example to the Morogoro Municipality context one may start with the whole Morogoro Municipality as his large research site. Through progressive elimination he may end up with only Kihonda Division which has 10 streets and the population of 500 people. So, the sample of 100 respondents will be formed by respondents drawn from all the 10 streets and from the whole population of 500 people.

6.3.5 What Is Involved in Sampling

According to Peil (1995), sampling is the selection of a part to represent the whole. Every stage of a research process needs some kind of sampling because it is never possible to include all or everything be it in literature, persons and information no matter how relevant or useful available resources may seem to be. Thus, sampling takes place in the selection of the topic, the location, the people to be studied, the concepts and variables to be used, the data which are collected and methods employed and the relationships on which the analysis is focused. Of all the determinants of what is to be included and what is to be omitted in the samples, economic, time constraints and availability of sample candidates predominate.

6.3.6 Data Collection Instruments

According to Kothari (2004), there are several methods of collecting primary data particularly in survey and descriptive research. The important ones are: observation, interview, and questionnaire.

6.3.7 Validity, Reliability, and Stability

Validity implies that we want to obtain what we are supposed to measure (Kasomo, 2006). Nachmias and Nachmias (1996) state that validity is concerned with the question, *Am I measuring what I intend to measure?* Validity therefore, is the extent to which the research instrument measures what it is supposed to be measuring. Kasomo (2006) defines reliability as the degree of consistency demonstrated by instruments in a study. Thus, reliability implies dependability of an instrument or procedure used in order to obtain the required information. Closely related to reliability is stability: when responses remain invariant over time, the instrument is considered stable.

6.3.8 Description of the Data Collection Procedures

The term data collection refers to the gathering of specific information aimed at providing or refuting some facts or hypotheses (Kombo and Tromp, 2006). Having defined the sample, reflected on the research design, prepared the research instruments, defined the data to be collected, and having obtained the Permission Letter – i.e., the Research Permit – from the Department, the researcher embarks on Data Collection.

6.3.9 Ethical Issues in Educational Research

Omari (2011) notes that research is supposed to be a clean, sophisticated enterprise. The research should be conducted with the highest standards of moral and ethical considerations. It is the researcher who should behave and do the research in a manner that does not compromise the image of the enterprise in the public eyes. He lists the following twelve key ethical areas of concern in Education Research:

One: Getting informed consent from adults when children are involved is obligatory.

Two: Proper and dignified access to information and participants is of utmost importance

Three: Clarity of purpose, honesty, candour, and decent treatment of the subjects of the research should be greatly upheld.

Four: Ethical dilemmas should be resolved in favour of participants.

Five: National regulations guiding the research enterprise should be followed.

Six: Protection issues should be addressed: possible abuse, harm of the participants, future users of the research, unacceptable manipulation of data.

Seven: Scientific misconduct, i.e., the failure to conform to the highest standards of conduct of a given professional group is intolerable.

Eight: The social value and benefits of the study are to be emphasized.

Nine: All efforts should be made to make sure that the study is scientifically valid, sound and conducted by competent people.

Ten: Vulnerable groups and individuals deserve special regard and sensitivity.

Eleven: If studies are for a long period, such as longitudinal studies, regular safety checks should be conducted.

Twelve: Fair, consistent, and equitable selection of participants should always be the normal rule for proceeding.

Peil (1995) observes that as a general principle, the right to knowledge must be balanced by the rights to personal and community integrity and privacy. That places limit on *where*, *when* and *how* the research can be carried out. The main areas of concern vary from one type of research to another. Before entering into the study the researcher has to weigh the costs and benefits, ensuring that the after-effects are not damaging to either individuals or the community.

In other words, in as much as research is a search for knowledge according to the parameters of truth some facts may not be for exposure or discussion. The decision to keep secrecy may be to preserve personal and community integrity and privacy; it may also be for security or political/administrative purposes. We all know that there are certain places or documents which are not accessible to every person: there are places, for example, where photographs are not allowed. We also know that in some communities till today Sex Education (which is encouraged today as part of Education on HIV/AIDS Control and as part of the Ethical Decision to abstain until one is legally married) is still a taboo in some societies. Any

research related to such aspects may find challenges in data collection; some respondents may not cooperate or may not give true information.

In order to get informed consent, Peil (1995) offers five suggestions which should be clear to participants:

- i. Who is sponsoring the research?
- ii. What area is being investigated?
- iii. How much of their time will the research take?
- iv. Will there be confidentiality that covers all the information given?
- v. How will the results be used?

6.4 Chapter Four: Data Analysis and Discussion

According to Kombo & Tromp (2006), the fourth chapter is typically named: Data Analysis and Discussion. It involves data organization from the initial stage of pre-processing, to developing a coding scheme, to deciding on the data storage and the choice for statistical software. The term processing implies editing, coding, classifying, and tabulating the collected data so that they are amenable to analysis. Kothari (2004) notes that data analysis refers to the computation of certain measures that make it possible to make comparisons and to discern patterns of relationships existing among the data categories.

Omari (2011) refers to 'thinking skills' that have to do with making arguments and settling knowledge claims and disputes. For that one needs to be critical and to be able to accommodate contraries. In other words, this chapter interprets and explains the findings with regard to the study objectives and in relationship to past findings reported in the Literature Review.

6.5 Chapter Five: Summary, Conclusion and Recommendations

According to Kombo and Tromp (2006) chapter five is given the name: 'Summary, Conclusion and Recommendations'. This chapter gives the summary of the study and the implications of the findings, the conclusion and recommendations; it also suggests areas that need further research.

7. The Research Proposal

Kombo & Tromp (2006) anchor the definition of a ‘Proposal’ in the word ‘to propose’ which means, ‘to put forward; to suggest, to intend or to advise.’ A proposal, therefore, refers to suggestions, intentions, plans or schemes. A Research Proposal, therefore, can be referred to as a ‘Research Plan, Suggestion or Request.’ A Research Proposal includes the first three chapters: Introduction, Review of Related Literature and Research Methodology. Before Chapter One there are Preliminary Pages. In the proposal, the researcher should identify the References and Appendices after the third chapter. The Proposal uses the Future Tense. Highlighting the same three main parts of the Proposal, but using slightly different wording, Omari (2011) calls them items for possible inclusion in a Research Proposal.

8. The Research Project/Report

This is the final work of a Research Project undertaking. The whole content of the Proposal (if it was approved) is carried over to the Research Project. But it is updated to reflect the characteristics of the Research Report. In other words, it is not a research proposal. The transformation takes place by: adding chapters four and five, changing the future tense used in the proposal to the past tense of the research already conducted and making sure that the added chapters four and five are also reflected in the Abstract.

9. The Preliminaries and Appendices

According to the Oxford Advanced Learners’ Dictionary (1989) the term ‘Preliminary/ies’ refers to what comes before the main item. The term ‘Appendix/ces’ refers to what comes after the main item/s. The content of the Preliminaries and Appendices may vary from one scholar to another. In the context of the ‘Format of the Research Document’ the main items are chapters one to five. Therefore, preliminaries are the items that precede the first chapter. Appendices refer to the items that follow the fifth chapter. Since the researcher already included the References and Appendices after the third chapter in the proposal, he or she should simply place

them after the fifth chapter in the report. The appendices always follow the references.

9.1 The Preliminaries

For the Preliminaries, Witek & Ogalo (2012:102) list eight items:

- i. cover page,
- ii. title page,
- iii. certification,
- iv. declaration and copyright,
- v. acknowledgement,
- vi. dedication,
- vii. abstract,
- viii. table of contents.

Kombo & Tromp (2006:156), on the other hand, list five items:

- i. cover page,
- ii. declaration,
- iii. abstract,
- iv. abbreviations and acronyms,
- v. table of contents.

NB: On what to include in the preliminary pages and appendices students should listen to their supervisors. In some cases, institutions, supervisors, or programmes may slightly differ.

9.1.1 The Abstract

The Preliminaries include the abstract. Omari (2011) notes that “an abstract is a concise and succinct summary of a long document, capturing all the essentials, or central message of that work” (p.135). The abstract is supposed to be the best of the researcher’s work. It is written last but placed first within the Preliminary pages. One needs skill and time to write it well. The abstract is focused on facts and key arguments only. Therefore, the abstract of the Proposal should cover chapters one, two and three while the one of the Research Project should cover all five chapters.

According to Omari (2011) the abstract:

- i. attracts the attention of the reader to the most salient and important parts of the work. Therefore, it should be very well

thought out, logically developed, of good taste, with the right pitch. It should be reader friendly and attractive in style.

- ii. increases availability to a larger and wider range of audience in an easy and handy way, like a short report.
- iii. shows itself to be user friendly such that busy executives, such as ministers, permanent secretaries and professors, may find space in their busy schedules to read and enjoy it, and get the gist of the whole work at a glance.

According to Omari (2011, pp. 135-136), the abstract should not be structured with subheadings; but it should contain the following information in not more than 300 words, or not more than one page. It should contain the following information:

- i. The title of the work in full as it appears on the cover, plus the author's name in full.
- ii. Statement of the problem, objectives/research questions, hypotheses.
- iii. Methods used.
- iv. The primary results.
- v. The most significant conclusions and recommendations.

9.2 Appendices

Appendices refer to the items that are placed after the references. The references stand on their own and are placed immediately after chapter three of the research proposal or chapter five of the research report. The appendices always follow immediately upon the references.

Kombo & Tromp (2006) state that appendices should be devoted to those aspects of the project that are of secondary interest to the reader. Some of the items which are typically included in the appendices are: (i) pictures, (ii) diagrams, (iii) tables, (iv) research instruments, (v) copies of letters received from respondents, (vi) the budget, or (vii) the work plan. It is up to the researcher to organize the appendices in a way that makes logical sense.

10. Writing the Research Report

10.1 Skills in Writing the Research Report

Omari (2011) notes that writing the Research Report is both an art and a science. It is an art because no matter how much we learn, practice and over learn, not all of us can become good writers as William Shakespeare or Mwalimu Nyerere. Indeed, be it making a speech or writing a report the four skills identified by Omari (2011) are important:

- a. Mastery of the subject matter which is the focus of the research.
- b. Thinking skills.
- c. Writing skills.
- d. Organization and presentation of the ideas.

It is a science because report writing should follow certain principles and should meet certain acceptable standards. To mention a few:

- a. A logically arranged hierarchy of ideas.
- b. Correctly placed punctuation marks.
- c. The art of good writing.

Omari (2011) lists six punctuation marks which are commonly used in writing, namely, the period, the question mark, the exclamation mark, the comma, the colon and the semicolon.

Indeed, a piece of work which is well written is appreciated and enjoyed by the readers. Omari (2011) remarks: "There is nothing as frustrating in reading a paper and realizing that there is inconsistency in style of citation, use of upper and lower case, paragraphing, use of nouns, pronouns, tenses, quotations, highlights, hierarchy of ideas and parts of speech" (129).

10.2 Typographical Norms

Owczarek & Ndug'u (2002) admit that one of the challenges both students and lecturers have faced and may continue facing is lack of a common position on the bibliographical reference style (typographical norms) for term papers, theses and dissertations (research projects). They admit that several attempts have been made with variations corresponding to a predilection for either the

British system or the American system. Tangaza College, for example, came up with a set of typographical norms that has six elements: format, characters, outline of the main divisions, titles, headers and footnotes.

Witek & Ogalo (2012) agree with the observation made by Owczarek & Ndug'u (2002). To address the challenge that Owczarek & Ndug'u posed, they collaborated to publish a manual entitled, *Typographical Norms: An Aid for Preparing Research Papers*, printed and disseminated by Jordan University College in 2012. We hope this serves the purposes and intentions of the researchers who refer to its norms. Surely, with all these references at our disposal, there is no excuse for any researcher to fail to abide by acceptable typographical norms, whether it is the British System or the American System.

Conclusion

The writer believes that this article meets its objectives. It provides some answers to some questions which keep on rising to the surface in the domain of Educational Research – e.g., *Why is there research at the higher learning institutions like JUCO?*

It is not difficult to affirm Omari's observation (2011) that those who are experienced know that research is often tedious, painfully slow and rarely spectacular at the early stages. Research needs diligence, focus, a series of logical steps, skills, theoretical work, practical work, mental work and physical work. The research can only be successful if he or she accepts with gratitude all the resources both material and human that are available to him and her. The researcher needs the cooperation of a number of persons, both peers and those experienced in the domain of research.

The writer believes that this article gives evidence that a good Research Project is the product of an individual's hard work. On that score, Rogers and Viles (2003) observe that the emphasis in a dissertation is for someone to do something original; it is the originality that sets the dissertation apart; it is the originality that makes each dissertation unique. This seems to be what Omari (2011) means by the words: *Research is the Great Journey of the Researcher*. The researcher owns the research. Therefore, it is of great importance that the researcher see the totality of all the

choices and decisions that have to be made as he/she traverses the various stages of research activities. In other words, doing research is both an art and a science. It is an art because the product depends on the decisions and choices made as one meanders from one level to another. It is also a science because there are some principles of cognitive process that should be observed for the production of credible research.

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Internet Involvement: Heart Poison for the University Student?

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Introduction

The issue of moral decay is at the heart of the present research. The researcher and her co-author wished to determine the moral quality of students' internet behaviour. Are they learning values and ideologies that advance them along the path to full human maturity? Are they wasting their time? Are they engaged in behaviour that would make them feel shame if their grandmother or grandfather, mother or father, sister or brother, wife or husband, pastor or priest, imam or teacher were to learn about the websites and the networks that they visit? Would they feel shame about their browsing habits? Would their elders ordinarily watch what students watch when they surf the web?

My co-author introduced two terms to me that by their very definition unveil two of the more attention provoking moral issues involved in internet use.

Phubbing¹: A fairly new English word now in use in most English-speaking countries that the lexicologist forms by combining the “ph-” of phone and the “-ubbing” that comes from snubbing. We have all observed it: the phenomenon of ignoring somebody in order to compose a text or take yet one more look at the message, the social network, the image, the video, or the

¹ Cambridge Dictionary, “Phubbing” at <https://dictionary.cambridge.org/dictionary/english/phubbing> Accessed on 1 Jan 2018.

website that is appearing on the screen of the mobile phone. Students use their phones and go online even as they walk with their friends who find it difficult to enter their internet world. That is why they are called phubbers: they prefer to interact with their smart phone than interact with the human being who is standing or sitting next to them.

Pornography²: the portrayal of sexual subject matter for the exclusive purpose of sexual arousal. Dr. Leon Seltzer unabashedly explains what pornography intends to do. It appeals exclusively to our senses or carnal appetites in order to “turn on” the viewer. In the Doctor’s words, “the unabashed goal is simple and straightforward: titillation and immediate, intense arousal... an instantaneous stirring of the genitals.”

In a YouTube 37-minute presentation published on the 4th of Dec 2012 by the National Center on Sexual Exploitation in the United States, Dr. John Foubert of Oklahoma State University and President of One in Four USA, shared his expert analyses of the pornography dilemma.³ One in Four is an organization established to stop sexual assault on university campuses and in the military.

First he made a comment on the economics of the porn industry: the company took in four billion dollars in profits in the year 2002, but during the period from 2002 to 2012 they made profits of 13 billion dollars. This means that the industry is not designed to serve human beings and make them healthier and more mature. No; the industry is designed to put money into the pockets of very powerful individuals who seem not to care about human persons as beings that are worthy of dignity, respect and love.

Even before one begins to talk about the harm that pornography inflicts upon those who view it – even nonviolent pornography increases the risk of men experiencing difficulty in their intimate relationships by 20% – one has to consider what the industry does to the woman “employed” by the industry. An instructive

² L. Seltzer, “What Distinguishes Erotica from Pornography?”, *Psychology Today*, posted 6 Apr 2011 at <https://www.psychologytoday.com/us/blog/evolution-the-self/201104/what-distinguishes-erotica-pornography> and accessed on 1 Jan 2018.

³ J. Foubert (2012) *Porn on Campus: The Harm to College Students*. YouTube, 36 minutes: https://www.youtube.com/watch?v=WaCt6qUL_Pk

comparison that Dr. Foubert makes is with the Viet Nam war. Because one-third of the soldiers that returned from the war suffered Post Traumatic Stress Disorder (PTSD), it was not difficult for therapists to figure out that the cause of the trauma was not an emotional or mental weakness on the part of the soldier. The cause obviously was to be found in the dynamics of the war itself: the war was gravely harming even the soldiers who were not getting physically shot or bombed.

The eye-opening fact about the pornography industry is that not one-third but two-thirds of all women who work in that industry suffer PTSD. Obviously what happens to the women in the production of the pornographic films is the cause that provokes the trauma. Now, what keeps the industry going? The continuing fact that there are people who view the videos. To make a long story short, those who watch pornography are not engaging in a harmless activity to feel relaxed or sexually gratified. They are engaging in an activity that gravely harms real people. Would my readers want to conclude from the present research that viewing pornography is normal... that it has no moral implications?

Michelle Hassell from the University of North Texas in the USA cited the statistic that a pornographic website, Pornhub, reported about the volume of its viewers: in 2014 alone the site claimed to have 18 billion visits.⁴ This would mean 2.1 million visits per hour! The site also indicated that this was an increase of 4 billion over the previous year, 2013. Our own research brought us to the annual reports that Pornhub issues about its own activity. The website reports 28.5 billion visits during 2017, which amount to 81 million per day. The same site reported 33.5 billion visits for 2018, a daily average of 92 million visitors; and on the day they were writing their report in mid-December of 2018, they were averaging more than 100 million per day. That means the rate of visits is accelerating and shows no inclination to slow down.

The actors and actresses who do the porn videos for this particular website, classified as amateurs, models and content partners, uploaded 4.79 million new videos, creating over 1 million

⁴ M. Hassell (2016) *Online Pornography and its Effects on the Behavior of College Students*. Texas: University of North Texas (Master's Thesis).

hours of new content. This means that if you were to start watching these new videos in 1904 for 24 hours per day, seven days per week, you would still be watching them today, 114 years later. This is what we mean by sickness. The sickness at issue is sexual perversion. The symptom that alarms us to the fact that the person is stricken with this sickness of sexual perversion is pornography viewing.⁵

Nicholas W. Smith, writing from New York for *Our Sunday Visitor*, a Catholic Newsweekly in the United States, reported that there is one pornography website that receives 64 million visits per day. That amounts to 44,444 visits per minute. This same website claimed to have received 92 billion visits in the year 2016.

Where are your priorities? Do you watch pornography, a habit that always offends God, always reduces the human being – whether a woman or a man – to a sexual object, always deprives the person of dignity, is usually addictive, and usually brings moral and psychological disorder to those who pass valuable stretches of time watching it and to those who dangerously involve themselves as actresses and actors in the doing of it? Do you intend to continue watching pornography even though you know that this habit always corrodes the human being's ability to enter into an act of marital intercourse with a respectful awareness of the sacredness of the act and of the sacredness of the other person to whom one is giving oneself freely with a love that is capable of a unifying power that brings forth life? Do you wish to corrode your ability to find the fulfilling happiness that comes to blossom only for the person who loves responsibly?

We already saw that there are people who give priority to the pornographic website called Pornhub: 4.2 million visits per hour.

⁵ <https://www.pornhub.com/insights/2018-year-in-review> The authors discourage any and all involvement with this website. It brings grave moral and psychological harm to the viewer; and it makes one complicit with all the moral, mental and emotional damage suffered by the actors and actresses. For the link between a website such as this one and violent crimes see N. Smith (March 2017) "Pornography: a Growing Public Health Crisis", *Our Sunday Visitor* at: <https://www.osv.com/OSVNewsweekly/Story/TabId/2672/ArtMID/13567/ArticleID/21868/Pornography-a-growing-public-health-crisis.aspx>

How does Dr. Foubert's very enlightening presentation about the harm of pornography fare with viewers? Dr. Foubert uploaded this presentation in 2012: that means it has been available for six years on the internet. I was viewer number 3,239. That would be about 540 visits per year or between one and two per day.

After I completed my research about internet usage among social psychology students at JUCO under the supervision of my co-author, both of us recognized our unity of conviction about the impact that the internet can exert on either the moral development or the moral decay of university students.⁶ We both share a confidence in Michael Polanyi's position that the scientist or philosopher most likely to discover the most precious meanings hidden in the data – the meanings that can change dramatically a person's life and move her towards God, towards the source of an unanticipated, enduring joy – are the scientists and philosophers who commit themselves to their intellectual enterprise with an "I-Thou" relationship to the data. These are the people who are not interested in manipulating the data or the experimental design in order to verify or falsify their personal hypotheses; rather they are the ones who commit themselves to learning from the data by finding new meanings in the reality that impinges upon them through the data. They allow the data to impose on their senses and intellects new insights and new hypotheses that they could never

⁶ Miss Rosemary Richard, the primary author, and Father John Gibson, the co-author, collaborated in the production of the present article by integrating Miss Richard's research objectives, literature review and research findings from her study on university student internet involvement with Father Gibson's own literature review and research into the Michael Polanyi "I-Thou" approach to scientific investigation, an approach that Miss Richard adopted for her research method. The Polanyi approach allows researchers to make choices about the subject(s) of the investigation and the methodology to be followed based on religious conviction and commitment so that overemphasis on objectivity does not mask meanings that may be hidden in the data. Miss Richard relies on her own faith to make objective ethical determinations about the rightness or wrongness of personal engagement with websites that can either bring to bloom positive moral transformation or negative moral perversion. Websites that violate the norms of human dignity and the ethics of responsible love are not only to be shunned but also to be rendered inaccessible since they constitute a morally lethal health hazard.

have anticipated. One might say that they approach the data as learners; and that they ultimately discover in, with and through the data, the God who provides the data. Polanyi emphasizes the fact that one can only make a scientific discovery if she or he makes a commitment not to avoid the “unknowns” of scientific objectives but rather to labour diligently to welcome the “unknowns” in all their mystery.

Knowing, as a dynamic force of comprehension, uncovers at each step a new hidden meaning. It reveals a universe of comprehensive entities which represent the meaning of their largely unspecifiable particulars. A universe constructed as an ascending hierarchy of meaning and excellence is very different from the picture of a chance collocation of atoms to which the examination of the universe by explicit modes of inference leads us. The vision of such a hierarchy inevitably sweeps on to envisage the meaning of the universe as a whole. Thus natural knowing expands continuously into knowledge of the supernatural.

The very act of scientific discovery offers a paradigm of this transition. I have described it as a passionate pursuit of a hidden meaning, guided by intensely personal intimations of this yet unexposed reality. The intrinsic hazards of such efforts are of its essence; discovery is defined as an advancement of knowledge that cannot be achieved by any, however diligent, application of explicit modes of inference. Yet the discoverer must labor night and day. For though no labor can make a discovery, no discovery can be made without intense, absorbing, devoted labor. Here we have a paradigm of the Pauline scheme of faith, works and grace. ***The discoverer works in the belief that his labors will prepare his mind for receiving a truth from sources over which he has no control.*** I regard the Pauline scheme therefore as the only adequate conception of scientific discovery.⁷

1. What the Present Article Purports to Do?

This article integrates a research project conducted at a Tanzanian university, that of Jordan University College (JUCO) in the Morogoro Region of Tanzania, and a refined articulation of

⁷ M. Polanyi (1961) “Faith and Reason”, *The Journal of Religion* 41/4, 247. The bold print is ours.

moral parameters that indubitably must guide the international networks of information and entertainment in the world of today. The researcher concerned herself with the volume of internet use among students and the priorities that governed their choice of websites. The co-author helped the researcher make her acquaintance with Michael Polanyi and his emphasis on the moral character of scientific research.

Michael Polanyi has established his credentials as an internally renowned scientist and philosopher. He was nominated three times to receive the Nobel Prize: (1) 1959 – Chemistry; (2) 1960 – Chemistry; and (3) 1961 – Physics. His own son, John, won the Nobel Prize for Chemistry in 1986 for his contribution concerning the dynamics of chemical elementary processes. Two of Michael Polanyi's students also won the Nobel Prize: Melvin Calvin in 1961 (Chemistry) for his research on the carbon dioxide assimilation in plants and Eugene Wigner in 1963 (Physics) for his contribution to the theory of the atomic nucleus and the elementary particles particularly through the discovery and application of fundamental symmetry principles.⁸

Polanyi affirms that a true scientist cannot be simply an objective observer standing by to calculate frequencies and norms and then determining the verification or falsification of hypotheses and the predictive power of the findings. The true scientist cannot act as if she may act professionally without accepting accountability for all the moral ramifications of her findings. The true scientist must commit herself to searching for meanings and inspirations that may lie hidden in the data. The data must affect her personally – maybe even change her life dramatically – so that she may properly view the data both within the horizon of her personal reality and within a horizon of universal intent. She is not an observer but a discoverer; and what she is learning/ discovering affects not only her but everyone – the intent of her scientific involvement reaches out to the reality that embraces everyone. The reality that she is studying affects everyone. Her I-Thou relationship with the data allows her to make unanticipated

⁸ Lists of all the Nobel Prize laureates and nominees are available on the Nobel Prize website: <https://www.nobelprize.org>.

discoveries precisely because she is humble enough to let the data teach her. Polanyi:

The discovery of objective truth in science consists in the apprehension of a rationality which commands our respect and arouses our contemplative admiration; ... such discovery, while using the experience of our senses as clues, transcends this experience by embracing the vision of a reality beyond the impressions of our senses, a vision which speaks for itself in guiding us to an ever deeper understanding of reality.

... I believe that in spite of the hazards involved, I am called upon to search for the truth and state my findings.

... The distinctive ability of a scientific discoverer lies in the capacity to embark successfully on lines of enquiry which other minds, faced with the same opportunities, would not have recognized or not have thought profitable. This is his/[her] originality. Originality entails a distinctively personal initiative and is invariably impassioned, sometimes to the point of obsessiveness. From the first intimation of a hidden problem and throughout its pursuit to the point of its solution, the process of discovery is guided by a personal vision and sustained by a personal conviction.

*The freedom of the subjective person to do as he pleases is overruled by the freedom of the responsible person to act as he must.*⁹

Together the researcher and her co-author committed themselves to involvement with web browsing by deciding to be the first respondents for the research. Following Polanyi's conviction that the committed scientist establishes an I-Thou relationship with the data, the researcher and her co-author chose to utilize the search engines to investigate websites that correspond to their primary moral and religious commitments. Then in an I-Thou manner of approaching the information that the websites offered them, they allowed the websites to shed light on their own personal desires, needs and hopes. They did not try to manipulate

⁹ M. Polanyi (1962) *Personal Knowledge*, London: Routledge – Kegan Paul, 4, 315, 317, 325-326. In all cases the italics in the citations are those of Polanyi.

the information they received in the I-It manner of compiling data without being personally affected by the data. These personal web searches constituted a preliminary stage of the research.

One class was selected as the target population for the research: all students that were currently studying social psychology. The researcher and her co-author were aware from the outset that generating statistics for the volume of internet use and the priorities guiding the choices of websites with the purpose of making comparisons with other internet studies conducted in university settings in other countries could not be a major objective because the students involved were too few. With the co-author's advice, the researcher refrained from giving top priority to an analysis of the data for frequencies and norms as if the data were a malleable mass of raw material to be manipulated cleverly by the researcher for purposes of hypothesis verification and predictive ability. What the researcher did do was to allow the data to be a source of unanticipated meaning and impact precisely in its moral implications for student internet users. Following Polanyi's approach, both the researcher and her co-author allowed their personal moral and religious convictions to guide their own internet usage in the preparatory stages of the study, the construction of the questionnaire, the format for a class discussion about the internet, and their interpretation of their findings.

In tandem with this approach that emphasizes "commitment" and "personal involvement" with the research project rather than "cold objectivity", the authors chose to interpret the JUCO social psychology students' data within the context of several significant studies that other researchers have undertaken in other countries. When a significant number of studies are all analyzed together – a meta-analysis - the results manifest the frightening possibility of a wholesale irreversible moral perversion for present-day internet users on a worldwide level. It is not only pornography itself but also the preoccupation with the internet at the expense of interpersonal relationships that eerily darken the horizon. But the data also offer hope: the capacity of the internet to provide influential role models so that students can understand their specifiable responsibilities for resisting what is unethical and psychologically harmful and their identifiable possibilities for

growing in virtue, valour and integrity... this capacity of the internet is also to be noticed and appreciated.

1.1 Background for the Issue at Hand

The scientist cannot and must not renounce personal convictions, planted in the fertile soil of truth and goodness, in order to enslave herself to an objectivity that she has adopted from her own educational experience or that has been passed on to her from her academic culture. The scientist cannot make genuine discoveries by relying on her own or other people's norms. She must rely on a higher, supernatural power that she cannot comprehend or anticipate. Yet within the grace that flows forth from this supernatural power, the scientist can identify meaningful convictions, purposes, indeed a calling. Polanyi:

A result obtained by applying strict rules mechanically, without committing anyone personally, can mean nothing to anybody. Desisting henceforth from the vain pursuit of a formalized scientific method, commitment accepts in its place the person of the scientist as the agent responsible for conducting and accrediting scientific discoveries. The scientist's procedure is, of course, methodical. But his methods are but the maxims of an art which he applies in his own original way to the problem of his own choice. ... Every factual statement embodies some measure of responsible judgment as the personal pole of the commitment in which it is affirmed.

... Within its commitments the mind is warranted to exercise much ampler powers than those by which it is supposed to operate under objectivism; but by the very fact of assuming this new freedom it submits to a higher power to which it had hitherto refused recognition. Objectivism seeks to relieve us from all responsibility for the holding of our beliefs. That is why it can be logically expanded to systems of thought in which the responsibility of the human person is eliminated from the life and society of man.... We cast off the limitations of objectivism in order to fulfil our calling, which bids us to make up our minds about the whole range of matters with which man is properly concerned.

... Those who are satisfied by hoping that their intellectual commitments fulfil their calling, will not find their hopes discouraged when realizing on reflection that they are indeed truly hopes. ... Commitment offers to those who accept it legitimate grounds for the affirmation of personal convictions with universal intent... Our subjective condition may be taken to include the historical setting in which we have grown up. We accept these as the assignment of our particular problem. Our personhood is assured by our simultaneous contact with universal aspirations which place us in a transcendent perspective.

... The stage on which we thus resume our full intellectual powers is borrowed from the Christian scheme of Fall and Redemption. Fallen Man is equated to the historically given and subjective condition of our mind, from which we may be saved by the grace of the Spirit. The technique of our redemption is to lose ourselves in the performance of an obligation which we accept, in spite of its appearing on reflection impossible of achievement. We undertake the task of attaining the universal in spite of our admitted infirmity, which should render the task hopeless, because we hope to be visited by powers for which we cannot account in terms of our specifiable capabilities. This hope is a clue to God.

... [The human being] stands rooted in his calling under a firmament of truth and greatness. Its teachings are the idiom of his thought: the voice by which he commands himself to satisfy his intellectual standards. Its commands harness his powers to the exercise of his responsibilities. It binds him to abiding purposes, and grants him power and freedom to defend them.¹⁰

A thorough reading of *Personal Knowledge* makes it clear that the Hungarian scientist holds the lifelong conviction that the scientist who commits herself to a relationship with the data that allows the data to reveal hidden meanings and hence open the door to unanticipated discoveries is the scientist who places all of her projects and tasks within the supernatural activity exercised by a higher power – by a divine power that transcends the scientist's capacities and skills. In order to fulfil her commitment as a scientist she needs divine grace. Polanyi places the scientist's aspirations to make discoveries that have universal application – "universal

¹⁰ M. Polanyi, *Personal Knowledge*, 328, 341, 342, 401.

intent” – for all individuals families, cultures and societies within the notion of “calling”. The scientist who accepts her task as a gift from the God who gives the call understands that human greatness can be recognized only by submission to it and thus belongs to the family of things which exist only for those committed to them.

By virtue of the call and the grace that accompanies the call, the scientist is capable of discerning what is excellent in the scientific endeavour and accepts that excellence as a guide. It is a respect for the call that motivates the scientist to accept her tasks as obligations even though there is no particular authority that is obliging her. Within her convictions and commitments that pull her through the various stages of the scientific enterprise, she can approach purely cognitive targets, such as facts, knowledge, proofs, reality and science as helpful media that move her towards her noble purpose, i.e., the fulfilment of her calling.¹¹ All manner of excellence that we accept for our guidance, and all obligations to which we grant jurisdiction over us, can be defined by our respect for human greatness. And from these objects of our respect we can pass on continuously to purely cognitive targets, such as facts, knowledge, proof, reality, science – all of which can likewise be said to exist only as binding on ourselves. We can then work our way back from this point, by aid of reflection, to a recognition of ourselves as the persons deliberately entering on these commitments and can extend our recognition also to all the members of a society sharing similar beliefs and obligations.

A scientist responds to the call, therefore, when she exercises responsible judgment with universal intent. The committed scientist acts according to her conscience in a stance of independence towards all her colleagues, associates and co-workers. She acts according to universal standards. What Polanyi calls the “accidents of personal existence” – the conceptual framework that one borrows from the local culture and the melange of motives that seem to link with the frenetic desire to hold on to one’s reputation and to cling to the privileges of social status within one’s society – all these accidents of personal existence form a constellation of concrete occasions that the scientist recognizes

¹¹ See M. Polanyi, *Personal Knowledge*, 401.

as a framework that must be transcended in order to exercise one's personal responsibility before the God who is in an I-Thou relationship with her and with all creation.

By no means are one's personal convictions reducible to the mere products of a particular home milieu and to one's interests that she has nourished since childhood. The scientist is capable of making deliberate intellectual commitments with universal aspiration because she labours under the canopy of her call.¹²

There is a kind of psychology that refuses to accept the human heart's ability to surrender oneself to a call and labour with purity of conviction and commitment according to the parameters of the call. It is a psychology that refuses to accept that the heart has the capacity to be pure, i.e., to be free of the inclination to use other people as a means of satisfying one's own desires, needs, inclinations and impulses. My co-author listens to the psychiatrist Judith Herman, one of the world's foremost specialists on trauma and recovery; and he accepts her explanation why Sigmund Freud seems to be the father of this ideology that suspects the human heart.

Denial within the medical and mental health professions goes back to Freud who, in his early work, saw many upper-middle-class Viennese women complaining of hysteria. What they were hysterical about, they revealed, were sexual assaults by men that they knew and trusted – frequently their fathers. Freud initially believed his informants, took them seriously, and in an 1896 essay called "The Aetiology of Hysteria" proposed the seduction theory, which postulated that at the basis of every case of hysteria was a childhood sexual assault. Within a year he retracted that theory – not because he found new evidence from patients – but because he could not believe that there were so many incest cases. In other words, he would not accept the notion that there were so many incestuous fathers among the well-to-do bourgeoisie of Vienna. Later he not only repudiated his seduction theory, but also falsified his incest cases, identifying the perpetrators as governesses, other children, and in two cases he professed that uncles were to blame. Eventually he admitted that those two were father-daughter cases.

¹² See M. Polanyi, *Personal Knowledge*, 339, 400.

He went on to claim that the women's reports of sexual assault were fantasy...¹³

History seems to indicate, therefore, that Freud arrived at his suspicion of the human heart's ability to love purely and freely through his day-to-day, one-on-one counselling of women who were sick with hysteria. His essay, *The Aetiology of Hysteria*, made it very clear that the sickness was not the consequence of a mental, emotional, or personality weakness on the part of the person who was sick. What was causing the sickness was the blatantly immoral behaviour of sexual predators that abused these women in their earlier years. The sickness had planted its roots in the hearts and the minds of people who were abusing the women. Often these people were their own fathers.

The elite and influential of Vienna where Freud was conducting his practice as a psychoanalyst felt very disturbed about Freud's findings because they knew even the demographic details of his clients/ patients so they could make conclusions about the identity of the abusers. They accused Freud of tarnishing the reputation of people "known" to be benevolent, philanthropic, and upright examples for society.

As Herman pointed out, Freud got nervous and cancelled the publication of the book. In its stead, he began developing what can only be called spurious theories about women's fantasy life. To make a long story short, he no longer espoused the truth about the origins of hysteria; instead he developed an unsubstantiated theory that the women were losing their psychological health because in their subconscious they "wanted" sexual experiences even from an early age. Freud tried to argue, therefore, that their abusers were really satisfying the secret, subconscious cravings of their victims.

¹³ J. Herman (1984) "Sexual Violence (colloquium paper)", in *Work in Progress*. Wellesley, Massachusetts: Stone Center for Developmental Services and Studies, 6. Herman supplies the reference to Freud's original essay: S. Freud (1896) "The aetiology of hysteria", in J. Strachey, ed., *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, III, London: Hogarth, 1962. Freud's later denial may be found in S. Freud (1896) *Further remarks on the neuropsychoses of defence*, *Standard Edition of the Complete Psychological Works of Sigmund Freud*, III. London: Hogarth, 1962.

Sigmund Freud typifies the psychosocial school of suspicion. He suspects the human heart's capacity to love freely and purely. Freud exemplifies the psychic determinism typical of all those who suspect that it is the drive for sensual and emotional gratification that governs the human heart even if the person involved is totally unaware of it. In this instance the other person loses his or her identity as a person. This person – typically a person of the opposite sex – has become an object-for-me. Once the person has gratified me, I can dispose of her. In my eyes, she is reducible, replaceable and repeatable: I can substitute another for her once I am tired of her. I have deprived her, therefore, of her freedom, her dignity, and her right to live and love responsibly. I have done the same to myself: I have deprived myself of the freedom and the right to love responsibly and chastely.

The instinct determinism that motivates a person to seek self-gratification gives rise to a lifestyle of psychosocial consumerism. This kind of mindset anchors itself in the shallow conviction, "I am what I feel." This is the person who feels a great need for social contact with individuals and groups. Loneliness can make this person look for romantic relationships that will gratify sexual inclinations and impulses, even if those relationships are only for the moment and are really actresses or actors in a video. This person may pursue friendships that are emotionally pleasing. To this person the "product" is another human being whose physical and social behaviour are touching, soothing, peace-giving, tender, gentle, delicate, exciting, uplifting, and sensually stimulating.

Our present-day global culture brings to the fore a problem that can destroy the heart's ability to love and be loved. This is a health problem that would certainly seem to demonstrate that one should agree with Freud and should suspect the heart's ability to be pure and loving. The waste of time, expense of energy, uncontrollable sway of sensual impulse, and the ignorance – wilful or naïve – of the requirements of conscience: all of these symptoms that characterize pornography viewing seem to place the heart in suspicion.

Polanyi understands that the Freudian position can anchor itself in the ideologies, the cultural practices, and the individual habits of many people in the world of today. Hence he makes a dramatic

assertion: **The moral control of our drives, which would harness them to the service of a reasonably satisfying life, is ever in danger of being swamped and disorganized by them [i.e., by the drives].**¹⁴ Our research aims to formulate the emphatic suggestion that the internet perverts people's moral principles precisely because as rabid internet users, they allow their drives to swamp them, disorganize them, and so overwhelm both their ability and their desire to control themselves.

1.2 Why Do People Cling to the Internet and Phub Their Family and Friends?

Information and communication technology seems to have become an integral dimension to every facet of human life especially since it facilitates the doing and completing of tasks at a much quicker pace and at a much lower cost. Publishing in the year 2011, an Iranian team of educational specialists, Mohammad Reza Ghaznavi and Alemeh Keikha together with a management professional Nour-Mohammad Yaghoubi have observed that there has been a conversion of the social-industrial complex into a worldwide network of information exchange: today the most technologically developed countries are those who have access to the most reliable sources of information and to the people who can understand it and translate it into action. Indeed using IT (Information Technology) seems indispensable for every school and every organization.¹⁵

By introducing information and communication technology in teaching and curricular program domains, classroom management has evolved into a research-based and student-based procedure. The responsibility of the teachers is no longer gathering and transferring information; but they assume various responsibilities, and they should be multi-skilled persons.

The teachers should acquire the skills necessary to help the students explore and understand the research that is available through the internet – and to make critical choices about how to

¹⁴ M. Polanyi, *Personal Knowledge*, 339.

¹⁵ M. Ghaznavi – A. Keikha – N. Yaghoubi (2011) “The Impact of Information and Communication Technology (ICT) on Educational Improvement”, *International Education Studies* 4/2, 116-125.

make intelligent and ethically valuable use of the search engines and websites, especially those that involve email and social interaction. What in the past used to be a closed, limited and concentrated system where administrators could tap resources only at considerable expense and then utilize them with teaching/learning methods that depended greatly on memorization and formulaic thought patterns has now evolved into an educational environment where resource systems are quite dispersed and provide access to a seemingly unlimited volume of information that is not only geared to accumulation of knowledge content but is also prone to provoke and stimulate questions that neither the teachers nor the students were considering at the moment. What seems to take priority is not the content that a student learns, but rather the method or technique that she uses to choose how she is going to seek information that she has not yet learned.

When the student searches Google, will she ask questions that leave her ignorant of the real issues? Will her manner of phrasing questions be inadequate so that the search engine fails to offer entries that can provide her with the information that she is seeking? Will she ask questions that lead her to ethically unstable websites – questions of a morbid or salacious quality? Will she ask questions that go to the heart of the issues she needs to explore?

1.3 The Choice to Take the Polanyi Approach to Data

To examine questions of this nature, the researcher and her co-author chose to adopt an attitude towards the data that is not simply an objective categorizing of respondent input and a series of logical inferences about the data that are inductive in nature.

Rather, from the outset, we decided to involve ourselves morally with the research objectives and the data we would be collecting to serve those objectives. We were following Michael Polanyi's principles because Polanyi's research attitude happened to coincide with the philosophy of Martin Buber and so formed a kind of backbone for a morally upright scientific effort particularly in investigations with an unusually controversial moral tone. Pornographic websites are available for all who use IT technology: that is unusually controversial.

Polanyi was quite aware that he was doing his science in an international intellectual community that admired those researchers who could compose testable hypotheses, categorize and systematize the data collected to test the truth of those hypotheses, conduct analyses upon those data, and then either confirm the hypotheses or disconfirm them with an indifference so noble, with an objectivity so thorough, that the intellectual community would want to conclude: whatever she or he says about her or his findings must be true: "there is no moral or religious bias here." The ideal was to allow the researcher to make as many valid inferences as possible from the data – by processes of induction – without the researcher's personal involvement with the data. It was in Buber's words a standard I-It procedure. A common problem for this approach was that the quality of the scientific enterprise could often depend upon the researcher's ability to manipulate data to explain his or her own preconceived notions.

Like Buber, Polanyi envisioned another kind of scientific attitude. Instead of organizing, systematizing and transforming the data to suit one's preconceived expectations, is it not better for the scientist to be so involved with the data that the scientist allows the data to transform her heart and soul so that she becomes a new person, living new meanings, precisely on account of her involvement with the data? This is the I-Thou relationship. It is a manner of proceeding that generates new objectives and hypotheses that may be exceedingly more meaningful for individuals and societies as they strive to resolve life's most critical challenges. Polanyi believes it is this attitude that generates scientific discovery.

Polanyi's point was this: the best researcher is not necessarily the one who stands aloof from his or her research with cold, impassioned objectivity – and with the desire to "control" the data – but rather is the one who engages his or her personal emotions and convictions with the focus of the investigation so that the researcher lets herself be guided by an "invisible hand" and so forms an I-Thou relationship with the research and not an I-It relationship. From this point of view the researcher allows the data to give new meanings to her own personal involvements with the real world. She may even redefine herself in terms of what she has

discovered from the data. The data unveils an entirely new dimension not only to the universe that impinges upon the researcher but unveils for the researcher a new shade of her own personal identity. The researcher allows the data to reshape and transform her personal convictions about the issue at hand within the universe that is given to her as a gift. This is an I-Thou relationship; and it acknowledges all data to be a "given" that are entering the life space of the researcher as a Gift from one particular Supreme Giver.

2. A Preliminary Phase in the Research: The Researcher as the First Respondent

We would like to be so bold as to say that instead of establishing ourselves as the "lord" and "lady" of the data in an I-It relationship, we commit ourselves as "servants" of the data in an I-Thou relationship. It was with this conviction in our hearts that as a first phase in our investigation, we chose to conduct a data search that matched our own personal ideals, commitments and interests. In the spirit of Michael Polanyi, I allowed my first data collection to be my own brief visit to websites that corresponded to what was most important to my heart: my religious faith. As an African I do not succumb to the secularist mood and divorce my religious faith from my scientific endeavours.

My first respondent in my research was myself. I chose to involve myself with the internet in a manner consistent with my convictions and my commitment. I opened the Google search engine and I saw right in front of me the words, "Search Google or type URL." A friend had told me that there is a beautiful slide show available about Pope St. John Paul II and Jesus on the Cross. I wanted to search for it. I typed into that space six words, "John Paul II and Jesus Crucified." I went only to the Images page for my search. What did I find there?

Among the images, I found Pope John Paul with Mother Teresa of Kolkata. Immediately I did a Google search for her as well. In

the space of five minutes, I had done two searches, and I had found the following images.¹⁶

- **Image One:** a picture of Pope John Paul II when he was young with the words “I connected the world before Facebook was popular.” Adjoined to these words is the comment, “Nice Move St. John Paul II.” This image can lead to a full exploration of perhaps the most traveled leader in human history. The image relates to the topic of my research since it already raises a moral issue: can the virtual relationships formed through social networks on the internet replace real-life interpersonal relationships?
- **Image Two:** a very uplifting photo of Pope John Paul II who is caught in a pose where he expresses confidence, warmth and friendship. The picture supports the message of Image One.
- **Image Three:** I see a personal example of Pope John Paul II making a social connection. With whom? Like probably millions of people around the world I recognize the face of the man with whom John Paul is speaking in such a close, tender and friendly manner: it is the one who tried to assassinate him and indeed almost killed him. The image plainly exudes forgiveness. Pope John Paul is connecting to his assassin. If by chance, I am one of the few who do not recognize the man, I see that the label for the photo refers to Ali Agca. It will take me another two minutes to look him up in the search engine; and his Wikipedia page tells me the essentials of who he is.
- **Image Four:** Pope St. John Paul II appears in the posture of greeting either an individual or a crowd with the other person who undoubtedly has connected more people to each other in human history than any other human being, living or dead.

¹⁶ This and all the other images to which I refer comes from a five-minute search inquiry using the words “John Paul II and Jesus Crucified” and “Mother Teresa of Calcutta”. I accessed these pages on 1 Jan 2018.

https://www.google.com/search?q=John+Paul+II+and+Jesus+Crucified&source=lnms&tbm=isch&sa=X&ved=0ahUKEwiEtPPW14fcAhXFAewKHWctBEsQ_AUICigB&biw=1707&bih=844&dpr=1.13 and

https://www.google.com/search?q=mother+teresa+of+calcutta&source=lnms&tbm=isch&sa=X&ved=0ahUKEwjEp4aY2YfcAhUSCewKH9C7kQ_AUICigB&biw=1707&bih=844&dpr=1.13#imgsrc=5EkuwwH2f5S16M:

Everyone who recognizes Mother Teresa of Calcutta (now updated as Mother Teresa of Kolkata) understands that one reason why she received the Nobel Peace Prize was because of her quite effective methods of connecting people who were suffering and dying alone, connected to no one, abandoned, homeless, rejected, unloved, unwanted, and humiliated. Mother Teresa connected these totally isolated people to the world's most "connected" political leaders, religious leaders, actors, actresses, princes and princesses, volunteers from almost every nationality there is... in other words, she actively worked to create the human family. For the one who does not know Mother Teresa the label to be found with the image leads the person to a thoroughly descriptive Wikipedia presentation.

- **Image Five:** Inspiring words from Mother Teresa's lips that accompany a photo that attracts the viewer because of Mother Teresa's eyes express Mother Teresa's concern that all of us, no matter where we happen to be in the world, should find peace and meaning in our connection with God: "Give yourself fully to God. He will use you to accomplish great things on the condition that you believe much more in His LOVE than in your weakness."
- **Image Six:** the words that I have put into the search engine have not failed to elicit an image of Jesus Crucified – only it is not Pope John Paul but rather Mother Teresa who is in the photo. The two words, "I Thirst," bring the mind and heart of each and every one of the world's Christians – and of many who are not Christian – to Jesus Crucified, just moments before he died an excruciatingly painful death. Having taken note of this image, the internet user can very easily do the search to find the connection between these words of Jesus and Mother Teresa's prayer (she is obviously praying in the photo). The searcher will learn that Mother Teresa's entire life mission of bringing love, hope and help to the poorest of the poor were her response to Jesus' cry of need on the cross when the only substance the world gave him was a bitter potion of vinegar.
- **Image Seven:** these same words with which I have engaged the search engine bring up another image of Jesus Crucified. This time it is the image of Jesus from the movie *The Passion of the Christ*. The image label identifies Jim Caviezel, the one who

played the part of Christ in that movie so that I can go in at least two directions: find out more about Caviezel and the movie or/and obtain the movie and watch it. A Wikipedia search tells me that in the United States and Canada the movie ranks as the highest R-rated movie of all time if one speaks in terms of how many people paid to see it. It also has been the most seen non-English speaking movie in the world until 2017 when it became the second. Perhaps more importantly I learn that there is to be a sequel in the near future *The Resurrection* with Caviezel reprising his role as Jesus.

This is what a five-minute search taught me: it led me into at least four new avenues of inquiry: about Pope St. John Paul II, particularly his relationship with Ali Agca, who is now free from jail; St. Teresa of Kolkata; the movie *The Passion of the Christ*; and the actor Jim Caviezel. It is not difficult to discern that someone else looking at the same set of images as I did could find other avenues of inquiry.

I reached the conclusion, therefore, that my use of the internet was a positive experience.

My second group of data came from my co-author: he was my second respondent in this preliminary phase of research. He, too, entered the project with his own convictions and commitments. He began by searching for a document that he was obliged to study for a panel discussion: *Gaudete et Exsultate*, a document about the call to holiness that Pope Francis promulgated throughout the world. His interaction process with the internet was as follows:

- **Document One:** he downloaded the document he needed, *Gaudete et Exsultate*.
- **Document Two:** having known that Pope Francis is a vowed member of the Society of Jesus (the Jesuits) and that the Jesuits had provided a vast fabric of I-Thou relationships for Pope Francis during the last several decades, my co-author searched for and downloaded one of several recent addresses that Pope Francis directed towards the Jesuits. My co-author chose the remarks that the Pope gave to Jesuit formators on 1st August, 2018, because the address brought to light two very significant I-Thou relationships in the life of the Pope.

- **Document Three:** my co-author searched for and found a document that Pope Francis referred to as the finest address ever given by a pope to the Society of Jesus. It was a speech given by Pope St. Paul VI to the Jesuits on the 3rd of December, 1974, during their 32nd General Congregation. In other words, Pope St. Paul VI gave his address when the future Pope Francis was in attendance as a finally professed member of the Jesuits bound to Pope Paul by a fourth vow (a vow that professes love and obedience to the Pope in all apostolic matters). During that address Pope Paul stressed the authentic identity of the Jesuit.
- **Document Four:** my co-author searched for and found another document also highlighted by Pope Francis during his remarks to the formators. This document was an address of Father General Pedro Arrupe on the 6th of August, 1981, who spoke to the Jesuits and their co-workers in the Thailand refugee camps. This was the last public act of Father Arrupe as Superior General because the very next day he was stricken with an incapacitating stroke.

The human being, of course, does not live by the internet alone. The documents that Father Gibson downloaded now became data for him that motivated him to read through certain important sections of the hard copy of the *Spiritual Exercises of St. Ignatius*. The Spiritual Exercises are a method of prayer that wonderfully helps a person grow in a true friendship with Jesus and then from within that friendship discern the will of God for her or his life. By allowing the Exercises to transform his manner of praying and discerning, the Pope came to experience an I-Thou relationship with Jesus. By doing research about Pope Francis' addresses to Jesuits, Father Gibson saw how the Spiritual Exercises have had a dramatically meaningful impact on the Pope's life.

But that is not all. Just as I felt inspired to cultivate new insights about myself by learning about Pope St. John Paul and Mother Teresa through the internet, this accumulation of data also gave Father Gibson an occasion to pray and to grow in self-awareness: in the *modus operandi* of Michael Polanyi, my co-author was allowing the data to transform him.

My co-author, in other words, was learning some things about himself through Pope Francis and the Spiritual Exercises, namely, that he is a Carmelite precisely because Jesus has wanted him to be

a Carmelite. He has become what God has wanted him to be, a Carmelite priest, precisely by doing what Jesuits do, enter into an I-Thou relationship with Jesus through the meditations and contemplations of the Spiritual Exercises of the Jesuit founder, St. Ignatius. My co-author assures me that this helps him feel more of a brother to Pope Francis.

My co-author's research into Pope Francis and the Spiritual Exercises inspires me to pray more humbly and more meaningfully so that I too may discern God's will for my life. I also find it freeing in all my labours, for example, in my thoughtful considerations of what is required of me in order to give moral significance to my current research, to remain open and deeply appreciative of God's love for me and the grace he gives me so that I may aspire to human greatness and truth even by means of this apparently small-scale study.

By adopting this attitude during our research, we understood for the first time the capacity of the internet to give us *role models* that can inspire us and even influence us in life-changing ways so that we become different persons because of our research. We mention two role models that I learned about through a simple browse by means of the Google search engine: Pope St. John Paul II and St. Teresa of Kolkata. We take into account other role models on the horizon that influenced my co-author's web browsing: Pope Francis and Father Pedro Arrupe of the Society of Jesus.

We construct our questionnaire for the social psychology students with the interior conviction that Jesus is the one who has changed our lives. As Pope Francis says in *Gaudete et Exsultate*, n. 61, Jesus is the one who allows us to see the face of God in our family, in all our friends, in our colleagues, even in the ones who have spurned us and have expressed no desire to have an I-Thou relationship with us. Jesus is the One who is renewing and re-energizing our hearts every day so that we can give and forgive without frontiers or limits. Pope Francis has taught us this.

This is the starting point and the endpoint of our article: the internet can connect us to God *and* to the people God has given us, like Pope St. John Paul, Mother Teresa, and Pope Francis. But there is a dark shadow in this picture. As my research among social psychology students at Jordan University College showed me, the

internet conceals many ploys and stratagems that can place an insidious divide between ourselves and God. I shall give an example by explaining my first steps in the research process for deciding how I was going to plan and carry out my research project.

2.1 Negative Implications of Internet Usage: A Message for All

It was actually my same five-minute search that brought to the surface the negative dimension of internet use. What do I mean?

I am still within this five-minute search. Yet another image of Pope St. John Paul II catches my attention. One reason is because it is not a picture. It is a jpg message coming from the saint himself.

Image Eight: This image was Pope St. John Paul II's Message for Lent in 2003. The message, a jpg image reads as follows:

Our age, regrettably, is particularly susceptible to the temptation toward selfishness which always lurks within the human heart. In society generally, and in the media, people are bombarded by messages which more or less openly exalt the ephemeral and the hedonistic. Concern for others is certainly shown whenever natural disasters, war and other emergencies strike, but in general it is difficult to build a culture of solidarity. The spirit of the world affects our inner propensity to give ourselves unselfishly to others and drives us to satisfy our own particular interests. The desire to possess ever more is encouraged. Surely it is natural and right that people, by using their own gifts and by their own labour, should work to obtain what they need to live, but an excessive desire for possessions prevents human beings from being open to their Creator and to their brothers and sisters.

This message brings to light a social fact that is surfacing in almost every country of the world: internet use breeds self-preoccupation. Phubbing and pornography come immediately to mind. Self-preoccupation breeds the consumer mentality. Pope John Paul suggests that this mentality deprives the human being of an ethical backbone; and more often than not pushes the human person towards the tendency to view other people, not as persons,

but as objects, for advancing one's self-interests.¹⁷ Pope St. John Paul's mindset helped shape my objectives and research questions.

Pope Francis helps us realize that we wander into ethically dangerous waters if we try to establish ourselves in an I-It relationship with the internet. To borrow his language from the Apostolic Exhortation *Gaudete et Exsultate*, n. 108, we waste time drinking in superficial information, engaging in instant messaging to satisfy our own needs and desires of the moment, and dissipating our energies and our values in the virtual reality that pleasurable websites offer us.

2.2 Final Background Considerations: Gaps/Lacunae in the Research

Educational improvement in the twenty-first century takes place in tandem with the discoveries and inventions of the information age. By reviewing the existing statistics and information about the development of ICT in the educational systems of developing countries, we find out that they have had to face the same inhibiting expenses as the developed countries have had to face when it comes to equipping schools, colleges and universities with various facilities such as the computer and the internet.

Today students must engage themselves with information and communication technologies in almost all of their academic enterprises. They search for their academic materials online; they communicate with their loved ones using phones, WhatsApp, Facebook, and other social networks. They no longer go to a photo studio to take photos; instead they use their own mobiles to take photos by themselves. Others are even no longer attempting their assignments by themselves; instead they download the answers from already published articles and submit them to their lecturers. Because both students and lecturers use downloads and sometimes forget to cite them as downloads, they get into an ethical quandary – especially since educated readers, i.e., supervisors and lecturers, are accustomed to noticing somewhat immediately the plagiarism involved.

¹⁷ K. Wojtyła (1981) *Love and Responsibility*, transl. by H. T. Willetts. New York: Farrar, Straus, Giroux, 21-44.

3. Statement of the Problem

Taking advantage of such modern technology as the computer and the worldwide web in academic settings gives a possibility to the students to learn at a faster speed, to perform better, and to feel more satisfaction when they attend class because the students are growing accustomed to a milieu that is audio-visual, i.e., a milieu that always seems to be in movement. However, using the information and communication technology is still a problem to most students especially in universities where students are allowed to possess technological devices for their own private use. How is this so?

Most students seem to consume a lot of their time in social network chatting, taking photos and uploading them onto the web pages that will make them easily accessible to others. Others persistently watch unethical – pornographic – videos and neglect their essential duties and studies.

4. General Objective

The general objective of the research was to assess what motivates social psychology students to use information and communication technology. Hidden within this general objective was the researcher's own personal concern – a concern aroused by her moral and religious convictions – about how her colleagues make ethical choices about what sites to visit on the internet. Because her co-author accepted his responsibility to confirm the face validity of her data collection instrument, namely, a questionnaire that was both closed-ended and open-ended in format, he advised her to include an important ethics question that researchers from other countries seemed to be overlooking.

The key question was as follows:

Do you believe that it is okay for a person to look at another person as a sexual object for pleasure, for example, in pornography? You may give more than one response:

- a) Yes, because men and women have a right to sexual pleasure.
- b) Yes, because the man or the woman may be tense and needs relief.

- c) Yes, because it is morally okay to use the body as a sexual thing.
- d) No, because the woman and the man have dignity and should not allow their bodies to be used, manipulated, or pleased by someone who is not committed to them as a married spouse
- e) No, because God does not allow the man or the woman to be degraded.

5. Specific Objectives

The specific objectives of this research were:

- 1) To establish a concrete list of students' reasons for using the internet, ordered according to preferences and time spent;
- 2) To determine students' perception of the ethical character of IT technology usage;
- 3) To establish the optimal ways of improving the ethical standards for accessing information and utilizing communication technologies as far as the student population is concerned.

6. Significance of the Study

This study could help to determine whether university students perceive pornography to be a grave moral issue that degrades women and sexual intimacy. This study, then, could prove to be an aid for those who are wondering if university students are fully aware of the addictive effects of the internet or whether they are naïve to those effects.

The project could prove to be helpful for educators, policy makers, curriculum designers, education assessors, counsellors and other stakeholders who make decisions about the creation of websites, the monitoring of websites, and the use of education technology particularly where social networks are concerned. The findings of the study could prove to be significant for psychologists who evaluate emotional or mental disorders that are connected to addictions that arise from exaggerated IT use, especially that of pornography. The findings could also give rise to novel ideas about how to develop further studies regarding students' psycho-social health, moral integrity and personality development. Finally, the

study could fortify society's conviction that religious commitments should help shape research designs especially when the research topics involve morally problematic issues.

7. A Literature Review of the IT Use in Education

7.1 The IT Revolution in Educational Methods: The Iranian Perspective

It is noted that the present research involves students from Christian and Islamic backgrounds. It has already been shown emphatically that the researcher and her co-author are bringing their Christian convictions into their research methodology. In order to place our data within the proper religious perspectives we shall review literature from the Islamic world and from the Christian world.

The Iranian investigators Ghaznavi and his colleagues emphasize the fact that the invention of new educational methods, learning transmissions that take place not only in the classrooms but also in computer networks, educational software and multi-media, internet resources, together with e-mail and social networks, bring forth a new milieu for implementing information and communication technology.¹⁸

It is necessary for both students and teachers to be well acquainted with the educational media and technology and also to approach it with a positive attitude.¹⁹ Because most accept that ICT is capable of improving the quality of teaching and training processes in normal educational systems, constructing some facilities to implement these innovations for teachers and learners seems to be indispensable.

Ghaznavi and his associates suggest that scientists generally and students specifically seem to be the main consumers of these technologies.²⁰ The internet occupies students both in their educational and leisure time activities; and there is this possibility that using the internet technology will help them improve their academic performance.

¹⁸ M. Ghaznavi – A. Keikha – N. Yaghoubi, "The Impact", 117.

¹⁹ *Ibid.*

²⁰ *Ibid.*

Ghaznavi and his colleagues conclude that the entire manner of perceiving the essence of education has undergone a transformation because the “eyes” with which we are doing the perceiving are precisely the media available through IT.

IT captivates. Ghaznavi and his colleagues report that because both teachers and students invest interest in the technology, the teachers teach with more enthusiasm and insight and the learners learn more quickly and more thoroughly when they use it.²¹

Ghaznavi and his associates affirm that students devote more time to homework and research projects when they use the computer; and they work with the computer during their free time.²² These researchers comment as follows:

According to what the teachers said, despite the fact that their work volume increased (which was the result of more intensive preparation for learning introductions), teachers are much more comfortable in the class environment and enjoy this new environment: hence they have been able to teach their students better. In addition, they have reported that their cooperation with other teachers has been improved and this has caused an increase in their motivation.²³

7.2 University Students and IT in a Pluralistic Religious Environment

Having reviewed the literature from the point of view of an Islamic environment, we now consider how university students use IT in an environment that is by and large secularist even though the students themselves may be from a variety of religious backgrounds. The country in question is the United States of America. Many university students in America are actually from foreign countries so that the studies conducted in the USA offer a data base that has an international character. The data source is the Pew Internet & American Life Project (2002).²⁴

²¹ M. Ghaznavi – A. Keikha – N. Yaghoubi, “The Impact”, 118.

²² *Ibid.*

²³ *Ibid.*

²⁴ S. Jones – *al.* (2002) “The Internet Goes to College”, *Pew Internet & American Life Project*, L. Rainie (Director). Washington, D.C.: <http://www.pewinternet.org/>

The researchers involved in the Pew Internet and American Life Project accumulated their data through the University of Illinois at Chicago. Between March 2002 and June 2002 researchers at the University of Illinois randomly distributed paper surveys to a wide range of higher education institutions, i.e., to undergraduate and graduate students registered in degree-seeking programs at 27 institutions of higher learning across the USA. The sample was designed to accord with known population parameters – gender, race, and age – that would reflect the national population of college students as reported by *The Chronicle of Higher Education*. The total number of the surveys returned was 2,054. Statistically speaking, one could say with 95% confidence that the error attributable to sampling and other random effects was plus or minus 2 percentage points. Hence the surveys seemed to be significantly bias-free and error-free.

I cite their findings:

- Twenty percent of today's college students began using computers between the ages of five and eight. By the time they were 16 to 18 years old all of America's college students had begun using computers. The Internet was part and parcel of everyone's life style.
- The percentage of college students who have gone online surpasses the percentage of the general population by a generous margin, 86% compared to 59%.
- Seventy-two percent of college students check their email every day.
- Seventy-eight percent of college internet users say that at one time or another they have entered the internet to browse "for fun".
- College internet users are twice as likely to have ever downloaded music files when compared to all internet users: 60% of college users compared to 28% of the general population.
- College internet users are twice as likely to use instant messaging on any given day compared to the average internet user: on a typical day, 26% of the college student population uses instant messaging compared to 12% of all other users.

- Seventy-nine percent of college students affirm that internet use has had a positive impact on their academic experience.
- Nearly three-quarters (73%) of college students in the USA say that they use the internet more than the library, while only 9% say that they use the library more than the internet in order to search for information.
- Two-thirds (68%) of college students have reported subscribing to one or more academic-oriented mailing lists that relate to their studies. They use these lists to carry on email discussions about topics covered in their classes.
- Forty-two percent of American college students affirm that they use the internet primarily to communicate socially.
- Only 10% of college students use the internet primarily for entertainment.
- Nearly three-fourths (72%) of college students say most of their online communication is with friends.
- The most popular online social activity is forwarding messages to friends or family: thirty-seven percent of college students report that they do this.

Another useful study coming from the United States drew forth its data from email invitations sent to a sample of 9,350 university freshmen and 9,050 university seniors at 13 institutions of higher learning, all located in five of the most populous American states, namely, California, Minnesota, New York, Pennsylvania, and Wisconsin.²⁵ Approximately, 4,500 students responded to the email survey. The author of the study considers his findings to be instructive rather than conclusive: we shall now proceed to show that even though our present study is dramatically low profile in terms of the numbers of students surveyed, the compass of this present research is pointed in the same direction.

The average student in this survey reported that he or she used an electronic device between 3 and 5 hours for classroom activities and study per week. Writing documents consumed close to three hours per week. Surfing the internet for pleasure seemed to consume about two hours per week for the average student;

²⁵ R. Kvavik (2018) *Convenience, Communications, and Control: How Students Use Technology*, Minneapolis, MI: EDUCAUSE Center for Analysis and Research – University of Minnesota.

creating, reading, or sending email together with chatting with friends or acquaintances by way of instant messaging seemed to consume about the same amount of time. Downloading, listening to music or watching videos/DVDs consumed a little over one hour per week.

Kvavik also interviewed students to determine the reliability of his results. Interviews confirmed the fact that students spent much computer time on communication with others, but nevertheless schoolwork remained the most important matter for time consumption. Often courses required the use of the computer; hence time spent on academic matters could depend greatly on the lecturers' requirements. Those with high grade point averages spent more hours weekly using the computer in support of classroom activities.

A pluralistic panorama of how students use the internet emerged from a 2013 international study entitled *Students' Online Usage: Global Market Trends Report*.²⁶ This document enjoyed as its data source a total of 918 surveys completed at World Grad School Tour events during 2012-2013 held in 26 countries across Africa, Asia, Latin America, Europe, and North America. Survey respondents not only came from a variety of countries but they showed diversity in their areas of study. They varied in age (from 18 upwards), in level of education, and in professional experience. All were present at the Tour events in order to gain information about graduate-level degree courses – both Master and PhD programmes – including application advice, information about funding and visas, and detail about specific courses. The key findings were as follows:

- (A) The data from all 26 countries show that sixty-two percent of those who were between 18 and 20 years old reported that they go online only from 0 to 3 hours per day. Fifteen percent reported that they are online 5 or more hours per day. (B) Forty-three percent of those between 21 and 30 years of age go online 0 to 3 hours per day. Twenty-seven percent from this age group reported that they are online five hours or more per day.

²⁶ M. Vannozzi – L. Bridgestock (2013) *Students' Online Usage Global Market Trends Report*, publ. by QS Quacquarelli Symonds Ltd. For information about report: onlinemarketing@qs.com

- (C) Finally 51% of those who were 31 years old or older reported that they go online between 0 and 3 hours per day; 29% of this group are online more than five hours per day.
- The data provided by Africans indicate that forty-six percent of the African youth are online 0 to 3 hours per day. This statistic is comparable to that of Asia and Europe. Forty-eight percent of Latin Americans said that they are online between three and five hours per day: this is quite a bit more than all the other continental groupings.
 - Twenty-three percent of social science and management students are online more than five hours per day in comparison with 43% in engineering and technology, 25% in the natural and life sciences and 17% in the arts and humanities.
 - African respondents generally report lower levels of social network usage compared to other regions – with the exception of Facebook. The main motivation in Africa for social network usage is “keeping up to date” – this is true for all continents except for Latin America where “interest” is a key motivator.
 - It is not difficult to notice that this global report did not include many countries of Islamic tradition and belief. Having already considered Iran, we may wish to catch a glimpse of another country that has developed a lifestyle according to Islamic traditions, that of Indonesia (Puspita & Rohedi, 2018). What do we find out?

7.3 Indonesia: Vocational Secondary Students and Their Absorption with the Internet

Puspita and Rohedi first speak of statistics that extend to the total population of the country of Indonesia.²⁷ Online activity for the social media, e.g., Facebook, has involved 42.5 million people, the fourth highest in the world. The number of Twitter users amounted to 5.7 million, the third highest in the world. Indonesia is a country with the population of 245 million people: the number of mobile phone users has reached 266 million people which exceeds the population itself! If the multi-phone users were to only

²⁷ R. Puspita – D. Rohedi (2018) “The Impact of Internet Use for Students”, *IOP Conference Series: Materials Science and Engineering*, 306, <https://iopscience.iop.org/>

have two phones, this statistic would mean that 21 million people have more than one mobile. We can also imagine other variations on this statistic since little babies are not using mobiles. In any event we would have to say that probably every adolescent and every adult has at least one mobile.

The authors then express unmistakeable concern about the possibilities that the internet is a poison for the heart: "If you or your child feel more comfortable with friends online than with friends in the real world, or you cannot refrain from playing online games or unlock your smart phone or other gadget, it is possible that you or your children already use the internet too much (the term: internet addiction)."

The survey was a more controlled study than the ones that I have already summarized. The authors limited themselves to one institution, Vocational Secondary School located at SMKN 4 Pekanbaru with a student population of 1120 students. From this population the authors used standard random sampling techniques to select 120 respondents. All 120 said they always use the internet. Fifty-five percent leave the internet open from the time they wake up in the morning to the time they go to sleep at night.

Sixty-eight percent always used the internet to access social media. Only one person said that they rarely use the internet for social media. Approximately 31% said they often use the internet for social media. From this sample 54% said that they always use the internet for online games. About 42% used the internet often for online games. Five of the 120 students said they rarely use the internet for online games.

What may seem to be mind boggling is the responses that students gave to the next question: Do you use the Internet to learn and seek information? We would hope that as in some of the literature already reviewed we would be getting higher percentages than for the social media and the online games. With 68% always using the internet for social media and 54% always using the internet for online games, how many do you suppose use the internet for seeking information? Only 32% of these 120 students said that they always use the internet for researching information. What may seem more astonishing is that 34% said they rarely use the internet for seeking information. One would wonder if these

vocational secondary school students even had the curiosity to find out what the internet says about their own school's internet habits!

Consistent with the data that these researchers were already accumulating was another disconcerting item. They knew that they may not get a completely honest answer if they were to ask about pornography. They chose to address the apparently more innocent issue of YouTube use on the internet. Exceeding greatly the number of people who were using the internet to seek information, the YouTube users – the ones who said they “always” use YouTube” – were 52%. Forty-six percent said they often use YouTube. One person said they rarely look at YouTube; and one person said they never watch YouTube.

Then the researchers brought up the pornography question. Four people said they often look at pornography. The statistic that caught the researchers' attention was the “rarely” category: exactly 50%, i.e., 60 of the students looked rarely at pornography. What Puspita and Rohedi point out is that “rarely” *does* mean they have looked at it. The authors take note, too, that the preoccupation with the social media may mean that students are cultivating a habit of curiosity about the latest trends for finding pleasure and the satisfaction of material desires. Sure enough, about 37 percent of the students questioned often use the internet to keep up with technology and trends.

8. Literature Review of Cyber Harm

8.1 Abuse of Social Networks: An Example

Aaron Kheriaty (2018) reports that on the 2nd of August, 2013, a 14-year-old British girl named Hannah Smith hanged herself.²⁸ Her sister was the one who found her dead. It was known that she had been receiving harassing comments through the social media online – this had been going on for months. After her suicide her father demanded an investigation into the harassing messages that had driven his daughter to suicide. The results of the investigation were clear and verifiable: Hannah had posted the messages herself. She was writing messages to inflict harm on herself. Further investigation revealed that other teenagers were doing the same:

²⁸ A. Kheriaty (2018) “Cyber Self-Harm”, *First Things*, 29.01/18.

they were posting messages – nasty, mean, humiliating messages – that were directed at themselves.

Kheriaty informs us that J. Patchin and S. Hinduja published findings in the *Journal of Adolescent Health* that after surveying 5,593 adolescents in a random sample of 12-to-17-year-olds in the USA, one in twenty admitted to engaging in "digital self-harm." That means 280 teenagers from the sample. It also means that if there was a population of 41,731,233 teenagers in the USA – the statistic (actforyouth.net/adolescence/demographics) that the U.S. Census Bureau estimates – then 2,086,562 teenagers might be engaging in digital self-harm. Kheriaty's essay raises the question: have Americans created a culture in which the status of victimhood is sufficiently desirable that adolescent boys and girls are willing to go to remarkable lengths to establish an online victim identity?

8.2 University Students & Pornography in the USA

Perhaps an even more troubling question is that related to pornography: to what lengths are men and women willing to reduce themselves to sexual objects so that those watching them online use them for personal pleasure and gratification in a way that completely degrades the body and emotions? The moral issue involved obviously includes the actors/actresses and the viewers – all are involved in acts that are violating the sacredness of the human person.

Michelle Hassell from the University of North Texas, the same researcher who publicized the shocking information about the visits that the pornography website Pornhub receives per year, entitled her research *Online Pornography and its Effects on the Behavior of College Students*. Her research questions were as follows:²⁹

- What is the frequency of pornography use among college students?
- What is the extent of the use of violent pornography by the average college student?

²⁹ Hassell, *Online Pornography and its Effects*, 6-7.

- What age groups and gender see the most frequent online pornography use? What is the frequency of use among undergraduate and graduate students?
- Does the college student draw a distinction between real sexual interactions versus the ones depicted in pornography?

Her results provoke urgent reflection:

- Of the 2,290 students who responded to her survey, 80% said, yes, they use pornography. Eighteen percent said, no. Almost 2% did not respond to the question. When the researchers studied the difference between genders, it was determined that 90% of the men use pornography in comparison to 71% of the women. Nine percent of the men said they do not use pornography in comparison to 28% of the women. Twenty-eight percent of the men said they use pornography from 1 to 2 days during the week; the same percentage of men said they look at pornography three to four days per week. Fifty percent of the women said they look at pornography one to two days per week. Fourteen percent said they look at pornography three to four days per week. Sixty-eight percent of the men said they look at pornography less than a half-hour on the days they view pornography; 80% of the women said the same. Twenty-six percent of the men would view pornography one to three hours on the days they utilized pornography; 14% of the women would do the same.
- Sixty-six percent stated that they either disagree or strongly disagree with the statement that premarital sex is unacceptable. While 65% of the men held this position, 67% of the women did. Indeed 31% of the men and 31% of the women indicated they were neutral on the issue of whether someone may have sexual intercourse with a stranger.
- Sixty-six percent of all respondents either agreed or strongly agreed that viewing pornography is normal. Seventy-one percent of the men questioned expressed this position; 61% of the women. Sixty-one percent of all respondents either disagreed or strongly disagreed that viewing pornography is unethical. There did not seem to be too much difference between men and women on this issue: 62% of the men and 60% of the women did not agree that watching pornography is immoral. Yet 80% of all respondents indicated disagreement of varying

intensity on the question that women like to be degraded or humiliated.

- Thirty-two percent of all respondents either agreed or strongly agreed that pornography reduces sexual need: 41% of the men responded this way, 25% of the women. Forty-eight percent said that they felt relaxed when finished viewing: 57% of the men showed either agreement or strong agreement with this statement; 30% of the women. Nine percent, on the other hand, said that pornography leaves them feeling agitated: the percentage of men and of women who either agreed or strongly agreed with this statement was about the same.

This was a study undertaken in only one university, that of the University of North Texas. It goes without saying that there should be no university in the world that coughs up results like these that can only be labelled as morally perverse. The study raises urgent issues: does a form of "entertainment", namely, pornography, that clearly reduces a woman to a sexual object, reduces sexual intimacy to the level of a physical interplay of sensual gratification, reduces the viewer to someone who seeks to be sensually stimulated and relaxed by the total strangers that are acting in the videos, and so obviates the responsible love of mutual self-gift that should motivate all sexual activity – how does this come to be accepted as "normal" and within the bounds of ethical acceptability?

Would we get the same results at Jordan University College in Morogoro?

8.3 Internet Pornography in Nigeria

We shift our attention to Africa. In 2016, O. Arulogun, I. Ogbu, and I. Dipeolu conducted survey research that carried the title *Influence of Internet Exposure on Sexual Behaviour of Young Persons in an Urban District of Southwest Nigeria*.³⁰ Unlike the American researcher that we just discussed, Arulogun and his colleagues invested their research with an ethical attitude about pornography. They considered any trend towards an increased

³⁰ O. Arulogun – I. Ogbu – I. Dipeolu (2016) "Influence of Internet Exposure on Sexual Behaviour of Young Persons in an Urban District of Southwest Nigeria", *The Pan African Medical Journal*, 25:261.

accessibility to pornography and its actual viewing to be a sign of moral corruption.

In 2016 when Arulogun and his associates published their research, Nigeria apparently did not yet have an available data base about internet pornography and its impact on the lives of youth and children. They noted, however, that one cannot bypass the statistic that 32% of internet users in Nigeria at that time were children and teenagers between the ages of 7 and 18 years old. They also reported the findings of other studies: they cite the fact that Ajuwon (2003) found out that 60% of his respondents from the University College Hospital in Ibadan, Nigeria, used the internet: those surveyed were first year clinical and nursing students of that institution. Arulogun and his colleagues also report that Odusanya and Bamgbala (2002) found that 58% of the medical and dental students in their final year at the University of Lagos used the internet. Arulogun and his colleagues noticed the lacuna in the research concerning the impact of explicit sexual material available through the internet on adolescents, so they chose to study this influence in Ibadan North Local Government Area, an urban district of Ibadan in southwest Nigeria.

They studied 413 young persons who were selected according to stratified, proportionate and simple random sampling techniques in order to accurately represent the youth population of the particular government area in question. Two-thirds were between the ages of 20 and 24 years, 29.8% were less than 20 years old, and 6% did not indicate their age. Christians comprised 83.8% of the sample and 14.8% were Muslim.

Those accessing the internet in cybercafés constituted 99.3% of the sample.³¹ Those who were using the internet everyday numbered 29.5%. Fifty-three percent of internet users would spend between 30 minutes and one hour, 29.1% would spend from two to three hours, and 14.5% more than three hours. When asked about their choice of internet activities, 55% reported that they sent or read email, 34.1% chatted online, 31% did research or homework,

³¹ The fact that they were using cybercafés is important because it means, for better or for worse, that any choices of websites, e.g., of those that were pornographic, could be witnessed by companions or onlookers.

27.6% looked for information about current events, 24.9% looked for information about schooling abroad, 18.6% downloaded music, 16.2% searched for jobs, and 12.6% played online games. Visiting pornographic sites was reported by 8% and 3.6% sought information on health issues. *One sees immediately the vast discrepancy between the American youth users of internet and the Nigerian youth: 80% of the Texan students reported viewing pornography while only 8% of the Nigerian youth affirmed that they did so.*

When the researchers probed a bit more specifically into the topic of pornography, 65.4% admitted that they had visited or "stumbled upon" pornographic sites. This statistic, then, seems to indicate that perhaps the Nigerians surveyed were expressing greater moral sensitivity than their American counterparts – because of a moral sense of shame only 8% reported that they view pornography but 65.4% reported an inadvertent stumbling upon pornographic websites. In contrast, 34.6% said they had never done that. Among the visitors, 20.4% did so regularly, 79.6% did so occasionally. When indeed internet users stumbled upon the sites, 45.2% indicated that they glanced through the site and closed it; 38.5% said they closed it immediately. It is noteworthy that 12.6% said they minimized it for later viewing.

Arulogun and his associates ventured to ask about how these youth perceived changes in their own sexual behaviour after exposure to sexually explicit sites. Almost one-third of the pornography viewers, 31.1% reported changes in their sexual behaviour: oral sex (48.3%), having multiple sexual partners (11.6%), and 5% reported homosexual behaviour. Among those who visited these sites, almost one-fifth, 19.5%, reported practicing the actual behaviours that they saw on the sites.

Their conclusions, based on logistic regression analyses of their data, stressed the fact that daily users were more likely to view pornography sites than other respondents and that males were more likely than females to suffer changes in their sexual behaviour. The tone in this research emphatically underscores the viewpoint that pornographic websites provoke perversions in adolescent sexual behaviour. They called for stringent guidelines for the operation of cybercafés.

8.4 Pornography in the Muslim World: Iran

We have come full circle in this literature review. While we do not have ready access to data concerning Iranian youth and pornography, we do catch a glimpse into an attitude towards pornography that recognizes the moral problematic. In the *International Journal of Medical and Health Sciences*, Rabiepoor, Soheila and Elham Sadeghi published an article based on data they had collected from 71 married women in Urmia, Iran, in 2016.³² They used means to report their data. The average age was 28.98 ± 7.44 , with a marriage duration, on the average, of 8.12 ± 6.53 years. Hence one of the marriages had lasted only for one year; the maximum duration of a marriage among these women was 28 years. The unusual characteristic of these women was that all of them were applying for divorce. What the investigators did was to examine their use of pornography and their level of sexual satisfaction and function within their marriages. This is what they discovered:

- Nearly 42% of the women and 59% of their spouses had watched sexual pornography clips.
- Those respondents who compared their own sexual relationship with sexual pornography clips numbered 45.5% of the total.
- Most of the women showed dramatically low levels of sexual satisfaction and sexual function. Indeed the researchers concluded that those who were showing a low sexual satisfaction score had a higher rate of watching pornography clips.
- The researchers' recommendation: pay more attention to family education and counselling programs and less attention to pornography clips.

Hence one could argue that this Iranian study showed more moral common sense than any of the others. It is true that they omitted an important control variable: how often husbands and wives in healthy marriages viewed pornography. But further

³² S. Rabiepoor – E. Sadeghi (2018) “The Survey of Sexual Health and Pornography among Divorce-Asking Women in West Azerbaijan-Iran: A Cross-Sectional Study”, *World Academy of Science, Engineering and Technology, International Journal of Medical and Health Sciences* 5/2.

reflection would uncover the fact that if indeed these marriages were prone to include porn in their lifestyle, they could slip into the category of potential divorces.

In the spirit of Michael Polanyi, my co-author and I invested our moral convictions in our interpretations of how Jordan University College students were using the internet. I do not say this because I am imposing a conservative ethical bias on the present research: rather I am suggesting that to try to conduct the present research in a secularist fashion independently of moral norms as if pornography viewing were not a moral issue would be to sink the youth of today into a morass of addiction from which they would not escape.

9. Astute Observations by an Undergraduate

Hailey Billat is a student who does not yet have a degree. She is pursuing a Bachelor of Science at Brigham Young University in the United States. That means she has adopted the Michael Polanyi attitude of bringing her moral and religious convictions to her research. She is a Mormon. She is also an Intern at the National Centre on Sexual Exploitation in Washington, D.C. That means she holds one of the world's most important political positions when it comes to policies related to the pornography issue.

She argues that "allowing access to hard-core pornography and promoting such content fuels the demand for abuse, sexual exploitation, and sexual violence."³³ She points out how tragically immoral students can become with the help of internet pornography:

- Drawing from Luke Gilkerson's statistics of 2013, Hailey affirms, "Two-thirds of college-age men and half of college-age women say viewing porn is an acceptable way to express one's sexuality."
- She reports a finding of Jason King from the Cardinal Newman Society (2013): 70% of 18-24 year-old males visit porn sites monthly.

³³ H. Billat (2015) *Pornography Plaguing College Campuses*. Publ. by End Sexual Exploitation. All the data that follow are from this article. <https://endsexualexploitation.org/articles/pornography-plaguing-college-campuses/> accessed on 1 Jan 2018.

- Giving us the information that she garnered from a 2nd February 2015 USA Today 57-second video clip, Hailey reports that a former Oregon State University student shot a pornographic video inside the school's library; the video received more than 250,000 views in just a few days.
- Hailey reports the mind-boggling fact that one week after two Vanderbilt football players were found guilty of rape, Vanderbilt University advertised the program a "How to be Brilliant in Bed" workshop in the Student Life Center, Ballroom A, precisely at the time when the students were awaiting their sentencing to prison. This was the year 2015. The Bed-Sex workshop facilitator was Megan Andelloux: she claimed the workshop was a "A Crash Course in Sexy Sex Ed – Great for Everyone, from Sexual Novices to Full Blown Sexperts".
- Hailey comments upon a survey that brought forth results that dovetail with the Nigerian study summarized above. When surveyors tapped 487 college-aged males for information to discern whether actively viewing pornography is wrong or not, the responses unveiled the fact that "the more pornography a man watches, the more likely he was to use it during sex, request particular pornographic sex acts of his partner, deliberately conjure images of pornography during sex to maintain arousal, and have concerns over his own sexual performance and body image" (D. Horsey, LA Times, 15 Dec 2014, cited by Billat).

Billat's conclusion: "Allowing easy access to pornography on campus puts students in danger, especially female students, and creates a hostile environment. Colleges must take action now towards reducing access to pornography."³⁴

10. Theoretical Model: Responsible Choice-Making for the Internet User

The model I have devised with the help of my co-author clearly and convincingly demonstrates that internet usage is either a minute-by-minute exercise in responsible choice-making that blossoms forth into a true maturation process according to the intellectual, social and ethical dimensions of the human being, or it

³⁴ H. Billat, *Pornography Plaguing College Campuses*, web page.

becomes a degenerating lapse into immorality, self-absorption, laziness and irresponsibility.

According to my model, everyone has a choice. In other words, everyone is redeemable, and capable of becoming sexually mature, capable of the intimacy that allows the other sex to feel their worth, their freedom and their dignity, capable of the joy that befits those who know how to love. Everyone has the option, too, of recognizing their need for God's supernatural help so that they may transcend the limits of their natural capacities and accomplish feats that they could not anticipate being able to accomplish. A person, however, may refuse to carry the onus of freedom, confine herself to the secular, the material and the sensual, and so reduce herself to her pre-planned sense of natural aptitudes and skills without a true openness to human greatness and truth.

It is to be noticed that in following Polanyi's understanding of the scientific enterprise, we have placed the consequences *before* the options available for choice-making. This is an important psychological and moral conviction: we make good choices when we consider all the foreseeable consequences before making the choices.

The Consequences of my Choices
Intellectual, Social, Ethical Development and
Accountability, Unhesitating Openness to God, His
Love and His Grace

OR

Deterioration of Morals, Self-Absorption, Lapse into
Laziness, Irresponsibility, Absence of Personal Vision
beyond the Secular, the Material and the Sensual

The Options which I May Choose
(the list is not exhaustive)

- A. Search Engines such as Google and Yahoo, and the Information Gleaned from Them**
- B. News Sites including World and Local Events, Politics, Human Rights, Finance, Business, Commerce, Sports, Entertainment, Fashions**
- C. Social Networks**
- D. Email and Instant Messaging**

E. Music**F. Videos and Photos****G. Miscellaneous****10.1 Brief Resumé of the Methodology for the Present Research**

The study was conducted at one Tanzanian university, that of Jordan University College in the Morogoro Region of Tanzania. One class was selected as the target population for the research: all students that were currently studying social psychology. The researcher and her co-author were aware from the outset that generating comparative statistics involving frequencies and percentages for the volume of internet use and the priorities guiding the choices of websites could not be a major objective because the students involved were too few. The researcher's objective was more modest: how would one particular social psychology group of students react to questions about the internet that have grave moral implications? The research, then, could act as a pilot study.

The key avenues for generating data were a written questionnaire that was both closed-ended and open-ended in nature and a classroom discussion that involved some of the same students who responded to the written questionnaire. The reader will be able to grasp our style of questioning from the results that we summarize below. We intend to focus on the questions that were the most significant for our research objectives.

The sample size for this study was 52 respondents. In other words, all available second-year social psychology students were included in the group of respondents. These students were a combination of candidates for a Bachelor of Arts degree in Sociology and a Bachelor of Science degree in Psychology and Counselling. Thirty-eight students were female; fourteen were male. Thirty-two females indicated they were Christian, five indicated they were Muslim, and one did not identify her religion. Among the males, 7 indicated they were Muslim and 7 indicated they were Christian.

10.1.1 Time Spent Using the Internet

Before inquiring about the reasons for using the internet, the researcher asked each respondent to estimate (a) his or her frequency of using the internet and (b) the amount of time spent each day on the internet.³⁵

Table 1: Frequency of internet use

Options	M: Frequency (%age)	F: Frequency (%age)
Every day	13 (92.9)	31 (81.6)
Every few days	1 (7.1)	5 (13.2)
Once a week	-	1 (2.6)
Once a month	-	1 (2.6)
Totals	14 (100)	38 (100)

From among the 14 male respondents, 13 males affirmed that they use the internet every day; the remaining male indicated that he used the internet every few days.

From among the 38 female respondents, 31 females affirmed that they use the internet every day, 5 indicated that they use the internet every few days, 1 said that she uses it once per week, and 1 indicated, surprisingly, that she only used it once per month.

As the reader can see, the percentages were calculated within each gender group: 92.9 percent of the males use the internet every day; 81.6 percent of the females. If we were to combine males and females to assess internet use for the whole group, we would see that out of the 52 student respondents, 44 or 84.6 percent use the internet on a daily basis.

Table 2: Average time spent on the internet per day

Options	M: Frequency(%age)	F: Frequency (%age)
Less than 1 hour per day	3 (21.4)	10 (26.3)
1 to 2 hours per day	8 (57.2)	18 (47.4)
2 to 3 hours per day	2 (14.3)	2 (5.3)
4 hours per day	1 (7.1)	3 (7.9)
More than 4 hours per day	-	5 (13.1)
Totals	14 (100)	38 (100)

³⁵ The researcher gathered all her survey data on the 14th of January 2018. All tables correspond to the input that the respondents gave on that day.

Having asked the 14 male respondents to indicate how much time they spend, on the average, with the internet each day, 8 reported that they used the internet 1 to 2 hours per day. Three reported that they use it less than one hour per day. Two affirmed that they used the internet 2 to 3 hours per day. In view of the literature summarized in chapter two, it may come as a surprise that only one reported using the internet 4 hours per day; and no one used it for more than 4 hours per day.

Eighteen of the 38 female respondents indicated that they used the internet 1 to 2 hours per day. Ten reported that they use it less than one hour per day. Two indicated that they use the internet 2 to 3 hours per day. Three said that they use it 4 hours per day. Unlike the men there were women who use the internet more than 4 hours per day: 5 of the female respondents. While this difference may be due to the low number of men in the social psychology class, it remains remarkable that women at Jordan University College may have that much time available.

Again if we were to combine males and females in order to surmise how the entire group fares with the factor of time spent daily with the internet, it would seem that exactly 50% of the students, 26 out of 52 spend 1 to 2 hours per day with the internet. Exactly 25% spend less than one hour per day. The five females who spend more than four hours per day with the internet constitute 9.6 percent of the group.

Table 3: Top preference for online activity

Options	M: Frequency(%age)	F: Frequency (%age)
Look at videos/photos	-	1 (2.6)
Google	2 (14.3)	5 (13.2)
Listen to music	-	-
Watch/read the news	8 (57.1)	10 (26.3)
Social networks	4 (28.6)	22 (57.9)
Totals	14 (100)	38 (100)

For the majority of men, watching or reading the news was their activity of choice when they went online. In contrast, the majority of the women preferred to involve themselves with social networks. It is noteworthy that the one man who reported that he viewed the internet for an average of 4 hours per day preferred to

use his internet time for the news. Meanwhile out of the 8 women who went online for four hours or more each day, 5 involved themselves with social networks and three paid attention to the news.³⁶

Table 4: Respondents' everyday viewing

Options	M: Frequency (%age)	F: Frequency (%age)
Look at videos or photos	2 (14.3)	18 (47.4)
Google	10 (71.4)	23 (60.5)
Listen to music	4 (28.6)	6 (15.8)
Watch/read the news	12 (85.7)	18 (47.4)
Social networks	8 (57.1)	21 (55.3)
Totals	14 respondents	38 respondents

The overriding preference for what to view in the internet does not necessarily mean that the respondents' were ignoring the other possibilities. Even though only one woman indicated that her priority was looking at photos and videos still 18 of the women said they look at photos and videos every day. Similarly even if the women showed a distinct preference for social networking it did not preclude their daily attention to the news on the internet. Perhaps a surprising statistic is the attention that both males and females gave to the Google search engine. If we were to combine the male and female groups 33 respondents, 63.5% of the total group went to Google every day. Thirty respondents, i.e., 57.7%, watched or read the news; 29 respondents, that is, 55.8%, did social networking. The surprise diminishes when one considers that in fact they are, after all, students.

10.1.2 The Benefits from Using the Internet

Two open-ended questions touched upon the benefits to be gained from using the internet:

- 1) Please state the three best advantages for using the internet.

³⁶ These data are consistent with the vast number of studies that have concluded that women more naturally share their joys and pains with others and reciprocally pay closer attention, both mentally and emotionally, to what others are going through. Empathy is more natural to the woman: social networks interest her. See D. Myers (2010) *Social Psychology*, 10th ed., New York: McGraw-Hill, 169-171.

2) Please state three reasons for using the internet.

The researcher was able to catalogue the responses into five categories:

- 1) The internet serves as a source of new information in technology, science, history, the arts, religion, economics and other fields.
- 2) The internet serves as a source for staying up-to-date with the news and current events on a global level.
- 3) The internet serves as a medium for leisure, relaxation and entertainment by means of music, photos, and films (videos).
- 4) The internet facilitates communication, the cultivation of friendships and other types of social relationships, and group tasking.
- 5) The internet serves as a practical aid for educational matters (i.e., it helps to complete assignments and theses), business matters, employment opportunities, and commercial activity (e.g., Amazon).

Needless to say, the students did not hesitate to give all of these responses.

Table 5: Benefits from using the internet

Responses	M: Frequency (%age)	F: Frequency (%age)
Source of new information	9 (64.3)	29 (76.3)
News and current events	8 (57.1)	23 (60.5)
Leisure and relaxation	4 (28.6)	16 (42.1)
Social interaction	10 (71.4)	21 (55.3)
Practical aid	10 (71.4)	21 (55.3)
Totals	14 respondents	38 respondents

It is noteworthy that among these data for both the males and the females, less than half the group mentioned leisure, relaxation and entertainment as benefits for using the internet. Another advantage not catalogued in the table because it was only mentioned by two people, both of whom were women, is that the internet can provide worthy role models. One of these two women mentioned Catholic saints.

10.1.3 Disadvantages of Using the Internet: The Ethical Factor

The salient feature of the replies that the students gave to the open-ended question, “What are three disadvantages for using the internet?”, was the emphasis on the possibility of immorality – see Table 6 below. Nine out of the 14 male students – 64.3% – mentioned immorality as a disadvantage: 6 of those 9 – 42.9% of the total group – mentioned pornography specifically. Twenty-six of the 38 female students, 68.4%, mentioned immorality; 12 students, i.e., 31.6% of the female group, indicated pornography directly. Four women indicated the destruction of one’s local or national culture. Two males and two females mentioned the possibility of eye disease as a disadvantage. Two women mentioned the problem that the risk of terrorism increases. Three women mentioned self-isolation; and one woman mentioned obesity. Since students normally do not eat smart phones or computers, the researcher imagines that by obesity the respondent was indicating that internet use tends towards a lifestyle that involves eating and drinking without exercise or manual labour.

Table 6: Disadvantages to using the internet

Responses	M: Frequency (%age)	F: Frequency (%age)
Immorality	9 (64.3)	26 (68.4)
Pornography	6 (42.9)	12 (31.6)
Waste of time and money	10 (71.4)	26 (68.4)
Laziness	6 (42.9)	13 (34.2)
Eye disease	2 (14.3)	2 (5.3)
Isolation	-	3 (7.9)
Obesity	-	1 (2.6)
Destroys culture	-	4 (10.5)
Easier to terrorize	-	2 (5.3)
Totals	14 respondents	38 respondents

The literature review only scratched the surface of the vast array of studies that have been conducted about pornography. Unlike many of these studies, the researcher worked with the conviction that one should adhere to moral parameters when one frames questions. One should be morally involved with the data collection. One’s faith in God and the truth that God reveals about himself and

about the human person should guide the researcher in the design of the study.

Another way of saying this is that the dignity of the human person eclipses any attempt to find out information by violating that dignity. Hence the researcher made an important tactical decision: she was not going to ask respondents directly if they used pornography. She is not a priest in the confessional. The context of the questionnaire was research, not confession or soul baring. Instead the researcher asked the students if other students, males and/or females used pornography. No one, of course, was to identify other students. With the same concern that no matter what valuable information she may fail to obtain, she was going to respect the dignity of the person, she did not directly ask if the respondent was addicted to the internet; rather, she asked if “students” can become addicted to the internet.

Table 7: Addiction and Use of Pornography

Issues	M: Frequency (%age)	F: Frequency (%age)
Addiction is possible	14 (100)	38 (100)
Male students view porn	11 (78.6)	37 (97.4)
Female students view porn	9 (64.3)	28 (73.7)
Totals	14 respondents	38 respondents

There was universal agreement, therefore, that the internet can cause addiction. All but one of the female students indicate that males look at pornography. It may not seem credible but three of the 14 male students said that males do not look at pornography. Meanwhile another noteworthy statistic is that of the women’s view about female students looking at pornography: 73.7% affirmed that, yes, female students look at pornography.

In an open-ended question, the researcher asked the respondents to explain what indicates to them that a colleague is addicted to the internet.

Table 8: Indications of addiction to the internet

Responses	M: Frequency (%age)	F: Frequency (%age)
Laziness, low grades, lack of concentration in studies	4 (28.6)	17 (44.7)
Social network fixation	4 (28.6)	7 (18.4)
Time and money wasted	5 (35.7)	17 (44.7)

Can't live without it	6 (42.9)	20 (52.6)
Depravity in conduct	4 (28.6)	5 (13.2)
Totals	14 respondents	38 respondents

If we were to combine the gender groups, we would find that exactly 50% suggested that a primary indication of internet addiction is a constellation of behaviours that signal such a strong dependence on the internet that one "can't live without it." Some students elaborated a bit on this claim: the student cannot endure a lecture without going online while the lecturer proceeds. Students suffer even grave insomnia because they cannot say, "Good-by," to the internet at night. Some students get angry and lose their peace of mind if they do not have the money for the vouchers necessary to keep the internet open or if the connection with the provider is too weak.

The possibility that the internet contributes to the corrosion of moral fibre was central to this research. The researcher wished to determine how students were assessing the ethical nature of pornography viewing.

The key question that brought us to the heart of our research was as follows: Do you believe that it is okay for a person to look at another person as a sexual object for pleasure, for example, in pornography? You may give more than one response:

- a) Yes, because men and women have a right to sexual pleasure.
- b) Yes, because the man or the woman may be tense and need relief.
- c) Yes, because it is morally okay to use the body as a sexual thing.
- d) No, because the woman and the man have dignity and should not allow their bodies to be used, manipulated, or pleased by someone who is not committed to them as a married spouse
- e) No, because God does not allow the man or the woman to be degraded.

Table 9: Ethically okay to look at a person as a sexual object?

Options	M: Frequency (%age)	F: Frequency (%age)
Yes: right to sexual delight	2 (14.3)	1 (2.6)
Yes: need for relief	2 (14.3)	0 (0.0)
Yes: can use body as a thing	1 (7.1)	0 (0.0)

No: against human dignity	11 (78.6)	35 (92.1)
No: God forbids it	6 (42.9)	28 (73.7)
Totals	14 respondents	38 respondents

Women are usually the victims in pornography. It might be surprising to some that there were still three women who did not choose to say that looking at a person as a sexual object violates that person's dignity. In both Islamic and Christian traditions, God is certainly against anything motivated by lust or reducing the other person to an object for pleasure. Yet there were still individuals – 10 females and 8 males – who refrained from expressing the ethical conviction that God forbids looking at a person as a sexual object.

A couple of more remarks may be made about these data. Two people chose to say that it is ethically okay to look at a person presented in a pornographic medium in order to find relief: at the same time both of them said that it violates human dignity. One man ventured to say simultaneously that it is okay to use the body as a sexual thing and that it still violates human dignity. One man and one woman said that it is okay to look at a person as a sexual object because we have a right to sexual pleasure and that viewing pornography violates human dignity. No matter how much a person may rationalize the viewing of pornography there always seems to be the sense that pornography degrades the person, whether that person be a man or a woman. There seems to be a surprising lack of sense of the fact that viewing pornography offends God.

11. Observations from a Classroom Discussion

As indicated in footnote 35, all survey data reached the hands of the researcher on the 14th of January, 2018. A classroom discussion three days later on the 17th of January focused on the issue: "Is pornography helpful or harmful to those who commit themselves to responsible, self-giving love, i.e., the kind of love that typifies marriages that are spiritually healthy?" The students who participated were 20 social psychology students who are pursuing a Bachelor of Science Degree in Psychology and Counselling. There was an unmistakable unanimity that viewing pornography degrades the woman and reduces her to a sexual object: hence it is always harmful to the love that should subsist between a man and a woman whether they are married or

unmarried. There was also another eye-opening phenomenon: there was a woman in the class that voiced her opinion that single men have a right to the sexual pleasure that pornography gives because these men have sexual needs. I add the unusual datum that she also affirmed that viewing pornography always degrades the woman and reduces her to a sexual object. Hence the datum she was offering coincided with the datum in the questionnaire where a woman stated that men and women have a right to sexual pleasure, and yet pornography always degrades women. Would one call this a contradiction?

12. Discussion and Recommendations

It will be remembered that I was my first respondent. In order to evaluate the benefits of IT, I engaged in a Google search on the basis of a dialogue I had with a friend who told me that there was a beautiful power point programme of Pope St. John Paul II and Jesus Crucified. On the basis of this communication, I did the search inquiries that I described earlier in this article.

I also found the power point to which I alluded. Even though the power point is written in Spanish, a woman from Brazil (whose native language is Portuguese) had sent it through the email to my co-author. Here is the translation (translated by my co-author):

- Slide One (Title Page): In Front of a Crucified
- Slide Two: I left my house to take a walk and I found myself with a man in the terror of the crucifixion.
- Slide Three: "Allow me to remove the nails from your cross," I said to him.
- Slide Four: And I set myself to looking how I could take out the nails from his feet.
- Slide Five: But he responded to me:
- Slide Six: "Leave me where I am, because I will not go down from the cross until all men, all women, all children..."
- Slide Seven: "... unite with each other, and together with hands joined, come to take the nails out."
- Slide Eight: Then I asked him:
- Slide Nine: "How am I going to endure your groans? What is it that I can do for you?"
- Slide Ten: And he responded to me:

- Slide Eleven: “Go through the whole world...
- Slide Twelve: ... and tell everyone that you meet that there is a man nailed to a cross.”
- Slide Thirteen: [written in Italian and Spanish] “Do not be afraid...” [Signed in Latin] Joannes Paulus II – John Paul II. Dated: 2 April 2006 (1st anniversary of his death).

My experience with the internet was a positive one because it made available to me an inspiring power point that reinforced my interior longing to act faithfully and compassionately according to the directives my God has given me. The power point in question also helped me to understand that reducing another person to a sexual object always offends God: there is no motive or rationale that can obviate this fact.

How do we weigh the positive and negative effects of internet use when we formulate conclusions from the data that we collected from a Morogoro university social psychology class? Although both my co-author and I initially questioned ourselves about presenting a study that was not a full-fledged accumulation of data because of the low number of students, we appreciate the fact that our research is a fully valid pilot study: this research presents some statistics that reflect a perverse state of affairs at our university and so indicate a grave need for an ethical shift of consciousness similar to the kind of shift that other countries desperately need.

By our own moral convictions, we see how indeed the research results connect to what other researchers have discovered with much larger samples of people in a variety of international contexts. We see a pattern so consistent that we cannot exclude ourselves from the global trends. There are advantages to using the internet; but the internet can also be toxic for the heart if one browses morally inappropriate websites.

- My results accord with the Iranian scholars, Ghaznavi and his colleagues, who emphasized the significance of the internet’s contribution to educational enterprises.
- My results harmonize with the Iranian scholars on the point of the importance of social networking to organizations.
- My results harmonize with Pope St. John Paul II’s message that the use of IT can veer towards a hedonistic and self-centred lifestyle.

- My results accord with the data of Pew Internet & American Life Project (2002) and its substantiated affirmation that indeed university students use the internet on a frequent, if not a daily basis. Their purpose for internet use are educational but with a seemingly never-ending occupation with social networks.
- My results accord with Kvavik's research that students do indeed spend a good amount of time each week in watching and downloading videos as well as listening to music. Kvavik's study indicated that using the internet as a practical aid for classroom activities still predominated: our research has shown the same.
- My results harmonize with the global market trends that the World Grad School Tour groups manifested in terms of amount of time that students spend on the internet.
- My results do not accord with the Indonesian Vocational Secondary School study since they report much less use of the internet for academic purposes. The Indonesian school is an anomaly since the other reports that I have mentioned do harmonize with ours. My results, on the other hand, do correspond appreciably with the Indonesian results concerning pornography.
- My results on the pornography issue do not accord with the respondents Michelle Hassell's study from the University of North Texas. The responses her students gave seemed to be show that they were less inclined than the Jordan University College students to accept pornography as immoral. Indeed one may argue that her university represents a secularist bias. If the students in her study really think as they say they think, they can expose themselves to the spiritual poison that certain sites offer.
- The Nigerian study conducted by Arulogun and his associates brought to the surface the immorality of pornography viewing. Their results accord more with mine.
- The Iranian study published by Rabiepoor and his colleagues revealed the low sexual satisfaction that corresponds to viewing pornography. This conclusion harmonizes with my research.

The present study showed that the social psychology students from one Tanzanian university do in fact recognize the immorality of pornography: yet the majority report that both male students and female students view pornography. The need for university

students to pay attention to the conclusions of experts such as Dr. Foubert and social activists such as Hailey Billat so that they may understand more intelligently the immorality of pornography and its psychological effects on those who participate in the production of the videos as well as on those who view them. Pornography can exert a deadly impact on the heart.

We also discovered what can be considered to be a positive response on the part of government officials and policy makers to the growing epidemic. Beginning with the Mormon State of Utah, there are regions in the United States that are declaring pornography viewing to be a danger to public health. Technically this means that the government is entitled to act, even to the point of complete censure and eradication, so that pornography becomes no longer accessible. Just as the government has the right to eradicate the Ebola virus, so the government has the right to eradicate the pornography virus.

My personal quest for images of Pope St. John Paul and their connection to Jesus Crucified and my co-author's quest for information about what has transformed the life of Pope Francis verified the suggestion offered by two students in my research that indeed the internet can present inquirers and viewers with worthy role models. It will be remembered that I not only discovered Pope John Paul's character as one who established social connections among the peoples of the world in a way that the internet cannot. I also set my eyes upon this Pope in a lively gesture of forgiveness towards the man who intended to kill him. Similarly Mother Teresa can be a role model for woman in her fascinating ability to link together the rich and the powerful of this world with the poorest of the poor. If one does a quick inquiry into the online biography of Jim Caviezel, the actor who starred in *The Passion of the Christ*, one would discover another worthy role model who is even more exceptional when one considers the notoriety of his colleagues in the actor/actress industry.

Pope Francis may be a worthy role model for all who intend to see God in their brother and in their sister. Indeed Pope Francis' exhortation on the call to holiness directs the internet browser to yet another role model, an Algerian martyr that Pope Francis has

beatified. Father Gibson discovered it in his internet follow-up to Pope Francis' exhortation:

Document Five: the last testament of the Algerian martyr Blessed Christian de Chergé, who, having had a premonition of his impending martyrdom, wrote a message that not only expressed his vision of who Moslems are before the loving, contemplative gaze of God the Father, but also communicated his "thank you" to all those whom he loved, including his "friend of the final moment": this was the person who was going to assassinate him. Here are key words to his message:

... Finally my most avid curiosity will be set free. This is what I shall be able to do, God willing: immerse my gaze in that of the Father to contemplate with him His children of Islam just as He sees them, all shining with the glory of Christ, the fruit of His Passion, filled with the Gift of the Spirit, whose secret joy will always be to establish communion and restore the likeness, delighting in the differences.

For this life lost, totally mine and totally theirs, I thank God, who seems to have willed it entirely for the sake of that JOY in everything and in spite of everything. In this THANK YOU, which is said for everything in my life from now on, I certainly include you, friends of yesterday and today, and you, my friends of this place, along with my mother and father, my sisters and brothers and their families. You are the hundredfold granted as was promised!

And also you, my friend of the last moment, who will not have known what you were doing: yes, I want this THANK YOU and this GOODBYE to be a "GOD-BLESS" for you, too, because in God's face I see yours.

May we meet again as happy thieves in Paradise, if it please God, the Father of us both. AMEN! INCHALLAH!

God willing! Father Christian possessed the fortitude of spirit to say, "Thank you!" and "God bless you!" to the man who was going to kill him by beheading. Father Christian is a role model for us all.

God willing! Inchallah! I am not ashamed to profess that I believe this article about Internet Involvement corresponds to what God has willed for me at this juncture of my life. It was God's

will that I do this together with a Catholic priest, Father Gibson. I am not ashamed to profess that my personal and family relationship with Jesus Christ motivated me not only to choose the topic for my research but to explore the implications of what each person, as a solitary human being, purports to do when he or she continues to go online.

I conclude by inviting our readers, our colleagues, our friends, our counsellors, our religious leaders, and our government authorities to invest all their intellectual effort and moral conviction to keep Tanzania's youth, elders and children within the freedom and the purity of the heart that knows how to love in a manner that respects the woman, recognizes God's desires for the human person especially from the point of view of sexuality, and establishes its priorities according to a very important promise that God makes to us, that of eternal life. To reach eternal life, God is calling us to be holy.

St. Gregory of Nyssa: His Contribution to Christian Philosophy

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Abstract

St. Gregory of Nyssa contributed enormously to the understanding of the ancillary role of philosophy in relation to Christian Theology. He understood that philosophy is at the behest of theology in the sense that philosophy serves as an instrument for explaining the mystery that constitutes the subject matter of theology and for rendering it understandable to the finite human intellect. He is one of several who elucidated the instrumental role of Platonism and Neoplatonism for expounding the Christian deposits of faith in such areas as the Holy Trinity, Christology, Creation and the Eschatological Universal Restoration of all human beings. This paper analyses his understanding of contemplation and its role in the process of attaining knowledge. It also critically analyses human freedom, the abuse of which, from his point of view, is the origin of evil. The paper shows the current relevance of philosophy and the timeliness of philosophy's service as an instrument in order to make faith in general and religious practices in particular not only understandable but also justifiable. The contemporary world is one that experiences the mushrooming of religions and of Christian denominations and so manifests itself as a world in dire need of critical thinking in order to bring to light the rationale of believing and concretely putting into practice what religions teach. The paper intends to provide a rational stability to the workings of faith by curbing and re-orienting the present day religion-induced fanaticism and radicalism that leave quite insecure human aspirations to peace, integrity and social cohesion.

1. Introductory Overview

In this paper I expound upon the contribution of Saint Gregory of Nyssa to the Christian treasures of philosophical thought. I summarize the insights of the Greek traditions of his time, namely Pythagoreanism, Platonism and Neoplatonism and the way these insights played a formative role in his thinking. I highlight the cognitive process to which he subscribed when he adopted these traditions so that they might play an instrumental role in his endeavours to understand the Christian mysteries, weave them together into one fabric of divinely revealed truth and hence make them intelligible.

In this paper, therefore, I bring to light how Saint Gregory of Nyssa contributed to harmonizing Greek philosophy with the entire deposit of the Christian faith and so helped establish the relevance of Greek philosophy to the Christian enterprise. Throughout the course of this paper I will show how Saint Gregory of Nyssa merged philosophy and theology in a way that was not forced or arbitrary but rather in a manner that preserved the integrity of both. In the process of explaining their relationship with each other, I intend to explain Gregory's conclusions about the origin, the nature and the destiny of the universe in general and of the human person in particular.

The paper ends with a critical evaluation with regards to the soundness, relevance and originality of Saint Gregory's philosophy and his contribution to the Christian thinking of his time and to that of our current era.

2. Life and Works of Saint Gregory of Nyssa

Saint Gregory of Nyssa was born around 335 AD in Caesarea of Cappadocia.¹ His father was Saint Basil the Elder, while his brothers were Saint Basil of Caesarea and Saint Peter of Sebaste. His sister was Saint Macrina.²

¹ Cf. F. COPLESTON, *A History of Philosophy*, II/1. New York: Doubleday, 1993, 46.

² Cf. W.J. McDONALD – *al.*, ed., "Gregory of Nyssa", in *New Catholic Encyclopedia*, VI. Washington: Jack Heraty & Associates 1981, 794.

As a young man he pursued his father's career, which was that of a rhetorician. After the death of his wife, Gregory turned to a monastic form of life at Portus.³ In the year 371 AD, he was consecrated bishop of Nyssa.⁴ In 376 AD, the Arian heretics removed him from his see, but he was able to resume the exercise of his episcopal office in 378 AD.⁵

Gregory played an active role in the Ecumenical Council of Antioch (379 AD) and in the Councils of Constantinople (381 AD), (382 AD) and (394 AD).⁶ As a bishop, he laboured tirelessly to maintain doctrinal orthodoxy against the Appollinarian Heresy which refused to acknowledge that Jesus was fully human and thus refused to accept that in Jesus a fully human and a fully divine nature were united in a single hypostasis.⁷ Gregory engaged, too, in an apologetic against the Arian Heresy, a teaching that denied the divinity of Jesus.⁸ Gregory died in 394 AD.

The works of Saint Gregory of Nyssa are intensive and voluminous. The works he wrote in defense of the orthodoxy of the Catholic faith against the heretics of his time namely *Arianism*, *Appollinarianism* and *Eunomanianism* include: *Contra Eunomium*, *Ad Simplicium de Fide* and *Sermo de Spiritu Sancto*, *Artirrhētus Adversus Apollinarem*, *Adversus Apollinaritas*, and so forth.⁹ The works that he wrote to explain the Catholic doctrine on the Holy Trinity include *Ad Adlabium* and *Ad Eustathium*.¹⁰ On the relation and harmony between philosophy, on the one hand, and, on the other, the Holy Scripture and theology in general, he wrote *Explicatio Apologetica in Hexameron* (Christian Cosmology in light of the doctrine of creation), *De Opificio Homini*s (On the biblical understanding of the human person, i.e., biblical

³ Cf. W.J. McDONALD, "Gregory of Nyssa", 794.

⁴ Cf. A. MERIDITH, *The Cappadocians*, London: Chapman 1995, 53.

⁵ Cf. *Ibid.*

⁶ Cf. W.J. McDONALD, "Gregory of Nyssa", 794.

⁷ Cf. F.L. CROSS, ed., *The Oxford Dictionary of the Christian Church*. London: Oxford University Press 1957, 71.

⁸ Cf. *Ibid.*, 80.

⁹ Cf. W.J. McDONALD, "Gregory of Nyssa", 794.

¹⁰ Cf. *Ibid.*

anthropology), and *De Vita Moysis*.¹¹ Concerning the ascetical life as an expression and climax of Christian perfection he wrote *De Virginitate*, *De Vita Macrinae*, *De Perfectione*, *De Instituto Christiano*, and *De Castigatione*.¹²

3. Some Philosophical Issues of the Patristic Era

Saint Gregory of Nyssa was a faithful child of his period in history. His works and doctrine show how he was involved in the philosophical issues of his time, that is, the Patristic era – the early centuries of Christianity.

The main issues of the period included an establishment of the relationship between philosophy and theology. A concise formulation of this relationship would reflect philosophy's instrumental role in the authentic explanation of the central doctrines of Christianity. It included explanations of the Christological and Trinitarian doctrines which at that time were exposed to the threats of some heretical movements such as *Apollinarianism*, *Arianism* and *Eunomianism*. As I indicated above, *Apollinarianism* denied the full humanity of Jesus.¹³ According to the Apollinarian heresy the humanity of Jesus is partial in the sense that He has the human body and the human sensitive soul, but lacks a rational soul as if he did not “need” it because the wisdom inherent in his divine nature would replace his human capacity to reason. The divine rational soul precludes the human rational soul from the moment of the Incarnation. Hence Jesus subsists with an incomplete human nature.¹⁴

With an influence from Platonism and Neoplatonism, Apollinaris suggested that Jesus as the Divine Logos would not have united to himself a human rational soul that, because of its intrinsic link to everything that is human would be contaminated by the human sensitive aspect which is base and impure.¹⁵

¹¹ Cf. W. J. McDONALD, “Gregory of Nyssa”, 795.

¹² Cf. *Ibid.*

¹³ Cf. L. CROSS, *The Oxford Dictionary of the Christian Church*, 71.

¹⁴ Cf. R. ORTON (trans.), *Saint Gregory of Nyssa: Anti-Apollinarian Writings*. Washington, DC: CUA Press 2015, 195.

¹⁵ Cf. C.E. RAVEN, *Apollinarianism: An Essay on the Christology of the Early Church*. Cambridge: CUP 2014, 184.

Arianism as well denied the divinity of Jesus.¹⁶ Arius could not bring himself to believe that the Son is eternal, i.e., He has no beginning. Perhaps too tied to the notion that if one has a parent, then one begins to exist because of that parent, he seemed to anthropomorphize the relationship between the Father and the Son and tried to support his argument with readings from Scripture that in fact were referring to the humanity of Jesus and not to his divinity. *Eunomianism* on the other hand taught that a human person can have a comprehensive knowledge of God.¹⁷

4. Contribution of Saint Gregory to Christian Philosophy

Saint Gregory of Nyssa contributed enormously to the effort to explain rationally the mystery of God and to articulate an entire array of theological truths, philosophical anthropology, the cosmological explanation of the nature and origin of the universe and the nature and origin of evil.

4.1 Theodicy: The Relationship between Philosophy and Theology

For Saint Gregory of Nyssa, philosophy is at the service of theology: this is what characterizes the relationship between Philosophy and Theology.¹⁸ Philosophy serves Theology in the sense of making its content intelligible, explainable and justifiable. He laboured with the conviction that by the use of philosophical disciplines and terminology, the mysteries of faith can be explained and rendered understandable.¹⁹ From the Platonic tradition – and fortified by St. John’s Gospel – Saint Gregory of Nyssa borrowed terms like *logos* to explain the mystery of God. In harmony with St. John’s Gospel, Gregory identified the Second Person of the Holy Trinity as the Logos (Jn. 1:1-4), the eternal Word of God the Father – coeternal with the Father. It is through the Word that all

¹⁶ Cf. C.E. RAVEN, *Apollinarianism*, 80.

¹⁷ Cf. A. MEREDITH, *The Cappadocians*, 63.

¹⁸ Cf. F. COPLESTON, *A History of Philosophy*, 47.

¹⁹ Cf. J. QUASTEN, *Patrology*, III: *The Golden Age of Greek Patristic Literature*. Washington: Christian Classics 1998, 677.

things have come into being.²⁰ The concentration on the word *Logos* and its creative role shows primarily the influence of St. John's Gospel, but it also neatly coincides with a Platonic emphasis on the role of the logos in the Demiurge's work of creation. Indeed the Demiurge creates the entire universe in conformity with the Pure Forms of Beauty, Truth and Goodness. Logos is the governing principle of this creation.²¹

As an example of how philosophy can be instrumental in making the mystery of faith understandable, one observes St. Gregory's choice to adapt the Platonic notion of ascent from darkness to light to an analogy of ascending steps in the form of a ladder to explain the mystery of conversion and the pursuit of holiness.²² By taking advantage of the Platonic usage of analogies, Saint Gregory of Nyssa contributed to Christian philosophy by adapting analogies or images subject to the senses to explain mysteries of the faith which transcend sense perception.

Philosophy is at the service of theology not only inasmuch as it helps explain its mysteries, but also inasmuch as it prepares human persons to receive what theology tries to articulate, that is, faith. Philosophy, in other words, exercises a catechetical function. For St. Gregory of Nyssa, a philosophy that contributes nothing to theology in explaining its mysteries or in preparing human souls to believe is pagan and barren. He likens it to the childless daughter of the Egyptian King (Ex. 2:1-10). In explaining this similarity he said "... the pagan philosophy is childless: always in pain of childbirth, it never engenders a living offspring..." (*De Vita Moysis*, 2, 11).²³

Gregory, on the other hand, gives voice to the conviction that pagan philosophy is not to be ignored. It is to be purified so that it may play its role in service to theology. It was for this reason that he recommended the study and use of Greek philosophy. His

²⁰ Cf. J. QUASTEN, *Patrology*, 283.

²¹ Cf. PLATO, *Timaeus*, (transl. by B. Jowett), n. 30. Cf. also E. CRAIG, ed., "Cosmology", in *Routledge Encyclopedia of Philosophy*. New York: Routledge, 1998, 677.

²² Cf. L. KARFÍKOVÁ – al., eds., *Gregory of Nyssa: Contra Eunomium II*, Leiden, Leiden: Brill 2007, 229.

²³ Cf. J. QUASTEN, *Patrology*, 283.

intention was to accept the valid insights of Greek philosophy in order to understand and render acceptable the deposit of faith. His approach rules out all forms of fanatical, radical, forceful or threatening styles of communication in the whole process of relaying religious messages.

Gregory was convinced, of course, that theology is a discipline that is by its very nature superior to that of philosophy, both in content and in role.²⁴ The content of theology is knowledge of the Supreme Being and faith in Him. Philosophy, on the other hand, elucidates this content by making it intelligible and communicable. For him, it is theology – with the Holy Bible holding a place of privilege – that serves as the criterion of every sort of truth including that of philosophy. It is theology that gauges the authenticity of the truth of philosophy and not vice versa (*Contra Eunomium* 1, 114).²⁵ This contention is relevant to the contemporary world with a diversity of faiths and religions. If the message of faith is to gauge the authenticity of philosophical conclusions, then it is logical to judge such conclusions with reference to what God is revealing through their respective religions about peace, love, mutual understanding, forgiveness, compassion, social cohesion, sense, honour for the common good, and so forth.

St. Gregory was certainly aware of the advantages to be enjoyed from the spiritual dynamics of asceticism and contemplation as understood and articulated in the schools of Pythagoreanism, Platonism and Neoplatonism when these dynamics were refashioned and rearticulated to help the souls of Christian believers to understand and live the mysteries of their faith. Within the context of these Greek philosophical traditions, the exercise of asceticism and contemplation could lead the soul to a more

²⁴ Cf. J. QUASTEN, *Patrology*, 284.

²⁵ Cf. *Ibid.* Editor's Note: see also Edith Stein's explanation of how St. Thomas held precisely the same position as St. Gregory on the issue of the role of faith as a criterion for gauging philosophical truths. Edith called this the "formal dependence of philosophy on faith", E. STEIN, *Knowledge and Faith*, transl. by W. Redmond, Washington, DC: Institute of Carmelite Studies 2000, 18.

comprehensive grasp of the concept of the Good and purify the soul as a preparation for communion with the Good.²⁶

Saint Gregory of Nyssa adapted the Greek understanding of the nature and purpose of asceticism and contemplation to elucidate the capacity of the Christian faith to inspire and motivate believers towards knowledge of God and to enable them to undergo purification in order to unite with Him. According to Gregory, the philosophical methods of asceticism and contemplation fit the Christian calling since they are compatible with a process of detachment and conversion. Just as the two methods synchronize effectively in the philosophical journey away from self-preoccupation (detachment) and towards a knowledge of the Good and union with the Good (conversion), in the Christian mystery of salvation asceticism serves as a means towards the purgative cleansing required of the Christian that enables him or her for the contemplative journey of spiritual ascent towards comprehension and union with God.²⁷ In spite of the goodness that may be discernible in today's global network of cultures and subcultures, there is no doubt that materialist and consumerist tendencies call for an ascetical redress. John Paul II emphatically confronted the issue of how consumerism disorients humanity by bringing to the world's attention that to glorify *having* at the expense of *being* dissipates the human spirit (*Centesimus Annus*, 36). Consequently, the consumerist attitude and the institutions it engenders breed social injustice and so widens the gap between the poor and the rich.

4.2 Theodicy: The Nature of God – One and Triune God

Saint Gregory of Nyssa's personal creed is that of Christianity: God is eternal and necessarily perfect. His eternity and perfection reveal Him to be One, to be by nature Simple.²⁸ God is one in divinity but triune in personhood. He is one in the divine nature but

²⁶ Cf. PLATO, *Republic* 511c. See also G. STAMATELLOS, *Plotinus and the Presocratics*. Albany: State University of New York Press 2009, 79; V.L. WIMBUSH – R. VALANTASIS, eds., *Asceticism*. Oxford: OUP 1998, 86.

²⁷ Cf. L. FRANCISCO – *al.*, eds., *The Brill Dictionary of Gregory of Nyssa*, Leiden, Brill 2010, 738.

²⁸ Cf. F. COPLESTON, *A History of Philosophy*, 46.

exists eternally as three persons: the Father, the Son and the Holy Spirit (*Oratio Catechetica*, PG 45).²⁹ The distinction between the divine persons is a distinction of relation in the sense that God the Son is the Word (*Logos*) of God the Father and the Holy Spirit proceeds from the Father and the Son.³⁰

Saint Gregory of Nyssa is a Catholic Christian. He acknowledges that God is a mystery. God is infinite in his Being, and therefore human beings cannot know Him exhaustively.³¹ Due to the fact that a human person is the image of God together with the divine element (grace) which he/she receives as a gift, he/she is enabled to know God to a certain degree because like is known by like. This accords with the Pythagoreanism and Platonism that influenced Saint Gregory.³² The doctrine that affirms the infinity of God and the impossibility of knowing God comprehensively was meant to counteract the heretical claim of Bishop Eunomius that human beings have the capacity to have a comprehensive knowledge of God.³³

Saint Gregory of Nyssa was not the pioneer of this doctrine. There are Church Fathers that preceded him, like Origen and Clement of Alexandria, and the Neo-Platonists, exemplified by Philo and Plotinus, who had already proposed the incomprehensibility of God when the knower in question is a human being. For Origen and Clement of Alexandria, God cannot be fully comprehended because of His transcendence.³⁴ Plotinus maintained the same but based his argument on His simplicity.³⁵ Gregory of Nyssa, on the other hand, spotlighted the infinity of God and advanced his argument for denying the capacity to comprehend God absolutely by pointing to his infinity. For Gregory infinity is intrinsic to the notion of divine perfection. The contrast with the Greek conception of infinity is noticeable since

²⁹ Cf. J. QUASTEN, *Patrology*, 287.

³⁰ Cf. *Ibid*, 283.

³¹ Cf. B. MONDIN, *A History of Medieval Philosophy*, Rome: PUU 1998, 131.

³² Cf. Cf. J. QUASTEN, *Patrology*, 287.

³³ Cf. B. MONDIN, *A History of Medieval Philosophy*, 131.

³⁴ Cf. *Ibid*.

³⁵ Cf. *Ibid*.

for the Greeks something is infinite if it is indeterminate, chaotic and imperfect (*to apeiron*).³⁶ For Saint Gregory of Nyssa therefore, it is this unlimited perfection of God which renders a human person, finite as he/she is, not capable of having a comprehensive knowledge of Him.

4.3 Theodicy: Jesus, the Incarnate God – Two Natures in One Person

Saint Gregory of Nyssa conceived Jesus Christ as the *Logos*, that is, the Word of God the Father, in whom and through whom all things are.³⁷ Jesus is a divine Person, the being of all beings. Divine as He is, He introduces a divine element into all other beings. This doctrine is highly influenced by Neoplatonic pantheism in which all things bear a divine element, since in one way or another they are an outflow of a divine Being. Saint Gregory of Nyssa used this doctrine to interpret the Biblical text on Jesus as the *Emmanuel*, that is, “God among us” (Isa 7:14), not as an outflow of God, but as an Incarnate God. In his doctrine on the relationship between God and the universe, Saint Gregory of Nyssa advocated two levels of divine presence in the universe: presence by immanence and presence by incarnation.³⁸ Jesus is the divine presence in the universe in the second level, that is, the divine presence by incarnation.

In His state of incarnation, Jesus is of two natures (one divine and the other human) hypostatically united in one divine person.³⁹ This means that His two natures are so united that they form one subsisting being, one hypostasis, one person – He is fully God with a fully human nature.⁴⁰ The whole mystery of the Incarnation is to elevate and unite the whole of humanity into communion with the divinity. By so doing humanity, indeed the whole universe, is liberated by uniting it with God and by making it tend upward

³⁶ Cf. B. MONDIN, *A History of Medieval Philosophy*, 132.

³⁷ Cf. H. BETTENSON, ed., *The Later Christian Fathers*, London: OUP 1970, 134.

³⁸ Cf. *Ibid.*

³⁹ Cf. P. SCHAFF – H. WACE, *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church*, V, New York: Eerdmans 1956, 476.

⁴⁰ Cf. *Ibid.*

towards God its origin.⁴¹ Being inspired and influenced by the Platonic and Neoplatonic doctrine of tending towards the Good and to the One respectively as the liberation and restoration of the human soul, Saint Gregory of Nyssa used the philosophical doctrine as a springboard to explain the whole mystery of the Incarnation as a choice on the part of the Second Person of the Blessed Trinity to assume humanity in order to elevate and to restore humanity and the whole universe back to God.⁴²

4.4 Philosophical Anthropology: The Origin and Nature of the Human Being

According to Saint Gregory of Nyssa the origin of a human being is the creative action of God. Following the Biblical text, he maintained that a human being is created in the image and likeness of God. For him this means an expression and reflection of God. Saint Gregory of Nyssa conceived a human being as an image of God in so far as he/she has a soul, but mainly because he/she has the faculty of reason, has a free will and is endowed with grace.⁴³ Because God has endowed the human being in his/her faculties with understanding, reasoning and speech, one can say that the human person resembles God and gives expression to who God is as both Mind and Word.⁴⁴

His manner of conceiving a human person as an image of God differs from some of his predecessors among the Church Fathers. Origen and Saint Clement of Alexandria had the same conception of a human person as an image of God but emphasized the fact that a human person resembles God in as much as he/she is rational just as God is rational.⁴⁵ For Saint Irenaeus, a human person is an image of God in so far as he/she has a free will, just as God does.⁴⁶

The variety of tints in the human person's complexion, according to Saint Gregory of Nyssa, depicts the variety of the

⁴¹ Cf. H. BETTENSON, *The Later Christian Fathers*, 134.

⁴² Cf. *Ibid.*, 138.

⁴³ Cf. B. MONDIN, *A History of Medieval Philosophy*, 141.

⁴⁴ Cf. P. SCHAFF – H. WACE, *A Select Library*, 391.

⁴⁵ Cf. J. QUASTEN, *Patrology*, 292.

⁴⁶ Cf. *Ibid.*

divine virtues by which a human person resembles God.⁴⁷ The nature of the human person, therefore, is an expression of God's beauty. A human person is also conceived as a *microcosm* prismatically showing forth the beauty of the universe in all its order, a universe that – in its turn – shines forth as a *macrocosm* resplendent with the beauty of God who is its author.⁴⁸ Conceiving a human person as a microcosm contributes to the uprightness of promoting human dignity and conserving nature both of which are challenges in the contemporary world as Pope Francis has noted (*Laudato si'*, 6, 11).

Saint Gregory of Nyssa conceived a human being as a composite being of body and soul. The body is inferior to the soul and thus is at the service of the soul acting as an instrument to render visible the treasures of the soul.⁴⁹ The body is essentially organic, sensitive, material and composed of qualities that correspond to organic, sensitive and material substances.

The soul, on the other hand, is spiritual and simple (not composed). The soul, spiritual as it is, is not confined to any part of the body.⁵⁰ It is the seat of the intellectual faculty and a life-giving principle for the human person.⁵¹ The two component features of the human person are connected in such a way that when one of them is affected the effect reaches the other as well. When for instance a human person is physically sick, the effect of this sickness also affects the soul.⁵² The body is in constant motion; that is, it undergoes a constant change until death.⁵³ This dynamism of the body is expressed by the acts of sleeping and waking. Because the human person is in a process of sleeping and waking up, his/her body relaxes and renews itself. According to Saint Gregory of Nyssa the meeting point of the body and the soul is in the senses. When the senses are at rest, that is, when a human person is asleep, the mind, too, is at rest. It is during this moment of rest that a human

⁴⁷ Cf. P. SCHAFF – H. WACE, *A Select Library*, 391.

⁴⁸ Cf. J. QUASTEN, *Patrology*, 292.

⁴⁹ Cf. P. SCHAFF – H. WACE, *A Select Library*, 395.

⁵⁰ Cf. *Ibid*, 397.

⁵¹ Cf. F. COPLESTON, *A History of Philosophy*, 48.

⁵² Cf. P. SCHAFF – H. WACE, *A Select Library*, 397.

⁵³ Cf. *Ibid*, 396.

person dreams and by so doing the soul recalls what the senses fed it during the awake time.⁵⁴

For Saint Gregory of Nyssa, a human person exists on two levels: first, a human person is a being of experience, that is, a historical human being (an actual human being) and secondly, an ideal human being.⁵⁵ The latter is the being as he or she exists in the mind of God, free of gender categories (neither male nor female). The historical human being is here on earth as an expression of an ideal human being.⁵⁶ The ideal human being is the idea of humanity in the mind of God. He/she is more perfect than the actual human being who is determined, limited and made finite by particularizing features such as corporeality and gender.⁵⁷ An ideal human person in the mind of God is one that is actualized and comes to expression in a variety of individuals. This doctrine was inspired by Platonism for which all things in the universe are shadows of their corresponding real beings in the world of ideas. This Platonic notion came to be adopted by such Christian scholastic thinkers as Saint Bonaventure for whom the exemplar cause of all human beings on earth is in the mind of God.⁵⁸

For Saint Gregory of Nyssa, open in his doctrine to the influence exercised by Philo, the two Biblical narratives of the creation of the human person express the two levels of the human being.⁵⁹ The first narrative Gen 1:26-27 expresses the creation of the Ideal human being, while the second one, Gen 2:7ff narrates the creation of the historical human being of experience.⁶⁰ This anthropological doctrine was a result of Platonism in which all things on earth were regarded as inferior to, and shadows of the real beings in the ideal world, that is, the world of ideas.⁶¹

⁵⁴ Cf. P. SCHAFF – H. WACE, *A Select Library*, 401.

⁵⁵ Cf. F. COPLESTON, *A History of Philosophy*, 48.

⁵⁶ Cf. *Ibid*, 47.

⁵⁷ Cf. P. SCHAFF – H. WACE, *A Select Library*, 10.

⁵⁸ Cf. P. EDWARD, "Saint Bonaventure", in *The Encyclopedia of Philosophy*, I-II, New York: Macmillan 1967, 341.

⁵⁹ Cf. B. MONDIN, *A History of Medieval Philosophy*, 141.

⁶⁰ Cf. *Ibid*, 141.

⁶¹ Cf. E. CRAIG, "Cosmology", 677.

4.5 Philosophical Anthropology: Immortality of the Human Soul

Gregory of Nyssa is convinced that the human soul does not perish with death. His conviction on this matter coincides with those of the Pythagoreans, the Platonists, and even more so with those of Origen. In accord with Origen, Gregory seems to accept the idea of the *Apokatastasis*, that all souls will be restored to God even the damned ones.⁶² According to the Pythagorean theory of *metempsychosis* a soul undergoes transmigration in order to be purified. Origen and later Saint Gregory of Nyssa modified the theory on the immortality of the human soul by denying that the soul transmigrates. According to Origen and Saint Gregory of Nyssa, the soul returns to God because He cannot let His image be lost.⁶³ Adopting the Platonic doctrine, Saint Gregory of Nyssa based the immortality of the soul on its simplicity, and the resurrection of the body restores the soul to its original purity.⁶⁴

4.6 Philosophical Anthropology: The Human Being and Freedom

According to Saint Gregory of Nyssa, a human being is a creature endowed with a free will to make a choice between good and evil.⁶⁵ Due to his/her freedom of choice, human beings are responsible for all the choices they make. For Saint Gregory of Nyssa, human beings have a natural tendency to mount upwards to God because they were created by God in his image and likeness and indeed were created for God.⁶⁶ He adopted this doctrine from Plato's *Symposium*, in which Socrates offers a rather lengthy account of how Diotima explained to him the constant human craving to ascend to Pure Beauty, Truth and Goodness.⁶⁷

⁶² Cf. A. MEREDITH, *Gregory of Nyssa: The Early Fathers of the Church*. London: Routledge, 1999, 61; P. EDWARD, "Saint Gregory of Nyssa", in *The Encyclopedia of Philosophy*, III. New York: Macmillan 1967, 389.

⁶³ Cf. A. MEREDITH, *The Cappadocians*, 56.

⁶⁴ Cf. B. MONDIN, *A History of Medieval Philosophy*, 131.

⁶⁵ Cf. F. COPLESTON, *A History of Philosophy*, 48.

⁶⁶ Cf. A. MEREDITH, *The Cappadocians*, 56.

⁶⁷ Cf. *Ibid*, 55.

In His infinite knowledge, God knows what human beings will choose but He still allows them to make truly free choices. This divine infinite knowledge of what human beings choose is by no means a reason for human beings to be exonerated from responsibility of the choices they make. It is this freedom which makes human beings virtuous or not virtuous before God. When they use their freedom to opt for God and rise to Him, they become justifiably virtuous. For Saint Gregory of Nyssa, therefore, human beings cannot do meritorious acts without freedom.⁶⁸

4.7 Philosophical Anthropology: The Theory of Knowledge

Being influenced and inspired by Platonism and Neoplatonism, in his theory of knowledge Saint Gregory of Nyssa advocated contemplation as a method of attaining the knowledge of the transcendent. He adapted Platonic and Neoplatonic contemplation to Christian contemplative mysticism, a spirituality within which the human person transcends the material world and contemplates God who is a transcendent Being. His theory of knowledge influenced dramatically the mystical life of the Eastern Byzantine Church and the Catholic Church in general.

One observes that in the theory of contemplation as put forth in his work *De Vita Moysis*, the human soul passes through three levels in order to attain an intuitive knowledge of The Transcendent God. This theory exercised its own meaningful influence on medieval contemplative mysticism by which a true knowledge of God is attained through contemplation. According to his notion of contemplation, true knowledge of God means an intimate union with Him.⁶⁹

He taught of a dialectical relationship between knowledge and virtue.⁷⁰ As human beings contemplate, they ascend to God and thus become virtuous by being united with Him. This state of virtue makes human beings more knowledgeable of the truth precisely because they are intimately united with God. Knowledge therefore,

⁶⁸ Cf. A. MERIDITH, *The Cappadocians*, 57.

⁶⁹ Cf. J. WEINBERG, *A Short History of Medieval Philosophy*, Princeton, NJ: Princeton University Press, 46.

⁷⁰ Cf. A. MERIDITH, *The Cappadocians*, 61.

breeds virtue; and virtue increases knowledge. This dialectical relationship between knowledge and virtue has its origin in the Socratic way of thinking, which equated knowledge and virtue. Having paid attention to Gregory and other Christian thinkers, the scholastics conceived of the dialectical relationship between knowledge and virtue as a relationship between faith and reason. Saint Anselm synthesized these notions into his crisp phrase *credo ut intelligam* – I believe so that I may understand; Saint Thomas Aquinas gave emphasis to the inverse: *intelligo ut credam* – I understand that I may believe.

4.8 Philosophical Anthropology: Superiority of the Human Being over Other Creatures

Saint Gregory of Nyssa deems human beings the noblest of all visible creatures. The reasons for this claim include first of all, the fact that human beings are icons of God, that is, they are created in the image and likeness of God. Second, human beings were the last ones to be created. Third, the human stature of walking and moving upright signifies that they are the noblest.⁷¹ God created human beings last to show their superiority over the rest of the visible creatures and to show their power given them to rule all creation.⁷² In their stature, human beings alone walk upright to symbolize their royal dignity and sovereignty over the rest of creation.⁷³

4.9 Cosmology: The Doctrine of Creation

According to Saint Gregory of Nyssa, God created the universe out of nothing (*ex nihilo*).⁷⁴ Like other Fathers, his advocacy of the *ex nihilo* doctrine distinguishes his cosmology radically from what the Greeks were believing and teaching.⁷⁵ God created the universe freely. Love motivated Him; nothing compelled Him to create it.⁷⁶ Saint Gregory believed that all creatures were created at once and

⁷¹ Cf. P. SCHAFF – H. WACE, *A Select Library*, 390.

⁷² Cf. *Ibid.*

⁷³ Cf. *Ibid.*

⁷⁴ Cf. F. COPLESTON, *A History of Philosophy*, 49.

⁷⁵ Cf. A. MARMODORO, “Gregory of Nyssa on the Creation of the World”, in *Divine Powers in Antiquity*, Oxford: OUP 2017, 94.

⁷⁶ Cf. *Ibid.*, 47.

not in a series. For him, the heavens and the earth together with their content were created at once. This is how he interpreted the Biblical verse ‘*In the beginning God created heaven and earth ...*’ (Gen. 1:1).⁷⁷

His doctrine of creation provokes some ontological questions. The doctrine itself was in direct contradiction to the traditional Greek principle of causality for which the like produces the like.⁷⁸ How could the material world be an effect of a non-material cause? How could a divine cause effect something which is non-divine?

These ontological queries find responses from his understanding of creation. For him, some creatures are spiritual while others are material. God, spiritual as He is, created all things in a spiritual form. He maintains that matter is the result of a combination of various spiritual qualities such as colour, solidity, weight, and so forth. When these spiritual qualities unite, they constitute material substances. Matter, therefore, is not a product of God who is spiritual for He could not give what He is not. Matter is the result of combinations of spiritual qualities.

4.10 Cosmology: The Nature of the Universe

Walking in the footsteps of Plato and of some other Patristic thinkers, Saint Gregory of Nyssa made a sharp distinction between material and spiritual substances. As explained above, for Saint Gregory the universe is material but its components are immaterial qualities which united to produce it. Due to its materiality, the universe is inferior to spiritual beings. This notion reveals the Platonic idea that matter deserves a ranking inferior to spiritual beings because the whole material universe is but a shadow of the immaterial world of ideas. Saint Gregory used this theory together with the mystical influence from Plotinus to explain and justify the ascetical and mystical life style as the means of ascending from matter towards God.⁷⁹

⁷⁷ Cf. P. SCHAFF – H. WACE, *A Select Library*, 11.

⁷⁸ Cf. A. MARMODORO, “Gregory of Nyssa”, 94; ARISTOTLE, *Metaphysics*, 1070b.

⁷⁹ Cf. T. V. GAMKRELIDZE, “St. Gregory of Nyssa’s Ascetic Treatise ‘On Virginity’ and the Publication of the Georgian Translation”, *Bulletin of the Georgian National Academy of Sciences*. 7/1 (2013) 127.

Conceiving the universe as material and as an effect of the combination of spiritual qualities, what place does he give the universe in his ontology? In other words, does the universe have some dimensions which transcend its materiality? In the thinking of Gregory of Nyssa, although the universe is material it has some immaterial aspects which transcend its materiality. As I have already indicated, its materiality is a product of an integration of immaterial qualities.⁸⁰ The immaterial dimension of the universe gives it a transcendental aspect that calls for contemporary societies to protect it. The universe not only nourishes the human body but also nourishes the human soul with the Truth, Beauty and Goodness with which God invested it. Contemporary economic and technological advancements take into account that the universe nourishes humanity by supplying it with the necessary natural resources and pathways to transcendental values. Hence technology must not leave the natural world in a state of serious degradation.⁸¹ The philosophy of Saint Gregory of Nyssa contributes to the call to approach the universe with a transcendental attitude of seeing it not only in its materiality but also in the lasting values of Order, Beauty, and Goodness, values that identify the universe as divine love-in-blossom.

4.11 Cosmology: The Problem of Evil

According to Saint Gregory of Nyssa, evil is a spontaneous inclination of the soul towards matter.⁸² Evil occasions the loss of the divine image and likeness which the soul has before committing evil.⁸³ Different from the Manichean mentality of his time, for him matter is neither evil nor is it the principle of evil.

One remembers that in his anthropology the human soul is united with the body through the senses. The soul which is spiritual gets united with the whole of matter through the body, that is, through the senses. As long as the soul keeps on tending towards

⁸⁰ Cf. A. MARMODORO, "Gregory of Nyssa", 101.

⁸¹ Cf. K. SINGH, "Environmental Degradation and Measures for Its Mitigation with Special Reference to India's Agricultural Sector", *Indian Journal of Agricultural Economics* 46/1 (2009), 40-60.

⁸² Cf. P. SCHAFF – H. WACE, *A Select Library*, 9.

⁸³ Cf. *Ibid.*

God, then human beings remain in the state of virtue and holiness. When the soul abuses its freedom and so divert its attention from God, it *ipso facto* tends towards the body and towards matter in general, and that way it commits what is evil.⁸⁴ The source of evil therefore is not matter, but rather the human beings' misuse of freedom by shifting their attention from God towards matter. It is this misuse of freedom which makes human beings lose the likeness and image of God whom they were reflecting before getting ruptured from Him.⁸⁵

Human beings in the contemporary world enjoy various forms of freedom: freedom of speech, freedom of movement and interaction, freedom of worship, and so forth. As Saint Gregory of Nyssa suggests, an abuse of freedom is the root of evil. The contemporary world is not free from such abuses which occasion the dissemination of the seeds of wickedness. An abuse of the freedom to express one's opinion and to express oneself, for instance, breeds the evil of defamation, calumny and detraction which are evils against human dignity. An abuse of freedom of conscience and the right to privacy has been a root cause of claiming abortion as a human right which in itself is an evil against humanity.⁸⁶ St. Gregory's philosophy concerning the abuse of freedom as the seed from which many evils sprout is relevant to our time. It helps those with authority and responsibility, i.e., legislators, executives, judges and policy makers, to set proper parameters for the concept of freedom in all of its forms.

Human beings in their actual nature are weaker than ideal human beings. It is this weakness which makes them prone to fall, that is to tend towards matter.⁸⁷ It was this line of thought that has seemed to pinpoint Gregory as a person who regarded the fall of human beings not as their fault but as an inevitable result of their actuality, that is, as an outcome of the union between body and soul.⁸⁸ Such a way of thinking seems to obviate freedom. We have

⁸⁴ Cf. P. SCHAFF – H. WACE, *A Select Library*, 9.

⁸⁵ Cf. *Ibid.*

⁸⁶ Cf. D. SHAW, "Abortion and Human Rights", *Best Practice & Research Clinical Obstetrics and Gynaecology* 24 (2010) 640.

⁸⁷ Cf. *Ibid.*, 10.

⁸⁸ Cf. *Ibid.*

consistently demonstrated, however, that Gregory considers the human beings to be essentially endowed with freedom: a human being's fall, therefore, is indeed his or her fault because the fall reflects the person's choice to abuse his or her freedom.

5. Evaluation and Conclusion

Saint Gregory of Nyssa contributed much to the effort to Christianize the Hellenic world and to Hellenize the Christian world. Thinking and writing under the influence of three schools of Greek philosophy, that is to say, Pythagoreanism, Platonism and Neoplatonism, he helped to familiarize the intellectuals of his era to the notion that philosophy can be an instrument by which thinkers can explain the Christian mystery and render it intelligible. Among the 4th Century Fathers of the Church, Saint Gregory is deemed the most commendable for advocating the use of philosophical reason to explain the deposit of Christian faith.⁸⁹

The Platonic doctrine of asceticism and contemplation as the means of attaining knowledge and union with the Good made its way into Christianity partly through the philosophy of Saint Gregory of Nyssa. He applied the Platonic notions to the practice of asceticism and contemplative mysticism in the Church as principal means for attaining intimate union with God. In tandem with the Platonic doctrine, he elucidated the biblical meaning of the folly of material wealth. Just as in the platonic teaching true happiness is to be found in the world of ideas, Saint Gregory polished this doctrine and used it to justify the Christian practice of asceticism and contemplation of the divine mysteries.

Interpretations of some biblical texts were made possible through the inspiration and influence of platonic and neoplatonic ways of thinking and terminology. Because they expressed Christian doctrine with accuracy and precision, Platonic and Neoplatonic terms such as *Logos* and *hypostasis* found their way into Christian texts and played an important role in explaining the nature, personhood and mission of Jesus, who is Lord, God, the universal Savior.

⁸⁹ Cf. J. QUASTEN, *Patrology*, 283.

We cannot minimize his contribution to the solution of the theological and philosophical problems of his time. People noteworthy for their understanding of God, the world, and the human person were finding it difficult to establish the relationship between philosophy and theology, or rather between reason and faith. This essay has repeatedly underlined Gregory's insistence that philosophy is at the service of theology and can make theological mysteries more understandable even though, as mysteries, they remain transcendent to natural cognitive processes. Christian thinkers of the scholastic era accepted Gregory's insights; they are still of inestimable value in the contemporary Christian world. His insights have also proven fertile in the process of finding a resolution to the origin and nature of the universe, to the origin of evil, to the nature and scope of human knowledge and to the nature of the human being.

Saint Gregory of Nyssa was not without shortcomings in his thinking: perhaps his enthusiasm to utilize platonic and Neoplatonic insights even in cases where a transition from those modes of Greek thinking to the faith intrinsic to the Gospel was not feasible should be considered a shortcoming. Some would say that his efforts were tantamount to a legitimizing of the pagan platonic way of thinking by making it look Christian. His thought regarding the origin and nature of matter leaves much to be desired if one considers that for him the universe is material as a result of the combination of some spiritual qualities. He put forward this doctrine in order to avoid an apparent contradiction of conceiving God, spiritual as He is, to be the origin of something material. For him, God could not produce in a manner that is "ungodly"... and to produce matter is an ungodly enterprise. One can argue against Gregory that even the spiritual qualities could not be able to produce matter since spiritual qualities by definition do not contain any matter.

His adherence to platonic and Neoplatonic insights makes some aspects of his Christian thinking look too idealistic. Contemplative mysticism as a recommended way of attaining a true knowledge and intimate union with God would render God and salvation to be for the few just as contemplation of Truth, Beauty and Goodness in the platonic manner of thinking is reserved for the few endowed

with the ability to not let their rational soul become entangled with the sensitive soul or the appetitive soul.

For Saint Gregory of Nyssa, at the *eschaton*, there will be restoration of all mankind even the damned ones. He advocated this doctrine to avoid the contradiction that seems to ensue if human beings who are created in the image and likeness of God suffer damnation. In other words, he did not have a real sense of sin as inherently irrational. Gregory intended to create a harmony between the omniscience of God and the fall of humankind. If God knew that human beings would misuse their freedom and be damned, then why did He create them? In order to resolve this contradiction, Saint Gregory of Nyssa subscribed to the doctrine of universal restoration which contradicts some biblical texts that speak of some people to be condemned on the Last Day (Matt 25:1-13; Mark 13:14-23).⁹⁰ All the same, in spite of the criticism and shortcomings of his rational approach to Christianity, his thoughts still remain a treasure not only for the ancient church but also for contemporary Christian philosophers and believers in general.

In the world of our time in which we experience the mushrooming of Christian denominations and an increase of preachers with various and diverse backgrounds and understandings, the position that faith must mesh with reason without any contradiction or conflict seems inalienable. Faith devoid of proper reasoning breeds fundamentalism and religious fanaticism which are a threat to peace and human coexistence. Conversely, reason devoid of proper theology ends in secularism, which carries with it various forms of relativism. In short, the instrumentality of philosophy for faith is always of vital importance in order to make faith understandable, communicable and justifiable. Faith, on the other hand, continues to be the gauge by which philosophy can discern the truthfulness of its claims. The one who holds the key to philosophical and theological truth is: God.

⁹⁰ Perhaps more importantly to place everyone in heaven with no one in hell or even to place some people in hell seems to be an inclination to anticipate how God is going to judge human beings. The only one who knows whether someone is going to hell or not is: God. (Editor's Note)

THEOLOGY & CULTURE

The Meaning and Function of Satan in the Hebrew Bible (Old Testament)

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Introduction

In the first two chapters of the Book of Job, we encounter a heavenly figure, identified as the Satan (*haśśātān*) who is described as one of “the sons of God.” The dialogue between this figure and God in Job 1:6-12 and 2:1-6, raises some important questions concerning the relationship between human piety/righteousness and God’s blessings in the form of material prosperity. This figure “incites” God to test Job (2:3)¹ in order to find out whether his piety is disinterested or not. In this article, we will discuss the nature and function of the figure of Satan. The article will examine the occurrence of this figure in the Hebrew Bible in four texts, namely, Numbers 22:22, 32; Zachariah 3:1; Job 1–2; and 1 Chronicles 21:1. In the course of this exploration, other key biblical themes will come into focus as well: the nature of disinterested piety, the notion of the Divine Council, and the problems associated with the principle of Divine Justice and Retribution.

In the first part of this essay we shall examine the etymology and the meaning of the noun “Satan”. We shall demonstrate that this noun denotes both earthly figures and a figure that is heavenly.

¹ In this essay, all biblical quotations in English are taken from *The Holy Bible: The Revised Standard Version*, (New York: Thomas Nelson & Sons, 1971), and the Hebrew texts are taken from *Biblia Hebraica Stuttgartensia*, Edited by K. Elliger, W. Rudolph, and Institute for NT Textual Research Munster (Munster: German Bible Society, 2006).

In the second part, we shall probe the meaning of the heavenly Satan, by closely examining three of the four texts mentioned above. We shall study the contours of the noun Satan within the context in which they occur. In the third part, we shall closely exegete the first, second, and fourth scenes of the prologue of Job 1–2, to determine how the meaning of Satan, and its function emerge. In the fourth part, we shall attempt to analyze our results, in order to see whether the various meanings and functions of Satan that emerge from these texts can be reconciled. In this section we shall argue that the meaning and the function of Satan emerged from the biblical authors' attempts to explain divine causality, and that there is a clear development of this concept, from the earlier text, Numbers 22:22, to the latest text, 1 Chronicles 21:1.

1. Etymology of the Noun Satan

The noun Satan (Hebrew שָׂטָן transliterated as *śāṭān*) is derived from the verb *śāṭān*, with the Semitic root *śṭn*.² The noun occurs 27 times in the Hebrew Bible (Old Testament), while the verb *śāṭān* occurs 6 times.³ Other related forms are *śīṭna*, *śāṭām*, and *masṭema*, which are well attested in the Hebrew Bible.

The meaning of the verb *śāṭān* is variously rendered as “to accuse,” “to slander,” or “to be an adversary.” According to T.C. Young, the meanings “to accuse” and “to slander,” are not synonymous, but they overlap: “To accuse means to find fault and bring charges, falsely or accurately. By contrast, slander is always false, a statement of claim that is both inaccurate and damaging to the character and reputation of another.”⁴ To be an adversary means to be an opponent, i.e., an enemy, with political connotations.

In some instances, the noun *śāṭān* can be translated as “a slanderer,” while in others, “an accuser.” Thus, the term Satan

² The root is attested in Targumic Aramaic, Middle Hebrew, Syriac, Ethiopic and Arabic. Cf. G.J. BOTTERWECK – H. RINGGREN, – H. FABRY, *Theological Dictionary of the Old Testament*, XIV, Grand Rapids: Eerdmans 1997, 73. Cf. E. JENNI – C. WESTERMAN, *Theological Lexicon of the Old Testament*, III, Peabody: Hendrickson 1997, 74.

³ G.J. BOTTERWECK – H. RINGGREN – H. FABRY, *TDOT*, 74.

⁴ T.C. YOUNG, “Satan,” *ABD* V, New York: Doubleday 1992, 985.

means "an accuser," with the nuances of either a slanderer or an adversary.⁵ In the Hebrew Bible, the noun Satan is used to refer to both human adversaries (the terrestrial Satan) and a supernatural adversary (the celestial Satan).⁶ In the Hebrew Bible, the noun occurs 7 times and refers to the terrestrial Satan. In 1 Samuel 29:4, the Philistines refuse to allow David to go with them to the battle against Saul, lest he become "an adversary" to them by "turning against them on the battlefield in order to ingratiate himself to Saul."⁷ Here the term Satan is used to refer to a political opponent/adversary, without any other connotation.

In 2 Samuel 19:17-24 (MT), when he is returning to Jerusalem after defeating Absalom, Abishai tries to convince David to kill Shimei, who had cursed and thrown stones at the fleeing David (2 Sam 16:5-7). David responds by describing Abishai as an adversary: Abishai, in other words, acts as *śāṭān*, a legal accuser in this context.⁸ In 1 Kings 5:18, Solomon states that he has no *śāṭān*, no "adversary," referring to political opponents or enemies. Furthermore, in 1 Kings 11:14, 23, 25, after Solomon had apostatized, God raises Hadad of Edom and Rezon of Syria as *śāṭānim*, "adversaries" to Solomon. These are political enemies, through whom God intends to punish Solomon, because Solomon has contravened the Covenant: "Solomon had sinned, and because of this sin [the Lord] raised up Hadad and Rezon as adversaries against him ... [who become] concrete illustrations of divine judgment, and thus *śāṭān* has a legal connotation: Hadad and Rezon are accusers of Israel."⁹

Another text in which a terrestrial Satan occurs is Psalm 109:6: "Appoint a wicked man against him; let an accuser (*śāṭān*) bring him to trial." In this psalm, identifiable as an individual lament, the psalmist expresses sadness about the unjust accusations of his enemies (vv. 1-5). At this point, however, a question arises: in this

⁵ T.C. YOUNG, "Satan", 985.

⁶ *Ibid.*

⁷ P.L. DAY, *An Adversary in Heaven: Satan in the Hebrew Bible*, Atlanta: Scholars 1988, 25.

⁸ *Ibid.*, 26.

⁹ *Ibid.*, 29.

psalm, are verses 6-19 words of the psalmist against his accusers (a kind of curse levelled against his enemies), or is the psalmist quoting what his accusers have been saying against him?¹⁰

Some scholars hold that these are the psalmist's words, wishing that his enemies suffer the fate they have been devising for him.¹¹ According to Day, this section is an insertion into a psalm which consisted of verses 1-5 and 20-30. Accordingly, these words are meant to be the words of the psalmist against his enemies. Thus, the meaning of Satan here is forensic: "Verse 7 clearly states that the psalmist wants his opponent to be brought to justice, and the expression 'stand on the right hand' (v. 6) is also clearly forensic ... there is no reason to believe that *śāṭān*'s sought-for testimony is slanderous."¹² However, the *New Revised Standard Version* puts verses 6-19 into quotation marks, introducing them with the phrase "they say," implying that here the psalmist quotes what his opponents have been saying against him. In this case, the meaning of *śāṭān* here would be "a slanderer," a wicked person who falsely accuses an innocent person (cf. vv. 2-5, 31).

This overview suggests that the terrestrial Satan refers to a human adversary, to an opponent, who is either a political adversary or a legal accuser before the court. The terrestrial Satan could also refer to a slanderer, a person who bring false charges against someone who is innocent. We shall now examine whether these meanings are reflected in the references to the celestial Satan in the Hebrew Bible.

The noun indicating the celestial Satan occurs 26 times in the Hebrew Scriptures in four passages (Num 22:22, 23; Job 1-2; Zech 3:1; and 1 Chr 21:1). This noun occurs in three of the four passages with a definite article (*haśśāṭān*), while in 1 Chronicles 21:1 it occurs without a definite article. According to Young, "this would seem to indicate that only in 1 Chr 21:1 is *śāṭān* possibly a proper name. In the remaining passages, with the definite article, it is a common noun, to be translated something like 'the accuser.'"¹³

¹⁰ P.L. DAY, *An Adversary in Heaven*, 30.

¹¹ Cf. P.L. DAY, T.C. Young, etc.

¹² P.L. DAY, *An Adversary in Heaven*, 31.

¹³ T.C. YOUNG, "Satan", 986.

We shall now examine these four texts, in order to determine the meaning of the term in its contexts.

2. Celestial Satan in the Hebrew Bible

2.1 Satan in Numbers 22:22, 32

22:22 וַיַּחַר-אַף אֱלֹהִים כִּי-הוֹלֵךְ הוּאֹ וַיִּתְּצֵב מִלֶּאֱךָ יְהוָה בַּדֶּרֶךְ לְשָׁטָן לוֹ
וְהוּאֹ רֹכֵב עַל-אַתָּנוּ וּשְׁנֵי נִעְרָיו עִמּוֹ:
22:32 וַיֹּאמֶר אֵלָיו מִלֶּאֱךָ יְהוָה עַל-מָה הִכִּיתָ אֶת-אַתָּנֶךָ זֶה שְׁלוֹשׁ רָגְלִים
הִנֵּה אֲנִכִּי יֵצְאֵנִי לְשָׁטָן כִּי-יִרְט הַדֶּרֶךְ לִנְגְדִי:

22:22 But God’s anger was kindled because he went; and the angel of the LORD took his stand in the way as his *adversary*. Now he was riding on the [donkey], and his two servants were with him.

22:32 And the angel of the LORD said to him, “Why have you struck your [donkey] these three times? Behold, I have come forth to withstand [*be an adversary to*] you, because your way is perverse before me ...

This is the earliest occurrence of the celestial Satan in the Hebrew Bible. The context is the story of Balaam. The Israelites have camped on the plains of Moab, on their journey to Canaan (Num 22:1). Fearing that the Israelites might attack and destroy his territory, Balak, the king of Moab, hires Balaam, a mercenary prophet, for the purpose of cursing the Israelites, so that he might defeat them (Num 22:1-6). However, God appears to Balaam at night, forbidding him to go on this mission, “for they [the Israelites] are blessed” (22:12). Although initially Balaam refuses to go to Balak, he eventually goes, with God’s permission, but he is to say only what God commands him to (v. 20). On the way, he meets the angel of the Lord, who is identified as an adversary (*śāṭān*). After trying to thwart Balaam’s journey twice, the angel reveals himself to Balaam as an adversary (v. 32).

The story of Balaam has some noteworthy textual problems. God allows Balaam to go with the messengers of Balak (v. 20); but in the next verse, when Balaam sets out to go, the Lord’s anger is kindled against him (v. 21). Why this anomalous twist? Day hypothesizes that this story contains two contrasting traditions: one

tradition is favourable to Balaam (22:1-20, 23:1–24:25, cf. Deut 23:3-6, Mic 6:5), and so presents him as a seer and a prophet who consults God and obeys God's commands. A second tradition, on the other hand, is hostile to Balaam. This includes the story of Balaam and his donkey (22:21-40, cf. 31:8, 16), a story which caricatures Balaam as dumber than his donkey. While the donkey can see the angel, discern the danger, and act accordingly, Balaam cannot.¹⁴ He cannot even discern the meaning of his donkey's odd behaviour, in spite of the fact that the donkey speaks to him in a human language: "Am I not your [donkey], upon which you have ridden all your life long to this day? Was I ever accustomed to do so to you? And he said, No" (v. 30).

In this context, the celestial Satan, a heavenly messenger, is not hostile to God, but he is sent as an adversary to Balaam at a moment that he is choosing to commit sin. In this passage, "the angel is both adversary to and accuser of Balaam, and is dispatched on his mission by [the Lord]."¹⁵ The angel's action is ultimately authorized by God. Here Satan is not a proper name, but a functional role: "Here the noun *śāṭān* clearly refers to an 'opponent,' someone who 'stands in the way' and obstructs Balaam's plans. Twice God raised up a Satan against Solomon who acted as an adversary to the king. The result in Numbers 22 is the same. Since God wants to thwart the Moabites' plan, God stands in their way in the figure of his angel."¹⁶

2.2 The Satan in Zechariah 3:1

3:1 יִרְאֵנִי אֶת־יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עֹמֵד לִפְנֵי מַלְאָךְ יְהוָה
וְהַשָּׂטָן עֹמֵד עַל־יְמִינוֹ לְשֹׂטְנוֹ:

^{3:1} Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him.

This is Zechariah's fourth vision, which is set in the Heavenly Court. This vision presents God as King surrounded by his

¹⁴ P.L. DAY, *An Adversary in Heaven*, 48-57.

¹⁵ T.C. YOUNG, "Satan", 986.

¹⁶ G.J. BOTTERWECK – H. RINGGREN – H. FABRY, *TDOT*, 76-77.

courtiers. The conception of a heavenly court, a conception that also appears in Job 1–2, is well attested in the Hebrew Bible (cf. 1 Kgs 22:19-23; Ps 82; Isa 6:1-5; and Dan 7:9-14). C. L. Meyers offers the observation that "this setting is deeply grounded in mythology, with [the Lord's] Heavenly court corresponding to the council of 'El ... The concept of an assembly or council of the gods was a common motif throughout the Ancient Near East."¹⁷ The Israelites entertained a notion that God regularly held a court, took counsel and rendered judgment on various matters.¹⁸ In both Zechariah 3:1 and Job 1–2, Satan acts as a prosecuting attorney. But there is another possibility: common royal practice during that time may have influenced this image: "The concept of the royal council in which the king would be surrounded by his courtiers, receiving reports from them, taking council with them, and giving directives to them, is familiar especially from Egypt ... and may be assumed equally for Israel."¹⁹ Either way, the evidence shows that the Israelites had the notion of the Heavenly Court, which is reflected in these texts.

In Zechariah 3:1-5, a case is presented before the Heavenly Court concerning Joshua and the office of the High Priest. Joshua was the first High Priest after the exile. He it is who led the first exiles who returned to Jerusalem (cf. Ezra 2:2; Neh 7:7; 1 Esdr 5:5, 8). In Ezra, Joshua "participated in the construction of the Second Temple, and played a role at least at the beginning of the successful drive to complete the structure (3:1-13; 5:1-2; 1 Esdr 5:47-58; 6:1-2)."²⁰ In this lawsuit, Joshua stands as the accused, God presides as the judge, the Satan acts as the prosecuting attorney, and the angel of the Lord stands as Joshua's defense attorney/advocate. Joshua stands in filthy garments before the angel of the Lord (vv. 1, 3), and the Satan stands at his right hand to accuse him (v. 3). There are other members of the heavenly court standing before the angel

¹⁷ C.L. MEYERS – E.M. MEYERS, *Haggai, Zechariah 1-8*, AB 25B, New York: Doubleday 1987, 182.

¹⁸ C.A. NEWSOM, "The Book of Job", *NIB* IV, Nashville: Abingdon 1996, 347.

¹⁹ D.A. CLINES, *Job 1–20*, WBC 17, Waco: Word 1989, 18.

²⁰ J. VANDERKAM, "Joshua the High Priest and the Interpretation of Zechariah 3", *CBQ* 53 (1991) 553.

of the Lord (v. 4). God rebukes the Satan and affirms that He has chosen Jerusalem. Joshua is acquitted, cleansed and re-clothed splendidly (v. 4).

In this lawsuit, the Satan challenges Joshua's dignity and worth as the High Priest. Although his crime is not explicitly mentioned, it can be derived from the symbolism of Joshua's filthy garments: "The word translated 'filthy' (פִּלְאָה) is used here alone in the Bible, but its nominal cognates (נִצָּה and נִצָּה) express the filth of human excrement (Deut 23:14; 2 Kgs 18:27) and a drunkard's vomit (Isa 28:8). Thus, Joshua's clothing was not a little soiled; it was thoroughly filthy and beyond cleaning."²¹ In verse 4, therefore, the angel of the Lord explains the meaning of the filthy garments: "Behold, I have taken your iniquity away from you, and I will clothe you with rich apparel." Young explains the significance of this scene as follows:

In his rebuke [the Lord] reminds the *śāṭān* that he has chosen Jerusalem. That [the Lord] draws attention to his choice of Jerusalem, and not to Joshua, would seem to indicate that Joshua not only represents himself, but in some way also represents the restored postexilic community. Neither the iniquity of Joshua nor the sins of Judaeans are such that they bar the way to the investiture of the High Priest or the forgiveness of the community, much to the dismay of the prosecuting *śāṭān*.²²

Thus, in this passage, what defines the Satan is his function in the Heavenly Court, namely, that of an accuser, a prosecuting attorney, but one who is firmly under God's control.²³ He has an adversarial relationship with human beings, as indicated by the fact that he is overzealous to prosecute Joshua. He seems to forget that God is both merciful and faithful to his covenant with his people.

²¹ J. VANDERKAM, "Joshua the High Priest", 555.

²² T.C. YOUNG, "Satan," 987.

²³ J.M. O'BRIAN, *Nahum, Habakkuk Zephaniah, Zechariah, Malachi*. Abingdon Old Testament Commentaries, Nashville: Abingdon 2004, 188.

2.3 1 Chronicles 21:1: Satan as a Proper Name

וַיַּעֲמֹד שָׁטָן עַל-יִשְׂרָאֵל וַיִּסָּת אֶת-דָּוִיד לִמְנוֹת אֶת-יִשְׂרָאֵל: 21:1

^{21:1} Satan stood up against Israel, and incited David to number Israel.

The latest occurrence of the word Satan in the Hebrew Bible is 1 Chronicles 21:1. It is the only place where a celestial Satan is mentioned without a definite article. Most English translations render it as a proper name, 'Satan.' Young suggests that this is "an original appellative that has assumed the character of a real proper name and is therefore used without the article."²⁴ But as an indefinite noun, it could as well be translated as 'an anonymous adversity,' terrestrial or celestial.²⁵

This development has a context that is worthy of note. The same text occurs in 2 Samuel 24:1. While in 1 Chronicles 21:1, Satan incites David to take the census, in 2 Samuel 24:1 the anger of the Lord was kindled against Israel, and incited David to take the census. In other words, the Lord was angry at the Israelites so He incited David to take the census, so that He may punish Israel. In both cases, the Lord punishes David for taking the census. L.C. Allen offers the hypothesis that the anger of the Lord "sometimes in the Psalms ... is not a reaction to human sinning, but an amoral violent force beyond human control (e.g. Pss 6:1, 74:1 ...)."²⁶ Thus, 1 Chronicles 21:1 could be an attempt to personify this force, and distance it from God.

Allen proposes that 1 Chronicles 21:1 can be understood in the light of Job 2:3 and Zechariah 3:1. These texts predate 1 Chronicles. In 1 Chronicles the verb "incite" (יָסָת) occurs with Satan as the subject. Thus, the First Book of Chronicles borrows both the activity and the posture of hostility characterizing the Satan, but here there is a development, namely, Satan is used for the first time as a proper noun, instead of a description of

²⁴ T.C. YOUNG, "Satan", 987.

²⁵ G.N. KNOPPERS, *1 Chronicles 10-29*, AB 12A, New York: Doubleday 2004, 744.

²⁶ L.C. ALLEN, "The First and Second Books of Chronicles", *NIB* III, Nashville: Abingdon 1990, 421.

a function.²⁷ Thus, Satan's activity here amounts to imposing a test, a test which David fails.

C. Young offers three possible explanations of this shift.²⁸ First, the Chronicler was uneasy about attributing a morally dubious action to God. Hence he refrains from insinuating that God incites David to take the census and then punishes him for doing so. Secondly, the Chronicler was eager to paint a picture of a good relationship between God and David, God's chosen servant. Hence he substituted Satan for God and thus he retells this story as a temptation episode. Thirdly, this passage "reflects a development in how the OT explained evil. Most of the earlier literature of the OT explained evil in terms of a primary cause [the Lord]. Later OT literature such as Chronicles expanded on this by introducing a concept of a secondary cause in its explanation of evil, namely, *śātān*."²⁹ This is the principle of Divine causality in the Old Testament, and we see a movement from single Divine causality to double causality. Thus, in this text, Satan is presented as an independent figure who acts as a seducer, a tester, an inciter of humans to sin.

3. The Satan in Job 1–2

The term Satan occurs in the prologue to the book of Job, in the prose section (Job 1–2). This section is an introduction to the poetic section, the dialogues between Job and his friends. This section is divided into five scenes, alternating between the earth and the heavens. What happens in the heavenly realm affects what happens in the earthly realm. While the earthly characters are unaware of what happens in heaven, the reader knows. This is the setting for the dialogues, for the dialogues will attempt to address the questions that are raised in the heavenly setting. Thus, the structure of Job 1–2 can be outlined as follows:³⁰

²⁷ L.C. ALLEN, "The First and Second Books of Chronicles", 422.

²⁸ T.C. YOUNG, "Satan", 987.

²⁹ *Ibid*, 987.

³⁰ Cf. D.A. CLINES, *Job 1–20*, 8.

- 1:1-5 Earthly Setting: Description of the person of Job, his character, and his family.
- 1:6-12 Heavenly Court: The first dialogue between the Satan and God.
- 1:13-22 Earthly Setting: the Satan brings to realization the deliberations of the Heavenly Court, and Job reacts.
- 2:1-6 Heavenly Court: The second dialogue between the Satan and God.
- 2:7-13 Earthly Setting: the Satan brings to realization the deliberations of the Heavenly Court. Job reacts; so do his friends.

In this analysis, we shall focus on scene one, for it sets the ground for the subsequent scenes, and scenes two and four, where the Satan and his activities are described, which is the focus of our consideration. We shall treat scenes three and five just in passing, since they are intricately connected with the other scenes.

3.1 Scene 1: Description of Job's Character, His Family and Possessions (Job 1:1-5)

1:1 אִישׁ הָיָה בְּאֶרֶץ-עֹזִין אִיּוֹב שְׁמוֹ
וְהָיָה הָאִישׁ הַהוּא תָם וְיָשָׁר וִירָא אֱלֹהִים וְסָר מֵרָע:
2 וַיִּוָּלְדּוּ לוֹ שִׁבְעָה בָנִים וְשְׁלוֹשׁ בָּנוֹת:
3 וַיְהִי מְקַנְהוֹ שִׁבְעַת אֲלֹפֵי-צֹאן וְשִׁלְשַׁת אֲלֹפֵי נִמְלִים
וְחֲמֵשׁ מֵאוֹת צֹמֶד-בָּקָר וְחֲמֵשׁ מֵאוֹת אֲחוּלֹת וְעֶבְדָּה רַבָּה
מֵאֹד וַיְהִי הָאִישׁ הַהוּא גָדוֹל מִכָּל-בְּנֵי-קָדְשָׁם:
4 וַהֲלָכּוּ בָנָיו וְעֲשָׂו מִשְׁתָּה בֵּית אִישׁ יוֹמוֹ
וְשָׁלְחוּ וַקְרָאוּ לְשִׁלְשַׁת (אֲחִיתִּיהֶם) [אֲחִיוֹתֵיהֶם] לֵאמֹל וּלְשִׁתּוֹת עִמָּהֶם:
5 וַיְהִי כִּי הִקִּיפוּ יָמֵי הַמִּשְׁתָּה וַיִּשְׁלַח אִיּוֹב וַיִּקְרָשֶׁם
וְהַשְׂכִּים בַּבֶּקֶר וַהֲעֵלָה עֹלֹת מִסֵּפֶר כָּל־
כִּי אָמַר אִיּוֹב אוֹלִי חָטָאוּ כִּנִּי וּבִרְכּוּ אֱלֹהִים בְּלִבְבָם
כִּכָּה יַעֲשֶׂה אִיּוֹב כָּל-הַיָּמִים:

^{1:1} There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, one who feared God, and turned away from evil. ² There were born to him seven sons and three daughters. ³ He had seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred she-asses, and very many servants; so that this man was the greatest of all the people of the east. ⁴ His sons used to go and hold a feast in the house of each on his day; and they would send and invite their three sisters to eat and drink with them. ⁵ And when the days of the feast had run their course, Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all; for Job said, "It may be that my sons have sinned, and cursed God in their hearts." Thus Job did continually.

The first scene serves as a setting for the unfolding of the events in the prose section, which forms in some sense, the basis for the dialogues. It introduces Job, the main character in the book. In 1:1, Job is described as a perfect human being, blameless (תָּם), upright (יָשָׁר), God-fearing (יָרָא), who turns away from evil (מִכָּרַע). His character is described using a pair of words, which are common in proverbial wisdom and the Psalms.³¹ This description suggests completeness and perfection, integrity and respectful piety.³²

In Job 1:2-3, the author describes Job's family, property, his household and status. Newsome suggests that the conjunction *wə* connects Job's integrity and piety with his prosperity: "Does Job just happen to be rich and have a large family, or does he have these things because he is a man of exemplary piety? Although the narrator does not say explicitly, the very description of Job's family and wealth suggests a connection. All the numbers used are symbolic, suggesting completeness and perfection ... Just as Job's piety is complete, so also his family and property are complete and perfect."³³ His prosperity is the result of his exemplary piety, the sign of God's blessings. This is the principle of Divine Justice and Retribution, that is, God rewards the just and punishes the wicked.

³¹ D.A. CLINES, *Job 1–20*, 8.

³² C.A. NEWSOM, "The Book of Job" 345.

³³ *Ibid.*

In verses 4-5, Job’s exemplary piety is emphasized by showing how he goes to extraordinary lengths to ensure that his sons do not sin against God. The Hebrew expression for what the sons may be doing is literally “blessing” (בִּרְכוּ) God “in their hearts”. The verb “blessing”, however, seems to be a euphemism (cf. v. 11). As the translation above indicates, the word seems surely to mean “cursing.” This scene prepares the ground for the second scene, which takes place in the Heavenly Court (1:6-12).

3.2 Scene 2. The First Dialogue between God and the Satan (Job 1:6-12)

1:6 וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְנַצֵּב עַל־יְהוָה וַיָּבֹא גַם־הַשָּׁטָן בְּתוֹכָם:
 7 וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן מֵאֵין תָּבָא:
 וַיַּעַן הַשָּׁטָן אֶת־יְהוָה וַיֹּאמֶר מִשּׁוּט בָּאָרֶץ וּמִהַתְחַלֵּף בָּהּ:
 8 וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן הֲשֵׁמֶתָ לַבָּרָה עַל־עַבְדִּי אִיּוֹב
 כִּי אֵין כָּמוֹהוּ בָּאָרֶץ אִישׁ תָּם וְיָשָׁר יָרָא אֱלֹהִים וְסָר מִרָעָה:
 9 וַיַּעַן הַשָּׁטָן אֶת־יְהוָה וַיֹּאמֶר הֲחַיִּים יָרָא אִיּוֹב אֱלֹהִים:
 10 הֲלֹא־אֵתָּ (אֵתָּ) שָׂכַתָּ בְּעָדוֹ וּבְעַד־בֵּיתוֹ וּבְעַד כָּל־אֲשֶׁר־לּוֹ מִסָּבִיב
 מַעֲשֶׂה יָדָיו בִּרְכָתָּ וּמִקְנֵהוּ פָּרַץ בָּאָרֶץ:
 11 וְאוֹלָם שָׁלַח־נָא יָדְךָ וְנָע בְּכָל־אֲשֶׁר־לּוֹ אִם־לֹא עַל־פָּנֶיךָ יִבְרַכְךָ:
 12 וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן הִנֵּה כָל־אֲשֶׁר־לּוֹ בְּיָדְךָ רַק אֵלָיו אֶל־תִּשָּׁלַח יָדְךָ
 וַיֵּצֵא הַשָּׁטָן מִמָּעַם פְּנֵי יְהוָה:

1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. 7 The LORD said to Satan, “Whence have you come?” Satan answered the LORD, “From going to and fro on the earth, and from walking up and down on it.” 8 And the LORD said to Satan, “Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?” 9 Then Satan answered the LORD, “Does Job fear God for nought?” 10 Hast thou not put a hedge about him and his house and all that he has, on every side? Thou hast blessed the work of his hands, and his possessions have increased in the land. 11 But put forth thy hand now, and touch all that he has, and he will curse thee to thy face.” 12 And the LORD said to Satan, “Behold, all that he has is in your power; only upon himself do

not put forth your hand.” So Satan went forth from the presence of the LORD.

The second scene is set in heaven, whereby the Lord presides over the Heavenly Council. We have already discussed the concept of the Heavenly Court in connection with Zechariah 3:1. In this session, God presides over the court as King (cf. 1 Kgs 22:19; Isa 6; Zech 3–4), surrounded by his divine entourage of counsellors. “The sons of God” (*bənê hāʾēlōhîm*) present themselves (*hityaššēb*) before God, as courtiers, royal officials before the king (cf. Prov. 22:24).³⁴ Byrne points out that the concept of *bənê hāʾēlōhîm*, literally, “the sons of the gods,” as heavenly beings, does not imply actual progeny of God or the gods.³⁵ Instead, this “reflects the common Semitic use of ‘son’ ... to denote membership in a class or group. [Thus] *bənê hāʾēlōhîm* [means] beings belonging to the heavenly or divine sphere.”³⁶

Byrne hypothesizes that this term reflects a stage when Israel’s religion was influenced by the pantheism of the Canaanite religions. The sons of God are always found in the context of the Heavenly Court, and they are subordinate to God (Job 1:6; 2:1; Pss. 29:1; 82:6, Deut 32:43 LXX).³⁷ “Eventually, the ‘sons of gods’ were fused with the concept of angels – a development already to be seen in Dan. 3:25 and reflected, for the most part, in the LXX.”³⁸ In this scene, the Satan is one of the members of the Heavenly Court. He comes with others to present himself before God, and to report on the fulfilment of his duties. He is presented as having an adversarial relationship with humans, but he is firmly under God’s control and authority. It is to be noticed that Job 1:7-12 and 2:2-6 are the only instances in the Hebrew Scriptures where the Satan and God converse with each other. In both instances, God is the one who initiates the conversation (1:7; 2:2): “The LORD said to Satan, ‘Where have you come?’”³⁹

³⁴ M.H. POPE, *Job*. AB 15, New York: Doubleday 1965, 9-10.

³⁵ B. BYRNE, “Sons of God”, *ABD* VI, New York: Doubleday 1992, 156.

³⁶ *Ibid.*

³⁷ B. BYRNE, “Sons of God”, 156.

³⁸ *Ibid.*, 156.

³⁹ T.C. YOUNG, “Satan”, 987.

The Satan replies by describing his activities: "From going to and fro (*miššûṭ*) on the earth, and from walking up and down (*mēhiṭhallēk*) on it." (v. 7). The use of the verb "going to and fro, *šûṭ*" is a play on words with the noun Satan: the two form a poetic parallel.⁴⁰ But more importantly, *šûṭ* occurs in Zechariah 4:10b, where, in the prophet's fifth vision, the lampstand symbolizes God, and the seven lamps upon it are "the eyes of God" which go to and fro through the whole earth. Pope observes that there is a related context in the Persian empire, whereby, according to Herodotus, there were royal officials who were called "the eyes and ears of the king," whose job was something like royal secret police. Pope suggests: "The empire depended in great measure for its security on the well-developed system of the highways and communications which linked the provincial capitals, and on an efficient intelligence agency which kept the powerful governors under surveillance to detect and prevent sedition and rebellion."⁴¹ These were officers who were constantly in attendance on the king. This is confirmed by Xenophon: "The king has many eyes and ears."⁴²

Thus, there is a strong possibility that the function of the Satan and the roving eyes of Zechariah 4:10b are analogous to the Persian security system. The Satan is a roving secret agent, who patrols the earth and reports to God of the evils found therein. The Satan's answer implies that, "he has been patrolling the earth looking for disloyalty or sinful behaviour to indict before [the Lord]."⁴³

God's question (v. 8) introduces the topic of Job into the heavenly dialogue. God's characterization of Job repeats what the reader knows from scene one. But God praises Job even more. God refers to Job as "my servant" and exclaims that "there is none like him on the earth." This adds weight to the narrator's picture of Job in scene one.⁴⁴

⁴⁰ M.H. POPE takes this as an etymology of the noun Satan. Cf. *Job*, 11.

⁴¹ *Ibid.*

⁴² *Ibid.*

⁴³ C.A. NEWSOM, "The Book of Job", 349.

⁴⁴ *Ibid.*

Newsom hypothesizes that God's question to Satan suggests an ongoing rivalry between them: "The grounds for such an edgy relationship are implicit in the [Satan's] function. One who defends a king's honour by zealously ferreting out hidden disloyalty simultaneously exposes the king to dishonour by showing that he is disrespected. ... Hence, [the Lord] preempts such activity and in effect defends his own honour by directing attention to ... Job ... the one person whose perfect loyalty and regard for God cannot be doubted."⁴⁵ This is manifested in the Satan's reply to God in verses 9-10.

In his reply (v. 9), the Satan shifts the ground for the debate. He not only questions Job's sincerity and motives, namely, whether his piety is disinterested or not, but also he accuses God of divine patronage. God has blessed Job by multiplying his possessions, and he has protected him: God has "put a hedge about him and his house and all that he has, on every side" (v. 10). It is not difficult to form the opinion that for the Satan, "Job serves God to get what he really wants, which is prosperity ... Thus, the [Satan] directly impugns Job's motives for service to God and indirectly accuses God of divine patronage."⁴⁶ By doing this, the Satan challenges the validity of the doctrine of Divine Justice and Retribution, as a system that rewards righteousness with material prosperity. Day concurs with this opinion: "If the righteous inevitably prosper, how do we know that their righteousness is motivated by true piety and not base greed?"⁴⁷

Day is of the opinion that there is a shift of focus from Job to God; the test shifts from a test of Job's loyalty to a trial of God, i.e., the Satan attacks the world order that God has set up.⁴⁸ Although this claim seems to go too far, here clearly the Satan raises a fundamental question about the human motives for serving God and places in a state of suspicion the possibility of disinterested piety. The question at stake is: Can human beings serve God for God's sake, if God rewards them for their piety towards Him?

⁴⁵ C.A. NEWSOM, "The Book of Job", 349.

⁴⁶ T.C. YOUNG, "Satan," 987.

⁴⁷ P.L. DAY, *An Adversary in Heaven*, 79.

⁴⁸ C.A. NEWSOM, "The Book of Job", 349.

In verse 11, the Satan does not propose a wager, but rather a challenge that becomes a test. Newsom proposes the following idea: the Satan insinuates that "Job and God are mutually self-deceived in thinking that piety can ever be freely offered when it is routinely met with blessing. Breaking the nexus will prove the accuser right. If God breaches the protective hedge and destroys what Job has, Job will openly repudiate God."⁴⁹ In verse 11, "bless" (בִּרְכּוֹ) is used euphemistically to mean "curse", just as in Job 1:5. God then gives the Satan the permission to test Job. God removes the fence around all that Job has, but reserves for Himself the protection of the person of Job (v. 12). Having received the permission, the Satan goes out from the presence of God to do what he wishes to do, namely, test Job.

In scene three (vv. 13-22), the setting shifts to the earth, where God has removed the fence around Job's possessions. Consequently, Job's possessions are systematically removed from him, in a series of catastrophes, which are reported to Job. But the climax of the scene runs contrary to the Satan's expectations (vv. 21-22): Job blesses the name of the Lord, and he does not sin or charge God with wrong. Ironically, the Satan had claimed the Job would curse ("bless") God to his face (v. 12), but in verse 21 Job "blesses" God – an act of worship that reaffirms his fidelity to God.⁵⁰ Thus, Job's words and deeds contradict the Satan's prediction and expectations. Disinterested piety is possible, and Job has proven that up to this point in the story.

3.3 Scene 3. The Second Dialogue between God and the Satan (Job 2:1-6)

2:1 וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתְנַצֵּב עַל־יְהוָה
וַיָּבֹא גַם־הַשָּׁטָן בְּחֹכֶם לְהִתְנַצֵּב עַל־יְהוָה:
2 וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן אֵי מִזֶּה תָּבֹא
וַיַּעַן הַשָּׁטָן אֶת־יְהוָה וַיֹּאמֶר מַשֵּׁשׁ בָּאָרֶץ וּמִתְהַלֵּךְ בָּהּ:
3 וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן הֲשִׁמֹּתָ לְבָדֹךָ אֶל־עַבְדִּי אִיֹּב

⁴⁹ C.A. NEWSOM, "The Book of Job", 349.

⁵⁰ *Ibid*, 352.

כִּי אֵין כְּמֹהוּ בָאָרֶץ אִישׁ תָּם וְיֹשֶׁר יֵרָא אֱלֹהִים וְסָר מִרָע
וְעָדְנוּ מִחֲזִיק בְּתַמָּתוֹ וְתַסִּיתָנִי בּוֹ לְבַלְעוֹ חַנָּם:
⁴ וַיַּעַן הַשָּׁטָן אֶת־יְהוָה וַיֹּאמֶר
עֹזֵר בְּעֶד־עֹזֵר וְכֹל אֲשֶׁר לְאִישׁ יִתֵּן בְּעַד נַפְשׁוֹ:
⁵ אִוִּלֵּם שְׁלַח־נָא יָדְךָ וְגַע אֶל־עַצְמוֹ וְאֶל־בָּשָׂרוֹ
אִם־לֹא אֶל־פָּנֶיךָ יִבְרַכְךָ:
⁶ וַיֹּאמֶר יְהוָה אֶל־הַשָּׁטָן הֲנִי בְיָדְךָ אֶךְ אֶת־נַפְשׁוֹ שָׁמֹר:

^{2:1} Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD. ² And the LORD said to Satan, “Whence have you come?” Satan answered the LORD, “From going to and fro on the earth, and from walking up and down on it.” ³ And the LORD said to Satan, “Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil? He still holds fast his integrity, although you moved me against him, to destroy him without cause.” ⁴ Then Satan answered the LORD, “Skin for skin! All that a man has he will give for his life. ⁵ But put forth thy hand now, and touch his bone and his flesh, and he will curse thee to thy face.” ⁶ And the LORD said to Satan, “Behold, he is in your power; only spare his life.”

In scene four (Job 2:1-6), another session of the Heavenly Court takes place. Verses 1-3a of this second chapter are almost a *verbatim* reproduction of Job 1:6-7. The word breaks with 1:6-7 starts in verse 3b in God’s description of Job’s character. This signals a change of the focus of attention, namely, the focus falls on God’s and the Satan’s actions: “He still holds fast his integrity, although you moved me against him, to destroy him without cause: *wəʕōdēnnū maḥāzîq baṭummātô wattəšîṭēnî ḥō ləballəʕō ḥinnām*” The Satan has incited God to treat Job undeservedly.

In this text, “for nothing, *ḥinnām*” recalls the Satan’s words in 1:9 that Job does not serve God “for nothing.” This word could mean, ‘without compensation,’ ‘in vain,’ ‘without cause,’ ‘undeservedly.’ But whether the word means the same in both verses 1:9 and 2:3, Newsom argues that the use of the same word in these verses suggests a complex issue underlying the whole

story: "The didactic tale has been guiding the reader to affirm that disinterested piety, a fully unconditional love of God, is both possible and commendable. [The Lord's] echo of the term *ḥinnām* in the context of 'gratuitous destruction' however, suggests the dark possibilities inherent in a relationship that is radically unconditional."⁵¹

In Job 2:4-6, instead of admitting defeat, the Satan shifts the ground of the argument. He proposes a more severe level of the test, namely, to afflict Job's own person. For the Satan, the test had been too lenient: "the real test of the relationship of Job's piety and his prosperity has not yet begun, he means to say; it is only when the man himself, his own 'bone' and 'flesh' is smitten that one can determine the truth about the piety of Job."⁵² The Satan quotes a proverb, "skin for skin, *ʿôr bəʿad-ʿôr*." The meaning of this proverb is enigmatic. Clines gives a likely meaning of this proverb as follows:

The phrase may well have had to do originally with what was *fair*: proverbially speaking, the only indisputably fair exchange for one pelt is another pelt Job judged his possessions (including his children) and his own life (including his health) to be of equal value to him; he can afford to forgo his goods to save his life – and indeed he must, for if he refuses to afford to, he loses his life ... the only means he has of securing his life is to give up his possessions with good grace – and not curse God.⁵³

Understood in this way, the proverb means that Job has held fast in his integrity "to save his own skin," for it was understood that whenever someone cursed God, God would smite him instantly (cf. 2:9, Job's wife's suggestion).

In this way the Satan proposes a new test, that God allow Job to suffer physical harm, "his bone and his flesh," hoping that Job will curse God (v. 5). God gives him the permission to afflict Job, but again, God reserves for himself the protection of Job's life. Just as in scene two, the Satan goes forth from God's presence, to act according to the permission he has received (verse 7a) in scene

⁵¹ C.A. NEWSOM, "The Book of Job", 354.

⁵² D.A. CLINES, *Job 1–20*, 43.

⁵³ *Ibid*, 44.

five. The Satan afflicts Job with miserable bodily ailments, but Job maintains his piety towards God, and this proves the Satan wrong: disinterested piety is possible: "In all this Job did not sin with his lips" (Job 2:10).

In this analysis we have seen how the Satan carries out his function as a prosecuting attorney, an accuser. Unlike the other texts treated, the Satan does not point out human sinfulness and disloyalty to God, but he examines motives; he suggests putting humans to the test in order to reveal ulterior motives for serving God. In carrying out this task however, the Satan not only puts himself in opposition to human beings but also in opposition to God. The Satan questions the system that God has put into place, the one which rewards virtue with material prosperity and stable physical health. But, in the final analysis, the Satan is firmly under God's control, and does only what God permits him to do.

In Job 1–2, the author brings to light the Satan's activities and functions in order to address the fundamental questions that he intended to address throughout the entire book. The author simply uses the concepts that were already present in the biblical tradition: the concept of a legal, heavenly accuser, the concept of the Heavenly Court, and more fundamentally, the notion inherent in Deuteronomistic theology that human righteousness meets with God's blessings through material prosperity and physical well-being, and that sins are met with divine punishment (see Deut 27-28). This would explain why the Satan disappears from the dialogues, and never appears at all in the epilogue, for the author conceives of him as the trigger that raises the fundamental questions that he aimed to address in the poetic section.

The dialogue between the Satan and God lays a firm foundation for the book, since it puts forward the premises that are discussed at length in the poetic section of the book of Job. Job and his friends exhaust every possible explanation of Job's misfortunes. The dialogues between Job and his friends hinge on the fact they are unaware of what transpired in the heavenly court. However, they address the questions that arise therein, namely, does human righteousness automatically lead to God's blessings through material prosperity and general well-being and vice versa?

4. Interpretation of the Figure of Satan in the Hebrew Bible

After examining the four texts in which the celestial Satan appears, the question remains whether there is a meaningful relationship among these usages. R.S. Kluger is of the opinion that these texts reflect a development in the concept of Satan. He believes that there is a metaphysical understanding that underlies this concept: the appearance and function of the Satan reflects the way biblical authors understood the nature of divine causality.⁵⁴

In the earlier appearance of the Satan, as we have seen, the concept is functional. In the earliest text, Numbers 22:22, the angel of the Lord functions as an adversary to Balaam, in complete obedience to God's will. The angel of the Lord is merely a messenger, who functions under God's directive. The text does not suggest any permanent office or function of a heavenly adversary. Kluger hypothesizes that the function of the angel is a personification of a divine function.⁵⁵ God intends to thwart the plans of the mercenary prophet, by standing as an adversary to him, in the form of an angel, at least in the hostile tradition about Balaam, as we have indicated.

In the next text, Job 1–2, there is clearly a development in the function of the Satan. As one of the "sons of God," the activities of the Satan takes place in the divine realm, the Heavenly court. Kluger recognizes that in the opening chapters of the Book of Job, the Satan is a personal figure who has a relationship with the divine realm – God allows him to communicate to him. Yet Kluger also seems to find hidden within the text that the Satan is a personification rather than a personal figure: "What is new ..., is that the adversary is not merely God's messenger; he stands over against God in a dialectical relation. Here he has become a personal figure in divine realm, but here too, he is the personification of a divine function."⁵⁶ The adversarial relationship emerges more sharply; the Satan not only stands against humans, but also takes

⁵⁴ R.S. KLUGER, *Satan in the Old Testament*, trans. H. Nagel, Evanston: Northwestern 1967, 38-53.

⁵⁵ *Ibid*, 39.

⁵⁶ *Ibid*.

the same stance against God by challenging the order that God has put in place.

In Zechariah 3:1; the Satan stands over against the angel of the Lord (*mal'ak yhwh*), and by implication, against God, to accuse Joshua. Here again, Kluger imagines that the Satan is only the personification of a divine function: “[the Satan] is not a personality essentially differentiated from [the Lord] who confronts the *mal'ak yhwh*, but rather two aspects of God who confront each other.”⁵⁷ In other words, two aspects of the divine, the merciful one and the just one, confront each other in an inner dialogue.⁵⁸

In the last appearance of the concept of the Satan in 1 Chronicles 21:1, the concept appears without a definite article. This seems to be a further development from the previous texts. This text interprets 2 Samuel 24:1, “the anger of the Lord,” as an activity of Satan. In this text, Satan becomes an independent personality, with a particular function, instead of God: “The term can refer only to the figure which alone has been mentioned so far, the hypostatized divine function of “opposition” which has become an independent personality.”⁵⁹ Thus, Kluger sees an attempt by biblical authors to separate from God some functions which they were increasingly becoming uneasy to attribute to God. It is a movement away from attributing to God all causality, of separating from God morally dubious functions, and attributing them to an independent heavenly figure. Thus, in the earlier texts, the concept of Satan is not a proper name at all, only in the latest passage does it become so. This development, according to Kluger, shows that “the Old Testament *śāṭān* ... is still a personified function of God, which ... develops itself step by step and detaches itself from the divine personality.”⁶⁰

⁵⁷ R.S. KLUGER, *Satan*, 39.

⁵⁸ Kluger's position, however, may be questionable: the text speaks not of a personification but rather of two angels: one is a good angel, the angel of Yahweh, who is in communion with God while the other is the Satan who is the target of the good angel's rebukes. The angels are in obvious communication with each other as intelligent spirits. (Ed.)

⁵⁹ R.S. KLUGER, *Satan in the Old Testament*, 40.

⁶⁰ *Ibid*, 52. The editor notes that once one opens the investigation to include adversarial powers that may not be precisely labelled “Satan”, there

Therefore, in all the texts we have examined, the Satan appears as a hostile being. The figure is always acting on behalf of, and under the authority of God, but it slowly emerges as more independent and more hostile personality, in carrying out its functions. Eventually, once it was totally separated from God, the concept prepared a ground for a further development in the intertestamental literature and in the New Testament. Therein, especially in the New Testament, the Satan emerges as demonic, diabolic, wholly and totally evil, completely opposed to God, always working to frustrate God's plan, and an arch-enemy of humans (the Devil). Yet, even in the New Testament, its fate is firmly under God's power and plan (see for example, Luke 10:18; Rev 20:7-10).⁶¹

Conclusion

By way of conclusion, in this article we have examined the etymology and meaning of the figure of Satan in the Hebrew Bible, and established that this term was used to refer to both terrestrial and celestial beings. We have traced the emergence and development of the celestial Satan in four texts where it appears, and suggested that the usage of this terminology started as a description of a divine function, but slowly, this function was more and more detached from God, and, in the last text, namely, 1 Chronicles 21:1, this figure acts independently. We have dwelt at length on Job 1–2, and examined how this figure carries out its function, namely, not only does it point out human sins and bring them to God's attention (as in Zech. 3:1), but also, it is suspicious of human genuineness, and thus, it probes for hidden motives and intentions. By employing the figure of Satan, the author of Job

seems to be an angelic power even from the first moments of human history that seems to possess an intelligence superior to the human being and is indeed hostile to God. In Genesis 3, for example, this hostile power speaks and acts in such a way that would seem to preclude Kluger's position that at this stage of biblical history the Scriptures reflect the presence of an adversarial power that is no more than a personified function of God. Father Rambau settles the issue with great clarity: *the devil remains an adversarial creature that can neither outwit nor overwhelm God.*

⁶¹ Cf. T.C. YOUNG, "Satan", 988.

manages to bring to light the questions he intended to address in the rest of the book.

Without Roots: If You Denigrate the Family, What Do You Do to Consecrated Life?

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Introduction

In July 2014, I was invited by the Association of the Religious Major Superiors in Tanzania to deliver a talk on the present-day challenges that confront consecrated life. I was to address myself both to the African milieu in general and in a more specific manner to the Tanzanian context.

Since the day I received the invitation from the Chairperson of the Association, Rev. Fr. Wolfgang Pisa, OFM Cap., I was walking about in a quandary:

Why would the Major Superiors wish to hear me talk to them about challenges? If challenges are providing the foci of my talk, then there must be a kind of crisis. Yes, consecrated life must be in crisis. Why would a state of life that is explicitly meant to be holy reach the point of a crisis?

At this very moment, I arrived at a sad but true insight:

It is the society in general that is gripped in the throes of crisis. Indeed not only is it the society-at-large. The family itself is wallowing in crisis.

Analogous to the saying: “like father like son”; it can also be said “like society like consecrated life”; “like family like consecrated persons”. There is no need of reminding you that recently we celebrated the Year of the Family. An important highlight for the Church during the course of the year was the Bishops’ Synod on the family that took place in Rome.

The truth of the matter is that our families have suffered tremors from many directions. One cannot bypass the fact that globalisation

has given birth to many challenges that disintegrate the family. The traditional family is ill and needs a truly effective therapy. The high rate of divorce in the big cities shows evidence of this.

The Synod on the Family occasioned a number of emotionally tinged self-evaluations on the part of certain theologians. They were asking themselves: Are we going to allow remarriage? Are we going to allow divorced people to receive communion? How are we going to answer the issue of gender?

African theologians did not excuse themselves from asking troubling questions: How are we going to respond to the ever-present institution of polygamy? What kind of answer are we going to give to trial marriage(s)? Is there such an option as a marriage without getting children? Is African marriage between two persons or between two families? How do we Africans understand Genesis 2:24: "That is why a man leaves his father and mother and clings to his wife, and the two of them become one body"?

The People of God anticipate responses to these questions that fortify – not destroy – the integrity of the family. All these questions touch also the fabric of consecrated life because consecrated life plants its roots in the family. Without family, there is no consecrated life. Whatever threatens family, threatens at the same time consecrated life.

Family and consecrated life walk together. Tell me what is happening in family life today, and I will tell you what seems to be transpiring in consecrated life. That is why we need a deep reflection on the family in order to make projections about consecrated life. Rightly indeed does Pope St. John Paul II express his conviction and the conviction of the Church by reminding us of an affirmation coming from the heart of St. John Chrysostom:

Whoever denigrates marriage also diminishes the glory of virginity. Whoever praises it makes virginity more admirable and resplendent.¹

When marital sexuality is not regarded as a great value given by the Creator with divine thoughtfulness, the renunciation of it for

¹ As cited by JOHN PAUL II in *Apostolic Exhortation "Familiaris Consortio"* (22 Nov 1981), 16, www.vatican.va. (Referred in the article as FC).

the sake of the Kingdom of Heaven loses its meaning. Pope St. John Paul II has understood this. Pope Francis has understood this. That is why Pope Francis has dedicated 2015 as the Year of Consecrated Life from 28 November 2014 up to 02 February 2015 just after the Year of the Family.²

What are the challenges of consecrated life? Whatever they are, they are the same for family life. These challenges are arising from where? The answer is obvious for me. They are coming from a tendency to abandon God: that is the reason why we have lost our moral compass point.

It is a horrible thing to live without roots. We are rootless when we live without Christ, our fulcrum of truth who reveals the Father. Is there any Christian life without Christ?

In other words, if a spotlight on challenges in our lives as consecrated religious manifests a certain decadence in the way we live, we may conclude that as a human family we are moving further and further away from God. Instead, we have planted our roots in that which is not God, and so have closed ourselves from the true growth that takes place only in the true Vine, who is Jesus. My reflection is supported by the effort that Joseph Cardinal Ratzinger and Professor Marcello Pera have expended in order to analyse the constellation of Christian cultures that once seemed to have enlivened Europe. The life is no longer there: Europe seems to be suffering a great fatigue because she has abandoned her Christian Roots and grafted herself onto values that separate her from Jesus.

At this point in my presentation, I intend to use Europe as a metaphor to explain the state of consecrated life in Africa.³

² FC 16

³ It is worth noting Pope Francis' use of images and metaphors in his artful description of what the Church really is, in his recent interview with a representative of the Italian Jesuit Journal, *La Civiltà Cattolica*. First he said: "The image of the Church I like is that of the holy, faithful people of God." Here he was referring to the vocabulary of the Second Vatican Council's Dogmatic Constitution on the Church. Then Pope Francis became more emphatic: *This Church with which we should be thinking is the home of all, not a small chapel that can hold only a small group of selected people. We must not reduce the bosom of the universal church to a nest protecting our mediocrity... The Church is **Mother**; the Church is **fruitful**. It must be.*

1. The Star of the Magi: Is God Still a Guide?

Recently I offered a course in the format of a seminar entitled *Reading Ratzinger* with second-year philosophy students. In tandem with the purpose of the seminar, we read together a small book with a thought-provoking title, namely, *Without Roots: The West, Relativism, Christianity, Islam*.⁴ This book is actually the result of a dialogue that took place in May, 2004, between Professor Marcello Pera, a philosopher and president of the Italian senate, and Cardinal Joseph Ratzinger, i.e., the future Pope Benedict XVI. At that time of their exchange, the Cardinal was the Prefect of the Vatican's Congregation for the Doctrine of the Faith.

Can a civilization exist without any sense of the sacred? Can a civilization survive if it refuses to accept God as a Guide? These are the questions at the heart of *Without Roots*.

What is a civilization? Is our understanding of civilization derivable from its artifacts? Can we understand European civilization, for example, simply by looking at what Europe

The most striking image in that interview was the image of the Church **as a field hospital after battle**. "I see clearly," the pope goes on saying, "that the thing the Church needs most today is the ability to heal wounds and to warm the hearts of the faithful; it needs nearness, proximity. I see the Church as a field hospital after battle. It is useless to ask a seriously injured person if he has high cholesterol and about the level of his blood sugars! You have to heal his wounds. Then we can talk about everything else. Heal the wounds, heal the wounds.... And you have to start from the ground up".

This last image made me to think twice and brought me back to the scholastic period which considered the sacraments as remedy (*sacramentum medicina est*). It provoked in me the great desire of studying in depth the ecclesiology of Pope Francis. At the meantime, I came to realize that one of Pope Francis's gifts as a communicator may be his peculiar feel for memorable images. As we know, images often speak more than words. So, I decided to go through many of his speeches and homilies in order to pinpoint images or metaphors or models that Pope Francis used to explain the Church. It was for me a very exciting work. I came to find out that during the General Audiences from May to October 2013, when he pursued the theme "*I believe in the Church*", he used a series of vividly meaningful images that help the People of God to understand more easily the nature of the Church.

⁴J. RATZINGER – M. PERA, *Without Roots: The West, Relativism, Christianity, Islam*, New York: Basic Books 2006. This book offers an insightful foreword by Pope John Paul II's biographer, George Weigel.

"produces" technologically, agriculturally, and aesthetically? Or is that merely "civilization" in a very superficial sense of the word? Might the sources of European civilization coincide with a distinctive encounter that the greater part of a continent has experienced with the sacred, or at least with an identifiable idea of the sacred?

Indeed, is it possible to imagine that anything that is properly called civilization lacks a sense of the sacred?

Though the juxtaposition of the talks chronologically was purely coincidental, the two leaders arrived at strikingly similar conclusions about the spiritual, cultural, and political crises facing the West.⁵ Both explain how a Europe without a history, without 'roots', is likely to disappear; and the disappearance of Europe with its Christian backbone would mean a damage to the global ethos. Europe's demise could call into question such notions as liberty, freedom, democracy, equality and solidarity that European figures like St. Francis of Assisi and St. Robert Bellarmine have communicated to the world.⁶

⁵ On the 13th of May 2004, Cardinal Ratzinger addressed the Italian Senate on the current state of the West. He addressed the issues of moral and cultural relativism, loss of religious identity and practice, the spread of radical Islam and other topics contiguous with these. Just the day before, i.e., the 12th of May, Marcello Pera, at that time the president of Italy's Senate, delivered a lecture at the Lateran Pontifical University on the very same theme, formulating remarks about the same issues with an amazing similarity to the ideas of the Cardinal. Because both the Cardinal and Pera noticed this coincidence, they decided to correspond back and forth with a series of letters that expanded upon the issues about which they had spoken in their respective addresses. The original lectures together with the ensuing letters were compiled into the book that the author is referring to as *Without Roots*.

⁶ People from the far-flung regions of the world have all recognized St. Francis as a model of one who placed at the centre of his personal vision the dignity of each and every human being, particularly the most fragile and vulnerable of society and even the enemy. St. Robert Bellarmine was a Cardinal of the Catholic Church who enunciated political principles for freedom, equality, and democracy in language that became the groundwork for such democratic republics as the United States of America. See Part One of the Appendix to G. TAMBALA, "Will Africa Survive Secularism?", *Africa Tomorrow*, 16/1 (2014), 59-62.

Both Pope Benedict and Marcello Pera see Europe today in a crisis of identity that has made it largely unable and unwilling to defend its culture against the intransigency of Islam. Both call for revivifying Christian identity. Both take a look at the effects relativism has had on European culture and offer their advice on how to shake off the malaise that is covering the continent.

In short, I can say that this small book convincingly points out the danger that Europe faces because of its turn away from Christ as the Author of salvation and the Source of moral strength. It also discusses the dangers we face in the world, including all of us in Africa, if we were to follow European trends. As Pope Benedict and Pera speak of Europe's fall, they both acknowledge a staunchly Christian-underpinning for Europe, an underpinning which is necessary to have roots for the sake of survival. Bringing together their unique vantage points as leaders of Church and State, Ratzinger and Pera challenge us to examine anew the fate of a civilization that has abandoned its spiritual roots.

The authors' ability to identify historical trends and tie together the loose ends of history, to achieve an insightful theological reading of that history, and to formulate thoughtfully the policies we must pursue to maintain the integrity of our Christian conscience carry me to the conclusion that this book is a must read for all Christians.⁷

⁷ J. RATZINGER – M. PERA, *Without Roots...* Europe is not only in a coma. She is literally dying. The World Fact Book published by the American Central Intelligence Agency (CIA), known for its rigorously thorough methods for collecting information, updates us on fertility rates throughout the world. They make the critical remark that a study of the numerous sources that report data on birth and fertility has established a stable norm of 2 births per woman as the indicator that a country is not dying but can remain stable. "The total fertility rate (TFR)... shows the potential for population change in the country. A rate of two children per woman is considered the replacement rate for a population, resulting in relative stability in terms of total numbers. Rates above two children indicate populations growing in size and whose median age is declining. ... Rates below two children indicate populations decreasing in size and growing older." <https://www.cia.gov/library/publications/the-world-factbook/fields/2127.html> Accessed June 2018.

Let us just compare Europe with Africa as we keep in mind the stability norm of two children per woman. In 2017 fertility rates in various countries

Can a civilization exist without any sense of the sacred? That is the fundamental question and it concerns every kind of Christian

of Europe were as follows: Albania, 1.51 (a dramatic drop from its 1965 statistic of 5.77); Austria, 1.47; Bosnia and Herzegovina, 1.33; Bulgaria, 1.46; Croatia, 1.4; Czech Republic, 1.45; Hungary, 1.45; Ireland, 1.97; Italy, 1.44; Poland, 1.35; Portugal, 1.53; Romania, 1.35; Serbia, 1.44; Spain 1.5; United Kingdom, 1.81; Greece, 1.43; France, 2.07; Germany, 1.45. It is not difficult to decipher from these statistics that France is the only country that shows promise of population stability. The European Union showed a fertility rate of 1.61 in 2016. That means the European Union is fading away. What continent shows the most promise of population stability and growth? Consider the fertility rate of just some of the African nations: Burkina Faso, 5.71 children per woman; Burundi, 5.99; Republic of the Congo, 4.59; Malawi, 4.65; Nigeria, 5.59; Tanzania, 4.77; Zambia, 5.63. The only Middle Eastern country that seems to compare with Africa is Iraq with a fertility rate of 4.43.

A consideration of the annual rate of population growth in a number of European countries (the rate of births in comparison with the rate of deaths per 1000 people) verifies the conclusions one can draw from the fertility statistics. Italy, Germany, Great Britain, and France show modest growth in population – a statistic that loses its foothold in the demographic reality of the low fertility rates in these countries. Meanwhile Spain, Portugal, Poland, Albania, Bulgaria, Ukraine, Croatia, Bosnia and Herzegovina, Romania, Hungary, Serbia, and Greece are only some of the countries that show a decline, not a growth, in population. We know that the fertility rates in most European countries are just a little more than one child per woman. If one considers the fertility rates of only indigenous Europeans, without including recent immigrants, the number seems to be closer to .25, that is to say, for every four European Christian women, only one will have a child. The CIA proposes that Europe will not exist with its current demographic structure in 50 years. Instead Europe will be with a Muslim majority. Not only is this a very real fact but the urban landscape of Europe is already manifesting the presence of a Muslim majority. Recent riots, violence and criminality have shown the dangers that are upon Europe; also the rise of anti-Semitism, racism, intolerance, religious discrimination and just plain hatred show what is happening to Europe. Cardinal Ratzinger co-authored this sad, soul-searching text that explains how a Europe without a history, without 'roots' is likely to fade away. He suggests that the disappearance of European people in Europe will mean a damage to the world because it calls into question those ideas like liberty, freedom, democracy, equality and solidarity that St. Francis, St. Robert Bellarmine, St. Thomas More, St. John Paul II and other important Christian figures from Europe have articulated for the world.

life, both family life and consecrated life. Therefore, the question exudes a sense of urgency not only for Europe but for all of us here present, i.e., for everyone in his or her own sector of life. What has happened in Europe seems to become a striking metaphor for the present situation of consecrated life in Africa.

2. What Motivates Consecrated Life in Africa?

The book *Without Roots* raises a series of questions: Can consecrated life exist without any sense of the sacred? Can consecrated life or religious life exist without Christ?⁸ What motivates consecrated persons in the world of today? What motivates your life as a consecrated person? What constitutes your world? These questions are urgent for all of us present here and especially for you, Major Ministers of God. What is the state of religious life in your province? What motivates your religious communities? What motivates your apostolate? In a word, what is the driving force of your life in all its dimensions? These questions may help to give direction to the life of the consecrated persons who live under your authority.

When I asked my students, “What motivates your religious life, your religious community, your apostolate, your province and your congregation?” I was amazed at their reactions. First of all, for them, the question has to be understood in two ways: First, what in fact motivates today’s consecrated life? And secondly, what should motivate our consecrated life? They have preferred to start by the second question because they are totally convinced that Christ must be the one to motivate our consecration; Christ is the wellspring of our consecration: from his Heart flow the living waters of the Spirit. Unfortunately, however, there are other cisterns that do not hold living water that have contaminated the essence of consecrated life (cf. Jer 2:13).

⁸ The Catholic Church recognizes the possibility that a person may be consecrated through a profession of chastity, poverty and obedience – usually in a private manner – even outside the milieu of religious life. Secular institutes are often of this type. See especially *Codex of Canon Law*, cc. 710-730, available at www.vatican.va.

3. What Should Motivate Religious & Consecrated Life?

Whoever decides to join consecrated life is somehow aware that Christ is or should be at the centre of his/her longing. Through the various stages of formation, this personal longing will be purified so that the candidate may be able to confess like Saint Paul that "I live, no longer I, but Christ lives in me" (Gal 2:20) or "For me life is Christ" (Phil 1:21). In other words, the consecrated person has decided freely and totally to live for Christ and to be with Christ. Like Saint Paul, the consecrated person declares:

Whatever gains I had, these I have come to consider a loss because of Christ. More than that, I even consider everything as a loss because of the supreme good of knowing Christ Jesus my Lord. For his sake I have accepted the loss of all things and I consider them so much rubbish, that I may gain Christ (Phil 3:7-8).

The Church has always taught the centrality of Christ in the consecrated life. She reminds consecrated people that "they have dedicated their entire lives to God's service. Therefore, they ought to seek God and God alone, before all else; they should engage in contemplation, by which they cleave to God by mind and heart... in all circumstances they should take care to foster a life hidden with Christ in God".⁹ That means the teaching and example of Christ provide the foundation of the consecrated life.¹⁰

The consecrated life is rooted in Christ with such completeness that there is no consecrated life without Christ. Our heavenly Father so loves the consecrated person that he gives Jesus to the person (cf. John 3:16). The consecration originates in the call and action of Jesus; Jesus gives himself by means of spousal love to the person who responds to the call. The consecrated person, in turn, offers his or her life to Jesus as a gift. Pope John Paul II speaks of the spousal character of this love:

⁹ PAUL VI, *Degree on the Adaptation and Renewal of Religious Life* "Perfectae Caritatis" (28 Oct 2065), 5-6, www.vatican.va

¹⁰ VATICAN II, *Dogmatic Constitution on the Church "Lumen Gentium"* (21 Nov 1964), 43, www.vatican.va. (Referred in the article as LG).

When Christ “looked upon you and loved you,” calling each one of you, dear religious, that redeeming love of His was directed towards a particular person, and at the same time it took on a spousal character: it became a love of choice. This love embraces the whole person, soul and body, whether man or woman, in that person's unique and unrepeatable personal “I.” The One who, given eternally to the Father, “gives” Himself in the mystery of the Redemption, has now called man in order that he in his turn should give himself entirely to the work of the Redemption through membership in a community of brothers or sisters, recognized and approved by the Church. Surely it is precisely to this call that St. Paul's words can be applied: “Do you not know that your body is a temple of the Holy Spirit...? You are not your own; you were bought with a price” (1Cor 6:19-20).

Yes, Christ's love has reached each one of you, dear brothers and sisters, with that same “price” of the Redemption. As a consequence of this, you have realized that you are not your own, but belong to Christ. This new awareness was the fruit of Christ's “loving look” in the secret of your heart. You replied to that look by choosing Him who first chose each one of you, calling you with the measurelessness of His redeeming love.¹¹

The mutuality of the gift is what the vow/promise of chastity represents. *Vita Consecrata* expresses it in a very lucid manner:

The consecrated life, deeply rooted in the example and teaching of Christ the Lord, is a gift of God the Father to his Church through the Holy Spirit. In every age there have been men and women who, obedient to the Father's call and to the prompting of the Spirit, have chosen this special way of following Christ, in order to devote themselves to him with an “undivided” heart (cf. *1 Cor* 7:34). Like the Apostles, they too have left everything behind in order to be with Christ and to put themselves, as he did, at the service of God and their brothers and sisters. In this way, through the many charisms of spiritual and apostolic life bestowed on them by the Holy Spirit, they have helped to make the mystery and mission of the Church shine forth, and in so doing have contributed to the

¹¹ JOHN PAUL II, *Apostolic Exhortation “Redemptionis Donum”* (25 Mar 1984), 3, www.vatican.va.

renewal of society.”¹² At this point, there is no doubt at all that Christ is the apex and the climax of our desire. I can say with Saint Augustine: “My heart is restless until it rests in you.”¹³

4. What Motivates Today’s Consecrated Persons & Religious in Africa?

Table 1: Ordinary Consecrated Persons

No.	Motivators	Responses (x/60)	%
1.	Money	44	15
2.	Power	35	12
3.	Globalisation & Means of communication	30	10
4.	Egocentrism & Individualism	30	10
5.	Tribalism	29	10
6.	Jealousy & hatred	27	9
7.	Witchcraft	25	8
8.	Desire to study	21	7
9.	Rumours	16	5
10.	Inter-cultural Experience	14	5
11.	Unfaithfulness & lies	9	3
12.	Community Life	7	2
13.	Jesus	7	2
14.	3 vows: Chastity-Poverty-Obedience	3	1
15.	Prayer	3	1
	TOTAL	300 Responses	100

As you can guess from the table above, I have made a simple, one-question investigation among sixty consecrated persons in order to get a clear picture of what motivates consecrated life in our country. I asked both the ordinary consecrated persons and the major superiors: “According to you, as a religious or as a consecrated person [as a major superior of your Order, your Congregation, or your Society], what drives the consecrated life nowadays?”

¹² JOHN PAUL II, *Post-Synodal Apostolic Exhortation “Vita Consecrata”* (25 Mar 1996), 1, www.vatican.va. (Referred in the article as *VC*).

¹³ St AUGUSTINE, *Confessions*, I, 1.

Table 2: Major Superiors

No.	Motivators	Responses (x/19)	%
1.	Money, Power – Economic Motivation and Social Security – Social Status	17	17
2.	Freedom-Individualism-Secularism-consumerism-egoism	14	14
3.	Community Life	10	10
4.	Strong Desire for further Studies	9	9
5.	Vows in crisis: Chastity and Poverty	9	9
6.	Missionary Life – Apostolate	7	7
7.	Globalization – New Technologies	6	6
8.	Care for the poor – Social Work	6	6
9.	Material Comforts	5	5
10.	Prayer Life	4	4
11.	Religious identity - Spirituality and Charism	4	4
12.	To seek God	3	3
13.	Unfaithfulness – Lie	3	3
14.	Person of Jesus	2	2
15.	Division – Tribalism – Racism	1	1
	TOTAL	100 Responses	100

5. Real Picture of Consecrated Life from the Respondents' Point of View

These tables reveal that, according to the opinions and/or convictions of those who responded to my question, consecrated life is in trouble. There is a great malaise. There is a feeling of sickness; a feeling of no satisfaction; a feeling of unhappiness; a feeling of betrayal; a feeling of being there without really being there; a feeling of self-hatred; a feeling of having everything except Christ. If this table accurately reflects what is happening in religious communities and apostolic societies, consecrated life is in a serious crisis.

At this moment I draw forth from a stockpile of fertile insights and ideas that I presented some years ago in Kinshasa to an assembly of both men and women major superiors – much like you – on *Consecrated Life, the Salt of the World*. I concluded my exposition with the words of *Vita Consecrata* where Pope St. John

Paul II suggested that for an overall picture of the essential characteristics of consecrated life, it is "singularly helpful to fix our gaze on Christ's radiant face in the mystery of the Transfiguration." Here are the Pope's words:

The evangelical basis of consecrated life is to be sought in the special relationship which Jesus, in his earthly life, established with some of his disciples. He called them not only to welcome the Kingdom of God into their own lives, but also to put their lives at its service, leaving everything behind and closely imitating his own *way of life*.

Many of the baptized throughout history have been invited to live such a life "in the image of Christ". But this is possible only on the basis of a special vocation and in virtue of a particular gift of the Spirit. For in such a life baptismal consecration develops into a radical response in the following of Christ through acceptance of the evangelical counsels, the first and essential of which is the sacred bond of chastity for the sake of the Kingdom of Heaven... In the Gospel, many of Christ's words and actions shed light on the meaning of this special vocation. But for an overall picture of its essential characteristics it is singularly helpful to fix our gaze on Christ's radiant face in the mystery of the Transfiguration. A whole ancient spiritual tradition refers to this "icon" when it links the contemplative life to the prayer of Jesus "on the mountain" ... Even the "active" dimensions of consecrated life can in a way be included here, for the Transfiguration is not only the revelation of Christ's glory but also a preparation for facing Christ's Cross. It involves both "going up the mountain" and "coming down the mountain". The disciples who have enjoyed this intimacy with the Master, surrounded for a moment by the splendour of the Trinitarian life and of the communion of saints, and as it were caught up in the horizon of eternity, are immediately brought back to daily reality, where they see "Jesus only", in the lowliness of his human nature, and are invited to return to the valley, to share with him the toil of God's plan and to set off courageously on the way of the Cross.

... *All are equally called to follow Christ*, to discover in him the ultimate meaning of their lives, until they are able to say with the Apostle: "For me to live is Christ" (Phil 1:21). But those who are

called to the consecrated life have *a special experience of the light which shines forth from the Incarnate Word*... “Lord, it is well that we are here” (Matt 17:4). These words bespeak the Christocentric orientation of the whole Christian life. But they also eloquently express the *radical* nature of the vocation to the consecrated life: how good it is for us to be with you, to devote ourselves to you, to make you the one focus of our lives! Truly those who have been given the grace of this special communion of love with Christ feel as it were caught up in his splendour.¹⁴

A consecrated person is the one who lives within the light of Jesus Christ. “Where your treasure is, there will your heart be also” (Matt 6:21). The unique treasure of the Kingdom gives rise to desire, anticipation, commitment and witness.

A colleague among the Major Superiors took me aside and told me that he did not at all appreciate my talk and that he thought I was too optimistic. He brought me to the refectory and asked me to observe how the tables were dressed and he left me there looking at the tables without seeing anything special. During the time of personal meditation, I walked again towards the refectory, but unfortunately I did not see anything particular on the tables. I earnestly requested that he accompany me to the refectory so that he could give me some more light on his attitude about my talk. This he did.

Next he asked me to read what was written on various tables. The tables were set to serve more than 300 consecrated persons. Two-thirds of the tables had a notice “without”: without salt; without sugar; without milk; without wheat; without tomatoes; without chili; without onion; without oil; without alcohol; without water; without cassava flour; without maize flour ... My colleague asked me: “Do these table settings with their signs say anything to you?” “Not at all,” I replied. He added: “This is the icon of our consecrated life today.”¹⁵

Life without love, without faithfulness; without humility; without peace of mind; without community life; without happiness;

¹⁴ VC 14, 15.

¹⁵ Here, of course, the interlocutor is not using icon in the technical sense of the word; rather he is using it to mean “metaphor”. (Editor’s Note)

without poverty; without chastity; without obedience; without care for one another; without praying together; without authority; without a model; without an Absolute Truth; without sharing meals together; without having recreation together; without meditation; without any reference; without any monthly recollection; without a yearly retreat; without common recreation; without common life; without a master; without any struggle for holiness; without work; without any initiative; without celebrating the Holy Eucharist. In a word, consecrated life has become arid, without roots. It is a consecrated life without Christ.

Because no human being can live without the sacred, if individuals dispense with the truly life-giving, sustaining roots that Christ provides, they will either wittingly or unwittingly plant weeds in the soil of their lives. Hence they gradually damage the inner desire to be for Christ, with Christ and in Christ.

6. African Family, a Network of Interpersonal Relationships

"The future of the world and of the Church passes through the family," says St. John Paul II. According to Pope John Paul, both for the Church and for civil society the family is the foundation: "Not only is the Christian family the first cell of the living ecclesial community, it is also the fundamental cell of society. In Africa in particular, the family is the foundation on which the social edifice is built."¹⁶ The individual person exists only as a part of the family community. "I am because we are," says Mbiti.

The word "family" in Africa must be understood with a much wider meaning than in the thought of the societies who consider themselves to develop according to a nuclear family structure. The nuclear family is more enclosed in itself, whereas that of Africans is more all-encompassing. That is what the extended family is all about.¹⁷ Africans recognize each other as family members and

¹⁶ JOHN PAUL II, *Post-Synodal Apostolic Exhortation "Ecclesia in Africa"* (14 Sep 1995) 80, www.vatican.va. (Referred in the article as *EA*).

¹⁷ By nuclear family, I mean a family that consists of one father, one mother and their children: in some cultures this is considered to be the social unit. There is not much room for outsiders out of the above mentioned to step

consequently have family relations to a degree which seems puzzling to the mindset of cultures that are exclusively based on the nuclear family. This finely knit network of relationships connotes the family as the unique place for community communion among its members. The family becomes an oasis of rest, security and identity. Such an understanding confirms the anthropological golden rule that a human being is a social being. Benedict XVI highlights it this way: “One of the deepest forms of poverty a person can experience is isolation. If we look closely at other kinds of poverty, including material forms, we see that they are born from isolation, from not being loved or from difficulties in being able to love. Poverty is often produced by a rejection of God’s love, by man’s basic and tragic tendency to close in”.¹⁸ How can a young African leave such a bedrock of security? A bad dream for an African is to be isolated by the rest of the community. No life without the community or the family.

We can conjecture that the majority of present-day European cultural mindsets do not easily understand that Africans have neither cousins, nor paternal uncles, nor maternal aunts, nor nephews, nor nieces. Instead, all male cousins are brothers and all female cousins are sisters. Moreover, all brothers of our father are not uncles but rather they are our fathers and all sisters of our mother are our mothers. Our brother’s children are our children, too. We have the same authority over them as our brother. That seems very strange for many European mindsets.

In Africa, it would be a great insult for a child to call the brother of his father “uncle”. This could eventuate a kind of curse upon the child. It is regarded as a blatant lack of respect. The parents have the responsibility to teach their children not to consider everybody

in. Whereas the extended family is a family group with a close relationship among the members that includes not only parents and children but also uncles, aunts, nephews, nieces, cousins, and grandparents. All belong to the same family. The ideal African family is based on the extended family system where members are united in a common ancestor who gives each person his or her identity. Further reading: J. MBITI, *African Religions and Philosophy*, Nairobi: Paulines Publications 1994, 106-107.

¹⁸ BENEDICT XVI, *Encyclical Letter “Caritas in Veritate”* (28 Jun 2009), 53, www.vatican.va. (Referred in the article as *CV*).

as cousins, uncles or aunts but rather as sisters, brothers, mothers and fathers. The lesson behind this is to educate the children with a sense of belonging together, of growing in togetherness as one strong and big family. From early childhood, parents reinforce the notion that there is no life outside of the communion of the family. The family becomes the centre of the possible human ties among the members. On this matter in his book *The Family of the Church*, Bishop Murphy states that "the strength of any human family lies in the internal unity, trust and love of its members which gives it in turn the strength and confidence to share in the wider community of the world and play a creative part within it."¹⁹

7. The African Family Is Present Everywhere

We should look at African life as a "being with". By their very nature, Africans are a "being with". That means they are taught from their very youth through sayings and proverbs that any human being is powerless without the family, that is to say, without the communion that ought to characterize and typify the family. There exist popular African proverbs such as *Mtu ni Watu*, which can literally be translated as "The human being is people" and *Kidole kimoja hakivunji chawa*, which means "One finger does not pick out a louse." These sayings emphasize the togetherness dimension and underscore the fact that the family is the first place of education and human formation. The family, so to say, is the first school where every person experiences and tastes the life of communion. There is no individual life: life outside the community means nothingness. Anyone living outside the community and the communion that the community offers is considered as a living dead. The young people who get married, for example, are entrusted with a child to nurture and care for, whether that child may be a nephew or a niece. In one sense, they have left the family; but in another sense the family is still their home. African marriage is more than a covenant between two people. There is something more: it is a covenant between two families; between two clans.

¹⁹ C. MURPHY – O'CONNOR, *The Family of the Church*, London: Darnton Longman and Todd 1984, 1.

This can be even applied to consecrated life. By the fact that the family has a child who is consecrated, all the members of the family automatically see themselves as a vibrant participation in their beloved's consecration by way of witnessing, i.e., by identifying themselves with their consecrated brother, sister, son or daughter. The family becomes the light of the parish and a reference for other families. The young woman who joins a congregation brings the family with her. Considering her own past, many hands contributed to her education until she reached this stage. It is not easy for her to disconnect herself from the family.

I do not know any African consecrated who in one way or another does not care for his or her family. I know young consecrated people who deprive themselves in order to meet the needs of their family. They do whatever they can in order to care for their elderly parents and to pay school fees for one of their young brothers and sisters.

There is no greater curse than being cut off from the community. "To be with" is to be in harmony with one's family, to be in communion with them. How can you convince an African to leave his family when his family does not leave him? Once the sense of 'being with' evaporates, the integrity of this particular consecrated religious diminishes. Energy and vital force wane. In order to avoid such disastrous situations, parents repeat unceasingly to their children this principle of life: "I am because you are; and without you, I am not; you and I are the community."²⁰ The moral imperative that lies behind all this is that one ought to strive as much as possible to incorporate the individual into a vibrant communion of brothers and sisters.

The Fathers of the First African Synod wonderfully elucidated the fact that without the family, society does not exist:

By its nature, the family extends beyond the individual household; it is oriented towards society. The family has vital and

²⁰ For more information, Cf. J. MBITI, *African Religions and Philosophy*, 108; A.E. OROBATOR, *The Church as Family. African Ecclesiology in Its Social Context*. Nairobi: Paulines Publications Africa, 1999, 154-155; S. BOCKIE, *Death and the invisible Powers: The World of Congo Belief*, Indiana, 1993, 10. He is quoted by Orobator: "No one speaks of 'my life' separated from 'our life'".

organic links with society, since it is its foundation and nourishes it continually through its role of service to life: it is from the family that citizens are born and it is within the family that they find the first school of the social virtues that are the animating principle of the existence and development of society itself.²¹

At the risk of repeating myself, Africans are very conscious of their being for one another and with one another. In *Bantu Customs in Mainland Tanzania*, Van Pelt reinforces this same idea: "Africans feel responsible for one another and are held responsible for one another by the other groups of related people. They keep in contact with one another and frequently stay with one another. They rely on each other in all circumstances and are very much interested in the family's offspring."

This is how the extended family in Africa operates. It creates the 'being with' ready to relate to others, to help them, to live with them and die for them. Van Pelt goes on to stress that, "since the nuclear family is only a cell in the extended family, it is natural that the children belong to the extended family."²² In Africa, we consider the nuclear family as an island. And no one can live as an island; he will soon die. Africans are called to be open to others, to 'be with'. This is why an African is evaluated more by the persons with whom he or she associates rather than what he or she has. "To be with" or "not to be with" is the radical question for Africans. To have or not to have comes afterwards. In fact, an African might get rich, but the wealth is not his/her alone. It is for the whole family, because his/her being is always 'being with'. Otherwise the more he/she has, the less he/she is.

No African can let his family die because of the way of life he has chosen to follow. How can a young consecrated African who has three full meals a day live peacefully his religious vow of poverty while knowing that his family is in a very alarming situation of misery? He knows that his relatives do not study for lack of tuition fees; he knows that his aging parents do not have proper shelter; he knows that the family eats hardly one full meal

²¹ EA 85.

²² P. VAN PELT, *Bantu Customs in Mainland Tanzania*, Tabora: TMP 1977, 13-15.

a day. When we seek to concretize the vow of poverty for our respective communities, we should not neglect consideration of those families among us that suffer abject poverty. If you do not seek to resolve these problems, you can be sure that you are creating only hypocrites. Let us find the ways and the means for coming to the aid of the one whose family is suffering acute economic distress. It is integral to our mission to help them. If you do not do it publicly, be sure that the member will find a way to care for his/her family in a manner that preserves confidentiality, respect and trust among all the members of the community, particularly with superiors.

The African family, therefore, is a home where one finds security, identity, solidarity, frank and open dialogue, listening to one another, mutual participation and understanding, a sense of belonging – in one succinct phrase, a communion of life. In other words, the family in Africa, distinguished for its capacity to make life flourish, engenders communion: this can enrich very much the nature and the mission of the Consecrated Life and even of the Universal Church.

8. Weaknesses of the African Family

The concept of family in Africa, however, presents some negative connotations and weak elements to which we should pay more attention in case we would like to apply it to the consecrated life. We do not intend here to go into details of the defects in the understanding of family. Nonetheless, we find it necessary to elucidate this point by bringing up some examples.

African families seem to be sometimes very exclusive. That is, families are defined on the basis of blood relationships. Blood ties are stronger than any other kind of bond. In this sense, we can understand that blood is life. Life in Africa is strength. It can either wax or wane. This operation of nurturing life is possible only within the limits of the blood relationship. Whenever an African gets into trouble or unfortunate events happen in his or her life, he/she takes a first step by consulting his/her own relatives to whom he/she is related through blood.

Africans believe that no curse could come from outside the blood relationship. It is often said as in the case of my tribe, ‘the

insect which destroys a grain of bean is within the grain and not outside it'. Life is inside the blood ties. Life can degenerate within those same blood ties. It is indisputable that in the family way of relating to one another the blood ties dominate. This is why some African conflicts are aroused simply because people would like to defend their own identity or their blood ties. The "genocidal" killing in Rwanda can be a clear illustration of such a strong and wrong conception of blood relationship. The consequences of such a conception are horrible and go even against the inner values of African culture. What are these consequences? Tribalism, racism, intolerance, segregation, hatred and injustice.

There is a saying in many of the world's languages, "Blood is thicker than water". In Swahili: *Damu ni nzito kuliko maji*. The saying expresses the fact that blood ties, that is to say, blood lineage exercises the prevailing influence on social bonds. An outsider can hardly share the intimacy of a family. It is almost impossible to get into the heart of a family which is not one's own. Who then is our brother? Our sister? Is it not the one from my clan? Who descends from the same ancestors as we ourselves? The ideal African family is based on the extended family system. The extension of the family reaches back through history to a common ancestry. Common ancestry unites the members of a family because it is a common blood lineage which gives each one his or her identity. Within this particular mindset about the nature of the extended family, the family's members may actively promote their blood relatives for economic, social, educational or political positions to the exclusion of everyone outside their family.

Nowadays even provincial chapters seem no longer to be a place where everyone can share their experiences as consecrated persons united to each other in a religious bond of sisterhood or brotherhood. Rather the chapters seem at times to be a boxing ring for power. People just come to vote for their clan or tribal candidate. It is unfortunate that even "the Church as well as the consecrated life suffers the same sickness as human society." The French Theologian Bernard Sesboüé does not seem to be

exaggerating when he says: “*The Church is always from the time and the culture in which she lives.*”²³

9. Interpretation of What the Respondents Reported

As the tables in sections 4.1 and 4.2 indicate, the percentages of persons who cite the various motivators for religious life vary from 1 to 17: if 17 percent responded that a certain factor is motivating consecrated life, that factor would seem to be the most important to note. We recall what we have said previously about the centrality of Christ in consecrated life. By looking at this schema, we must acknowledge that there is a serious shift from Jesus as the principal motivator to other factors that may be quite secularist. In other words, there is a shift from the supremely fertile Root to roots that are indeed arid. Christ is no longer the Centre. That which has usurped the centre is a constellation of factors that unfortunately challenge in one way or another our way of living Consecrated Life. We can regroup these motivators into four categories:

Money:	Money-Egocentrism-Infidelity-Dishonesty
Power:	Power-Tribalism-Jealousy & Hatred-Witchcraft-Desire to Study-Rumours
Globalization:	Inter-cultural Globalisation & communication
Jesus:	Jesus-Mystery of Salvation-Eucharist-Prayer-Community Life-Vows.

We dare to say that there is a challenging shift from Christ as the heart of consecrated life to other values such as Money, Power, and Globalization. Let us make just a short comment on each of them from an African perspective:

9.1 Money

Consecrated persons in Africa are aware that they can no longer depend upon the aids and subsidies from Europe where faith is

²³ B. SESBOUE, *N'ayez pas peur! Regards sur l'Eglise et les ministères aujourd'hui*, Paris: Desclée 1996, 14. Personal translation: “The Church is always from the time and the culture in which she lives.” *Ecclesia in Africa* 85.

dormant. We have to work hard on our own for self-reliance in order to be financially independent. The time has come to wake up, to find means for self-sustenance, to show that we are no longer mission countries (in the old sense of the word) though we are still under the Congregation for the Evangelization of Peoples. Many of our entities have not yet reached the level of provinces because of lack of financial independence.

In order to be a province, if it were only the matter of the number of members, our Salvatorian circumscription could have become a full province many years ago. Now we are merely content with the appellation of Salvatorian Missionary Pro-province of Tanzania. We are lacking just one thing. That would be money in order to stand on our own. We will not be considered as grown up people unless we obtain the financial independence. While you major ministers are striving to find ways and means to liberate us from the chains of dependence, some of the members of your entities are operating in a way that is diametrically opposed to your endeavours.

Africa does not move forward because of bad management, the lack of the spirit of responsibility, the lack of the spirit of striving for the common ideal. Everyone is looking for his/her own interest. Consecrated persons are no longer trustworthy when they are running a sector of production. When a religious at the end of the day, of the week, of the month deposits 100.000 into the common account, be sure that he/she has kept another 100.000 for himself or herself. We have lost the sense of apostolate, the sense of gratuitousness, the sense of togetherness, the sense of the common good, the sense of belongingness and the sense of Christian solidarity. Instead, a strong sense of individualism has taken over.

We are all looking at our own pleasure, our own personal interest; nobody is ready to run a sector pro Deo which has no income. Work has replaced the apostolate. We are looking only for profit and interest. We have lost the sense of gratuitousness which was the copyright of consecrated life for centuries. Pope Benedict XVI reminds us: "The human being is made for gift, which expresses and makes present his transcendent dimension."²⁴ He

²⁴ CV 34.

continues: “Economic, social and political development, if it is to be authentically human, needs to make room for the *principle of gratuitousness* as an expression of fraternity.”²⁵ Time has come to put the boundaries between work and apostolate²⁶ and to regain the old pride of consecrated life: gift and gratuitousness. “While in the past it was possible to argue that justice had to come first and gratuitousness could follow afterwards, as a complement, today it is clear that without gratuitousness, there can be no justice in the first place.”²⁷

In the name of self-reliance, consecrated persons are destroying their own identity, the essence of their consecration. How many schools and hospitals are we building nowadays with the thought in mind not of the human being but of the profit, the financial interest that neglects the values of gift and gratuitousness? We sometimes have the most beautiful schools and the most expensive ones, but unfortunately, the poor cannot afford the school fees. Pope Benedict XVI reminds us: “Also in *commercial relationships* the *principle of gratuitousness* and the logic of gift as an expression of fraternity can and must *find their place within normal economic activity*. This is a human demand at the present time, but it is also demanded by economic logic. It is a demand both of charity and of truth.”²⁸

Why is an African religious or a consecrated person accused of not being ready to exercise financial management? Many missionaries have accused Africans of lack of formation in the financial sphere; some others have accused consecrated Africans of joining Religious orders in order to escape family misery. They say that consecrated life is not for Africans because they have made it a kind of business in order to gain more money for their families. Why is a consecrated African striving for money?

To talk about money is to touch also the vow of poverty. How can I as an African live my vow of poverty in the context of the general poverty of the society in which I live? Is my poverty understood by my own family living in extreme misery? How can

²⁵ CV 36.

²⁶ CV 36.

²⁷ CV 38.

²⁸ CV 36.

a consecrated man defend himself before his family who rent a small house in spite of the fact that the family is sizable while in the same neighbourhood another consecrated person has built a big and beautiful house for his family? These are questions to be scrutinized in order to understand the African consecrated soul. It is only by drawing from African anthropology that we can get some enlightenment.

9.2 Power

If one is a major superior, one has power. However, the power in the church is the power to serve and not to dominate. What is African power? We have to look to the African traditional way of exercising power. We know the various sorts of power: Theocratic – Monarchic – Dictatorial – Democratic. The kind of power that prevailed in Traditional Africa was that of the monarchy; in modern times, it was dictatorship. Democracy has been very slow to show its face.

In general, the priest has a royal power, and so he is a king.²⁹ No one can give what he/she does not have. We are children of our milieu, and the milieu shapes us even without our knowing it. A king is served and has around him servants who serve him. He does not work, but there are people who work for him. When he is absent, he leaves his glasses as a sign of his presence. Nobody can sit on his chair. He is the lord, the one to be greeted respectfully. Everyone has to walk in his footsteps. You cannot oppose him. He can build houses and run his own businesses, can have many wives without anybody questioning him.

The co-workers of the king are his close relatives from his clan, from his tribe. Power is to be protected, and this will happen only with the help of the clan and the tribe. Nobody from outside of the tribe can reach the hard core of his power without endangering his/her own life. The king is ready to kill and to use every means possible to preserve his power. He is supposed to favour his own

²⁹ *LG* 10: "The ministerial priesthood, by the sacred power he enjoys, molds and rules the priestly people. Acting in the person of Christ, he brings about the Eucharistic Sacrifice, and offers it to God in the name of all the people. For their part, the faithful join in the offering of the Eucharist by virtue of their royal priesthood."

people; otherwise he will be considered as treacherous. You do not become a king alone: everyone in your clan and tribe remain inseparable from you. So, you as king have the power to do whatever you like; to use money as you wish, for example, without fearing any one.

The African King equals the Kingdom and the Kingdom equals the King. We are the icon of our society both traditional and modern. When you have power, you have also money. When you have money, you also have power. That is why consecrated Africans are ready to resort to sorcery and witchcraft in order to get power or to protect it against those who want it. In a word, there is nowadays the struggle of the fittest; the struggle for power. The person thirsty for power is the one hungry for respect.

Having this in mind, you can understand why even African consecrated persons are striving for power. Power is always for the family, for the clan and not for anyone else outside the clan circle. Understanding power as the will to dominate and not to serve provokes hatred and fighting. Nowadays, consecrated persons are ready to use any means to destroy others in order to protect power or in order to get it. We are all aware of the misuse of means of communication when a person has in mind only one purpose: to destroy others. You are not foreigners to anonymous messages disseminated in order to destroy someone's life.

Consecrated life has become like any other business. What matters is power! This enables us to understand why the vocation of brotherhood is dying in Africa. Many congregations face the challenge of seeing their religious brothers expressing their desire to change their vocational path in order to be priests. Brotherhood does not pay. Why are Africans acting like this? I would not like to point a finger. I will just say that there seems to be a lack of solid formation and a crisis of religious identity.

When I say formation, I also have in mind the lack of formation for the formators. How is it possible to appoint a young priest as a Novice Master soon after his ordination and then to rationalize this decision by a simple reference to lack of personnel? He might be a saint, but still such a noble apostolate cannot be entrusted to him. He needs to be anchored not only in his convictions but in his experience as a religious before he is appointed for such a noble

service. It is now recommended in the formation houses to have a team of formators, that is to say, at least three but never one. We can never talk of serious formation with only one formator having beside his work, the house to run and maybe also the parish. Let us avoid making business men instead of guides for souls. Why have African consecrated persons transformed consecrated life into a business enterprise or a business career? What must we do in order to face such intimidating challenges?

9.3 The African Family as a Challenge

The family remains united with the consecrated person; it does not leave him or her alone. Many will say we have to evangelize African families so that they may arrive at a true understanding of religious consecration: "If you wish to be perfect, go, sell what you have and give to the poor and you will have treasure in heaven. Then, come and follow me" (Matt 19:12). This verse has been the guiding star for our forefathers in consecrated life. It can be said that the meaning of this reference is quite clear: "Quit everything for Christ by serving the poor as Christ would serve the poor". Who are the poor?

For Africans, the family are the first ones to be considered as the poor: the widowed mother; the sick father; the old parents; brothers and sisters yearning to study but lacking school fees; orphans of dead brothers and sisters; uncles and aunts who paid our school fees and are waiting for a sign of acknowledgment. The Scriptures do not urge Christ's follower to "quit" the family in order to commit oneself totally to Christ. After all, during his earthly life, Jesus did not abandon his mother; instead he entrusted her to his Beloved Disciple before his death. Even Simon Peter thought about his mother-in-law and asked Jesus to grant him a favour on her behalf. Jesus responded by curing her: "Jesus entered the house of Peter, and saw his mother-in-law lying in bed with a fever. He touched her hand, the fever left her, and she rose and waited on him" (Matt 8:14-15). We Africans should develop a spirituality based on the powerful words of Jesus to his beloved disciple: "Woman, behold, your son". Then he said to the disciple, "Behold, your mother". And from that hour the disciple took her into his home" (John 19:26-27).

Any spirituality which tries to convince an African to cut himself or herself off from the family will fail. The work of the African theologians is to scrutinize the sort of care that the community of the disciples provided for Jesus' mother and the care she provided for them. Nevertheless, we are sure of one thing: she accompanied them everywhere. She became one of the active community and not just an idle woman. She knew her Son better than anyone else. When I read this text, I actually do not advert so much to the words of Jesus to his mother and his beloved disciple, but rather to his GAZE. Can we imagine the horrible sufferings he was enduring? Still he is able to see his mother among the multitude of people. "When Jesus saw his mother and the disciple he loved..." (John 19:26). Do you see or can you see your beloved Mother and through her your beloved family in your daily consecration?

Even after Jesus' resurrection, not only Mary but the entire family of Jesus remained united with the disciples: "All these devoted themselves with one accord to prayer, together with some women, and Mary the mother of Jesus, and his brothers" (Acts 1:16). Let us use in a very positive sense a Swahili saying: *Damu ni nzito kuliko maji*. What do we do with the families of our deceased confreres? Do we still have contact with them? When did you last visit the families of our deceased?

Moreover, the disciples knew that the heart of a mother is a precious treasure. It is only a mother who can talk properly and in depth about her son. A mother knows her son. The disciples knew that Mary had many things to share with them about her Son because as the Scripture tells us "she kept everything in her heart" (Luke 2:15.51). As a sign of acknowledgement from her Son, she was now the Mother of the entire community. She was with the community of disciples the day of Pentecost, the day when the Church appeared publicly for the first time. The heart of Mary is a mystery we must contemplate in order to understand her son. She is a living tabernacle that contains the living Christ. Christ can reveal to us how there is no contradiction between being consecrated and remaining united with the family.

9.4 Globalization

The world has become a very small village. We are connected to each other. We are living in a world without boundaries. Communication technology offers plenty of opportunities. "When people exchange information, they are already sharing themselves, their view of the world, their hopes, and their ideals."³⁰ Today humanity appears much more interactive than in the past: this shared sense of being close to one another must be transformed into true communion. *The development of peoples depends, above all, on recognition that the human race is a single family working together in true communion, not simply a group of subjects who happen to live side by side.*³¹

However, our society has become too noisy. It is a matter of looking around us to see how people have become slaves of the new means of communication. People have no time for themselves. Everybody seems to be busy. A concrete example is the use of cell phones in our University College. It is seldom that one sees a student outside the class not manipulating a cell phone. Everybody is busy with his/her cell phone: talking, listening to music, chatting with a friend, watching a movie, consulting his mails, and so on. Sometimes, we may even see professors leaving the classrooms and going out to respond to a call. On the way, you may come across two people walking together and one is busy talking to his/her cell phone without paying attention to the other. How many times during a meeting or an assembly do we hear phones ringing and people running outside to answer them? How often during Mass, do we hear phones making noise?

This means of communication which is actually virtual becomes more important than any other form of relationship. We do not truly meet each other anymore. Everyone seems to be busy and not care for the other. People living in the same house or the same community do not have time to meet each other, to sit together, to see each other; instead they communicate through

³⁰ BENEDICT XVI, *Message for the 45th World Communications Day "Truth, Proclamation and Authenticity of Life in the Digital Age"* (5 Jun 2011), www.vatican.va.

³¹ CV 53.

emails and SMS. Let us listen to this non-human story: "I remember a true story of a sick friend of mine, who once went for a check-up to a physician. Instead of dealing with the sick person, the physician was busy responding to different calls from his friends talking about their last weekend; there were other calls catching his attention from his patients who were asking about the medicines they should be taking. Whenever he came back to my sick friend lying on the consultation bed, it was just to say, "Sorry, sir, you know, nowadays we are so busy". He completely forgot the sick person before him. At the end, my friend just decided to leave the place with these words: "Sorry, Doctor, I think with you it is better to make a check-up through the cell phone. Let me leave now... I will phone you once I am at home for my check-up."

Other eye-catching examples concern consecrated persons. Once we went to visit a certain community of ours. During the community meal, we realized that eight out of ten were outside talking on the phone. Another living example is about a religious man who was travelling from Morogoro to Dar-es-salaam. When he reached Chalinze, he realized that he has forgotten his two cell phones. He decided to drive back home after ninety kilometres in order to find his phones. He said to us he could not live without the cell phone. On our way back, a confrere asked him: "Do you have your breviary?" He answered, "No". He continued: "He could not drive back to Morogoro for a breviary. Unbelievable!"

Moreover, in our religious houses, it is sometimes horrible. There are some consecrated persons who are using their cell phones the whole night through without caring for the others. In the convents where it is forbidden to possess the cell phone, nights offer members opportunities for communication. In these houses, the superiors are the only ones to think – unfortunately – that members do not possess cell phones while everyone has one even two cell phones. You will unfortunately see some religious men and women leave the chapel in order to answer a call outside, sometimes with a loud voice disturbing those inside. The question is: Is it proper nowadays to forbid cell phones to religious persons be they in initial formation or in on-going formation? For us, such a question is meaningless and out-dated. We think it is inappropriate to build any kind of spirituality or formation on the

basis of “it is forbidden to have a cell phone”. Instead, let us find means to form a religious sense of responsibility. The question actually is no longer whether religious members have to possess a cell phone; rather the issue is to form them to maturity, truth, to honesty because only the truth will make them free (John 8:32).

At this point, let us listen to the voice of one of the brilliant theologians of our time, Benedict XVI, who is actually waking up people on the issue of the means of communication. He says:

The new technologies are not only changing the way we communicate, but communication itself, so much that it could be said that we are living through a period of vast cultural transformation. This means spreading information and knowledge is giving birth to a new way of learning and thinking, with unprecedented opportunities for establishing relationships and building fellowship. In the digital world, transmitting information increasingly means making it known within a social network where knowledge is shared in the context of personal exchanges. The new technologies allow people to meet each other beyond the confines of space and of their own culture, creating in this way an entire new world of potential friendships. This is a great opportunity.³²

Meanwhile, we need to be careful, underlines Benedict XVI. He goes on to say: “It also requires greater attention to and awareness of possible risks. Who is my ‘neighbour’ in this new world? It is important always to remember that virtual contact cannot and must not take the place of direct human contact with people at every level of our lives.”

10 Parish Life Needs a Parish Spirituality

Community life is one of the main pillars of consecrated life. What is community life? Nowadays, the reality we call community life is challenging. Is community life living under the same roof? Is community life sharing the same meal and then afterwards each going his own way? Is community life living in the same parish

³² BENEDICT XVI, *Message for the 46th World Communications Day “Silence and Word: Path of Evangelization”* (20 May 2012), www.vatican.va.

without any religious life commitment? Is religious life living as a parish priest and once a month joining his religious community for a common meal? Many who are considered to be experts of religious life and consecrated life do not hesitate to say that parish life is destroying our community life because pastoral spirituality is far different from the spirituality of religious life. Many of us would say, on the other hand, that it depends on one's personal organisation. It is true, but parish life possesses its own obligations which are quite distinct from the rule for religious.

Let us take a concrete example of parish life in Dar-es-Salaam: how demanding it seems to be. How does it integrate with the consecrated life with all its small rules such as praying together three or four times during the day, eating together three times, common recreation every evening, watching TV together, monthly community meeting, monthly recollection, yearly retreat...

Obedience is the soul of religious and consecrated life: is it a matter of serving two masters at the same time, the bishop and the local major Minister or Superior? Broadly speaking, there exists actually a kind of perpetual tension between parish pastoral life and religious pastoral life. It is a matter of looking back to the origin and evolution of religious and consecrated life in order to understand the dangerous shift that seems to have changed the compass of our life's direction. Everyone is struggling to get appointed in town. Many religious priests consider it to be a punishment to be appointed to a remote diocese or a remote parish. They dream of quitting Kahama, Tunduru, or Ifakara... for Dar-es-Salaam because of the apparently easy life in Dar.

I want to highlight one fact which many do not keep in mind. A parish is canonically a parish of the diocese, not of the religious congregation. We may be serving the parishes as parish priests, but at any time the bishops can choose to relieve us of the parishes. It is wrong to say that it is a Franciscan parish, or a Claretian parish, or a Spiritan parish... Consecrated persons do not have a parish.

Parishes may hinder us from creating new forms of apostolate. We might become complacent: because we are pleased to be parish priests, we do not recognize the fact that as religious, as consecrated persons, it is not our charism simply to serve in the

parishes but rather to sustain the Church in other apostolic ventures, at the peripheries, at the outskirts of the cities.³³

Many congregations have inadvertently become more clerical than religious; even those old orders which had religious brotherhood as their seal. One of the challenges that the old Orders is facing is that even the religious brothers aspire to priesthood. How many brothers have expressed enough disenchantment with the brotherhood that they have shifted their aspirations and now declare that they wish to be priests? To be a priest is to have power.

A "Bruder" is the helper of the priest. This image is highly emphasized when the "Bruder" lives in a parish. Religious Brotherhood has no market any more, especially in Africa. The time of the "Bruder" is behind us. To be a "Bruder" seems to mean to be a slave of the priest. Moreover, in most cases, those who join as Brothers don't have enough education. Those who become "Bruder" are those who initially joined with the intention of priesthood but on the way failed. In other words, they are a "Bruder" by accident and not by vocation. Nobody understands why a young man can join a congregation just for brotherhood. Our own faithful do not understand. Even worse our families! Is this not a sign that the religious life or the consecrated life in Africa may be flawed?

11. What Drives the African Family?

As we have mentioned previously, consecrated life in Africa can only be discussed in the context of the African family. If we dissociate the two, we are in danger of dressing African consecration in false shades of meaning. Certain words of Saint John Paul II carry their own impact:

When marriage is not esteemed, neither can consecrated virginity or celibacy exist; when human sexuality is not regarded as a great value given by the Creator, the renunciation of it for the sake of the Kingdom of Heaven loses its meaning. Rightly indeed does St. John Chrysostom say: "Whoever denigrates marriage also

³³ Using again Pope Francis categories: "The Church has to go to the outskirts of cities to meet the needy."

diminishes the glory of virginity. Whoever praises it makes virginity more admirable and resplendent.”³⁴

Whoever denigrates the African family also diminishes the possibility for happiness in the consecrated life. When the African family is underestimated, neither can consecrated life exist. Therefore, there is an urgent need for proper inculturation so that the African way of living consecrated life may find its proper anchoring point in African anthropology: “African, who are you?” This question is fundamental because as John Paul II says: “For the Church all ways lead to *man*.”³⁵ He explains more: ³⁶

The Church cannot abandon man, for his "destiny", that is to say his election, calling, birth and death, salvation or perdition, is so closely and unbreakably linked with Christ... Since this man is the way for the Church, the way for her daily life and experience, for her mission and toil, the Church of today must be aware in an always new manner of man's "situation". That means that she must be aware of his possibilities, which keep returning to their proper bearings and thus revealing themselves. She must likewise be aware of the threats to man and of all that seems to oppose the endeavor “to make human life ever more human” and make every element of this life correspond to man's true dignity—in a word, she must be aware of *all that is opposed* to that process.

There is an urgent need for evangelization of the processes of inculturation, the processes by which catechesis '*takes flesh*' in the various cultures because “the Word became flesh and dwelt among us”. That means God became man in a particular culture, in a particular race, in a particular civilization in order to purify all cultures.

That is what John Paul II declares in *Ecclesia in Africa*: “This is the sublime mystery of the Incarnation of the Word, a mystery which took place *in history*: in clearly defined circumstances of time and space, amidst a people with its own culture, a people that God had chosen and accompanied throughout the entire history of

³⁴ FC 16.

³⁵ JOHN PAUL II, *Encyclical Letter “Redemptor Hominis”* (4 Mar 1979), 14, www.vatican.va. (Referred in the article as *RH*).

³⁶ *RH* 14.

salvation, in order to show through what he did for them what he intended to do for the whole human race."³⁷

For this reason, inculturation includes two dimensions: on the one hand, "the intimate transformation of authentic cultural values through their integration in Christianity" and, on the other, "the insertion of Christianity in the various human cultures".³⁸ "Considering the rapid changes in the cultural, social, economic and political domains, our local Churches must be involved in the process of inculturation in an on-going manner, respecting the two following criteria: compatibility with the Christian message and communion with the universal Church ... In all cases, care must be taken to avoid syncretism".³⁹

12. A Call to Africanise Consecrated Life

Theologians have worked hard for decades on the insertion of Christian values in the African culture; the insertion of the original consecrated life of the anchorite Saint Anthony, the coenobites Saints Pacomius and Saint Basil, Saint Benedict the monk, and the mendicants Saint Francis of Assisi and Saint Dominic. We Africans have tried to live like them for many years but unfortunately without much success. Let us try to deepen the first dimension; perhaps this will bring us to true achievements. That is 'the intimate transformation of authentic cultural values through their integration in Christianity'. Pope St. Paul VI noted that "the world is in trouble because of the lack of thinking". He was making an observation, but also expressing a wish: a new trajectory for cognitive process is needed in order to arrive at a better understanding of the implications of our being African consecrated persons.⁴⁰

During his first African pastoral visit to Uganda in 1969 the same pope made an unforgettable appeal to African theologians: "*You may, and must, have an African Christianity*". In other words, "*By now on, you Africans are missionaries to yourselves,*" declared

³⁷ EA 60.

³⁸ EA 59.

³⁹ EA 62.

⁴⁰ CV 54.

Pope St. Paul VI.⁴¹ That means, “You may, and must have an African Theology, an African Liturgy, an African Christology, an African Consecrated Life and at the end an African Christianity”.⁴² Pope Paul VI opened up wide the doors to Africans so that we might feel at home in the One, Holy, Catholic and Apostolic Church. As Pope Francis has said, the Church is “the house for all and not a small chapel that can hold only a small group of elected people. We must not reduce the bosom of the Universal Church to a nest protecting our mediocrity”.⁴³ Paul VI’s call to have an African Christianity was actually a very revolutionary declaration from a Pope. And it had immediate effect on the entire Church in Africa. The unity of the Church does not demand uniformity, as we learn from the experience of Eastern Catholics. However, the principle of diversity is now intensified in its application to the faithful of the Roman rite.⁴⁴

We may truly say that the Pope’s declaration blended beautifully with the African wish to make necessary liturgical adaptations to the lifestyle and culture of Africans.⁴⁵ It is after this declaration that the Church in the Congo, after the approval of her rite of the Mass (Rite Zaïrois), started to worship God using the vernacular languages in the liturgy: to clap hands, to dance during the celebration, and to use drums, guitars, and many other local

⁴¹ J. BAUR, *2000 Years of Christianity in Africa*, 2nd ed., Nairobi: Pauline Publication Africa 2009, 452.

⁴² *Ibid.*, 444-452.

⁴³ Editor’s Note: This interview with Pope Francis took place over the course of three meetings during August 2013 in Rome. The interview was conducted in person by Antonio Spadaro, SJ, editor in chief of *La Civiltà Cattolica*, the Italian Jesuit journal. Father Spadaro conducted the interview on behalf of *La Civiltà Cattolica*, *America* and several other major Jesuit journals around the world. The editorial teams at each of the journals prepared questions and sent them to Father Spadaro, who then consolidated and organized them. The interview was conducted in Italian. After the Italian text was officially approved, *America* commissioned a team of five independent experts to translate it into English. *America* is solely responsible for the accuracy of this translation.

⁴⁴ VATICAN II, Constitution on the Sacred Liturgy “*Sacrosanctum Concilium*” (4 Dec 1963) 37, www.vatican.va. (Referred in the article as *SC*).

⁴⁵ *SC* 37.

African musical instruments.⁴⁶ It is worth emphasizing that whatever the African rite may happen to be, there are always songs adapted to particular circumstances be it a birth, a funeral, the birth of twins, the beginning and conclusion of initiation, or the circumcision which accompanies those rituals. This is the reason why people have said: "Africans sing in time and out of time". We are born with rhythm in our blood.⁴⁷ Music is in our blood.⁴⁸ Musical instruments such as drums never feel out of place.⁴⁹ In the words of Bernard Lonergan: "... The world mediated by meaning is not only a world known by the sense experience of an individual but the external experience and internal experience of a cultural community, and by the continuously checked and rechecked judgments of the community. Knowing, accordingly, is not just seeing; it is experiencing, understanding, judging and believing."⁵⁰ To borrow one of Lonergan's favourite expressions, our celebrations are polymorphic expressions of cultural consciousness. Eucharistic celebrations are moments of symphonic joy.⁵¹ This applies to consecrated life and indeed touches the interior heart of our faith: Christ.

13. A Call to Africanise Christianity

Thankfully, Africans can worship their God according to their milieu, their language, their space, their body, and their mind. I recall a solemn exhortation of the late Joseph Cardinal Malula,

⁴⁶ JOHN BAUR, *2000 Years of Christianity*, 448.

⁴⁷ L. KABASELE, *Liturgies africaines, l'enjeu culturel, ecclesial et théologique*, Kinshasa: FCK 1996, 26-27.

⁴⁸ *Ibid*, 26-28. « En Afrique noire, le rythme est souverain. Il est partout et en tout. L'expérience commune est que le monde tourne dans un rythme : les saisons se succèdent, l'homme naît, grandit et meurt ». « Aussi danse-t-on de joie, comme on danse de peine. On danse l'amour comme on danse la colère et la haine. On danse le repos comme on danse le travail. Car partout, il s'agit du rythme et de l'harmonie à rétablir ou à maintenir par ce thème ». Dance goes together with singing.

⁴⁹ SC 116.119.

⁵⁰ B. LONERGAN, *Method in Theology*, New York: Seaburg 1979, 237-244.

⁵¹ L. KABASELE, *Liturgies africaines*, 16. Célébrer l'eucharistie en Afrique: Celebrating Eucharist in Africa.

the first Congolese Cardinal: “*A few decades ago, he says, missionaries came to Christianize Africa; the time has come for Africans to Africanize Christianity*”.⁵² If we expect encouraging results in our endeavours, we must take to heart the fact that the call to Africanise even the consecrated life has become an urgent appeal to action. In other words, it is the duty of African Christian theologians to articulate their own experience of Jesus as the Risen and Living One. This appeal remains vapid if we do not commit ourselves to a very intense intercultural dialogue between African tradition and Christianity. I rather prefer the concept of inter-culturality than in-culturation because the term inter-culturality stresses the bi-directional character of the optimal strategy. Instead of a one-way strategy that seems to be the nuance of the word “inculturation”, we should build a way with a double direction that both offers and receives.

Moreover, this is a typical African metaphor. In many of our countries, we do not have highways where everyone is going in one direction. Rather what distinguishes our landscape are roads with two traffic directions. Analogously, we must do the same with our interior and community life: only by integrating our Christianity with our African-ness and our African-ness with our Christianity, will we be able to build a strong consecrated life with African-Christian roots. As I mentioned previously, up to now Christianity was the one who was giving and Africa was there just to receive; but now the time has come to try it the other way around. What can African Tradition offer to Christianity for a strong and meaningful African consecrated life and for a strong and meaningful Christianity in its global dimensions?

Conclusion

We are indeed grateful that by declaring the Year of the Family in 2014 and then the Year of the Consecrated Life in 2015, the Church has offered us wonderful opportunities to think about our consecrated life as Africans. This is the favorable time to organize seminars and workshops with experts to seriously think about our

⁵² F. LUYEYE LUBOLOKO, *Le Cardinal J.A. Malula un pasteur prophétique*, Kinshasa: Editions “Jean XXIII” 1999, 4.

African way of living the consecrated life, especially our manner of living the pillars of the consecrated life, such as prayer, life in community, the life of the vows, and our commitments to God in the African milieu. Without the central Root, Jesus, other roots cannot hold fast. We must understand that God became man in Christ and dwelt amidst our culture so that we, African consecrated persons, with our own culture like his may become like him. That means that we are to be an “alter Christus”. Hitherto, we have Christianised our African way of life without too much success; now the moment has come to Africanise the consecrated life. By God’s grace we will succeed! Aggiornamento!

Appendix

What nowadays attracts consecrated persons? Please give 15 examples listed in order of priority. Kitu gani kina vutia hasa watawa siku hizi? Toa mifano 15 kutokona na umuhimo wake.

N°	Motivators	Respondents	%
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			
11.			
12.			
13.			
14.			
15.			
Total			

The Dragon and the Beasts in Rev 12:1–13:18: Their Significance for the Contemporary World¹

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1. Introduction: Background of the Study

I was inspired to choose this topic because of the series of reports I came across from the BBC World Service News. I encountered the first report.

On the 6th of December 2016, the BBC News reported the arrest in Egypt of a human organ trafficking ring. These organs were to be sold in the black market and were destined for use in organ transplants. The ring consisted of doctors, nurses and professors suspected of involvement in an international organ trafficking ring. At least 25 people were arrested: among them were organ buyers and middlemen.²

In 2012, the then UN refugee agency chief, Antonio Gutierrez, disclosed an astonishing report that certain individuals or groups were killing some migrants from Egypt's Sinai Peninsula in order to buy and sell their organs. Indeed, migrants who could not pay the extortionate costs to travel illegally from Africa to Europe were often sold to the organ mafia or snapped up by Egyptian gangs who make vast sums of money from extracting people's innards.³ Even some citizens in the Middle East countries who could not pay their

¹ Paul Mosha was the 1st place winner in an essay contest that focused on the history of the Catholic Church in Tanzania.

² Cf. BBC, "Egypt arrests Organ trafficking Ring", *BBC News* (16 Dec 2016) <http://www.bbc.com/news/world-middle-east-38224836>, [accessed 10 Oct 2017].

³ Cf. BBC, "Egypt arrests Organ trafficking Ring".

debts were forced to sell some of their organs to traffickers to make up for their debts.

One Syrian man by the name of Abu Jaafar went to the extent of exploiting exhausted Syrian refugees. His job was to find people, mostly refugees, desperate enough to give up some parts of their body for money. Once he found willing candidates, he drove them blindfolded to a hidden location where there was a team of doctors who operated in rented houses transformed into clinics. The organs were later traded in the black market. Abu said that in the black market, they usually would ask for kidneys; but they once asked for an eye and were able to find a client willing to sell his eye.⁴

An Islamic State terrorist group was believed to involve itself in human organ trafficking to fund terror across the Middle East. It was revealed on 19th December 2014 that the group was recruiting foreign doctors to harvest internal organs from the bodies of their living hostages, including children snatched from minority communities in Iraq and Syria. The foreign doctors harvested some of the organs from injured people who were abandoned. This terror organization even set up a specialist organ-smuggling division whose sole responsibility was to sell human hearts, livers and kidneys through the lucrative international black market in order to raise funds to the tune of two million dollars in order to meet the annual costs of their terrorist activities across the Middle East. The organs were transported through networks who were specializing in human organ traffic.⁵ These networks smuggled the organs out of Syria and Iraq into neighbouring countries such as Saudi Arabia

⁴ Cf. A. FORSYTH, "Meeting and Organ Trafficker who preys on Human Organs", *BBC News* (25 Apr 2017) <http://www.bbc.com/news/magazine-39272511>, [accessed 15 Oct 2017].

⁵ Cf. M. BLAKE, "Blood money: How ISIS is selling human organs harvested from living hostages and its own dead soldiers to fund terror across the Middle East", *Mail online News* (19 Dec 2014), <http://www.dailymail.co.uk/news/article-2880815/Blood-money-ISIS-selling-human-organs-harvested-living-hostages-dead-soldiers-fund-terror-Middle-East.html>, [accessed 15 Oct 2017]. In the same report, it was noted that some corruptible funeral home directors forge death certificates and consent forms before the human remains are disposed of. They steal the organs from such bodies. Even some crooked doctors have gone to the extent of stealing some organs from some of their patients.

and Turkey where criminal gangs were selling them to shady buyers from across the globe. This kind of network normally consisted of economically and militarily powerful people. Some had infiltrated the political system to secure the doctors, politicians and police to protect their trade.⁶ Those who appeared to threaten their business were immediately disabled.⁷

Shocked by these news reports, I started to question myself: Why is all this happening? Who is behind all this evil? Is it possible that in the future, these evil businesses will continue to be tolerated and so be able to establish themselves as socially acceptable systems in the same manner as the slave trade was tolerated from the 15th to the 19th centuries?

With these questions in mind, I chose to use my time of meditation for focusing on the book of Revelation, especially chapters 12 and 13. I came to realize that the Dragon is still working, inciting the beasts to propagate evil in the world. The Dragon is still energizing some people to the end of overthrowing Christ's rule on earth, especially His golden rule concerning love and care for each human being as a sister and brother. The Dragon in Revelation 12 stands for any system of evil power. The two beasts are symbols that stand for any regime, movement, institution, political ruler, economic overlord, or website generator that support and give impulse to evil. What we observe from the two chapters is that the Devil always operates behind the scene, in disguise, investing people with great power either economic, social, political or military making them propagators of evil and hence pulling them away from loyal service to Christ.⁸

In fact, Satan has already invested some people with economic, social, political and military power by teaching them illicit and immoral business to generate billions of dollars which become the

⁶ However, this is just one side of the story since there are other kinds of bloody trade operations happening around the globe. I intend to discuss these later.

⁷ Cf. K. DILANIAN, "Al Qaeda Group is Operating on Ransom Money from the West", *Los Angeles Times* (21 Oct 2013) www.latimes.com.

⁸ H. LINDSEY – C.C. CARLSON, *Satan Is Alive and Well on Planet Earth, Scofield Reference Bible*, Grand Rapids: Zondervan 1972, 871.

great force for one to acquire economic, social, political and military influence and establish their own system.⁹

From the 15th to the 19th century, the slave trade proved itself to be a system that enabled some people and nations to amass a lot of wealth and to influence the politics of the world.¹⁰ Nowadays, some of such means are human organ trafficking, the smuggling and trafficking of human beings, sex trafficking, human kidnaping and ransoming, the selling of oocytes, spermatozoa and embryos, producing babies for cloning¹¹, the pornography industry, drug trafficking and casino enterprises. Some run clinics where people pay for abortion, contraceptives or euthanasia.¹² For instance, in May 2018, an Australian Scientist by the name of David Goodall traveled to Switzerland to end his life; supporters raised \$20,000 for his campaign to end his life.¹³ You can ask yourself, what inspires them to establish such clinics, clinics whose job is to kill or obviate life? What inspires these perpetrators of evil to raise such big amounts of money to enable one to end his or her life, to end the life of another, or to prevent one from conceiving life? It is important to understand that in some countries, some activists have successfully fought to make some of these blatantly immoral enterprises to be recognized by the state; and in some areas, they are now accepted as normal social institutions.

⁹ Cf. *Ibid.*

¹⁰ Recognizing the Satanic nature of slavery, Popes Eugene IV (*Sicut Dudum*, 1435), Paul III (*Sublimis Deus*, 1537), Urban VIII (*Commissum Nobis*, 1639), Benedict XIV (*Immensa Pastorum*, 1741), Gregory XVI (*In Supremo*, 1839) and others expressed with the utmost clarity that anyone who took another human being into his possession and deprived that person of his or her property was automatically excommunicated from the Catholic Church until the moment when he both freed the slave and returned to him his or her property. Paul III went so far as to say that anyone involved in slavery was a “coworker of the devil”. The connection to the Dragon is undeniable. (Ed.)

¹¹ There is a rise of network of scientists run a business of cloning human beings to act as spare human beings for the treatment of others.

¹² Cf. K. FLORIN, “Increase in Sex Trafficking of Minors getting local, State Attention”, *The Day* (28 Jan 2014), www.theday.com.

¹³ Cf. S. MCKENZIE – M. BELL, “104-year-old scientist David Goodall ‘welcomes death’ at Swiss clinic”, *CNN News* (09 May 2018) <https://edition.cnn.com/2018/05/08/health/david-goodall-australia-switzerland-interview-intl/index.html>, [accessed 20 Oct 2018].

Most of the proprietors of such businesses are very influential in society, and their propaganda spreads fast. Some have used their money to set up a network of agents in the world who enable them to spread their empires, conceal their activities and occupy strategic influential positions in the society. Indeed, because of their fame, they have been able to infiltrate many places. They have infiltrated health departments, political institutions, security forces and media networks.¹⁴ They are capable of spreading their antennae of influence to many sectors of society. Some have resorted to the establishment of death-squads whose sole motive is to protect their businesses. Eventually, they emerge as invincible and consequently capable of drawing many to the evil one. They become educators in the sordid art of perpetuating evil and so aspire to end Jesus' rule of fraternal love.¹⁵

This paper is related to this crisis and it aims to specify the ways in which some people have seemed to befriend the Dragon and perhaps have allowed the Dragon to invest them with economic, military, social and political power in order to perpetuate evil in the world.

The ultimate goal of this paper is to alert not only Christians but all people of good will to the kind of evil trading that takes place throughout the globe and to the kind of power that some individuals have accumulated by their participation in such trades. Thus, the paper is also a warning to everyone not to participate in such acts, never to join party with such individuals or be inspired by them or admire them. Such individuals and groups are actually advocates of the Dragon on earth. Thus, everyone who wishes to remain faithful to their identity as human beings should recognize the tricks of the Devil, secure themselves with the help of God's grace, and fortify themselves against the Dragon's wiles by remaining faithful to the will of their divine Creator.

¹⁴ Cf. BBC News 16th December 2016, *Egypt arrests Organ trafficking Ring*, <http://www.bbc.com/news/world-middle-east-38224836>, [Accessed 10 Oct 2017].

¹⁵ Cf. A. DELBANCO, *The Death of Satan: How Americans Have Lost the Sense of Evil*, New York: Farrar, Straus & Giroux, 125. Revelation warns us against naïve admiration for powerful and apparently invincible politicians.

2. Scrutinizing the Book of Revelation (12–13)

Texts from the Book of Revelation seem to be more preferable when treating this topic. I have chosen the texts that were the subject of my prayerful meditation, Rev 12:1–13:18. The circumstances surrounding the composition of these texts appear to be sadly compatible with some of the problems facing our contemporary societies.

The Book of Revelation was composed in the final decades of the 1st century towards the end of the reign of the Emperor Domitian (81-96 AD). It was a time when from local governors in Asia Minor gave a new impulse to emperor worship. Domitian had to invent emperor worship as a way to unify the Roman Empire. This is because the empire was so vast and had been acquired by force. Hence the Romans were struggling to cement a meaningful unity among the people. Domitian hoped to bring this unity to the empire through adoration of the Roman Caesar, i.e., himself, as their father and their god. Temples to worship Domitian were erected everywhere; and all the subjects of the Roman power had to cast a pinch of incense upon the altar, paying homage to the Caesar as to their god.¹⁶ It was a shrewd and cunning move; and the aim was to knit together the bonds of brotherhood and sisterhood within his empire.¹⁷

John, the son of Zebedee, was an elderly man at this time and an important apostle for the entire Church of Asia Minor. He was not ready to bend the knee in his old age to a mere mortal after many years of consecration to Christ, the eternal Son of God, even if that mere mortal was a Roman emperor. However, Roman legates were shrewd administrators. They did not kill him on the spot because John's martyrdom could have invigorated the spirit and the spread of Christianity. Instead, they imprisoned him in a Roman prison, in an island lying off the coast of Ephesus, the

¹⁶ Cf. J. KALLAS, *Revelation: God and Satan in the Apocalypse*, Minneapolis: Augsburg Fortress 1973, 53-55.

¹⁷ Cf. V. ZINKURATIRE – A. COLACRAI, eds., *The African Bible*, Nairobi: Paulines, 2003. These Christians were being persecuted by the half-mad Roman Emperor Domitian, considered to be another Nero, the first Emperor to persecute the Church of Christ.

island of Patmos.¹⁸ There he wrote a letter of comfort and assurance, a letter of encouragement and exhortation, to his persecuted fellow Christians back on the mainland.¹⁹

In fact, the people on the mainland were indeed discouraged and seemed to be on the brink of despair, ready to give up their faith because of the apostle's imprisonment. They asked, where is Jesus? Is he truly God? If so, why is He unable to protect us? If Jesus were truly ruler of heaven and earth, why did Rome prevail? Why was his apostle in jail? People were sinking into discouragement and despair, ready to abandon their faith and turn to the worship of Caesar instead. John had to write to these people who felt abandoned by God and were tempted to believe that they lived in a world ruled by the Devil himself and not by God. He had to tell them that the earth indeed belonged to the Lord; the ultimate power was that of God and not of Rome.²⁰

Another important point to remember is that Christians unwilling to compromise with the corrupt economic and political Roman power became marginalized in society. For instance, in Rev 13:17, John informs us about the sober reality of refusing to comply with the demands to venerate the Emperor. Christians seemed to be excluded from commerce, an important activity in cities like Laodicea. Coins during this time carried images of the emperor as a divinity. Thus, it was difficult for Christians to engage in commercial transactions with non-Christians without being willing to go along with customs which appeared to acknowledge the divinity and authority of the Beast, the Emperor. In this way, they experienced seclusion. In a word, the life of Christians in Asia Minor was really in a very great crisis. Social and political institutions were unfriendly to them. A number of them had already become martyrs (2:13; 6:9; 13:15). Others would soon be killed (13:14). Many of them were harassed by local authority or put in

¹⁸ Cf. J. KALLAS, *Revelation*, 53-56

¹⁹ Cf. L. MORRIS, *The Revelation of St. John*, Tyndale New Testament Commentaries, Grand Rapids: Eerdmans 1987, 1, 5.

²⁰ Cf. P. PERKINS, *The Book of Revelation*, Collegeville Bible Commentary: New Testament 11, Collegeville: The Liturgical Press 1983, 9.

prison (2:9-10).²¹ They therefore needed encouragement and orientation.

Though not under direct physical threat, there were still others who suffered exposure to vices that could tempt them against their faith. Living in an affluent society of power thirsty people, they could be tempted by money and worldly pleasures (3:17-18; 13:16-17; 18:11). Their faith and morality could grow weak (2:4-5; 3:15-16). They could be tempted to make Christian living a matter of routine rather than a truly dynamic force in their lives. They could be tempted to abandon their Christian ideals and even their faith and focus on worldliness. Others were being led astray by false Christian teachers and prophets (13:11-13; 2:20). Again, some Christians were trying to escape persecution by keeping to Jewish customs (3:16-17). The Book of Revelation serves to prepare Christians to resist the temptations and to persevere in their loyalty to Christ and his Church.

A wholehearted fidelity to the grace of perseverance leads to eternal communion with Jesus. John's intention was to encourage all these people and instruct them in the path they were to follow. This instruction necessarily involved warnings against false teachers and misrepresentations of the faith.²² We can make the overarching observation that the book of Revelation addresses serious questions about how Christians are to live in a larger, often hostile society. It is a text to encourage Christians who struggle to sustain their hope and hence hover on the edge of the precipice precisely at the moments that evil menacingly extends its tentacles ever intent to trap them.²³ It is a perennially up-to-date literary masterpiece advising us to resist the evil with as much fortitude and reliance on grace as possible.²⁴

Today's Christians face temptations of this kind. They too live in a hostile society and can easily fall into the traps of the evil one. Thus, the similarities between the challenges faced by Christians in the Book of Revelation and the contemporary temptations that

²¹ Cf. P. PERKINS, *The Book of Revelation*, 11.

²² *Ibid.*, 9-10.

²³ Cf. M. MAXWELL, *Revelation*, Doubleday Bible Commentary, New York: Doubleday 1998, 122-123.

²⁴ Cf. P. PERKINS, *The Book of Revelation*, 9-10, 14.

gnaw at the hearts of human beings who seek to be upright makes the texts in the book of Revelation quite pertinent to the topic I wish to address.

Our text is going to run from 12:1–13:18. This is because there is a very special connection between the two chapters. For instance, the influence of the Dragon introduced in 12:3-4 extends to the end of chapter 13. This Dragon influences activities and the characters found in these two chapters: the Woman, the Child, the Angels, the Beasts, the witnesses of Christ and those who are not witnesses. The Dragon has some connection to each and every character in these two chapters.

In fact, in chapter 12, the Dragon fails in its plans to cause harm to the woman (12:13-17) or to eat the fruit of her womb, the child (12:4-6). Michael and his Angels inflict defeat on him: he is thrown down to the earth (12:7-13). On earth, its powers come to find an anchor hold in two beasts (13:1-18) and through these two beasts, the Dragon inflicts great pain on the other children of the woman and utters blasphemy against God (13:5-8, 16-17).

The Dragon manages to gain followers and imprint its marks on them (13:16). Thus, the activities of the Dragon unites these two chapters such that any analysis involving a single chapter that excludes the other will end up with an incomplete message. You cannot clearly understand the Beasts without the Dragon. One cannot appreciate the influence of the Dragon without the Beasts.²⁵

Again, the purpose of the Dragon and the Beasts is the same. The Dragon wants to eat the child of the woman but fails. It invests the two Beasts with its power so that they can wage war with the other children of the woman on behalf of the Dragon. The purpose of the Beasts is to destroy these other children. Thus, chapters 12 and 13 are united.²⁶

Chapter 14, on the other hand, talks about the Lamb and its followers, so it can be understood independently of chapters 12 and/or 13. One can accurately describe chapter 14 without necessarily referring to the previous two chapters. In the same way,

²⁵ Cf. W. NGOWI, *Maandiko ya Kiufunuo*, Morogoro: Salvatorianum 2000, 142-161.

²⁶ Cf. V. ZINKURATIRE – A. COLACRAI, *The African Bible*, 2110-1211.

one can meaningfully describe chapter 11 without necessarily referring to chapter 12 or 13.²⁷

3. Textual Analysis

The analysis of our text will focus on the structure of the text, contextual background, linguistic analysis and rhetorical analysis.

3.1 Structure of the Text

There is Anglican Evangelical expert in the area of Pastoral Studies who besides serving in Anglican Parishes as a Vicar or Curate has also studied the Bible and has published his suggestions about what he understands from the Bible. He proposes that there are six divisions for the structure of our text (12:1–13:18).²⁸

12:1-6	The Characters
12:7-16	The Plot and Wars
12:17	The Prelude
13:1-10	The Beast from the Sea
13:11-17	The Beast from the Land
13:18	The Number of the Beast

For Wilcock, the first part (12:1-6) offers the cast of the characters. This is because the three main influential characters of our text are found here: the pregnant Woman clothed with the sun, the Dragon and the Child. These characters appear on the heavenly stage and appear to be symbolic figures with meanings beyond the superficial ones. The rest of the characters found in the text are in one way or another related to these first three characters.²⁹

Wilcock subtitles the second part (12:7-16) “The Plot and Wars”. This is because here in this part, we find two plots. First, there is Michael’s plot to wage war with the Dragon and defeat it so that it is thrown down to the earth (12:7-8). Then there is the plot of the Dragon to pursue the woman who has given birth to the child. The woman, however, is given the two wings of a great eagle that she might fly from the Dragon into the wilderness to the place

²⁷ Cf. W. NGOWI, *Maandiko ya Kiufunuo*, 142-161.

²⁸ Cf. M. WILCOCK, *The Message of Revelation*, Bible Speaks Today, Leicester – Downers Grove: Inter-Varsity 1984, 117.

²⁹ *Ibid.*

where she is to be nourished for a time, and two times and half a time (12:13-16).³⁰

The third part (12:17) is called the prelude. This part serves as the connector between chapters 12 and 13. Here, after failing to harm the Child and the Woman, and after being thrown down to the earth, the Dragon empowers two beasts and begins to execute his operations through them. John describes the activities of the beasts in a typically stylistic manner in chapter 13.³¹

The fourth part (13:1-10) deals with the Beast from the Sea. This beast has ten horns and seven heads with ten diadems upon its horns and a blasphemous name upon its heads. The whole earth follows the beast with wonder, and it is allowed to make war on the saints and to conquer them.³²

The fifth part (13:11-17) deals with the beast from the Land. This beast has two horns like a lamb but speaks like a Dragon. It receives great authority from the Dragon and serves the greater glory of the first Beast. The mandate of the beast is to see to it that people will worship the first Beast (13:14).³³

The sixth part (13:18) identifies the number of the Beast. The number concerns the first beast, the beast from the sea. This part forms the conclusion of our text.³⁴

3.2 Linguistic Analysis

The language used in our text is greatly apocalyptic. The author does not name anyone except the Dragon – his name is Satan. The author makes only allusions to the identity of the others. The Woman gives birth to a Child who will rule all the nations with an iron scepter, i.e., with Messianic authority. Thus, in this text, there is a need to pay attention to the meanings of phrases embedded in the text that seem to grant an identity to the characters.

Signs (Semeion) in heaven: there are three notable signs described in the book of Revelation: the sign of a woman clothed

³⁰ Cf. M. WILCOCK, *The Message of Revelation*, 119.

³¹ Cf. *Ibid*, 122.

³² Cf. L. VAN HARTINGSVELD, *Revelation: A Practical Commentary*, Grand Rapids: Eerdmans 1986, 52.

³³ Cf. M. WILCOCK, *The Message of Revelation*, 126.

³⁴ Cf. *Ibid*, 128.

with the sun (12:1), the sign of the great red dragon (12:3) and the sign of seven angels with the seven last plagues (15:1). They are characterized as signs, marvels, that John sees in heaven. The first sign (the sign of a woman) is given the title of a great sign while the second sign is denied this title meaning, probably because it lacks importance in comparison with the first one.³⁵

The sign of the Woman: the woman is pregnant with the Child. The Child to whom she gives birth is male (cf. 12:5) and rules all nations with messianic authority, i.e., with an iron sceptre. This has led St. Pius X, Pius XII, St. Paul VI and St. John Paul II to identify her with Mary the mother of Jesus.³⁶ However, the woman's

³⁵ Cf. W. NGOWI, *Maandiko ya Kiufunuo*, 149.

³⁶ PIUS X, *Ad diem illum*, ASS 36, 458-59: "No one of us does not know that that woman signifies the Virgin Mary, who brought forth our Head with her virginity intact. But the Apostle continues: 'And being with child, she cried out, laboring in birth, and was in pain to be delivered.' Therefore John saw the Most Holy Mother of God already enjoying eternal happiness, and yet laboring from some hidden birth. With what birth? Surely ours, we who, being yet detained in exile, are still to be brought forth to the perfect love of God and eternal happiness."

PIUS XII, *Munificentissimus Deus*, AAS 42:762-763: "We frequently find theologians and preachers who, following the footsteps of the Holy Fathers, use words and events from Sacred Scripture with some freedom to explain their belief in the Assumption... And furthermore, the Scholastic doctors have considered the Assumption of the Virgin Mother of God as signified not only in the various figures of the Old Testament, but also in that woman clothed with the sun, whom the Apostle John contemplated on the island of Patmos."

PAUL VI, *Signum Magnum*, 13 May 1967, AAS 59: "The great sign which the Apostle John saw in heaven, 'a woman clothed with the sun' is interpreted by the sacred liturgy, not without foundation, as referring to the most Blessed Mary, the Mother of all men [people] by the grace of Christ the Redeemer."

JOHN PAUL II, *Redemptoris Mater*, 15 March 1987. Vatican Translation, #24: "It is significant that, as he [Jesus] speaks to his mother from the Cross, he calls her 'woman' and says to her: 'Woman, behold your son!' Moreover, he had addressed her by the same term at Cana too (cf. Jn. 2:4). How can one doubt that especially now, on Golgotha, this expression goes to the very heart of the mystery of Mary, and indicates the unique place which she occupies in the whole economy of salvation?... The words uttered by Jesus from the Cross signify that the motherhood of her who bore Christ finds a 'new' continuation in the Church and through the Church, symbolized and represented by John. In this way, she who as the one 'full of grace' was brought into the mystery

motherhood is not simply that of the Child Jesus. This is because the child brought forth by this woman never lived on earth but was snatched directly to God and his throne (cf. 12:5); Jesus, on the contrary, lived on earth for some time.

As Pope St. Pius X and Pope St. John Paul II emphasized, the woman who lives for one thousand, two hundred and thirty days, the whole period of church history from his first coming to the second coming, seems to be Mary, the Mother of the Church. When he saw the vision, the author certainly gave a place to Mary in his mind when he was writing this text.³⁷ She is in fact the Mother of the Church.

There seems to be, however, another level of meaning. In the Old Testament, God referred to His people as a woman whom He had dressed in honour and splendour and in Ezekiel 16, God uses a woman to symbolize Israel, a woman whom he rescued from her sinful ways. The imagery of the nation as a woman giving birth to the Messiah already appears in Isaiah 26:18.³⁸ The Woman is adorned with the splendour of the sun, moon and twelve stars which is a parallel Old Testament drama of Joseph in Gen 37:9-11 where the stars refers to the patriarchs of the tribes of Israel while the moon and the sun pointed the ancestors of these 12 patriarchs of Israel. Thus, the woman in this context represents the whole family of Israel.

One cannot underestimate the Church's conviction that Pope Benedict XVI expressed about the Woman clothed with the sun, namely, that she is the Church, our Mother, the new Israel whom he has now left in order to go back to His Father. Pope Benedict put it this way: "The early Church had no difficulty recognizing in the Woman, on the one hand, Mary herself and, on the other hand,

of Christ in order to be his Mother and thus the Holy Mother of God, through the Church remains in that mystery as 'the woman' spoken of by the Book of Genesis (3:15) at the beginning and by the Apocalypse (12:1) at the end of the history of salvation."

³⁷ Cf. M. WILCOCK, *The Message of Revelation*, 118-119.

³⁸ Cf. G.R. BEASLEY-MURRAY, *The Book of Revelation*, The New Century Bible Commentary, New York: HarperCollins 1974, 197-198.

transcending time, the Church, bride and mother.”³⁹ In another context the same Pope said: “This Woman represents Mary, the Mother of the Redeemer, but at the same time she also represents the whole Church, the People of God of all times.”⁴⁰

Fleeing into the Desert and feeding in the desert (Rev 12:14): this is a recalling of Israel’s journey into the desert and the feeding with the manna (Exod 16). It also brings to mind Elijah’s journey to Mount Horeb (in the Sinaitic desert) where he was fed by the angel (angels, 1 Kgs 19:1-7). A desert is a place of temptation and strengthening of the faith (Luke 4:1-13). Is also a place where one meets God and fortifies one’s relationship with Him (Hos 2:16-20, 1 Kg 19:1-7). It is a place of sanctification and protection especially during difficult moments.⁴¹

Another concept in need of clarification is the time reference of “a year, two years and half a year” ($3\frac{1}{2}$ years, Rev 12:14). The number 3.5 is halfway to seven, a perfect number. One can conjecture that the number points to an imperfect time, a broken time, a short period of time (Dan 12:11). This time reference exists again in Rev 13:5: 11:3 and Dan 7:25. In Dan 7:25 it shows the time of persecution and witness for the people of God. This exactly corresponds with the period of time within which the two witnesses have to prophesy and bear witness for the Lord on earth (Rev 11:3).

The witnesses of Christ faced persecution under the first and the second beast (Rev 13:7, 16). The consensus is that this time reference refers to the time of the Church’s existence on earth. This is a time of bearing witness for Christ and of facing persecution from the enemies of Christ. During this time, no peaceful co-existence can exist between the worshippers of Satan and the followers of the monster, on the one hand, and those advocating God’s power and sovereignty, manifested in that of the Christ, on the other. Thus, one decides either for God or for Satan, for the

³⁹ BENEDICT XVI, *Jesus of Nazareth*, II, Grand Rapids: Doubleday 2007, 222.

⁴⁰ BENEDICT XVI, *General Audience* (23 Aug 2006).

⁴¹ Cf. W. NGOWI, *Maandiko ya Kiufunuo*, 152-153.

Lamb or the monster, for Christ or for the Antichrist.⁴² But the hand of God will always protect and nourish the Church (12:14).⁴³

Michael (12:7): this is the first time Michael appears in Revelation. According to Daniel 10:21, Michael is the heavenly champion of Israel.⁴⁴ In Daniel, Michael is viewed as the protagonist of Israel against tyrannical gentile nations that oppress Israel (Dan 10:13ff; 12:1). In Dan 6:2 he is actually described as a mediator between God and man.⁴⁵ Here, in the book of Revelation, he is invested with this same role as he fights the Dragon, the slanderer and the deceiver of the whole world (cf. Rev 12:9).

In Rev 12:9, the Dragon: here he is given its full titles and its name (huge dragon, the ancient serpent, the Devil, the Satan) not in his honor but as an expression of the prophet's exultation that at last the ancient foe has been overthrown. The title 'the deceiver of the whole world' appears to reflect a global dimension to the devil's wiles described in the narrative of Genesis 3 (Wis 2:24: 'It was the devil's spite that brought death into the world, and the experience of it is reserved for those who take his side'). The title 'ancient serpent' doubtless is a reminiscence of Genesis 3, where the serpent is but a guise for the devil.

The Dragon is also called the Devil and Satan. Devil is from a Greek verb *diaballein* and refers to one who causes destruction, divides, calumniates, deceives.⁴⁶ Satan is the Hebrew word for accuser, adversary. Thus, the name Satan identifies the devil as the accuser, the adversary. He is a prosecuting counsel who brings charges against men.⁴⁷ For instance, Satan is the accuser (adversary) of Joshua the high priest (Zech 3:1, 2). Satan is also called a great seducer of men. For instance, he puts the terrible scheme of betrayal into Judas's mind (John 13:2), he is out to make Peter fall (Luke 22:31), he persuades Ananias to keep back part of

⁴² Cf. E. SCHÜSSLER FIORENZA, *Revelation: Vision of a Just Word*, Proclamation Commentaries, Minneapolis: Fortress Press 1998, 84-85.

⁴³ Cf. W. NGOWI, *Maandiko ya Kiufunuo*, 152.

⁴⁴ Cf. M. WILCOCK, *The Message of Revelation*, 120.

⁴⁵ Cf. G.R. MURRAY, *Revelation*, 201.

⁴⁶ Cf. John Paul II, *General Audience* (13 Aug 1986), n. 7.

⁴⁷ Cf. G.R. MURRAY, *Revelation*, 201.

the price of the possessions he had sold (Acts 5:2). The phrase 'the Satan was thrown down to the earth' in Rev 12:8 means that the Satan has no place in heaven. This represents an important victory won for the human being, since Satan is no longer able to accuse the human being before God.⁴⁸

Eagle's wings (Rev 12:14): The fact that the woman receives the eagle's wings is a metaphor. Eagle is the symbol of the Redeemer (Exod 19:4). The eagle metaphor of deliverance to safety is expanded in Deuteronomy 32:10-14 where God is compared to an eagle in His care for the Jews. God compares His deliverance of the Jews from Egypt to that of an eagle who carries her babies in safety when teaching them to fly. The woman's act of receiving the two wings suggests the surety of the deliverance much like the way God delivered His children from Egypt.⁴⁹

The earth swallowed up the flood and saved the woman (Rev 12:16). The Church of Scotland Minister of Arian persuasion, William Barclay, conjectures that there is a natural phenomenon that coincides with the vision. This is because it quite often happened in Asia Minor that rivers were swallowed up in the sand only to reappear after travelling a distance underground. There was, for instance, a case of this near Colossae an area that John must have known well. This is a symbolism to mean that nature itself is on the side of the man who is faithful to Christ.⁵⁰ The earth came to the help of the woman: presumably the earth feels its kinship to the God of heaven and delights to serve Him (cf. Ps 19:1). In Exodus, waters of the Red Sea dried up to enable them to pass through (cf. Exod 14:15-18). God has resources in his creation to meet every crisis brought upon his people through the evil powers.⁵¹

⁴⁸ Cf. G.R. MURRAY, *Revelation*, 202.

⁴⁹ Cf. W. NGOWI, *Maandiko ya Kiufunuo*, 157.

⁵⁰ Cf. W. BARCLAY, *The Revelation of John*, II, 2nd ed., Louisville: The Westminster Press 1960, 86. The editor notes that Barclay was notoriously known for his refusal to believe in the divinity of Jesus Christ; nor did he believe that God is a Trinity. Hence there are discrepancies between his commentary and that of others, e.g., Wilcock.

⁵¹ Cf. G.R. MURRAY, *Revelation*, 205-206.

Blasphemous names on the heads of the beast (Rev 13:1): The haughty and blasphemous words echo descriptions in Daniel of the haughty and blasphemous words uttered by the emperor who is anti-God (cf. Dan 7:8, 20, 25; 11:36). For any man to call himself divine, was a blasphemous insult to God. Haughty and blasphemous words refer to the titles which the emperors granted to themselves.⁵² Frequently, the very name of God or Son of God was given to the emperors; and Nero on his coins called himself 'The Savior of the World.' None however exploited the cult to such a degree as Domitian who arrogated to himself the title *Dominus et Deus noster*, 'our Lord and God.'⁵³

The death wound and its healing (Rev 13:3): The healing of the mortal wound is interpreted in verse 14 as the resurrection from death. There is one person only whom this description can fit and that is Nero. He was said to have died but would return from the dead to lead armies against Rome. This idea is alluded to several times in the Sibylline Oracles. When John wrote his Revelation, these ideas were vividly present among his contemporaries.⁵⁴

The image that could speak (13:15): Statues were regarded as the natural means by which gods or demons could have intercourse with their worshippers and were accredited with the power of working miracles and of possessing supernatural energies and could be sought to heal the sick.⁵⁵ It was a belief in antiquity that cultic images or statues could talk or even move and that the priests of various cults could animate the images of their gods.⁵⁶

3.4 The Rhetorical Analysis

The first thing to consider in the rhetorical analysis is the fact that the author was writing to Christians living as a minority group inside a strong empire with strong leaders claiming to possess divine powers. Some Christians were in danger of considering God to be weaker than the Roman Caesars. Thus, John resorted to synthetic and antithetic parallelisms to show that the Devil is only

⁵² Cf. W. BARCLAY, *The Revelation of John*, 89.

⁵³ Cf. G.R. MURRAY, *Revelation*, 217.

⁵⁴ Cf. *Ibid*, 210-212.

⁵⁵ Cf. *Ibid*, 217.

⁵⁶ Cf. E. SCHÜSSLER FIORENZA, *Revelation*, 85.

posing as an impostor to God's rule; but at the end of the day God is above everything.

Synthetic parallelism exists in the story between the woman's flight into the desert (Rev 12:6, 13-14) and the story of the liberation of the Israelites from Egypt. When Israelites were liberated from slavery in Egypt, they spent forty years in the desert. God rescued them from the hands of Pharaoh (Exod 14:23-31), carrying them on eagle's wings (Exod 19:4; Dt 32:11), and fed them with manna in the desert for forty years up until their arrival in the Promised Land (Jos 5:12). In the same way, the woman in our text is carried out on eagle's wings and allowed to flee to the place of refuge (Rev 12:14). The woman stands for Mary, the Mother of God, the Mother of the Church, the people of God. Thus, there is a parallel apparent between the people of the Old Covenant, to whom God gave the gift of a leader, Moses, sheltered and sustained by God in the wilderness all the way to the Promised Land, on the one hand; and, on the other, the Woman, Mother Church, guided by Mary, the Redeemer's gift to the Family of God, during all the vicissitudes of the Church's history.⁵⁷ The church cannot avoid traversing a similar desert before possessing the fullness of the kingdom.⁵⁸

Antithetical parallelism exists between God and the Dragon, Jesus Christ and the first beast, the Holy Spirit and the second beast, the pseudo prophet. Indeed, M. Wilcock conjectures that the Dragon, the first beast and the false prophet form a kind of trinity of evil, demanding religious allegiance of mankind.⁵⁹ If Satan seeks to be recognized as God, the first beast (the Anti-Christ) is presented as the Christ of the Dragon. It has ten diadems 13:1, as the Christ has many diadems (19:2).⁶⁰ He has a blasphemous name

⁵⁷ See fn. 35. Further, in 1 Kings 19:1-7, Elijah as he was fleeing persecution, he received special nourishment from the desert. This story again finds some parallelism to this of the woman fleeing into the desert and receive some nourishment there.

⁵⁸ Cf. M. WILCOCK, *The Message of Revelation*, 121.

⁵⁹ The Dragon, the Antichrist and the False prophet are brought together in a single sentence in 16:13.

⁶⁰ Cf. M. WILCOCK, *The Message of Revelation*, 120-122. Wilcock notes again that the text has employed a lot of numbers to hide the identity of some

13:1, over and against the worthy name of Christ (19:11, 12, 16). It causes men to worship the Dragon (13:4), while Christ brings men to worship and serve his heavenly Father (1:6); it has had a deadly wound but lives 13:3, 12, 14, in a monstrous imitation of the Christ who died and rose from death.⁶¹

He has the power and throne and authority of the Devil 13:2 as the eternal God, the Christ, shares the power and authority and throne of His Father (12:5, 10). The second beast (called by John the false prophet 16:13) performs the kind of prophetic activity in relation to the Antichrist that the Holy Spirit does in relation to Christ. It is the instrument of the revelation of the satanic authority in parallel with the Holy Spirit who, as a divine Person, mediates God's Revelation. The Holy Spirit offers a grace that empowers men to embrace salvation while the false prophet offers signs to lead men to destruction.⁶² Accordingly, it demands that all should be marked on the right hand or the forehead with a mark that conveys the name or representation of the Anti-Christ (cf. 13:16).⁶³ This is clearly intended as a parody of the seal of God on the forehead of his servants (7:3).⁶⁴ The idea is to provide a parallel with the seal of the living God (7:2) stamped on the foreheads of

characters because the author was writing while in prison and so whatever he wrote was to be scanned. Numbers such as six, seven, ten and twelve and some halves have been used to hide the identity of the message (Rev 12:3). For instance, six, ten and halves have been used to describe imperfection while seven have been used to describe perfection. For instance, in the description of the Dragon, seven heads shows immensity of its power while ten horns and six diadems represents the dragon as an impostor, challenging the power of the Almighty and the Child. In Revelation 13:18, the number 666 is used to describe the name of a certain Roman emperor and the number 666 underlines the imperfection of this emperor.

⁶¹ Cf. G.R. MURRAY, *Revelation*, 210. Further, Murray notes that when the Christ of God rose, the world declared it to be a lie (Matt 28:13ff) or madness (Act 26:24). But the Christ of the devil comes from the death and the world worships him.

⁶² Cf. M. WILCOCK, *The Message of Revelation*, 128.

⁶³ W. FOERSTER, "Dragon", in G. KITTEL, ed., *Theological Dictionary of the New Testament*, II. 134-135.

⁶⁴ Cf. E. SCHÜSSLER FIORENZA, *Revelation*, 86. The mark on the foreheads and right hands of the beast's followers (14:9, 11; 16:2; 19:20; 20:4) functions as a counterimage to the sealing of the 144,000.

God's servants (7:1-8).⁶⁵ As the seal of God marks off its recipients as his people, reserved for his saving sovereignty, so the mark of the beast divides off those who receive it as the servants of the Antichrist.⁶⁶ There can be no doubt that this parallelism is deliberate; and for the Baptist scholar Murray, it is the first instance of the satanic imitation of the true God, namely, God the Father; God the Son, the Christ; and God the Holy Spirit, the source of the divine grace and love that reaches the human person through the redemption.⁶⁷

There is again an antithetical parallelism between the members of the community of Christ and the followers of the beasts. Just as the members of Christ's royal/priestly community come from all nations, tongues and peoples, so do the followers of the beast.⁶⁸ As the lamb has created the new royal or priestly community for God (Rev 5:9-10), so the pseudo-prophet (the second beast) seeks to transform the whole world into a cultic community of Satan worshipping the image of the first monster (13:12). He accomplishes this goal in three ways: by working pseudo-miracles, by making a cultic image of the first monster and by branding his followers with a mark on their forehead or right hand.⁶⁹

It should be remembered that John is writing to Christians who suffer persecution and may be tempted to think that the world is under the control of the devil as if God has no authority over some powers that act perversely in the world. They may be tempted to think that the Lord God has abandoned them. Thus, here in our text, John resorts to several parallelisms, including antithetic parallelism, to show that God exercises authority over all the powers in the world. Neither human nor demonic forces will succeed in dominating the faithful. If they put their trust in Christ's Easter victory, they will share in the triumph of Christ over the false pretences and promises of the Dragon, the Beast and the false prophet (13:11-16).

⁶⁵ Cf. A.Y. COLLINS, *The Apocalypse*, New Testament Message 22, Collegeville: The Liturgical Press 1990, 96.

⁶⁶ Cf. M. WILCOCK, *The Message of Revelation*, 128.

⁶⁷ Cf. G.R. MURRAY, *Revelation*, 209.

⁶⁸ Cf. E. SCHÜSSLER FIORENZA, *Revelation*, 83.

⁶⁹ Cf. *Ibid*, 85.

God is still present and is almighty. Jesus, our Lord and our God, is the ruler of the kings of the earth and has power over all human empires and will establish the eternal rule of God. In fact, John is intending to show that no political power that rises against Christianity can ultimately succeed. Christians who endure suffering even to the last days will share in that rule of Christ. Thus, in a world ruled by greed, money, sorcery, exploitation, sexual manipulation and even killing of the honest and upright faithful of Christ (Rev 13:15-17), Christians are still under the special protection of God. No matter how great the evil in the world is, God is still the Lord of history. Every power and principality are subject to him. In the end, evil will not succeed.⁷⁰

4. Figure of the Dragon in Contemporary Philosophy and Politics

It is clear, then, that the Dragon is the symbol of the Devil, the evil one that comes to influence the world at any time, to fight the good and spread evil. The Dragon acts as the impostor challenging the power of God; it makes itself the centre of attention and worship. It challenges the rule of God in the hearts, minds and lives of people. It wants all people to forget about God.

In a practical sense, this has been the plan of Satan at any age and not only during the time of the Roman Empire; and this is what the church is struggling against at any time. The focus of the devil is to eclipse the law of Christ's love and brotherhood in the heart of every human being. Throughout history, the devil has been inspiring the emergence of systems to achieve this purpose. In Revelation 12:1-7, the Dragon, i.e., the Devil, assumed a human countenance in the machinations of the Roman Empire. Influential people in the empire challenged the supreme God; it considered itself as self-sufficient, worthy of receiving praises reserved for God and for the Lamb, who is Himself Lord and God. The empire's rules controlled the social, political, economic and cultural lives of its citizens. The worst of it is that the empire went to the extent of

⁷⁰ P. PERKINS, *The Book of Revelation*, 9-10, 17.

composing rules limiting religious worship of the supreme God. It created temples for its emperors to be worshipped.⁷¹

After the fall of the Roman Empire, systems and philosophies have come into vogue that impose upon the world impostors to God's rule. They sublimate into their ways of thinking the motives and deceptions of the Dragon. This can be witnessed today. The nature of these systems can be readily understood when we utilize as our starting point the philosophy of the enlightenment.

4.1 Enlightenment

Enlightenment is the period that started in the 17th century. The period was characterized by the ideas of freedom and autonomy. It insisted on man as the measure of all things putting God at the periphery. This enlightenment philosophy started with the ideas of rationalists like Rene Descartes. He is famous for his principle of universal doubt: Doubt everything that can be doubted.⁷² By virtue of this principle, one should doubt even the principle of universal doubt.

One fact that cannot be doubted, said Descartes, is the fact that the human being is thinking when he or she is going through the process of doubting. Hence his famous dictum, "Cogito ergo sum" I think therefore I am.⁷³ Here, he meant that human reasoning becomes the starting point for truth, of what is reliable and what is to be trusted.

In response to an invitation issued to all thinkers and writers to express their opinion about the need for a priest or sacred minister to be present for a marriage to be valid, on the 30th of September, 1784, Immanuel Kant wrote a very famous essay, *What is Enlightenment?* He was opting for freedom from religious authority: hence he suggested that the institution of marriage need

⁷¹ Cf. *Ellicott's Commentary for English Readers*., <http://biblehub.com/commentaries/ellicott/revelation/13.htm>, [accessed 9 Sep 2017].

⁷² See B. LONERGAN, *Insight: A Study of Human Understanding*, New York: Philosophical Library 1958, 408-411, for his insight that if one follows the principle of universal doubt, one should doubt the universal principle. (Ed.)

⁷³ Cf. R.Z. LAUER, "Enlightenment" in *New Catholic Encyclopedia*, V, 437.

not need an ecclesial authority to sanction it. Then he made a proposal that certainly arouses the suspicions of those who accept God's authority. He suggested that in the name of freedom to reason as one chooses, church pastors and ministers should be able to make a rational effort to "improve" the Creed, the basic formula of the Christian faith (he used early Christian terminology and called the Creed a "symbol"). Not to be able to change the Creed would be subjecting human reason to Church authority: Kant saw this as dehumanizing. The problem engendered by this enlightenment mindset was that of subjecting what God has revealed to the critiques of human reason – as if the authority of reason could prevail over God's own authority.

Kant's ideas were developed by humanists such as Voltaire and Jean Rousseau. These took the human person to be the center of everything and went to the extent of viewing the dogmas of religion as a hindrance to human development. Rousseau contended that no followers of Christ could make good citizens. Thus, figures influenced by the enlightenment insisted on freedom, liberty and equality. They also advocated for political systems where human persons become the center for all rational considerations and judgments.⁷⁴

4.2 Ludwig Feuerbach and the Denial of God

Extremists such as Ludwig Feuerbach embraced these enlightenment ideas. Dupré comments that in his *Essence of Christianity*, Feuerbach declares God to be nothing more than human. He claims that God is an outward projection of the human being's inward nature. Without human beings, God cannot exist. At least, he lacks any importance because he, God, is only a creation of human beings to deal with their fears about life and about death. Thus, God for him is a manmade illusion which derives from the human's ability to feel and imagine and from the human's propensity to be afraid. Again, he added that it is humans who make religion divine and not religion that makes humans divine. Thus, "Feuerbach saw his mission as to restore to man all the qualities he has estranged from himself in religion and to make

⁷⁴ Cf. R.Z. LAUER, "Enlightenment", 437.

him aware of the fact that he is his own God.”⁷⁵ L. Dupré made the observation, too, that Feuerbach tended towards extreme materialism to the extent of viewing man as a physical being whose thoughts and feelings are determined by his material living conditions.⁷⁶ The influence of this philosophy was felt in the materialism of Karl Marx as well as the will to power of Frederic Nietzsche.

4.3 Karl Marx and Materialism

Karl Marx was the first influential person to piggyback Feuerbach’s ideas and apply them to politics. O. Hirmer made an observation that many others have made, too: Karl Marx views God as an obstacle preventing people from solving their own problems. He famously compared religion to opium.⁷⁷ Opiates are powerful painkillers but while they alleviate the symptoms they do not cure diseases. Likewise, religion makes people unconscious of their miseries and does nothing to get to the root cause of their miseries. Thus, Karl Marx advocated for the removal of God and anything to do with religion: his ideas have strongly influenced the contemporary world.⁷⁸ He argued that the working class should stand up and violently look for their rights from the bourgeoisie and not depend on Jesus to bring their rights to them on the table. He even prophesied that God and religion would die a natural death once the workers violently searched for their rights and overcame exploitation.⁷⁹ He advocated for collective and self-sufficient governments, a position that put the government very much in the godlike position of the Romans.

His ideas led to the spread of communism of the 20th century and systems which saw material wealth as the only measure of value. In Russia, people like Vladimir Lenin and Joseph Stalin

⁷⁵ Cf. L. DUPRE, “Feuerbach Ludwig Adreas”, in *New Catholic Encyclopedia*, V, 905.

⁷⁶ Cf. L. DUPRE, “Feuerbach Ludwig Adreas”, V, 905.

⁷⁷ Cf. O. HIRMER, *Marx, Money, Christ: An illustrated introduction into capitalism, Marxism, and African socialism, examined in the light of the Gospel*, Gweru: Mambo Press 1982, 53.

⁷⁸ Cf. *Ibid*, 99-100.

⁷⁹ Cf. *Ibid*, 38-39, 55.

accepted his ideas; and they led to the spread of Russian communism. In Russia, Vladimir Lenin denied God and religion insisting that "religion and God were created by the capitalists for the people in order to make them docile and content."⁸⁰ He therefore advocated for militant action against religion in order to hasten the process of letting religion die because for him religion was hindering people from taking active part in solving the pressing problems of life.⁸¹ These ideas were fully embraced by his successor, Joseph Stalin. In Russia under the leadership of Joseph Stalin, the president and the communist party became gods of the state. Churches were destroyed and many religious leaders executed. The schools and media were flooded with anti-religious teachings.⁸²

This trend was revived again by Khrushchev during Khrushchev's ant-religious campaign in 1959-1964.⁸³ Trends that bore some similarities to Russian communism wove their way into China during 1949's Chinese Communist Revolution and in North Korea and in North Vietnam. The leader and the communist party became overall controllers of everything. People were commanded to be busy working and looking for material success. Citizens were considered as a collective group required to work and share everything in common. Their individuality and uniqueness as well as their spiritual life were no longer important.

If we base our description on the characteristics given by these authors, we can conclude that the spirit of the Dragon was perfectly seen operating in the communist systems that were erected by the Marxist philosophies. Surely, these systems were impostors to God's rule. Nowadays, North Korea and China are the only countries with strong communism where the president and the leader of the communist party are the only people to be respected and revered as gods. China is especially notorious for its attempt to control who may give birth and who may not give birth. Religions

⁸⁰ Cf. O. HIRMER, *Marx, Money, Christ*, 54.

⁸¹ Cf. *Ibid*, 55.

⁸² Cf. *Ibid*, 55.

⁸³ Cf. M. BOURDEAUX – K. MATCHETT, "The Russian Orthodox Church in Council 1945-1971". in B.R. BOCIURKIW – J.W. STRONG, eds., *Religion and Atheism in the USSR and Eastern Europe*, London: Macmillan 1975, 37.

such as Christianity are treated as threats to the unity and the survival of these nations.⁸⁴ Up to this time in China, religions such as Christianity are taken to be a threat to the survival of the nation.⁸⁵ Thus, communism is actually an impostor to God's rule.

In fact, even capitalism can become an impostor to God's rule especially when the intention shifts from the economic well-being of the country and its people to exploitation and social exclusion. Whenever we see that everything is simply our property and we use it for ourselves alone, where we see nothing else but only ourselves, we become adherents to the materialist school of suspicion.⁸⁶ Here, the system fails to care for the social needs of the neighbors and leads to throwaway cultures.

Pope Francis follows Pope St. John Paul II in his understanding that the system involves a serious neglect of the rule of Christian brotherhood and love.⁸⁷ Where this system continues to encourage people to hoard lot of money and wealthy leaving the majority starving, it turns out to be an impostor, too.⁸⁸ Whenever capitalism is allowed to reach such an extent, the system itself turns out to be an impostor to God's rule and in that way it becomes a willingness to let the Dragon exercise his chicanery.

4.4 Nietzsche and the Will to Power

The philosophy of Karl Marx and his materialism influenced another philosopher, Frederick Nietzsche, who expressed his conviction that the will to power is the governing dynamic of the human heart. Nietzsche's notion of the will to power describes the main driving force in human beings: by means of achievements, ambition and prestige and the effort to reach the highest possible

⁸⁴ Cf. S. VIAZEY, *Hell for Christians in North Korea, Says Defector*, <http://www.ntd.tv/2017/10/26/hell-for-christians-in-north-korea-says-defector/>, [accessed 3 Jan 2018].

⁸⁵ Cf. T.B. WILLIAMS, *Report: China's New Regulations on Religion Designed to 'Annihilate' Underground Christian Communities*, <http://www.breitbart.com/national-security/2017/09/13/report-chinas-new-regulations-on-religion-designed-to-annihilate-underground-christian-communities/>, [accessed 3 Jan 2018]

⁸⁶ Cf. POPE FRANCIS, *Encyclical Letter "Laudato Si'"* (24 May 2015), 6.

⁸⁷ Cf. *Ibid.*, 22.

⁸⁸ Cf. *Ibid.*, 46.

positions in life the human being activates the will to power. By virtue of his conviction about the will to power, Nietzsche encourages people to struggle, to express themselves and to act in a manner that empowers them to achieve their ambitions, their highest goals in life and so become super-men. For Nietzsche, the superman is the only happy and fully developed man, and thus he should not be controlled by any morality or be answerable to anyone but be free to express himself with utmost freedom and strength.⁸⁹ The idea of the will to power motivated Hitler's Nazis in Germany and Mussolini's Fascists in Italy to phenomenally fanatic degrees.

The slogan for the Nazis was that "might is right."⁹⁰ This idea ended up creating systems and inspired leaders who were answerable to no one. These were people and institutions who simply ignored Christ's rule of brotherhood and love. The totalitarian systems that Hitler and Mussolini engendered, replete with arrogance, caused suffering to many people.⁹¹ They established secret networks of police intelligence, the *Gestapo* in Germany and the *Aura* in Italy. With these systems of police intelligence, they were able to suppress whoever they wanted and put countries under their control.⁹²

Even a cursory analysis of the German and Italian versions of fascism bring to light the sad fact that these individuals were imposters to God's rule and therefore acted in the spirit of the Dragon. The leaders themselves seemed to display the spirit of arrogance of the first beast. In recent times, the idea of the will to power assumes a concrete visage in groups like Boko-haram and Al-Qaida, ISIS and AL-Shabab. What drives them is the will to power and not the zeal to serve God. They are actually looking for power: to become supermen. Islamic state terrorists and Boko-

⁸⁹ Cf. K.F. REINHARDT, "Nietzsche Friedrich Wilhelm", in *Catholic Encyclopedia*, X, 463-464.

⁹⁰ Cf. G. ELEY, *From Unification to Nazism: Reinterpreting the German Past*, Crows Nest: Allen & Unwin 1986, 234.

⁹¹ Cf. *Ibid.*, 255-256.

⁹² Cf. F.L. CARTSTEN, *The Rise of Fascism*, 2nd ed., Berkeley – Los Angeles: University of California Press 1982, 73.

haram have gone to the extent of composing their own anthems. Their chief motive is power.⁹³

5 The Dragon and Democracy

It seems that in some localities what is called democracy nowadays appears to be an impostor to God's rule. Democracy is currently and popularly understood as the system whereby the power lies within the will of the people. In some countries, people have claimed to have power even on matters related to divine law. In many governments, parliaments have assumed the power of making decisions even on matters of life and death. Rules concerning abortion and euthanasia are being approved by the parliament. The judiciary in some countries like the USA presumes to make laws that seem contrary even to the country's constitutions in order to give the devil his say on the matter of abortion and homosexual behavior.

This is a serious violation of the law that finds its roots in the sacredness of human life and in the sacredness of human sexual behavior. These crimes violate the norms of brotherly kindness and love. Pope John Paul II in his *Evangelium Vitae* criticizes this spirit and urges that parliaments (and judiciaries) have no power to pass rules concerning death and life.⁹⁴ They must not attempt to exercise power to legalize euthanasia, abortion or homosexuality. This power is beyond them. However, in some countries now, the parliaments and the judiciaries have assumed power over everything. In this way, they act as impostors to God's rule. In some of these countries, the parliaments have formulated policies that attempt to secularize their states. Symbols of Christianity have been removed everywhere in the public institutions. Workers in various companies are no longer allowed to exhibit any symbol of faith such as the Rosary or the Cross. Systems of this kind are actually impostors to God's rule; they are an invitation to the

⁹³ Cf. W. DARYLMPLME, "The ISIS Demand for a Caliphate is about Power, not Religion", *The Guardian* (13 Jul 2014) <https://www.theguardian.com/commentisfree/2014/jul/13/isis-caliphate-abu-bakr-al-baghdadi-jihadi-islam>, [Accessed 3 Jan 2018].

⁹⁴ Cf. JOHN PAUL II, *Encyclical Letter "Evangelium Vitae"* (25 Mar 1995), 59-60, www.vatican.va.

dragon to dwell among peoples and nations.⁹⁵ One has to be careful with the systems he or she joins.⁹⁶

6. Conditions Imposed upon African Countries

Some of these imperialist countries are determined to sell their social, political and economic systems to Africa; and they attach them as conditions aid packages. They inundate even African university students with global websites that advertise the consumer culture, display pornography, and introduce innovations in social networks that can become a gross waste of time. Some African countries have been forced to legalize homosexuality, abortion, contraceptives, lesbianism, pornography and divorce in order for them to receive aid packages and loans from some countries entirely driven by the will to power.⁹⁷ They insist that their aid should never be used in anything connected to religion.

Advocates of such policies are actually acting in the manner of the beasts we encounter in the book of Revelation. Their tactics vividly resemble policies exercised by the second beast, for instance that of preventing those without the mark of the first beast to involve themselves in commerce, buying or selling (Rev 13:16). In the Roman Empire, before receiving a loan, one had to take an oath that acknowledged the Emperor's divinity. In the same way, before some African countries can receive a loan or aid package, they have to accept some conditions. Abortion, contraceptives, pornography, homosexuality, lesbianism and divorce are the marks

⁹⁵ Cf. JOHN PAUL II, *Evangelium Vitae*, 63.

⁹⁶ It is very important for one to analyse the evils encompassed by the system before he or she joins the system. It should be remembered that there was a time when slave trade was a socially accepted system and only the witnesses to the Lamb of God – the leaders of the Catholic Church – dared to reject it as diabolical. See footnote no. 9. Nowadays, slavery is reportedly taking place in Libya. CNN broadcast this news in December 2017.

⁹⁷ Cf. A. LEACH, "Talk point: should aid be withdrawn from Countries Violating LGBT Rights?", *The Guardian* (9 Jul 2014) <https://www.theguardian.com/global-development-professionals-network/2014/jul/09/lgbt-aid-development-rights>, [accessed 3 Jan 2018].

of these news beasts and African countries are forced to conform themselves.⁹⁸

7. Mass Media and Intelligence Units

Mass media, intelligence units, social networks and other web facilities are some of the agents that have been employed by some nations and individuals to spread their propaganda. Even the most insidious pornographic websites get billions of hits per year. Some nations use their strong broadcasting companies and newspapers to spread what they want. Some of these corporations praise ideas of homosexuality, consumerism, secularism and globalization. One thinks of the Yahoo website. If a popular website is accustomed to enticing people with the glamor of contemporary lifestyles, with the supposed liberation and empowerment inherent in sexual deviations, and with the pleasure and convenience to be enjoyed by consumer products, that website may very well seek to tarnish the reputation of those people who advocate policies that defend the sacredness of the human person, of human sexuality, and of the human destiny within the Kingdom of Heaven. Those with a will to wealth, social pleasure and power seek to destroy the credibility of those who indeed bear witness to the truth.⁹⁹ Whenever people use the media in this way, they are acting in tandem with the example of the second beast, the false prophet.

Further, some countries and powerful individuals have been using their strong intelligence agencies to gather information that exposes innocent people to danger. In some countries death squads apply insidious methods of coercion to spread their propaganda and eliminate those who oppose them. Many people have been killed

⁹⁸ Cf. Southern Times, “Africa rejects Cultural Imperialism”, *The Southern Times* (20 Mar 2014) <https://southerntimesafrica.com/site/news/africa-rejects-cultural-imperialism>, [accessed 3 Jan 2018].

⁹⁹ Cf. S. MACMILLAN, “The Mainstream Media has always been a Propaganda Tool of the Establishment”, *Activist Posts* (10 Jul 2014) <https://www.activistpost.com/2014/07/the-mainstream-media-has-always-been.html>, [accessed 3 Jan 2018].

by these units.¹⁰⁰ Whenever a death squad places itself at the disposal of those who live by an ethic of profit seeking, pleasure seeking and power seeking, it resembles those who act in the manner of the second beast, the false prophet, serving its master, the first beast, and the overseer of the entire system, the dragon.

8. Beasts in the Syndicates that Perpetrate Evil

In fact, we heard that one becomes a beast when he severs from his reason the law of faith, i.e., the law of God in his or her heart. Nero and Domitian are examples of those who severed their souls from their sense of human morality and they became swift in shedding blood. They became as the beasts.¹⁰¹ When people leave the dictates of their conscience, when they leave God and their human morality aside and switch to the exclusive desire to satisfy their emotions like animals, they actually turn out to be like beasts. Nowadays, we have got people who have left their conscience, and allowed their emotions to drive them. Consequently they helped establish for themselves syndicates to earn money at the expense of the well-being of their fellow human beings. They violate in principle and in in action Christ's rule of brotherhood and love. These people act in the character of the beasts we observe in Rev 13.

We have several examples to offer. Among the evil syndicates that people have inaugurated for the purpose of accumulating wealth, we may include human organ trafficking syndicates, human kidnaping networks, human smuggling and trafficking syndicates, ova and sperm selling syndicates, and drug trafficking syndicates. These have severed their souls from their conscience and have surrendered their wills to their emotions and self-centered desires.

¹⁰⁰ Cf. A. DAMON, "WikiLeaks Revelations and Crimes of US Imperialism", *The Herald* (10 Mar 2007) <http://www.herald.co.zw/wikileaks-revelations-and-crimes-of-us-imperialism/>,

¹⁰¹ Cf. V. ZINKURATIRE – A. COLACRAI – *al.*, eds., *The African Bible*, 2111-2112. The four kingdoms represented by the animals in Daniel 7:4 were Lion-Babylon, Bear-Media, Leopard-Persians and Greece.

8.1 Kidnapping for Ransom

Kidnapping has been identified as one source by which terrorist organizations have been known to obtain funding.¹⁰² Kidnapping has nowadays become a global business for some groups especially in countries such as Mexico, India, Nigeria, Pakistan and Venezuela, North Africa and the Middle East.¹⁰³ This system goes into operation when criminal gangs kidnap a person and force the relatives or countries of origin to pay a certain amount of money for his or her release. These kidnapping gangs are estimated to make up to \$500,000,000 a year in ransom payments from kidnapping. In 2013, it was reported that the Mexican drug cartel Knights Templar was earning over six million dollars per month in various black market activities including kidnapping. The New York Times found that Al Qaeda and its direct affiliates have taken in at least \$125,000,000 in revenue from kidnappings since 2008 and \$91,500,000 was paid to Al Qaeda in the Islamic Maghreb in the same year. The average ransom payment received by pirates in Somalia between 2005 and 2012 was \$2,700,000. To attract attention for their activities, these groups resort to persecution. They televise the atrocities they commit and send video pictures of their victims. They use them to terrorize the relatives, friends, and the home governments of the victims to extort the ransom. They call and send threatening texts and letters. At times, they will present some videos that show the beheadings of some members held by the group. One ostensible aim is to obtain the ransom.¹⁰⁴ One has to wonder, though, whether they are also expressing their aggressive hatred for those who do not tolerate their political or religious ideology.

¹⁰² Cf. M. PLAUT, "Eritrea's Military is Trafficking the Nation's Children, report says", *The Guardian* (3 Dec 2013) <https://www.theguardian.com/global-development/2013/dec/04/eritrea-military-trafficking-children-report> [accessed 02 Jan 2018].

¹⁰³ Cf. S. PERLBERG, "The 20 Countries Where People Get Kidnapped the Most", *Business Insider* (12 Dec 2013) <https://www.businessinsider.com/top-20-countries-by-kidnapping-2013-12?IR=T>.

¹⁰⁴ Cf. R. CALLIMACHI, "Before Killing James Foley, ISIS Demanded Ransom from U.S.", *New York Times* (20 Aug 2014) www.nytimes.com.

The ransom money obtained is used by the group to finance recruitment, training and purchasing of arms. It also allows the group to pay fighters and families of their comrades who die in combat.¹⁰⁵ Groups inspired by such evil intentions are greatly increasing and have reached the extent of instituting networks of agents recognized by everyone in the society who then act as brokers between them and the family or government of the victim.¹⁰⁶ These people act as couriers and negotiators between the families of the victims and the kidnappers; and they manage to take for themselves ten percent of the ransom and in this way create an incentive on both sides.¹⁰⁷

If we are to accept the reports issued by M. Plaut, R. Callimachi and S. Perlberg, we come to realize the extent to which the evil continues to engulf our societies. Perpetrators do not diminish; and their co-conspirators grow in number. These evil people and syndicates reveal to us the face of the new beasts and so manifest the worldly powers that try to corrode the law of Christian love and brotherhood so that selfishness rather than love becomes the ultimate driving force of the human heart. What is of the world is of the devil, not of the Father. More and more seem to embed themselves in the schools of suspicion.

8.2 Human Organ Trafficking

Human organ trafficking is the buying and selling of kidneys, livers, pancreases, skin, corneas, heart valves and bones for medical transplants. The World Health Organization says that more than 10,000 human organs are sold illegally every year. Billions of pounds are tied up in this trade, with the Middle East now considered the global hub.¹⁰⁸ These illegal organs are often obtained

¹⁰⁵ Cf. K. DILANIAN, "Al Qaeda group".

¹⁰⁶ Cf. C. ANDERSON, "Former Hostage Held by Al Qaeda Describes 6-Year Ordeal in the Sahara", *New York Times* (24 Sep 2017) www.nytimes.com.

¹⁰⁷ Cf. R. CALLIMACHI, "Paying Ransoms, Europe Bankrolls Qaeda Terror," *New York Times* (29 Jul 2014) www.nytimes.com.

¹⁰⁸ Cf. L. ROHTER, "The Organ Trade: A Global Black Market; Tracking the Sale of a Kidney on a Path of Poverty and Hope", *New York Times* (23 May 2004) www.nytimes.com.

from migrants who are trafficked into the country and are desperate to pay their way onto their next destination. Thus, they are advised to sell some of their organs to make up for their expenses. Methods used to obtain organs differ considerably: they range from inducing consent, using chicanery, coercion or outright theft.¹⁰⁹ Cases of theft occur when the so-called patient is treated for a sickness they do not have and the traffickers make off with the organ. In a similar manner, some dishonest doctors steal organs from their patients during surgical operations.

When people are poor and refugees are desperate, the ones interested in their organs may induce their consent. Human organ dealers trick the poor into selling their kidneys and livers so that these poor people can buy food or pay off debts. Desperate refugees are induced to sell their organs to obtain money for their survival.

Sometimes refugees and asylum seekers are kidnapped and their organs are removed forcefully. This practice is common in North Africa. For instance, residents of the Mir area in Asyut province Egypt have discovered the remains mostly of bones and skulls of adults and children. These people are thought to have been killed for their organs. In fact, organ traffickers have exploited and continue to exploit refugees and asylum-seekers who cross through Egypt on their way to Europe. Authorities in Egypt discovered an organ trafficking mafia in Egyptian hospitals, a network of physicians working with traffickers. This group included doctors, nurses and professors suspected of being involved in an international organ trafficking ring. It also included organ buyers and middlemen.¹¹⁰

If we accept these reports given by L. Rohter, and Alex Forsyth, we come to realize some of the ways by which some people join themselves to work with the devil. Christians should be aware of the way the devil is engulfing the world. This trade is one of the ways by which the devil is spreading its malice and making its kingdom grow. Even the Islamic State terrorists are said to be

¹⁰⁹ Cf. M. MIS, "Organ trafficking 'booming' in Lebanon as Desperate Syrians sell Kidneys and Eyes", *Reuters Magazine* (26 Apr 2017) www.reuters.com.

¹¹⁰ Cf. A. FORSYTH, "Meeting an Organ Trafficker".

earning most of their money from the selling of human organs.¹¹¹ They were reported cutting out bodily organs of captured Syrian and Iraqi soldiers as well as those of civilians and refugees who were still alive. These terrorists then sold the organs as a source of revenue.

ISIS is reported to be killing even its own seriously injured militants for organ harvesting and trafficking to make up for the cost of fighting its wars.¹¹²

It is reported that children are stolen from orphanages, or handed over through a fake adoption process but later on killed for their organs. At times, criminal organizations have engaged in kidnapping people, especially children and teenagers. Someone kills the victims and then either the killers or the co-conspirators harvest their organs for the illegal organ trade.¹¹³ In 2014 an alleged member of the Mexican Knights Templar cartel was arrested for kidnapping and killing minors, after children were found wrapped in blankets and stuffed in a refrigerated container inside a van.¹¹⁴ An adoption scandal also broke out in Italy in 1999 when 4,000 Brazilian children arrived in Italy for adoption during a period of four years. One thousand of them were located; however, the other three thousand had disappeared without a trace and were thought to have been sold to organ trafficking mafias.¹¹⁵ All these incidents remind us all that the world is suffering from the presence of beasts who pose as human organ traffickers.

¹¹¹ Cf. M. BLAKE, "Blood Money".

¹¹² Cf. M. KAKUTANI, "Need a Kidney? A Skull? Just Bring Cash", *New York Times* (16 Jun 2011) www.nytimes.com.

¹¹³ Cf. ASSOCIATED PRESS, "4 Charged in 'Virtual Kidnappings'", *ABC News* (9 Nov 2013).

¹¹⁴ Cf. AL ARABIYA, *Medical staff involved in Organ Trafficking arrested in Egypt*, November 28, 2017 <http://english.alarabiya.net/en/features/2017/08/23/Egyptian-authorities-capture-a-network-for-trafficking-human-organs.html>, see the BBC article, [accessed 10 Jan 2018].

¹¹⁵ Cf. "The Deadly Trade of Child Organ Trafficking", *Aharq Al-Aswat* (20 Jan 2017) <https://eng-archive.aawsat.com/theaawsat/features/the-deadly-trade-of-child-organ-trafficking>, [Accessed 10 Jan 2018].

8.3 Human Trafficking and the Smuggling of Migrants

Human trafficking and the smuggling of migrants are among the most serious crimes in our contemporary world. The smuggling of migrants involves the facilitation of illegal entry of a person into a state of which that person is not a national or resident. Once that person reaches the destination, the smuggler, having received his payment, leaves him to go in his or her own way. But in this network of human trafficking, once a person arrives at his or her destination, he or she is held against his or her will. The person is not permitted to leave their point of entry; their passports are normally confiscated and the trafficker, after receiving his charges leaves them under the control of another master. The victims are promised freedom only after earning a stated amount of money. It is actually a modern day form of slavery whereby one works for the master as if he or she were his property. Humans that are trafficked are obtained either by force, fraud or deception. They are trafficked for sexual exploitation and forced labor at mines, in agriculture and in domestic work.¹¹⁶ The salary of those working in mines, agriculture and in domestic work goes to their owner while they themselves remain with only a small amount of money.¹¹⁷

Those forced to work in commercial sex are required to earn a fixed amount of money through prostitution every day and send it to their owners. They are told that the money is for their purchase price, as well as their travel and visa costs. Some are even tattooed by their traffickers to mark them as property such that even if a victim escapes, she gets caught.¹¹⁸ To get these tattoos removed

¹¹⁶ Cf. S. RAMOS, "Mexico: The fight to end kidnapping", *Latina Lista* (15 Apr 2014), <http://latinalista.com/columns/globalviews/mexico-fight-end-kidnapping>.

¹¹⁷ CNN reported again in 1st December 2017 on the existence of the slave trade in Libya whereby migrants were being auctioned as commodities in the Market. This, too, manifests the phenomenon that some people are ready to work with the Dragon and spread their malice in the world.

¹¹⁸ Cf. CNN, "Freedom Project: Ending Modern Day Slavery: Sex Trafficking: The Horror and the Hope", *CNN* (8 Mar 2016), <http://edition.cnn.com/2016/03/04/world/sex-trafficking-horror-hope/index.html>, [accessed 4 Nov 2017].

or covered-up can cost hundreds of dollars. The trade is now famous in towns in central Mexico and seems to involve cities like Atlanta and New York, although in the United States, such traffickers could spend their entire life in prison. The prospect of prison can act as a deterrent.

Nowadays, children are also trafficked mostly for child pornography.¹¹⁹ If we accept these reports, we come to recognize that there may be several kinds of dirty trades and that people are increasingly taking part in them. Therefore, everyone should be aware of these evil traders, of these new beasts and the way the devil is still active in the world through these traffickers.

8.4 Euthanasia and Abortion

During the five minutes it takes me to write these two paragraphs four hundred babies are killed because one or both of their parents have not accepted them. One pays a lot of money so that a woman may end the life of her beloved child. Often enough the mother is the victim of the child's father or of her family who coerce her to abort the child.

Euthanasia is allowed in some countries. People pay a lot of money to end their own lives or those of a close relative. It is sad to hear that some pro-euthanasia supporters conduct searches for funds for those who want to end their own lives but do not have enough resources.

What is astonishing is the cold-hearted spirit that inspires people to establish abortion and euthanasia clinics to earn such dirty money; where is their conscience? Here is where we can see the spirit of the Dragon operating, a devil that tempts people by holding out the prospect of money, luxury and financial security. Those who earn billions of dollars often use the money to influence the politics of the world. Christians have to be careful with such people and avoid joining their party.¹²⁰

¹¹⁹ Cf. S. SIDNER, "Old mark of slavery is being used on sex trafficking victims", *CNN* (14 Mar 2017) <https://edition.cnn.com/2015/08/31/us/sex-trafficking-branding/index.html> [Accessed 10 Jan 2018].

¹²⁰ Cf. S. MCKENZIE – M. BELL, "104-year-old scientist".

8.5 Other Illegitimate Businesses

The selling of oocytes (ova) is another evil business taking place around the globe. Christians should be ready to see the image of the beasts in the people involved in such trades. In addition, the image of the beasts is realized in people engaged in other evil trades such as drug trafficking, the pornography industry and research activities aimed at raising children as clones to “donate” replacement body parts. All these should awaken people of good will to see the inspiration of the devil and the image of the beasts in those people.¹²¹

9 More on the Contemporary Beasts

In fact, Christians have to be careful while identifying the beasts. This is because the second beast is described as having characteristics resembling those of a lamb. It looks like a lamb but the voice betrayed it. This shows that it was hiding itself in the image of the lamb in order to snare many. Beasts actually come in the image of the lamb to hide their malice and attract followers. Many are today coming in the name of humanitarian aid and charity. For instance, we have already seen that many have started orphanages but their aim is to harvest and traffic organs from those children. Some pretend to be transporters but are human smugglers. Some pretend to adopt children but in the end they sell these children to the black market for organ trafficking or sexual exploitation.

Some hide under the cover of religion. For instance, ISS terrorists hide under the name of religion but in an actual sense, they are the evil doers, who at times encourage human organ traffickers.¹²² Some organizations may be pretending to work for charities and counselling services but in actuality they promote abortion, contraception and legalize sexual immorality. So, everyone should always be awake and identify the perversity of the activities undertaken by these new beasts.

Christians should be careful with the miracle workers. Some use miracles to hide their malice and attract people. The second beast

¹²¹ Cf. JOHN PAUL II, *Evangelium Vitae*, 2-4, 63.

¹²² Cf. M. BLAKE, “Blood money”.

was performing great miracles with the intention of magnifying the first beast (Rev 13:13). This means that for John, in the context of the Book of Revelation, miraculous power in itself is not a sign of divinity or divine favor. Satan and his allies possess ostensibly similar power.¹²³ Leaders of some faith groups have gone to the extent of obtaining charms from witch doctors to perform signs and gain followers.¹²⁴ Many use the name of Christ and seem to bring forth many miracles but in an actual sense, they are malicious and want to obtain money for themselves. They aim at self-glorification, wealth and position in life. Anyone pretending to work miracles or use the name of Christ with the aim of self-glorification and prestige behave like the beast. Anyone employing the name of Christ for self-glorification acts as an impostor to the rule of Christ. This is because the wisdom which guides him or her is not divine but earthly, sensual, devilish wisdom and in that way is really an impostor to God's rule.

Conclusion

This paper has tried to show the understanding of the Dragon and the Beasts in the contemporary world and the way these figures have already invaded various worldly systems. To a great extent, the paper has cautioned about systemic evil and structural sins. Some systems which exist today already enclose some evils within them. A sin may start as an individual sin; then it is embraced by the whole society and becomes a systemic sin.¹²⁵ At this point, only a few are able to notice it. Eventually, it gains social acceptance as if it were ethically appropriate. For instance, the slave trade of the 15th-19th centuries started because of the demand for cheap labor on the plantations and in the mines in America and the Caribbean islands. But because people ignored the grave warnings of the Catholic Popes, slavery grew to become a normal means of production and seemed to be socially accepted by many. The generations which followed accepted and practiced the trade. Only

¹²³ Cf. A.Y. COLLINS, *The Apocalypse*, 96.

¹²⁴ Cf. I. DACHEN, "More Revelations Trail Pastor Using 'Juju' for Miracles", *Pulse* (16 Dec 2015) <http://www.pulse.ng/gist/in-gods-name-more-revelations-trail-pastor-using-juju-for-miracles-id4468469.html>,

¹²⁵ Cf. E. SCHÜSSLER FIORENZA, *Revelation*, 85.

with the discovery of the machines and the advent of the industrial revolution did the slave trade start to be discouraged – centuries after the Popes had given their warnings. Further, other evils such as racism and communism evolved in the same way. They were initiated by the few who wanted to defend their interests but they grew to become a social practice and acceptable as ideologies even though they were unambiguously untenable from the point of view of sound morality.

Abortion, contraception and pornography might have started as a result of a few individuals but nowadays have been legalized in many countries. Generations may follow and embrace them without noticing any evil in them.

Thus, in a way, this paper is also a warning against the structural and systemic sins that occasion a social climate that tolerates injustice and fosters sinful attitudes as normal behavior. Such sins are not easy to notice. These attitudes are more deadly when they are socially acceptable than when they are found scattered among individuals. Thus, before one joins a system, one has to evaluate the principles he or she has to defend in such a system. One has to be genuine enough to discover the systemic and structural sin contained in such a system. The person who defends structural sins such as exploitation is actually becoming the agent of the Dragon.¹²⁶

In the world, one may be led into sin because he or she takes part unwittingly in evil systems. What other people do may lure us into sin. However, it is important to understand that our inner passions may drive us into sin, too (cf. Jas 1:13-15). St. James informs us that when we allow ourselves to be lured and enticed by our own evil desires, our desires conceive and bring forth sin; and when sin reaches maturity, it gives birth to death (cf. 1:14-15). All in all it is important to realize that the world is not totally engulfed by Satan; there is grace in the world. If we cooperate with grace and build on grace, we will be able to escape the snares of the devil.¹²⁷

¹²⁶ Cf. E. SCHÜSSLER FIORENZA, *Revelation*, 85.

¹²⁷ Cf. G.R. MURRAY, *Revelation*, 217.

The History of Evangelization in Tanzania

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Introduction

The Gospel of St. Matthew tells us that Jesus Christ arrived on African soil not primarily as a missionary but as a refugee (cf. 2:13-15). He was still a baby, and Herod of Galilee sought to kill him (cf. 2:16). Africa welcomed Jesus, and so the history of Christianity had its beginnings on our continent with the noble “yes” of hospitality that echoes into eternity (cf. 25:34-35, 46).

A modern phase of the missionary movement in Africa, a movement that began at the end of the eighteenth century, continued throughout the nineteenth century, and extended into the twentieth-century led to the dramatic expansion of Christianity on the continent. In their attempt to spread the Christian faith, win converts and transform African societies, Christian missions of all denominations opened schools and disseminated education. Africans, however, were not passive recipients of new influences and cultural patterns. African choices, African needs, and erstwhile efforts to Africanize Africa’s Christian experience by securing the roots of Christianity within the African context all served to shape the parameters of cultural exchange and Africa’s manner of adopting Christianity.

It was in the 19th century that the movement to evangelize Tanzania began to gather momentum. This paper is an attempt to discuss the history of this movement. In accomplishing its task, this paper will present the leading figures who carried out the work of evangelization in Tanzania and their missionary enterprises. This presentation will include both Catholics and Protestants. This paper offers a detailed explanation concerning how the missionary movements progressed with the work of evangelization in

Tanzania and the challenges that the missionaries faced including exposure to death.

1. The Portuguese: The First Initiators of Evangelization in Tanzania

The coming of Christianity to Tanzania is associated with the early Portuguese explorers. Christianity entered Tanzania several centuries after Islam, that is, during the time of colonialism. However, it was not easy for the first missionaries to settle and do their work of evangelization because of the crises they faced, such as opposition from the Arabs who had already occupied most of the coastal areas. Moreover the coastal trading centres of Kilwa, Mafia and Zanzibar had trade links with the Arab world as early as 1000 AD.¹ Hence, when the Portuguese arrived in East Africa in the 15th century, they found themselves in a milieu of a flourishing long-distance trade which was carried out mainly through the African caravans from the coast to the interior and vice versa and which had contributed to several developments such as long-term settlements at *Engaruka* in the great Rift Valley.²

Despite these challenges, the first Christian Missionaries were able to cross these hurdles successfully. Thus – after the sojourn of Mary, St. Joseph and Jesus Himself – they became the first bearers of the Good News of Christ to Tanganyika. Christianity spread in Tanzania through groups of missionaries tied to various denominations, which represented the division of European societies and churches. The work of evangelization was not mainly directed to Muslims, but their primary aim was to reach the pagan people of the interior.³ We shall restrict the first part of our overview to the spread of the Catholic faith in Tanzania and then proceed to say something about other Christian efforts to evangelize.

¹ B. DAVIDSON, *The African Slave Trade*, rev & expanded ed., Boston: Back Bay 1980, 181.

² *Ibid*, 187.

³ E.R SANDERS, “Missionaries and Muslims in East Africa before the Great War”, paper presented at Henry Martyn Seminar, Westminster College, University of Cambridge, Cambridge, United Kingdom (Mar 2011) 2.

The first Catholic evangelizers, the Portuguese Augustinian Missionaries, arrived with Vasco da Gama in Zanzibar in 1499. In tandem with these Augustinian Missionaries, the Dominicans are said to have landed in areas of Mombasa, Faza, Pate and Zanzibar in the 1560s. Actually they did not stay long because of the Arab opposition, and therefore, their mission ended in 1698 due to the Oman-Arab conquest. From that point forward, missionary movements and the effort to evangelize entered a dark period that lasted until the 19th century.

1.1 Catholic Evangelization in Tanzania after the Napoleonic Wars

With the onset of the French Revolution in 1789 and the ensuing Napoleonic Wars that lasted until 1815, the spirit of mission seemed to have evaporated. Because the missionary spirit seemed to have collapsed, many of the religious institutes and seminaries were closed in most parts of Europe. For many years the Roman curia itself suffered disruption and, therefore, could not function well.

In the 1840s, however, the Catholic Church revived the missionary spirit. This renewal came after the *Propaganda Fide* (Congregation for the Propagation of the Faith)⁴ went through a process of reorganization to face the new challenges of evangelization. This period saw the official reconstitution of the Society of Jesus (1814) and the foundation of new congregations of a missionary nature, such as the Oblates of Mary Immaculate at Marseilles in 1816.

1.2 Pope Gregory XVI and his Missionary Zeal for Africa

Special thanks should be given to Pope Gregory XVI who in the 1840s gave new life to the mission in Africa. His missionary zeal was outstanding. He published a document to condemn the slave trade in Africa which many Catholic countries were still

⁴ Propaganda Fide was the office that organized Catholic missionary activity since 1622, taking responsibility for mission areas not covered by other papal arrangements. The same office continues its operations under the title the Sacred Congregation for the Evangelization of Peoples.

practicing.⁵ With his personal efforts and the work of the Congregation for the Propagation of the Faith, the seed of the Gospel was implanted fruitfully in Tanzania in the 19th century. The Holy Ghost Fathers entered in Zanzibar in 1863, the White Fathers entered Tanganyika in 1878, and the Benedictine Monks arrived at Dar es Salaam in 1887. These missionaries were successful in their work of implanting the Gospel.

1.3 The Leading Figures in the Catholic Missionary Movements in Tanzania

1.3.1 The Spiritans (Congregation of the Holy Spirit)

The 19th century missionary effort reached Tanzania in 1860. That year a number of diocesan priests and Sisters settled in Zanzibar under the authority of Msgr. A. Maupoint, Bishop of St. Denis in La Reunion. The sultan expressed his approval of the missionary work, which developed successfully.⁶ According to De Jong, “in 1862 the Apostolic Prefecture of Zanguebar was erected, stretching from Somalia to Mozambique. The French Spiritans were called on to help and the mission territory was entrusted to them.”⁷

The Spiritans, under the leadership of Fr. Antoine Horner and Fr. Etienne Baur, arrived in Zanzibar in 1863. Together with them were six Sisters of the Daughters of Mary, four of whom were Creoles, that is, natives of La Reunion who were liberated from slavery in 1848. Their names were Sr. Marie du Sacre Cœur, Sr. Marie Xavier, Sr. Marie Helene, Sr. Marie Antoinette, Sr. Marie St

⁵ E. ISICHEI, *A History of Christianity in Africa: From Antiquity to the Present*, London: Society for Promoting Christian Knowledge, 1995, 34. Pope Gregory promulgated *In Supremo* in 1839; and with this document he reinforced the teaching of the Church enunciated by Pope Eugene IV in 1435 with the encyclical *Sicut Dudum*, that everyone involved in slavery or in the seizing of land from indigenous people were automatically (*ipso facto*) excommunicated, to be forgiven only on the condition that all the slaves be freed and the land returned. See J.S. PANZER, “The Popes and Slavery”, *The Catholic Answer* (Jan/Feb 1996).

⁶ A. DE JONG, *Mission and Politics in Eastern Africa*, Nairobi: Pauline Publication Africa, 2000, 119.

⁷ *Ibid.*

Louis and Sr. Marie Etienne. Their activities especially in health and education services, that is to say, their commitment to give their hands to heal and their hearts to feel with the suffering, the rejected and the downtrodden, rendered them acceptable not only to the community they served but also to the Sultan of Zanzibar.⁸ Their work cannot be forgotten. I mention these nuns because there is a tendency among the historians to overlook, ignore or neglect the presence and activity of these nuns from La Réunion in the work of evangelization in Tanzania.

The Spiritans extended the mission from Zanzibar to Bagamoyo.⁹ There in 1868 they founded the first Catholic Mission station on the mainland of East Africa. They established village centers for the slaves freed by the British from Arab slave traders. They concentrated their efforts at evangelization in the slave village centers where slave business was at its peak. The word Bagamoyo seemed to express the captives' feeling, that it was "the place to leave one's heart behind"; and therefore, the mission gave at least some of them hope.¹⁰

There were other Christian centres at Kiungani (Zanzibar), Kisarawe and Kurasini. These centres fostered the Christian civilization built upon a traditional African foundation and indeed were key points for academic, industrial or agricultural training.¹¹ Moreover, they were to become missionary centres on the mainland for Catholics, Anglicans and Lutherans. Some of the liberated slaves were trained as catechists who helped the missionaries and became the catalyst in the work of evangelization that spread to other areas such as Kilimanjaro in 1890, Morogoro and Usambara in 1907, and Ugogo (Dodoma) in 1910.¹²

⁸ B. SUNDKLER – C. STEED, *A History of the Church in Africa*, Cambridge: CUP 2000, 522.

⁹ Bagamoyo functioned also as a gateway and starting point for further missionary expansion on the mainland. In a period of eight years, the mission stations at Mhonda in 1877, Mandera in 1881, Morogoro in 1882, Tununguo in 1884 and Ilonga in 1885 were established.

¹⁰ J. BAUR, *2000 Years of Christianity in Africa*, 2nd ed., Nairobi: Pauline Publication Africa 2009, 214.

¹¹ *Ibid.*

¹² *Ibid.*

1.3.1.1 The Erection of the Vicariate of Bagamoyo

In 1883, the Apostolic Prefecture of Zanguebar was elevated to an Apostolic Vicariate with Msgr. R. de. Courmont, CSSp, as Bishop. The missionary expansion was directed towards the Chagga, and from 1890 various new mission posts were established among them. In 1906 the German sector of the Vicariate in Tanzania was detached from the British sector, which partially encompassed Kenya and Zanzibar, and became the independent Vicariate of Bagamoyo.¹³ In 1933 the Vicariate of Bagamoyo was entrusted to the still young Dutch Province of the Spiritans as its first missionary territory, with Msgr. B. Hilhorst, CSSp, as Apostolic Vicar.¹⁴

1.3.1.2 The Mission to the North on the Slopes of Mount Kilimanjaro

The Spiritans extended their mission activity from the hinterland of Bagamoyo to the North on the slopes of Mount Kilimanjaro among the Chagga people. The Missionaries arrived at Kilema where Chief Pfumba accepted them. Implanting the Gospel in this region did not encounter great difficulty because the people there worshipped the one God known as *Ruwa*, the Creator of the universe, the Provider for the human family,¹⁵ impressively symbolized by Mount Kibo, that is, Mount Kilimanjaro. Hence, the people could choose to identify the Christian God with this ancestral God; and the people could easily observe Christian morals in a society already monogamous by nature. In 1890, Kilema became the first Catholic Mission and maintained its status as the kernel of the Moshi Diocese until 1960.¹⁶

¹³ M. KILAINI, "The Church in Africa and Tanzania in Particular", (unpublished material).

¹⁴ A. DE JONG, *Mission and Politics*, 119 - 120.

¹⁵ The father of the family would wake up early in the morning, raise his hands towards the sky, and turn his face towards Kibo, then say a prayer in a low voice to God for himself and his family. He then would spit towards the sky as a sign of offering his life to God. He would also do this before beginning the day's work (*The Catholic Church in Moshi: A centenary Memorial 1890-1990*, 24)

¹⁶ M. KILAINI, "The Church in Africa".

1.3.1.3 The Erection of the Vicariate of Kilimanjaro

Since Church authority still considered the Vicariate of Bagamoyo to be much too large, in 1910 the decision was made to split off the northeastern sector and to name this sector the Vicariate of Kilimanjaro. Kilimanjaro blossomed into a vicariate that extended from Tanga to Arusha and embraced within its confines Gare where the Marianhill monks had instituted a monastic foundation since 1897. In 1907, the monks left; but their Precious Blood Sisters remained and became the major congregation to work alongside the Spiritans in their missionary activity in East Africa.¹⁷

1.3.2 The White Fathers (The Missionaries of Africa)

The White Fathers, officially known as the Missionaries of Africa, under the pioneering leadership of Fr. Livinhac, arrived in Tanganyika in two groups in 1878 and established two stations. One group started its work of evangelization on the shore of Lake Tanganyika, and the other one on the shore of Lake Victoria. In fact, they evangelized the entire Great Lakes region and hence found their way into the neighbouring countries of Rwanda, Burundi and the eastern sector of the Democratic Republic of the Congo, formally known as Zaire.

1.3.2.1 Evangelization on the Shore of Lake Tanganyika

In 1879 the Missionaries of Africa commenced a missionary project which had as its aim a thoughtful, evangelical penetration into Baganda and Burundi. They founded stations on Lake Tanganyika: Kabanga in 1879, and Karema and Mpala in 1885. In 1881, they opened another station in Unyanyembe (Ushirombo); and in the two years that followed, they commenced operations in Tabora and Bukumbi on Lake Victoria. After they established still more stations, in 1886, Church authority divided the Pro-Vicariate of Tanganyika into three Apostolic Vicariates: the Upper Congo, Tanganyika and Unyanyembe (later renamed Tabora). After the Arab influence in the Vicariate of Tanganyika diminished, the Church was able to begin expansion from Karema.

¹⁷ J. BAUR, *Two Thousand Years of Christianity in Africa*, 214-215.

The Missionaries of Africa founded several mission stations: among others, Kala in 1892; Mkulwe in 1899; and Kigoma in 1914. The missionaries in these three Vicariates, however, suffered grave setbacks as a consequence of the First World War; but they did not suffer total collapse. When new missionaries arrived after the war, the Church was able to plan the creation of new vicariates as offshoots of these three.

1.3.2.2 Evangelization on the Shore of Lake Victoria

The mission posts on the shore of Lake Victoria evolved into the institution of the Vicariate of South-Nyanza in 1894. Church authority entrusted the Apostolic Vicariate of Nyanza to Bishop Hirth. This vicariate was comprised of Mwanza, Bukoba, Rwanda and Burundi. Baur asserts:

The first two stations, Bukumbi and Nyegezi, near Mwanza, had flourishing communities of liberated slave children but not much more. The Wasukuma of Mwanza and the largest tribe of Tanganyika remained till modern times deeply attached to their customs and felt no need for a new religion. But the Fathers were invited by the kings of Kagunguli and Kome on the Ukerewe Island in 1895.¹⁸

Bishop Hirth arrived there in 1892 together with some 50 young Bagandas, future catechists of the Bahaya, who highly respected their Buddu neighbours. But the Kings were reluctant to open their hands and their hearts to accept these messengers of a new faith. They were themselves sacred personalities and upholders of traditional religion. Mtemi (King) Mukotani of Bugabo expressed their fear in these words: “If whites are allowed to teach everywhere what will the new religion not do? Will our sacred tree *mishambwa* escape and not be cut down like ordinary trees?”¹⁹

Ten years later, when the same King declared his willingness to pray – and gave his subjects permission to do the same – his councillors impeded him and threatened to take away from him the royal drum and give it to one of his brothers. This is yet another testimony to the fact that the people were deeply rooted in their traditional religion, for these Bahima Kings were regarded as

¹⁸ J. BAUR, *Two Thousand Years of Christianity in Africa*, 229.

¹⁹ B. SUNDKLER – C. STEED, *A History of the Church in Africa*, 540.

omnipotent by their subjects and could do what they liked, but to give up their traditional beliefs was tantamount to giving up their kingship.²⁰

With the indispensable help of the diplomacy exercised by the French missionaries, the resoluteness manifested by the Baganda catechists, and the political influence of the German administration, Bishop Hirth was able to seek permission to settle at Kashozi in 1892.²¹ Other kings gave their permission only with much hesitation. Villagers did not like to be judged as *watu wa wazungu*, people of the white men. From 1902 onwards, village schools started to spring up; and when priests committed themselves, from 1907 onward, to following the episcopal directive that they should visit people's homes regularly, only then did adults slowly begin to open their hearts to the Good News.

1.3.2.3 *The Establishment of Rubya Seminary*

Since forming the local clergy was the priority in missionary work, in order to create African clergy as soon as possible, in 1903, Bishop Hirth built a full-fledged seminary in Rubya. It must be kept in mind that the early seminary established by the Spiritans had closed in 1878. In 1907, Bishop Hirth moved his residence there so that he could better supervise the formation.²²

1.3.2.4 *The Ordination of the First Four Tanzanian Priests*

Divine Providence showed its face on the Day of the Assumption, 1917, when the bishop gave his consent to ordain seven new priests: two from Bukoba, two from Mwanza, and three from Rwanda. The youngest of these was the late Monsignor Willibald Mupapi of Bukoba, who served the Bahaya for 62 years. The year 1992, the *Mupapi Jubili*, marked concurrently the 100th anniversary of his birth and that of the Bukoba Church.²³

²⁰ J. BAUR, *Two Thousand Years of Christianity in Africa*, 15.

²¹ The Bishop changed the name of the hill of evil spirits, *kashozi ka muzimu*, into *Kashozi ka Maria*, the Hill of Mary.

²² J. BAUR, *Two Thousand Years of Christianity in Africa*, 227-230.

²³ *Ibid*, 230.

1.3.2.5 Establishment of the Apostolic Vicariate of Bukoba

In 1929, Church authority detached the tribal area of the Haya from the Vicariate of South-Nyanza and so established the independent Apostolic Vicariate of Bukoba. The remaining portion of South-Nyanza became the Vicariate of Mwanza. From 1948 to 1965 Msgr. J. Blomjous, MAfr, served as Apostolic Vicar and later as the first Bishop of this ecclesiastical territory.

1.3.2.6 The erection of the Dioceses of Bukoba and Rulenge

In 1953, Church authority divided the Apostolic Vicariate of Bukoba into the two dioceses of Bukoba and Rutabo, which, with the redrawing of the diocesan boundaries in 1960, became the dioceses of Bukoba and Rulenge. After the Second World War, the Maryknoll Missionaries came to work in the Vicariate of Mwanza: the areas which in the 1950s became the dioceses of Shinyanga and Musoma were entrusted to them.²⁴

1.3.2.7 The Institution of the Vicariate of Mbeya

In 1932 Church authority detached the southern part of the Tanganyika Vicariate and instituted the independent mission of Tukuyu, which in 1949 was raised to the level of a Vicariate, that of Mbeya, with Bishop A. van Oorschot, MAfr, as its Apostolic Vicar.²⁵

1.3.2.8 The Erection of the Vicariate of Kigoma

Church authority divided the remaining territory of the Tanganyika Vicariate in 1946 in accordance with the tribal boundaries of the Uha and Ufipa into the Vicariates of Karema and Kigoma. Msgr. J. van Sambeek, MAfr, became the Apostolic Vicar of Kigoma and later the diocesan Bishop.²⁶

1.3.2.9 The erection of the Tabora Archdiocese

In 1943 Church authority detached the Apostolic Prefecture of Mbula from the Tabora Vicariate and entrusted it to the Irish

²⁴ A. DE JONG, *Mission and Politics*, 120.

²⁵ *Ibid.*

²⁶ *Ibid.*, 121.

Pallotines. Msgr. C. Bronsveld, MAfr, served as Apostolic Vicar from 1948 until 1960. Later he became Archbishop of Tabora.²⁷

1.3.3 The Benedictines

Concerning the coming of the Benedictine Missionaries, De Jong recounts:

When Tanganyika came into the German sphere of influence, there were no German missionaries there. To rectify that on the part of the Catholics, the Benedictines of St. Ottilien agreed to work in this German colony. In 1887 the southern part of the Zanguebar Vicariate was entrusted to them as the Apostolic Prefecture of South Zanguebar.²⁸

The Benedictine Missionaries of St. Ottilien were Germans and spoke the language of the colonial masters.²⁹ They arrived in Dar es Salaam in 1887 and established themselves at Pugu. From there they extended their work of evangelization southward to the Ruvuma River bordering Mozambique. In fact, their monasteries of Ndanda and Peramiho became centres of Christian development and modern civilization in the southern part of Tanzania.³⁰

1.3.3.1 *The Destruction of the Pugu Mission during the Abushiri Rebellion*

In 1888, these Benedictines founded a school among the Zaramo people at Pugu, an educational centre that came to play a great role in Tanzanian history. Sadly that mission at Pugu was destroyed during the Abushiri rebellion and as a result three missionaries were killed, two fled, and four were seized as prisoners. Msgr. Raoul de Courmont, CSSp,³¹ noted the reason for this attack: "It is because of the hatred for their nationality that they have killed them."³² In fact the people closely associated the

²⁷ A. DE JONG, *Mission and Politics*, 121.

²⁸ *Ibid.*

²⁹ D.H. MBIKU, *Historia ya Jimbo Kuu la Dar es Salaam*, Peramiho: Benedictine Publications, 1985, 15-16.

³⁰ J. BAUR, *Two Thousand Years of Christianity in Africa*, 352.

³¹ Msgr. Raoul de Courmont was Vicar Apostolic of Zanguebar, who happened to be in Bagamoyo that time of the Benedictines' attack at Pugu.

³² J.A. KIERAN, *Abushiri and the Germans*, in Hadith 2, B. Ogot, Nairobi, 1970, 14.

Benedictine mission with the German East Africa Company, with which it had a commercial agreement and whose flag it flew. According to De Jong,

[Notwithstanding that discouraging setback,] the Benedictines did not give up. At the end of 1889 a mission post was founded in Dar es Salaam, followed by another in 1894 in nearby Kurasini. The Benedictines then began establishing mission stations in distant areas in order to establish a presence in the area entrusted to them: Lukuledi in 1895; Nyangao, in the southeast of Tanzania, in 1896; Tosamaganga, among the Hehe, in 1897; Peramiho, among the Ngoni, in 1898; Kwirowi in Mahenge in 1902.³³

1.3.3.2 The Attack from Majimaji Rebels

In 1905 the Benedictine mission was struck by a tremendous disaster. The Majimaji rebels killed Bishop C. Spiess, two Sisters and two Brothers. In addition, the stations of Nyangao, Lukuledi, Peramiho and Kigonsera were attacked and burned down. On account of this attack, it looked as if years of missionary effort were lost.

Surprisingly, this did not discourage the missionaries. In 1906, Bishop T. Spreiter was named Apostolic Vicar of the Benedictine mission area, called from then on the Apostolic Vicariate of Dar es Salaam. He was a great organizer. Within a few years, devastated mission stations had been rebuilt and new ones opened.

1.3.3.3 Establishment of Christian Village Centres at Pugu and Kurasini

The Benedictines established two Christian village centers for liberated slaves at Pugu and Kurasini in Dar es Salaam. The formation of such village centres, however, was discouraged by some indigenous for the reason that “it was too paternalistic and did not give the people sufficient scope for self-expression.”³⁴ By 1904, the notion of the Christian village came to a standstill; but the footprint of the presence of the Benedictines in these areas has remained for many years. In 1913, Church authority separated the southern sector and named it the Apostolic Prefecture of Lindi.

³³ A. DE JONG, *Mission and Politics*, 2000, 121.

³⁴ B. SUNDKLER – C. STEED, *A History of the Church in Africa*, 529.

1.3.4 The Influx of New Missionaries after the First World War

After the First World War, the Germans were forced to leave their colony and submit it to the British Protectorate. Consequently, the Benedictines missionaries – the priests, Brothers and Sisters and finally also the bishop – had to leave their mission areas. These events encouraged other missionaries from various nationalities to come to Tanzania in order to rescue the work of evangelization that the Benedictines had begun and was on the verge of collapse.

1.3.4.1 *The Consolata Fathers and the Apostolic Prefecture of Iringa*

In 1919, the Vicariate of Dar es Salaam and the districts of Ugogo and Uhehe were entrusted to the Italian Consolata Fathers. In 1922, these two districts merged and became the Apostolic Prefecture of Iringa.³⁵

1.3.4.2 *The Capuchin Friars and the Vicariate of Dar es Salaam*

A group of Franciscan Capuchin Friars from Switzerland landed in Dar es Salaam in 1921. They received responsibility for the remainder of the Vicariate of Dar es Salaam. Msgr. Edgar Maranta, OFM Cap, became the Apostolic Vicar of this ecclesiastical territory in 1930.³⁶

1.3.4.3 *The Second Coming of the Benedictines: The Division of the Prefecture of Lindi*

In 1920, the First Swiss Benedictines obtained permission to return to Lindi Prefecture and in 1921 their German Confreres joined them. In 1931, Church authority divided the Lindi Prefecture into two: the Abbeys of Nullius of Peramiho and Ndanda. The Abbey of Nullius of Peramiho was entrusted to the Benedictines.

³⁵ A. DE JONG, *Mission and Politics*, 121.

³⁶ *Ibid.*

1.3.4.4 The Salvatorian Missionaries and the Diocese of Nachingwea

In 1955, the American Salvatorians came to work in the Abbey Nullius of Ndanda in the western area, which in 1963 was separated from the Abbey Nullius and became the Diocese of Nachingwea.³⁷

1.3.4.5 The Passionist Missionaries: The Apostolic Prefecture of Dodoma

Italian Passionist missionaries arrived in Tanzania to join other missionaries in the work of evangelization. In 1934, Church authority entrusted them with the districts of Dodoma and Kondoa-Irangi after they were joined to become the Apostolic Prefecture of Dodoma. They took care of this prefecture; later Church authority established it as the Diocese of Dodoma.

1.4 The Influx of Missionaries after the Second World War

More missionaries came after the Second World War, namely, the Maryknoll Fathers and the Roseminian Fathers, who were entrusted with the Prefecture of Tanga in 1952 after it split off from the Vicariate of Kilimanjaro. Church authority entrusted each missionary group with the care of a diocese.³⁸

1.5 Notable Achievements of the Missionaries

Due to the labor and self-sacrifice of missionaries, God has given Tanzania many male and female congregations and societies of apostolic life. Recently, in 2005, data indicated that there are approximately 39 million people in Tanzania; 9 million of them are Catholic, about a quarter of the total population. There are 34 dioceses, including 5 archdioceses, 2140 Catholic priests and about 847 parishes.³⁹ Furthermore, a study of the United States Bureau of Democracy, Human Right and Labor of 2009 suggests that 62% of the population of Tanzania are Christians, 35% are Muslim and 3%

³⁷ C.E. SAHLBERG, *From Krapf to Rugambwa, A Church History of Tanzania*, Nairobi 1978, 58.

³⁸ J. BAUR, *Two Thousand Years of Christianity in Africa*, 352.

³⁹ "Statistics by Country, by Catholic Population" available at. <http://www.catholic-hierarchy.org/country/sc1.html>, [accessed 13 Feb 2018].

are members of other religious groups.⁴⁰ These statistics reflect notable achievements on the part of the missionaries.

2. Protestant Evangelization in Tanzania

2.1 The Leading Figures in the Protestant Missionary Movements in Tanzania

It was not only the Catholic Church that pioneered the work of evangelization in Tanzania in the 19th century. Protestants movements played an important role. There were about five missionary movements representing Protestant Christianity that tried their level best to carry out the work of evangelization in Tanzania (at that time, Tanganyika) in the 19th Century and at the beginning of the 20th century. These were as follows:

2.1.1 The Church Missionary Society (CMS)

The evangelization of Tanganyika in the 19th century was initially undertaken by the Church Missionary Society (CMS) from Kenya. The venture was unsuccessful. De Jong remarks:

In 1848 and 1849 J. Rebmann paid a visit from Rabai to the land of Chagga on the southern slopes of Mount Kilimanjaro. In 1848 J. Krapf undertook a journey to the Usambara Mountains, southwest of Tanga, where Shambala lived. Although these journeys had importance in the geographical sense, they had none from the missionary viewpoint, for they did not succeed in establishing mission posts there. The missionary enthusiasm of the CMS received a new impulse through the reports of the journalist and explorer, H.M. Stanley, concerning the openness to Christianity of King Mutesa of Buganda. With an eye to the evangelizing of Buganda, the CMS established in 1876 a post in Mpwapwa, 960 km into the interior of Tanzania on the slave trade route.⁴¹

Initially the station in Mpwapwa was chiefly intended as an intermediate station on the way to Buganda, but after 1885 the

⁴⁰ U.S. Department of State (26 Oct 2009), “International Religious Freedom Report 2009: Tanzania”, in *United States Bureau of Democracy, Human Rights, and Labor*, retrieved 5 Oct 2010.

⁴¹ A. DE JONG, *Mission and Politics*, 117-118.

missionaries there extended their labors among the Gogo who lived there. The missionaries set up posts on the shore of Lake Victoria in Nassa and in Bukumbi. Meanwhile missionary work had also commenced among the Chagga in Moshi. Over the number of years the number of posts spread out in central Tanzania and around Lake Victoria. So at the end of the 1940s, there were 15 mission stations with 28 missionaries. In 1921 the first two Anglican priests were ordained, and in 1951, the first Anglican bishop.⁴²

2.1.2 Universities' Mission to Central Africa (UMCA)

John Baur in his book *2000 Years of Christianity* notes:

The reports of the explorer, D. Livingstone, about the pagan lifestyle of Africans and the cruelty of the slave trade led to the foundation of the Universities' Mission to Central Africa (UMCA). After a failed attempt to open a mission in Nyasaland, the UMCA established its missionary headquarters in 1863 in Zanzibar, from where it penetrated the mainland to north and south. Magila, in the Usambara, some kilometers distant from Tanga, was founded in 1868. Eight years later a mission post was opened in Masasi among the Yao, north of the River Ruvuma.⁴³

These two missions functioned as a kind of bridgehead from which other stations were opened in the surrounding countryside. In 1926 Masasi was raised to a separate diocese, independent from Zanzibar. Both Universities' Mission to Central Africa (UMCA) and the Church Missionary Society (CMS) were Anglican missionary enterprises. In 1960 they joined forces and became the Anglican Church of East Africa.

2.1.3 Betheler Mission

Besides Anglican missionary societies, Lutheran missionary societies also accepted responsibility for evangelization in Tanzania. Betheler Mission founded a mission post in 1887 in Dar es Salaam but soon shifted the center of gravity of their work to the North in the Usambara Mountains. They set up mission posts successively in Mlolo, Vuga, Bumbuli, Lutindi and Itete. In 1912 they open a printing press in Vuga and after the Second World War,

⁴² A. DE JONG, *Mission and Politics*, 117-118.

⁴³ J. BAUR, *2000 Years of Christianity in Africa*, 216-217.

they instituted a theological college in Mlolo to train their pastors. Betheler Mission shifted this college to Makumnira, close to Arusha, in 1952. This college is now a Constituent College of the Tumaini University.⁴⁴

2.1.4 Berliner Missionsgesellschaft (Berlin Missionary Society)

From 1891 onwards the Berliner *Missionsgesellschaft* (Berlin Missionary Society) took responsibility for its mission field in the south of Tanzania among the Bena, Kinga, Hehe and Nyakusa. The mission work commenced with difficulty. Political unrest and revolts were a threat. Yet after a time, parishes began to flourish, for example, in Manow, Kidagula, and Milow. Moreover they did not forget the social action dimension of missionary work. They built schools and hospitals and opened a printing press. In 1914 this missionary society consisted of 3,654 Christians.⁴⁵

2.1.5 Leipzig Missionary Society

The Leipzig Missionary Society started its missionary work in 1893 among the Chagga at the foot of Mount Kilimanjaro. The Society established its first mission post in Machame. These missionaries were quick to establish others in Mamba, Old Moshi and Shira. From these bases they expanded into nearby areas: the Meru country in the West, the Mountain areas of the Pare in the Southeast and the Irambo district in the South. The first African Lutheran pastors were ordained in 1934; and in 1940 an African became an Auxiliary Bishop.⁴⁶

3. The Effects of the Two World Wars on the German Protestant Missionaries

The two world wars proved to be a great disaster for the German Protestant missionary societies. Although missionaries of other nationalities and denominations came to help, these two wars left a disconcerting trail of collapse in the missionary work.

⁴⁴ A. DE JONG, *Mission and Politics*, 118.

⁴⁵ *Ibid*, 119.

⁴⁶ *Ibid*.

But there were also positive consequences. The young African communities became more mature and independent. The process of Africanization of these churches received a powerful stimulus. The Lutheran assemblies reached a milestone in 1963 when Lutheran churches that previously subsisted with their own independent governments and structures united with each other to form the Evangelical Lutheran Church of Tanzania.⁴⁷

Besides the Anglican and Lutheran missionary societies, there have been still other Protestant missionary institutes active in Tanzania. The most important among them have been the HERNHUTTERS, the African Inland Mission, the Seventh Day Adventists, and the Mennonites.⁴⁸ In addition, especially after the Second World War, another flood of small missionary societies arrived in the country.

Conclusion

In conclusion I am convinced that the missionaries of the 19th Century, Catholics, Anglicans and Lutherans, intended to ensure the evangelization of whole regions of Tanganyika, the future Tanzania, with the desire to leave to future generations the growth of the faith in depth. We are grateful that they moved from village to village, erecting schools, hospitals and churches. They instructed the catechumens and taught the three R's, Reading, Writing, and Arithmetic. It was not an easy task. They encountered a lot of challenges from the colonial governments, but they persevered. We have the Church today in Tanzania because missionaries evangelized; they sacrificed. Lord God, we thank you.

⁴⁷ A. HASTINGS, *The Church in Africa 1450-1950*, Oxford: Clarendon Press 1996, 157.

⁴⁸ *Ibid*, 158.

AFRICA TOMORROW

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Bank Name: CRDB Bank Morogoro - Tanzania,
Mandela Branch
SWIFT CODE: CORUTZTZXXX

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