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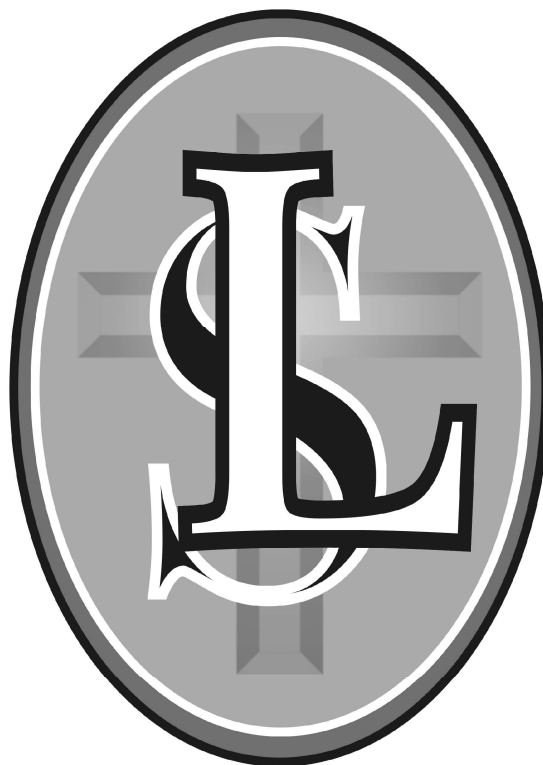
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THE VOICE OF THE CHURCH IN TODAY'S SOCIETY

Ours is a world in which grave injustices are being perpetrated on a daily basis. Ours is a world in which greed and egoism have made their way to the stage of human actions, dampening the ears of many to the desperate cry of their fellow humans. Ours is a world in which some advocate that the Church should have nothing to say with respect to what happens in society but should focus solely on her mission of saving souls. Yet, "one does not make the world more human by refusing to act humanely here and now. We contribute to a better world only by personally doing good now, whenever we have the opportunity." (BENEDICT XVI, *Deus Caritas Est*, n.31.) Consequently, no one can demand that religion should be relegated to the inner sanctum of personal life, without influence on societal and national life, without concern for the soundness of civil institutions, without a right to offer an opinion on events affecting society. (FRANCIS, *Evangelii Gaudium* n. 183). Besides, faith does not draw us away from the world or prove irrelevant to the concrete concerns of the men and women in our time. (FRANCIS, *Lumen Fidei*, n. 51.)

So, by means of her social doctrine, the Church shows her concern for human life in society, aware that the quality of social life and the relationships of justice and love that form the fabric of society depend in a decisive manner on the protection and promotion of the human person, for whom every community comes into existence. In fact, at play in society are the dignity and rights of the person, and peace in the relationships between persons and between communities of persons. These are goods that the social community must pursue and guarantee. In this perspective, the Church's social doctrine has, not only the task of proclamation, but also of denunciation. (*Compendium of the Social Doctrine of the Church*, 81)



Thus, this edition of the *Searchlight* magazine focuses on the Social Doctrine of the Church, highlighting aspects like: *the Foundations of the Church's Social Doctrines*, *the Human Person in God's plan*, *Principles of the Church's Social Teaching*, *the Issue of Human Rights*, *the Family as a Vital Cell of Society and Marriage as the Foundation of the Family among others*. Also, we introduce our new Rector and his assistant and present the biographies of the candidates for priestly ordinations this year.

The good news brought by Christ aligns man to God's plan of salvation. As such, the mission of the Church cannot be dissociated from human society or from the world. In this connection, the Social teachings of the Church see the Human Person as the Image of God because he has both the intellect and freewill. This is the basis of any dignity or respect in the social order. So, the voice of the Church through her social doctrines echo when human dignity is trampled upon.

In order to guide actions in the social order, the Church relies on principles such as the principle of the Common good, subsidiarity, and solidarity. All these principles can only take root within the context of a human family which is the vital cell of the society.

As we celebrate this Easter season, this edition helps us to trace its origin and dating, taking into consideration all the controversies that have surrounded it in history. May the Risen Lord whose resurrection we celebrate and whose first gift after the resurrection was peace (Cfr. Jn.20:20), visit us as we go through this grace-filled season. May He equally bestow upon his Church the grace to be sensitive to the needs of mankind amidst the prevailing degradations and injustices imposed on her children in the human society. Happy Easter!

Rev. Alphonse EKEMA
(Editor-in-Chief)

HIGHLIGHTS OF ACTIVITIES IN THE SEMINARY DURING THE SECOND TERM OF THE 2021/2022 FORMATION YEAR

CELEBRATION OF STAMS FEAST DAY AND THE GOLDEN JUBILEE OF PRIESTLY ORDINATION OF MONSIGNOR LUCAS LOWEH SANOSI

On Friday 28th January 2022, STAMS *Theologicum* celebrated the feast day of her patron saint, Thomas Aquinas. Concomitantly with the Seminary feast day, Msgr. Lucas Sanosi also celebrated his golden jubilee of Priestly Ordination with the Seminary community. The twin celebration started with Holy Mass at 9 a.m. with the guest of honour, Msgr. Lucas L. Sanosi, being the main celebrant and assisted by sixteen concelebrants. Several members of the Religious Institutes around the Bambui area were invited together with other close neighbours of the Seminary.

In the homily delivered by Fr. Julius Ageboh, the need of balance in studies and profound knowledge of Scriptures came out forcefully. The homilist encouraged everyone to have a deep and personal encounter with the Word of God as well as the humility to share this wealth of knowledge with others.

To Msgr. Sanosi, the homilist acknowledged his services in the Church especially the time he spent in STAMS *Theologicum* as a Formator. He saw in Msgr. Sanosi as a perfect example of St. Thomas Aquinas, a man worth the title of a saint and scholar.

After the Mass, historically for the first time, we all processed to the statue of St. Thomas Aquinas and the litany of St. Thomas Aquinas was taken and the final blessing given. After the dismissal, we had photographs taken to immortalize the day.

The second part of the celebration was in the Bishop Pius Awa's *Aula*. Here, the Rector welcomed everyone, followed by presentations from the Special Choir, Theology Corner, Zion Choir and the Sawa Group. After these presentations, the Rector eulogized Msgr. Lucas Sanosi and exhorted all to emulate his virtuous life as a priest. Msgr. Sanosi was then clad with traditional attire and the Rector ushered the various class representatives who read out what they had prepared to Msgr. Sanosi. On behalf of the Seminary, the Auxiliary gave Msgr. Lucas Sanosi a gift and Fr. Joseph Clifford Ndi presented to the celebrant a token of appreciation from the Seminary. To conclude the activities in the *Aula*, the "Kikum" dance group graced the occasion with beautiful grass field hits.

From the *Aula*, we all walked to the Seminarians' refectory where we had lunch. Msgr. Lucas Sanosi cut his anniversary cake while Fr. Michael Yuh, the Parish Priest of St. Peter's Parish Bambui. He equally popped the anniversary champagne.

Msgr. Lucas Sanosi then took the stage. He thanked everyone especially the Rector for allowing him to celebrate his anniversary of priestly ordination

with the entire Seminary. He affirmed that from 1979 until 2007, he taught Canon Law in STAMS *Theologicum*. These years for him, together with the others spent in the Parishes, were not without difficulties but in them, he was fulfilled being a priest. He invited everyone especially the Seminarians to discern their vocations well. At the age of 77, he said he is enjoying his retirement from active ministry.

The Rector thanked Msgr. Sanosi for accepting to celebrate his golden jubilee of Priestly Ordination with the Seminary community. He then recommended that every Seminarian should meticulously go over the homily delivered by Fr. Julius Ageboh. To this end, he mandated that it be read in place of the Spiritual Reading during meals.

Fr. Pascal Nsah led the final prayer and imparted the blessing. We all left the refectory and at 3:30 p.m., STAMS football team clashed with the team of the Capuchin Friary Bambui. The Capuchin Friars bowed to a 4 to zero goals defeat by the STAMS football team.

At 5:40 p.m., all the celebrations ended and everyone returned to his or her residence. For the seminarians, Vespers was in private and supper was served at 7 p.m.

SEMINAR ON MY LIFE, TRANSITION AND WITNESSING

On Saturday 29 and Sunday 30 January 2022, the Seminary Community had a seminar on "My Life, Transition and Witnessing." Fr. Siver Kibuh OFM Cap., facilitated the seminar. Being an alumnus and versed with the environment, Fr. Kibuh used his expertise as a clinical psychologist, to show us how to trace our weaknesses and strengths, cultivate healthy habits while uprooting the evil ones and above all, how we ought to make the necessary steps towards being a fulfilled and happy priest. In all, he stressed the need for us to be effective witnesses of the gospel message. This can only be achieved when we know ourselves and can work towards self-growth.

VISIT

On Friday, 4 March 2022, the executive of the Catholic Charismatic Renewal of the Archdiocese of Bamenda paid a visit to the Seminary. Joining the Seminarians for lunch, the five-man team expressed their joy of finally having to meet the Seminarians after two years due to Covid-19 barrier measures. Mr. Bernard Tatah, the spokesperson, advised the Seminarians to guard against bad companies, lure of wealth, power and fame, unhealthy drinking and poor relationships with the Christians. On behalf of the Seminarians, the Auxiliary thanked the executive of the Catholic Charismatic Renewal of the Archdiocese of Bamenda for the material and spiritual support to the Seminarians.

NOTICE! NOTICE!**Information for the attention of Ex-seminarians and Priests alumni of Saint Thomas Aquinas' Major Seminary (STAMS *Theologicum*), Bambui.**

If you wish to collect documents from the secretariat of the *Theologicum*, kindly make your request via the email address provided below:

bambuiseminary@yahoo.co.uk

Indicate clearly what kind of documents you wish to be prepared for your collection and leave a contact phone number by which you can be conveniently reached when the documents are ready for collection. Your appointment to collect documents should be on working days, that is, from Monday to Friday, during working hours, that is, from 9:00AM until Midday. Thank you for your understanding and collaboration.

Sister Secretary

NOTICE! NOTICE!

Dear brothers and sisters, we would like to remind all those who visit the Seminary, that whenever they come, they should dress decently.

NOTICE! NOTICE!

Dear Readers, we would like to inform you that **Subscription Forms** for the *Searchlight Magazine* are now available. To get the form, kindly get to any seminarian from STAMS Bambui and Subscribe for a year or more. Thanks.

A PLEA FOR MASS INTENTIONS

We use this opportunity to thank you who have been sending Mass Intentions to our Seminary.

We appeal for more intentions. Our Seminary has thirteen resident Priests, and twelve intentions could be exonerated everyday. Mass Intentions to STAMS could be sent through any Bishop's House or through any member of the STAMS family-Priest or Seminarian. Once the Mass is celebrated, the Mass Offering is used for the upkeep of the Seminary as a whole. Thus, when you send these intentions, besides reaping the assured Spiritual Benefits, you contribute to the upkeep of the Seminary materially. May God continue to bless and reward you for all your kindness towards our House of Formation for future Priests.

Rev. Fr. Charles BERINYUY SENGKA
(Rector)

A PLEA FROM STAMS LIBRARY

We plead with Priests and Christians to send copies of Sunday Newsletters, Wedding cards, Funeral booklets, Wedding booklets, Invitation cards, Thank You cards, Souvenirs of Religious Professions, Papers, Magazines and any other souvenir cards for preservation in the *archive section* of the Seminary library. We also use this opportunity to acknowledge, with profound gratitude, having received a good number of these items. However, we remain open to receive even more. You could hand any of these to any member of the STAMS family (priest or seminarian) or, if possible, bring them yourself to the Seminary.

Rev. Fr. Evans SHANG
(Father Librarian)

STAMS GOLDEN JUBILEE

In view of the Golden Jubilee of STAMS in 2023, we plead with the alumni of STAMS – Bambui who have any *photographs depicting the various stages of infrastructural development of the seminary* [e.g. the chapel (3 stages); the library (3/4 stages) etc] to kindly send them to the seminary, either in hard copy or in digital form. This can be done through any of the members of the STAMS family or via stamslibrary@gmail.com. We count on your usual collaboration and support.

Fr. Henri PEETERS (MHM)

OUR NEW RECTOR

(REV. FR. CHARLES BERINYUY)

SL: In 2016 you were appointed as a Formator in STAMS *Theologicum*. After five years in the formation team and in your thirteenth year as a priest, you have been appointed Rector of the same institution, how did you receive the news of your appointment as the eighth Rector of STAMS?

Rector: It was in September 2016 that I came to St Thomas Aquinas' Major Seminary (STAMS *Theologicum*), Bambui, as Formator and Lecturer of Church History and Patristics. This appointment came after barely a year of my service in St Kizito's Parish, Melim, Diocese of Kumbo, as Parish Priest and Manager of Schools. My appointment as Rector of this institution, published on Friday, 11 June 2021, Solemnity of the Sacred Heart of Jesus and the Immaculate Heart of Mary, came to me as a bolt from the blue, especially when I think of the great men in the Church, my predecessors, who have held the office. It was with great trepidation and trembling that I received the news, cognizant of my own unworthiness. Nevertheless, I entrusted myself to the Lord who calls whomever He wants, however He wants, whenever He wants, for whatever He wants and whithersoever He wants. Moreover, I entrusted myself and mission to the maternal protection of our Blessed Mother. This, together with the assurance of prayers and words of encouragement from the Seminary Fathers and many people of goodwill, has continued to be a source of strength as I strive to discharge this delicate office in a manner pleasing to the Lord and His Body, the Church.

SL: Father, what is your vision as the new Rector of STAMS?

Rector: My vision as the Rector would be a continuum of that of past Rectors, given that the priesthood is one and Seminary formation is one, little differences notwithstanding. However, taking into consideration a number of existential realities and surrounding circumstances, emphases are laid on certain aspects of formation as situations present themselves. During my first conference with the Seminarians on Wednesday, 20 October 2021, I invited the Seminarians to reflect on the

question: "What kind of priest do I want to become?" Furthermore, I expressed my wish and prayer for all of them – to avail themselves for the radical reorientation that leads them to cultivate a truly priestly *persona*, to work towards the total loss of their ego, creating a lifelong identity stretched beyond our selfish limits so as to truly be a man-for-others. This works well for a Seminarian who is genuinely and faithfully "in love" with Christ and the Church. Ultimately, it is my prayer, and this I have said for the umpteenth time, that

Seminarians, fully conscious that their lifestyle and choices have wider implications, negatively or positively on the Christian Community, will endeavour to live in such a way that the Church, the Bride of Christ will be proud of them, in such a way that the Lord will confidently declare about each of them: "Here is my son, the beloved, with whom I am well pleased" (Matt

3:17). With respect to the Staff, I can only give thanks to God for the spirit of synergy and comradery I witness, wishing that this may continue to be our distinctive mark, so that, together with the Seminarians, we form a true community of faith, nourished by Christian values, a community that sits at the feet of the Master of the Harvest, learning from Him and discerning His will for each and everyone of us, for the good of the Church. That is my vision, my wish, my prayer.

SL: The Golden Jubilee of STAMS *Theologicum* will be in 2023. What plans are you making in view of this celebration?

Rector: Next year, our noble House of Formation will experience a landmark, a turning point in its history: the celebration of the Golden Jubilee, a moment to give great thanks to God for all the plethora of blessings received from Him. Having celebrated the Silver Jubilee in 1998, the Ruby Jubilee in 2013, we look forward to celebrating the Golden Jubilee with great joy and thanksgiving, considering how much this institution has marked the life of various people and communities in Cameroon and beyond, through its alumni – priests and dedicated lay Christians. The celebration will take place in a



whole year, beginning with the launching on Saturday, 3 December 2022, *ceteris paribus*, and closing with the peak celebration on or around Sunday, 3 December 2023. The Staff has been holding meetings in preparation, and will submit a programme of activities to the Bishops of our Ecclesiastical Province for review. The public shall be notified accordingly as soon as a comprehensive programme is established.

SL: It would appear that there is a surge in vocations to the priesthood and religious life in the Bamenda Ecclesiastical Province. As a member of the Formation Team, how do you think this situation can be handled?

Rector: I am happy that you have specified that there is an increase in vocations in the Ecclesiastical Province of Bamenda. The overall, global picture in relation to vocations to the priesthood and consecrated life is rather awfully bleak especially in Europe and North America due to many factors. While some parts of the world are experiencing a vocation crisis and collapse, we in this part of the world, are savouring a vocation boom. Our Major Seminary is a clear example; even after creating the *Philosophicum* Bachuo Ntai, our Seminary, a *Theologicum*, still admitted 200 Seminarians at the beginning of this Formation Year, 180 Diocesan and 20 Religious. To God be the glory! If we pray, as we do daily, for an increase in vocations, “increase in numbers and sanctity”, we can only thank the Lord for answering our prayers, He who said: “The harvest is plentiful

but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest” (Matt 9:37-38). It is the wish of the entire Church that the increase in numbers be marked by growth in holiness and that those who feel called realize that the priesthood is not a job, a profession, but a vocation, totally consuming, such that one does not become a priest *à la carte*, for part of the time, but all the time. The contemporary, secular society, awash with tendencies, philosophies, convictions and styles rather hostile to the exercise of the priestly ministry, calls for greater attention and vigilance in the discernment process, both on the part of the Formators and those formed. With

new challenges constantly emerging, the entire formation team must be what the new *Ratio Fundamental* calls a “true formative community”, readily guiding the Seminarians towards a lifelong configuration to Christ through personal and community accompaniment, remembering what Pope St John Paul II says about Seminary Formators in *Pastores Dabo Vobis*, that “much of the effectiveness of the training offered depends on the maturity and strength of personality of those entrusted with formation” (John Paul II, *Pastores Dabo Vobis*, n. 66). We are grateful to the Bishops for providing more and more Formators for our Seminaries, Formators specialized in various fields and disciplines and many more are undergoing further studies in various places, in and out of the country. With this, there is great hope for the future, as the growing number of vocations will be catered for by well-equipped members of the Formation Team.

SL: Any last words for our readers and for those in formation to the priesthood?

Rector: For those in formation, I say congratulations on the courage to say “yes” to the Lord, to respond to his call despite the gamut of the ephemeral glimmers and distractions plaguing our society and ceaselessly presenting an onslaught on this noble, priestly vocation. It is my prayer that the vocation be guarded carefully and jealously, lest it be destroyed or impoverished. To our readers, I remind you to play your own role in the formation of future priests, to come to the realization that you are part of the formative community and should be ready to make relevant contributions towards the vocation of a Seminarian, for his good and for the good of the Church. To conclude, I render immense thanks to our Priests in the various parishes and institutions for the collaboration we receive from them in various dimensions, especially in the evaluation and assessment of Seminarians sent to work with them or with whom they interact. Thanks to Christ’s faithful for the spiritual, financial and material support we constantly receive from them as individuals and as groups. May the Lord richly bless and reward you all.

It is the wish of the entire Church that the increase in numbers be marked by growth in holiness and that those who feel called realize that the priesthood is not a job, a profession, but a vocation, totally consuming, such that one does not become a priest à la carte, for part of the time, but all the time.

OUR NEW VICE RECTOR

SL: Greetings Father, could you kindly introduce yourself to our readers?

Vice Rector: I am Fr Gordian Baba, a priest of the Diocese of Kumbo, and a member of the STAMS permanent formation team since September 2018. Before becoming a member of the permanent formation team, I was already a visiting lecturer. I am a product of Mother STAMS, ordained in 2003. I am happy that I have the opportunity to give back to Mother STAMS directly.

SL: After alternate turns as visiting lecturer and permanent lecturer in STAMS, you have recently been appointed the Vice Rector of the same institution. How did you receive the news of your appointment?

Vice Rector: Having been a seminarian here for seven years, and then now a member of staff for about six years, my observation is that the office of the Vice-Rector is not well developed; it is more of an appendix than a real office. Therefore, I received the news of the appointment with that prejudice in mind. However, only time will prove me right or wrong. Every appointment in the Church is always a call to service after the model of Christ who came not to be served but to serve (see Luke 22:24-27). The *Ratio Fundamentalis Institutionis Sacerdotalis* (2016) says the Vice-Rector must be suitable for the work. He is called to assist the Rector, with due discretion, in the service of formation, and to substitute for him in case of absence. In general, the Vice-Rector "must demonstrate strong pedagogical abilities, a joyous love of his service, and a spirit of collaboration" (n. 135). This is the proper perspective in which I am called to view my appointment as the Vice-Rector of STAMS.

SL: As Vice Rector of STAMS, in an era when our people are concerned about the quality of priests who come from our seminaries, how do you think this situation can be handled?

Vice Rector: The quality of priests coming from our Seminary depends not only on the Seminary but on the entire formative community. It is a shared responsibility and if all the stakeholders do not each do their part, then we do not realise our goal well. The entire diocesan community to which the candidates belong share the responsibility for the formation of the

candidate at various levels. Primarily, it is the responsibility of the Bishop who must, with the help of his vocations' directors, be diligent in the admission of candidates for the priesthood. Then we have the entire presbyterium; each priest must be aware of his own responsibility regarding the formation of seminarians. The seminarian himself is the protagonist of his own formation through his openness to the Most Holy Trinity, the principal agent of priestly formation. Then comes the community of the seminary formators and other specialists with their inputs in the spiritual, intellectual, human, and pastoral dimensions of the life of the candidates. The feedback to the Bishop and the Seminary from the parish communities about the seminarians in formation is very important. The lay faithful usually know these candidates to some extent and it is their responsibility to give their feedback about them to the Bishop or Seminary. If we take this collaboration seriously at all levels, humanly speaking, the quality of our priests will improve.

SL: In the light of modern-day ills prevalent in our society, what can be done to ensure that the profound understanding/knowledge of Scriptures can equip today's Christians towards an uncompromising witness to the Gospel?

Vice Rector: Knowledge of Scripture is knowledge of Christ, the Incarnate Word of God. And if this knowledge must help curb societal ills, it must be knowledge that commits us, that challenges us to grow. The ordinary people sometimes do not have adequate access to this knowledge. That is why we priests are called to deepen our knowledge of Scripture and acquire the necessary skills to be able to propose the Word of God to the People of God in such a way that it challenges them and makes meaning to their lives. Through the priest, his conviction and witness to life, his availability, his ability to break the table of the Word of God to the Christians, people will develop a love for Scriptures. It is that love of the Word of God, well broken and proposed to the Christians that will facilitate its necessary pilgrimage from the mind to the heart where the Word can now cause a transformative positive effect. A lot depends on us priests.

SL: Any last words for our readers?

Vice Rector: I thank Searchlight for the good work in proposing the faith to the People of God. And to the readers of Searchlight, continue to enjoy it and do not forget to share the good news with others. Searchlight is a treasure to be shared.



BEHOLD OUR NEW PRIESTS

APRIL 2022

ARCHDIOCESE OF BAMENDA

1. Rev. Peter CHEFOR

He was born on 2 January, 1990 to the family of Mr. Martin Chefor and Mrs. Helen Chefor Nee Tagha. He is the seventh born out of eight children. He did elementary education in Presbyterian Primary School, Ntamulung, Secondary and High school in St. Frederick Comprehensive High School Mankon, Bamenda; and Pastoral year experience at Our Lady of Fatima Parish, Nta'afi, Bamendanke. He was ordained a deacon for the Archdiocese of Bamenda on 29 June 2021 by His Grace Andrew Nkea.

2. Rev. Adelbert MODUFE M'NGO

He was born on 27 October 1991 at Kumbo. He hails from Lum-Oku in St. John the Baptist's Parish Elak-Oku, Diocese of Kumbo. He is the second out three, two girls and one boy of Mama Julita Kifem (RIP). He did his primary education in Catholic School Lum-Oku. He did secondary education in G.H.S. Elak Oku, REPACCOL Nkar and St. Peter's College Kumbo. He began his formation with the Mill Hill Missionaries and did philosophical studies in STAMS Bambui where he is currently studying theology. He later joined the Archdiocese of Bamenda and was sent for a Year of Pastoral Experience in Our Lady of Fatima Parish Nta'afi. He was ordained a deacon on 29 June 2021 by His Grace Andrew Nkea.

3. Rev. Blaise AWAH NJOB

He was born on 11 January 1993 at Bamenda, to the family of Mr. Robert Njob (RIP) and Mrs. Scholastica Kumi. He is the third born out of five children. He did primary education in C.S. Mankon, G.S. Old Town and C.G.B.N.P.S Yaounde. He did secondary and high school studies in G.H.S Mankon, P.C.H.S Mankon and SAMS Kitiwum. Thereafter, he was admitted to Saint John Mary Vianney Spiritual Formation Centre, Bafut.

He then proceeded to SAJOPAMS Bachuo-Ntai for philosophical studies. He had a Year of Pastoral Experience at St Joseph's Parish, Teze. He is currently studying theology in STAMS Bambui. He was ordained as a deacon on 29 June 2021, by Archbishop Andrew Nkea. He will serve the people of God in the Archdiocese of Bamenda.

4. Rev. Eliseus ATANG FOLENG

He was born on 13 February 1988 at Mbengwi, to the family of Mr. Gabriel Foleng and Mrs. Victorine Foleng. He is the third in the family. He did elementary education at St. Francis of Assisi Bambili. He then moved to CCAST Bambili and later to St. Rita's Technical College Nkambe where he obtained the GCE OL/AL. After his secondary education, he went to ENSET Bambili-University of Bamenda. He was admitted to BIROCOL Small Soppo as a Prospective Seminarian. In October 2013 he proceeded to St. John Mary Vianney Spiritual Centre, Bafut, for a year of Spiritual formation. Thereafter, he did Philosophical studies in SAJOPAMS, Bachou-Ntai. Then he had a year of Pastoral Experience in Christ the King Parish, Mbengwi. He did theological studies in STAMS Bambui. He was ordained a deacon for the Archdiocese of Bamenda on 29 June 2021 by His Grace Andrew Nkea.

5. Rev. Godlove NJI ZIH

He was born at Esu on 1 August 1988, to the family of Mr Francis Zih Kpwe and Mrs Caroline Ndim. He is the first son in a family of eight. He did his primary education in G.P.S. Esu, secondary education in G.H.S. Esu and high school in G.H.S. Wum. After his A/L, he went to Bishop Rogan Minor Seminary Buea for a prospective year, from there, he moved to St. John Vianney Spiritual Formation Center, Bafut for one year, after which he went to SAJOPAMS Bachuo Ntai for

Philosophical studies. He had a year of pastoral experience in St. Sebastian's Parish Batibo. He studied Theology in STAMS, Bambui, was ordained as a deacon on 29 June 2021 by His Grace Andrew Nkea. He is to serve in the Archdiocese of Bamenda.

6. Rev. Henri-Pierre KEMBU DINGANA

He was born on 10 July 1992 at Douala to the family of Mr. Kembu Louis and Mrs. Rebecca Leyonga. He is the fourth in a family of five. He did elementary education in G.S. Bali Nyonga and secondary education in G.B.H.S. Bali Nyonga. He was enrolled in Bishop Rogan Minor Seminary, Soppo as a Prospective Seminarian. Then, he moved to the Spiritual Centre, Bafut and thereafter he did philosophical studies in SAJOPAMS Bachuo-Ntai, after which he had a year of Pastoral Experience in Holy Trinity Parish, Wum. He is currently studying theology in STAMS, Bambui and was ordained as a deacon on 29th June 2021. His parish of origin is St. Francis Xavier Parish, Bali Nyonga. He will serve in the Archdiocese of Bamenda.

7. Rev. Heribert CHIMKA MEGHANEGHE

He was born at Mbam-Oku on 22nd March 1991 to the family of Mr. Emmanuel Ndifon Meghaneghe and Mrs. Assumpta Kumla Tangwa. He is the second born in the family of four. He did elementary education in G.S. Bow and C.S. Mbam respectively. From there he proceeded to G.H.S. Elak Oku, and then to G.B.H.S. Ndop for secondary and high school studies respectively. He was then admitted into BIROCOL Small Soppo as a Prospective Seminarian in 2013/2014 academic year. From there he went St. John Mary Vianney Spiritual Centre, Bafut. He studied philosophy in SAJOPAMS Bachuo Ntai, did Pastoral Year in St. Mark's

Parish, Baba I and theology in STAMS Bambui. He was ordained a deacon for the Archdiocese of Bamenda on 29 June 2021 by His Grace Andrew Nkea.

8. Rev. Humphrey NDIFON CHAH

He was born on 26 September 1991 at Mbese, to the family of Mr. Fonsock Engelbert Chah and Mrs. Ndosak Helen Maih. He is third in a family of six, five boys and one girl. He did his elementary education in C.S. Asuh-Mbese; Secondary and High School studies in G.H.S. Mbese, Prospective Seminarian in Bishop Rogan College, a Propaedeutic Year in St. John Vianney Spiritual Formation Centre, Bafut; philosophical studies in SAJOPAMS Bachuo Ntai, Pastoral Year Experience in Saint Paul's College-Nkwen. He was ordained as a deacon on 29th June 2021 by Archbishop Andrew Nkea. He is currently in the last year of theological studies in STAMS Bambui. He will serve in the Archdiocese of Bamenda.

9. Rev. Ignatius NJI ADEY

He was born on 28 August 1991 at Mankon to the family of Pa Cletus Che Ngeh Adey (RIP) and Ma Fru Florence Adey. He is the sixth child out of nine. He did primary education in C.S. Almatu from 1997–2005, secondary school in G.T.C. Bamenda from 2005–2009, high school in G.T.H.S. Bamenda from 2009–2012. He then started priestly formation as a Prospective Seminarian in BIROCOL Small Soppo, spiritual year in St. John Mary Vianney Spiritual Centre, Bafut and philosophical studies in SAJOPAMS, Bachuo Ntai. He had a year of Pastoral Experience in St. Theresia's Parish, Bamessing, after which he went to STAMS Bambui for theological studies. He was ordained a deacon for the Archdiocese of Bamenda on 29 June 2021 by His Grace Andrew Nkea.

10. Rev Jespa NKWAIN TOH

He was born on 22 July 1990 to the family of Mr. Nkwain and Mme. Serah Vewongsi. He is the third born in a family of four boys. He did primary education in: St. Joseph Catholic Primary School, Mankon,

G.P.S. Old Town Bamenda, G.P.S. Babanki Tungo, and C.S. Owe-Muyuka. He did secondary and high school education in G.B.H.S. Bamessing and St. Mary's College Ndop, respectively. He began priestly formation as a Prospective Seminarian in BIROCOL Small Soppo, after which he went to St. John Mary Vianney Spiritual Centre, Bafut. He did philosophical studies in SAJOPAMS Bachuo-Ntai, and had a year of Pastoral Experience in St. Anthony's Parish, Njinikom. He was ordained a deacon by His Grace Andrew Nkea, on 29 June 2021 for the Archdiocese of Bamenda. He is currently studying theology in STAMS Bambui. He hails from St. Patrick's Parish Babanki Tungo.

11. John Paramus TANTAN N.

He was born on 31st May 1992 at Shisong in Kumbo to the family of Mr. Julius Loweh Mbomboh (RIP) and Mrs. Mary Zenobia Bongsis. He did primary education at C.S. Kinsendjam in NKar. He did secondary education in G.B.H.S. Atiela Nkwen. He had the Prospective Year in 2012/2013 in BIROCOL Small Soppo and later on went to the Vianney Centre, Bafut for Spiritual Year in 2013/2014. He did Philosophical studies in SAJOPAMS Bachuo-Ntai. He had a year of Pastoral experience in 2018, in St. Therese Parish, Esu, after which he was sent to do Theological Studies in STAMS Bambui. He was ordained a deacon for the Archdiocese of Bamenda on 29th June 2021 by His Grace Andrew Nkea.

12. Rev. Joseph Gael KENNE

Hails from Bangang, where he was born on 6 April 1992, to the family of Mr Joseph Kenne and Mme Bibienne Kenfack. He did Primary School studies in C.S Bayelle and Secondary and High School studies in G.B.H.S Bamendankwe. After spending a year each in BIROCOL and Vianney Centre, he did three years of Philosophy in SAJOPAMS-*Philosophicum*, and a year of Pastoral Experience in SABECC Widikum, after which he was admitted into STAMS-*Theologicum*. He was ordained as

deacon on 29 June 2021 by His Grace Andrew Nkea. He will serve the people of God in the Archdiocese of Bamenda.

13. Rev. Jude NFUA NGONG

He was born on 19 September, 1994. His Parents are Late Pa Ngong Moses Wung and Ma Paulina Ngong. He occupied the seventh position out of eight children. He went to the following schools: G.P.S. Esu, G.H.S. Esu, Bishop Rogan College Small Soppo as a Prospective Seminarian, St. John Mary Vianney Spiritual Centre, Bafut, SAJOPAMS Bachou Ntai and STAMS Bambui where he is currently studying theology. He did pastoral year in St. Edmund Quasi Parish Mulang. He was ordained a deacon on 29 June 2021 by His Grace Andrew Nkea. His Parish of origin is St. Theresa's Parish Esu. He will serve the people of God in the Archdiocese of Bamenda.

14. Rev. Kenneth NEBA WANZIE

He was born on 18 June 1992 in Tiko to the family of Dr. Chris Wanzie and Mrs. Esther Wanzie. He is the last of six children. He did primary education in C.S. Laduma, secondary school in G.B.H.S. Down Town, Bamenda, St. Pauls' College Nkwen, and SAMS Kitiwum. In 2013/2014 he was admitted into St John Mary Vianney Spiritual Centre, Bafut for a Propaedeutic year. He did Philosophical Studies in SAJOPAMS Bachuo Ntai. Thereafter, he had a year of Pastoral Experience in St. Gabriel's Parish, Bafmeng and in 2018 he gained admission into STAMS Bambui. On the 29 June 2021, he was ordained a Deacon for the Archdiocese of Bamenda, by His Grace Andrew Nkea.

15. Rev. Oliver MUH KAH

He hails from St. Gabriel's Parish, Bafmeng where he was born on 24 December 1989. He is the seventh child in a family of eight. His parents are Mr. Joseph Kah and Mrs. Mary Nesah Kah. He did his primary education in G.S. Imo-Bafmeng, secondary and high school in G.H.S. Bafmeng. He gained admission into Bishop Rogan Minor Seminary as a Prospective Seminarian in 2012. He

later on moved to St. John Mary Vianney Spiritual Centre, Bafut. He did Philosophical studies in SAJOPAMS Bachuo-Ntai as a member of the pioneer batch. He had a year of Pastoral Experience in JOPACC, Wum. He was ordained as deacon on 29 June 2021, by His Grace Andrew Nkea, for the Archdiocese of Bamenda. He is currently studying theology in STAMS, Bambui.

16. Rev. Stanley NTANG NGANGSI

He was born of Mrs. Azindoh Prudencia and Mr. Ntang Philip, on 17 March 1992 at Nkwen. He is a native of Kejom Keku. He is the fourth out of seven children. He did his primary education at C.S. Bayelle and C.S. Futru. He attended the then G.S.S. Kejom Keku and G.B.H.S. Atiela Nkwen. He

proceeded to Bishop Rogan College as a Prospective Seminarian after which he went to St John Mary Vianey Spiritual Formation Centre, Bafut. He did Philosophical studies in St. John Paul II Major Seminary, Bachou-Ntai. He had a year of Pastoral Experience in St. Pius X Parish, Akum and was ordained a deacon for the Archdiocese of Bamenda on 29 June 2021 by His Grace Andrew Nkea. He is presently rounding off his theological studies in STAMS, Bambui.

17. Rev. Terence JAYIN DINKAH

He was born on 31 January 1992, to the family of Mr. Dingah Joseph and Mrs. Dingah Helen Bei at the Balikumbat Health Centre. He completed his elementary education

in C.S. Mile 25 Bamunka, Ndop. He did secondary and high school studies in GBHS Ndop. After a year each, at BIROCOL and Saint John Mary Vianney Spiritual Centre, he gained admission into SAJOPAMS Bachuo Ntai in 2014, where he did three years of Philosophical studies. He did a year of Pastoral Experience in College Jean Paul II Touboro, Garoua. He was, then, admitted into STAMS Bambui. After three years of theological studies, he was ordained a Deacon on the 29 of June 2021 by His Grace Andrew F. Nkea. He will serve the people of God in the Archdiocese of Bamenda.

DIOCESE OF BUEA

18. Rev. Alphonse EKEMA LIWONJO

He was born on 4 May 1994 at Buea to the family of Mr. John M. Ekema and Mrs. Lydia Likiye. He attended Government Nursery School Buea Town, Kingston Memorial Bilingual School, Buea and Bishop Rogan Minor Seminary Buea. In view of the Catholic Priesthood, he studied at St. John Mary Vianney Spiritual Formation Centre, Bafut, St. John Paul II Major Seminary, Bachuo-Ntai. He then did his pastoral year at St. Peter the Apostle Parish, Mudeka after which he moved to STAMS Bambui for Theological studies. He was ordained a deacon for the Diocese of Buea on 8 July 2021 by Mgr. Michael Bibi. He hails from St. Martin de Porres Parish, Bokwaongo and he resides at St. Andrew's Parish, Muea.

19. Rev. Johnson AKWI-EKWEDE NDILLE

Born at Tombel on 6 July 1992, Rev. Johnson Akwi-Ekwede Ndille went to C.S. Tombel 1996-1997), G.S. Upper Custains, Tiko (1997-1999), and back to C.S. Tombel (2000-2002). He obtained Ordinary Level Certificate from G.B.H.S., Tombel (2002-2007) and Advanced Level Certificate from B.G.S. Molyko-Buea (2007-2009). He obtained a BSc. in Microbiology from the

University of Buea (2009-2012). He began his formation to the Priesthood in BIROCOL (2012-2013), and moved on to St. John Mary Vianney Spiritual Formation Centre, Bafut (2013-2014); Philosophical Studies at SAJOPAMS, Bachuo Ntai (2014-2017); Pastoral Year at Regina Caeli Cathedral, Small Soppo (2017-2018); Theological Studies at STAMS, Bambui (2018-2022). He was ordained as a deacon on 8 July 2021 by Mgr. Michael Bibi, for the Diocese of Buea.

20. Rev. Michael NJUMO FOLETIA

Born on 27 July 1994 in Yaounde to family of Late Col. Njumo Michael and Mrs. Njumo Marie Elad. He is the fifth child out of six. Attended primary education at the National Educational Service School (N.E.S.S) -Yaounde. He obtained G.C.E O/level at Bishop Rogan Minor Seminary Small Soppo in 2010 and G.C.E A/Levels at St. Joseph's College Sasse in 2012. He attended St. John Mary Vianney Spiritual Centre, Bafut in 2013/2014. In 2014, he gained admission into SAJOPAMS Bachuo Ntai where he did philosophical studies. In 2017, he was sent for a pastoral year experience in Bishop Rogan college. In 2018/2019 academic year, he gained admission into

STAMS Bambui, where he has been studying Theology until now. He was ordained a deacon for the Diocese of Buea on 8 July 2021 by Mgr. Michael Bibi.

21. Rev Pontianus TEMBOCK TITA

Born on 19 April 1991 at Mutengene as a second born in a family of five, to the family of Mr Tita Samuel and Mrs. Caroline Tita, who hail from Angie-Batibo and resides in Mutengene. He attended primary education at C.S. Mutengene, secondary education in G.B.H.S Mutengene and later moved to Bishop Rogan as Prospective Seminarian. He then went to the Vianney Center in Bafut for the Spiritual Year, after which he did Philosophical studies in SAJOPAMS Bachuo Ntai. He had a year of Pastoral Experience at Immaculate Conception Parish, Great Soppo-Buea. He then moved to STAMS, Bambui for Theological Studies and was ordained a deacon for the Diocese of Buea on 8 July 2021, by Mgr. Michael Bibi.

22. Rev. Thomas NKEMASONG

Born on 14 June 1994. He hails from St. Andrews' Parish of the Diocese of Buea, was born to the family of Mr. Gabriel and Mrs. Nkemason Mary. He is the seventh child out of eight. He did elementary education

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in G.B.P.S. Muea and P.S. Kumba Town; secondary school studies in O. L. M. C. Muea, G.B.H.S. Konye and high school in CASS Kumba and G.B.H.S. Kosala. He was then admitted as a Prospective Seminarian in Bishop Rogan College, Small Soppo and latter continued to St. John Mary Vianney Spiritual Formation Centre, Bafut. He did philosophical studies in SAJOPAMS Bachui-Ntai as a member of the pioneer batch. He did Pastoral Year in Holy Family Parish, New Town Limbe and he is presently doing theological studies in STAMS Bambui. He was ordained as a deacon for the Diocese of Buea on 8 July 2021 by Mgr. Michael Bibi.

23. Rev. Alphonse WONGIBEH FONYUY

He was born on 23 October 1992 in Kumbo. He did elementary education in Bilingual Nursery School, Melong (1995-1997), the Pupil's Progressive Primary School, Bonaberi (1997-1999), and St. Louis English Catholic Primary School, Bonaberi. He did secondary and high school studies in BIROCOL Small Soppo (2005-2012). Thereafter, he had a year of Spiritual Formation in St. John Mary Vianney Spiritual Center, Bafut (2012/2013), did philosophical studies in STAMS Bambui, had a year of Pastoral Experience in Holy Trinity

Parish Bota, and did theological studies in *Grand Séminaire Provincial Saint Paul VI, Théologat de Douala* (2017-2021). After his diaconal ordination on 8 July 2021, he was sent on a diaconal year at Sacred Heart Parish, Bomaka. He will serve the people of God in the Diocese of Buea.

24. Rev Eric-Elvis K. KUM

He was born on 24 December 1985 at Wum. He is the fifth child in the family of Patrick Kum (RIP) and Veronica Zeh of Esu. He attended the following school: G.S. Bekora Barombi, St James Memorial College, Bonaberi Douala and St. Louis ACES Bonaberi Douala. He did philosophical studies in STAMS Bambui, pastoral year in Sacré Cœur Ndogpassi, theological studies *Grand Séminaire Provincial Saint Paul VI, Théologat de Douala*. He was ordained as deacon for the Diocese of Buea on 8 July 2021 by Mgr. Michael Bibi. He is resident in St Joseph the Worker Parish, Bonaberi Douala.

25. Rev. Garvey NYILUA ZINKENG

He was born in Bamenda on 6 February 1994, to Mr. Nyilua Zinkeng Alexander and Mrs. Anu Gertrude Zinkeng. He is the first of three children. After primary education in St. Albert Primary School Dschang, he was admitted into Bishop Rogan

Minor Seminary, Small Soppo where he spent seven years obtaining his O-Level and A-Level Certificates. He was admitted into the Diocese of Buea as a Major Seminarian in 2012. He did his pastoral year in Bishop Rogan Major Seminary, studied theology *Grand Séminaire Provincial Saint Paul VI, Théologat de Douala*. He was ordained as deacon on 8 July 2021 by Mgr. Michael Bibi. He is currently serving his Diaconal Year in St. Peter the Apostle's Parish, Mudeka.

26. Rev. Samuel BILLA MBAHKEH

He was born on 1 May 1986 at Balikumbat, to the family of Mr. Billa Bahgwor Edward and Mrs. Sambit Bertha Kunseh. He is the second born of the family. He primary education in C.S. Buea Town, secondary and high school studies in G.H.S. Balikumbat and G.H.S. Bokwaongo respectively. He did Philosophical studies in STAMS Bambui, after which he was sent for a year of Pastoral Experience in St. Joseph's College Sasse. He returned to STAMS Bambui for Theological studies. His parish of origin is St. Mary's Parish Balikumbat but he is resident in St. Anthony of Padua Parish, Buea Town. He will serve in the Diocese of Buea.

DIOCESE OF KUMBO

27. Rev. David NGORAN FONDZENYUY

He was born on 11 November 1993 at Bertoua, to the family of Mr. Ngoran Fai Oliver (of late) and Mrs. Nkwanyuy Tangwa Marystella. He is the sixth born in a family of six. He did Kindergarten education in St. Augustine Nursery School Bertoua; primary education in C.S. Tobin; secondary and high school studies in G.B.H.S. Kumbo. He then went to BIROCOL Small Soppo as a Prospective Seminarian after which he moved to St. John Mary Vianney Spiritual Centre, Bafut. He did philosophical studies in SAJOPAMS Bachuo-Ntai. He had a year of Pastoral Experience in St. Patrick's Parish, Nkor. He was ordained a deacon on 8 July 2021 by Mgr. George Nkuo. He is

currently studying theology in STAMS Bambui. He is resident in the Immaculate Conception Parish, Tobin. He will serve in the Diocese of Kumbo.

28. Rev Divine LEINYUY NTANI

He was born on 21 May 1993, at Vekovi to the family of Mama Brendaline Kihdze. He is the fifth in a family of six. He is resident in the Immaculate Conception Parish Tobin. He did elementary education in C.S. Jakiri, secondary and high school studies in G.B.H.S. Jakiri, and G.B.H.S. Kumbo respectively, Prospective Year at BIROCOL Small Soppo, Spiritual Year at St. John Mary Vianney Spiritual Formation Centre, Bafut. He studied Philosophy at SAJOPAMS Bachuo-Ntai as a member of the Pioneer Batch of that

Seminary. He had a Year of Pastoral Experience at St. Joseph the Worker Parish Djottin after which he proceeded to STAMS, Bambui for Theological studies. He was ordained as a deacon by Mgr. George Nkuo on 8 July 2021. He will serve the people of God in the Diocese of Kumbo.

29. Rev. Emil LIHZEMO WIRNDZEREM

He was born at Tatum on 1 June 1990 to the family of Mr. Stephen Wirdzerem and Madam Alice Ngo. He is the ninth born in a family of eleven. He did primary education in G.S. Tatum and C.S. Tatum. He attended the following secondary and high schools: G.H.S. Tatum, G.B.H.S. Atiela Nkwen and G.B.H.S. Kumbo. He was sent to

begin Priestly Formation as a Prospective Seminarian in BIROCOL Small Soppo. He then proceeded to St. John Mary Vianney Spiritual Centre, Bafut, after which he did Philosophical studies in SAJOPAMS Bachuo-Ntai. He had a Year of Pastoral Experience in St. Martin de Porres Parish, Binju-Nkambe. He was ordained a deacon on 8 July 2021 by Mgr. George Nkuo. He is currently studying theological in STAMS Bambui. He is from St. Pius X Parish, Tatum and will serve in the Diocese of Kumbo.

30. Rev. Emile NDAGE NYUYGAP

He was born on 6 June 1995 at Nkambe to the family of Mr. Ndage Christopher (RIP) and Mrs. Ndage Mary. He is the first born in a family of six. He did elementary and secondary education at Foumban, that is, in G.P.S Foumban and Lycee-Bilingue Sultan Ibrahim Njoya, respectively. He did high school studies in G.B.H.S. Nkambe. He was then admitted as a Prospective Seminarian in BIROCOL Small Soppo. Thereafter, he went to the Vianney Centre Bafut, studied philosophy in SAJOPAMS Bachou-Ntai. He had a year of Pastoral Experience at St. John Bosco Catholic Comprehensive College Ngarum. He was ordained a deacon for the Diocese of Kumbo by Mgr. George Nkuo on 8 July 2021. He is presently studying theology in STAMS Bambui.

31. Rev. Emmanuel YINYU NKOH

He was born on 24 December 1993 at Nwa to the family of Mr. & Mrs. Njingte Thomas Nkoh, and is the fourth of ten siblings. He did elementary studies at C.S. Tobin and C.S. Binju (respectively), and secondary and high school studies at G.B.H.S. Nkambe. He then moved to BIROCOL Small Soppo as a Prospective Seminarian; then to St. John Mary Vianney Spiritual Formation Centre, Bafut for a year of Spiritual Formation after which he did three years of philosophical studies in SAJOPAMS Mamfe; a year of Pastoral Experience at St. Sylvester's College Sop, and four years of Theological Studies in STAMS Bambui. He was ordained a deacon on 8 July 2021 by Mgr. George Nkuo. He is from St. Martin

De Porres Parish, Binju-Nkambe and will serve in the local church of Kumbo.

32. Rev. Lawrence DOH SHADZEKA

Born to the Christian family of Mr Joseph Doh and Mrs Gladys Wirnkar on 10 August 1985, at Wvem, Sop. He is the seventh out of eighth children. He attended primary school in C.S. Wvem. Later he learned Barbing as a profession in 2007, he attended St. Mark's Evening School Kumbo, and St. Peter's College, Kumbo. He did his Prospective year in BIROCOL Small Soppo. He went to St. John Mary Vianney Spiritual Center, Bafut for Spiritual Year. From there, he did philosophical studies in SAJOPAMS Bachuo Ntai as a member of the pioneer batch. He had a year of Pastoral Experience in St. Kizito's Parish, Sabongari and was ordained a deacon by Mgr. George Nkuo on 8 July 2021. He is presently studying theology in STAMS Bambui. He is resident in Mbve Parish and he will serve in the Diocese of Kumbo.

33. Rev. Michael BINYU NFORFI

He was born on Saturday, 24 July 1993 at Nkambe to the family of Mr. Clement Nforfi and Mrs. Emelda Nforfi. He is the sixth born and only male child in a family of seven. He attended C.S. Binju (1998-2006) for elementary education and G.B.H.S. Nkambe for Secondary and High School education. He was admitted to Bishop Rogan Minor Seminary as a Prospective Seminarian. He had a year of spiritual discernment at St. John Mary Vianney Spiritual Centre, Bafut, after which he continued with his studies in Philosophy as a member of the Pioneer batch of St. John Paul II Major Seminary, Bachuo Ntai. He had a year of pastoral experience at CATCCCOL, Jakiri after which he continued with Theological studies in STAMS Bambui. He was ordained a deacon on 8 July 2021, by Mgr. George Nkuo, for the Diocese of Kumbo.

34. Rev. Reuben MBUNWE TAKWI

Born on Thurday, 7 October 1993 at Nkambe to Mr. Biyee Francis and

Mrs. Mbunwe Elizabeth (RIP), he is the second born in a family of four. He did elementary education in C.S. Binju (1998-2005) secondary and high school education in St. Rita's Technical College Nkambe (2006-2012). He was enrolled in BIROCOL as a Prospective Seminarian (2012/2013). He had a Propaedeutic Period of discernment at St. John Mary Vianney Spiritual Centre, Bafut (2013/2014), studied Philosophy in St. John Paul II Major Seminary Bachuo Ntai (2015-2017), as a member of the pioneer batch. He had a year of Pastoral Experience at John Paul II Youth Centre, Kumbo (2017/2018), after which he continued with Theological studies in STAMS, Bambui (2019-2022). He was ordained a deacon for the Diocese of Kumbo on 8 July 2021, by Mgr. George Nkuo.

35. Rev. Boniface MBIVNGWEN

He was born on 19 June 1993 at Sop, Kumbo to the family of late Shey Hilary Mbivngwen Bongmum and late Mrs. Mbivngwen Nan Gobte Margaret. He is the second child out of two children. He did elementary education in G.E.P.S Bepanda-Omnisport, secondary and high school education in BIROCOL. He went to Vianney Centre, then, to SAJOPAMS Bachuo Ntai, where he did his philosophical studies; had a year of Pastoral Experience in St. Mathias Mulumba's Parish, Ako. He was ordained a deacon on 8 July 2021 by Mgr. George Nkuo. He is currently studying Theology in STAMS Bambui. He hails from Immaculate Conception Parish, Tobin and will serve the people of God in the Diocese of Kumbo.

36. Rev. Deric BONGNYUY NJODZEVEN

He was born on 22 September 1991 at Ngondzen of Mr. Bongnyuy Vitalis and Madam Theresia Lavlon. He is the fourth in a family of five. He did primary education in C.S Ngondzen, after which he proceeded to G.S.S Nseh. He went to SAMS Kitiwum for high school studies. He was then admitted to St. John Mary Vianney Spiritual Centre, Bafut in 2012/2013. He had a year of teaching experience in Saint Mathias Mulumba's Parish, Ako in 2013/2014. Thereafter, he did

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philosophical Studies in SAJOPAMS Bachuo-Ntai. He had a year of Pastoral Experience in St. Kizito Parish Melim. He was ordained a deacon on 8 July 2021 by Mgr. George Nkuo. He is currently undergoing Theological studies in STAMS Bambui. He is from St. John the Baptist Parish, Ngondzen. He will serve in the Diocese of Kumbo.

37. Rev. James NFOR NGANYU

He was born on 25 July 1993, at Tabenken as the first child to the family of Mr. Nyong Christian and Mrs. Shasha Mercy. He did primary education in C.S. Tabenken. He went Saint Aloysius' Minor seminary, Kitiwum in September 2006, where He later obtained his GCE Ordinary level in 2011 and Advanced Level in 2013. From October 2013 to June 2014, he was at the St. John Mary

Vianney Spiritual Centre, Bafut. He then proceeded to SAJOPAMS Bachuo-Ntai for philosophical studies. In 2017/2018 he did a year of Pastoral Experience at Saint Rita's Catholic Technical High School, Nkambe. He was ordained a deacon for the Diocese of Kumbo on 8 July 2021 by Mgr. George Nkuo. He is currently studying theology in STAMS Bambui.

DIOCESE OF MAMFE

38. Rev. Medard Orcel BUNE KAMDEM

He is the son of Mr. Kamdem Emmanuel and Mrs. Kengne Marie. He is the second born in a family of six. He was born on 23 January 1990 in Bafoussam. He attended primary school in Ecole des OISELETS and secondary school in the Minor Seminary St. Bathelemy de Bafoussam. He did Philosophical studies in Saint John Paul II Major Seminary, Bacho-Ntai. After his philosophical studies he was sent for Pastoral year in St. John XXIII Minor Seminary, Fotabong. He was ordained a deacon on 29 June 2021 by His Grace Andrew Nkea. He is currently studying theology in STAMS Bambui. His home Parish is Marie Reine des Apôtres de Kamkop, Bafoussam. He will serve the people of God in the Diocese of Mamfe.

39. Rev. Lewis ASONGLEFAC FOTABONG

He was born on 5 September 1992 to the family of H.R.M Fotabong V.L and Mme. Achia Rose. He occupies the fifth position out of six children. He went to the following schools: G.P.S. Njoagwi Fotabong III, St. Kizito Comprehensive Secondary School, Etam, and Diligent Bilingual Academy, Fiango-Kumba. In 2012, he was sent to teach in Queen of the Rosary Collage, Okoyong as a Prospective Seminarian. In 2013, continued formation in the then Blessed John Henry Newman Spiritual Center, Bachuo Ntai. He did Philosophical studies in St. John Paul II Major Seminary Bachuo Ntai, after which he was sent Our Lady of Lourdes

Parish, Eyumojock for a year of Pastoral Experience. Thereafter, he was sent for Theological studies in STAMS Bambui. He was ordained a deacon for the Diocese of Mamfe on 29 June 2021 by His Grace Andrew Nkea. His Parish of origin is Holy Cross Parish Nzanchen.

40. Rev. Emmanuel MANYO NKIRI YARO

He was born on 24 March 1989, to the family of Mr. Yaro Tabanche Joseph and Mrs. Ashu Lucy Manenkai. He is a twin and is the fifth in a family of nine. He did primary education in C.B.C and G.B.P.S Koutaba. He attended the following schools for secondary education: G.B.H.S Foubot, G.B.H.S Eyumojock, G.H.S Mamfe and S.I.N G.B.H.S Fouban. He was admitted to Bishop Rogan Minor Seminary Small Soppo as a Prospective Seminarian. The following year, he continued formation in Blessed John Henry Newman Spiritual Center, Bachuo Ntai. He did philosophical studies in SAJOPAMS Bachuo-Ntai as a member of the pioneer batch. He had a year of Pastoral Experience in Eseka Diocese, then studied theology in STAMS Bambui. He was ordained a deacon on 29th June 2021 by His Grace Andrew Nkea. He is from Our Lady of Lourdes Parish, Eyumojock and for the Diocese of Mamfe.

41. Rev. Stephen MENJUA AWUNGLEFAC

He was born on 14 April 1994 to the family of Mr. Francis Menjua and Mrs. Getrude Menjua at Fontem. He attended the following primary

schools: C.S. Leteh, C.S. Fosongu-up, and C.S. Fonjumetaw. He did secondary education in the following institutions: G.B.H.S. Fontem, G.B.H.S. Ndung-Nwa, and Bishop Rogan Minor Seminary, Small Soppo. Then, he applied to begin formation to the ministerial priesthood in the Diocese of Mamfe and was sent to St. John Henry Newman Spiritual Center, Bachuo-Ntai. He did Philosophical studies in SAJOPAMS Bachuo-Ntai. From there, he was sent for a year of Pastoral Experience in to St. John XXIII Minor Seminary, Fotabong. After that, he moved to STAMS Bambui for Theological studies. He was ordained a deacon for the Diocese of Mamfe, on 29 June 2021 by His Grace Andrew F. Nkea.

42. Rev. Arnold TANDAP KIMAH

He was born on 5 May 1991 to the family of Mr. Tandap Samuel and Mrs. Mimba Quinna, natives of Ndu. He is the first born in a family of four. He did his primary education in G.S. Fontem, G.S. Alou and C.S. Kongho. He did secondary education at Saint Paul's College Nkwen, G.T.C. Bamenda and P.C.H.S. Mankon. After High School he was sent to Precious Blood of Jesus Parish Azi-Fontem, as a Prospective Seminarian. He then proceeded to Blessed John Henry Newman Spiritual formation Centre, Bachuo-Ntai, for a Propaedeutic Year, after which he continued to SAJOPAMS Bachuo-Ntai for Philosophical studies. He had a year of Pastoral Experience in Saint John Paul II Parish, Mmockmbie. He was ordained a deacon on 6 June 2021 by His Grace Andrew Nkea. He is

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presently studying theology in STAMS Bambui. He will serve the people of God in the Diocese of Mamfe.

43. Rev. Donatus AGENDIA NGUBAJOH

He was born on 15 December 1985. He is the son of Mr. Nkengjoh Aloysius Ngubajoh and Mrs. Nkengzi Frida Tachopnge. He is second of seven children. He did his Primary School in C.S Njenawa, Secondary school in G.S.S (now G.B.H.S) Alou, and High School in G.B.H.S Fontem. He did Prospective year in Bishop Rogan Minor Seminary, Small Soppo. He did Spiritual year in St. John Mary Vianney Spiritual Formation Centre, Bafut. He did Philosophy in SAJOPAMS Bachuo Ntai. He did Pastoral year in St. Theresa's Parish Mbetta. He was ordained Deacon on 29 June 2021 by His Grace Archbishop Andrew Nkea. He is presently completing his Theological studies in STAMS

Bambui. He will serve the people of God in the Diocese of Mamfe.

44. Rev. Nelson NKEZE

He is the first offspring of Mr. Akwalambeng George and Mme. Asonganyi Evelyn, born on 7 May 1994 at Buea. He moved to Kumba where he attended Sacred Heart School Fiango from 1998 to 2005 obtaining his FSLC. He then proceeded to Bishop Rogan Minor Seminary, from 2005 to 2012, obtaining his O/L and A/L Certificates in 2010 and 2012 respectively. In 2013/2014, he was at the then Blessed John Henry Newman Spiritual Center. Thereafter, in 2014, he was admitted into St. John Paul II Major Seminary Bachuo-Ntai, for Philosophical studies. He had a year of Pastoral Experience in St. Francis of Assisi Quasi Parish, Ballin, 2017/2018. He was ordained a deacon for the Diocese of Mamfe on 29th June 2021, by His Grace Andrew Nkea. He is currently undergoing

Theological studies in STAMS Theologicum since 2018/2019.

45. Rev. John OTANG AYAMBA

He was born on 16 October 1988 at Kembong to the family of Mr. Leo Otang Enow and Mrs. Sarah Ndip Agbor. He is the fourth born out of eight. He attended G.P.S. Ogomoko for elementary education, G.H.S. Kembong and G.B.H.S. Bamenda for secondary and high school studies respectively. From 2009-2011 he studied business management with an NGO. Thereafter, he was sent to assist at St. Joseph Cathedral, Mamfe as a Prospective Seminarian. He then went to Blessed John Henry Newman Spiritual Centre, Bachou Ntai. He did philosophical studies in SAJOPAMS Bachou Ntai, had a year of Pastoral Experience in St. Mary's Parish, Nchang. He was ordained a deacon on 29th June 2021 by His Grace Andrew Nkea, for the Diocese of Mamfe. He hails from St. Mary's Parish, Afap. He is currently studying theology in STAMS, Bambui.

DIOCESE OF KUMBA

46. Rev. Eugene MOKI Ndingi

He was born on 22 October 1989, to the family of Mr. Moki Tryself Umoh James (RIP), and Mrs. Angelina Moki Chossobola. He occupies the seventh position out of eight children. He did primary education in G.S Ikassa, secondary education in G.S.S Bulu, and high school in GBHS Tiko. He then began formation to the priesthood in BIROCOL Small Soppo as a Prospective Seminarian, then spiritual year in St. John Mary Vianney Spiritual centre, Bafut, then to SAJOPAMS Bachuo Ntai for philosophical studies. He was sent to St. Luke's Parish, Nyandong for a year of Pastoral Experience, after which he was admitted into STAMS Bambui for theological studies. He was ordained a deacon for the Diocese of Kumba on 7 July 2021 by Mgr. Agapitus Nfon. Although resident in St. Paul's Parish, Mundemba, he hails from Our Lady Queen of Apostles Parish, Ikassa.

47. Rev. Joel EJEH NKUMBE

He was born on 23 June 1993, to the family of Mr. Kolle John Ejeh (RIP) and Mrs. Mesode Grace Ejeh. He is the second out of six children. He did my elementary education in G.S Ebonji, G.B.P.S Muyuka and C.S Tombel. For secondary education, he studied in G.B.H.S Tombel and St. Francis College Finago-Kumba. He was then admitted into Bishop Rogan Minor Seminary Small Soppo-Buea as a Prospective Seminarian, did a year of Spiritual formation in St. John Mary Vianney Spiritual Formation Center, Bafut. He was admitted into SAJOPAMS Bachuo-Ntai for philosophical studies. He went to Ave Maria Parish, Bangem for a year of Pastoral Experience. Thereafter, he was admitted into STAMS Bambui for theological studies. He was ordained a deacon for the Diocese of Kumba on 7 July 2021 by Mgr. Agapitus Nfon. He hails from St. James Pastoral Zone Ebonji.

48. Rev. Metuge ETAME EKANEY

He was born on 14 November 1995 at Ekondo Titi. He is the third out of the four children of Chief Albert Etame and Mrs Grace Lombe. He had his FSLC in G.S Lobe Estate in 2006, then O/L and A/L in BIROCOL in 2011 and 2013 respectively. He went to Vianney Centre, then studied Philosophy in SAJOPAMS; had a year of Pastoral Experience in St. Peter the Rock Parish Ngolo Bolo. He was ordained a deacon by Mgr. Agapitus Nfon, on 7 July 2021. He is currently studying Theology in STAMS Bambui and will serve the people of God in the Diocese of Kumba.

49. Rev. Elvis NGUM MAI ATUMKEZE

Born on 7 May, 1984 at Wum to Mai Timothy Ngum (RIP) and Ngum Jacintha Mbong all from Weh village. Went to C.S. Weh, for primary education and secondary education in G.H.S. Wum from 1998 to 2005. Was a part-time teacher from 2005 to 2012 and part-time

SEMINARY AFFAIRS

Catechist from 2008 to 2012. Did the Prospective year in Bishop Rogan Minor Seminary in 2012/2013 and proceeded to St John Mary Vianney Spiritual Center in 2013/2014. Studied philosophy in SAJOPAMS, Bachuo Ntai between 2014 and 2017 and was sent for Pastoral Experience in St. Martin de Porres Parish, Bekora Barombi. After the year of Pastoral Experience, he was admitted to study theology in STAMS, Bambui. He was ordained a deacon for the Diocese of Kumba by His Lordship Mgr. Agapitus Nfon on 7 July 2021.

50. Rev. Japheth TIBUI NDASI

He was born on July 24 1990, at Bamenda to the family of Mr. John Ndasi Esiber and Mrs. Geradine Shuri Ngwa. He did primary education in G.P.S. Lobe Estate and G.B.P.S Ekondo Titi. Thereafter, he did apprenticeship in Poa's Electronics. He did secondary and high school studies in E.E.C Azire Mankon and G.B.H.S Bamenda Mbatu respectively. In 2013, he joined the Claretian Missionaries in Cameroon. He had his missionary experience in St. Kizito Parish

Penkwa, and Postulancy in Nkolbison. He studied Philosophy in St. Joseph of Mukasa Institute of Philosophy, Nkolbison. In 2016, he resigned from the Claretian Missionaries and joined the Diocese of Kumba while continuing his studies in Mukasa. In 2017 returned to his Diocese and was sent to St. Paul's Parish Mundemba for a year of Pastoral experience. He currently studies theology in STAMS Bambui and was ordained a deacon on 7 July 2021 by His Lordship Agapitus Nfon.

ARCHDIOCESE OF GAROUA

51. Rev. André MASNA

He was born on 1 January 1994 at Fimbe, to the family of Mr. Nadi Pierre and Mrs. Outaya Christine. He is the last born of five children. His education profile is as follows: 1999-2006, elementary education in Ecole Publique de Mbougma; 2006-

2011, secondary education in St. Paul Minor Seminary, Guider, 2011-2013; high school in Lycée Classique de Gamba; 2013-2014, St. Josephine Bakhita Spiritual Centre, Ngaoundere; 2014-2017, Philosophical studies in St. Augustin Major Seminary, Maroua; 2017-2018, Pastoral Year

experience at Christ the King Parish Ntambeng-Bamenda; and he is currently studying theology in Saint Thomas Aquinas Major Seminary Bambui. He was ordained as deacon on 26 June 2021 by Mgr. Faustin Ambassa. He will serve the people of God in the Archdiocese of Garoua.

DIOCESE OF OBALA

52. Rev. Hervé Thiéry EFOUMENA NDJANA

He was born on 20 June 1987 at Obala to the family of Mr. Ndzana Thomas and Mrs. Biloa Philomene. He is the second born in a family of six. He did primary education in St Joseph Catholic School, Obala; secondary education in College

Joseph Stintzi, Obala where he obtained BEPC, PROBATOIRE and BACCALAUREATA4/Allemande. He did undergraduate studies in *Lettre Bilingue Francaise* (B.I.F) at the University of Yaoundé I, Ngoa Ekele. He went to St. John Mary Vianney Spiritual Formation Centre, Bafut, did philosophical studies in

SAJOPAMS Bachuo-Ntai, after which he was sent on a year of Pastoral Experience in St Anne Parish, Efok. He was ordained as deacon on 10 July 2021 by Mgr. Sosthenes Bayemi. He is currently studying theology in STAMS Bambui. He will serve in the Diocese of Obala.

FRANCISCAN CAPUCHINS (OFM. Cap)

53. Br. Gerald GALABE OFM

He was born on 11 October 1992 at Baligham to the Royal family of M.S.T. Galabe II and Kina Theresia. He attended Government Primary School, Baligham and Government Bilingual High School, Santa for elementary and secondary education respectively. He joined the Capuchins in 2011 and did Postulancy at Shisong, Novitiate at Sop, and First Profession in 2014. He was then sent to Bambui for a year of Community Experience, after

which he did Philosophical studies and Franciscanism in Benin Republic. He did Theological studies in STAMS Bambui, was Perpetually Professed on 21st July 2021 and was ordained a deacon on 10th August 2021. Our Lady of the Assumption Parish, Santa is his parish of origin.

54. Br. Anthony FONYUY NYUYDINE OFM

Born on 27 January 1986 at Nkwen Bamenda to the family of Mr. Fonyuy Ivo and Mrs. Fonyuy Rosemary Nsai. He is the first in a family of

three girls and one boy. He attended primary school in C.S. Njavnyuy, Secondary and High School in GTHS Kumbo and St. Paul's College, Nkwen respectively. He joined the Capuchins in 2011 and did Postulancy at Shisong, Novitiate at Sop, and First Profession in 2014. He was then sent to Bambui for a year of Community Experience, after which he did Philosophical studies and Franciscanism in Benin Republic. He did Theological studies in STAMS Bambui, Final Profession on 21 July 2021 and was

ordained a deacon on 10 August 2021. He hails from St. Kisito's Parish Melim.

55. Br. NOUMESSING Tresor Junior OFM

He was born on 20 March 1988, at Mbalmayo to the family of Mr. Charles Noumessing (RIP) and Mrs. Kenfack Madeleine. He is the last born in a family of six. He attended primary school at Ecole Publique de Djeleng II, secondary school in G.B.H.S. Bafoussam, read Civil Law in the University of Dschang for four years. In 2011 he joined the Capuchins and did Postulancy in Shisong, Novitiate in

2013 at Sop, and First Profession in 2014. He was then sent to Bambui for a year of Community Experience, after which he did Philosophical studies and Franciscanism in Benin Republic. He did Theological studies in STAMS Bambui, Final Profession on 21 July 2021 and was ordained a deacon on 10 August 2021. He hails from St. Fidèle de Tyo, Diocese of Bafoussam.

56. Br. Valerie MBIYDZENYUY TUKOV O.F.M.

He was born on 21 May 1990. He is last in a family four. He did primary education in G.S. Njavnyuy from 1996-2004, after which he

enrolled in G.B.H.S. Kumbo from 2004 -2011 where he obtained the GCE Ordinary and Advanced Levels. He started Initial Formation on 24 October 2011, did Novitiate from 7 September 2013 to 8 September 2014, philosophical studies at Notre Dame de Lorette, Ouidah in Benin Republic from 2015-2018. He was Perpetually Professed on 21st July 2021 and was ordained a deacon on 10 August 2021. He is Presently studying Theology in STAMS Bambui. He hails from St Therese Pastoral Zone, Njavnyuy-Kumbo.

THE FOUNDATIONS OF THE CHURCH'S SOCIAL DOCTRINES



CARLSON NKAUFU
THEOLOGY III



SEBASTIAN NEBA
THEOLOGY I

INTRODUCTION

No one can deny that the human person needs to live in a society. A society is a group of persons bound together by a principle of unity that goes beyond each one of them (CCC 1880). The society is not a mere addition to man, but a requirement of his nature because it is in it that man develops his potential, and in so doing responds to his vocation (CCC 1879). Part of this vocation is to build society here on earth. (Cfr. CATHOLIC TRUTH SOCIETY, *A Simplified version of the encyclical Sollicitudo Rei Socialis* of Pope John Paul II, Russell Press Ltd, Nottingham 1989, n. 1).

It is the knowledge of this truth that has led the Church to develop a preoccupation for man's society. The goal of this preoccupation is to safeguard the development of the human person and its society in such a way that all his dimensions are

safeguarded. Under this canopy, the Church's Magisterium – guided by the Holy Spirit – has continually drawn from, and expounded on Sacred Scripture to teach society the truth. This continued to the point that a substantial and stable body of social teachings is now visible.

The obvious question which follows and which forms the aim of this article is this: from where does the Church get its power to safeguard the development of the human society? To answer this question, we must follow the Church and begin with her from Scripture.

1. GOD'S LIBERATING ACTION IN THE HISTORY OF ISRAEL

Against the background of the universal religious experience in which humanity shares in different ways, God's progressive revelation of himself to the people of Israel stands out in the Old Testament. There, everyone can find the Ten Commandments proposed by God and accepted by the Israelites on Mount Sinai. The Ten Commandments (Ex. 20:1-17) teach us how to live in a society. They show the essential duties, and therefore the fundamental rights inherent in the nature of the human person. (Cfr. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, (29 June, 2004), nn. 21-22).

The Ten Commandments were the founding principles of Israel's social, political and economic

life. They extended as far as being the principles of dealing with economic poverty and social injustices. It is from this Old Testament background that the Church first finds the foundation and power on which to build and teach matters concerning the society.

2. JESUS CHRIST THE FULFILMENT OF THE FATHER'S PLAN OF LOVE

The benevolence and mercy that inspired God's actions and provided the key for understanding them became very much clear in Jesus. Saint Luke records that Jesus described his messianic ministry with the following words: "The Spirit of the Lord is upon me, for he has anointed me to bring the good news to the afflicted. He has sent me to proclaim liberty to captives, and sight to the blind, to let the oppressed go free, to proclaim a year of favour from the Lord." (Lk. 4:18-19; cf. Is 61:1-2). Jesus therefore places himself on the frontline of fulfilment, not only because he fulfils what was promised and what was awaited by Israel, but also in the deeper sense that in him the decisive event in the history of God with mankind is fulfilled. Jesus, in other words, is the tangible and definitive manifestation of how God acts towards men and women. This equally manifests how man must act regarding his relationship with God and with his neighbor. The love that inspires Jesus' ministry among men is the love that he has experienced in his intimate union with the Father.

The New Testament, therefore, allows us to enter deeply into the experience, that Jesus himself lives and communicates, the love of God his Father ("Abba"). It therefore permits us to enter into the very heart of divine life. Jesus announces the liberating mercy of God to those whom he meets on his way, beginning with the poor, the marginalized, the sinners. He invites all to follow him because he is the first to obey God's plan of love, and he does so in a most singular way, as God's envoy in the world. Christ is therefore the fulfillment of the Old Testament and the foundation of the new law that governs mankind summarized in these two sentences: "Love of God" and "Love of neighbor." (Cfr. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, nn. 28-29.)

3. THE DISCIPLE OF CHRIST AS A NEW CREATION

Personal and social life, as well as human action in the world, is always threatened by wickedness and sin. The Disciples of Christ followed their master in faith and did well to live the mystery of Christ's suffering and death. The effect was that old selves, with their evil inclinations, were crucified with Christ. The new selves acquired new meanings just as Jesus, who "by suffering for us...not only

gave us an example so that we might follow in his footsteps, but also opened up a way. If we follow this path, life and death are made holy and acquire a new meaning. (Cfr. VATICAN II ECUMENICAL COUNCIL, Pastoral Constitution *Gaudium et Spes* (7 December 1965), n. 22).

As a new creation he is then enabled by grace to "walk in newness of life" (Rom 6:4). This inner transformation of the human person, in his being progressively conformed to Christ, is the basis and necessary prerequisite for a real transformation of his relationships with others. Since Christ was the foundation on which the lives of his disciples were transformed, and since Christ founded the Church, it follows that the Church has a divine right to care for the needs of society.

4. THE CHURCH, THE KINGDOM OF GOD AND THE RENEWAL OF SOCIAL RELATIONS

The transformation of the world is always a fundamental requirement of every time. To supply for this need, the Church's Magisterium continually teaches men of every age the path they should follow. The goal is to build the kingdom of God. Since it is in the society that men's acts either cause them to ascend to that kingdom or descend from it, the Church must interfere to regulate society for man's good. (Cfr. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, n. 55).

A distinction must therefore be made between earthly progress and the growth of The Kingdom. This is why Church communities, gathered in the Holy Spirit round the Risen Lord (Cfr. Mt 18:20; Lk 24:46-49), must offer themselves as places of communion, witness and mission, and as catalysts for the redemption and transformation of the society.

5. CONCLUSION

God's promise and Jesus Christ's resurrection raises in Christians a well-founded hope that a new and eternal dwelling place is prepared for every human person, a new earth where justice abides (Cfr. 2 Cor 5:1-2; 2 Pet 3:13). It is the Church's duty to make the present earth "resemble" the new earth to come as far as possible. Christ did not, for example, say "Blessed are those who are at peace." Rather, he said "Blessed are the peacemakers." It therefore does not suffice to love peace. It must be promoted and preserved. (Dietrich von Hildebrand, *Transformation in Christ*, Ignatius Press, San Francisco 2001, 394.) It does not suffice for the Church to teach. She must undertake the divine command to ensure divine values in the society.

THE HUMAN PERSON IN GOD'S PLAN



JEAN MARIE LINDU
THEOLOGY III



MARTIN NJJE
THEOLOGY III

INTRODUCTION

We live in an age of rapid and substantial change. Some believe that the changes have been, for the most part, beneficial to the human community. Others believe that they have been harmful, and even destructive. Each side takes its stand on the basis of some (often stated) understanding of what it means to be human. The presence of God challenges human action both at the personal and social levels, regarding the use of the goods bestowed to man in relation to others. A proof of this is found in the universal recognition of the *golden rule*, which expresses on the level of human relations the injunction addressed to man, “whatever you wish that men should do to you, do so to them” (Mt 7:12). Considering the progressive contemporary puzzles and challenges in our contemporary society such as the tussle for power and authority, public manifestations of unrest from the masses expressing dissatisfactions of various sorts such as deterrence from freedom of speech and the relegation of the truth at the background for selfish or

political motives, the following questions become evident: Is there hope for the future in such societies? Is God’s love for man concretely realized? Are we cooperating with God in working towards the realization of God’s plan for humanity or not? Let us consider the place of humanity in God’s plan below

highlighting the Love of God, the saving action of God, discipleship and transcendence. (Cfr. *Compendium of the Social Doctrine of the Church*, Paulines Publications Africa, Nairobi, n.20.)

1. A TRINITARIAN LOVE, THE ORIGIN AND GOAL OF THE HUMAN PERSON

The revelation in Christ of the Mystery of God as Trinitarian love is at the same time the revelation of the vocation of the human person to love. This revelation sheds light on every aspect of the personal dignity and freedom of men and women, and on the depths of their social nature. Being a person in the image and likeness of God involves existing in a relationship to the other ‘I’, because God himself, the one and triune, is the communion of the Father, of the Son and of the Holy Spirit. In the communion of love that is God, and in which the three Divine Persons mutually love one another and are the one God, the human person is called to discover the origin and goal of his existence. In the Pastoral Constitution, *Gaudium et Spes* n.24., the Council Fathers teach

that “The Lord Jesus Christ, when praying to the Father ‘that they may all be one as we are one’ (Jn 17:21-22), has opened up new horizons closed to human reason by implying that there is a certain similarity between the union existing among the divine Persons and the union of the children of God in truth and love. It therefore follows that, if man is the only creature on earth that God has willed for its own sake, man can fully discover his true self only in a sincere giving of himself (Cf. Lk 17:33).”

Everyone in the society is created by God, loved and saved in Jesus Christ, and fulfills himself by creating a network of multiple relationships of love, justice and solidarity with other persons while he goes about his various activities in the world. When human activity aims at promoting the integral dignity and vocation of the person, the quality of living conditions and the meeting in solidarity of peoples and nations, is in accordance with the plan of God, who does not fail to show his love and providence to his Children. The creation of humanity is a gratuitous act of God and is only in relationship with him that they can discover and fulfill the authentic and complete meaning of their personal and social lives. (Cfr. *Compendium of the Social Doctrine of the Church*, n.35-36.)

2. CHRISTIAN SALVATION: FOR ALL PEOPLE AND THE WHOLE PERSON

The salvation offered in its fullness to all in Jesus Christ

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by God the Father's initiative, brought about and transmitted by the work of the Holy Spirit, is salvation for all people and of the whole person: It is universal and integral salvation. It concerns the human person in all its dimensions: personal and social, spiritual and corporeal, historical and transcendent. It begins to be made a reality already in history, because what is created is good and willed by God, and because the Son of God became one of us. Its completion, however, is in the future, when we shall be called, together with all creation (Cfr. Rom 8), to share in Christ's resurrection and in the eternal communion of life with the Father in the joy of the Holy Spirit.

3. THE DISCIPLE OF CHRIST AS A NEW CREATION

Human action, as well as personal and social life in the world is always threatened by sin. Christ opened up a way and gave us an example so that we might follow in his footsteps. Life and death acquire a new meaning and we are made Holy if we follow this new path. A disciple of Christ adheres, in faith and through the sacraments, to Jesus' Paschal Mystery, so that his old self, with its evil inclinations, is crucified with Christ. He is then enabled by grace to walk in newness of life (Rom 6:4). The inner transformation of the human person in his being progressively conformed to Christ, is the necessary prerequisite for a real transformation of his relationship with others. Loving one's neighbor as oneself and to persevere in this conduct requires the firm and constant determination to work for the good of all people and of each person, because we are all really

responsible for each other. Even others who think and act differently from us in social, political and religious matters, also have a claim on our respect and charity with the aid of grace from God. Man is brought to a true possession of the world, as having nothing yet possessing everything from God. (Cfr. *Compendium of the Social Doctrine of the Church*, n.41-44.)

4. THE TRANSCENDENCE OF SALVATION AND THE AUTONOMY OF EARTHLY REALITIES

Jesus Christ is the Son of God made man in whom the world and man attain authentic and full truth. The mystery of God's being infinitely close to man-brought about in the incarnation of Christ, who gave himself on the cross, abandoning himself to death, shows that the more human realities are seen in the light of God's plan and lived in communion with God, the more, each person is empowered and liberated in his or her distinctive identity and in the freedom that is proper to all. This perspective leads to a right approach to earthly realities and their autonomy, which is strongly emphasized by the teaching of the Second Vatican Council; if by the autonomy of earthly affairs we mean that the created things and societies themselves enjoy their own laws and values, which must be gradually deciphered, put to use and regulated by men, then, it is entirely right to demand the autonomy. This harmonizes also with the will of the Creator. For by the very circumstance of their having been created, all things are endowed with their own stability, truth, goodness, proper laws and order. There is no state of conflict between God

and man, but a relationship of love in which the world and the fruits of human activity in the world are objects of mutual gift between the Father and his children, and among the children themselves, in Christ Jesus. Thanks to God, the world and man attain their authentic and inherent meaning. (Cfr. *Pastoral Constitution Gaudium et Spes* n.36).

CONCLUSION

Drawing from all that has been said, a universal vision of God's love embraces humanity. God himself is revealed to us in Christ as Father and giver of life, and man as one who, in Christ receives everything from God as gift, humbly and freely. Man truly possesses everything as his own when he knows and experiences everything as belonging to God, originating in God and moving towards God. God who has revealed himself to men in order to invite them and receive them into communion with himself. Thus man becomes alienated if he fails to transcend himself and to live the experience of self-giving and of formation of an authentic human community oriented towards his final destiny, which is God. Therefore, man should not be manipulated by social, economic or political structures. (Cfr. *Compendium of the Social Doctrine of the Church* n. 46-47). Again, the Beatitudes respond to man's natural desire for happiness. This desire is of divine origin for God has placed it in the human heart in order to draw man to the One who alone can fulfill it. Therefore even amidst the contemporary societal challenges, God's love and his goal for man's happiness endures. (Cfr. *Catechism of the Catholic Church* n. 1718).

THE HUMAN PERSON AS THE IMAGE OF GOD

INTRODUCTION

Man is made in the image and likeness of God (Cfr. Gen. 1:26-27). However, this dignity of man who is created by God is often disregarded in the world today. The

Church, at many times and in many ways has been the authoritative

advocate of the proper understanding of man as *imago dei*, recognizing and affirming the centrality of the human person in every sector and expression of society: “human society is therefore the object of the social teaching of the Church... since she exists exclusively in them and, therefore, for them.” (CONGREGATION FOR CATHOLIC EDUCATION, *Guidelines for the Study and Teaching of the Church's Social Doctrine in the Formation of Priests*, (30 December 1988), n. 35.). Hence, in this article, we seek to realise the full import of referring to man as *imago dei*, to show how the image of God has been wounded by sin and to show that it is necessary for the Church to have a say in talking about social matters in order to uphold this dignity.

1. THE MEANING OF MAN AS AN “*IMAGO DEI*”

The fundamental message of Scriptures proclaims that the human person is a creature of God (Cfr. Ps 139:14-18), and sees in his being in the image of God, the element that distinguishes him: “God created man in his own image, in the image of God he created him; male and female he created them” (Gen. 1:27). God places the human creature at the centre and summit of the created order, for Man is formed from the earth and God blows into his nostrils the breath of life (Cfr. Gen. 2:7). Therefore, being in the image of God, the human individual possesses the dignity of a person. Thus being in the image of God, man is capable of self-knowledge, of self-possession and freely giving himself and entering into communion with other persons. He is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give in his stead (Cfr. CCC. n. 357).



PIERRE MARIE TAFON

THEOLOGY II



CLIFFORD NFORMI

THEOLOGY II

2. A RELATIONSHIP WITH GOD: A MEANS OF LIVING AS AN *IMAGO DEI*

The whole of man's life is a quest and search for God and this puts man in a relationship with God. This relationship is a given and not an addition as such it can never be eliminated. Among the world's visible creatures, only man has a “capacity for God”. (*Gaudium et Spes*, n. 12: AAS 58 (1966), 1034.) The human being is a

personal being created by God for Himself; man finds life and self-expression only when he tends naturally to God (Cfr CCC, 1721). On this path, man is not a solitary being, but “a social being, and unless he relates himself to others he can neither live nor develop his potential.” (*Gaudium et Spes*, n. 12). In this regard the fact that God created human beings as male and female (Cfr. Gen. 2:27) is significant (Cfr. CCC, 369). It is in the social context that this dignity is expressed and in it, the Church has a voice in helping man to realise his worth and live as such.

3. THE CHURCH AND THE PRESERVATION OF HUMAN DIGNITY

Man and woman have the same dignity and are of equal value (cfr. CCC, 2334). This is not only because they are both created in the image of God, but also because of the dynamic reciprocity that gives life to the human person. (cfr. CCC. 371). In a relationship of mutual communion, man and woman fulfil themselves in a profound way, rediscovering themselves as persons through the sincere gift of themselves (cfr. JOHN PAUL II, *Apostolic Letter to Families Gratissimam Sane*, 2 February 1994, 6,8,14,). The whole of the Church's social doctrine develops from the principle that affirms the inviolable dignity of the human person. In the expression of this knowledge, the Church has striven above all to defend human dignity in the face of any violations of it. In this light, man stands also in a relationship with other creatures.

4. HUMAN DIGNITY VIS-À-VIS OTHER CREATURES

All of creation in fact has value and is “good” (Cfr. Gen 1:4, 10, 12, 18) in the sight of God, who is its author. Man must discover and

respect its value. This is a marvellous challenge to man's intellect, which should lift him up as on a wing towards the contemplation of what God sees as good in his creatures. (Cfr. JOHN PAUL II, *Fides et Ratio*, AAS91 (1999), n. 5). The book of Genesis teaches that human dominion over the world consists in naming things (Cfr. Gen 2:19-20). In giving things their names, man must recognize them for what they are and establish with each of them a relationship of responsibility (Cfr. CCC, n. 373).

5. THE PECULIARITY OF MAN AS THE IMAGO DEI

What distinguishes man from every other creature is man's inner spirituality. God "put eternity into man's mind ...from the beginning to the end" (Eccl 3:11). In the end, the heart indicates the spiritual faculties which properly belong to man, his prerogatives insofar as he is created in the image of his Creator are: reason, the discernment of good and evil and his free will (Cfr. JOHN PAUL II, *Evangelium Vitae*, 34: AAS 87 (1995), 438-440). When he listens to the deep aspirations of his heart, no person can fail to make his own the words of truth expressed by Saint Augustine: "You have made us for yourself, O Lord, and our hearts are restless until they rest in you" (*Saint Augustine, Confessions*, 1, 1:PL 32. 661). However, these faculties of man have been tainted by the tragedy of sin.

6. THE TRAGEDY OF SIN: THE WOUND TO THE IMAGO DEI

Sin is the free act of man which rejects God's laws and his plans. This is seen in disobedience, transgression, wickedness, guilt, crime, offence, injustice, iniquity to name a few (Cfr. Dt. 19:15; Ps 51:3-5; Rom 1:18; 5:15-21; Jas 5:19-20). In fact, "Sin is the product of man's freedom" (JOHN PAUL II, Post Synodal Apostolic Exhortation *Reconciliatio et Paenitentia*, 2 December 1984, n.14). Sin is also seen in the light of any force that opposes God and his kingdom. Everything God created was good (Cfr. Gen. 1:31). Due to man's misuse of freedom and his inordinate desire for things, he was lured to sin and as a consequence death. Adam and Eve said "no" to God and turning away from God's commandments, they lost the holiness and justice in which they were made. The sin of Adam and Eve though personal, has affected the whole of humanity. (Cfr. CCC.404). Sin can

either be mortal or venial depending on the gravity of its offense and guilt.

Sin leads to separation from God, oneself, from other men and the world. The unity that existed between God and man before the fall was perfect until the rupture with Yahweh (Cfr. Gen. 3:12, 4:2-16). Sin is always an act of the person (*Compendium*, n. 118) and as such, the sins whose object has a direct assault on one's neighbour are social sins. (Cfr. *Compendium*, n. 119). Also, social sin is committed against right and dignity of fellow man especially the right to life. With sin, the desire and aspirations are only about oneself despising the will of God and the good of neighbour. Despite the disasters caused by sin, there is also a universal dimension of sin and salvation.

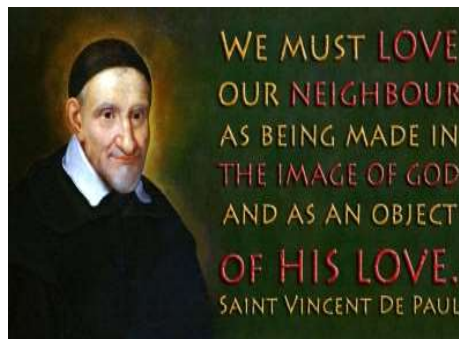
7. THE UNIVERSALITY OF SIN AND THE UNIVERSALITY OF SALVATION

In the gospel, divine salvation is proclaimed as redemption and forgiveness of our sins (Cfr. P. SCHOONENBERG, "Sin" in *Encyclopedia of Theology*, K. RAHNER (ed.), p. 1579). The universality of sin is seen in the doctrine of original sin which has as foundation: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 Jn. 1:8). The tendency in contemporary society is usually not to accept that it is 'my fault' thus, shifting blame to others. Having ruined the image of God in man, there is an urgent need of renewal. It is in this manner that we seek to conform to Jesus Christ our saviour.

In Jesus Christ, God desires the salvation of all men (Cfr. 1 Tim. 2:4-5). In Christ also, we are by God "predestined to be conformed to the image of his Son, in order that he might be the first born among many brethren" (Rom. 8:29). The universality of salvation is also seen in the light of communion existing in the Trinitarian God wherein men and women have been oriented. We attain this communion through our participation in the redemptive work of God (Rom.5:1-2, 8:12-39). Wherein we renew the image of God in us.

CONCLUSION

Man, created by God in his image and likeness, has been wounded by the lure of sin but God being so loving and merciful has redeemed man through his Son, Jesus Christ. In him our original purity, the image and likeness of God has been restored through our justification not through the law but through our faith in God (Cfr. Gal.4:16-17). Hence, the *Benedictus* sums up the prayer of thanksgiving for God's saving intervention (Cfr. Lk. 1:67-79).



THE DIGNITY AND SOCIAL DIMENSION OF THE HUMAN PERSON

INTRODUCTION

Human life has, from its creator, an eternal destiny and a divine character. Though it constantly suffers destruction from men, it remains a sacred gift from God. This poses the question: is he who cannot give life be allowed to destroy it? Our focus in this article would be to discuss the dignity and social dimension of the human person according to the social teaching of the Church.

1. THE TEACHING OF HUMAN DIGNITY

Since we are made in the divine image and likeness of God (Cf. Gen. 1:26-27): "The dignity of every person before God is the basis of the dignity of man before other men" (Compendium of Catholic Social Doctrine (CCSD), n. 144). In this line, the Church's social doctrine on the dignity of the human person is both biblical, since it is rooted in the Scriptures; moral, because it is rooted in the use of reason and the reflection is based on the Catholic tradition; and ecclesiastical, because it is rooted in the Church's teachings of the Popes' Encyclicals on social doctrine, Vatican II Documents, the Catechism of the Catholic Church and the Compendium of Catholic Social Doctrine.

2. THE SUPREME PRINCIPLE OF CATHOLIC SOCIAL TEACHINGS

Human dignity is the main and foundational principle of Catholic Social Teaching and of fundamental human rights of persons and is linked to his vocation to communion with God



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THEOLOGY III

and man (Compendium of Catholic Social Doctrine (CCSD), n. 3). Made in God's image, the human person possesses a dominant position in the social order. The respect of everyone's right depends on the concept of human dignity. (Cf. RICHARD MCBRIEN, *Catholicism* (3rd edition), pp. 1994, 913}.

3. VIOLATION OF HUMAN DIGNITY

Today, Human dignity is beset by all sorts of improper applications of science and technology, assaulted by deviant of nationalistic and materialistic ideologies (Cfr. CCSD, nn. 170, 433). Human dignity is not safeguarded by the right to property nor by the right to authority. Human dignity therefore cannot be reduced to the production of goods and services alone nor social systems, while ignoring the spiritual and religious dimension of the person. Human dignity is safeguarded by the whole of humanity "through mutual action of individuals and peoples sincerely concerned for the good of all men and women" (CCSD, nn. 145, 375).

4. SAME HUMAN DIGNITY FOR ALL

In Christ Jesus, all men are equal for they are all one in him



VALERY DINNYUY

THEOLOGY II

(Cf. Rom 10:12; Gal 3:28). When there is an equal *recognition of human dignity* in a society, the Growth of everyone is ensured especially by guaranteeing an objective equality between the different social classes before the law (Cf. PAUL VI, Encyclical Letter *Octogesima Adveniens*, AAS 63 (1971), n. 16. The basic community is composed of the male and female with the necessary diversity for mutual complementarity. By "*Male*" or "*female*" we mean a *differentiated two individuals of equal dignity*" (CCSD, nn. 146), who complete each other mutually from a physical, psychological and an ontologically point of view especially "as it concerns her make-up and meaning as a person" (Cf. CCSD, nn. 146-147). Also, it is important to note, that *persons with disabilities are fully human subjects, with rights and duties*. In spite of the limitations and sufferings affecting their bodies and faculties, they point up more clearly the dignity and greatness of man (Cf. JOHN PAUL II, Encyclical Letter *Laborem Exercens*, 22: AAS 73 (1981), 634). *The rights of persons with disabilities need to be promoted with effective and appropriate measures*. They too need to love and to be loved, they need tenderness, closeness and intimacy (Cf. CCSD, n. 148).

5. SOCIAL DIMENSION OF THE HUMAN PERSON

One important dimension intrinsic to the human nature is living in society. Scriptures attest to this reality that God did not

create man as a solitary being (Cfr. Gen:1: 27, 2:18, 23). The Church teaches that "It is in union with others that man can realize, fully grow and attain their calling in life. Community life is one of the natural characteristics that

but even the differences in themselves demonstrate how God intended that man's needs should be fulfilled through interpersonal relationships which open the way for them share their gifts (Cfr. CCC, nn. 1934, 1937) as men with a transcendent dimension of love.

Always pray to have eyes that
see the best in people,
a heart that
forgives the worst,
a mind that
forgets the bad,
and a soul
that never loses faith in God.

6. EXPRESSIONS OF THE SOCIAL DIMENSION OF THE HUMAN PERSON

A society can be defined as: "a group of persons

distinguish man from the rest of earthly creatures" (CCSD, n. 8; Cfr. G.S 24-25). Man shares a certain likeness with the communion that exist in the Trinity. Just as Christ redeemed mankind, men are called to share in this same end. Pope Benedict XVI in line with this says: "Being in communion with Jesus Christ draws in to his "being for all"; it makes it our own way of being. He commits us to live for others, but only through communion with him does it become possible truly to be there for others" (*Spe Salvi*, 30 November 2007, n. 28). This social nature of man does not lead him automatically in to communion. Man's pride and selfishness often lead to social disorder since they make him to close himself within his own individuality and to dominate his neighbour (G.S. n. 30).

It is important to note that the social nature of man is not limited to the political and commercial aspects, but deeply rooted in the human person (Benedict XVI, *Spe Salvi*, n. 28). Thus, only free human acts build up a society not the impersonal forces of history. (Cfr. CCSD, n.163). Man's social nature calls all men to equality in dignity. This equality does not deny differences

bound together organically by a principle of unity that goes beyond each one of them" (CCC, n. 1880). It is in the society that man is able to attain his different goals. However, the human person is the beginning, subject and the object of every social organization (G.S, n. 25). Societies that belong more directly to human nature are; the family and the state, others belong to human free initiative and are intrinsic to what can be called human socialization. As a social being who associates with others, the individual person is able to develop qualities that left to themselves, they would not. (Cfr. CCC, n. 1882).

Thus, society is necessary for the integral development of the human person through social progress that mutually influence one another. This does not in any way reduce the human being to an anonymous element in society but enhanced and respect the dignity of the individual as a member of the society and God's creature (Cfr. JOHN PAUL II, Encyclical, *Sollicitudo rei socialis*, 30 December 1987, n. 38). What should be avoided in the society are structures of sin and unjust laws and everything should be done to destroy them

(L. G. n. 36, JOHN PAUL II, Apostolic Exhortation, *Reconciliatio et Penitentia*, (2 December 1984), n. 16). This will necessitate an authority to govern it and safeguard the common good of the society. (Cfr. CCC, n. 1897). Here, the principle of subsidiarity is fundamental that provides the means of harmony in relationship between the individuals and the societies (CCC, n. 1885). The common good is "the sum total of social conditions which allows people as groups or individuals, to reach their fulfilment more fully and more easily" (G. S. n. 26, CCC. 1906).

CONCLUSION

All through this article we have been discussing the dignity and social nature of the human person. We have seen that the dignity of the human person is rooted in him as the being created in the image of God. We also noted that the social dimension of the human person is found in his being for all (BENEDICT XVI, *Spe Salvi*, n. 28). In this light, we have seen that the dignity of the human person is not found in materiality and social system but in his being originally created as male and female for a mutual complementarity. The individual realizes his goals in the society where he acquires the capacity to attain objectives which He cannot attain on his own, while a society is made of a group of persons bound together by the principle of unity. (Cfr. CCC, nn. 1880, 1882).

Man's pride and selfishness often lead to social disorder since they make him to close himself within his own individuality and to dominate his neighbour.

THE ISSUE OF HUMAN RIGHTS

INTRODUCTION

Human rights are rights we have simply because we exist as human beings. The first Article of the *Universal Declaration of Human Rights on December 10, 1948* by the United Nations Commission on Human Rights states that all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and so, should act towards one another in a Spirit of brotherhood. (Cf. *T. Payz on Human Rights, in New Cholic Encyclopedia Volume VII, San Francisco Toronto, London 1967, 209-214*). These universal rights are inherent to us all, regardless of sex, national or ethnic origin, color, religion, language, or any other status. (Cf. *Pope John XXIII, Encyclical Pacem in Terris, [AAS 55 (1963) 259, 264]*). These rights include the right to life and liberty; privacy; freedom from arbitrary arrest and detention; slavery; torture and Degrading Treatment; freedom of opinion and expression; freedom of conscience and religion; freedom of peaceful assembly and association. Other rights include the right to recognition as a person before the Law that is, a right to a fair and public hearing by an independent and impartial tribunal; a right of equality before the Law and equity in the society, the right to work and education, and many more. All children no matter their age, have human rights, just as adults do. This includes the fundamental rights, the right to a clean environment, a safe place to live and protection from all kinds of harm. (Cf. *Louis B. Sohn on Human Right, in*

Encyclopaedia Britannica, Volume II, A Society of Gentlemen in Scotland 1973, p828-829).

The right to life is fundamental, for there can be no further right or duty unless there is someone to have them. (*Vatican II, Gaudium et Spes n.*

27) stresses reverence for all and denounces the manifold violations against human life. The human person as a whole was created in the image of God (*Gen 1:27*). Human life is a gift. Therefore, Human rights are needed to protect and preserve every individual's humanity. There are different kinds of human rights: economic, social, cultural, solidarity rights, civil, and political. Economic, social, and cultural rights include the right to work, the right to food and water, the right to housing, and the right to education.

1. THE CHURCH'S STAND ON HUMAN RIGHTS

1.1. THE VALUE OF HUMAN RIGHTS

The movement towards the identification and proclamation of human rights is one of the most significant attempts to respond effectively to the inescapable demands of human dignity. The Church sees in this light the extraordinary opportunity that our modern times offer through the acceptance of these rights in order to effectively recognize human dignity and universally promote it as a characteristic inscribed by God the creator in his creatures. "The magisterium



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THEOLOGY II



GILBERT ATEM

THEOLOGY I

of the Church has not failed to note the positive value of the Universal Declaration of Human Rights", adopted by the United Nations (UN) on 10 December 1948, which Pope John Paul II defined as "a true milestone on the path of humanity's moral progress. John XXIII says in *Pacem in Terris* (AAS 1963, 278-279) that the ultimate source of human rights is not found in mere will of human beings, in the reality of the state, in public powers, but in man himself and in God his creator. John Paul II state in his *Message for the 1999 World Day of Peace* that these rights are universal, inviolable, inalienable.

Human rights are to be defended as a whole: protecting them only partially would imply a kind of failure to recognize them. These rights apply to every stage of life. The *Catechism of the Catholic Church* states that it is the responsibility and duty of humanity to ensure that everybody has what they need not just to survive, but to protect their value and dignity (cf. CCC 1929).

1.2. SPECIFICATION OF RIGHTS

The teaching of Pope John XXIII, the Second Vatican Council and Pope Paul VI have

given abundant indication to the concept of human rights as articulated by the magisterium. Pope John Paul II has drawn up a list of these in the Encyclical *Centissimus Annus*: 'The right to life, an integral part of which is the right of the child to develop in the mother's womb from the moment of conception; the right to live in a united family and in a moral environment conducive to the growth of the child's personality; the right to develop one's intelligence and freedom in seeking and knowing the truth; the right to share in work which makes wise use of the earth's resources and to derive from that work the means to support one's self and one's dependents; and the right to freely establish a family, to have and to rear children through responsible exercise of one's sexuality.'

1.3. RIGHTS AND DUTIES

The question of rights concomitantly raises the question of duties. Every one has the duty to respect the rights of other persons in society. The Magisterium underlines the contradiction inherent in affirming rights without acknowledging corresponding responsibilities. Those therefore, who claim their own rights, yet altogether forget or neglect to carry out their respective duties, are people who build with one hand and destroy with the other.

1.4. RIGHT OF PEOPLE AND NATION

The magisterium points out that the international law rests upon the principle of equal respect for state, for each people's rights to self-determination and for their free cooperation in view of the higher common good of humanity.

Peace is founded on respect for human rights of peoples, in particular the right to independence. (POPE JOHN PAUL II, *Address to Diplomatic Corps* 9th January, 1988). The situation in Cameroon is different as armed groups and government forces commit widespread human rights abuses across the country such as torture and cases

There is someone who suffers in every family and in every human situation. We cannot allow God's creatures to end their days in a creek, like animals.

Mother Teresa of Calcutta

of cruel, inhuman, degrading treatments or punishments, unlawful or arbitrary killings by security forces and armed groups.

1.5. FILLING THE GAP BETWEEN THE LETTER AND THE SPIRIT

The solemn proclamation of human rights is contradicted by the painful realities of war and violence of every kind; genocides and mass deportations; slavery, child abuse, exploitation of workers, illegal drug trafficking and prostitution. Human rights are not always fully respected. Unfortunately, there is a gap between the letter and the spirit of human right which can often be attributed to a merely formal recognition of these rights. The Church's Social Doctrine, in consideration of the privilege accorded by the Gospel to the poor, repeats over and over that the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others and that the excessive affirmation of equality can give rise to individualism in which

each claims his own rights without wishing to be answerable to the common good.

CONCLUSION

Daniel Golebiewski, in his writeup on July 3, 2014 says: at the end of World War II, nongovernmental organizations (NGOs) and individuals urged the founders of the United Nations System, to introduce human rights component in their agenda, meaning to develop an international document of human rights to which all individuals are entitled, regardless of who they are or where they live. This was done. Admittedly, long

before, international documents and national constitutions consisting of human rights, human beings illustrated the need for justice and support through their culture and traditions. Whether by communicating within their families, communities, states, or religions, they formed basic rights and responsibilities such as the right to life, equality before the law, and freedom of expression.

Although the Commission argued that human rights did not need a special religious justification in order to exist, and although the Universal Declaration of Human Right makes no reference(s) to God or any specific religion, one can surely find Christian values implicitly, in the document. It is in this light that the Catholic Church continues to cry out for human rights and the restoration of the human dignity of her children as they continue to live under insecurity and uncertainty, unlawful or arbitrary killings, torture and cases of cruel, inhuman, degrading treatments and punishments.

THE PRINCIPLES OF THE CHURCH'S SOCIAL TEACHING



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INTRODUCTION

In a world full of the good, the bad and the ugly, the believer is faced with the difficulty of living out the Christian ideal despite the allurements of anti-Christian lifestyles. The Church's Social Teachings serve as a guide to the believer who must be a Christian in a complex society. The principles of the Church's Social Doctrine in their entirety constitute truths about man who encounters the gospel message of the love of God and neighbour as he strives to interact with his society. There are ten major principles on which the Church's Social Teachings are built. They are as follows: The principle of the Common Good, the principle of the Dignity of Man and respect for Human Life, the principle of the Universal destination of Goods, the principle of Subsidiarity, the principle of Participation, the principle of Solidarity, the principle of Human Equality, the principle of Association, the principle of Preferential Option for the Poor and the principle of Stewardship.

1. THE PRINCIPLE OF THE COMMON GOOD

The common good according to the Fathers of the Second Vatican Council refers to the sum total of social conditions

which allow people either as groups or as an individual to reach their fulfilment more fully and more easily. (Cfr. SECOND VATICAN ECUMENICAL COUNCIL, *Gaudium et spes*, [7 December 1965], 26.) Every society

should be at the service of the human being by promoting the good of all people and of the whole person (Cfr. *Catechism of the Catholic Church* [CCC], n. 1912). The principle of the common good begins with the dignity of the human person, and builds on the unity and equality of all people.

2. THE PRINCIPLE OF THE DIGNITY OF MAN

According to the Social Teachings of the Church, man is a being with dignity. The very fact that man and woman are created in the image and likeness of God confers on them a dignity far above animals (Cfr. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, Paulines Publications Africa, Nairobi 2005, 61.) More so, the human person is a composite of body and soul. The soul is the principle of life. Thus, man is both a spiritual and material being (Cfr. *Fourth Lateran Council*, Ch. 1). Besides, for Pope St. John XXIII, the whole of the Church's Social Doctrine, in fact, develops from the principle that affirms the inviolable dignity of the human person. (Cfr. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, Paulines

Publications Africa, Nairobi 2005, 61.) Moreover, man is endowed with intellect and free-will, a reasoning ability capable of discerning and choosing between good and evil. Freedom is one of the highest signs of our being made in the image and likeness of God. This freedom is not contrary to our dependence on God (Cfr. C. C. C., n. 1705-1706.). The principle of the respect for human life connects with the principle of the dignity of man. Hence, every human being from the moment of conception to natural death, has inherent dignity and a right to life consistent with that dignity. (Cfr. JOHN PAUL II, Encyclical Letter *Evangelium Vitae* (25 March 1995).n.2)The human person must therefore not be manipulated for ends or purposes that are foreign for his development such as human abduction for ransoms, prostitution, child abuse, etc.

3. THE PRINCIPLE OF THE UNIVERSAL DESTINATION OF GOODS

According to Pope John Paul II in his encyclical letter *Sollicitudo Rei Socialis*, the goods of this world are originally meant for all. While the right to private property is valid and necessary, these goods, must in fact, be for the service of all. (JOHN PAUL II, Encyclical Letter *Sollicitudo Rei Socialis* [30 December 1987], n.42.) Man as a person, possesses rights which are from God, and which should remain in the face of a society immune from all attacks which tend to deny, abolish or neglect them (Cfr. E. GUERRY, *The Social Teachings of the Church*, Society of St. Paul, London 1961, 71). By way of origin and meaning, God created the heavens and the earth (Gen.1:1). Thus, this principle is grounded on the fact that God is the source of everything and man

was created to enjoy these things with equal rights (Genesis 1:27-31; 2:1-14.). Everybody in any society all over the globe has the right to material goods and humane labour conditions. (Cfr. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, 93.) Moreover, God destined the earth and all it contains for all peoples so that all humanity under the guidance of justice tempered by charity would share all created things fairly. (Cfr. VATICAN II ECUMENICAL COUNCIL, Pastoral Constitution *Gaudium et Spes*, n.69.) This principle is a natural right, inscribed in human nature. Thus, all other rights are guided by this norm. (Cfr. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, 93-96.) In this connection, St. John Paul II held that this principle required the preferential option for the poor and the marginalized. Jesus summed it up vividly: "You always have the poor with you, but you will not always have me" (Mt 26:11; cf. Mk 14:7; Jn. 12:8). To conclude, every member of society has the right to possess a sufficient amount of the earth's goods for himself and his family. (Cfr. VATICAN II ECUMENICAL COUNCIL, Pastoral Constitution *Gaudium et Spes*, n. 69.)

4. THE PRINCIPLE OF SUBSIDIARITY

Subsidiarity in a positive sense is economic, institutional and juridical assistance offered to a lesser entity. The principle of subsidiarity is indicated as the most important of the principle of social philosophy because the superior makes use of the contributions of the inferior and as both complement each other, the society progresses. On the basis of this principle therefore, all societies of a superior order must adopt attitudes to help, support and promote development with

respect to the lower order of society (Cfr. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, n.101.) Also, the Church teaches that to promote the participation of the greatest number in the life of a society, the creation of voluntary associations and institutions must be encouraged on both national and international levels. (C.C.C. n.1882.)

5. THE PRINCIPLE OF PARTICIPATION

Participation according to the *Catechism of the Catholic Church* is the voluntary and generous engagement of a person in social interchange. Thus, it is necessary that all participate and each according to his position and role, in promoting the common good. Hence, participation is a duty to be fulfilled consciously by all, with responsibility and with a view of the common good. (Cfr. *Catechism of the Catholic Church*, nn.1913-1916). Everyone is called to contribute to the cultural, economic, political and social life of the civil community in which s/he belongs. (Cfr. VATICAN II ECUMENICAL COUNCIL, Pastoral Constitution *Gaudium et Spes*, n. 75.) Thus, every democracy and every form of good governance must be participative.

6. THE PRINCIPLE OF SOLIDARITY

According to the Social Teachings of the Church, Solidarity highlights in a particular way the intrinsic social nature of the human person; the equality of all in dignity and rights and the common path of individuals and peoples towards an ever more committed unity. (Cfr. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the social doctrine of the church*, n. 105-109.) Solidarity must be seen above all in its value as a moral virtue that determines the order of

institutions (Cfr. C.C.C., n.1942.). Based on this principle, the structures of sin, which dominates relationships between individuals and peoples, must be overcome. Our society therefore should be transformed into structures of solidarity through the creation of just laws and judicial systems.

7. THE PRINCIPLE OF THE FUNDAMENTAL VALUES

The Church's Social Doctrine also indicates a strong relationship between principles and values, which help in the proper structuring and ordering of life in the society. According to the Fathers of the Second Vatican Council: "all social values are inherent in the dignity of the human person, whose authentic development they foster. Essentially, these values are: truth, freedom, justice, love." (Cfr. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, n. 109.) For the society of today to undergo transformation in every sphere of life, the Church teaches that men and women have the specific duty to move always towards the truth, respecting and bearing responsible witness to it. (Cfr. C.C.C., n.2467.) Similarly, freedom is based on the natural rights and responsibility of man. Thus, the right to the exercise of freedom, especially in moral and religious matters, is an inalienable requirement of the dignity of the human person. Hence, freedom goes along with responsibility. (Cfr. C.C.C., n.1738.) Justice for Thomas Aquinas is a value that accompanies the exercise of the corresponding cardinal moral virtue. (Cfr. Thomas AQUINAS, *Summa Theologiae*, I-II, q.6:ed. Leon. 6, 55-63). Ours is a world in need of truth, freedom and justice. This is because of the prevalence of moral decadence.

CONCLUSION

The Principles of the Social Teachings of the Church are centered on love and human dignity. The call to love is the summary of the Ten Commandments; that is, the love of God and of one's neighbour. It

is from the inner wellspring of love that the values of truth, freedom and justice are nurtured. Even the desire to share our resources with others are all animated by love. If we are able to love one another genuinely, then there would be no need for

revenge, hatred and war. Thus, the way of love compels man to think about the needs of ones neighbour in the society. Cfr. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, n. 113-315.)

THE FAMILY AS THE VITAL CELL OF SOCIETY

INTRODUCTION

The biblical account of Genesis 1:27-28 tells us how God created male and female, commissioning them to multiply and subdue the earth. In carrying out this divine command, there is need for a man and a woman to unite in holy matrimony. Such a union has as one of its properties the procreation of children. Hence the emergence of society's most important organ, the family. In this article, we will discuss the nature of the family as a natural society, marriage as its foundation, the family as a participant in the social life of the society and its interaction with the society.



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THEOLOGY II

about truth and goodness, what it means to love and to be loved, and what it naturally means to be a person. (Cfr. JOHN PAUL II, Encyclical *Centessimus Annus*, 39). The family is a community of persons that form the first human society. If families are not strong in communion and stable in commitment, the society will eventually become weak. Thus, the family has a social responsibility to the society and state, which obliges them to observe the principle of subsidiarity (Cfr. *Compendium of the Social Doctrine of the Church*, 121-122).

2. MARRIAGE AS THE BASE OF THE FAMILY

1. FAMILY AS A NATURAL SOCIETY

The family is the first natural society, which is divinely instituted. It is presented, in the creator's plan, as "the primary place for 'humanization' for the person and society" and the cradle of life and love. (Cfr. JOHN PAUL II Apostolic Exhortation *Christi Fideles Laici*, n. 40). In the family children learn their first and most important lessons, of practical wisdom to which the virtues are connected (Prov. 1:8-9; Sir 3:1-16). The Holy Family of Nazareth stands as an icon for every family. Relegating the family and excluding it from its rightful position in the society, would be to inflict grave harm to the future of the same society.

In the family, people are born; children grow developing their potentialities; children become aware of their dignity and learn to face their unique destiny; persons gain knowledge

The family springs from the free choice of the spouses to unite themselves in marriage. *Gaudium et Spes*, n. 48, talks about the value of the institution of marriage as that which is meant for the good of the spouses and their offspring as well as the society, it depends not only on the human decision alone. God himself is the author of marriage and has endowed it with various benefits and purposes. The following are characteristic traits of marriage: Totality by which spouses give themselves mutually to each other in every aspect of their person; unity by which spouses become "one flesh" (Gen. 2:24), indissolubility and fidelity requires mutual self-giving; and fruitfulness to which this naturally opens itself. The objective of marriage union is for procreation and the education of children.

Marriage is a sacrament instituted by Christ. The institution of this sacrament is found

at the centre of the divine plan of love. This love is clearly shown in the gift God makes to humanity in his son Jesus Christ, “the bridegroom who loves and gives himself as the Saviour of humanity, uniting it to himself as his body. Christ reveals the original truth of marriage, the truth of the ‘beginning’ (Gen.2:24; Mtt 19:5) and freeing man from his hardness of heart, he makes man capable of realizing this truth in its entirety.” (Cfr. *Familiaris Consortio*, n. 13). The family is indispensable in the social life of the society, given the active role it plays, to ensure its smooth functioning.

3. AN ACTIVE PARTICIPANT IN THE SOCIAL LIFE OF THE SOCIETY

The family is an active participant in the social life of the society. This is shown in the demonstration of solidarity, economic life and work. Solidarity opens itself to acceptance, guardianship and adoption. It entails sharing in various forms directed towards the poor and needy, orphans, handicaps, the sick, the lonely, the unloved and the abandoned. This service can be carried out through the formation of associations with other families and institutions (Cfr. *Compendium of the Social Doctrine of the Church*, 140). Another dimension of its active nature is seen from the point of view of the economic life of the society. From its original Greek word (*oiko-nomia*), economy means house hold management, originating from domestic work. Individual initiative contributed greatly to the development of economic life, operating in a concentric manner, involving the production and exchange of goods and services between different groups and families in an increasing measure. As a result, the family becomes an essential promoter of the economic life guided by sharing and solidarity among generations (Cfr. *Compendium of the Social Doctrine of the Church*, 141).

Work is another aspect where the active nature of the family in the society is made manifest. The relationship between the family and work has its root in the person and his right to possess the fruit of his labour. It concerns the individual as member of a family understood as a domestic society (Cfr. *Rerum Novarum*, n. 104). The relationship between family and work must

be safeguarded by a sufficient wage for family maintenance (Cfr. *Quadragesimo Anno*: AAS 23 (1931), n. 200). Being such an active participant in the social life of the society, it is evident that interaction between them is of utmost importance.

4. INTERRACTION BETWEEN FAMILY AND SOCIETY

There exists an intimate relationship between the society and the family suggesting that the society should never fail in its fundamental task of respecting and fostering the family. Intimacy can be promoted using political and legislative action beginning from the harmony within the families to the respect for unborn life and freedom of choice in educating children (CCC, n. 2211). The society is at the service of the family and as a result, it has the bounden duty to recognize, respect and promote the rights of the family. Hence there is need for authentic and effective family policies, with specific interventions that are able to meet the demands arising from the rights of the family (Cfr. *Compendium of the Social Doctrine of the Church*, 143).

The family in return has an indispensable role to play in the smooth functioning of the society. The family serves as a moulder and a teacher, since it is the nursery where one cultivates good behaviours. It is the citadel and epitome of morality, for it is from there that children come to the knowledge of the sacredness of God and the beauty of creation. Every family is called upon to embark on this God given task, in order to make the society a better place and something

beautiful for God (Cfr. ARCHBISHOP VERDZEKOV, *Sermon on the 10th Anniversary of the Family Life Association of Cameroon* (FLACAM), Friday, 26 October 1990).

CONCLUSION

In our world today, there are many changes in the society and culture which have greatly affected the nature of the family, distorting some of its principal values. However, being the fundamental unit and pattern of every society, it is necessary to protect its sanctity against some societal vices like immorality, obscene literature, spread of divorce and the practice of abortion (Cfr. FRANCESCO ROBERTI, “Family,” in *Dictionary of Moral Theology*, 501).

Where does love begin? In our own homes.

When does it begin? When we pray together.

The family that prays together stays together.

Mother Teresa of Calcutta

MARRIAGE AS THE FOUNDATION OF THE FAMILY

INTRODUCTION

Marriage in general is defined as “the conjugal union of man and woman, contracted between two qualified persons, which obliges them to one another for life” (J. McHUGH-C. CALLAN, *Moral Theology: a Complete Course Based on St. Thomas Aquinas and the Best Modern Authorities*, Vol II, Joseph F. Wagner, Inc., New York 1958, 750). The marriage union is conjugal; that is, its end is the procreation and nurturing of children, or the making of a family, and it therefore gives the right to the natural act of generation (Cfr. *Ibid*, 751). God intended marriage to be a permanent union between husband and wife in which there is mutual love. Marriage is the basis of every human family and the basic cell of every society. On the other hand, the family is presented, in the Creator’s plan, as the primary place of ‘humanization’ and the cradle of life and love. It is a divine institution that stands at the foundation of life of the human person as the model of every social order. The family is the natural community in which human social nature is experienced (Cfr. PONTIFICAL COUNCIL FOR JUSTICE & PEACE, *Compendium of the Social Doctrine of the Church* (29 June, 2004), n. 213). In this article, we shall examine the distinctive character of marriage as the foundation of the family by looking at the value of marriage and marriage as a sacrament.

1. THE VALUE OF MARRIAGE

Marriage and family are intimately connected, given the fact that the family has its foundation in the free choice of the spouses to unite themselves in marriage, in respect for the meaning and values of this institution that does not depend on man but on God himself: first of all for the good of the spouses and the offspring, as well as of society. Hence this sacred bond does not depend on human decision alone. God himself is the author of marriage and has endowed it with various benefits and purposes. “Therefore, the institution of marriage - that intimate partnership of life and love, established by God and endowed with its own proper laws, is not the result of human convention or of legislative prescriptions but acquires its stability from divine disposition” (*Ibid*, n. 215). In this



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respect, no power can abolish the natural right to marriage or modify its facts and purpose.

1.1. THE RIGHT TO MARRIAGE AND THE FOUNDING OF A FAMILY

From the beginning God created them male and female: a companionship which produces the primary form of interpersonal communion (Cfr. Gen. 1:26, Wis. 2:32) making conjugal right of husband and wife equal in the founding of a family. Reflecting on the right to marriage and the founding of a family, Pope Leo XIII remarked: “To take away from man the natural and basic right of marriage, to circumscribe in any way the principal ends of marriage laid down in the beginning by God in the words ‘increase and multiply’ (Gen. 1:28), is beyond the power of humans. The rights of the matrimonial institution and of the family are fundamental moral values. It is from this right that the family in all its levels springs up.” (LEO XIII, *Rerum Novarum* (15 May, 1891), n. 645).

1.2. THE TRANSMISSION OF HUMAN LIFE IN MARRIAGE

The transmission of human life has a special character of its own, which derives from the social nature of the human person; it requires responsible collaboration with the fruitful love of God. From the moment of conception, the life of every human being is to be respected in an absolute way. No one has the right to kill an innocent human being. A responsible procreation must be the fruit of marriage. Procreation is deprived of its proper perfection when it is not desired as the fruit of the conjugal act. The child has the right to be conceived, brought into the world and raised within marriage; only in this way can the child discover his own identity and achieve his own proper human development. (Cfr. MARTIN NJIKANG, *Theology of Christian Marriage*, Vol II, Presbook PLC, Limbe, 2016, 99).

1.3. THE DISTINCTIVE TRAITS OF MARRIAGE

Marriage, in fact, is endowed with its own proper characteristics, some of which are:

i. Totality – by it, the spouses give themselves to each other mutually in every aspect of their person, physical and spiritual without reservations, a unity which makes the one flesh.

ii. Unity and Indissolubility– marital love is the act in which the bride and bridegroom give and receive each other as an inner tendency towards definitiveness and exclusiveness. The person who gives himself or herself no longer belongs to himself or herself but to the other. The indissolubility and unity of marriage calls for solidarity at every level such as common house, bed in so far as it leads and helps this union. Indissolubility of marriage is placed in the context of love and covenant of “irrevocable personal consent.” The object of this consent is the mutual gift and acceptance of one another. “The intimate union of marriage, as a mutual giving of two persons, and the good of the children demands total fidelity from the spouses and requires unbreakable unity between them. Hence, not even children should disturb this unique relation. While children are God’s special gift and often deepen the marriage bond, yet marriage once celebrated, should continue to grow and exist even when there are no children, for reasons beyond the couples control” (Cfr. *Ibid*, 87).

iii. The Procreation and Education of Children - The procreative aim of marital love is also a fundamental end of marriage. Marriage and conjugal love are by their nature ordained towards the begetting and educating of children. Marriage union, in fact, gives fullness of life to that sincere gift of self, the fruit of which is children who in turn are a gift for the parents, for the whole family and all of society. “Married couples should regard it as their proper mission the task of transmitting human life and to educate their children” (G.S. n. 50). Nonetheless, marriage was not instituted for the sole reason of precreation. “Its indissoluble character and value of communion remain even when children, although greatly desired, do not arrive to complete conjugal life” (PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, n. 218).

iv. Mutual Assistance and Completion in Love - In the marriage covenant, mutual assistance and completion in love of the spouses is obtained. In marriage, man and woman render mutual help and service to each other through an intimate union of

their persons and of their actions (Cfr. G.S. 48). Spouses with their different gifts and abilities complete each other in this covenant in the most perfect way. This aspect of marriage is confirmed by the Garden-of-Eden account in the book of Genesis. The reason why God gave a wife to man is for mutual help and company. “It is not good that the man should be alone; I will make him a helper fit for him” (Gen. 2:18) (Cfr. C. HENRY PESCHKE, *Christian Ethics*, vol. II, C. Goodliffe Neale, Dublin, 1978, 444-445).

2. THE SACRAMENT OF MARRIAGE

God disposed man and woman for each other so that they may no longer be two but one (Mt.19:6).

Marital love is the act in which the bride and bridegroom give and receive each other as an inner tendency towards definitiveness and exclusiveness.

In this light, they are to live in love, be faithful and become a sign of God himself, who is nothing but overflowing love. Matrimony is the sacrament which blesses the lifelong union of man and woman. A union which reflects that of Christ’s union with the

Church (Cfr. J. TOLHURST, *A Concise Catechism for Catholics: A Simple Exposition of Catholic Doctrine*, The Cromwell Press, Wiltshire 1993, 35). The Sacrament of Marriage enables husband and wife to give themselves undividedly to each other and to cooperate with the love of God their Creator who through them will enlarge the human family (Cfr. G.S. n.50). It is therefore, in the spousal love of Christ for the Church, which shows its fullness in the offering made on the cross that the sacramentality of marriage originates. “Marriage as a Sacrament is a covenant in Love between a man and a woman” (PONTIFICAL COUNCIL FOR JUSTICE & PEACE, *Compendium of the Social Doctrine of the Church*, n. 219). Thus, at the centre of the revelation of the divine plan of love is the gift that God makes to humanity in his Son, the bridegroom who loves and gives himself as a saviour of humanity, uniting it to himself. He reveals the original truth of marriage, and freeing man from his hardness of heart, he makes him capable of realizing this truth in its entirety (Cfr. *Ibid*).

CONCLUSION

Marriage has and will always remain the foundation of the family. From the moment of creation, God’s intention was that man should not be alone but should have a companion. Through marriage, men are brought into being for the glorification and service of Jesus Christ and for the increase of his Kingdom.



THE UNIQUENESS OF SACRED MUSIC IN THE CATHOLIC LITURGY (Continuation)

1. REVIEW OF LAST ARTICLE

In the last edition of the *Searchlight Magazine*, we defined Sacred music as “that which, being created for the celebration of divine worship, is endowed with a certain holy sincerity of form” (M.S n. 4) with the purpose “to give glory to God and the sanctification of the faithful” (S.C n. 112). We also stated three basic qualities of Sacred Music, that is: “sanctity, goodness of form, and the quality of universality.” In this edition we wish to highlight some aspects; *the Development of Sacred music, Church music vis-a-vis secular music and the council of Trent and the Cultural Revolution in Sacred music.*

1.1. THE DEVELOPMENT OF SACRED MUSIC

Music in biblical religion is shown very simply by the fact that the verb “to sing” or a related word like “song” is most commonly used in the Bible. It occurs 309 times in the Old Testament and 36 times in the New Testament. (Cfr. J. RATZINGER, *Spirit of the Liturgy*, Ignatius Press, USA 2018, 150) The Church inherited the Psalms of the Old Testament as her basic prayer and hymn book for worship. With these sacred texts she also adopted the mode of singing that had been established during the development of the Psalms. This way of singing the Psalms, traditionally viewed as established by King David (Cfr. 2 Sam. 6:5), disrupted only by the Babylonian exile, remained in use up to the coming of Christ. According to Most Rev. Thomas J. Olmsted, after Pentecost, the life of the early Church in the first centuries was marked by the encounter between the Jewish-Semitic reality and the Greek-

Roman world. As such, a dramatic struggle arose between openness to new cultural forms on the one hand and, on the other, what was irrevocably part of Christian faith. The Church had to preserve her Sacred music, and then foster it. The temporary pruning of the Church’s Sacred music to the traditional form of the Psalms led to previously unimaginable creativity: the Gregorian chant for the first millennium and then, gradually, polyphony and hymns arose. In preserving the forms which embodied her true identity, the Church made it possible for wonderful growth to be fostered, such that centuries after that original restriction, the Second Vatican Council boldly proclaimed that her treasury of Sacred music is of more value than any other of her artistic contributions.

1.2. CHURCH MUSIC VIS-A-VIS SECULAR MUSIC

Looking at the history of Sacred music, there has been evident progressions, one of which is the influence between Church and secular music. In an analysis by J. Ratzinger, he notes that while in the Byzantine world (East) they kept to the tradition of purely vocal music, the West had the form of Gregorian chant, the inherited tradition of psalm-singing was developed to a new sublimity and purity. This set a permanent standard for Sacred music for the liturgy of the Church. (Cfr. J. RATZINGER, *Spirit of the Liturgy*, 159)

1.3. THE COUNCIL OF TRENT AND CULTURAL REVOLUTION IN SACRED MUSIC

Due to the deviations of Sacred music from its original nature, the Council of Trent (1545) intervened by placing a norm that liturgical music should

be at the service of the Word and also for a considerable reduction on the use of instruments. The Council also emphasized the differences and distinctions between secular music and Sacred music. In the 19th century, Pope Pius X made the same venture which succeeded in dedicating the whole power of music which had reached its high point in cultural history to the glorification of God. Thus, whatever was to be heard in Church be it Mozart or Bach was based on the sense of *Gloria Dei*, the glory of God. (Cfr. *Ibid.*, 160)

CONCLUSION

We have so far highlighted some aspects that characterized the development of Sacred Music. The Church therefore insists on the fact that Liturgical music should remain close to what Pope Pius X calls “the universal.” That is, Liturgical music should be in a way that while every nation is permitted to admit into its ecclesiastical compositions those special forms which may be said to constitute its native music, still these forms must be subordinated in such a manner to the general characteristics of sacred music (sanctity, goodness of form, and the quality of universality) that nobody of any nation may receive an impression other than good on hearing them (Pius X, *Tra le sollecitudini*, n. 2). We shall round up this article in the June edition of the *Searchlight* by looking at the *Crisis of Cultural Deviations in Liturgical Music and Some Suggestions to our Parish Choirs and Music Directors on how we can gradually restore Sacred Music in our liturgical celebrations viz á viz inculturation.*

-SINGING DEPARTMENT

THE SEARCHLIGHT MAGAZINE INTERVIEWS MSGR. LUCAS SANOSI

S.L: Father, can you kindly introduce yourself to our readers?

Msgr. Sanosi: I thank you very much for coming to Sacred Heart College where I am in residence. I am Msgr. Lucas Loweh Sanosi born on the 20th of August 1944, baptised the very next day 21st August 1944, (smiling) so I was a pagan just for a day. I grew up therefore a catholic, in a very strong catholic family. I was ordained on the 31st of October 1971 when the then Diocese of Bamenda was just a year old (created in 1970). While in the seminary I was for Buea Diocese because that was the only Anglophone Diocese at the time but before I was ordained, Bamenda Diocese was created. I would say, I was the first to be ordained as the diocese was created. There were two of us for ordinations that year – Archbishop Esua (my classmate) and I. Seven of us went to the Major seminary in Enugu (Bigard Memorial Seminary) but as God would have it, the others dropped along the way and by the time of ordination we were just two of us. He was the only candidate for Buea and I was the lone candidate for Bamenda. I have been a priest for the past fifty years. I think this is all I can say about myself for now.



S.L: This year, you are celebrating fifty years of service in the Lord's vineyard. Could you briefly share with us your vocational journey to the priesthood? (What attracted you, as well as the oppositions and difficulties faced along the way?)

Msgr. Sanosi: I would say I had more of attractions than difficulties along the way. I think I am lucky in that way. From my childhood, I loved the idea of being a priest. I used to admire the Mill Hill Fathers who used to administer in our parish. I am from Kumbo Parish which is now the Cathedral Church of Kumbo Diocese. As a kid I used to go with my Parish priest for Masses in the outstations as I was a fervent Mass Server. It was from there that the whole idea started and each time I was serving at Mass, I used to ask myself, could I ever be like the priests whom I assisted at mass?

I accompanied the priests in what so ever they were doing and took to their advice. When I

mentioned the idea of becoming a priest they encouraged me. However, the difficulty was to pass this information to my parents. My Father is of late now and was a Catholic teacher, when I mentioned it to him, I was at that time in what was called standard six. Back then we had Infants one and Infants two, then Standard one to six. I told him that I would like to go to the Holy Family Seminary. There was no Bishop Rogan at the time, so what we had down in Sasse was Holy Family Junior Seminary and I told him Father was going to come for the interview. He asked if I knew what a seminary was all about and I said yes, it is a place where one prepares to become a priest. Then he gave his approval indicating that if that is what I want then, I should go and try, but if at any moment I felt it was not my call, I should come back. So I think that is what I mean by an easy way because from the beginning, my parents understood and encouraged me.

S.L: Could you kindly let us know the various areas where you served in the course of your ministry?

Msgr. Sanosi: After my Priestly Ordination, I was posted to St. Anthony's Parish Njinikom where I served from 1971-1974, after which I was sent to Nkar which now belongs to Kumbo Diocese. From there I was sent to Bali, then to Njindom and from there to Wum and back to Nkar all in one year. I carried out relief duties and spent approximately two and a half months in those places. In the year 1976, I went back to Rome where I had done my theological studies, to study Canon law. I was given three years by my Bishop at the time (the late Archbishop Paul Verdzevov). He told me to try and see if I could get a doctorate within three years and if not I should come back with a licentiate. Thank God though it was not easy, I obtained a doctorate in Canon Law. I came back in 1979 and with a doctorate in Canon law, I was posted to the Major Seminary in Bambui and I was there from 1979 to 2007 a total of twenty six years. After which I was given a year of sabbatical which I spent in the USA, assisting in a parish in Los Angeles. After that I was posted as the Parish Priest of Ngomgham Parish, (smiling) I did not go back to the seminary. At that time they had trained other Canon Lawyers.

The present Archbishop of Bamenda took over from me. So I engaged fully into pastoral work in Ngomgham for eight years and from there to the Pastoral Centre as Director for five years. By the end of this time, I was already seventy seven years of age so the Archbishop asked me to move over to Sacred Heart College where I am for retirement while waiting for the completion of the Old Priests home so I could move there.

S.L: Given that fifty years in the priesthood is not something we just wake up to one day, could you kindly tell us what has been your driving force throughout these years?

Msgr. Sanosi: I would not say I had a particular driving force. I used to just say, well we live each day. I lived each day as it came and I took all appointments seriously whether in the Parish or teaching in the Seminary or administering the Pastoral Centre and I found joy in all what I was doing. I thank God because throughout these years, I never found any appointment that made me unhappy. However, there was a time I felt bad and complained to the Bishop moving into four

different parishes all in one year. His response was that there is no way he would send me where there are no Christians. So even if I found just one Christian, I should administer to him/her. I never complained again. The driving force then has been God himself and the love I have for the priesthood and also the joy I found in serving God and his people.

S.L: There are many out there, who feel called to the priesthood or religious life but struggle with other interests in life. What advice can you offer to such people?

Msgr. Sanosi: There's no doubt that now, times have changed and there are many things out there which distract people unlike as it was in our days. My mind at the time was very much focused without much distraction and what I can tell young people striving to say Yes to God in this era is that, "it is God who calls; you cannot call yourself and he will always show you the way to answer his call." I have been full time in formation work and I know what it means. They should also give time to prayer, meditation and reflection and thorough counselling because God calls through other human agencies. They should be calm and not discouraged if they meet many difficulties along the way. They should devote more time to prayer and God will lead them to discover whether it is their call or not.

S.L: Experience they say, is the best teacher. From your years of ministry, what advice can you give to our priests and to seminarians in formation towards the priesthood?

Msgr. Sanosi: What I can say to Priests and Seminarians is simply "OBEDIENCE." The vow of obedience means a lot and can enhance or destroy one's ministry. Obedience is not something easy to deal with but it is very necessary as you may have seen from my own story. Obedience means surrendering your will to the will of God which is manifested to you through your superior, who may never see things the way you are seeing them or who will not be deciding on things the way you want. To young priests and seminarians, once you are obedient, you will always be joyful. Among all the other priestly virtues; prayers and life of purity, Obedience comes first. Devotion to the Blessed

Virgin Mary, the special mother of Priests and Seminarians is also very necessary because you cannot really function well without the maternal intercession of Mary.

In all these, let God's will and not my will be done and if I have to function as a priest, it should be

according to the understanding of the Church, marked with Purity of the Heart, Thoughts and Deeds. We cannot succeed with all these on our own, but only through prayers especially the official prayers of the Church, that is the Divine Office and daily celebration of the Holy Mass. This is the only thing. There is no other magic that can be performed apart from these.

S.L: Any last words?

Msgr. Sanosi: I wish to thank you for having thought of me especially at this age. I thought I am a retired Priest who would just be there, having nothing doing, I thank you for coming for this interview. Once a Formator one would always remain a Formator though not a formal one. So though I am not present with you in Bambui, anytime I have the opportunity of meeting seminarians it is always a joy. I also thank the readers of the Searchlight Magazine, it is a good magazine and people learn a lot from it. I wish a happy New Year to all the seminarians as well as the readers and may God's abundant blessings be with you all now and always.

S.L: Thank you so much Father for sharing with us. May God bless you abundantly.

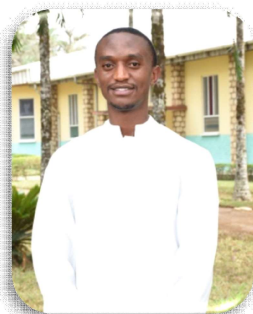
Msgr. Sanosi: You are welcome.

THE ORIGIN AND DATING OF EASTER

INTRODUCTION

There is no Easter without Lent. Consequently, before we delve into Easter proper, let us look briefly at Lent. This season commemorates the forty days Jesus spent fasting in the desert, as recorded in the synoptic Gospels. In the early centuries, the fasting days leading up to Easter varied, in some places it was just for two days, in others a week. Gradually, this grew longer and longer, and by the mid-fourth century, Lent began six weeks before Easter. However, fasting was always prohibited on Sunday, meaning there were only 36 fasting days. To resolve this, the Church added four days of fasting (Ash Wednesday, the Thursday, Friday and Saturday after Ash Wednesday), thus giving us 40 days of fasting. The season of Lent ends on the evening of Holy Thursday (the vigil of Good Friday). The end of Lent then brings us to Easter *Triduum*, the most Sacred three days of the of the liturgical year, lasting through Easter Sunday evening. This leads us to Easter which is our subject matter in this article. (Fr. Martin Njikang, A Homily delivered During the Solemn Vespers to begin the Season of Lent 2022, 1)

The core of the festival known as *pascha* in Christian tradition was already central to the religious life of the Israelites after their liberation from slavery. The term *pascha* is a transliteration of the Aramaic form of the Hebrew *Pesach*. While the original meaning of *pesach* remains obscure, in biblical tradition it refers to the passage of the angel of death over the houses of the Hebrews marked with the blood of the sacrificed Lamb; it is regularly translated Passover in the Old and New

SHAKESPEARE
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MANGUI

THEOLOGY III

THEOLOGY III

Testament. In this paper, we shall look at how this Jewish feast was appropriated by Christianity and how its dating was and is done.

1. ORIGIN OF
EASTER

In the 1st century, the nocturnal feast was the occasion for the remembrance of Israel's redemption out of slavery. The clean testimony of the relationship between the Christian *pascha* and the Passover of the law appears clearly in the 2nd century and this suggests that the Christian observance was a gradual modulation of the Passover as it continued to be observed by the primitive community. The little evidence that the primitive *pascha* was focused primarily on the resurrection can be found in the earliest textual evidence from the second half of the 2nd century called *Epistula Apostolorum*. (THOMAS J. TALLEY, *The Origins of the Liturgical Year*, Pueblo publishing company, New York 1986, 1-7).

1.1. IN THE EARLY CHRISTIAN
COMMUNITIES

The practice of the celebration of Easter commenced in some communities around the early years of the second century. It appeared to have been a unitive

celebration of the proclamation of the passion, death and resurrection of Christ and the Christian's participation in that mystery through the waters of baptism. In this period, the vigil celebration was preceded by a fast on the Friday and Saturday before it. Around the fourth Century, much had changed to the effect that Good Friday was celebrated as the day of the passion, crucifixion and death of Jesus and Easter day came to be the celebration of the resurrection in a way which ignored the death of Jesus. The above change brought therefore a liturgical and theological disconnection of the passion and death from the resurrection.

1.2. FROM THE 8TH CENTURY
ONWARD

Between the years 775-852, at the time of Amalarius of Metz the *Triduum* days were: Holy Thursday, Good Friday and Holy Saturday and this particular development saw Easter Sunday standing outside the *Triduum*. In the 9th century, there was an emergence of a second *Triduum* Easter Sunday, Easter Monday, Easter Tuesday. But the present rebirth of the celebration of the paschal vigil actually preceded the reforms of the second Vatican Council by two decades. The experimental revision began in 1951 and was given final approbation in 1955/1956 (MICHAEL D. WHALEN: *Seasons and Feast of the Church Year*. Paulist press, New York 1993, 87-89). After this history, we are still left with the question: How is the dating of Easter done?

1.3. THE COMPUTATION OF
EASTER

In 325 BC at the Council of Nicaea, it was agreed by all the Churches "that Easter, the Christian

Passover, should be celebrated on the Sunday following the first full moon (14 Nisan) after the vernal equinox” (Catechism of the Catholic Church 1170). However, there exists a disparity in calculating the 14th day of the month of Nisan, between the Western and Eastern Churches due in part to the drift caused by the miscalculation of the solar year in the Julian calendar. This eventually gave rise to the belief that Easter was to be celebrated after the Jewish passover. For example, Christians in Syria generally held Easter after the Jewish Passover whereas most other Christians within the Roman Empire calculated Easter with no thought for the Jewish festival. Thus, Easter was often celebrated on different days in the East and in the West.

Nisan is the first month for the Jews (Ex. 12:2, Deut. 16:1). Nissan 14 was the day of the full moon and the night on which Passover begins (*erev pesach*) (Lev. 23:4-6). Being a spring festival, it falls just after the vernal equinox, (the moment when the sun is exactly above the equator and we have equal night and day). The corresponding date to our calendar puts it at March 21.

The calculation of the date on which Easter is celebrated follows a lunar-solar calendar and it is celebrated on the Sunday that follows the first full moon after March 21, the vernal (spring) equinox. Following the Julian calendar (46 BC), a year consisted of 365.25 days. This made the calendar about 11 minutes and 9 seconds more than the Earth’s actual course and thus altered the equinoxes (vernal equinox included). This excess puts off the calendar by a day in every 128 years and by the 16th Century, the calendar was about 10 days slow, and in c1581, the vernal equinox fell on March 11 (about 10 days earlier). In order to reduce the error in calculations, Pope Gregory XIII in the bull *Inter Gravissimas*

(1852), restored the vernal equinox and the date of Easter to their normal places as Nicaea had established (21 March) in keeping too with the seasons. By this document, 10 days were eliminated from October 1852 (4 October in the Julian calendar was followed by 15 October in the Gregorian calendar and St. Teresa of Avila is said to have died on the night of Oct. 4 – Oct. 15 1852). Unlike the Julian calendar which determines a leap year if it could be divided by 4, a leap year in the Gregorian calendar was determined if it could be divided by 400. While some countries followed the changes made by Pope Gregory, others did so only after a very long time such as England (1752) and Russia (1918). The calculation is still not perfect as there is still a difference of 24 seconds between the legal and the solar calendar. However, 3,500 years will have to pass before another day is added.

Therefore, Easter cannot fall earlier than March 22 or later than April 25. Thus we can establish the following; Gregorian Easter can fall on 35 possible dates. It lastly fell on March 22 in 1818, and will not do so again until 2285. It fell on March 23 in 2008, but will not do so again until 2160. Easter last fell on the latest possible date, April 25, in 1943 and will next fall on that date in 2038. However, it fell on April 24, just one day before this latest possible date, in 2011. The cycle of Easter dates repeats after exactly 5,700,000 years, with April 19 being the most common date, happening 220,400 times or 3.9%, compared to the median for all dates of 189,525 times or 3.3%.”

The Western Church has continued to use the Gregorian calendar, while the Eastern Churches have stuck with the Julian calendar. The difference between these systems is 13 days. However, despite the Eastern Churches celebrating Easter between March 22 and April 25, their

corresponding date in the Gregorian calendar is April 4 and May 8. (EDWARD McNAMARA, *Response to the discrepancy of the Easter celebration between the Western and Eastern Churches* ROME, MARCH 29, 2011 (Zenit.org)).

CONCLUSION

Having seen briefly the history and computing of Easter, we would like to end with a note on the theological significance of Easter. In the first letter of Saint Paul to the Corinthians, we read: if Christ has not been raised, then our preaching is in vain and your faith is in vain (1 Cor. 15: 14). With this, Saint Paul sets out to show the centrality of Easter in the Christian faith. The whole New Testament is unanimous on this point: the Cross and burial of Christ reveal their significance only in the light of the event of Easter, without which there is no Christian faith. (Hans Urs Von Balthasar, *Mysterium Paschale*, Ignatius press, San Francisco 1990, p.138) Benedict XVI further affirms that; the Christian faith stands or falls with the truth of the testimony that Christ is risen from the dead. (Pope Benedict XVI, *Jesus of Nazareth*, Ignatius Press, San Francisco 2011, p. 151). The resurrection above all constitutes the confirmation of all Christ’s works and teachings. All truths, even those most inaccessible to human reason, find their justification if Christ by his Resurrection has given the definitive proof of his divine authority, which he had promised. The Catechism of the Catholic Church further teaches that Christ’s Resurrection is the fulfilment of the promises both of the Old Testament and of Jesus himself during his earthly life. The phrase “in accordance with the Scriptures” as expressed by the Nicene Creed, indicates that Christ’s Resurrection fulfilled these predictions. (*Catechism of the Catholic Church* nn. 651-52).