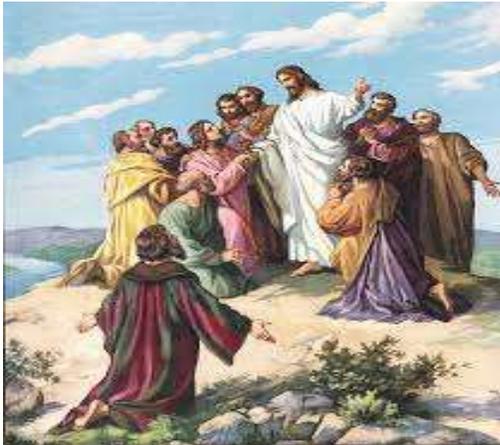


150 YEARS OF EVANGELIZATION IN THE MAINLAND TANZANIA (1868-2018)



As we celebrate this event of 150 years of the Catholic Church evangelization in Mainland Tanzania let us not forget our primary mission: bearing witness to the truth:

When the Paraclete comes, whom I shall send to you from the Father, the Spirit of truth who issues from the Father, he will be my witness. And you too will be witnesses, because you have been with me from the beginning” (Jn 15, 26-27), and hence, making all nations disciples of Jesus: “...go, therefore, make disciples of all nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And look, I am with you always; yes, to the end of time (Mt 28, 19-20).

There was a time when the Catholic Church was not in East Africa - Tanzania this could be taken as zero time with zero member, there was a time when the Catholic came and it exists in the midst of people of Tanzania for 150 years and there is future of this Catholic in Tanzania. It should be taken as historical fact that the Tanzania entered officially to modernity at this time. The history of Tanzania witnessed for the first time education as it is now, health services that is dispensaries and hospitals, cash crops, scientific agriculture, Kiswahili as community language ie national language, and peaceful living in the form we have it today.

For our work today let us discuss two stories: the beginning of the Catholic Church in Tanzania and the achievements and challenges and shortly the future of the Catholic Church in Tanzania.

1. The Beginning of the Catholic Church in Tanzania

In executing the command of the Risen Lord the disciples – missionaries came to Tanzania and they did exactly what they were commanded to do. Let us start with definition of terms, the arrival of the missionaries, missionary journeys and challenges of the missionaries.

1.1 Definition of terms

We shall define two terms: mission and evangelization.

1.1.1 What is mission?

The word *mission* means being sent to proclaim in deeds and words that Jesus Christ died and rose for the life of the world, that he lives to transform human lives and to overcome death (Rm 8:2).¹ It refers not only to the visible missions of the Son and the Holy Spirit but to the inner life of the living God. Mission, therefore, is basically *missio Dei* before becoming mission of the Church. According to David Bosch, mission is “a continual process of sifting, testing, reformulating, and discarding. Transforming mission means both that mission is to be understood as an activity that transforms reality and that there is a constant need for mission itself to be transformed.”²

1.1.2 Evangelization

The word evangelization comes from the Greek verb *euangelizein/euangelizesthai*, which means, in a narrow sense, “announcing the good news of Jesus” and in the broader sense, “describing the whole activity of a Christian disciple.”³ Evangelization refers to Jesus and Church activities of proclaiming the coming of the kingdom of God. The Synod of the Bishops on Evangelization in 1974 defined evangelization as “carrying forth of the good news to every sector of the human race so that by its inherent strength, it may enter into the hearts of men (women) and renew the human race, ‘behold, I make all things new.’”⁴ Compared to evangelization, the term mission has a wider meaning although it can sometimes be used interchangeably. Besides the fundamental task of evangelization, the mission of the Church covers all pastoral and sacramental activities as well as the different forms of service to humanity in accordance with the gospel.⁵

1.1.2.1 Pastoral Evangelization

Aylward Shorter defines pastoral evangelization as the activity of establishing God’s Kingdom in the home community.⁶ It simply means pastoral care of the faithful. Pastoral evangelization presupposes that the Church is already established in the community; it needs to grow both

¹ Claude Geoffré, “Theological Reflections on a New Age of Mission”, in *International Review in Mission*, Volume LXXI, No. 282, April 1982, 478.

² David J. Bosch, *Transforming Mission*, 511.

³ David B. Barrett, *Evangelize: A Historical Survey of the Concept*, Birmingham: New Hope, 1987, 10.

⁴ Paul VI, Apostolic Exhortation on Evangelization of People, *Evangelii Nuntiandi*, No. 18.

⁵ Claude Geoffré, “Theological Reflections on a New Age of Mission”, 479.

⁶ Aylward Shorter, *Evangelization and Culture*, New York: Geoffrey Chapman, 1994, 62.

intensively and extensively.⁷ The pastoral workers should be well informed and capable of reading and interpreting the signs of the times in the light of the gospel.⁸

1.1.2.2 Missionary Evangelization

Shorter defines missionary evangelization as when the evangelizer crosses a human frontier to build the Kingdom of God in another culture, another language, another nation or local Church.⁹ He gives an interesting explanation about missionary evangelization. According to him, to be missionary does not mean being a foreigner; some people may travel great distance to a remote country where the language and culture is the same as the country of origin. At the same time, a Tanzanian missionary might evangelize a Nilotic or Cushitic-speaking community in his own country. In such case, he concludes, the psychological and social distance travelled by a missionary may be greater than the geographical.¹⁰

1.1.2.3 New Evangelization

According to Pope Benedict XVI, “The new evangelization is primarily a spiritual activity capable of recapturing in our times the courage and forcefulness of the first Christians and the first missionaries.”¹¹ The term new evangelization was popularized by Pope John Paul II. In *Redemptoris Missio*, the Pope speaks about three situations of the world. One is where the gospel is not known or not well known, what is needed is mission *Ad Gentes*. In the second context, the gospel is well known and the faithful are living the Christian values; what is needed at this point is pastoral care. In the last case, the gospel has been forgotten and what is needed here is new evangelization or re-evangelization.¹² The concept of new evangelization has developed to what Pope Benedict XVI calls a need to recapture the courage and forcefulness of the first Christians. It reflects the conditions in which evangelization is carried on in the contemporary world.¹³ What is needed in the new evangelization is newness in terms of methods, ardor and expression.¹⁴

1.2 Evangelization of Africa

Africa received Christianity at the very beginning that is in the first century (of Christianity). The faith flourished in the northern part of the continent and made great progress. This Christianity produced Saints like Augustine of Hippo, Ambrose and the great monasticism (the desert Fathers in Egypt, for instance Saint Antony, Pacomius among others). This Christianity declined and disappeared with the rise of Islam and the fall of Roman empire.

⁷ Ibid., 63.

⁸ Ibid., 64.

⁹ Ibid., 67.

¹⁰ Ibid, 67.

¹¹ XIII Ordinary General Assembly, *The New Evangelization: For the Transmission of Faith, Lineamenta*, Nairobi: Paulines Publications Africa, 2011, 20.

¹² John Paul II, *Encyclical Letter, Redemptoris Missio*, Nairobi: St. Paul Publications Africa, 1991, No. 33.

¹³ Jacques Dupuis, “Evangelization”, in *Dictionary of Fundamental Theology*, Rene Latouralle et al. (editors), New York: The Crossroad Publishing Company, 1994, 284.

¹⁴Vatican City, “Synod of Bishops: XIII Ordinary General Assembly the New Evangelization for the Transmission of the Christian Faith *Instrumentum Laboris*”,

www.vatican.va/roman_curia/synod/document/rc_synod_doc_20120619_instrumentum-xiii-en.html#A-Definition_and_Its_Meaning, (10/03/2013).

The second attempt to evangelize Africa was in the sixteenth century. This time, central Africa and parts of Eastern Africa were targeted, including Angola, Mozambique, Congo and the Coast of Eastern Africa. Christianity went as far as producing a Bishop¹⁵ but it faded away.¹⁶ It is only the third attempt from the nineteenth century which developed into what we have today.

1.3 Arrival of the Missionaries in East Africa

There was a first attempt of evangelization of Eastern Africa which corresponds with the second evangelization of Africa. This was the time when the Portuguese came in Eastern Africa. Some missionaries came with the Portuguese sailors; these were Franciscans, Dominicans and Jesuits. In 16th century some missionaries worked also in Madagascar. Generally the mission was not very successful. In 17th century the whole project of missionary collapsed by the attack of the Arabs from Oman.

The second period of evangelization of East Africa started at the second half of the 19th century. It started with the arrival of Fr Fava vicar general of the diocese of St Denis Reunion in 1860 in Zanzibar. This was after a prior visit in 1858 and his project being accepted by the Sultan of Zanzibar named Seyyid Said Majid 1856-1870. Fr Fava accompanied with two priests Fr Jego and Casimir, a French navy Surgeon and Six Sisters of the Congregation of Daughters of Mary. They landed in Zanzibar December 22, 1860.¹⁷

Fr Fava realized that he had no enough personnel so Spiritans were invited to take the mission in Zanzibar. The Spiritans arrived in Zanzibar 16th June 1863. The group was under the leadership of Fr Anthony Horner accompanied by Fr Etienne Baur, and two Brother; Br Celestine and Br Felician and two Sister from the Congregation of Daughters of Mary; Sr Agness and Sr Piette.¹⁸

For some pastoral reasons and diplomatic reasons the missionaries decided to move to Bagamoyo. The preparation was made, the missionaries moved to Bagamoyo on 4th March 1868.¹⁹ This marked the official entrance of the Catholic Church in Tanzania. The mission in Zanzibar continued to run but the missionaries shared the two stations. Whatever was done in Zanzibar was also done in Bagamoyo. In 1870 there was chapter of the Spiritans attended by all the Spiritans working in Zanzibar and Bagamoyo. It was decided among other things that the two mission stations meant to evangelize the interior that is mainland Tanzania.

Another group of missionaries in Tanzania were missionaries of Africa, they arrived in Zanzibar on 30/05/1878, and on the next month they arrived in Bagamoyo ready to go to mission in the

¹⁵ Alfonso's son Henrique was sent to Europe to be educated. Henrique became priest, in 1518 was appointed bishop of Utica (Tunisia: North African diocese). He returned to Congo in the early 1520s to run the new Church. He died in 1531 as he was about to go to Europe for the Council of Trent. See www.dacb.org/stories/demrepcongo/henrique_dom.html 28/08/2014.

¹⁶ Why Islam swalled Christianity in Northern Africa? It seems that this question needs a serious attention especially this time when Islamists terrorism is mushrooming in the Middle East, Somalia, Nigeria and some other parts of Asia and Africa.

¹⁷ Eligius Mkulima, *150 Years of Successful Evangelization in Zanzibar and Mainland Tanzania: Spiritan Missionary Activities*, Dar es Salaam, Niim Printers and Media Service, 2018, 45.

¹⁸ *Ibid.*, 47.

¹⁹ *Ibid.*, 53.

interior. It was exactly 10 years after the arrival of the Spiritans. The missionaries of Africa evangelized the region of the great lakes.²⁰

The last group of missionaries who came to Tanzania the same century was Benedictines. The Benedictine missionaries arrived in Tanzania through Mzizima now Dar es Salaam on 28/01/1888.²¹ They built their first mission at Pugu just few days after their arrival. The Benedictines arrived 10 years after Missionaries of Africa and the missionaries of Africa came 10 after the Spiritans. The Benedictine missionaries evangelized the Southern part of Tanzania.

The 150 years of the Catholic Church in Tanzania corresponds with the year Spiritans arrived in Bagamoyo. We therefore capitalize on the Spiritans but we shall time to time go back to other missionaries; Missionaries of Africa and Benedictines. We should also know that some other missionary congregations came after the First World War; Capuchin missionaries evangelized Dar es salaam, Consolata missionaries evangelized Iringa, Passionists and Palotines missionaries evangelized Dodoma. Other missionary congregations arrived after the Second World War II; Maryknoll missionaries evangelized Shinyanga and Musoma, Salvatorian missionaries evangelized Nachingwea, and Rosminian missionaries evangelized Tanga.

1.4 Missionary Journeys within Tanzania

In 1870, Spiritan Chapter decided to start missions in the Mainland Tanzania. In 1877 the first mission of Mhonda Morogoro was founded. Mission of Manderu 1881, Morogoro Kigurunyembe in 1883, Tunungu in 1883 and Ilonga 1886.²² The first five missions of the Spiritans were successful then they planned a long missionary journey to Kilimanjaro. When the preparation was finished the journey started and in 15/August 1890 they arrived at Kilimanjaro.

Missionaries of Africa had their first missionary journey to Great Lakes about 880 km on foot. It was very long and tiresome. They at Dodoma 19/08/1878 the leader of the group Fr Paschal died. When they arrived at Tabora the group divided into two.

²⁰ Eligius Mkulima and Daniel Mwingira, *Miaka 150 ya Kanisa Katoliki Tanzania : Furaha ya Injili na Maendeleo ya Jamii, Upembuzi Yakunifu*, Dar es salaam, Niim Printers and Media Services, 2018, 68.

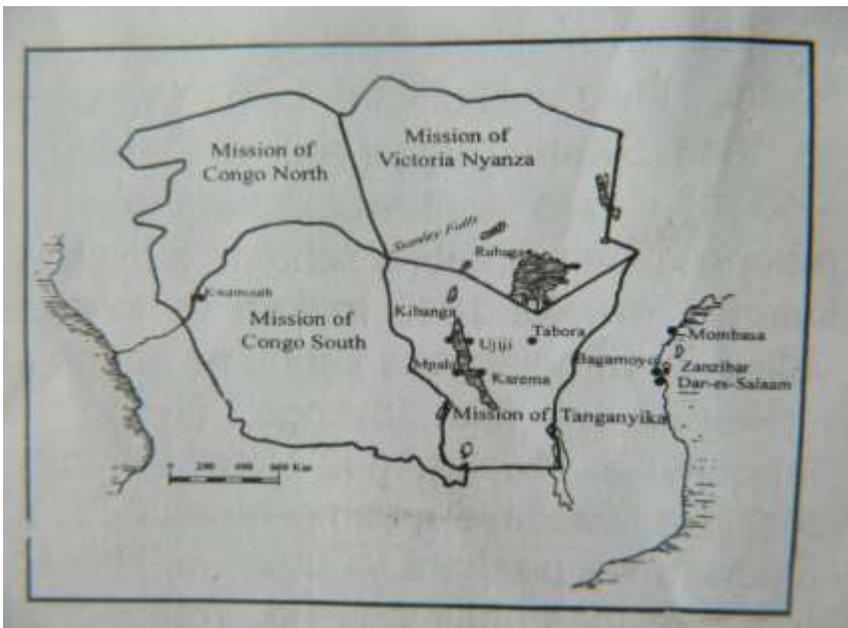
²¹ *Ibid.*, 104.

²² *Ibid.*, 47-51.



Wamisionari wa Msafara wa kwanza (1878)

The first group was under the leadership of Livinhac and his group took the direction toward Lake Nyanza to Bukoba up to Uganda. The second group was under Fr Deniuad and his group towards Lake Tanganyika.²³ Two Vicariates 1894; Nyanza and South Nyanza and the second group started Vicariate of Tanganyika; Rumonge 1879, Karema 1880.²⁴



This Map show the 4 missions in Iquator given to Cardinal Ramani Lavigerie 1878-1880.

²³ Ibid., 70.

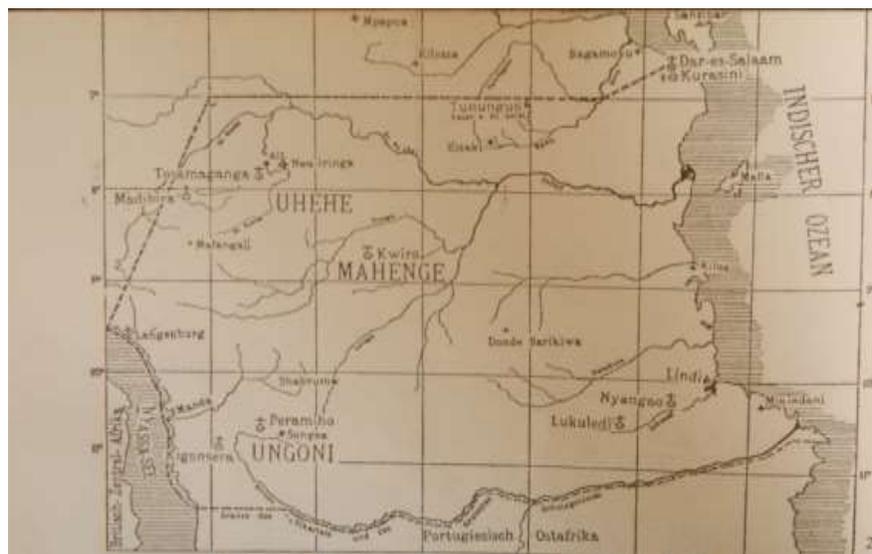
²⁴ Ibid., 84-86.

Benedictine missionaries followed the instructions of the Superior General Andreas Amerhein, they started their missionary journey to the southern part of Tanzania. Their first mission centre was at Pugu opened 06/02/1888.



Pugu 1889

28/03/1888 Brother Wendelin died from sun burn. At the end of year the mission had already received about 40 ex-slaves and rejected children.²⁵ In 1894 first mission in the southern Tanzania named Pilipili, 1895 second mission at Lukuledi, 1896 another mission at Tosamaganga, 1889 another mission at Peramiho.²⁶



²⁵ Ibid., 106-107.

²⁶ Ibid., 109-113.

1.5 Challenges of the First Missionaries

The missionaries encountered several challenges.

1.5.1 Spiritans

Spiritans missionaries encountered the following challenges:

- Premature death, from 1872 to 1930 there are 27 names and 20 Sisters from the Congregation of the Daughters of Mary. Among the youngest priest buried in Bagamoyo had 21 years old. The average age of those buried at that period is 30 years.
- Cyclone: In 1872 cyclone destroyed the infrastructure of the young mission at Bagamoyo, everything was destroyed, fortunate nobody died. All the plans to go the mainland Tanzania was stopped to reconstruct Bagamoyo first.
- Cholera 1870: Outbreak of cholera in the coast region, many people died and the Bagamoyo mission lost 12 children and one Sister.
- Bushiri Uprising 1888-1889: The uprising was against the Germany colonization. The Germany colonial government forced people to pay tax together with prohibiting the free trade. The mission was affected by receiving people in the mission because they felt that it was only place which peace was secured. Bushiri had a lot of respect for the Padri he said these people came for the good of the people but not these colonialists. Bushiri and his friends were captured in Pangani and hanged by the Germany colonial government in 1889 which marked the end of the uprising.²⁷

1.5.2 Missionaries of Africa

- Premature death: The total number of the missionaries of Africa was 50, 9 years later 21 died.
- Long and tiresome journey: Conditions for life was poor plus long journey make everything complicated.
- Failure of missions: From 1880-1890, 28 missions were opened; Due to premature death most of the missions were without priests. NB the remaining priests were in different places.²⁸

1.5.3 Benedictine Missionaries

- Attack of Pugu mission, it was on 13/01/1889 when Bushiri bin Salimu attacked the first mission of Pugu. Three missionaries were killed that evening good number were taken as hostages of war.
- Outbreak of diseases; plague 1904 at Tosamaganga.

²⁷ Ibid., 42-45.

²⁸ Ibid., 72-73.

- Maji Maji uprising: 1905-1907, Death and properties especial at Peramihio; 7 missionaries were killed the mission was completely destroyed. First World War 1914-1918, Germany was defeated and all the missionaries were deported or taken as prisoners of war.²⁹

This is in short the history of the beginning of the Catholic Church in Tanzania. What you see as the Catholic Church in Tanzania has undergone several good time but also bitter reality. 150 years of the Church mission is a unique time for the Church in the mainland Tanzania to remember and honor all the good work of missionaries especially to honor those who gave their lives for this Church.

Questions for reflection

1. Evaluate the courageous mission of the first missionary activities in Tanzania.
2. Discuss the challenges of wars in the activities of evangelization in Tanzania.
3. Why Bushiri did not attack the Spiritans and sow in them as people of goodwill?

²⁹ Ibid., 114-116.

2. Achievements and Challenges of the Catholic Church in Mainland Tanzania

150 years of the Catholic Church in Tanzania has been a moment of struggle to build a strong Church. Looking back at the year zero you can see what work was done by this struggle of the missionaries and their successors.

2.1 Achievements of the Catholic Church in Tanzania

In gauging the Catholic Church achievements in Tanzania, the following stories can be told: growth of faith and social development.

2.1.1 Growth of Faith

We should not forget that the Catholic Church started from zero faithful. In the year 1868 there was no single Catholic faithful in Tanzania. The truth is that the first members of the Catholic Church in Tanzania and East Africa were the ex slave children in the Mariamu village at Bagamoyo. The Catholic had a very humble beginning. Let examine the following points briefly: number of Catholic Dioceses and the faithful, number of agents of evangelization, apostolic movements, Small Christian communities and Christian life in general.

2.1.1.1 Catholic Dioceses and the Catholic Faithful

Up to this moment, the Catholic Church in Tanzania has 34 Dioceses. In 1868 there was no Catholic diocese in Tanzania, now 150 years there are 34 dioceses that is from Diocese 0 to 34; it is a great achievement. All the dioceses are under the leadership of the local bishops in the sense citizen of Tanzania.

These dioceses are not without faithful, the total number of the Catholic faithful is 12,228,689 which is 28% of the population of Tanzania. The Total population of Tanzania is 58 million according to the projection of this year 2018. This statistics is according to *Annuario Pontificio* that is Pontific Yearbook of 2017. Again from zero faithful to 12,228,689 which is 28% of the total number of the population of Tanzania is another big achievement of the Church.

2.1.1.2 Agents of Evangelization

Number of priests; there are two types of priests; diocesan priests and missionary religious priests. For the sake of statistics let us concentrate with diocesan priests. In the 34 dioceses for 150 years there are 2,922 among them about 740 have proceed to eternal life.³⁰ The actual number is 2,182. If you take critically is as if the number of priests is not very big in comparison to the number of the Catholic faithful. We can know one priest serves how many faithful. Take the number of faithful and divide by the priests. Each priest serves about 5,604.3, but remember among these priests some are sick, old, doing specially ministry and some are doing further studies. In this way the burden of the priest is enlarged again there are some religious priests almost in each diocese in Tanzania, it makes at least the situation bearable.

Sisters: For the first time the Sisters from the Congregation of the Daughters of Mary entered Tanzania mainland in 1868 with the Spiritans from Zanzibar. The Missionaries of African with

³⁰ Jubieli ya Miaka 100 ya Upadri Tanzania, UMAWATA – Baraza la Maaskofu Katoliki Tanzania, 2017.

their Sister and even the Benedictine did the same. These Sisters were fruitful in many areas of mission especially to take care of the dispensaries and hospitals, schools, and training young ladies different domestic trades. According to the research of Bishop Methodius Kilain, the Sister's Congregation with Diocesan Status are 22, with total number of 10,000 Sisters. This is about 0.081 of all the Catholic faithful. The total number of the Sisters in foreign Congregations doing missionary activities in Tanzania is about 1,577, the citizen of Tanzania in these congregations are 905, this data was taken 1994. The data must have changed now.

Congregation of Brothers are also there but unfortunately from the very beginning the efforts of the Spiritans to have Brothers in the Congregation was not successful and even the Missionaries of Africa only the Benedictines succeeded. The major reason was the style of life. According to Bishop Methodius Kilaini there are 34 Congregations of Brothers in Tanzania with about 642 members among them 108 are citizens of Tanzania.

2.1.1.3 Small Christian Communities

The spirit of Vatican Council II 1962-1965 was *aggiornamento* that renewal of pastoral life in the Catholic Church. The best way to renew the pastoral life in the church was to build the local Church. This means that the Church abolished the mission territories and establish diocese everywhere. The head of the mission is the Bishop in his diocese. It is up to the bishop to decide to invite religious in his congregation. In this act there was an official document from the Propagation of faith to withdraw all the *ius commisionis* and establish *mandatum*.

To put act of renewal and building the local Church, the Bishops of AMECEA decided to build small Christian communities as pastoral planning number I. Today all the countries of AMECEA have small Christian communities as the first unity of the parish. Therefore, all the Catholic faithful 12,228,689 in Tanzania live in these SCCs. It is in these SCCs everything is done in the Church; self propagation, ministering and self supporting. This is the hope of future of the Church not only in Tanzania but in Africa.

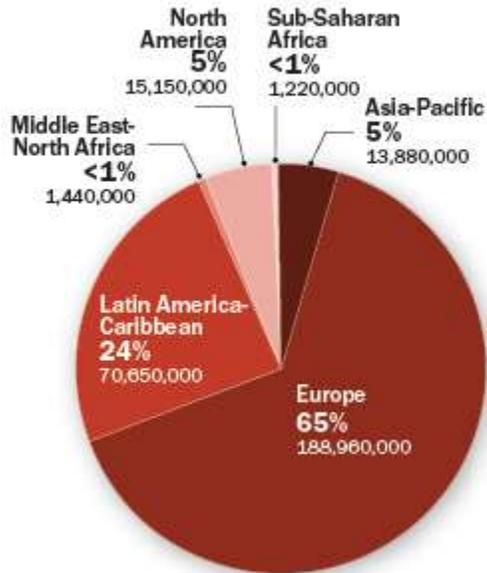
Christianity in Africa is going up and the situation is changing. Africa is relatively advancing in both plans; social life, economy, political and religious. What has changed substantially over the past century is the geographic distribution of the Catholics in the world. In 1910, Europe was home to about two-thirds of all Catholics, and nearly nine-in-ten lived either in Europe (65%) or Latin America (24%). By 2010, by contrast, only about a quarter of all Catholics (24%) were in Europe. The largest share (39%) were in Latin America and the Caribbean. Rapid growth has occurred in sub-Saharan Africa, which today is home to about 171 million Catholics (16%), up from an estimated 1 million (less than 1%) in 1910. There also has been rapid growth in the vast Asia-Pacific region, where 131 million Catholics (12%) now live, up from 14 million (5%) a century ago.³¹

³¹ <http://www.pewforum.org/2013/02/13/the-global-catholic-population/>, 22/07/2018.

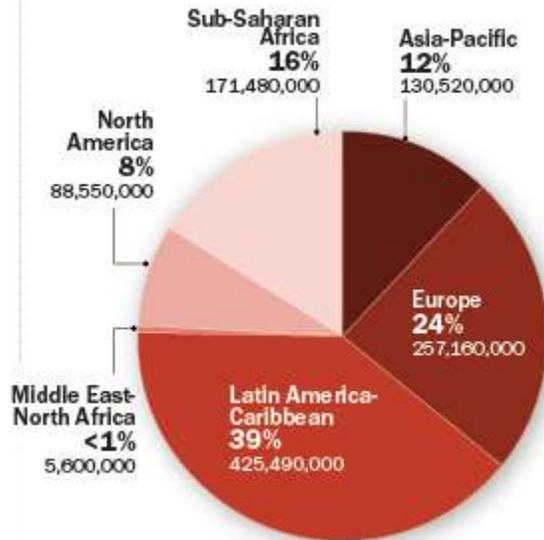
Regional Distribution of Catholics, 1910 and 2010

Percentage of all Catholics that live in each region as of ...

1910



2010



Figures for 1910 are from Pew Research Center analysis of data from the World Christian Database. Percentages may not add to 100 due to rounding.

Pew Research Center

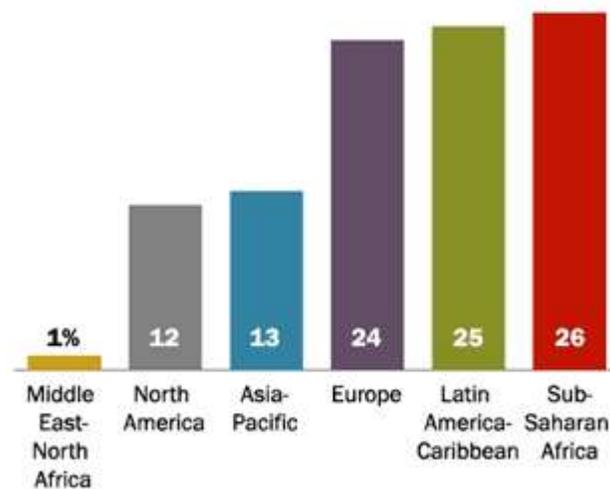
If demography is destiny, then Christianity's future lies in Africa. By 2060, a plurality of Christians – more than four-in-ten – will call sub-Saharan Africa home, up from 26% in 2015, according to a new analysis of demographic data by Pew Research Center. At the same time, the share of Christians living in many other regions – notably Europe – is projected to decline.³²

³² <http://www.pewresearch.org/fact-tank/2017/04/19/sub-saharan-africa-will-be-home-to-growing-shares-of-the-worlds-christians-and-muslims/>, 22/07/2018.

By 2060, more than 4-in-10 Christians expected to live in sub-Saharan Africa

Estimated share of global Christian population living in each region over time

2015



Source: Pew Research Center demographic projections.
See Methodology for details.
"The Changing Global Religious Landscape"

PEW RESEARCH CENTER

The static projection is very clear that around 2060 more than 4 out of ten Christians will be living in Sub Saharan Africa. If we take the number exactly we can think of more than half of the Christians will be in Africa. What about 2080 and 3000 Africa will claim more than 80% of all Christians. The demographic growth presupposes many things; among them the quality growth. When there was great number of Christians in North Africa before the rise of Islam and fall of Roma Empire the great doctors like St Augustine appeared including the three African popes and monasticism in Egypt. We hope that the same quality will rise when the majority of Christians will live in Africa.

2.1.1.4 Apostolic Movement

Apostolic movements were there before SCCs and they have done good job in the Church but the coming of SCCs have made the redundant. May church this time concentrate in SCCs than apostolic movements or the apostolic movements should operate under SCCs.

2.1.2 Social Development

There are several areas which the Catholic Church has done wonders but two are taken as evidences; these are education and health services.

2.1.2.1 Education

We don't talk much about this area because everything seems to be excellent. The first of the missionaries after build a simple chapel was to build a school. Statics of school during Germany regime:

Number of Students from 1900 to 1913

Owner of the School	1900	1911	1913
Government Schools	1,600	4,312	6,100
Protestant Schools	900	30,276	46,736
Catholic Schools	5,000	52,354	61,818
Jumla	7,500	86,942	114,651³³

From that time to our time Catholic Church continues to shine in providing quality education in Tanzania.

2.1.2.2 Healthy Services

Another level where we do not need to talk much is this area of healthy services. It was among the priority in any mission to establish dispensary/hospitals. Thousands of people were served their lives from premature death because of this important service from the Church. Today yet they Catholic Church is active in serving the people.

2.2 Challenges of the Catholic Church in the Mainland Tanzania

The Catholic Church in Tanzania has inherited a well done job from the missionaries. But it does not mean that the Church live in paradise. There are several challenges the Catholic is facing as we celebrate 150 years of evangelization in Tanzania. We shall see the challenges of faith, social, economic and globalization.

³³ Brigadia Jenerali F.X. Mbena, *Historia ya Elimu Tanzania 1882 hadi Sasa*, Dar es Salaam: University Press, 1968, 19.

2.2.1 Challenges of Faith

We shall mention without going into detail because of time.

2.2.1.1 Challenges of Traditional Faith/Religion

For about 150 years Christianity has struggle to eradicate African traditional religion but it has failed. Even with the effort of dialogue yet the ATR is still alive and people follow as they follow Christianity. May the question be why people are so active in ATR even after 150 years of evangelization?

2.2.1.2 Challenges of Inculturation

Inculturation is spoken everywhere in the African Church but little has been achieved. We know that the best part of inculturation is on the level of vestments, singing and dancing but the level of doctrine and identity and power is not even mentioned to our time. Is inculturation touches only vestments and music?

2.2.1.3 Ecumenism

This is still dormant in the Church. People seem not to be aware of ecumenism. What is known best is that the rest of the Church should come to Catholic Church because the Catholic was the first Church. Is this correct? The Catholic Church in Tanzania should work a lot in educating the faithful about the importance of ecumenism in the Church.

2.2.1.4 Interreligious Dialogue

This is another dark spot in the Catholic Church in Tanzania. What is most known by the faithful is that other religions are pagan and they should be converted to Catholicism. There is a serious fight to knock down ATR because it is full error and sins. But this wish is not registering any success why? What about Islam and other world religions?

2.2.2 Social Challenges

There are several things to consider in this area just by mentioning.

2.2.2.1 Erosion of Cultures

It seems that cultures are in the crossroads as the technologies are merging together; digital tech and biotech; the world is in confusion.

Do we think that the best is the past and the present is bad. We have to learn to build new cultures.

2.2.2.2 Augmentation of Poverty

It is as if GDP is going up but in real fact life is going in the opposite direction. What does the Church must do to address this situation?

2.2.2.3 Erosion of Morals

New tech has brought confusion among the youth. What is to be done? The church should find a way.

2.2.2.4 Indifferentism

People are disinterested in Christian faith especially among the youth and educated. What is wrong?

2.2.2.5 Challenge in Marriage life

Unfaithfulness, same sex marriage, selfishness, *nyumba ndogo* concubinage.

2.2.2.6 Tribalism, Regionalism and Religionism *udini*

New things are happening in Tanzania. No one can deny this challenges in Tanzania, what must the Catholic Church do?

2.2.3 Economic Challenges

This is another important area of big challenge in our time.

2.2.3.1 No more Aids from Outside

Aids are no longer there how to run the Church?

2.2.3.2 Challenge of Self Supporting

How the Church should be self supporting.

2.2.3.3 To Run Viable Projects

The church has no choice it must learn how to run projects but do we have competent personnel?

2.2.4 Challenges of Globalisation

Anthony Giddens an English sociologist speaks about the *Runaway World* when he meant that things are changing so much that it seems that the world is running. For you what is globalization? What the church must do to address the realities of globalization?

To conclude, achievements are there but also challenges, these challenges hinders us celebrating 150 years of evangelization with joy because we feel incapable of solving these challenges. Surely, 150 years of evangelization is a call to new reflection and strategic organization to solve these things otherwise they will ruin the Church.

Questions for reflection

1. Seeing the achievements of the Church in mainland Tanzania, how will project its future perspective for more 150 years to come?
2. Discuss the challenges of globalization in the church.

3. Comment on the mission of the Church in the Mainland Tanzania.