

TANGAZA COLLEGE

THE CATHOLIC UNIVERSITY OF EASTERN AFRICA

TITLE

**SPIRITAN METHODS OF EVANGELIZATION IN
MOSHI DIOCESE-TANZANIA COMPARATIVELY
WITH THEIR COUNTERPART LUTHERANS**

STUDENT

TARIMO JUSTI CSSp


MODERATOR

Fr. AYLWARD SHORTER M. Afr.

***THIS ESSAY IS SUBMITTED IN PARTIAL FULFILMENT OF THE
REQUIREMENTS FOR BACHELOR OF ARTS IN RELIGIOUS STUDIES.
NAIROBI, FEBRUARY 1999.***

STUDENT'S DECLARATION.

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

Signed.....

Tarimo, Justo CSSp.

ACKNOWLEDGEMENT.

I would like to express my sincere gratitude to all those who have assisted me in one way or another to accomplish this essay. First of all, Almighty God, who gave me strength, both intellectual and physical to accomplish this work; secondly to my moderator, Rev. Fr. Aylward Shorter M. Afr., who has been guiding and advising me right from the beginning of this work till its accomplishment. Third, my special thanks go to my confreres, Joseph Lekunani Lekundayo CSSp for the sleepless nights he passed in typing my work. Also Don-Bosco Ochieng Onyalla CSSp for the great task he did of proof-reading the manuscript. Fourth, my appreciation goes to the staff of the Lutheran archives in Moshi-Tanzania with special mention of Mrs Jane O. Matowo for allowing me to have access to their archives. Last but not least, my heartfelt gratitudes go to the Spiritan community-Spiritan House Nairobi, for all the support they have been giving me, which enabled me to do this essay. Special thanks, also, go to all Spiritans in East Africa, who in one way or another have enabled me to do this essay. May the Good Lord reward you for all that you have contributed to my intellectual growth.

TABLE OF CONTENTS

PAGE

INTRODUCTION..... 1

CHAPTER ONE: *HISTORICAL BACKGROUND.*

1.1: Spiritans! Who are they?..... 4

1.2: The Leipzig Mission Society.....7

1.3 :The Chagga People and Their Religious Concept.....9

CHAPTER TWO: *THE HISTORY OF CHRISTIAN MISSION AS AN ATTEMPT TO GRADUAL INCULTURATION.*

2.1: Mission As **Missio Dei**.....14

2.2: Methods/Modalities of Mission.....18

2.21: Direct Proclamation.....19

2.22: Prophetic Challenge in Word and Sign.....19

2.23: Witness on Behalf of the Gospel.....20

2.24: Mission as Personal and Social Transformation.....21

2.3: The Early Mission and Inculturation.....22

2.4: The Anglo-Saxon Mission.....23

2.5: The Eastern Churches.....24

2.6: Christianity in the Kingdom of Kongo.....25

2.7: Post-Reformation Church's Attempt to Inculturation..27

2.8: The Africa's Three Apostles.....28

2.9: The Vatican II-Council and Mission.....	30
--	----

CHAPTER THREE: *SPIRITAN MISSIONARY ACTIVITIES IN MOSHI.*

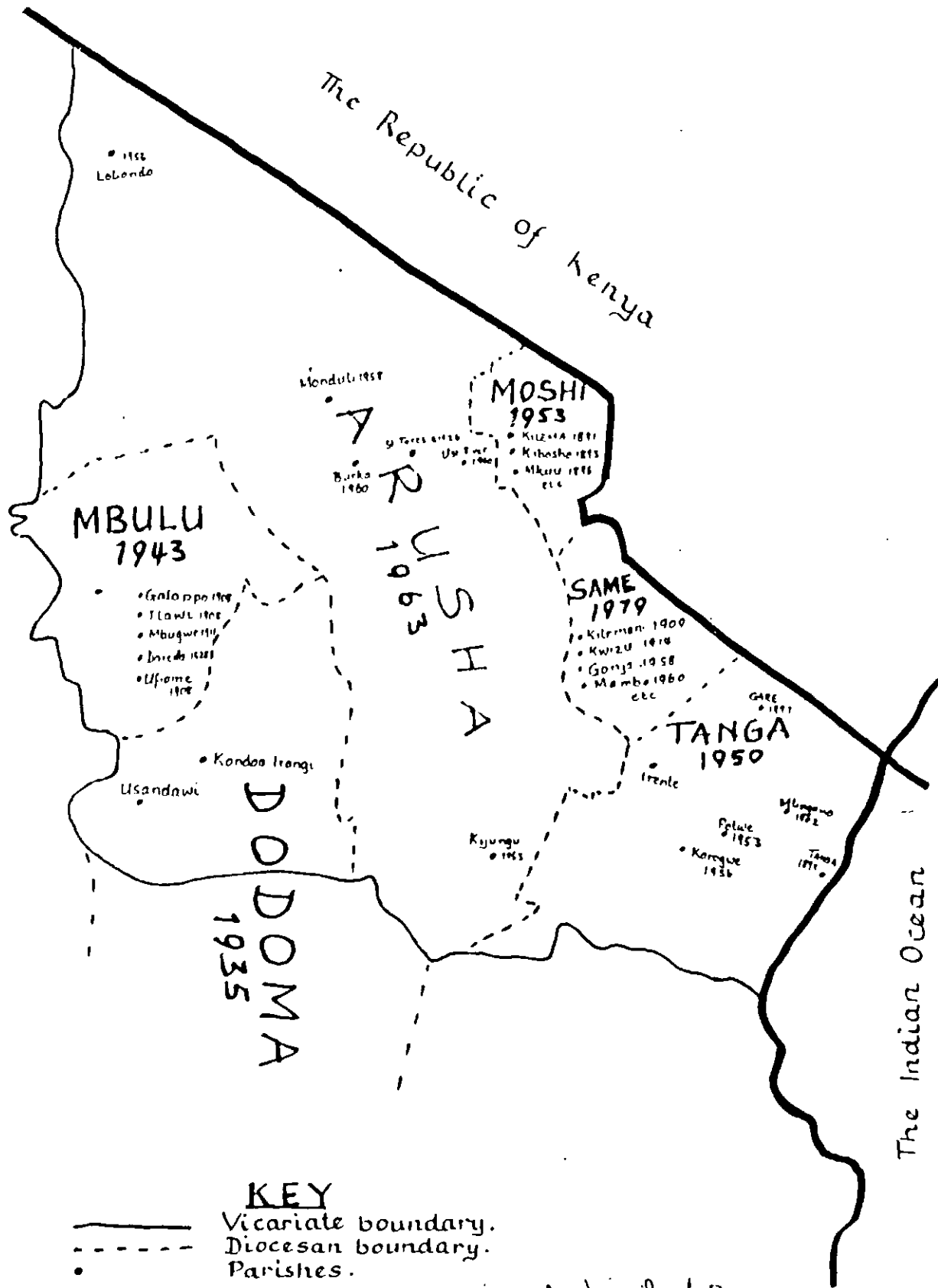
3.1: From Reunion to Kilimanjaro.....	32
3.2: The Journey Moshi.....	33
3.3: Education as a Methodology of Evangelization.....	34
3.4: Contribution to Women’s Education.....	38
3.5: Co-Workers in the Ministry.....	39
3.6: Pastoral Workers training: Catechists.....	42
3.7: The Training of the Local Clergy.....	44
3.8: Health Services.....	46

CHAPTER FOUR: *LUTHERANS MISSIONARY ACTIVITIES IN KILIMANJARO.*

4.1: The Arrival and Vision.....	47
4.2: The use of Vernacular as an Attempt to Inculturate the Gospel Message.....	48
4.3: Gutmann’s Approach.....	50
4.4: Critique of Gutmann’s Approach.....	52
4.5: Theological Evaluation of the Methods.....	52
4.6: Analysis of the Effectiveness of the Methods Used.....	55
4.7: Challenges Ahead.....	58

CONCLUSION.....	59
BIBLIOGRAPHY.....	62
OTHER SOURCES.....	64

DIVISIONS OF THE APOSTOLIC VICARIATE OF KILIMANJARO FROM 1910



Source: The Catholic Church in Moshi Pp.62

INTRODUCTION.

The Spiritans arrived in Moshi in 1890. They worked in the then Vicariate of Kilimanjaro, which was later divided into six dioceses namely Dodoma, Mbulu, Tanga, Moshi, Arusha, and Same. My concern in this paper is about what the Spiritans did in the present diocese of Moshi, which was erected as a diocese in 1953.

Spiritans as a religious missionary congregation arrived in Zanzibar in 1860s, with the aim of re-habilitating the freed slaves. When this task was over, they decided to move into the interior. With a vision to make the kingdom of God present in the situation of the Chagga people of Moshi, they had to adapt a particular methodology. Therefore, my concern in this paper is about the methodology the Spiritan Missionaries adopted, and how effective this methodology was in meeting the intended objective, that is, to bring the gospel message to the daily life of the Chagga people.

On the other hand, there was the Leipzig Mission Society of the Lutheran Church. They arrived in Moshi on September 30th 1893. They worked under the then called the Lutheran Church of East Africa, which later on came to be divided into four dioceses, namely, Kilimanjaro, Arusha, Meru and Pare. My concern in this paper is what they did and how they did what they did in the present diocese of Kilimanjaro which covers the same area as the Catholic diocese of Moshi. This humble beginning was pioneered by four devoted young men: Paster, Muller, Althaus and Zakmann.

There are some methods which were used by both societies in the process of evangelization, while others were unique to a particular society. Methods like bush-

schools, formal education, health services, training of the laity as Catechists or evangelists, and training of the local clergy were used by both societies. The use of vernacular and the early attempt at evangelising the cultures, like the approach used by Bruno Gutmann, were unique to the Leipzig Mission Society.

This paper is divided into four chapters. The first chapter deals with the historical background of both the Spiritans and the Leipzig Mission Society, with the historical and religious background of the Chagga people. The second chapter deals with the historical development of the Christian mission as an attempt in gradual inculturation. In this chapter, I try to show that the origin of mission is God's love to humanity, hence mission is Missio Dei. This chapter also explores the development of Christian mission from Jerusalem to the "gentile" world, up to the time of the second Vatican council II. All this is seen as a gradual attempt at the evangelization of cultures.

The third chapter deals with the Spiritan missionary activities in Moshi, covering the period from 1890 till early 1960s. It is here that I analyse how the Spiritans employed different methods in order to contextualize the gospel message in the life of the people.

The fourth chapter is divided into two parts. The first part deals with the missionary activities of the Leipzig Mission Society. In this part, I do not repeat the same methods which are common to the two societies, but I focus mainly on the two unique methods used by Leipzig Society namely, Gutmann's approach and the use of vernacular. In the second part, I deal with the theological criteria for analysing the effectiveness of the methods used.

In the conclusion, I show that in spite of the much success which has been achieved, it is not a reason to sit back and rejoice, for the future poses a lot of challenges. Hence, it is the time to reflect on the past; and to see the present with a critical eye as a background to plan for the future.

CHAPTER ONE:

THE HISTORICAL BACKGROUND.

1.1:SPIRITANS! WHO ARE THEY?

The Spiritans, or the Congregation of the Holy Ghost under the protection of the Immaculate Heart of Mary (CSSp), is an international religious congregation with a humble and simple beginning on the Pentecost Sunday , the 27th may 1703 in Paris France¹.

It was founded by a young lawyer and seminarian from an aristocratic family of Rennes France , Claude Francis Poullart des Places at the age of 24². He was ordained priest on the 17th December 1707³. His original intention was not to found a religious congregation but to form a community or society which could help the poor seminarians who wished to become priests and be sent to the missions in Africa and America. Hence he did not have any religious structure of formation like noviciate, but simply a house where they could be accommodated while doing their studies at the university.

In order to admit a candidate to his seminary, he laid down three conditions to be fulfilled before hand: First, poverty that a boy should be in a condition of not being able to pay for his priestly studies. If he is coming from a rich family, he must be ready to follow Christ's counsel.. . "Go sell what you have then come and follow me"...Mk 10:21. Second, willingness to consecrate oneself to the most difficult and abandoned works in God's vineyard. Third, to be intelligent enough to follow successfully the strenuous

¹ Koren H., To the Ends of the Earth, Pp. 10.

² Ibid. pp. 11

³ Ibid. pp. 11

program of priestly formation. Only two years after his ordination to priesthood, he died on the 2nd of October 1709⁴, leaving his congregation very young without any strong foundation! Together with the difficulties and the setbacks the congregation had to face, it was able to send its first missionary priest to Quebec in the year 1732⁵ and the second one to China in 1733⁶. For more than a century the congregation underwent a lot of difficulties. The new impetus was given to the congregation by a convert Jew in 1848. This none other than Francis Mary Paul Libermann. He was born in the Province of Alsace in France on the 12th of April 1802⁷ of a Jewish family. His father was a zealous rabbi who wished his children to follow in his footsteps. He knew all the Jewish writings and traditions. His original Jewish name was Jacob Libermann. He followed faithfully the faith of his father. But as he grew up, he felt that something was missing in his pursuit of truth. He observed five of his elder brothers who had been converted to Catholicism and saw that they were happier and content in comparison to himself. Finally he decided to become a catholic. He was baptised on 24th December 1826⁸, taking the Christian name Francis Mary Paul Libermann. Then a year later, he felt to be called to the priestly vocation. He joined the seminary in 1827⁹. He progressed well in his vocation till one night before his ordination to sub-diaconate when he was struck by the most unfortunate malady of epilepsy. But he never gave up, he hoped against hope. Though not a priest, he was accepted to be the assistant novice master at the Eudist seminary-Paris.

⁴ Ibid. pp. 12

⁵ Ibid. pp. 13

⁶ Ibid. pp.13

⁷ Ibid. pp. 166

⁸ Ibid. pp. 167

⁹ Ibid. pp. 167

While in the seminary, he was approached by two seminarians; Frederick le Vavas seur and Eugene Tisserant, asking him the advice about their intention of starting a society for helping the freed slaves in the French colonies. After they had made some progress, they chose Libermann to be the leader of the new society. But to get a go ahead from Rome was not easy, first by the fact none among of its leaders was an ordained minister, and secondly, main the leader of the group was epileptic. Lastly Libermann was ordained priest on September 18, 1841¹⁰ by the bishop of Amiens-France in a private ceremony witnessed by the bishop's secretary. Nine days after his ordination, he officially inaugurated the new society by the official opening of the noviciate with two novices, le Vavas seur and Tisserant. The name of the new society was "The Congregation of the Holy Heart of Mary".

During this time the congregation of the Holy Ghost, founded by Claude Poullart des Places more than a century ago, was in big crisis. Then it was proposed from the Holy See that since the two congregations had almost the same objectives, it would have been good if they could be merged. After long discussions and research, the merging was achieved on the feast of Pentecost, June 10, 1848¹¹. Francis Mary Paul Libermann became its eleventh superior general till his death on February 2, 1852¹². The official title of the congregation now became: "The Congregation of the Holy Ghost Under the Protection of the Immaculate Heart of Mary". For the four years that Libermann was the

¹⁰ Ibid. pp. 172

¹¹ Ibid. pp. 201

¹² Ibid. pp. 203

superior general of the congregation, he gave it a new dimension and vision of missionary activity.

Therefore, today as we stand , the Congregation of the Holy Ghost, our roots and identity are owed to the two genius men who turned down the expectations of their respective families, choosing to follow the radical way of Jesus Christ.

1.2:THE LEIPZIG MISSION SOCIETY.

Immediately after the great reformation of the 16th century, from which the Protestant church was born, the major concern of the Protestant church in the following century was more on the theological disputation- the orthodoxy rather than the concern about the world mission.

However the 18th century was the century of spiritual awakening. This awakening was expressed in different forms and names in various parts of the world; for example pietism in Germany. Pietism denotes a distinctive quality of religious life issuing in rigorous morality and personal piety. It refers to its expression in strict sense within German Lutheranism. The founding Father of this movement is P.J. Spener¹³. The new element this movement brought to Christian life is that personal devotion and renewal is more important than the theological intellectualisation. What is important is love which comes from the heart rather than the speculation on the right doctrine. The basis of mission impulse from this new theology is that out of love one is pushed to share his/her conviction and devotion with the neighbour. The weak side of this movement is its

¹³ The New Catholic Encyclopedia Vol.11, pp.355

de-emphasis on doctrine and too much emphasis on the individual approach to religion as well as subjective interpretation of the scripture.

This was a theology against a lifeless orthodoxy and unbending formalism of the state churches of Protestant Europe of the time. The emphasis of this new theology was put on *orthopraxis* that is, right living and the right life instead of the right concept of the right doctrine.. **“the basis for this church renewal is said to be the small groups where spiritual people met for bible study and prayer”**¹⁴. It was further recommended that such churches were not to split off from the official churches.

A theology of mission was developed from these pious movements of which it was understood that all converted Christians were endowed with the mission to bring people to Jesus Christ. It also connected Missiology intimately to the personal spiritual life, namely that evangelical zeal is the basis of personal piety and vice versa.

It was from this background that various mission societies were formed in the late 18th century and early 19th century. The Leipzig society of Germany was one of such societies. It is this Leipzig society which came to evangelise Kilimanjaro area as a Protestant mission society in the year 1893¹⁵.

Hence the Leipzig mission society as any other society of the kind had the impetus of the spiritual awakening which had **“the eyes to be aware of the mission tasks and the heart to burn for the vision to reach the unreached people”**¹⁶. This is the zeal which brought the Leipzig mission society to Kilimanjaro, to cross the yet uncrossed

¹⁴ Sahlberg, C., From Krapf to Rugambwa: A Church History of Tanzania, Pp. 19.

¹⁵ Ibid. pp. 22

¹⁶ Ibid. pp.22

savannah of Taita up to Machame, as we shall see more in detail later.

1.3:THE CHAGGA PEOPLE AND THEIR RELIGIOUS CONCEPT:

The Chagga people are a bantu speaking group of people who occupy the present catholic diocese of Moshi and the Lutheran diocese of Kilimanjaro in Tanzania. The history of these people is believed to be of different origins. This can clearly be seen from the variations in some traditional customs and dialectics in the language. For example the Ngassa of usseri in north Kilimanjaro and the Wamachame of Machame in south Kilimanjaro have enormous differences in language from the other Chaggas. Another deductive indication of the difference in origin is the struggle for power within the Chiefdoms of Chaggaland. Every **Mangi**¹⁷ dreamt to be a paramount chief. Some tried without success to conquer the whole mountain. Mangi Horombo of Keni, northern Kilimanjaro succeeded to conquer at least one third of the Chaggaland from whom the name of the present district of Rombo is derived which covers his area of influence. This was achieved in early 1870s. Another mangi who attempted this paramountancy strongly was Sina of Kibosho against Meli of Moshi. But this struggle was interfered with by the colonial coming in early 1880s. This dream was at last realised, though not through war but through colonial influence in the 1950s just before the abolition of traditional rulers, by mangi Marealle II of Marangu.

¹⁷ Chagga name for chief.

The migration to Chaggaland was a gradual process, it did not take place once for all. To this fact, Stahl has this to say...“we know that the Chagga did not come at any one time in a single mass migration and the likelihood is that they came through past centuries by the same natural course which brought new comers, whether maasai or kamba, through the 19th century and which is still going on today”¹⁸. This gradual mass movement of the surrounding people of Kilimanjaro was caused by various reasons; namely, natural attraction of the mountain. Kilimanjaro provided all the attractions for people and wild animals to move in. Politically, it provided a strategic point to defend against the enemy from all directions. Also the fertility of the volcano soil and the availability of water throughout the year due to several springs, provided food to all sorts of people like pastoralist, cultivators, and hunters.

Bushmen or *Wakoningo* in kichagga are believed to be the original inhabitants of Kilimanjaro. According to some oral traditions, these Wakoningo disappeared or moved away as they were overwhelmed by more powerful people who came in later. Sahl has this to say about the presence of the bushmen...“bushmen are not so much in contradiction to Chagga as perhaps among the earliest inhabitants”¹⁹.

Therefore Chaggas are a mixture of different people who lived the surrounding area of mount Kilimanjaro, for example. Kamba. Maasai. Kikuyu, Sambia, Pare, Taita etc. Due to such combination, they were at an advantage to have different skills and even physical strength. Part of such strength lies in their cross breed heritage. Different immigrants brought in different skills like honey hunting, elephant trapping, cattle

¹⁸ Stahl, K., *History of the Chagga People of Kilimanjaro*, Pp. 44.

¹⁹ Ibid. pp. 44

keeping, cultivating, house making and pot making, and blacksmith's crafts. Such a historical background tells also of why the Chagga were so open to learn new skills and knowledge up to today.

A question to ask oneself before we see the missionary activity among this people is, did they have any concept of a Supreme being before the coming of the missionaries? What were their religious beliefs?

The Chagga have a strong belief in God who for them is the creator, designer and the guardian of every aspect of life. To express such God, they use different attributes which can be understood in daily life. For them God surpasses all human limitations. For example they apply the same name for sun to their God-"RUWA". The sun is understood to influence the life of every creature by its light indiscriminately. Hence by inference, God is He who has neither beginning nor end, who cannot be influenced by anything else other than Himself; the one who is loving and caring for all creatures. Every head of the family early in the morning is supposed to spit three times towards east which is believed to be the rising direction of "Ruwa", to thank Him for the new day and ask for the blessings and protection for the whole day. All the traditional houses were built with doors facing eastwards as a sign of an opening to Ruwa as He wakes up from east. The graveyards are usually placed east of the homesteads as a sign that the dead are in between Ruwa and the living. There are other attributes of Ruwa which the Chagga use to express the immensity of their understanding of Ruwa. These are:

i)**Ruwa matengera**: This means God who directs and guides everything in the universe. God who is omniscient.

ii)**Ruwa mindumii**: Means God who is the he-man. The one who is man above all men.

iii)**Ruwa fumpvu lya mku**: "funvu" means that which is elevated, a fully formed mountain. The expression also says "the mountain of ancestors". As for the Chagga and many other African societies, oldness connotes permanency, hence the understanding of God here is the one who is permanently lasting and eternal.

These expressions are just hints of understanding how the Chagga view their God in their daily life. They pray to God invoking these expressions depending on the nature and situation of their needs. Whenever such expressions were used, they meant the same God, almighty and mysterious one.

The Chagga have a strong belief in life after death. Their belief is that those who led a good moral life here on earth will also lead a happy life in communion with the ancestors. According to their understanding, these ancestors are not living with Ruwa like the Christian saints, but in their celestial world which is neither in heaven nor on earth, but somewhere in between.

The Chagga also have belief in the world of spirits. It is not evident whether they knew about the good spirits like the angels in the Christian theology.

The belief is that those who led a bad moral life, after their death would go to the world of "**Varimu**"²⁰. These varimu are feared because they cause calamities and misfortunes to the human society. Libations and offerings of some tokens to the ancestors are necessary as to ask protection against these Varimu. Mount Kilimanjaro has special

²⁰ It is a Chagga word for evil spirits

religious significance to Chagga people. It is believed that the mountain is the throne of God from where He sees all that is happening in the land. Whenever prayers and sacrifices are offered to God, the one offering must face the mountain. The springs of water found on the foot of the mountain are believed to be the blessing of God to His people, that's why when they are dry, sacrifices are offered to appease God.

The Chagga society had a strong moral code basing on two major principles. First, community relationship. For the Chagga, the criteria for judging good moral conduct is the way one relates to others, which involves respect, hospitality, and respect for others' property. By this, it means that no one can achieve moral uprightness in isolation. Second, respect of life. Human life is understood to be sacred, over which God alone has full authority. Whatever is contrary to life is immoral. For example, if someone commit suicide, he/she cannot be buried in the family grave yard; for it was thought to be an abomination to the family. The family had to undergo a certain period of purification, during which there could be no marriage in the family. Promiscuity among the youth were severely punished, while fidelity and premarital chastity were highly honoured.

All these religious beliefs and moral attitudes, in one way or another served as preparation for the coming of Christian message when the missionaries came. They already possessed a stable system of morality despite the fact that there were some defects which were to be challenged and evangelised by Christianity. Their religious belief, though was faith integrated universe centred on God, Humanity and nature. It certainly gave them some meaning for their human existence with a vision of an eschatological fulfilment.

CHAPTER TWO

THE HISTORY OF CHRISTIAN MISSION AS AN ATTEMPT TO GRADUAL INCULTURATION.

2:1. MISSION AS MISSIO DEI.

When one wants to speak about the beginning of Christian mission, there is a temptation to start with the commissioning of the apostles before the ascension of Jesus into heaven as recorded in Mt 28: 19-20; Lk 24: 48-49; and Mk 16:15. These recordings mark only a beginning of a particular Era of Christian mission.

The true beginning of Christian mission is the love of God. This love of God took different expressions in history. Out of love, God created man and woman in his own image and likeness. When man shattered the image of God he had received at creation by disobeying him, God set up a plan to redeem him out of love. It is from the background of the history of salvation that mission is seen as of Trinitarian origin. The Father created the world, then he sent his only son out of love to redeem the lost humanity. After His death and resurrection, Jesus sent the paraclete, who was to be with the Church as a community of believers to carry on the mission he had started: the mission of love. The commissioning of the disciples by Jesus as recorded in Jn 20:21 is in reference to his being sent. In turn, he gave them the Holy Spirit as the “inspirer” of the mission handed to them: “...As the Father has sent me, even so I send you....” and when he had said this, he breathed on them and said’, “Receive the Holy Spirit....” Jn 20:21-22.

Before I survey the public ministry of Jesus as a beginning of a new era of mission, may I show how, from the Old Testament through the New Testament, the origin and motive of mission is God's love to humanity: love which took different forms in the history of salvation. In the Old Testament, God said to Moses, "I have seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters; I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to... a land flowing with milk and honey..." (Ex 3:7-8). It is from this background of love of and care for his people that the whole Old Testament mission was brought about. The experience of exile was just a moment of purification; a moment to bring back to their consciousness the love that God had for them. One may therefore say that the history of salvation was a history of God's love.

When the history of Salvation (revelation) entered into a new era through the mystery of incarnation, mission took another approach. It moved from the notion of the "elected" to a more universal approach. Thus "God so loved the world that he gave his only son for the ransom of human race." The mission of Jesus during his public ministry was to show the love of God in deeds. The evangelist Matthew summarised the mission of Jesus in few lines: "When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples; "The harvest is plentiful, but the labourers are few; pray therefore the Lord of harvest to send out labourers into his harvest." (Mt 9:36-38).

God becomes a missionary God, first and foremost, because he is God of love and compassion to his people. The Church is the instrument of the love of God in the world just as Jesus was. As in the Old Testament, the love of God transformed whose life. In the O.T, the love of God transformed the life of the Israelites. The love of God for the Israelites was not passive love, but active: it was realised in action by transforming their life from a state of slavery, to freedom; from suffering and oppression to a people with dignity. The public ministry of Jesus was a transforming ministry, for the blind regained their sight; the dead were brought back to life; the paralysed were cured; the cripples walked; the possessed were set free...In this case therefore, if the Church is the instrument of God for carrying out that mission whose its foundation is love, then, she had to manifest that love to different people in different historical and socio-political contexts. The manifestation of that love will take different forms depending on the socio-economic and political situations in which the Church will find herself. Besides, such a mission demands respect of the other with whom we encounter, for any encounter of love definitely demands an appreciation of what the other is, and a Spirit of learning from him before sharing one's experience with him.

During his public ministry, Jesus' love was not only directed towards the marginalized of his society: lepers, women, outcasts, sinners and publicans, but also the rich who were ready to open themselves to the love of God like Zacheaus and Nicodemus. Before he died on the cross Jesus commissioned his disciples saying, "This is my commandment, that you love one another as I have loved you. Greater love has no man than this that a man lay down his life for his friends" (Jn 15:12-13). This is the basic

text for universal mission. It is the foundation of the sending of the seventy/seventy-two and the sending in John 20:21. We accept the mission because we love those to whom we are sent. We share the truth with others because we love them. The first missionaries crossed borders to the extent of risking their lives simply because they had love.

From the biblical foundation, John uses 3 attributes of God which are foundational in explaining how God is, by his very nature, a missionary. These attributes are: God as spirit (Jn 4:24); God as light; and God as love (1 Jn 1:5, 1 Jn 4:16). As a consequence, these attributes are the driving force for all missionary activities in the world from the first century to this time as we are entering the 3rd millennium.

“God as Spirit” implies that God is an outgoing reality who has all sources of existence within himself, but he relates himself and seeks worshipers. He accepts worship offered in reality and honesty. It also means that God is not bound by any limitation but transcends them all: he is boundless and outgoing. The missionary implication of such an attribute of God is that He is not confined to one people or culture, rather, he is to be worshipped and proclaimed universally, for he is beyond any cultural barrier.

“God as light”. The missionary message from this metaphor becomes evident when we keep in mind that light is diffusive, penetrating, searching, spreading itself over all space. It covers the entire earth. It makes life and action possible. It is the source of relief and gladness. It transforms.

The third attribute of God is love. Love is an outgoing and a dynamic relationship; it is a sacrificial and active relationship as well as comprehensive. It is also a manifold relationship. All these characteristics of God, that is Spirit, Light and Love have the

missionary implications that God is an outgoing God, who, because he is light and love, wills the benevolence of mankind and ever seeks to impart himself to man.

Now, if the foundation of mission is love, and love not only respects the dignity of the other but also transforms the other as much as possible, the Church as the instrument of God's mission had to use a particular method or modality to carry out the mission of God. The following section will explore the different modalities of mission adapted by the Church in varying contexts she found herself in.

2:2 METHODS / MODALITIES OF MISSION.

The mission of God, namely his love, did not hang up in the mid-air. It was to be communicated to all people in different cultural and historical circumstances. This demanded some method. From the biblical point of view, there is not any definitive biblical recipe for proclaiming the Word of God. The choice of a method or strategy for communication largely depends on the situation of the communicator. However, if one takes a close reflection on the biblical pattern of Evangelization, one sees some modes / methods which transcend a peculiar culture. The New Testament gives us explicit examples of evangelization; (The O.T too has some examples). Basically, it is in the light of the New Testament that we can see as well such modes as present in the Old Testament.

There were four major modes of communicating the word of God in the early Christian community, to wit, Direct Proclamation; "Prophetic challenge in word and sign; "Witness" on behalf of the gospel; and Mission as personal and social transformation.

2:21. DIRECT PROCLAMATION.

This is the most popular mode in the early Church as presented in the Acts of the Apostles and in some of the Pauline letters. The sermon of Peter and Paul are examples of this mode. From Jerusalem, the news about Jesus of Nazareth who was crucified, buried and raised on the third day spread to other centres like Ephesus, Antioch, Thessalonike up to Rome: through direct verbal communication. However, this mode did not exclude other forms of communication. It is difficult to pin point a particular historical time where only one mode of communicating was used. The first mode of communicating the gospel message, was accompanied by, for instance, healing and a life of witness and other works of charity. A look in the life of Jesus as presented by the four evangelists shows that he was "a man of the world." It is from this spoken word, that the written word came into existence as a special medium of mission. This understanding of the spoken word as the medium of communicating the plan of salvation echoes the Old Testament tradition especially in the prophetic literature (Is 55:9-11). The word transforms. No wonder he who hears the word cannot remain the same.

2:22. PROPHETIC CHALLENGE IN WORD AND SIGN.

Prophetic ministry involves challenges to attitudes and structures which do not conform with the message of salvation. In the Old Testament, the role of the prophets was this: that through their words and even symbolic signs, they challenged the attitudes and structures which were incompatible with the covenant. The consequence of this method

upon the prophets was two fold: first , it renewed the vitality and commitment to the covenant; second, sometimes it implied rejection and persecution on the part of the prophets. In the New Testament, Jesus was the prototype of this approach, followed by the apostles in the early Church: Peter, Paul, John, Barnabas and others. The preaching of Jesus condemns false attitudes and false values, and his option of prophetic signs like table fellowship with outcasts, healings on the Sabbath etc, were a challenge to his contemporaries. Accordingly, he suffered martyrdom, (the greater part were involved in such a mode of communicating the message of salvation.) Notably, this mode is not exclusive of the previous mode. Nonetheless it has a unique orientation more than simply preaching the word.

2:23. "WITNESS" ON BEHALF OF THE GOSPEL.

"The early Christian community recognised that the message of salvation would be brought to the "ends of the earth", not only by what the Church preached to the gentile world but by the way it lived and what actions it took."²¹ This statement reflects on another method of evangelization in the early Church which not only conformed to that period of time, but remains valid to this day as we are preparing to enter the third millennia. It was well understood in the early Church that the love and compassion Christians were capable of giving to each other was a compelling testimony to the rest of the society. Jesus gave a command to his disciples that they should love one another as he

²¹ Senior,D., Biblical foundations for Mission, Pp 335.

loved them, and such love was to be a witness of who they were: “By this all men will know that you are my disciples if you have love for one another (cf. Jn 13:35).”

An exemplary living draws attention to those around to ask themselves, “What type of persons are these close to us and why are they doing what they are doing? Experience has it that some missionaries today in Algeria use this mode of preaching the message of salvation. In the New Testament, especially in Pauline letters and other epistles, the theme of witness as a means to preach the gospel is prominent. For Paul, even suffering for the sake of the mission was a living witness and a participation in the redemptive work of Christ. The concept of “the just to suffer for the unjust”, has become the fundamental paradigm of mission today, in living a world that is full of inequalities and injustices. The question remains, how are we to witness ?

2:24. MISSION AS PERSONAL AND SOCIAL TRANSFORMATION.

The meaning of salvation historically started to evolve from the covenant time when the Israelites were to go to the land flowing with milk and honey. According to Luke, when Jesus started his public ministry, he said “ The Spirit of God is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord” (Lk 4: 18-19).

I mean here that salvation is transformatory. It brings change: change to a better life and a life of hope. Salvation brings about life in all its dimensions. The ministry of Jesus was not only a witness but through some of the actions he did, he transformed the

life of individuals and the society at large. He healed the sick, gave sight to the blind, made the lame walk, brought sinners back to God, cleansed lepers and even brought the dead back to life.

Notably “Jesus’ befriending of the outcasts was not only a prophetic witness to God’s compassion but actually broke down arbitrary boundaries and gave to the alienated a genuine experience of salvation”²²

The apostles too, not only proclaimed the message of salvation and lived a prophetic witness but also performed some acts which brought about a change of life, and a genuine experience of salvation to audience. Such actions challenged the very structures which were both oppressive and discriminatory!

2:3. THE EARLY MISSIONS AND INCULTURATION.

For the sake of clarity and understanding of the period under discussion, I will adapt the definition of inculturation by Fr. Shorter, a definition that is more comprehensive and inclusive in meaning. He defines inculturation as “the on-going dialogue between faith and culture or cultures,... it is the creative dynamic relationship between the Christian message and culture or cultures.”²³ Dialogue presupposes a relationship between “equals” and reciprocity. Hence it supposes that the Christian message enters into dialogue. However, this has not been always the case in the history of Christian mission. It is true that the Gospel is not itself a culture, but it is carried in a cultural mantle. Thus if evangelization is not properly conducted, there can be a danger

²² Ibid Pp 335.

²³ A.Shorter, Towards a Theology of Inculturation, Pp 11

of cultural domination. During his public ministry, Jesus struggled to avoid such a danger. This was a time when his contemporaries expected him to act according to Jewish traditions.

The process of dialogue between Christianity and culture started when the former entered in the gentile world. The attempt by apologists to use the fourth Eclogue of the Roman poet Vergil. was a step to explain the message of salvation in people's context. Other early attempts were those of Clement of Alexandria, in using Philosophy and St. Justin .

From the time of Constantine, some ordinary rituals were adapted in the Christian liturgy. For example: the rituals of Kingship celebrated at Constantinople were adapted in the Christian liturgy and in the Church's hierarchical tradition.

2:4. THE ANGLO-SAXON MISSION.

The evangelization of the Anglo-Saxons took place when the Church and the Papacy was enjoying the "privilege" of being the chief agent of the Latin cultural domination. This was the time when there had been a shift from a Greek to a Latin culture in the western Empire; a time when the western line of emperors had died out.

In this confused situation, the Church remained the only stable organization. Hence, there was eagerness by the Pagan rulers to appropriate the Roman civilization and make use of it. At this stage, the Church was not only seen as a religious organization bearing a universal and trans-cultural gospel message but also as a "new" and stable empire with its cultural heritage.

Accordingly, when St. Gregory the Great sent his missionaries to Anglo-Saxon England, “they rode out upon the wave of a superior culture and their Roman ethnocentrism precluded any serious dialogue with the culture of the Anglo-Saxons.”²⁴

As seen above, it was not always that inculturation took place. In the Anglo-Saxon mission, the reality was more of cultural domination than true dynamic dialogue between the Gospel message and the culture: It was not an evangelization from within but an imposition from without. The adaptation of using the old temples of idols as churches by simply “purifying” them with holy water does not mean any kind of dialogue with the culture. Basically the method used to evangelise the Anglo-Saxons, the whole of western Europe, and eventually Scandinavia and Poland, seemed to be more of cultural conquest than of a cultural dialogue in equal basis. This contrasted with the Eastern Europe in the 9th Century under the influence of saints Cyril and Methodius.

2:5.THE EASTERN CHURCHES.

The experience of the Eastern Churches as far as inculturation is concerned, was different from the Latin Church in the west. This was mainly because the Eastern background was more characterised by cultural pluralism than the west.

Language is the medium by which a culture is transmitted from one generation to another, though not the only one. Language is one of the ways through which the culture is expressed and preserved. For any missionary to be able to understand other people’s culture and the meaning of some artificial expressions, the knowledge about their language is indispensable.

²⁴ Ibid Pp141.

Saints Cyril and Methodius rightly used this device to achieve their aim, namely, the creation of a Slavonic Christianity. By the creation of the Glagolic alphabet, on the basis of the Greek alphabet, they were able to bring the particular dialect of Slavonic into writing. By this, they were able to create a unified literate Slavonic culture. They even translated the Bible into the Slavonic language. Hence all the liturgical celebrations were done in this vernacular. This approach of using the local language was not adapted by the Latin Church, until after the Vatican II. This strategy enabled them to make the eastern church a real local church.

However, by this, I do not mean that Saints Cyril and Methodius were paragons of inculturation. Rather they made a great effort / attempt to contextualize the gospel message according to the needs of their time. Their method, somewhat resulted in a balanced dialogue between faith and culture for the Slavs. This does not exclude the temptation of many times and in many places to manipulate an oral culture at the moment it is given a written form. Cyril and Methodius were not immune to this.

2:6. CHRISTIANITY IN THE KINGDOM OF KONGO.

The experience of the evangelization of the Kingdom of Kongo took a quite different trend in relation to its contemporaries. At this time (15th C), evangelization was done through the initiative of the evangelizers. On some occasions, it was even the initiative of the colonial conquerors, like in America "where Christianity was introduced as the religion of the Spanish and Portuguese conquerors."²⁵

²⁵ Ibid Pp 147.

The evangelization of this part of Africa was the result of the initiative of the King of Kongo who invited the Portuguese Missionaries to evangelise his kingdom. In other words Kongo was converted to Christianity at its own free will. Thus the structure of the Church and its doctrines was determined by Kongo rather than by Europeans.

John Thornton in his article entitled, “The development of an African Catholic Church in the kingdom of Kongo, 1491-1750” in JAH, Vol. 25, no 2, tried to counteract the accusations levelled against this Church as superficial and syncretist and that it remained a foreign religion. To follow the thinking of Thornton, the church in Kongo was an early attempt to build a local church which is self-supporting, self-ministering and self-propagating, as it will be articulated later in the 20th Century by the Protestant missiologist,-Henry Venn, in his “triple autonomy.”²⁶

The method used by the Missionaries in the Kongo was “inclusive” (to use the term of Thornton.) .They tolerated or rather accepted all aspects of Kongo culture which were not fundamentally opposed to the Christian teaching. They encouraged the formation of local clergy, which resulted in having the first bishop of Kongo -Henrique, son of Alfonso I. However, some critics would say that these missionaries to Kongo, since they came as invited guests of a powerful and unconquered king, had to use a methodology which could not upset the king, because it would have resulted in their expulsion. This argument, however, cannot deny the reality of what was done as an early attempt to inculturate the gospel message.

²⁶ Timothy Yates, Christian Mission in the 20th C., Pp 35.

2.7:POST-REFORMATION CHURCH'S ATTEMPT TO INCULTURATION.

The formation of the congregation de propaganda Fide by pope Urban VIII in 1622 was an attempt to respond to the needs of post-reformation time. The congregation took over the **padroado** ²⁷ system with its negative approach to the local cultures, for example to the Amerindians in Latin America. It took over the direction of the whole catholic missionary effort. It insisted on the evangelization by peaceful means rather than violent means. In this, it had some respect for the people's way of life and culture. It made it clear that those cultures and civil practices which are not basically opposed to Christian faith and morality could be accepted. The efforts of the congregation de propaganda Fide were a reflection on the inherited tradition of a few enlighten missionaries - their struggle against European cultural domination. A figure to be noted here is Bartolome de las Casas. He was first an explorer who eventually became a Dominican missionary and bishop. He used the principle of "freedom of conscience" to evangelise in Nicaragua and Guatemala. By this principle, he meant that people should not be forced to Christianity but be invited to follow Christ in their free will. What Propaganda Fide and Bartolome de las Casas, ultimately succeeded in doing was to bring about not the prevention of cultural domination but at least an awareness, and a preparation for the future real dialogue between faith and culture.

Towards the end of this period, there were three figures, who are worth of mention particularly when one speaks of an attempt to inculturation or dialogue between faith and

²⁷ Shorter, A., Op Cit. Pp 155.

culture. These were the Jesuit missionaries, namely Matteo Ricci who was a missionary to china, Roberto de Nobil, a missionary to India and Pedro Paez, a missionary to Ethiopia. These three missionaries although they lived in different cultural situations, tried, each one in his own approach, to bring faith in dialogue with the respective cultures. Though all sooner or later were accused of complacent toward the traditional cultures, all of them with their methods were approved later in the Vatican II council as proper ways of inculturation.

The method used by these three missionaries, was an attempt to evangelise the culture from within. In so doing a greater extent of dialogue was to be achieved, for the gospel message was not seen as a culture, but rather faith which could be lived in one's own culture.

2:8.THE AFRICA'S THREE APOSTLES.

To use Russel's ²⁸ terminology of "Africa's twelve apostles," I reduce the number of these apostles to three people who contributed enormously to a new approach to mission in Africa in the 19th C. These are Francis Libermann, Cardinal Charles Lavigerie and Daniel Comboni.

Libermann, a convert Jew from Alsace-France founded his congregation of the Immaculate Heart of Mary in 1841, which in 1848 fused with the Holy Ghost congregation founded by Claude Poullart des Places in 1703. Libermann became its 11th superior general. The new congregation is known as the Holy Ghost Fathers (Spiritans).

²⁸ The Author of the book: Africa's Twelve Apostles.

Cardinal Charles Lavigerie was the Archbishop of Algiers and Carthage. He founded the society of Missionaries of Africa (White Fathers) in 1868; and the Missionary Sisters of our Lady of Africa (White Sisters) in 1869. Daniel Comboni, of Italian origin, founded the congregation of Comboni Missionaries (Verona Fathers) in 1867 and its Sister congregation-the pious mothers of the Negroes (Verona Sisters) in 1874.

These three men, without forgetting de Marion de Bresillac who founded the Society of African Missions at Lyons in 1856, though they were not paragons of inculturation, contributed a great deal in the process of inculturation. Their methodology opened up the following spheres of inculturation:-

First, the necessity of the knowledge of the indigenous language as a way to understand the local culture. Second, the role of the indigenous priests as the real and proper agents of inculturation, rather than the foreigners who, though may be willing to learn the local culture, but who may nonetheless misinterpret it. Third, the training of the local clergy in their environment. Fourth, the reciprocity of the missionary endeavour. That is a missionary first learns from the people, and then he shares his or her faith with them in the Spirit of respect and reverence. These were their ideas, though they were opposed by their contemporaries. Their ideas were appreciated and more implemented after the Vatican II council. They in a way thought ahead of their time.

2:9.THE VATICAN II-COUNCIL AND MISSION.

In the Catholic tradition, the second Vatican II council was the turning point for mission theology. As the Pope told the delegates to open the windows, so that the “new air” may enter; a “new air” entered in the mission theology. There was a re-discovering anew of the biblical foundation of mission as I mentioned in the beginning of this chapter. What has been resisted in the 19th C and first half of the 20th C, is given a new outlook. It was seen that evangelization should first begin with the evangelization of culture. This approach was thought to be evangelization from within, which could touch people in their concreteness of life and eventually bring about true personal conversion. The two Papal documents “The Apostolic Exhortation-Evangelii Nuntiandi” and the Encyclical letter “Redemptoris Missio”, re-affirm the commitment of the church to mission as an integral part of her being and the needs of the time. The methods proposed by the two documents tried to go to the roots of the concept of mission as “Missio Dei” and all it entails bearing in mind the changing world and the evolved cultures.

In a nutshell, the whole movement of evangelization, from the early Church till the time of the second Vatican Council, was a process of “inculturation”, including as well the danger of cultural domination as seen in the medieval and post-reformation time. The process was not a straight forward movement, but a kind of Spiral turning, which, though it may appear sometimes to have made a step backwards, never remained the same. This process had also been influenced by theology of different historical moments. At some stages, the idea of evangelization of the cultures, was strongly felt by

some missionaries / missiologists, but the theology in which most missionaries and the clergy at large were trained did not prepare them for such direction.

In the following chapter, I will deal with the method used by the Spiritans in Moshi diocese-Tanzania to spread the gospel message.

CHAPTER THREE

SPIRITAN MISSIONARY ACTIVITIES IN MOSHI:

3.1: FROM REUNION TO KILIMANJARO:

The Holy Ghost Missionaries were entrusted the Island of Reunion since 1815.²⁹ In 1851, the mission was raised to the status of Apostolic vicariate under Bishop Amend Maupoint³⁰. It was from this Island that the wind of the Gospel crossed to the East African coast. In 1858, Bishop Maupoint, sent his Vicar general, Fr. Amand Fava, to carry out a first missionary expedition in Zanzibar. Two years later, in 1860, Fr. Fava started the first Christian station in Zanzibar. In 1867, the Propaganda Fide created the prefecture of Zanzibar and entrusted it to the Holy Ghost Fathers. The jurisdiction of the new prefecture, extended from the Gulf of Aden to Delegoa in Mozambique and extended to the indeterminate border.

The motive of Bishop Maupoint to send his missionaries to Zanzibar, was to go to the heart of slave trade so as to treat it from there, rather than dealing with the effects only in Reunion. His intention was to help in stopping slave trade. But he could not do it effectively in Reunion for while, Reunion was the secondary market, Zanzibar was the primary market. Bagamoyo, which means in Swahili to throw away the last hope, was the final destination from which the slaves were to say goodbye to their motherland Africa

²⁹ The Catholic Church in Moshi: A Centenary Memorial 1890-1990, Pp 35.

³⁰ *Ibid.* Pp 35.

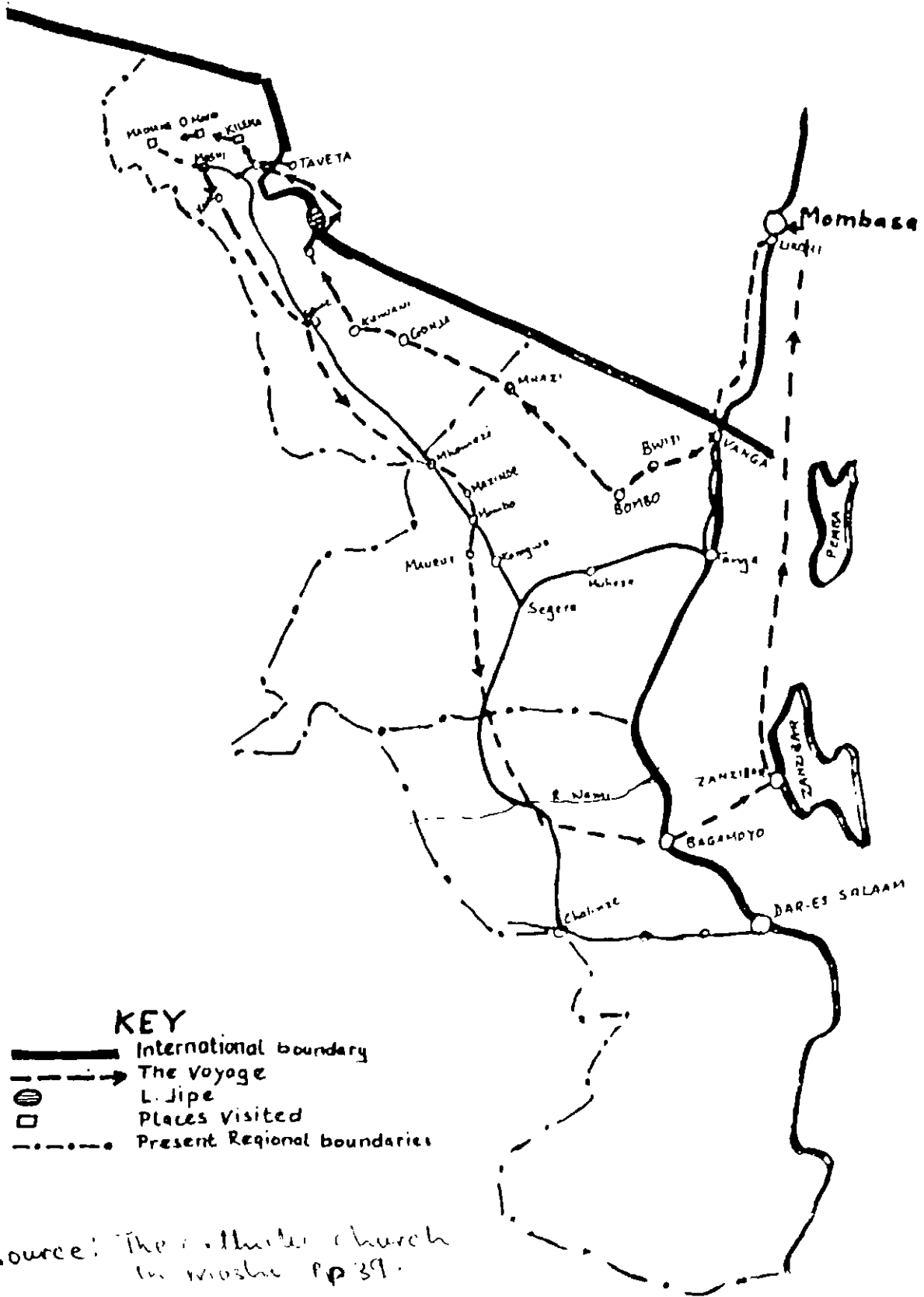
before being shipped to the international slave market in Zanzibar. After eight years of establishing themselves at Zanzibar, in 1868, these missionaries moved to Bagamoyo, which after only four years turned into a little town with several buildings managed by about 25 missionaries. At Bagamoyo, the missionaries used the so called “Christian villages” methodology of evangelising. The aim of this method was to form a cream of Christians who would be used to evangelise the rest by their way of living. Apart from religious instructions, these Christians were also trained in vocational works like carpentry, masonry etc..

3.2: THE JOURNEY TO MOSHI.

Mount Kilimanjaro, the snow-capped mountain in the equator, was the attraction of many at that epoch, be it a slave trader, an explorer, a colonialist or a missionary. For the missionary, the dream was to put the cross on the top of Africa, as a symbol of evangelization of the whole of Africa. Bishop Jean Marie Raoul de Courmont was the man who wanted to realise this dream. After many months of thought, prayer and preparations, the caravan for Kilimanjaro left Bagamoyo in July 1890 led by bishop de Courmont accompanied by 2 priests: Fr. Kather Auguste Commengner and Alexander le Roy. They boarded a British ship up to Mombasa. From Mombasa, they were to treck up to Kilimanjaro. While at Mombasa, still wondering how to go to Kilimanjaro, a certain young man came forward expressing his intention to lead them to Kilimanjaro. This young man had come to Mombasa for trade. He was coming from the chiefdom of Kilema-Moshi, whose chief was Pfumba.

APOSTOLIC VOYAGE

Bagamoyo - Mombasa - Kilema 1890



KEY

- International boundary
- The voyage
- L. Jipe
- Places visited
- Present Regional boundaries

Source: The ... church ... pp 39.

After a journey of more than a month through Taita hills, Usambara mountains and lastly, Pare mountains, the caravan reached Kilimanjaro on the 14th of August, 1890. The next day was the feast of Assumption, and the first mass ever in the Chagga land was celebrated by Bishop de Courmont. The mass was celebrated under a tree on the foot of the mountain, probably the present day Himo town.

On August 16, the young man, Nderingo, who had travelled with missionaries from Mombasa, convinced them to visit his chief Pfumba. Hence, the missionaries entered the chief's court, where they were warmly welcomed. From Kilema, they went to Old Moshi. But Old Moshi was not a favourable place to start a Catholic mission, for the C.M.S Missionaries had been there since 1885. Hence, to avoid a conflict with Anglicans, they opted not to start a Catholic mission there. They moved to Machame. But Machame was in a state of war between two sons, who were contesting for the succession of their dead father. They proceeded to Kibosho. Here though they were welcomed, but chief Sina of Kibosho had some hidden agenda to kill them. They escaped. After long prayer and meditation, bishop de Courmont decided to have Kilema as the first mission station in Kilimanjaro.

3.3: EDUCATION AS A METHODOLOGY OF EVANGELIZATION.

Jose Comblin in his book entitled, "The meaning of mission" explains that the object of salvation is human beings and that the object of the gospel message is to teach us how to be authentic human beings. The goodness of the good news is not that it offers people an opportunity to have more, but rather an opportunity to "be more." The

offering of such opportunity of being more demands the formation of the conscience and the way of thinking. It is from this juncture that education becomes the imperative part of evangelization. It is from this understanding of mission, that the Spiritans from the very beginning of their presence in Kilimanjaro, took up education as one of their essential method of evangelization.

Starting with Kilema, as it went on in every new station, a school was built. Only two years after the arrival of the Missionaries in Kilema, the school had about 45 pupils. This was the so called “bush” school, which started with class 1. The content of the education at the beginning was the basic catechetical instruction and the 3 basic keys to formal education, namely reading, writing and arithmetic. By the year 1894, Kilema had 2 schools, with total number of 704 pupils.³¹ By this year, the Christian village method used in Bagamoyo had already produced its fruits. Eighteen boys³² were brought from Bagamoyo to share their knowledge with the Christians of Kilema and Kibosho. They were experts in masonry, carpentry, tailoring etc. They in collaboration with the missionaries, transformed Kibosho and Kilema by their different skills.

The Church being by her mission “Mater et Magistra,” (mother and teacher), did not forget the aspect of education and catechesis in her mission. The Spiritans beings agents of the Church’s mission **Ad Gentes**, never neglected the formative Christian education. As I mentioned about the use of education, as a method of evangelization, let us now see how education developed throughout the diocese.

³¹ Ibid. Pp 54.

³² Ibid. Pp 54.

The first graduants at Kilema, with elementary catechism, basic knowledge of reading, writing and arithmetic, together with some practical knowledge like carpentry, masonry and tailoring were sent back to the villages to share their faith and knowledge with others. Some were sent to as far as Kondoa in Dodoma and Gare in Tanga as sort of lay "missionaries." Agricultural knowledge was also imparted to them. Wherever the missionaries thought to establish catechetical centre, general education was included in their curriculum. This strategy was more beneficial in Rombo where the government was late to introduce its schools.

The pattern of education followed by the Spiritans was adopted by the government in 1925. This was in a pattern of ranks: sub-standard I before standard I, sub-standard II before standard II, standard III and IV. All the other schools in the primary level were known as bush-schools. Those who qualified for higher studies, were taken to central schools, that is standards V-VI. In principle, every mission had at least a school from standard I-VI. Some missions had boarding schools for boys and girls, for example Kilema and Kibosho.

In 1923 Dr. J.H. Odham, the secretary of the conference of Missionary Societies in Great Britain and Northern Ireland recommended a close co-operation in the field of native education between the colonial governments and the Missionary Societies. It was suggested that the initiative to education should be started by the missions then the government would subsidise. Two reasons were given by Odham for the importance of such co-operation. First, it was cheaper to educate a pupil in an aided mission school than in a government school. Second, it was felt that religious basis in education was

important for the pupils and the nation at large. The memorandum of Odham was approved in the conference attended by both the government and Church men (Protestant churches). The entry of the Catholics into full co-operation with the new native policy came about when Cardinal Bourne nominated a representative to the advisory committee at the colonial office. There were four Catholic missionaries who were delegated by Propaganda Fide to attend the inaugural meeting. One of them was Fr. Dubois who was elected to the executive council. It was him who in return to Rome awakened the Vatican about the development in the British colonial policy. Finally the appointment of Mgr Arthur Hinsley Rector of the English college in Rome to the special post of visitor Apostolic to the Catholic missions in the British colonies in Africa gave Church's approval to the co-operation. Hinsley even say; **“collaborate 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 your schools”**³³

Following the government approval and readiness to support mission schools, in October 1925 ³⁴, Bishop Gogarty decided to start a teacher's training college at Singa Chini and girls boarding schools at Kilema and Kibosho. His purpose was to train men and women who would serve both as qualified teachers and catechists. Singa chini did not only have a teachers' training college, but was actually a complex with a primary school, and a trade school. The main objective of Singa Chini as a whole was to form Christian teachers with a strong character formation and commitment to lead an

³³ Oliver, R., *Missionary Factor in East Africa*. Pp.275

³⁴ Op. cit Pp 75.

exemplary life. Later on it became a leading school in the country, academically as well as morally.

The cost of running the school was met by donations from the government and money raised by the missions. Hence, a sense of self-sustenance in schools was imbued from the very beginning.

3.4: CONTRIBUTION TO WOMEN'S EDUCATION .

Education for women was done more by sisters than any other religious(missionaries). Spiritans saw from the very beginning the importance of a collaborative ministry when they arrived in Kilimanjaro. They invited Precious Blood Sisters to work with them. Hence, seeing the role of women in the Chagga society which was subordinate one, it was thought that it would be wise to have some boarding schools for girls. It was felt that it was not enough for the girls to have only Catechetical instructions.

From such need, the two boarding schools were established in the Vicariate. These were Kibosho and Kilema. They were among the top schools in the country. It is from these schools that the first women teachers for the whole of then Tanganyika came from. These were Maria Raphael who graduated in 1933 ³⁵, Matilda Gerard and Magdalena Simon. All these became religious nuns with CDNK sisters.

In 1949, Kilema and Kibosho were combined and became Holy Ghost Fathers' Training Centre. Up to that time, Kilema alone had trained 44 women teachers, of whom 14 became religious.

³⁵ Ibid. Pp 83.

Due to lack of space for expansion, Kilema college was transferred to Mandaka in 1960. The period between its combination in 1949 to its transfer in 1960, it had turned out 132 women teachers, of whom 27 joined religious life in different congregations.

Another college was started in Maili-sita by Assumption sisters; this later on, in 1970, became Weruweru girls secondary school.

As time advanced, it was felt that teachers' training colleges were not the end of the Holy Ghost education programme in contributing to the development of the Vicariate. In 1948, a boys secondary school was started at Umbwe. It covered a four year programme of standards VII-X. Again, Umbwe became one of the best schools in the country, not only during that time but even after its Nationalisation in 1967 up to now. It is from Umbwe that prominent figures in the country were trained like the late prime minister Edward Moringe Sokoine, the former minister for trade and industry and now Regional Commissioner of Mbeya Basili Mramba, and Anatoli Tarimo the regional commissioner of Singida and some professional surgeons .

3.5: CO-WORKERS IN THE MINISTRY .

The basis of any collaboration, be it religious, social or economic, is the talent of each person or group. When these talents are brought together in a harmonious and understanding way, higher success and growth is brought about.

When the Lord sent the disciples to the mission, he sent them two by two, knowing the challenges they were to face as well as the joys. When a challenge or frustration is shared, it may turn to be lighter than what might have been foreseen before.

In the creation story in Genesis, God created male and female, knowing that each one had a role to fulfil in the ongoing work of creation. Collaborative ministry is understood in the concept of talents. The belief that all baptised persons are talented and called to the ministry, is the striving force for collaborative ministry. Spiritans understood that in spite of their being a group of men with different talents, the presence of female counterparts would be greatly effective in the intergral evangelization of the whole society. Spiritans here invited the congregation of the Precious Blood sisters in the evangelization of Kilimanjaro vicariate. The sisters were much more involved, in education and health services. They were the ones who were really involved in the girls boarding schools, and in the mission community centres to help the young girls become good Christian mothers. Where sisters were present, women promotion was high. In 1957³⁶ Bishop Gogarty, invited the international congregation of the Assumption sisters of the English province and entrusted to them Mandaka teacher's college- a college for female teachers. Later on in 1962, these sisters started the Assumpta college in Maili-sita, close to Moshi town. The school was nationalised and became Weruweru girls' secondary school which is up to now the most respectable school in the country.

When the bishop saw that the time was ripe to concretise the original dream of the Spiritans, that is to make the local Church self-propagating and self-administering, he started to form the local clergy. In line with that, realising the importance of collaborative ministers, he saw the need to start a local congregation for the sisters so that in the future they would take the role of the Missionary Sisters of the Precious Blood.

³⁶ Ibid. Pp 83.

By the year 1922, British administration had taken full control of its new colony, Tanganyika which was before the first world war, a Germany colony. As the consequence the French Spiritans found it difficult to work within an administration which is different in culture, language and other significant aspects, notably education system. Hence it was thought wise that the English speaking missionaries to work with English speaking government. In 1924 Bishop Gogarty of the Irish province took over the leadership of the Vicariate from Bishop Joseph Marie Munsch. The Vicariate was then entrusted to the Irish province of the Holy Ghost Fathers. The American Spiritans came in Kilimanjaro by the year 1932, while the French Spiritans decreased gradually.

As time advanced, about 20 years of service, a new insight came of inculturating this complementary ministry by involving the indigenous ladies. But how could these missionaries form a local congregation for nuns, while the gospel has not taken root as such? Could only 20 years of primary evangelization suffice to found such a congregation? They felt that the words of the Prophet Ezekiel were addressed to them: “stand up, I’m going to speak to you” (Ez. 2:1).

The spark of this zeal was sown in the year 1912³⁷. In this year there was a perpetual profession of one of the Precious Blood Sisters made at Kibosho Parish. This inspired some girls who wished to lead the same kind of life. It was thought to be too early for the local church in Kilimanjaro vicariate and for these young Christians. After a long reflection and consultations, the request of these young girls was granted in the year 1931³⁸ with the official opening of the noviciate of the Congregation of the Sisters of

³⁷ Jubilee booklet, Pp 5.

³⁸ Ibid. Pp 5.

Our Lady of Kilimanjaro (CDNK), under the leadership of the Precious blood sisters. They were 32³⁹ postulants. The first profession was on the 2nd February 1934.⁴⁰

As mentioned above, the immediate purpose of this new congregation was to be collaborators with the Holy Ghost Congregation, in the various aspects of evangelization in the vicariate of Kilimanjaro which was entrusted to this congregation. These aspects were catechism and sacramental life, education, health services and community centres for domestic education.

As the mustard seed which is the smallest among all the seeds but which is able to grow to the biggest tree where birds of the air make their nests, it was the same for the C.D.N.K sisters. Since their foundation, they grew in different aspects of their life and mission. First, they have been the centre of reference for female religious vocations in the area; second, a point of reference for women emancipation, and third, they are now outside their boundaries within the country and outside the country, witnessing the gospel message through various services they render wherever they are. At present they are working in Arusha, Dar-es-salaam, Shinyanga, Mwanza, Musoma ,Bukoba and Tabora dioceses in Tanzania. They are also present in Kenya and in Zambia.

3.6:PASTORAL WORKERS TRAINING: CATECHISTS.

It took almost 50 years, from arrival of the first missionaries in Kilimanjaro 1890, to the ordination of the first indigenous priest in 1939. Yet the Church was expanding so

³⁹ Ibid. pp 5

⁴⁰ Ibid. pp.5

rapidly that the missionaries alone, by then priests, brothers or sisters, could not meet the demands of personnel in the vicariate.

Even after the ordination of the first indigenous priest, the number of those newly ordained was not corresponding with the demands in the missions. From their arrival in Zanzibar and later in Bagamoyo, the Spiritans, impelled by the Spirit of the Co-founder- Libermann, who "encouraged the policy of training indigenous Catechists, and even giving them a clerical habit and minor orders..."⁴¹, felt the need to train the non-clerical members to help in the process of evangelization. The first trial was the Christian villages, from which the Christians were expected to influence the rest of the community by their way of life. Due to the sociological nature of the Christian villages and those who composed the villages, the intended purpose was not achieved. Hence they were abandoned in 1885. As the option, a catechetical centre was established in Zanzibar. What was required of the Catechists was a good moral character, the ability to read write and a knowledge of Catechism. The first Catechists to be mentioned in the Bagamoyo records were a married couples sent to Mhonda in 1877. They were Hilarion and his wife Germane.⁴² The major tasks of the Catechists were to teach how to read and write in bush schools, visiting the sick, leading morning and evening prayers and on Sundays and feast days, leading their fellow Christians to the mission station for the sacraments.

When Spiritans came to Kilimanjaro, they were aware of the need of the lay helpers. With them, they came with some boys from Bagamoyo who apart from helping in teaching catechism, had some practical knowledge in say carpentry masonry and

⁴¹ Shorter A. & Kataza E., Missionaries to yourselves, Pp 3.

⁴² Ibid Pp 3.

agriculture. As time went on, there was a need to have the indigenous as catechists. Hence it was from this motive that Singa Chini teachers's training college was established by Bishop Gogarty by the year 1925. Singa Chini had two objectives: to train teachers and Catechists at the same time. Those who did the course in Kiswahili were awarded a grade II teachers certificate and those who did it in English were awarded a grade I certificate. These certificates were given by the state. The course took two or three years. This was a very strong foundational training for the Catechists. Apart from the work of teaching religion in the schools and catechumens, the other major role of a Catechist in Moshi was liturgical and sacramental. By liturgical I mean those duties which include leading the community in prayer, praying with sick and the dying as well as preaching in the absence of the priest. By sacramental I mean being called to baptise persons in danger of death and old people. Administrative functions were not as such included in the role of the catechist in the case of Moshi.

3.7: THE TRAINING OF THE LOCAL CLERGY.

The call of the second Vatican council is that "missionaries ... should raise up communities of the faithful, so that walking worth of the calling to which they have been called, they may carry out the priestly, prophetic and royal offices entrusted to them" (*Ad Gentes*. 15). The purpose of such communities is to witness to God's presence. But such Christian communities cannot become fully mature if its foundation is solely built upon the expatriate personnel. Again the Vat II council in *Ad Gentes* no 16 re-affirms that the church is more firmly rooted in a people when the faithful have ministers of salvation

who are drawn from their own members that is, bishops, priests and deacons serving their own brothers and sisters.

The Spiritans, impelled by the zeal of Libermann's missionary vision felt the need of forming local clergy. As they start to train the local catechist, they start as well the training of the indigenous clergy. At the beginning, they did not have the established structures for that. They started with some few boys in the two missions of Kibosho and Kilema in 1922. The training of the local clergy came late because of two major reasons: first, the Spiritans were more involved in education through bush schools. Second, they thought that the Catechists could take the sacramental, liturgical, pastoral and administrative role of the priest. But this could not happen. there was no shortcut but to follow the long way of training priests.

In 1925, the seminary was officially opened at Kilema Chini with Fr. Todorowski as the first rector with 12 boys. Among these first seminarians, 3 made it to priesthood, namely John Lelo, Alphonse Mtana and Joseph Kilasara who in 1960 became the first indigenous Bishop of Moshi diocese.

The seminary was given the name St. James. The seminarians studied all the subjects required for priesthood as well as those required for qualified teaching. At the beginning, St. James served both as junior and senior seminary till 1940 when the junior seminarians moved to the new seminary at Kibosho. By the year 1959, there were already 33 African priests in the diocese. This was a remarkable progress. The majority of those who entered the seminary programme did not make it to priesthood. They however become good Christians working in the various governmental institutions. This

strengthened again the Christian community. So far St. James was able to form seven African bishops till the year 1990.

3.8: HEALTH SERVICES

The ministry of Jesus was a transforming one. Apart from his preaching, he performed some concrete actions which changed the life of his audience. He healed the paralysed, he made the lame to walk, he restored the sight of the blind etc. The love of God to humanity was made concrete to particular individuals in their concrete situations of life. The Spiritans, beings agents of God's love, tried also, apart from preaching the gospel message, to perform certain concrete actions which could transform the life of their audience. They did this through health services offered to the people. In each mission station there was a Church, a school and a dispensary. From their arrival in Kilema, they followed this pattern. When the Precious Blood Sisters joined them in the ministry, their major occupation was education for girls and health services. When Tanzania became independent, the best hospitals in the Vicariate were under the Church-mission hospitals.

Having seen the methodology used by the Spiritans, the following chapter will try to show the two unique approaches used by the Lutherans, namely the use of vernacular and Bruno Gutmann's approach to inculturation.

CHAPTER 4.

LUTHERANS MISSIONARY ACTIVITIES IN KILIMANJARO.

4.1: THE ARRIVAL AND VISION.

The Lutheran mission in Kilimanjaro was pioneered by the Leipzig Mission Society of Germany. The first convoy of missionaries was a group of five young men, with a strong missionary zeal of their time. They arrived in Moshi in August, 1893. The five were Emil Miiller, Gerhard Atthaus, Nobert Fassman, Albin Boehme, and Theodore Passler⁴³

The Leipzig mission mainly distinguished themselves from the other East African missions, by showing an outspoken scholarly ambition, and with an aim of giving academic education to all their missionaries. This gave them a different outlook about mission and the way to approach it. Being a revivalistic missionary society, they stressed that mission evangelization should be based on national and natural customs. They were against the prevailing mission strategy that concentrated on saving individuals' souls only with an eschatological perspective taking the lead .

When these five men arrived in Moshi, they looked for a suitable place where they could settle. They went up to Machame in the Chiefdom of mangi shangali, who welcomed them, giving them a place for settlement. Hence, it is in Machame-Nkwarungo where the first Lutheran mission station was set up. From Machame, the missionaries moved to Mwika,-northern part of Moshi, then to Pareland and to Meruland, where on the

⁴³ Carl-Erik Sahlberg, From Krapt to Rugaabwa, pp.73.

night of 20th October, 1896 the two missionaries, Eward Ovir and Karl Segebrock, were attacked and killed at Akeri⁴⁴

The Leipzig Mission Society evolved from the pietistic movement in Germany and from the background of national churches, where local the culture and language were so much encouraged. Consequently, when they came to Kilimanjaro, apart from other traditional approaches to evangelization like education and health services, these missionaries used vernacular languages and some cultural adaptations in order to make the gospel penetrate in the everydayness of people's life. In this chapter, I will look at the two main approaches which were unique to the Leipzig Mission Society, namely, the use of vernacular and the "Gutmann's approach".(more about Gutmann see pp.50)

4.2: THE USE OF VERNACULAR AS AN ATTEMPT TO INCULTURATE THE GOSPEL MESSAGE.

Language is a means/mode of expressing one's ideas and aspirations. Language is the vehicle in which the culture is transmitted from one generation to the next. As a culture evolves, so does the language. When the first Leipzig Missionaries arrived in Kilimanjaro, the first challenge they had was how to present Christ to a new culture.

Shorter, in his book, "Toward a theology of Inculturation", gives a short analysis on how transformations of culture in the western world, gave rise to different images of Christ. For example: Christ as the word of God, Christ as the Bridegroom of the soul, Christ as the prince of peace, Christ as king, and Christ as Liberator.

⁴⁴ Ibid., pp. 75.

African cultures could as well contribute some concepts to the different images of Christ proper to their situation, for example Christ as the ancestor. However this demands the proper understanding of the language for **“language is the principal cultural mechanism for the communication of meaning”⁴⁵**.

The Leipzig mission, knowing the importance of language to a culture, insisted from the very beginning the need to learn the local language on arrival.

In the letter of appointment written on the 26th may 1893⁴⁶ to a young man by the name Carl-Emil Miiller, there were some conditions for his work as a missionary in Chaggaland. The first condition was to learn the local language, that is meant Kichagga.

Though there was no written literature on Kichagga, the missionaries made every effort to learn this language in an oral way. By the year 1953, they were able to translate the bible into Kichagga; they also composed a liturgical hymn book. It was in the same year that the bible school at Mwika was opened.

As time went on, the Leipzig missionaries were faced with a major challenge in learning Kichagga and translating the bible into Kichagga. Kichagga is a language with many dialects. Once one crosses one stream, he has to learn a new dialect. For example when one moves from Machame to old Moshi, has to learn a new dialect. Hence this implied that if they wanted to continue with it, the bible was to be translated into about 5 different dialects within Kilimanjaro. Meanwhile, the Catholics, opened a swahili language school in Tabora, and the bible was translated into swahili. A swahili dictionary was published. Gradually swahili took over, almost all the vernaculars throughout

⁴⁵ A. Shorter, Evangelization and cultures. Pp.12

⁴⁶ Lutheran archives in Moshi.

Tanganyika. At independence, swahili became the national language and the medium of communication. Today in the Lutheran areas in Moshi, what remains of impact is the use of local names. Even the European/ Christian names were translated into kichagga.

4:3: GUTMANN'S APPROACH:

The theological background of the Leipzig mission, was open to a more cultural pluralism than their Catholic counterparts. Having come from a background where national cultural values and customs were cherished, they were more open and ready to adapt to local cultures in the process of evangelization. Their major concern on arrival in Kilimanjaro was how to present Christ to a new culture.

Bruno Gutmann, nicknamed "**wasahuye wachagga**" (grandfather of the Chagga), was the one who tried to contextualize the gospel among the Chagga. He was born in Germany on 4th July, 1876. He did his studies at the Leipzig missionary seminary, where he was influenced by Karl Graul and his stress on the natural and national customs as basis for mission work. He was also influenced by the UMCA and its "civilising approach" in the mission task.

As a scholar, he wrote several books on chagga, one of them being "Das Recht der Dschagga" (The law of the chagga) (1926). It is about chagga ethnography. In his research, he stated that the traditional social communities are basic. These communities, these primordial social ties, were the clan, the neighbourhood, the elders and the age sets. He argued that these communities forms of the tribe corresponded to the will of God.

From this, Gutmann concluded that such communities should not be destroyed or changed.

Gutmann's approach had two consequences: First, all these divinely given communities and customs by all available means had to be prevented from influences from outside. He argued that the most important task for the missionaries was in stabilising the tribe so that it could resist the infiltration of coastal demoralising influences. As a whole the enemy of Gutmann was western civilization. He did not want to "Europeanize African converts".

Second, to get an "organic Church" in using the tribal unit. He showed this by his attitude towards the use of vernacular language. The use of vernacular language for him was key. Accordingly, he disliked the use of European or biblical names in baptism, rather he used African names.

Gutmann was suspicious of any education programme causing alienation from the tribal community. He objected the ordination of "national pastors", on the ground that such ordination has no precedent in chagga social institutions.

Another method he used to contextualise the gospel was his way of christianising the institutions of canal overseers. The whole of Kilimanjaro is criss-crossed by a complex system of canals which lead water from the mountain into the green slopes of the mountain. Every canal had an overseer. Gutmann wanted to make these canal overseers and the elders of the clans to be the Church elders.

4.3: CRITIQUE OF GUTMANN'S APPROACH:

Generally speaking, Gutmann's approach was a success in many ways. However some dangers could be noticed by his contemporaries. Some accused him of introducing "heathenizing Christianity". Gutmann's assumptions of the divinely given tribal customs and institutions was far from being realistic or biblical. It was rather sociological. If one traces those customs and institutions today, about hundred years later, very few are still existing. Some have disappeared while others have undergone change or transformation.

His approach seems to encourage more of nominal Christianity. The radical challenge to personal conversion, commitment and confession that the Lord gave could be disregarded in such an approach. I think the whole purpose of inculturation or evangelization of cultures is not to introduce Jesus Christ to the institutions but to the heart; the task is not to Christianize the institutions, but the individual persons who make up the institution. Consequently, once the individual persons are christianised, the institutions can be christianised for the individuals have the power to transform and change institutions. Unfortunately Gutmann was accused of racism by arguing that his approach was meant to evangelise blood and race.

4:4.THEOLOGICAL EVALUATION OF THE METHODS.

The church in Moshi, both Catholic and Lutheran has already celebrated her centenary year of existence. When one looks back a hundred years , a lot still needs to be done in order to meet the needs of the ever-changing society. It may appear unfair to use

the modern theological criteria to judge what was done, while such criteria was not used at the time but it is difficult to avoid this.

Today, as we are preparing to enter the third Millennium of the Christian Era, the understanding of mission has evolved so much, considering time the gospel message was first preached in Moshi. Inculturation, a term which was not in use until the mid 1970s, is understood today to have the aim of bridging the gap between faith and life not to offer a cheap and easy form of Christianity. If this is one of the aspects of mission today, then, we need to look back and see if the methods used by the Spiritans and Lutherans brought about this ideal. Today mission is also understood as the proclamation of the good news which offers people an opportunity to be more, not necessarily to have more.. It is in this view that mission is understood as presence; a presence which offers witness too.

Mission is understood as mediating salvation. But what type of salvation is such mission meant to mediate ? The salvation which mission is to mediate is to be understood in comprehensive terms. That is no longer salvation of souls, but of the human person in his real human circumstances of life. This includes termination of poverty, discrimination, illness, demon possession and sin in all its dimensions. Hence such understanding of mission demands a methodology which may bring into effect such understanding.

Mission is understood as "Missio Dei." From such understanding, we see that mission is the initiative of God who, out of love, created humanity. When humanity disobeyed him, He took the initiative of redeeming him. This initiative of God's salvific

plan opened up the history of salvation which was actualised in a particular people: the Israelites. The experience of the Israelites about salvation was an experience of being set apart and elevated from a servitude status to a dignified people “ a royal priesthood.” Consequently, mission being the mediation of such salvation has to bring about this experience of elevation, not primarily in having but rather in being.

Mission is dynamic as the society is dynamic. Since mission mediates salvation for the society which is dynamic, its methodology has to be dynamic too in order to keep up with the society which is also dynamic. Mission therefore has to take account of new situations and changed circumstances in order to be able to mediate the salvation which is never relative but absolute. It is when evangelization methods lag behind the time or are not properly done according to the needs of the time that we hear Pope John Paul II speaking of new or second evangelization in “*Redemptoris Missio.*” The logic of mission is not “the missionary mandate,” that is, the commissioning, though this is also justified. To stress the missionary mandate is to make mission a burden rather than a joy. It is the joyful realisation that the rejected and crucified Jesus is alive which makes the disciples to share with others. Such joy could not be kept to oneself, it was to be shared. It is from such logic that mission is seen as life-giving.

Having seen the different understanding of mission, let me now analyse the effectiveness of the method used in evangelising Moshi by both Lutherans and Catholics under the aforementioned understanding of mission.

4:5. ANALYSIS OF THE EFFECTIVENESS OF THE METHODS USED.

The method used by the Spiritans and Lutherans that is education, health services and practical knowledge like carpentry, agriculture, can be termed as “civilising approach” (to use the term of W.B. Anderson). This approach was able to mediate salvation which has as its objective, to make human beings to be more human. How ? By education, people are able to be conscious of themselves and about what is oppressive. They are able to give themselves a vision of life. They are able to eradicate poverty around them. Today, we speak a lot about the emancipation of women. The first and important step to emancipate a woman is to educate her so that she may know her rights and duties. Education and health services have promoted the standard of life of the region. Comparatively, the standard of living is higher. Coffee which was brought to Kilimanjaro by the missionaries is still the source of income for many small scale farmers. Kilimanjaro region of which Moshi diocese is a part, leads countrywide in the number of secondary schools, hospitals and dispensaries. All these have largely been left behind by the Lutheran and Spiritan Missionaries. The thirst for education in the region is so high that though there are many secondary school and colleges, but still some go outside the region, even outside the country for further / more education.

The basic criteria for analysing the effectiveness of the method is to look on the way the Christians live the gospel message in their daily life. How do they practice peace and justice. The numerical number of Christians does not always manifest the maturity of faith! The experience of Rwanda during the 1994 genocide proves wrong those who use

number of Christians as the criteria. The respect of human dignity should be the criteria. Though it is difficult to give data on this regard, however when one looks at the efforts of the Church in Moshi in promoting human dignity, it can be said that the faith has taken root.

The maturity of faith can be seen also from the number of indigenous vocations coming up, though it may not be the best criteria but an indication of a certain reality, for it is in good Christian families where vocations can be born and grow. By the year 1931, already a local congregation for sisters(CDNK) was founded. Currently, this congregation is one among the biggest local congregations in Africa, with a membership of more than 700 sisters working in Tanzania and outside as well, like in Zambia and Kenya. There are two other junior seminaries apart from St. James for preparing religious missionary vocations. These are Maua Seminary under the Franciscan Capuchins and Uru seminary under the Apostles of Jesus. By the year 1985, among the 203⁴⁷ indigenous priests, 95 were working outside the diocese either as religious missionaries or as diocesan clergy in other dioceses. Moshi remains to be a fertile land for vocations in various religious congregations, be it international or local. There are 4 international congregations for women in the diocese with their formation houses therein. These are the religious of the Assumption, Holy Spirit Sisters, Franciscan Capuchin Sisters and the Evangelising Sisters of Mary. There is an average of about 15 indigenous priestly ordinations be it diocesan or religious each year. Surely the Church in Moshi can be deemed missionary: she sends her sons and daughters as missionaries all over the world.

⁴⁷ Baur, J., 2000 years of Christianity in Africa . Pp 219.
56

For the Lutherans, much has been achieved. They have Makumira Theological College which from 1980s offers a degree in Theology. Since 1972, it publishes the African Theological Journal, one of the first reviews dedicated to African theology.

As Shorter puts it **“verbal proclamation by definition relies on language, hence the importance of choosing the right language.”**⁴⁸ When we come to the Catholic and Lutheran missionaries in Moshi, they put this aspect into consideration from the very beginning. The Lutherans went deep to the extent of using the vernacular, though this was to be abandoned later, for Swahili. The Spiritans first learnt Kiswahili in Tabora in order to be able to communicate the gospel message in the people’s language. The use of Swahili has been a reason for a lot of success in making the gospel to penetrate in people’s daily life.

The training of Catechists who were as well professional teachers, has helped the Church in Moshi, to have good leaders from the grass root level

When we come to the issue of inculturation, a big difference is seen between the two churches. The Catholic Church is more tradition abiding with Vatican I traditions. The liturgical celebrations are more of imitation of the European Church rather than reflecting the reality of the traditional elements of the Chagga people. There are some areas of the liturgy where adaptations could be done; for example in marriage, baptism, reconciliation and funeral rites. The Church has remained rigid in this matter. On the contrary, the Lutheran Church has moved a bit ahead. There are some cultural elements which are very

⁴⁸ Shorter, A., Evangelization and Culture, pp 12.

meaningful to the life of the people were adapted in the liturgy. For example, the use of local

names in baptism, the inclusion of the traditional harvest feast in their liturgy. Before the end of Chieftancy in Tanzania in the early 1960s, the Lutherans used to inculturate the ceremony of the installation of Chiefs in their liturgy.

4:6.CHALLENGES AHEAD.

Despite the fact that the Church in Moshi has taken root, there are some challenges which are to be faced, and which need to be given lasting pastoral solutions.

Secularism in all its dimensions seems to be coming gradually. The effects of this is the fear of the youth to commit themselves, permanently to sacramental marriage. The issue of "trial marriages" is rising day after day. Reason for this is partly economical but also the fear to have life long commitment.

Another challenge is the issue of single motherhood. The Catholic Church has been insisting not to baptise the infants of single parents (mothers), till recently when she opted for a more understanding approach. But there is a need for serious pastoral care for this group of Christians.

The youth who are almost half of the population need special attention. It is this very social group which is more affected by the phenomenon of secularism. Though there are some youth organisations like the T.Y.C.S, this seems to cater only for the educated youths who are in secondary schools. The majority who end their educational journey at

primary level, are left at the mercy of the increasing secular environment in which they live! There is not any social structure to cater for them.

CONCLUSION.

The two missionary societies, that is, the Spiritans and the Leipzig Mission Society came to Kilimanjaro region with the sole message of salvation: to bring good news to the Chagga people. However, this good news of salvation was not to hang in the mid air. It was to be concretised in the daily life of the people. A methodology was to be adapted in order to bring into actualisation the message of salvation. Bush-schools were used at the first stance of evangelization by both societies. Sooner or later, it was felt that this method was not sufficient. Formal education system was adapted as a means of evangelization. This method was thought to be more effective and related to evangelization. Education was able to bring about evangelization for the following reasons: for one, by education one's conscience is formed, hence one can see and understand the rationale of salvation. Education brings into awareness of those educated, the sense of responsibility and duty in participating in the redemptive work of Christ given to His Church. Two, education enables people to read the gospel message and apply it to their own situation of life. Three, education helps people to "be more" before "having more", which is the objective of salvation. Education with health services like hospital, dispensaries and knowledge in agriculture as used by the Spiritans and the Leipzig Mission Society empowers people to take responsibility for their destiny.

Evangelization was not only to be done through education and health services, but also through the formation of the laity as Catechists/ evangelists and local pastors/ clergy in order to participate in the evangelization process. This was achieved through the establishment of Mwika bible school and Singa Chini teachers' training college; the establishment of St. James Seminary and Makumira Theological College. The Leipzig Mission Society went further through Gutmann's approach to try to evangelise the cultures, which was an early attempt in inculturation.

Through the aforementioned methods, the Church in Moshi, both Catholic and Lutheran, has taken root. The recent centenary celebrations in 1990 and 1993 respectively, is an indicator of such devotion of those early missionaries. To a greater extent, both Churches have become local, that is, they are self-ministering. However, the danger in such well established churches is the tendency to think that it is "enough to enter the Church and stay firmly attached to it in order to be assured of salvation."⁴⁹

The vitality, active participation and involvement of each individual may disappear. It remains that the work of the ministers of salvation is to get people to enter the ecclesial structure and remain faithful to it then salvation will flow naturally from there. The reality is that since the arrival of the first missionaries in Moshi, much has been achieved. It is even true that the society has evolved so much. Modern man needs modern means to communicate to him the gospel message. Which are to be these means/ methods ? They are to be methods which are capable to evangelise in the situation of religious pluralism and secularism.

⁴⁹ Comblin José, Meaning of Mission, Pp 69.

Education still remains the major means of transmitting the gospel message. But the question is what type of education is able to do this ? If education is a means of “opening up to man full meaning of himself as a human being in a created world still in the constant theories of transformation,”⁵⁰ then, it is this same means which when adapted in the Christian way, may offer to man what he needs today as a Christian. It may appear as if , by talking about education, I’m playing down the other means of evangelization described by **Redemptoris Missio**: that is, witness, initial proclamation of Christ the Saviour, Conversion and baptism, the formation of local churches, incarnation of the gospel in people's cultures, inter-religious dialogue and the formation of ecclesial basic communities. All these methods are indispensable in real evangelization, but the how of these methods is the challenge and major concern of the Church today.

How can media for instance be used for evangelization? The recent opening of a Lutheran radio in Moshi, **Sauti ya Injili**, is a sign to respond to the needs of time.

In a nutshell, what has been achieved in Moshi by the Spiritans and the Leipzig Mission Society is not a reason to sit back and celebrate, but an insight for a new beginning for a new vision to evangelise man and woman in the so called “post-modern society” in the third Millennium.

⁵⁰ Best Y. Keneth, Africa challenge, Pp 77.

BIBLIOGRAPHY.

1. Anderson, William B., **The Church in East Africa 1884-1974**, Dodoma: Central Tanganyika Press, 1977.
2. Baur, John, **2000 years of Christianity in Africa: An African History 62-1992**, Nairobi: Paulines Publications Africa, 1994.
3. Bellagamba, Anthony, **The Mission of the Church: A commentary and reflection on the Encyclical "Redemptoris Missio" by John Paul II**, Nairobi: St. Paul Publications, 1993.
4. Bosch, David J., **Transforming Mission: Paradigm Shifts in Theology of Mission**, New York: Orbis Books, 1991.
5. Comblin, José, **The Meaning of Mission**, London: Gill & McMillan, 1979.
6. Comby, Jean, **How to Understand the History of Christian Mission**, London: SCM Press, 1996.
7. Flannery, Austin, **Vatican Council II**, Bombay: Costello Publishing Company, 1975.
8. Hastings, Adrian, **Church and Mission in modern Africa**, London: Burns & Oates, 1967.
9. Kenneth, Best Y., (ed), **African Challenge: Major Issues in African Christianity**, Nairobi: Trans-Africa Publishers, 1975.
10. Koren, Henry, **To the Ends of the Earth: A general History of the Congregation of the Holy Ghost**, Pittsburgh: Duquesne University Press, 1983.
11. Marealle, Thomas L.M.II, **Historia Ya Kanisa la Kilutheri Afrika ya Mashariki, 1902-1912**, Moshi: Advanced Computer Services, 1997.
12. Mugambi, J.N.K., (ed), **The Church and the Future in Africa: Problems and Promises**, Nairobi: AACC, 1997.
13. Oliver, Roland, **The Missionary Factor in East Africa**, London: Longmans, 1965.
14. Peters, George W., **A Biblical Theology of Missions**, Chicago: Moody Press, 1972.
15. Russell, H., **Africa's Twelve Apostles**, Boston: St. Paul Editions, 1981.

16. Sahlberge, Carl E., **From Krapf to Rugambwa: A Church History of Tanzania**, Nairobi: Evangel Publishing House, 1986.
17. Scherer, James A., & Bevans, Stephen B., (eds), **New Directions in Mission and Evangelization: Theological foundation**, vol. 2, New York: Orbis Books, 1994.
18. Senior, Donald, & Stuhlmuller Carroll, **Biblical foundations for Mission**, London: SCM Press Ltd, 1983.
19. Shorter, Aylward & Kataza Eugene (eds), **Missionaries to yourselves: African Catechist Today**, London: Geoffrey Chapman, 1972.
20. Shorter, Aylward & Onyancha, Edwin, **Secularism in Africa: A case study-Nairobi City**, Nairobi: Paulines Publications Africa, 1997.
21. Shorter, Aylward, **Toward a Theology of Inculturation**, London: Geoffrey Chapman, 1988.
22. **The Catholic Church in Moshi; A Centenary memorial (1890-1990)**, Mtwara: Ndanda Mission Press, 1990.
23. **The New Catholic Encyclopaedia**, Vol. XI, Washington D.C: Catholic University of America, 1967.
24. Thomas, Norman E., **Classic Texts in Mission and World Christianity**, New York: Orbis Books, 1995.
25. Welbourn, F.B., **East African Christian**, London: Oxford University Press, 1965.
26. Yates, Timothy, **Christian Mission in the Twentieth Century**, Cambridge University Press, 1994.

OTHER SOURCES

1. **Omnis Terra** no 267, April 1996.
2. Tangaza Occasional Papers no 1., **Missionary & Missiology in Africa Today**, Nairobi: Paulines Publications, 1994.
3. The Encyclical letter: **“Redemptoris Missio”** by Pope John Paul II.
4. The Apostolic Exhortation: **“Evangelii Nuntiandi”**, by Pople Paul VI, 1975.
5. Theology Today Series no. 37, **Theology of mission**, by Shorter, Aylward.
6. The post-synodal Exhortation -**“Ecclesia in Africa”** by Pope John Paul II.
7. The Sisters of our Lady of Mount Kilimanjaro-Golden Jubilee booklet.
8. The Revised Standard Version Bible.
9. The Oxford Advanced Learner’s Dictionary. New Edition.
10. The Lutheran Archives in Moshi Tanzania