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THE CATHOLIC UNIVERSITY OF EASTERN AFRICA

TITLE

**THE EARLY METHODS OF EVANGELIZATION BY SPIRITANS IN
EAST AFRICA
(CHRISTIAN VILLAGES AND EDUCATION)
STUDY CASE: BAGAMOYO - TANZANIA**

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STUDENT'S DECLARATION

I hereby declare that the material used herein has not been submitted for academic credit to any other institution. All sources have been cited in full.

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May God bless us all!

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time; the ransoming of poor slaves and the complete stop to slavery and slave trade. They brought the salvific message of Jesus to the local people and they built the Church, the ‘universal sacrament of salvation.’ *Lumen Gentium, 1.*

This work, thus, is divided into three main chapters. The first chapter gives a glimpse of the identity of the Spiritans and a historical background of the congregation at large. Chapter two deals with the people of Bagamoyo, their culture, religion, the impact of slave trade and the contact between Christian and Islamic cultures. The third chapter covers the two methods of evangelization and the critique of the methods. The methods were the creation of the **Christian Freedom Villages and Education**. The Spiritans moved in Bagamoyo taking these methods as an answer to the need of the time; Slaves were set free but they had no where to go and had no one to care for them. Spiritans work with the marginalized of the society. (SRL 40) The ex-slaves were the marginalized of the time. The conclusion focuses on my personal comments on the Spiritan understanding of mission today.

Spiritans in Bagamoyo participated and still participate in the work of the Church on earth. She is missionary by her very nature, for according to the plan of the Father, the church has her origin in the mission of the Son and the Holy Spirit (LG. 1). Thus, the Spiritan missionary zeal of living the gospel message, echoes Isaiah’s words “the sovereign Lord has filled me with his Spirit. He has chosen me and sent me to bring good news to the poor, to heal the broken-hearted, to announce release to the captives and freedom to those in prison...to proclaim a year of favour from the Lord.” (Is.61:1-2) But, did the methods of evangelization by Spiritans in Bagamoyo bring the good news of the kingdom of God, the kingdom of universal table-fellowship to the local community?

INTRODUCTION

Visiting Bagamoyo today, right in the centre of the grave yard of the Catholic parish, one can not help seeing 27 simple crosses bearing names of Spiritans; fathers and brothers who died in Bagamoyo from 1872 to 1930. Along with them are 20 more crosses with names of the sisters of the *Congregation de Soeurs Filles de Marie de Saint-Denis*, who died from 1870 to 1970. I number these heroes and heroines among the first missionaries who devoted their lives to Africa and for Africans. These pioneers of Bagamoyo were instrumental in making the name of Jesus Christ known, his good news of salvation proclaimed and his church expanded in the East African mainland. They carried on the mission for which Jesus was sent; the proclamation of the kingdom of God. This kingdom is so important, that by comparison, everything else becomes *the rest*. Only the kingdom, thus, is absolute and it makes everything else relative.

Spiritans have been in East Africa for a century and thirty one years now. Their presence has had a great impact to the work of evangelization and the growth of the local church in East Africa and elsewhere in the world. The main concern of the Spiritan evangelisers was the conversion of people to Christ, salvation of the poor souls and the forming of the Christian communities. It took them rather long time to understand that the establishment of the local church was part and parcel of their work of evangelization. These in turn, would become responsible for continued evangelization, for "evangelization is a fundamental duty of the people of God." *Ad Gentes.35,36*.

In this essay, thus, I try to examine the early methods of evangelization used by Spiritans in Bagamoyo. The two main methods were the creation of *Christian Freedom villages* and *Education*. These methods, however, were motivated by the spirit of the

CHAPTER ONE

THE SPIRITANS

1.1 Historical Background.

(i) *Claude Poullart Des Places*

The Spiritans form an international large family of missionaries who belong to the Religious Missionary Institute. The family is widely known as “The Congregation of the Holy Ghost Fathers under the Protection of the Immaculate Heart of Mary”¹ The congregation was first founded by Claude Francis Poullart Des Places and it was consecrated to the Holy Spirit on the Pentecost Sunday of 27th May 1703 in Paris, France. The congregation had a humble beginning thanks to the goodness and to the acts of charity towards others of its founder.

Being from a rich and noble family, Claude Poullart Des Places was born in February 26th, 1679 in Brittany, France. Despite his delicate health, “Claude’s early years were blessed by a careful and pious upbringing.”² A seminarian at the age of 24, Claude’s attention was drawn to the *poor little savoyards* who worked in Paris as chimney-sweeps and tried to earn some money for their destitute families at home. Chimney; an architectural device a portion of the building rises above the roof in which are the flues conveying the smoke to the outer air. These chimneys were narrow, and because of smoke, they blocked. The cleaning of these chimneys was not easy.

¹ Spiritan Rule of Life No. 2
² Keron, H., To The Ends of the Earth. Pp. 1.

These young boys were made to pass through them so as to clean them. Some got stuck in the chimneys and others even died in the process. Their desperate situation moved Claude with pity, sympathy and concern. Lonely, needy and abandoned, they desperately needed a companion or a friend who would care for their faith and morals. Having induced a few friends to help him to teach them how to read, write and religious knowledge, Claude began to provide for their material needs as well.

Having been formally received in the clerical state by the reception of tonsure in August 1702, Claude discovered that many of his fellow seminarians were also in need of support. With the help of some charitable people, Claude hired a house for these 'poor clerics.' It was this poor community which on the Pentecost Sunday of 27th May, 1703 became the "...establishment of the said community and seminary consecrated to the Holy Ghost under the Invocation of the Blessed Virgin conceived without sin"³ Claude was ordained in 1707. Less than two years after his ordination, God called Fr. Claude to his heavenly reward. In the midst of his sufferings before he died, he kept on reciting verse 1 of psalm 84 "...how lovely is your dwelling place O Lord of hosts, my soul longeth and fainteth for the courts of the Lord."

Dedicated to the Holy Spirit, the Spiritan Missionaries have been known as *The Holy Ghost Fathers*, but later the congregation was made up of priests, brothers and sisters. The congregation's major focus initially, was to train future missionaries who would work in different places where the need was great. This meant working among the poor and the marginalised of the time, to bring the Good News to those who have never heard or have scarcely heard about it. This was mainly to provide a remedy for the lack of

³ Ibid. Pp. 19.

pastoral care within France, *mission ad-intra*. In the first half of the 18th century, seminarians from the Spiritan seminary who wished to go to the missions, geographically speaking, could join other older orders such as the Jesuits or the Franciscans.

Paullart Des Places himself wanted to go to the mission but he simply ended up founding a seminary and a community. As its major focus, the community had to follow Christ's counsel of going to "sell what you have and distribute it to the poor, then come and follow me." (Mk.10:21)

For more than a century after Cloude's death, the congregation of the Holy Ghost survived the hardway. The congregation was highly affected by the 1789 French Revolution. This French Revolution was rather a violent and decisive overthrow of the political and injustice social structures of the French kingdom. This revolution also affected the spiritual and religious aspects, especially after demolishing the traditional ecclesiastical structure of one of the oldest Catholic countries in Europe (France).

The revolution was staged mostly by the middle class people who were hostile to the clergy and they disliked the Holy See. Among the masses, religious practice remained regular though mixed with much ignorance and conformity than solid devotion. The revolution took place in 1789 and it was triggered by people who had "*enlightened minds*." These were writers, philosophers, political leaders administrators and economists. Among other reasons, religiously speaking, there was a complaint that the clergy, especially the Papacy, was domineering, intolerant and scandalously wealthy. They condemned Catholicism for its social shortcomings and its complete disregard for civic-mindedness. There was also the demand that the clerical class surrender its privileges, especially exemption from direct taxation, and a part of its immense real state

holdings which occupied about one-tenth of the country. They showed great hostility toward religious congregations, especially of men which were considered too numerous, useless and contrary to human nature because of their vows of chastity and obedience.

The night of August 4th, 1789 saw the deputies abolishing all the privileges of individuals and of social groups. Nationalisation of ecclesiastical property followed three months later. The assembly promised to pay an appropriate salary to ecclesiastical functionaries and that it would assume responsibility for maintaining hospitals, schools, and foundations that had been up to then under the Church's care. Though the confiscation raised some protests from both the native Christians and the Holy See, it was rather carried out without great difficulty.

In 1790, the Assembly decided to dissolve religious congregations as an indispensable measure to the public welfare. Congregations which were not devoted to nursing or teaching were suppressed. Religious, men and women were authorised to leave their houses. This exercise was extended up to the confiscation of the Cathedral Notre Dame de Paris. The congregation by Poullart could not withstand this revolution. The number of the members grew fewer for there was no more recruitment. It was because of such that the year 1848 saw the congregation merging with "the congregation of the Immaculate Heart of Mary" which was founded by Fr. Francis Mary Paul Libermann. This marked the beginning of the *mission ad- extra*. This was to fulfil the request by the French government of supplying priests to her colonies such as the Far East and West Indies as other older congregations did. In the process of merging the two congregations, Fr. Libermann had it that "the union of two societies has always appeared to me as being in line with God's will. The societies have the same purpose and work along the same

lines. It is not in the order of the divine providence to raise up two societies for a special work if one can suffice.”⁴

The mission *ad-extra* meant that the congregation was opening its arms to internationality. The congregation, however, started to have non-French members in the year 1850's when the foundation of a Spiritan Province in Ireland began with what was to become Blackrock college, near Dublin. These were mainly Irish. The reason behind was that the Frenchmen wanted to evangelise the English speaking colonies, but because of language impediment, they had to recruit English speaking people. All in all, the congregation remained French in mentality and style of administration. It was around this time that the missionary era started. This was also the time in which French government was busy with political power, while the Church was busy proclaiming the gospel to other nations.

(ii) Francis Libermann.

Jacob Libermann, the fifth son of a Jewish rabbi, one Lazarus Libermann, was born on April 12th, 1802 at Saverne, Alsace. Brought up in the Jewish environment, Jacob was destined by his father to become a rabbi as well. He was introduced at an early age to the Hebrew Scriptures and other ancient Jewish writings such as the *mishna* and the *talmud*. His father was highly disappointed to learn that Jacob had given up the Jewish faith and became a free thinker. Introduced to Christianity by reading the New Testament in Hebrew, Jacob consented to a proposal that he examines the credentials of the Catholic faith during a quiet retreat at Paris.

⁴ Koren, H., *The Spiritans*. Pp. 97.

In his book, Libermann, Juif Selon L'Evangile, (1802-1852) bishop Jean Gay CSSp writes that, one day in November 1826, bewildered by anguish and depressed by solitude, Jacob knelt down in his room and begged the god of his fathers to reveal the truth to him: "I begged him, if what Christians believe was true, to let me know it, and if what they believed was false, to remove me immediately from it. There and then I was enlightened. I beheld the truth; faith entered my head and my heart."⁵ To this, bishop Gay adds that the miracle was accomplished and "the kneeling Jew arose a Christian." He was baptised on the Christmas eve of 1826. He took the names of Francis, Mary and Paul. The following year, 1827, Libermann joined the seminary of St. Stanislas. Just before his ordination to priesthood, Libermann was struck down by epilepsy, a disease which posed him a canonical impediment. After ten years of interruption, in February 1841, Libermann re-entered the seminary. On the 18th September, 1841, he was ordained a priest by Rev. bishop Mioland of Amiens. In 1842, Libermann opened the first novitiate of the new society of the 'Congregation of the Holy Heart of Mary.' Fr. Libermann died in February 2nd, 1852.

Fr. Libermann belongs to that race of converts who received light and who lost no time on the road. Such was the case with St. Paul who, barely risen from the ground, asked "Lord what do you want me to do?" (Acts 9) Libermann immediately after being convinced and converted, engaged in praise and in actions. Rome declared him 'venerable' but has not proclaimed him 'blessed' even though, during his lifetime Pope Gregory XVI said about him that "he will be a saint." This, he certainly is for his spiritual sons. (Spiritans) However, when he will be canonised, then that will mark the

⁵ Gay, J, Libermann, Juif Selon L'Evangile. Pp. 13.

end of criticism, addition or reduction of his thought, for people will be regarding him with some sort of reverence. He will remain a saint just like other saints.

1.2 Libermann's Missionary Vision.

Having merged his congregation with that of the Holy Ghost Fathers under Fr. Poullart Des Places, Fr. Libermann became the eleventh superior general. The congregation's main charism became its commitment to work among "...those who have not yet heard the gospel message or who have scarcely heard it. Those oppressed and the most abandoned and disadvantaged of the society as a group or as individuals, where the church has difficulty in finding workers..."⁶ It was during Fr. Libermann's time that the Spiritans started their *mission ad-extra*. The congregation was assigned by the Holy See to work with the black people in the French colonies.

Libermann's missionary vision on how to undertake the work of evangelisation was grounded on his theology of mission. This was the very will of God of bringing the Kingdom of God to all humankind. His views on mission became quite prophetic as he emphasised on collegiality and co-responsibility. In missionary work he insisted on total devotion to the poor, the poorest and the most abandoned, and in this case, as Rev. Russell (SMA) puts it in the African twelve Apostles, (1981) "...his dear blacks of the Island of Mauritius."⁷

⁶ Spiritans Rule of Life, No. 12.

⁷ Russell, H., Africa's Twelve Apostles. Pp. 111.

The missionaries would be required not to let pass any opportunity for doing good, not only spiritual but material as well. They must be good and active advocates, the supporters, the defenders of the weak and the powerless against those who oppress them. They must be kind to the sinners and those damaged by illness and vice, to those who are most uncivilised and to those who oppose them. They will try their level best to be "...all things to all so as to win all for Jesus Christ." (1Cor. 9:22) These missionaries have to put themselves at the service of all striving to adapt to the tastes, desires, views and character of others so as to allow one the love of the truths of the gospel to enter into the hearts of the people. Their daily activities had to echo to the mission Jesus discovered of proclaiming the jubilee of God, the year of God's favour, the new age of compassion and pardon, the time of grace. All of which was accomplished in the life, death and resurrection of Jesus of Nazareth, "the one in whom all things in heaven and earth are reconciled and brought together, for He is all and He is in all." (Col. 3:11).

In his missionary vision again, Libermann insisted on the idea of creating local churches and native leadership. Capitalising on this he said that "...the establishment of an indigenous church, and not just the baptism of as many as possible should be the priority. The purpose of the mission is permanently to implant our holy religion by beginning the construction of the stable edifice of a canonically established church."⁸ Since the work of evangelization needs careful planning and preparation, Libermann challenged his missionaries that in the missions they are not there for the present time only but also for the future church. It was from this light, that he also insisted on training local ministers such as catechists, sisters, priests and bishops by giving them secular

⁸ Baur, J., 2000 Years of Christianity in Africa. pp.140.

education and moral formation. These ministers would be involved in the work of evangelization. This was one of the best methods of implanting the good news where it had never been heard. For Libermann, “the formation of a native clergy supplies the only means whereby the light of the gospel can widely be diffused and the church solidly be established in the countries where we are called to work.”⁹ His goal was that Christianity or the gospel should be rooted in the peoples’ cultures, mentalities and customs, and not in the culture proper to the missionary’s home country.

His missionary vision was based on the very theology of his time. Bosch has it that mission was understood primarily in soteriological terms as “saving individuals from eternal damnation...and expansion of the churches.”¹⁰ This was also the time in which Pope Gregory XVI (1831-1846) worked out guiding principles which could be applied for the missionary work. In order to make sure that all the missionary activities were under papal control, Gregory issued a papal document *Neminem Prefecto* (November, 1845) which promoted the idea of creating indigenous clergy and hierarchy in mission lands. It was Gregory’s stand on mission which influenced many founders of the congregations such as Melchior de Marion Bresillac, Daniel Comboni and Charles Lavigerie among others. This made the 19th century to be the dawn of congregations which were highly devoted to evangelisation of Africa.

Libermann strongly advised his missionaries who were going to a new cultural background that “rid yourselves of Europe, its customs and mentalities. Become Negroes with Negroes...adapt yourselves to them as servants have to adapt to their masters, their

⁹ Koenig, H., *To the Ends of the Earth*, pp. 255.

¹⁰ Bosch, D., *Transforming Mission*, pp. 389.

tastes and manners in order to perfect and sanctify them, to raise them up and transform them slowly and gradually into a people of God."¹¹

Libermann's missionaries came to their missions in various parts of West Africa. They came to East from the Islands of Re-Union and Mauritius where they worked among the slaves and ex-slaves. Having been well motivated with this apostolate, the Spiritans came down to Bagamoyo along the coast of Indian Ocean. But before examining the motives which brought about the Spiritans in Bagamoyo, let us have a general view of the people of Bagamoyo, their culture and the influence of both slave trade and Islam to them.

¹¹ J.H. Koenig, To the Ends of the Earth, p. 260.

CHAPTER TWO

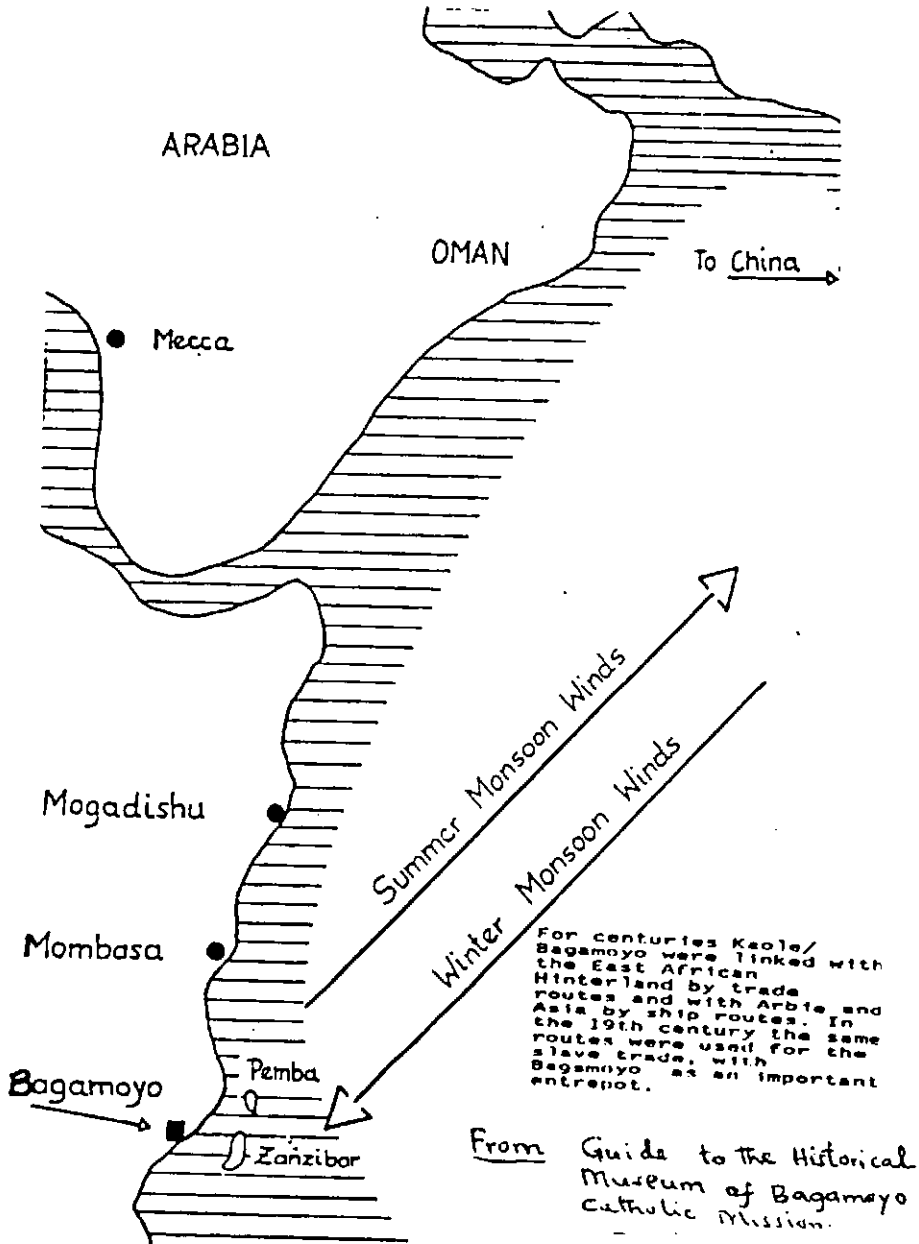
2.1 The people of Bagamoyo.

Having seen the general historical background of the congregation of the Holy Ghost Fathers in a nutshell, let us now survey the people of Bagamoyo. Their culture, religion and the influence of slave trade to their lives will guide us into knowing and exploring the coming of Spiritans in Bagamoyo.

Bagamoyo is one of the oldest historical towns in Tanzania. Laying on the coast of Indian ocean western part of Tanzania, Bagamoyo town rose up in the 19th century as an important trade centre. Bagamoyo is the gate way to the beginning of the Catholic church in East Africa. The town was born by Kaole town. Kaole was an Arab settlement (900-1700). The Arab traders and sailors noticed that for about four or five months, wind would blow from one particular direction and then change round and blow for about the same period from the opposite direction. From November to March, the winds blew steadily from the North-East countries. They, however, divided the year into two seasons according to the winds; (i) Summer and (ii) Winter. The Arabic word, *Monsoon* which means season was used to describe these winds, as summer and winter monsoon winds.

Sailors, mostly traders could come from India, Persia, Indonesia and Arabia to East African Coast with the North-East Monsoon wind. They could return later in the year with the south-west monsoon wind. This made possible trade from these countries with the East African coast. The Arab traders came and settled at East African Coast to control trade from the interior of East Africa. (Long Distance Trade).

These traders were interested in getting Ivory, Rhino-horns, Leopard skin and Tortoise shells in exchange for rice, beans, clothes and some other ornaments. As a centre of trade, Kaole grew up as a big town. It had a post office, mosque, market and a port.



The North-East Monsoon & South-West Monsoon winds

At the end of the 15th century, Kaole port was invaded by Mangrove trees which provided shelter for prawns to breed. At the same time, Portuguese sailors from Portugal on their way to India invaded the town with the aim of controlling it as one of their stop over stations to get fresh water, fruits, vegetables and trade. They also took control of the port. These aspects, diminished Kaole town, for Arabs were forced to go back to Arabia or to look for another area for trade. Finally, Kaole remained only a village with Arab settlement ruins.

In the 17th century, the Arabs regained the coastal area from the Portuguese and they started developing Bagamoyo as their new town. Among the reasons which led to the shifting from Kaole to Bagamoyo, were the lack of enough storage place for slaves as slave trade expanded. Because of this, the Arabs decided to build a slave house some distance from Kaole as there were better building sites there. As the Mangrove trees invaded the port, a new port some distance north of Kaole town became a necessity. These led to the birth of a new town in the early years of the 19th century-Bagamoyo.

The name Bagamoyo has its origin from a Kiswahili word *Bwagamoyo*; which literally means, *rest your soul* ! This name came about as slaves from different parts of mainland Tanzania arrived at Bagamoyo only to see nothing but an endless ocean. They encouraged one another by the word 'Bwaga moyo'... whatever come may. Since the Arabs could not pronounce well the name, they omitted the 'w' and hence the name Bagamoyo.

2.2. The people's Culture and Religion

When we talk of culture, reference is made to the whole way of people's life. It is both, a dynamic and static phenomena. There are as many definitions of culture, as there are anthropologists. But all of them point out into something which lives in people's minds.

Tylor for instance, defines culture as a complex of capabilities and habits acquired by human beings as members of the society. Culture is always learned by being a member of a society. It is a product of socialisation or inculturation . Clifford Geertz has it that culture is a system of inherited or acquired conceptions expressed in symbolic form by means of which human beings communicate, perpetuate and develop knowledge about, and their attitudes towards life . It is always out of learning culture that one develops it the more, thus culture gives one a pair of spectacles through which one sees things in reality.

In his book African Spirituality, Shorter has it that "culture involves what a person thinks is important; the values. In the colonial period, Africans were made to feel ashamed of their culture. They were completely passive. Their very being was conferred to them from outside. Today, there must be a complete break with the mentality of the past, with the inferiority complex of Africans in the colonial period. A deep decolonisation must take place at the level of culture."¹² The vehicle on which culture is carried from one generation or society to another is language. Language is a compulsory

¹² Shorter, A., African Spirituality, Pp 21.

general component of any given society. It is the central organ of culture. One can not really think or express his/her ideas without language. Like language, cultures die and new ones are born. This is the dynamic of culture in societies.

Bagamoyo grew up with various people with mixed ethnic backgrounds. This is due to the fact that many people came to this town because of Arab slave trade. The town now is populated mostly by the Muslims- Zaramo. Originally, the ethnic groups near this coast were the Kwere, Luguru and Doe. With them, the Zaramo share the same clan origins and religion and social patterns of life. The Zaramo were not a unified people with one political head, but rather made up of small independent village groups, each having its own headman. Their matrilineal social system has undergone modification under the influence of Islam early this century.

According to popular oral-tradition, the Zaramo came from the Kwere, the Shomvi and the Wanyamwezi of Tabora who stayed in the mainland. People who remained further inland began to call those who moved to the coast the *Zalamo*, meaning those who have sunk or remained down below. (*Kuzalama or Kuzarama* means to 'go down'). The Zaramos were sold as slaves or given in exchange for iron and clothes to the coastal Shirazi or Arabs. Mzizima, Msasani, Mbwa-maji and Magomeni areas are still recognised as being populated by the Zaramo.

The Zaramo of Bagamoyo have many rituals connected with their life-circle rites. They closely observe their birth rites, the *Jando* camps for boys' rite of passage, the girls' puberty rite, marriage rituals and burial customs. Most of these rites are mixed with Islamic cultures.

Like many African ethnic groups, the Zaramo too had their way of communicating with God. They had their own religion. In his book, African Religion, Laurenti Magesa defines religion as “a believing view of life, approach to life, way of life and therefore a fundamental pattern embracing the individual and society, man and the world through which a person sees and experiences, thinks and feels, acts and suffers, everything.”¹³ They, from time to time worshipped or communicated to God through the ancestor spirits. Ancestral and spirit beliefs gave the Zaramo a permanent link and responsibility towards the whole kin and the area where these spirits were or are located. A yearly *tambiko* (ritual offering) should be made with all the living members of the family present. The grave of the ancestor is swept and cleaned and *pombe* (beer), rice or millet offered or *uhani* (incense) burnt. Then a family meal is eaten. This is their traditional religion.

Islam and Christianity have entered and highly influenced the Zaramo's way of worship and behaviour. However, the missionary like Christ, does not come to destroy, but to help to make perfect. In order to be accepted, what is brought by Islam or Christianity should be felt and understood as being lacking in the local culture. In this case, thus, the missionary has no choice but to be deeply concerned about such issues like law, medicine, agriculture, secular education and almost every type of social action. I would highly consider it unwise to begin talking about God or Christ, in this matter, before the way has been paved to such notions, before the recipient of the Good News has been sufficiently moved to interest by the fundamental problems, questions or

¹³ Magesa, L., African Religion, Pp. 32.

calamities. Since the people of Bagamoyo were highly affected by slave trade, let us examine the effect of this inhuman trade to their lives.

2.3. On slave trade

The town of Bagamoyo grew rapidly mainly because of slavery. Slave trade in Bagamoyo begun with the coming of Arabs into East Africa. Its presence in Bagamoyo can be understood better in the context of East African slave trade. The East African slave trade developed with the development of trade with Asia. It started as early as 2nd century A.D. At the beginning, slaves were mainly used for domestic purposes in Arabic countries. As the time went by, especially from the 7th century A.D, slaves were needed in a rather great number in southern Iraq for the production of dates. Thus, many slaves were taken from the coast of East Africa to the Arabic countries.

In the early 18th century, more slaves were needed in the date plantations in Oman. The French boosted the trade by demanding for labour in the Indian Ocean Islands of Mauritius and Re-union. These were their colonies where sugar plantations were established. These slaves came to Bagamoyo mainly from the mainland. They came from Kilwa, Nyasa region, Tabora, Ujiji, just to mention but a few.

Having reached at Bagamoyo, the slaves were kept for a week or two, they were provided with better food in order to rest and get some strength. They were later taken to Zanzibar slave market before they were shipped off the continent of Africa to Arabic

countries, Mauritius and Re-union and a few were left to work in clove plantations in Zanzibar and Pemba. Because of the Islamic tradition, slaves were considered *caffir* (without religion or status) before they were 'converted'. This, however, made the males to be castrated and the female slaves were taken into the harem so as to avoid *wanaharamu* (bastard children). Up to now, we can easily find off-springs of slaves in Mauritius and Re-union, but not in Arabic countries.

This idea of slavery is as old as human history itself. It took different shapes in different societies. From the Scripture stand-point, for instance, slavery was part of the tradition of the Israelites. In the Old Testament, a slave was a property, without name or genealogy, a commodity to be sold, bought or inherited. According to Aristotle, slaves were not fully human beings. This mentality however, grew roots to the extent that in the 17th and 18th Centuries, Africans were not considered fully human beings. The reaction of the church to this mentality was that Africans are fully human beings with fully developed soul.

In Israel, the earliest source for slaves supply was war. Captives of war and many of the defeated civil population were reduced to slavery (Num 31:11). Insolvent debtors (Am 2:6) were also reduced to slavery. The supply of slaves came about through voluntary sale of children by their parents, especially in the times of economic stress and war (Ex 21:7). It was also a custom for the Israelites to dedicate some of the captives to Temple service (Num 21:25-35). Some of these slaves became slaves in private household, others were made to work as slaves on state projects. The insolvent debtors were sold into slavery to satisfy their creditors. In most cases, domestic male slaves were castrated so as to look after Sultan's wives. Some religious privileges were accorded also

to slaves. Any male slave who belonged to Hebrews and non-Hebrew was to be circumcised and enjoy the Sabbath rest (Ex. 20:11). Most of these slaves were foreigners, for death penalty was prescribed for a man who deceitfully sold a fellow Israelite.

In the New Testament, the institution of slavery was primarily religious, not social. In his letter to Galatians, (Gal 3:28), Paul says that we are all children of the same father, no essential distinction between slave and free-man. Christ and his apostles did not give new legislations to oppose the system of existing slavery, but preached principles that would logically lead to its abolition. In his letter to Philemon, (Phlm. 15-16), Paul does not command him to free his slave, although, he implicitly recommended this in reminding him that Onesmus is his brother in Christ and that he is to be treated as such.

A panoramic survey of the history of the early days of the church shows that, she was born into the world in which slavery was universally accepted as a social and economic institution. The church did, from the beginning, insist on the mutual and fraternal rights existing between masters and slaves. This, she still does up to date for she emphasises the mutual rights and duties of employers and employees.

The incarnation of Jesus Christ, brought about the founding of the church not in order to start a new social, economic or political order, but rather to change the hearts of people and echo the prophesy of Ezekiel: "I will give them a new heart and put a new spirit within them; I will remove the stony heart from their bodies, and replace it with a natural heart, so that they will live according to my statutes." (Ezek 11:19-20).

Living according to God's statutes today means glorifying God. One of our ancestors in faith, Irenaeus, who was a Bishop of Lyons more than sixteen years ago, once said that, the glory of God is the full living person. Here, Irenaeus echoes the words of

Jesus; "I have come in order that you might have life, life in all its fullness" (Jn10:10). From this fact, it is clear that God is glorified when people are fully alive. But, we always have to bear in mind that glorifying God is not simply a matter of singing hymns and reciting prayers; it is much more a matter of enabling people to grow and to express their full potential, to live life to the full in the way that God wants them to.

Fullness of life is what Christianity is all about. This means a struggle against what diminishes life, against whatever makes life difficult and painful for people; the people who all have an equal right to share in the blessings of God's creation. Since, living life to the full is a vital element of our Christian call, then it follows that struggling against the forces of death and injustice like slavery, constitutes a vital part of our Christian spirituality. To the Galatians, Paul writes, "for all you who have been baptised into Christ, have put on Christ. There is neither Jew nor Greek; there is neither slave nor free person... for you all are one in Christ Jesus." (Gal 3:27-28).

Though slavery had been practised long before Christian times, the church from the beginning regarded it as immoral, and hence fought for its abolition. In 1838, Pope Gregory XVI condemned all forms of colonial slavery and the slave trade. In his letter to the Bishops of Brazil (May 5th 1838), Pope Leo XIII recalled the church's unceasing efforts in the course of centuries to get rid of colonial slavery and the slave trade. In 1890, the Cardinal Lavigerie (The founder and Spiritual father of the Missionaries of Africa) founded the anti-slave campaign on an International basis. The Cardinal was highly influenced by the deeds of Dr. Livingstone in East Africa. These are but some of the documents to support the fact that the church fights against all forms of injustice in our

various societies. Today, the church still spares no effort to save people from all forms of slavery of the modern industrial world.

2:4. The Contact with the Islamic Culture.

The town of Bagamoyo expanded and became very famous because of trade. Most of the East African trade routes faced Bagamoyo. The number of Arab settlers increased. This was simply because, in the year 1840, Sultan Seyyid Said transferred his capital from Muscat Oman to Zanzibar. He wanted to be fully in charge of the lucrative East African Coastal trade. This would enable him to control and have a monopoly over the supply and sale of ivory, slaves and gold in the Indian Ocean.

The Busaidi rulers of Zanzibar welcomed him so that he could support them against their rivals, the Mazui. The British, French and American merchants gave him support to exert his influence along the East African coast and bring about greater political stability that would promote their commercial interests. Moreover, he came to East Africa to avoid clashes back in Oman. The Sultan revived the trade to the hinter land and to Arab countries as far as India. Arab traders settled in Bagamoyo at the end of the 18th century. Bagamoyo became an important terminus on the way from the interior to the central market on Zanzibar Island.

The influx of Arabs in Bagamoyo, brought about their culture and religion (Islam). This had an impact to the people of Bagamoyo. Islam, says Lewis "is the youngest of the World's major religions and one of the largest, having over one-third of a billion adherents. It is one of the fastest growing religion with its active missionary program in Africa. It is the dominant religion of the so called third world nations of the middle East and Africa."¹⁴

The basic belief of Islam is that there is only one God, who is called Allah, the same God worshipped by other religions under other names. He is the sole and sovereign ruler of the universe. Though Allah has made himself known through other prophets at other times, his final revelation was to the Prophet Muhammad in the 7th century AD. According to the teaching of Islam, the believer has only one life to live, and the manner in which he lives his life will determine how he spends his eternal existence. During that one life, the believer must submit himself to the will of Allah. It is because of this that the adherents of this religion are called Muslims (Submitters). Islam, however, is not a highly structured religion in the sense that Roman Catholic Christianity is. One of the reason for this is that Islam can always be practised privately. Most of the duties of a good Muslim can be practised at home without the presence of a priest.

In Bagamoyo, just like in other parts of Africa south of Sahara, Islam did not spread at a high rate during the time of slave trade. This is simply because, Islam has never had any prohibitions against slavery, and actually, certain Arab traders were very active in procuring black slaves and selling them to European merchants. While Muslims did not object to slavery, they were opposed to making slaves of brother Muslims. Thus,

¹⁴ Hopfe, L., Religion of the World, Pp. 265.

they did not attempt to convert blacks for they were potential slaves. With the abolition of slave trade, Africa became a potential missionary field and Islam spread at a high rate. Muslims were attracted to the interior after the people from the interior came to the coast. However, Islam spread along the lines of trade (1825 coastal trade) and along the lines of communication.

The co-existence of the Arab trading posts and the Bantu population gave rise to the language of Kiswahili. This became the language of Islam in East Africa. It was used much more than Arabic as a means of transmitting the Islamic faith. Generally speaking, "in the 19th century, becoming a Muslim and becoming a Swahili were still one and the same thing"¹⁵. However, in the colonial and independent Tanzania, Muslims felt rather isolated.

Today, in Tanzania, Kiswahili is the national language. It is spoken by almost everybody in the country. Conflicts have been occurring between Muslims and Christians though on a low profile. Many young men and women are well trained in Arabic and Islamic studies. Some of them have the Bible "at their fingertips" and have been specially trained in anti-Christian polemics "whereas in the past," says Stamer, "the mixture of Christians and Muslims in the society posed no problem, the Muslims are now insisting more and more on their own specific agenda, such as the banning of alcohol, ritual slaughter, a whole series of attitudes that threaten harmony on a local level and render the social climate increasingly one of conflict."¹⁶ Thus, open verbal attacks on Christians are not rare, whether during public addresses or in their religious broadcasts.

¹⁵ Trimingham, S., Islam in East Africa, 1962, Pp. 12.

¹⁶ Stamer, J., Islamic in Sub-Sahara Africa, Pp. 117.

But, in such a situation, what has the church of Tanzania and Africa at large done to make sure that both Christians and Muslims live like brothers and sisters ?

The Catholic church in Africa has "long ignored the fact of Islam, even with the clear direction given by the second Vatican council and by the Post-Conciliar Magisterium. She has remained hesitant about a real opening up towards the African Muslims in dialogue at the level of the local communities..."¹⁷

However some moves towards this Inter-religious dialogue have been made. In 1990, during his visit to Mali (west Africa), Pope John Paul II told the Malian bishops that, "the Muslims in Africa are important partners by reason of the deep roots that Islam has put down among numerous African peoples... Dialogue with them is not always easy, nor desired by all, and it is sometimes difficult to find a common language or representative partners. It is here that Christian generosity must know how to be both realistic and courageous at the same time..."¹⁸

In February, 1992, the Pope spoke directly to the Muslim religious leaders of Senegal, saying, "It is altogether natural that believers in God should meet fraternally in a spirit of sharing... As religious communities that make an effort to submit to God, Christians and Muslims should live in peace, fraternity and co-operation... It is true that loyalty demands that we should also recognise and respect our differences."¹⁹

The *Instrumentum Laboris* of 1993, which is the fruit of the preparatory work of the Synod, insisted on the question of Islamic-Christian relationship. Moreover, Inter-

¹⁷ Ibid Pp. 144.

¹⁸ Ibid Pp. 146.

¹⁹ Ibid. Pp. 146.

religious dialogue was also one of the five main topics on the agenda of the African Synod. Addressing the Synod bishops, the principal spokesman, Cardinal Thiandoum of Dakar, Senegal had it that “ it must be recognised that Islamic-Christian relations are good, particularly where the two religions coexist within the same ethnic groups or within the same family circle.”²⁰

Most of the time, Christian-Islamic dialogue meets some stumbling blocks. For instance, some people from both sides are cold toward this dialogue. Others are reluctant to discuss their religion with one another because each side regards its religion as the final revelation. Most a time, the dialogue becomes difficult when one side suspects the other of trying to win converts to its own by means of this dialogue.

However, Pope Paul II has been encouraging Muslim-Christian dialogue. His efforts have already borne much fruits and have laid foundations for more encounter in the future. In his Encyclical letter, *Redemptor Hominis*, the Pope shows the desire to meet the people of other religions and encourages the Christians to do the same. He has received various representatives of Muslim communities and made important speeches to them. For example, he addressed Muslims in 1980 in Nairobi, Accra and Paris. In 1981 in Karachi, in 1982 in Kaduna (Nigeria) and Lisbon, in 1983 in Vienna, in 1985 in Rome, Brussels, Yaounde, Nairobi and Casablanca. In September 1984, the Pontiff granted audience to Dr. D. Omar Naceef, Secretary General of the world Islamic League and in November 1987, he met Mr. Sharifuddin Pirzada, Secretary of the Organisation of Islamic Conference.

Many Catholic religious congregations have made a great contribution to

²⁰ Ibid. Pp. 148.

Christian-Muslim dialogue. The Missionaries of Africa and their Sister congregation of Sisters of Our Lady of Africa (MSOLA) were founded by Charles Cardinal Lavigerie in a Muslim country, Algeria. These congregations have always had a particular concern for Christian-Muslim relations. The Missionaries of Africa run the Pontifical Institute for Arabic and Islamic Studies which was, for many years in Tunisia. It was transferred to Rome in 1964. (*Material from Cardinal Arinze's booklet on Progress in Christian-Muslim Relations World- Wide. 1988*)

All in all, the scope for Islamic-Christian dialogue in Africa is as vast as life itself. According to the present situation in Africa, Christians and Muslims should unite and search together for a way to give a new face to their traditional harmony. For Christianity, it is a case of becoming truly African in putting the Gospel message into practice. Muslims should revive an ancient tradition of flexibility and tolerance. For both, there is a need not to shut themselves off from each other, but to engage together in the search for a new African face, where God ranks first and where all people can find their dignity as creatures made in the image of God.

2.5. Abolition of Slave Trade and its Consequences.

Slave trade, the capturing, transporting, buying and selling fellow human being like commodities, (slaves) was seen by many human and peace loving people as inhuman. Many humanitarian organisations felt uncomfortable with it and hence called for its abolition. To some extents the economic importance of the slaves was reducing especially after industrial revolution; development of Britain and other western nations

into industrial societies in the 18th and 19th centuries. At this point, the discovery of machines replaced the human or manual labour. A few people were needed to operate the machines for work. In the first place, colonial annexation replaced slavery. It was also cheap for the slave traders to have cheap labourers from within than incurring the cost of caring for slaves, the transportation and cost of their labour. Thus, Europe needed more of the markets in Africa than slaves.

In 1810, for instance, as a result of Napoleonic wars between Britain and France, the British captured Mauritius and Re-union Islands. Since Britain had abolished slave trade, thus, they demanded abolition of slave trade in all its colonies. It thus, abolished slave trade in Mauritius and Re-union Islands. Having abolished the slave trade, and to make sure that the coast traders were out of their slave markets, the British Police patrolled around the coast for control. The year 1822, saw the British forcing the Oman ruler to sign a treaty which forbade him to export slaves south of cape Delgado. Thus, the coastal Arabs and Swahili sought other uses of the slaves instead of exporting them. They used them, for instance, in the plantations of the cloves. Then cloves were selling dearly in Europe due to their high demands. Realising the importance of this crop, Seyyid Said opened many plantations in both Zanzibar and Pemba.

Many places joined the British in fighting this inhuman trade. In USA, for example, the emancipation of slaves was proclaimed in the year 1867. The Portuguese prohibited the slave trade in 1836. "The last Brazilian emperor, Peter II, decreed in 1871 the law of free birth that assured freedom at birth for all children of slaves, and in 1888, he proclaimed full emancipation, a move that cost him his throne."²¹

²¹ New Catholic Encyclopaedia, 1991, No 13, Pp. 285.

The church also played her part in the whole question of the abolition of the slave trade. While the Holy Father, Pope Leo XIII was preparing an encyclical urging abolition of slavery in Brazil, Cardinal Lavigerie M. Afr. wrote to the Pope on the 16th February, 1888, informing him that "a like bartering of human beings was practised not only in Brazil, but also all over Africa."²² Pope Leo's encyclical on slavery addressed to the Brazilian hierarchy appeared in May, 1888. The sovereign pontiff also appointed the Cardinal to lead the crusades in different parts of Europe for emancipation of slavery.

All in all, the Cardinal to a large extent succeeded in his campaign of abolishing slave trade. All human beings are equal and we are all children of God. We are all created in the image and likeness of God (Gen 1:26). Thus, to enslave some human beings is against the will of God. Slave trade is against human dignity. All human beings deserve just human treatment. The humanitarian and religious people alone could not abolish slave trade. A force of some kind was needed. The British parliament was the real force behind the abolition of slave trade.

The abolition of slave trade brought about yet another problem. Many ex-slaves had no where to go. Thus, it was not clear of what is to be done with these many slaves.

²² Russel, H., Africa's Twelve Apostles, Pp.160.

However, having worked among the slaves and ex-slave in Re-union and Mauritius Islands, the Spiritans were invited to go and work with these free people in both Zanzibar and Bagamoyo. The Spiritans agreed to this request for it was in line with their rule of life number 12 which talks of working among the most abandoned and marginalised. Slaves and ex-slaves were the marginalised of the time.

CHAPTER THREE.

3.1. The coming of Spiritans to Bagamoyo.

Having worked among the slaves and ex-slaves in Re-union, the Spiritans were highly motivated by this kind of apostolate. The need to extend their missionary work to other societies where slavery and slave trade were practised was then seen as crucial. East Africa was given the priority: the land where slaves in Mauritius and Re-union came from.

The idea of a mission in East Africa, however, occurred to Leon des Avanchers, a French missionary who came to Zanzibar in 1858. Unfortunately he left Zanzibar the same year, dispirited. Following his departure, the French bishop Armand Maupoint, on the island of Re-union, sent his vicar general, Father Fava C.S.Sp to Zanzibar to investigate the possibilities of establishing new missions in East Africa. Fr. Fava was accompanied by Fr. Pierre Jego and Fr. Casimir Schimpff and six nuns of the Daughters of Mary (Filles de Marie). They arrived in Zanzibar on December 22nd 1860.

Having arrived in Zanzibar, the Spiritans encountered a challenging apostolate of ransoming slaves in Zanzibar and along the coast. Zanzibar was the biggest slave market in East Africa. Together with ransoming slaves, the Spiritans also cared for the sick and the orphaned, educating and teaching them new skills. After his stay for sometime in Zanzibar, Fr. Fava felt a need of going further to the interior of the East African coast. He visited Bagamoyo in 1862.

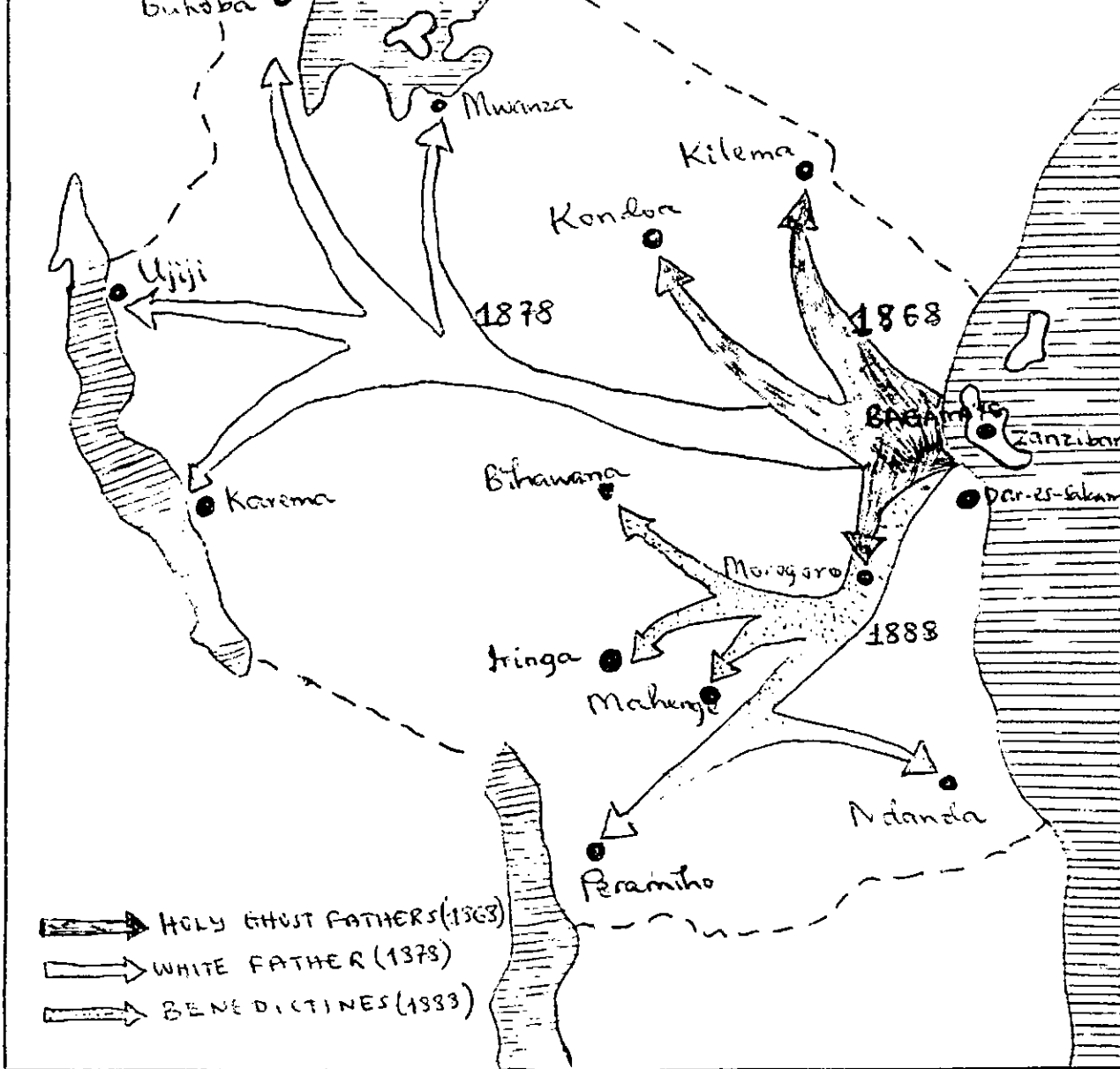
The number of Spiritans grew bigger in the Island following the arrival of Fr. Antony Horner, Fr. Baur and two brothers, Marsellin and Felician. They arrived in

Zanzibar in 1863. Zanzibar was held by the Spiritans as a station of convenience. The final destination was the mainland. Due to this, thus, in March 1868, the Holy Ghost Fathers led by Fr. Horner, opened St. Joseph's at Bagamoyo. As they arrived in Bagamoyo, "Fr. Fava, the local superior reminded the clean-shaven Spiritan Missionaries of the local custom of wearing a beard. This was essential for them if they were not to be despised by the Arabs and regarded as women."²³ From Bagamoyo, the Spiritans opened other missions such as Mhonda, Mandra, Kigurunyembe and Ilonga. Pope Leo XIII raised the apostolic prefecture to a vicariate with Jean Marie de Courmont as its first vicar apostolic.

The founding of the Bagamoyo mission was an eye opener to other congregations such as the Missionaries of Africa and the Benedictines of St. Othilien. Later they both entered the interior of Tanganyika through Bagamoyo. Bagamoyo, the mother of all missions in East Africa, became the gateway of evangelization. The Missionaries of Africa (White Fathers) went towards lake Victoria via Tabora and to Ujiji in 1878 while the Benedictines went towards the southern part of Tanganyika in 1888. The work of evangelization was already put into action.

The Spiritans who went to Bagamoyo were duty bound to give hope to the captives. They had to bring good news to the afflicted. To serve the poor and the abandoned slaves by reviving their lost hope, to bring Christ's salvation to the down trodden slaves (Lk. 4: 18-19).

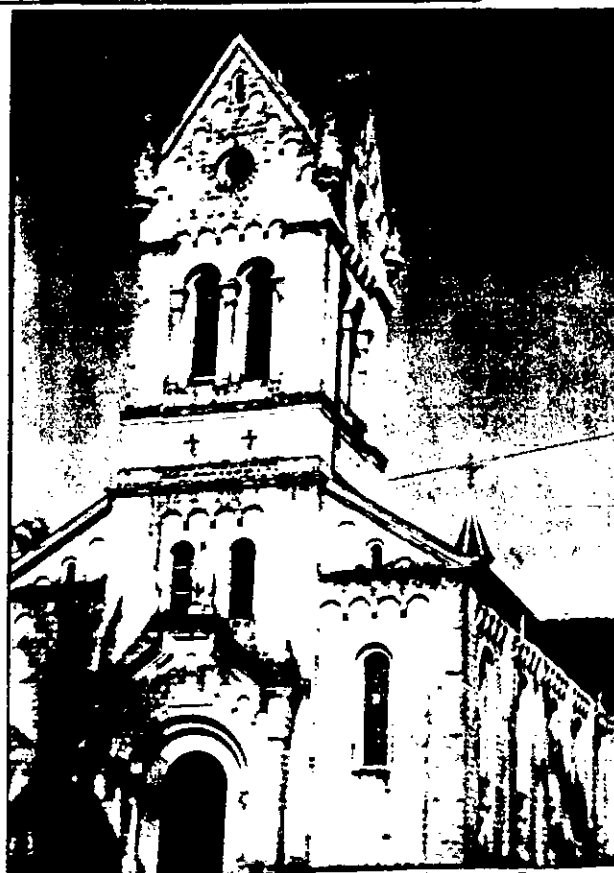
²³ Versteijnen, F., The Catholic Mission of Bagamoyo, Pp 43.



The Entrance of Christianity into East Africa.



The tower of the First church of Bagamoyo in which the body of



The Immaculate Heart of Mary

3.2. On Evangelization.

Having situated themselves in Bagamoyo, Spiritans engaged themselves in the work of primary Evangelization. They used mainly two major methods (to be discussed later) in making sure that the good news of salvation found roots into people's lives. The major work then was a total human liberation of both soul according to the theology of the time and physical liberation from slavery.

Bernard Haring describes evangelization to be "...the explicit proclamation of the mystery of Christ and a direct invitation to adhere to his Gospel. It is expressed in frankness of word and of witness on the part of persons and of communities which manifest the priority of the Gospel and of the new life in Christ. Evangelization is present whenever the church shows herself, in whatever structure or institution, a humble handmaid of the Gospel."²⁴

This evangelization was primary to these ex-slaves that Spiritans ransomed. It was primary in the sense that Christ was being proclaimed to these people who had not yet heard the Good News of the kingdom. But, just like any other new mission culturally, the Spiritans had to undergo a pre-evangelization process before undergoing primary Evangelization. In his book Evangelization and Culture, Fr. Shorter describes pre-evangelization as being the "preparatory phase, during which research is carried out, languages learned, contacts made and the ground prepared for primary evangelization."²⁵

²⁴ Haring B., Evangelization Today, Pp 43.

²⁵ Shorter, A., Evangelization and Culture. Pp 75.

The evangelization of the time, when seen from the enlightenment of Vatican II, was meant to bring hope and humanise the already dehumanised slaves. Thus authentically speaking, "evangelization is in itself humanisation and education for fraternity and true justice."²⁶ It was here that the Spiritans echoed the examples of the great Prophets and Christ, the Prophet who have translated faith in one God into justice, peace and fraternity. A faith which is always anxious that the poor, street children, migrant workers, strangers, refugees, people on the fringe of society and those discriminated against should be respected. The Spiritans, through evangelization, wanted the ex-slaves to be converted. But, objectively speaking, it is impossible to be converted in the Holy Spirit to the Gospel of the one God, creator, redeemer and liberator, without an authentic conversion to justice, peace and reconciliation. These elements are inseparable parts of the Gospel of Christ.

Believing in the Gospel of Christ means thus, knowing the truth and this "truth sets us free" (Jn 8:32). This truth is nothing but the Good News of the liberating Jesus. Evangelization, thus, has to liberate people from all forms of oppression. It has to echo Jesus' mission on earth. The mission of revealing the Father and making us the children of God. Jesus revealed the Father through the proclamation of the Good News of the Kingdom of God. The kingdom of the universal table-fellowship where slavery does not number among its elements.

This kingdom, however, was achieved through the Paschal mystery, the passion, death and resurrection of Jesus Christ. It is through the resurrection that Christ conquers death and all forms of evil, especially sin and all the sufferings caused by sin. Today we

²⁶ Haring, B., *Evangelization Today*, pp 126.

live in an age of moral decadency, moral bankruptcy age of tribal and civil war, of violence, injustice, oppression, corruption and sexual immorality. But it is highly convincing that, using Shorter's words, "Faith in Christ which entails a commitment to struggle with evil in all its forms... makes us enjoy the freedom of a new life in Him, which is the life of his Spirit."²⁷

The world today is full of corruption and violence. Tribal and civil war have become the vocabulary of the day. Immorality and unfaithfulness have become the fashion of the day. The greatest challenge of Evangelization today is the existence of the imbalance of power between the have and the have not. The church today has to address this problem. The church can not remain faithful to the Lord of history who has sent her to evangelise the modern world if she does not teach the values by which Christ has liberated us. The values which led him into an early grave: the existence of the injustice social structures in our societies.

The entire life of the Church, her daily sacramental celebrations and the proclamation of the good news must be great signs of liberty and a commitment to true liberty and for liberation. The 1971 Synod of Bishops on Justice in the world insisted that action for justice and participation in the transformation of the world are clearly coupled as the constitutive dimensions of the preaching of the Gospel. It is on them that the mission of the church for the redemption of human race and its liberation from every state of oppression is based.

Numbers 13,18 and 32 of Gaudium et Spes have it that " the mission of the church is fundamentally and primarily ordained towards liberation from sin and death, and

²⁷ Shorter, A., Evangelization and Culture, Pp 48.

towards a reconciliation of people among themselves in Jesus Christ.” The Church also embraces liberation from all human slavery (economic, political, social, cultural) which derives from sin. *Gaudium et Spes, 41*. Thus, the mission of the Church is to continue that of Christ, who was anointed and sent by the Spirit to proclaim the good news and to restore liberty to the oppressed and prisoners (Lk. 4:18).

Thus, in order to achieve their goal of saving souls and liberation of people from physical slavery, the Spiritans evangelised by using two major methods. They created Christian freedom settlements or villages and they also used education. Looking at these methods objectively, one discovers that they might have been the right methods of evangelization at their time. Thus, while surveying the two methods, let us keep in mind the theology and Missiology of their time.

3.3. Formation of Christian Villages.

Having ransomed slaves both in Zanzibar and Bagamoyo, the Spiritans were faced with yet another challenging situation. The challenge was where to put these freed slaves and what exactly should they do with them. They decided to apply the method used by the Jesuits with their famous *Reductions* among the *Indios* of Paraguay in the 17th and 18th Centuries. They created or formed Christian freedom villages. The Spiritans, among other motives, wanted to use these Christian villages so as to convert the ex-slaves and impart in their hearts a deeper understanding of the faith in Jesus Christ. They also

wanted to bring civilisation to the ex-slaves. The Spiritans used the same method in Libreville in 1852.

Thus, as their first duty, the early Spiritan Missionaries who came to Bagamoyo had to ransom slaves. They also had to fight slavery and slave-trade. This work started in Zanzibar but it could not go on well due to various reasons such as lack of land to cultivate. Hence, when the Missionaries came to Bagamoyo in 1868, they opened the first Catholic church. This marked the beginning of Bagamoyo mission as a Christian Freedom Village. Those freed slaves in Zanzibar came to Bagamoyo Mission. At the beginning they had over hundred children. The number, however, grew bigger especially when the Zanzibar slave trade was abolished by the British in 1873. Those dhows caught carrying illegal slaves were brought to the missionaries at the mission.

In Bagamoyo, these Christian Freedom settlements became the fashion of the day composed of slaves, at least in their initial stage. It was easy to recruit slaves especially children as part and parcel of the anti-slavery campaign. The missionaries got some financial support for them. It was quite appealing to the European benefactors especially those who were interested in spreading the gospel of Christ to see a redeemed child from slavery being baptised. This was also facilitated, by the fact that the method of the direct approach to the tribal society had failed. These villages protected the freed slaves from a hostile environment. They also, as Baur confirms it, had to be "beacons of Christian light, cradles of African apostles and centres of civilisation for the neighbourhood. If there was in this method something especially "Spiritans", then it was the insistence on a Christian civilisation according to Libermann's principles (ch.7,B). Sir Bartle Frere the then British consul, found the method especially commendable, given the failure of Krapf's

and Rebmann's evangelical preaching approach. He suggested to the church of England the establishment of five liberated slave villages according to the Bagamoyo model. These were Mbweni-Zanzibar, Magila, and on the Kenyan coast Freretown, Rabai and Ribe."²⁸

The Missionaries of Africa in the interior followed the same method, except in Uganda. Cardinal Lavignerie's Christian villages in Algeria, like those of the Holy Ghost Fathers at Bagamoyo, were excellent in themselves and they were warmly praised by European governments. Nevertheless, they remained isolated coastal settlements largely filled with freed slaves, uprooted from their own homes and having no influence upon native society in the country at large. In his memorandum, the Cardinal wrote "the idea is good in itself, but to produce fruits, it must be applied in special and carefully studied conditions" (*Material from the talk given on Cardinal's Day, 1958, by Fr. A. Shorter M. Afr.*).

In establishing Christian Freedom villages, the craftsmen built houses, dormitories and schools to cater for the needs of the ex-slaves. They also introduced in the villages "numerous workshops with apprentice carpenters, blacksmiths, boat builders, orphanages, convent and Church."²⁹

The first Christian village to be set up at Bagamoyo was called St. Joseph. About forty families were living there in 1876. The number of people grew as years went by.

²⁸ Baur J., 2000 Years of Christianity in Africa, Pp. 230.

²⁹ Koren, H., Spiritans East African Memorial, Pp.20

The village lay to the North-East of the mission. It was divided by four streets. In the centre was a chapel and a stone house for a resident priest. The other houses were square mud huts, with grass-thatched roofs, two bedrooms sparsely furnished with the basic essentials such as bed, table, cooking pots. The houses were aligned along the roads.

The village was organised like a religious community. A bell was used to call the villagers to singing and a common prayers in the chapel, both morning and evening. A priest was the in-charge of almost everything. He was the supreme authority and he was assisted by a chief chosen from among the others. The chief was responsible for keeping order, reporting irregularities to the missionaries and he was to make sure that no body was allowed out at night. Everyone had to be indoors by 10:00 p.m. and at times the chief or the priest called a roll to ensure that all were present.

The villagers in those Christian Freedom villages had to work for the mission for five days a week. They in return, were given food for the week and clothes according to their needs. Each family had a small piece of land which it could use as it wanted. They could sell the produce to the mission. The only condition which prevailed was that the land should not be kept or left idle. Should one neglect his field, it was taken away and given to others. The greatest hope for the missionaries was that, among the children born to ex-slaves and brought up in these Christian surroundings, would be found the vocation to priesthood, religious life and for other works such as catechists.

Marriage in these villages were arranged by the missionaries. The newly married couples were given a piece of land and those who were judged to be well composed were

taken to the interior so as to attract those who were not in the villages by their exemplary way of life.

Generally speaking, life in these villages was very strict and some villagers started doubting of their freedom. Supporting this fact, Roland Oliver says that "it was almost impossible to explain to the freed slave that he was really free, when in fact any attempt to run away from the station would have involved instant re-enslavement either by Arabs or by Africans of another tribe."¹⁰

However, this method had its achievements and failures. Though the failures outnumber the achievements, the method seen with the eyes of that time was the ideal one. Spiritan missionaries had no any other way to start with except the creation of such Christian Freedom villages. Let us now survey some achievements and the reasons why this method failed.

3.3.1. Achievements.

One of the greatest achievements of this method, was the conversion of the ex-slaves. It was through this system of establishing villages that a good number of people were converted to Christianity. Jesus was slowly made known to the ex-slaves and Christianity was slowly integrated into the people's lives. Here the Spiritan missionaries echoed the commandment Jesus gave to his disciples "...go then to all people

¹⁰ Oliver, R., *The Missionary Factor in East Africa*, Pp. 53.

everywhere and make them my disciples... teach them to obey everything I have commanded you. I will be with you always to the end of the age”(Mt 28:19-20).

After his resurrection, Jesus gave his Apostles the duty and right (the mission) to preach the gospel without hindrance to all peoples and in all historical situations. Through the church of Christ, missionaries have been sent out, generation after generation, to carry these news to the furthest corners of the earth. The Apostles travelled far and wide in the Roman Empire to carry out the salvific message of Christ about the dawning of the kingdom of God, the kingdom where Justice and Peace reign. The Spiritans too, echoing Jesus' mission *ad-extra* (outside Jerusalem) whereby he sent the seventy two (Lk 10:1-12) went to preach among the ex-slaves in Bagamoyo.

The second purpose of stopping slave trade also succeeded for they, together with the British government were able to ransom slaves. However, the goal best achieved through the Christian villages was creation of centres of civilisation. Affirming this fact, Roland Oliver says that, “the missions were able to bring about their most spectacular achievements in economic and social progress.”³¹ According to Sultan Bargash, it was the agricultural development which lifted the status of Bagamoyo. Adding to this fact, Baur says that “ all missionaries were convinced that one great contribution to a new African civilisation was the ethos of work which was fostered by village life.”³² It was here that the value of work and the love for work was an essential factor in the moral education of the people (*Bagamoyo Mission Diary, 8th May 1880*).

It was this new civilisation which attracted different chiefs into the interior and

³¹ Ibid. Pp. 60.

³² Baur, J., 2000 Years of Christianity in Africa, Pp. 232.

made them invite missionary settlements. The coast, then was identified with civilisation, progress and communication with the outside world. Since civilisation was connected with Christianity, the villages thus, became bridges over which the gospel would come to tribal society.

These villages also succeeded in producing good catechists most of whom never served Bagamoyo as such. They were taken by some other congregations such as the Missionaries of Africa and the Benedictines. The reason behind this was to accompany them into the interior and helped them language learning and interpretation.

Along with these achievements, this method did not last long. By the year 1900, there was no trace of the villages especially in Bagamoyo. Visiting Bagamoyo today, one will end up seeing a coconut plantation and a Grotto on the place where the first village (St. Joseph) was built. The following are some of the strong reasons which led to the downfall of these villages.

3.3.2. Difficulties.

Just like any type of life, most of the time, the reality does not match the ideal. These Christian Freedom villages failed to become the “beacons of light and cradle of African apostles.” This was due to several difficulties. For instance, the villages were too strict for the ex-slaves. “Though all liberated slaves accepted Christianity” Baur says “...they remained twice uprooted people, and the majority of them had come from the

more backward population. Still more serious was the fact that many fugitive tribal misfits and exiles took refuge in these mission villages. This increased the difficulty of keeping adequate discipline.”³³

At this juncture, many a liberated slave would ask himself whether he had really been set free or just changed master. To the outside world, “ a liberated slave remained a slave and thus, Christianity was seen as the religion of slaves. This fact was often deplored in Bagamoyo, while in Freretown one regretted that baptism was regarded as a condition of settlement rather than the beginning of a new spiritual life.”³⁴

Another shortcoming was the loss of identity among the ex-slaves. The inhabitants of these villages were uprooted often since childhood, from the tribal solidarity which gave meaning to the ancient beliefs. *Rite de passage* in the sense of sexual initiation rite was never practised in the villages. Monogamy was a condition of residence and Polygamy lost much of its significance as the only means to wealth and power. As if this was not enough, a steady course of religious instruction which lasted over several years was quite tiresome for the people. Hence, notwithstanding the initial success, “most missionaries were forced to admit after a generation of experiment, that these centres of “Christianity and civilisation” were unsatisfactory places, whether the inhabitants were freed slaves or whether they were free men who had merely changed their political allegiance.”³⁵

Land was another factor which contributed to the failure of these Christian freedom villages. When the couple was married, they were given a piece of land outside

³³ Ibid. Pp 230.

³⁴ Ibid. Pp 231.

³⁵ Oliver, R., OP. Cit. Pp. 64.

the mission area. Most of them decided to go even further because of the strictness of life in the villages.

Another reason was the fact that those who proved best in their fields, say Catechists or teachers, or plumbers, were taken away from Bagamoyo to start missions in other places. Some congregations such as the Missionaries of Africa and the Benedictines were given such people to accompany them into their various missions. This fact is not strange for even St. Paul in his various missions, took Timothy, a young Christian from Asia Minor to accompany and assist him in his work.

Others, because of lack of enough competition in Bagamoyo, decided to go to some other centres which had some competition in life such as Dar-es-salaam. While doing his public ministry, Jesus usually left his home village-Nazareth and often went to Capernaum (the meeting place of the nations) or Jerusalem where life competitions was high. Looking around, even today, many village young people come to town to look for a living (urbanisation). This is because competition is higher in the urban centres than in rural areas. Some of course died because of old-age or sickness. This made the villages to deteriorate.

Due to the presence of Christian villages, the Muslims also built their primary school just at the border of the mission. The school is called *Kizuiani*. It still exists. Once in the mission, one had to change his or her religion. Visiting Bagamoyo today, one will not see the traces of their grass-thatched houses. A grotto of the Blessed Virgin Mary *Salvatrix* has been built to commemorate the presence of the ex-slaves. This grotto was built by ex-slaves in 1876 to thank the Blessed Virgin Mary for their liberation. The grotto was later modified by the Spiritans. At their arrival in 1868, the Spiritans from

Zanzibar planted a cross just at the beach of the Bagamoyo shores. The cross was re-planted by the same Spiritans in 1993 at the anniversary of 125 years of the Christian presence in East Africa. The parish is under the Spiritans todate.

“The freed -slaves villages”, says Baur, “were a by-product of the abolition of slavery, so they were necessarily of a transitory nature. They fulfilled the purpose of being a stepping-stone for the missionaries into a country that was suspicious of any foreigner. The question was whether the policy of erecting Christian villages for converts from the tribal society should continue. In the 1890’s there were in fact over fifty such villages in East Africa. But this was also the time where there was a growing conviction among missionaries that it was the wrong way of evangelization.”³⁶

Objectively speaking, in Bagamoyo the Christians lived in a complete Christian community. They worked together, prayed together and married among themselves. The missionaries wanted to create more of those separated communities. Whenever they started a new mission, they also bought a plot, built houses and with a number of Christian families from Bagamoyo, they started a new Freedom village. They hoped that people from around the new mission would become Christians, leave their relatives and join the Christian community. Slowly the Christian communities would grow bigger and increase in number until all Africans would have joined the Christian villages.

But the opposite happened. The Christian families from Bagamoyo left the Christian villages. Thus this way of Christianising Africa failed. Around the year 1900, the Spiritan missionaries changed their method. They started schools and other social services for all the people, Christians or not. Those who wanted to become Christians

³⁶ Baur, Op Cit. Pp. 232.

were no longer forced to leave their families. The missionaries thus went to different villages and opened bush-schools which were being run by the catechists. This idea of starting schools marked the beginning of the second method of evangelization in Bagamoyo. This method was education.

3.4. Education.

In his missionary encyclical, Pope Pius XII says that “ the object of missionary activity is to bring the light of the gospel to new races and to form new Christians. However, the ultimate goal of missionary endeavour, which should never be lost sight of, is to establish the church on sound foundations among non-Christian peoples and place it under its own native clergy.”³⁷ This is the trend which the Spiritan missionaries took after the failure of the Christian Freedom villages. They decided to train local clergy who could further the work of Evangelization. This trend, however echoes Jesus’ public ministry whereby he taught his disciples who, most of the time, gathered around him (Mt 5). The missionary task became explicit after the resurrection when Jesus tells his apostles to “go to all peoples everywhere and make them my disciples; baptise them in the name of the Father, the Son and the Holy Spirit, and teach them to obey everything I have commanded you” (Mt 28:19-20).

Thus, the first school to be opened in Tanganyika was by the Spiritans in Bagamoyo

³⁷ Monsignor Halton, D., Missiology in Africa Today, Pp. 10.

in 1868. The first government school was built in Tanga in 1892. The first schools started were called bush-schools. This is because they had no qualified teachers for most of them were under the catechists. They are also called bush-schools simply because they were not registered. Thus, they simply prepared pupils who could join the boarding school later.

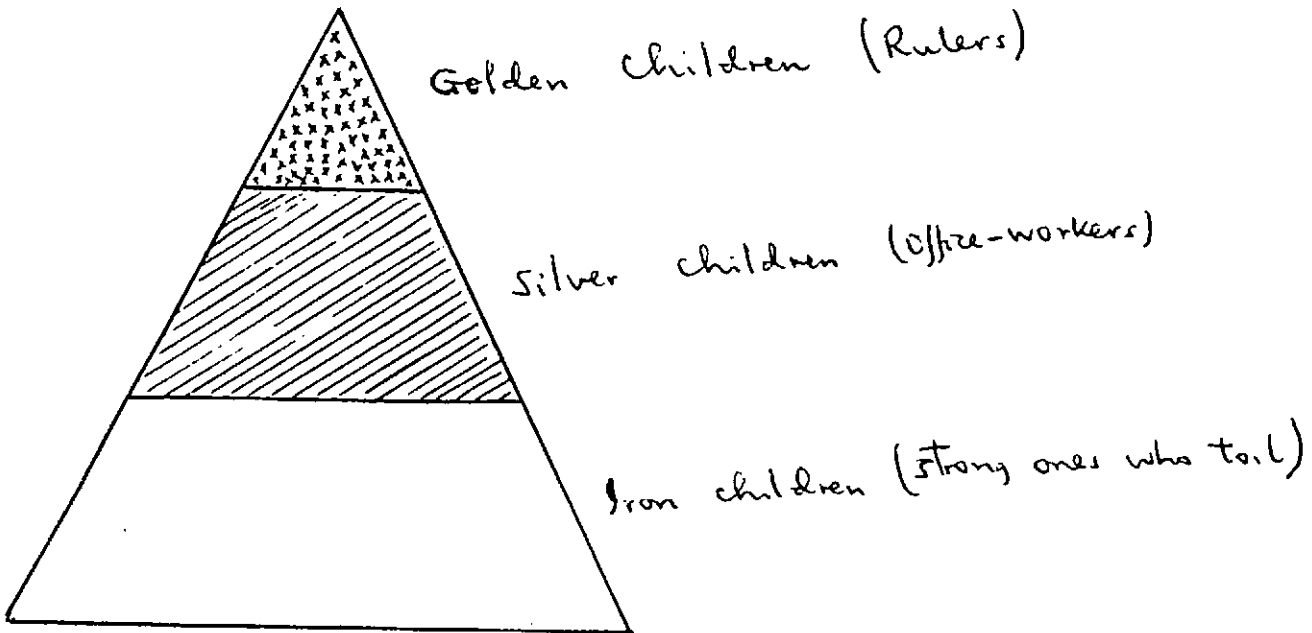
In these schools, just like in the Christian Freedom villages, life was very strict. It was regulated "almost as severely by the mission bell as it was in England by the factory hooter."³⁸ The bell, however, summoned the children to prayer at sunrise, to work at 6:30, to religious instructions and rest at 11, to work again from 2:30 till sundown. Having assembled once more at the foot of the altar to thank God for His mercy, they were left to themselves till 9:30, when at the signal from the father, conversation ceased and they all sought rest in sleep. This was almost the daily routine except on Sundays where they had many hours of prayer in the chapel.

In most villages, the Spiritans opened schools beside their missions. These schools were considered as another means of spreading the word of God to the people. The missionaries were convinced that through schools the whole country would be won for Christ. The school children would receive missionaries at their homes, and thus become auxiliary agents of evangelization. Gradually they could convert even their own parents and relatives. This method was also applied by the Spiritans who worked in West Africa. Bishop Shanahan who worked in Nigeria believed that education was the best way of spreading Christianity, though the tendency was to educate especially the children of the chiefs.

³⁸ Oliver, R., The missionary Factor in East Africa. Pp. 52.

The education offered by the Spiritan missionaries was in three major categories. It was in form of a pyramid. The majority of the pupils were known as *Iron children*. These were strong people who toil with manual work. The second category was made up of a few pupils who were known as *Silver children*. These were prepared for office work. The highest category was known as *Golden children*. These were prepared to be rulers of the others.

Education pyramid.



The Holy Ghost Fathers' school at Bagamoyo was divided into three main streams.

1. The academic stream.
2. The industrial stream.

3. The labour stream.

1.The academic stream.

These were children of high expectation who used five hours of the day in class. They were taught such subjects like reading, writing and arithmetic. They had five and half hours for agricultural work and quite a few moments for Religious instructions. The best students were selected as catechists or local priests who helped in the communication barrier between the missionaries and local population.

2.The Industrial stream.

These had one hour academic work and ten hours of practical training in handicraft, carpentry, masonry and just half-an-hour for religious instructions.

3.The labour stream.

This was for children categorised as unfit for literary training. They had one hour academic training which included elementary reading and writing. They spent ten hours for manual work such as construction work for the mission, bricks making and masonry. They spent one hour for religious instruction. The Spiritans insisted on manual work and practical training so as to meet the needs of the artisans required by both the mission stations and the settlers.

Another important aspect of mission schools was an emphasis of education. The main argument for this was that, educating both man and woman would make a better Christian family. Education for girls meant education for all. However, most of the bush

schools fed the central mission schools which were often boarding schools for effective supervision and control.

The government had some financial contribution to the daily running of the central mission schools. This however, encouraged the missionaries as far as education was concerned. They put some special emphasis on education. This fact became evident when Monsignor Arthur Hinsley, then Rector of the English College in Rome, was appointed to the special post of the visitor Apostolic to the Catholic Missions in the British colonies in Africa. He spent about two years (from 1927) visiting the whole British Africa, advocating the need for more emphasis on education for better civilisation. Addressing the conference of bishops and leading missionaries in Dar-es-Salaam in 1928, the Apostolic visitor had it that “collaborating with all your power; and where it is impossible for you to carry on both the immediate task of evangelization and your educational work, *neglect your churches in order to perfect schools.*”³⁹

The method of education has been very successful both at Bagamoyo and in the country at large. Many prominent people in Tanzania today have reached that stage thanks to mission schools. The progress of this method became evident in the year 1899 when the region of Kilimanjaro had several schools. Rombo for instance had schools like “Kinabo school with 100 boys and 50 girls, Tengia had 36 boys and 20 girls, Senguo had 42 boys and 22 girls,”⁴⁰ just to mention but a few.

Other schools were opened in the then Vicariate of Bagamoyo, for instance in 1950, St. Francis College at Pugu and Morogoro Teachers Training college

³⁹ Oliver, R., The Missionary Factor in East Africa. Pp. 275.

⁴⁰ The Catholic church in Moshi, A Centenary Memorial 1890-1990, PP 50.

(Kigurunyembe) were opened by the Spiritans. In Tanzania today, many good schools are the ones run by the church. This is because the church still keeps the rather strict discipline and always a follow-up of students is practised.

In the past, and still today, the church has run many educational projects. These projects have tried to elevate the life of the poor in the country. The church witnesses her evangelical role through education among other means.

CRITICS

As a means of evangelization, *education* played a big role at its very beginning. But as time went by, some shortcomings became evident. Looking at the whole system objectively, it is clear that the size of territory on which Spiritans operated was too vast in comparison to the limited means of education available. This made each mission to operate its own schools according to its own principles and as a means to facilitate its own Christian work.

These schools were poorly attended and the secular instruction was minimal, unlike the catechetical instruction which was the bulk of the education provided by the majority of the "bush-schools." The teaching staff was another problem to these schools. Many teachers were not well trained to qualify for the profession. Most of them had the ability to read and write with just a minimum Christian knowledge. More so, the bush schools had no the same language as the media of instruction. Some used tribal Vernaculars, others used Kiswahili and quite a few used English.

In the early 70s, the Tanzanian government nationalised most of the private schools. The government also published a new curriculum to be followed by all the schools. The mission schools had to be faithful to the new curriculum and in a way, the emphasis was on secular studies at the expense of catechesis. This, in a way, deteriorated the pastoral emphasis to education.

All in all, the Spiritans in Bagamoyo along with providing education, they also had the role of training local clergy and catechists. These became the agents of evangelization. They were the people without whom the work of evangelization could not have been easily done. The Spiritans realised the need of having local people who could help in the work of bringing Christ's message of salvation closer to the people. The Spiritans saw a great need of training catechists.

3.4.1. The Catechists.

The word catechist is applied to a lay person who functions as both religious teacher and pastor. Bishop Vogt of Bagamoyo once said that "we need catechists and large numbers of them if we want our mission to grow and develop."⁴¹ The work of promoting local vocations, thus became indispensable for Spiritans. By the end of 1886, "there were catechists in almost all Spiritan stations, mainly occupied in baptising young

⁴¹ Koren, H., To the Ends of the Earth, Pp. 452.

children in danger of death.”⁴² Though they were not well trained and not well paid, the catechists, nevertheless, worked hard to evangelise their fellow people.

Catechists were the people who could easily understand the African way of life. They knew how to contact and deal with their people. They taught in rural missionary schools, led morning and evening prayers in the villages, they visited the sick and assisted the dying, they gave advice to quarrelling couples, kept an eye on young Christians, enrolled new catechumens, cleaned the church, and they informed people when the priest was to come.

Today, the catechist is still quite important as an agent of evangelization. Giving a systematic role of the catechist today, Shorter says that “such functions are liturgical, sacramental, pastoral and administrative. *Liturgical* functions include leading the community in prayer and preaching in the absence of a priest on Sundays and praying with the sick and the dying. *Sacramental* functions include being normally called to baptise persons in danger of death, old people who can not come to church and sometimes twins whose parents wish to avoid pagan ceremonies. *Pastoral* functions include visiting, counselling and settling family disputes. *Administrative* functions include keeping registers, preparing materially for the coming of the priest, looking after the fabric of out-station church building and collecting church tax.”⁴³

Contributing to the need of having and training catechist, the Vatican II document on the Decree on the church’s missionary activity says that “in our days, when there are so few clerics to evangelise such great multitudes and to carry our the pastoral ministry,

⁴² Kieran, J., *The Holy Ghost Fathers in East Africa, 1863-1914*, Pp.212.

⁴³ Shorter, A., & Kataza, E., *Missionaries to Yourselves*, Pp62.

the role of catechists is of the highest importance. Therefore, the training must be in keeping with cultural progress and such that, as true co-workers of the priestly order, they will be able to perform their tasks as well as possible, a task which involves new and greater burdens" Ad Gentes, 17.

The Spiritans, however followed much of what Libermann had highly encouraged. He insisted on the training of indigenous catechists and even giving them a clerical habit and minor orders. The first catechist in Bagamoyo was a couple; Hilarion and his wife Germaine who were sent to Mhonda-Morogoro in 1877 to evangelise through catechisis.

In his book, Missionaries to Yourselves, Shorter reports on the criteria for selecting catechists. He says that "the candidate must be leading a normal Christian life, showing active faith and good moral conduct; preferably a properly married person. He should possess zeal, leadership and integrity; and should be intelligent enough to have practical ability and efficiency to do work. He should be dedicated to God and the community"⁴⁴

Most of the time, catechists, fail to convey the right salvific message of the risen Lord due to lack of enough training. It is high time that the Church thought of training her catechists to the right standard. They should be well equipped with enough tools to proclaim the good news of salvation to the world so that the "world may believe that you sent me" (Jn. 17:21). They should be well instructed that the mission of Jesus of *being sent* by the father, distinguishes Jesus' role from all other messengers in the world. Jesus who was sent by the father does not bring a message; he is the message. He does not

⁴⁴ Ibid., Pp.49.

convey truth; he is the truth. The father did not send Jesus to bring a gift to humanity; he sent Jesus to humanity.

Jesus as sent by God, reveals to us today a new way of being authentically human. "As the father sent me, so I send you" (Jn. 20:21) Thus, just as God made Jesus a missionary, so does he make us missionaries too. Here, it is clear that Christ's mission is by the will of the father (Jn. 6:39). Thus, faith in Jesus Christ, is faith in the Father who sent him (Jn. 12:44). It is the will of the father that Christ's mission should bring life everlasting and Christ himself will raise the just in glory (Jn. 6:40).

From the above light, thus, the ultimate purpose of the mission of Christ according to John is that "all may be one, even as you father in me and I' in you, that they may also be one in us, that the world may believe that you sent me" (Jn. 17:21-23). Jesus' mission was to bring unity to all people. But the world today is divided to such an extent that hatred, tribal and civil wars have become the fashion. Corruption and lack of commitment have become part of our daily life. The greatest task that the evangelisers have is to try and bring this unity to all human race.

Mission for us rests in the realisation of Jesus' own mission. This mission is eternal, absolute in origin and inter-cultural. The gospel of John shows this fact by the use of different languages on Jesus' inscription. (Hebrew, Latin and Greek). It is Universal in-time (Heb. 13:18) and hence ecumenical in the sense that no rational creature is excluded from its divine influence. For its realisation, Jesus' process had to be according to the pace of the people. We ought to evangelise according to people's pace of life, culture and their way of understanding things. Just like Jesus, most of the time we have to undergo conversion and total *metanoia*. Jesus says that "I came so that then may have life in all its

fullness...” (Jn. 10:10). At this juncture John calls us to catechise the mind so as to Christianise the behaviour. Once we have the why for our daily work of evangelization, then, the change of our behaviour becomes evident.

The words of Pope Paul VI on his visit to Kampala-Uganda in 1969 “*you are now your own missionaries*” have hailed the coming of age of the church in Africa. Today, the mission of the church in Africa and the world at large, is being realised in a new way. Deep transformations have taken place in the political, cultural and economic situations. The colonial era has come to an end and it has given way to neo-colonialism in many parts of Africa. The third world is emerging with its immense potential and its irrefutable claims of equal rights and status. The Church’s mission thus, must be seen in the context of these developments. Many religious sects are being born as days go by, Islam is speedily ascending as a world power and the secularising influence of modern international culture with an increasing secular approach to the problems of our society. But in such a changing world, how does the Church visualise and express her mission?

CONCLUSION

The Spiritan contribution to the growth of the Church of East Africa is quite evident. The methods used in the early stages of evangelization at Bagamoyo and elsewhere, were quite proper at that time. The poor and the marginalized of the society then, were the ransomed slaves. Thus, looking at the work done by the Spiritans then, one can not help giving them a credit. The mission was to convert people and save souls.

Today, with the coming of Vatican II, the understanding of mission and the methods for evangelization have greatly changed. Today the Church does no longer talk of saving souls but saving the whole world with the whole humanity. Today we talk of mission as *Missio Dei*; the mission of God. Here, thus, God the Father, the Son and the Holy Spirit send the Church into the world to proclaim the kingdom of the universal table-fellowship. Thus, mission is participating in the sending of God. "Our mission has no life of its own: only in the hands of the sending God can it truly be called mission, not least since the missionary initiative comes from God alone."⁴⁵ Mission is the movement from God to the world. The Church thus, is an instrument for this mission, for the existence of the Church depends on the availability of the mission.

In her evangelical mission, the Church witnesses to the fullness of the promise of God's reign and she participates in the struggle against the power of darkness and evil. She also fights against the existing unjust social structures in our societies. She identifies herself with the poor, the marginalised, oppressed, exploited and she is also the voice of the voiceless. The Church today is *the Church of the poor*. Her ministers risk their lives

⁴⁵ Bosch, D., Transforming Mission, Pp. 390.

in identifying themselves with the poor in their struggle for justice.

In this essay, thus, I have tried to show the early methods through which Spiritans evangelised the people of Bagamoyo. The greatest motive which pushed them to go to Bagamoyo was to answer the need of the time; taking both Spiritual and Physical care of the ex-slaves, for they were the most abandoned and marginalized of the time. The two methods used, the creation of the Christian freedom villages and education, had a great impact on evangelization of the local. Most of the literate people became teachers and others catechists, thanks to the methods. These, in-turn, became the primary agents of bringing the good news of salvation to the people.

This essay, however, is just one in the entry of the whole subject of evangelization. Today, there are other methods of evangelization which need to be examined for better proclamation of the good news. These aspects include; mass media, social services such as health centres and development works, the formation of the small Christian communities, inculturation, inter-religious dialogue, just to mention but a few.

The forming of the local clergy by Spiritans has echoed the words of Pope Paul VI in Kampala (1969) that, "*You are now missionaries to yourselves.*" Today, for the Church to be missionary, it is not enough to send out missionaries, the people of God as a whole must become missionaries too. Evangelii Nuntiandi contributes a great deal to the awakening of a missionary consciousness among African bishops, priests and religious. The living witness of many foreign missionaries has helped many people to discover their missionary vocation. It is in commitment to the Church's universal mission that the new evangelization of Christian people will find inspiration and support. Mission today has to

bring people together in hearing the gospel “...in fraternal communion, in prayer and in the Eucharist” *Redemptoris Missio*. 26.

Summarising the question of mission, Bosch has it that “mission purifies the Church. It sets it under the cross-the only place where it is safe. The cross is the place of humiliation and judgement, but it is also the place of refreshment and new birth. As community of the cross the church then constitutes the fellowship of the kingdom, not just ‘church members’; as community of the exodus, not as a ‘religious institution’, it invites people to the feast without end. Looking from this perspective, mission is, quite simply, the participation of Christians in the liberating mission of Jesus, ...it is the good news of God’s love, incarnated in the witness of a community, for the sake of the world.”⁴⁶

The contemporary life of the Church faces so great challenges; the influx of civil and tribal wars in Africa and elsewhere, the impact of Liberation theology, the global imbalance of power between the rich and the poor, the impact of the global urgent need of justice and peace, debates over pluralism in dogma and praxis, the need for inter-religious dialogue, Church government, the role of women in both the Church and the society, the influx of the marginalised , the growing number of refugees, just to mention but a few. Faced with such challenges, for more effectiveness, should the Spiritans today continue applying the same methods or should they establish a new trend of evangelization?

⁴⁶ Bosch, *ibid.* Pp. 519.

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