

THE CHURCH IN AFRICA AND TANZANIA IN PARTICULAR

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True religion is the inner conviction or belief that man is more worthy than what he lives here on earth and there is life after death. It is a belief that inspires his living well here on earth as something linked with that of the other world. In most religions they believe in God who is the creator of everything including man, the one who gives them meaning and is the last destiny of man. The bible states that man has been created in the image of God, and Islam affirms that true religion is the submission to the will of God.

THE CHURCH IN AFRICA

Unlike the west, Africa has a deep rooted sense of the sacred. The sacred unites people rather than divide them. This was well expressed by Pope John Paul II in his “the Church in Africa”: “*Africans have a profound religious sense, a sense of the sacred, of the existence of God the Creator and of a spiritual world. The reality of sin in its individual and social forms is very much present in the consciousness of these peoples as is also the need for rites of purification and expiation*”¹

To day Africa has three main religious affiliations: the traditional or ethnic religions, Islam and Christianity. The other religions constitute less than 3 percent of the African population. Religious peace depends on the way in which these three affiliations relate internally and externally. In speaking of Africa there is the danger of considering it as one homogenous entity. In fact different countries, and sometimes parts of the same country, differ due to their geographical position, language, history, religion and economic situation.

The African Traditional Religions (ATR): Though the ATR are the oldest, they are mostly unorganized. They are the fishing ground of the other two religious groups, and continually on the decline: in 1900 they were 58% percent of the population, in 1950, 26.9% percent and in 2000 only 11.5% percent. It is estimated that in 2025 they will have declined to 9.2 percent. They have, though, a strong presence in some countries such as Guinea Bissau, Sierra Leone, Benin, Mozambique, Ivory Coast and Madagascar. Yet though they are declining in numbers, many adherents of the two major religions still syncretize their faith with traditional beliefs. A number of Christian sects attract people by mixing traditional beliefs and ceremonies with Christian faith, so much so that one wonders whether they are Christian or members of traditional religions. Nevertheless, Christian churches have to study the elements of traditional religions if they are to be effective in evangelization.

Islam: This is the next oldest in terms of a wide presence in Africa. It has been in touch with Africa for more than a thousand years. In some countries of the Sahara it is already an indigenous religion. Over the last one hundred years, Islam has had a steady growth (though mostly in consolidating Muslim areas rather than Islamizing new areas). In 1900 Muslims constituted 32% percent of Africa's population; in 1950 they had increased to 37.3% percent and in the year 2000 they were 40.3 percent of the population. Almost all of North Africa and its immediate neighbours including Morocco, Algeria, Tunisia, Libya, Egypt, Sudan, Senegal, Gambia, Somalia, Niger, Mali and Mauritania, are Muslim.

¹ Post-Synodal Apostolic Exhortation *Ecclesia in Africa* of the Holy Father John Paul II, Pauline Publications, Nairobi, 1995; no. 42

Here one remembers with regret and nostalgia of the glorious church in North Africa in the first centuries. There remain the divided remnants in Egypt and in much of the rest of North Africa it is not even possible to evangelise. There are many lessons to be learned and two of them are the necessity of unity and love in the church and the second is inculturation of Christianity in Africa or in simpler language of AMECEA to learn to cook Christianity in an African pot.

Christianity: This is the newest in terms of widespread presence. With the exception of North Africa, Egypt and Ethiopia most of Africa was effectively evangelized less than two hundred years ago. Christianity has grown very fast, so that while in 1900 Christians constituted only 9.21% percent of the population, by 1950 they had grown to 24.79% percent and in year 2000 they are estimated to be 46.59% percent and the major religious belief on the continent. Christianity, though divided, is the fastest growing religion in Africa. With few exceptions Southern, Central and Eastern African countries have a Christian majority. Some countries, though strongly Christian, have an almost equally strong Muslim presence, examples being Nigeria, Tanzania, Liberia and Cameroon. In the Christian majority countries there are some where the Catholic church is the big stake holder like Tanzania, Uganda, Togo, Cameroon, RD Congo, Rwanda Burundi etc. and in others especially the English colonies Catholicism is a minority like South Africa, Zimbabwe, Kenya, Ethiopia, Zambia etc.

While slowly a good ecumenical relationship is building up between the Catholics and the traditional protestant denominations. There are sometimes tensions with the new pentecostal churches. But the big challenge of Africa today is the relationship between Christianity and Islam. This is the potential point of contention and conflict, but can also be the area of an "extended ecumenism".

THE ROLE OF THE CHURCH IN AFRICA

Unlike in Western Europe religion in Africa still has a very important role to play. Besides leading the people to God, religion in Africa is supposed to be the inspirer and source of hope; the conscience of the people and their institutions including the government. It is expected to be an agent of development and a giver of social services. It is always hoped that religion would be the pacifier and uniting factor of peoples with a danger that sometimes it is the cause of conflict. It must be admitted that the main religions of Africa are all foreign and have a task of adapting to the African soil. While this is sometimes a disturbing factor, it is often the element that unites Africa to the outside world. Religion becomes a bridge between the African traditions and the world realities. Of religion one expects:

- Africa is passing through a difficult period politically, economically and socially. The people are poor, hungry and sick. Their desperation sometimes leads them to civil strife exasperated by ethnic differences and post colonial exploitation. Religion must give Africa hope. The bishops who celebrated the synod for Africa in 1994 amid the Rwandese genocide had this to say: *"At this very time when so much fratricidal hate inspired by political interests is tearing our peoples apart, when the burden of the international debt and currency devaluation is crushing them, we, the Bishops of Africa, we want to say a word of hope and encouragement to you, Family of God in Africa, to you, the Family of God all over the world: Christ our Hope is alive; we shall live!"*² This is not only the message of Christianity but all religious denominations must give hope to Africa based on their faith.
- Religion as the conscience of the people: Africa is also passing through a great change. It has lost its traditional values and has not yet grasped the foreign values. Africa unfortunately tends to mimic and pride in the left overs of the western culture be it political, social as well as used

² The Message of the Fathers of the Synod for Africa, Vatican, 1994.

materials. It copies the worst of the foreign cultures. It is the work of religion to mould out of traditional values and the foreign values that come with religion and come out with new African values for the future. Thus it is the work of religions to have a prophetic voice in defence of moral principles and in defence of the weak. Religion should be the voice of the voiceless and refuge of the weak.

- Religion is still the main organiser of the people particularly in the rural poor. Thus it is the agent of their development and chief provider of social services including education and health. Religious institutions have been doing this as part of their religious duty but now they have the other duty of questioning what the government is doing about it. Africa should move from almsgiving from foreign countries through the church to partnership in development between the church and the government.
- Another thing that cannot be ignored is that the modern powerful media builds or destroys peoples. Religion cannot ignore the media. Not only has religion to use media but it has also to try as much as possible to tame it or at least help media to promote positive human values. In his 'Church in Africa', Pope John Paul II rightly sums up the deliberations of the synod fathers on the media by writing: *"First of all, mass media constitute a new culture that has its own language and above all its own specific values and counter values. For this reason, like any culture, the mass media need to be evangelised"*³
- Religion is above all supposed to bring peace among the people. It has to promote love and understanding. In many African countries in spite of the diversity of religions they have managed to maintain a mutual understanding and respect. This is only possible if religions refrain from insulting or speaking badly of each other and instead to respect each other in spite of their differences. It is possible if the religions refrain from entering party politics or mixing government and religion. It is possible if there is equal treatment for all religious groups without discrimination on the part of the government. Unfortunately even in modern Africa wars are fought in the name of religion. The second Vatican Council in its document of Gaudium et Spes states: *"Respect and love ought to be extended also to those who think or act differently than we do in social, political and even religious matters. In fact, the more deeply we come to understand their ways of thinking through such courtesy and love, the more easily will we be able to enter into dialogue with them."* If this is followed it would make a lot of difference.

In Africa and in the world at large religion has a role to play. If religion has good and committed leaders who do not exploit religion for their personal gain, religion gives great hopes.

CHURCH OF TANZANIA

History of Evangelization: The first Catholic evangelization was by the Portuguese Augustinian missionaries who arrived with Vasco Da Gama in 1499 at Zanzibar. They did not last long due to Arab Moslem opposition. Their mission ended in 1698 due to the Oman-Arab conquest.

The second and successful evangelization in the 19th century pioneered by three religious congregations, the Holy Ghost Fathers, the White Fathers and the Benedictine Monks.

³ Church in Africa no. 72

The Holy Ghost Fathers, under the leadership of Fr. Antoine Horner, were the first to arrive in Zanzibar in 1863 and crossed to Tanzania mainland, Bagamoyo in 1868 where they opened freed slaves' villages. In these villages they received and taught slaves freed by the British marines from the Arab slave traders. With the help of catechists trained in these villages, the missionaries evangelized northwards till the slopes of Mount Kilimanjaro. The ex-slaves were the first catechists.

The missionaries of Africa (White Fathers) led by, Fr. Livinhac, arrived in 1878 in two groups. One group started on the shores of Lake Tanganyika and the other on those of Lake Victoria. This mission to the great lakes evangelized all the West of Tanzania together with the neighboring countries of Rwanda, Burundi, Uganda and East Zaire.

The Benedictine missionary Monks of St. Otilien landed in Dar es Salaam in 1887. From there they evangelized southward to Ruvuma River on the boarder with Mozambique. Their two monasteries of Ndanda and Peramiho became centers of development and modern civilization in the South of Tanzania.

After the First World War more missionary congregations and Societies came in to help. The congregations that arrived at this time were: the Capuchins, Consolata, Passionists and the Pallotines. More missionaries came after the Second World War namely: the Maryknolls, Rosminians and the Salvatorians. Propaganda Fide gave to each of these missionary groups a Diocese or two to evangelize.

The Characteristics of the Three Main Evangelizers:

Congregations:

The Holy Ghost Fathers, founded by a French colonial agent of evangelization until they got a new vigour from Francis Liberman in 1848 in West Africa. All the same it remained a traditional religious order and all its evangelization had that characteristic. They had a strong communitarian and order orientation. They moved more as an order rather as individual charismas. As religious they shared their poverty. Their centres were good but moderate and just functional.

The Missionaries of Africa were from their foundation a society and its members did not have vows but promises. Poverty was just a Christian virtue but not a promise and this affected a lot their evangelization. Though they had guidelines from their founder yet the work depended on individual charisma rather than on directives given. Also they moved from place to place always in look for new areas to capture for Christ. In this way their structures were mostly modest with a few exceptions.

The Benedictines are monks of the Benedictine rule with permanence as one of their great characteristic. This affected much their evangelization as they had very stable and big bomas. They did not have many transfers from one place to another. Local development was well organized and brought to maximum achievement.

Religious and Cultural approach:

The Spiritans had centralized evangelization rather than territorial. They looked for a central language and thus were great promoters of Swahili. They looked at local traditions as an impediment to evangelization and therefore suppressed them as much as they could. In areas evangelized by the Spiritans there is very

little linguistic or cultural developments. The members of the church were a people set apart from the rest. To be a Christian was to cross the red Sea and move to the Promised Land.

The Missionaries of Africa had local initiatives. Each area had its own particular approach according to its setting. Thus they developed the local languages, had them written and wrote about their culture and customs. Though they also insisted on total change to their Christians yet they were more accommodating to the local traditions and customs.

The Benedictines had a monastery approach. They formed another civilization around their monasteries and all had to get into their world. Converts were brought to the monastery for further progress. All the same they were more accommodating to the local elements than the Spiritans but did not enter into the local languages and customs like the White Fathers.

Indigenisation: Catechists: The first indigenous evangelizers were the catechists. The catechists had the advantage of knowing the language and customs of the people. They also became examples to their compatriots. The Catechists took over responsibility when the missionaries were expelled during and after the First World War. Famous among them are Adrien Atman, an ideal catechist in Ufipa by Lake Tanganyika, Yohana Mahogora and Ibrahim Kazigu in Bukoba west of Lake Victoria. At present there are 11,221 Catechists in Tanzania. Unlike the early catechists the prestige of the catechists today has fallen partly due to poor education.

Local clergy:

In producing the local clergy the white fathers were on the front. They got the first priests in 1918 while the other two got them in the 1940's. On one hand the Spiritans started recruiting candidates in their ranks, which in a way gave respect to the Africans but also had the danger of creating a second-class diocesan clergy. Fortunately Rome intervened and the diocesan clergy were reinforced.

The Benedictines had complete segregation. Even in 1957 when Abbot Eberhard Spiess of Peramiho decided to have African Benedictines, he had to found another monastery for them. It is only recently that due to lack of new vocations that they are accepting Africans in their midst. But they did well in developing the diocesan clergy.

For the missionaries of Africa (White Fathers) to form a local clergy was a priority. They opened the first seminary in 1904 at Rubya - Bukoba. Their efforts were well rewarded. The first four Tanzanian African priests were ordained in 1917, in Bukoba and Mwanza in North-West of Tanzania.

Bukoba got the first Tanzanian indigenous Bishop in 1952, Laurean Rugambwa, who in 1960 was elected by Pope John XIII as the first African Cardinal. The other followed. The last missionary Bishop in Tanzania, Arusha, resigned in 1989. In 2009 Tanzania had 31 Dioceses all of them led by African Bishops. The training of priests normally starts in one of the 25 minor seminaries. The four northern metropolitan provinces have a common board of directors that runs two philosophical seminaries at Kibosho and Ntungamo and two theological seminaries at Kipalapala and Segerea. In these seminaries the students from the different dioceses study together, thus building up a national spirit. The metropolitan province of Songea has one major seminary for both philosophy and theology. At present there are 1,664 Diocesan (African) Priests.

The Sisterhoods:

The Spiritans worked hand in hand with the Precious blood sisters. Both had a subdued traditional religious orientation and handed that to the women religious they founded. Thus the congregations founded by them in particular that of Kilimanjaro and Morogoro, they are more docile often dependent on the clergy. It is now that they are now trying to curve an independent role for themselves.

The White Fathers were helped by the White Sisters in training the local female religious. One of the rules of Lavigerie was that the sisters should never cook or wash for priests. The congregations they founded like that of Tabora, Bukoba, Sumbawanga, and Mbeya also inherited this attitude. Naturally the African clergy did not like that but have had to live with it with only very few exceptions. Yet they have developed a mode of cooperation.

The Benedictines formed their sisters mid way between their Benedictines of Tutzingen and a local congregation for local needs. They enjoy both the privileges of nuns and sisters. They are also heavily financed by the Benedictines. Though not fully docile they have a good relationship with the clergy.

The religious women are much more numerous. There are 22 recognized diocesan women religious congregations with a total membership of more than 10,000 religious. These diocesan congregations are growing very fast. They are trying hard to raise the academic standards of their members. The International missionary congregations are successfully recruiting Tanzanians. In 1994 of the 1577 Women Religious of International missionary congregations working in Tanzania, 905 were Tanzanians. A number of Tanzania women religious are working outside the country as missionaries. The diocesan congregations have houses in Kenya, Zambia and Burundi. Those in Missionary congregations have joined teams in Libya, Sudan and in Europe.

The Brotherhoods:

Before the Second Vatican Council, many dioceses had founded diocesan lay religious congregations for men. After the Second Vatican Council, these diocesan congregations were suppressed and the members had to join the international congregations. Thus the effort to form local male lay religious brothers with the Spiritans and the White Fathers failed. With the White Fathers it failed because the White Fathers brothers were looked down upon as they had no status, no vows and no orders, little education and often not even a specialized profession. In their turn the local brothers were seen as servants of the African clergy and were treated as such with contempt. Here one has to complement the Benedictines who have formed a fully local monastery with brothers among them. There are now new attempts being made like in Iringa, Moshi, Dodoma and Mwanza to form diocesan brotherhoods.

The missionary male congregations are increasing with new ones coming from India rather than Europe. Most of them are successfully recruiting local vocations. There are now 34 religious congregations working in Tanzania. Of the 642 Religious, 108 are Indigenous.

Education:

All the three insisted on education as a priority, they became the primary agents of education for the common people. The difference is that while the Spiritans gave general education for society at large, the white Fathers concentrated on having priests and on the way got catechists and others as by products. The Benedictines were holistic. While the first two insisted more on theoretical knowledge the Benedictines gave importance to practical skills.

The Economy:

The Holy Ghost Fathers lived a religious life of a vow of poverty. Their fair means of livelihood was evenly distributed between them and also to the local clergy. The local clergy followed the example and one still finds common property in the parishes especially in Moshi.

The White Fathers had no vow of poverty so it was each for himself and the bishop for all. There were a lot of differences between the missionaries and the brothers were the worst off and they were not well taken care of by the common pool. The African clergy in many of these dioceses have inherited the respective tradition.

Wealth was concentrated in the Benedictine abbey and all monks could go and enjoy it there. The abbeys were developed into economic centres in the areas with everything a government needs except prisons. The big problem with the local clergy especially after getting the indigenous hierarchy is that they had no economic independence; they continued to depend on the abbeys. Till recently the treasurers for many years in these dioceses were German Benedictines and nobody else knew where they got the money. The clergy just went to beg for financial assistance and to get their monthly stipend. The Swiss-German monasteries continued to support the monasteries and the dioceses. This dependency though led to rebellion by some of the clergy especially the first generation that studied in Europe.

Unfortunately even the people became dependent on the abbeys as for a long time they were the only ones who could give salaried jobs in the area. They were like in old Europe the centers of civilization. They must be complemented that they also produced some of the most convinced Christians.

Pastoral Work: Tanzania has a population of about 40,000,000 inhabitants, among whom 11,200,800 or 28.% are Catholics. The Second Vatican Council brought a new life to the Tanzania Church. Liturgical books were translated into Swahili and Mass hymns in Swahili were composed. Drums and other traditional musical instruments were introduced in the liturgy. This increased the people's active participation in the liturgy. Lay people became more involved in the church activities. For effective pastoral work, the church introduced a system of Small Christian Communities. The Catholic families are divided into small Christian Communities of 12 to 20 families each. These communities become the basic churches with leaders, liturgical services and a shared social life. Where these have succeeded the church is healthy and alive with a strong lay participation in the church leadership. Nyerere's (the first president of Tanzania) political ideology of Ujamaa (African Socialism) which was organized on similar lines facilitated the introduction of these basic communities. Now though Ujamaa ideology is declining, the Small Christian Communities are still strong. In 1975 the then seven AMECEA countries (Ethiopia, Kenya, Malawi, Uganda, Sudan, Zambia and Tanzania) adopted the Small Christian Communities as their common pastoral strategy. The 1992 AMECEA Plenary Assembly reaffirmed that: "*The Small Christian Communities are not optional in our churches; they are central to the life of faith and the ministry of evangelization.*"

From these Small Christian Communities, leaders are chosen to represent the faithful in the Sub-Parish, Parish, Diocesan and finally in the National Lay Council. These councils at sub-parish and parish level control most of the church activities. They have been instrumental in raising the self-sufficiency of the local churches financially. Together with the clergy, they prepare the church programs and the budget, including the maintenance of the clergy and the catechists and engage themselves in raising the funds.

Coordinated by the Lay Council at all levels are the lay organizations and movements. There are many traditional pious organizations as the Sacred Heart of Jesus, Legionaries of Mary, Charismatics, Tertiaries of different orders and prayer groups under the patronage of different saints. The association of the Sacred Heart of Jesus is very strong in the country and very active. The major lay movements are the "Catholic Women Organization (WAWATA); the Christian Professionals of Tanzania (CPT); the Young Christian Workers of Tanzania (VIWAWA) and the Tanzania Young Catholic Students (TYCS). These four movements are well organized from the grassroots to the national level. WAWATA coordinates all the Catholic women in the country both spiritually and socially. They defend the rights of women at all fora and try to raise the dignity of women through education and development. CPT includes most of the Catholic elite in different professions.

The Structures: The Tanzania Church with 11,200,000 members is divided in 31 dioceses. The dioceses are grouped in five Metropolitan provinces, namely, Dar es Salaam, Tabora, Mwanza, Arusha and Songea. The most Catholic dioceses are Mbinga 85%, Sumbawanga 70%, Bukoba 67%, Mahenge 61% and Moshi 57%.

The Catholic Secretariat coordinates the pastoral and charitable activities of the different dioceses. Under the General Secretary, the Secretariat has nine Departments: the Pastoral, Catechetics, Lay Apostolate, Education, Medical, Caritas (for Emergency and Development), Liturgy, Social Communications and Finance. Each Department has counterpart offices in each Diocese. Once a year each department meets with its diocesan directors to make plans for the year. Implementation starts once the plans are accepted by the Plenary Assembly of Bishops.

Ecumenical Contacts: The early history of evangelization was dominated by denominational competition between the different Christian denominations. This competition was sometimes so strong that the colonial government had to divide exclusive areas for the different denominations to avoid possible violence. Positively competition brought challenge to the different denominations to increase their efforts including the building of schools and hospitals. After independence the traditional Christian denominations came closer together in common efforts particularly in development and social services. From 1975, the Tanzania Episcopal Conference established official contacts with the Christian council of Tanzania. Once a year or when necessary the leaders of the two assemblies (called: Baraza la Wazee, i.e. , the Council of Elders) meet to discuss issues of common interest. The assemblies through the Tanzania United Bible Society have made common Bible translations into Swahili and other vernaculars like Kimaasai, Kihaya, Kichagga, Kisukuma and others. They prepare and conduct common prayers for the Unity Octave. A common secondary school religious syllabus is being prepared for the general-biblical instructions.

Islam: Tanzania is one of the few countries in Africa where there both Christians 45% and Moslems 34% are almost equally strong. The Arabs introduced Islam in East Africa in the 13th century. Islam established itself on the islands, on the coast and along the trade routes. The first encounter of Christianity with Islam, on the east African coast in the 15th century, was hostile. For the Portuguese it was a crusade and for the Moslem Arabs a Jihad. The second encounter in the 19th century was also hostile for a different reason. The missionaries had joined forces with the European powers to fight slave trade that was carried out by the Arabs. In the early colonial period, the Moslems being the only literate people in the country were used everywhere as sub-officers. This helped to spread Islam. Since the Christian missionaries insisted very much on education soon the Christians surpassed the Moslems in civil service.

In the fight for independence, the Moslems were more active than the Christians. For that reason their post independence representation in the government was greater than their academic capacity. The relationship between the Moslems and Christians remained good. Both Christians and Moslems were often found in the same family. Though Christian schools were open to Moslem pupils, to assure the Moslems all private schools were nationalized in 1970. The Moslems are organized under BAKWATA as a counterpart of TEC and CCT for the Christians. In the late 1980s, Tanzania was invaded by Moslem fundamentalism. These was propagated by young people trained outside the country. They did not recognize BAKWATA. They preach publicly against the bible, Christian beliefs and call upon the Moslems to liberate themselves from the Christian domination. This reached its climax in 1991 when the situation became explosive. Even the Christians became restless. In early 1993, the Catholic bishops issued a public statement against these provocations: "*Tamko Rasmi la Baraza la Maaskofu Katoliki Tanzania Mintarafu Kashfa za Kidini*" (A statement of the Tanzania Episcopal Conference on religious blasphemies). In reaction to it the Moslem fundamentalists on good Friday 1993 destroyed the pork shops in the city. This gave the government an excuse to arrest a number of extremist elements. It cooled the situation but the situation is still precarious.

The Christians since then joined hands with the moderate Moslems of BAKWATA in their common fight against the extremists on both sides. We now have an organisation countrywide called "Peace Building" that brings together Christian leader from the Catholic Tanzania Episcopal Conference (TEC) and the Protestant Christian Council of Tanzania (CCT) on one hand and the Moslem council of Tanzania (BAKWATA) and the office of the Mufri of zanzibar on the other side. These meet regularly or whe there is a particular issue and sometimes issue common statements controversial issues.

Traditional Religions: In the early evangelization, the missionaries were fighting the traditional religion and all its symbols. They feared that the neophytes would fall back into superstitions. Except for a few tribes like the Maasai, Sukuma and Waha the traditional religions have weakened. All the same Syncretism is still strong among Christians. The Church has to study seriously how to incarnate the Christian faith in the traditional culture. The Church must preserve the traditional African cultural values

Social Services :The Catholic Church has contributed highly in the social service sector. From the start of evangelization the missionaries insisted on both education and health. In 1968 when the Church was celebrating the first centenary of evangelization, it was running 1378 primary schools, 44 secondary schools, 8 teacher training colleges, 15 trade schools and 48 homecraft centers. The Church had then 25 hospitals, 75 dispensaries, 74 maternity clinics and 11 medical training schools.

In 1970, all primary, secondary and Teacher Training schools were nationalized. When the situation allowed, the Church started again building schools. In 1991 the Church had 413 kindergartens, 82 secondary schools including 23 junior seminaries, 73 technical and vocational schools, 48 homecraft centers for girls, 2 Teacher Training Colleges and 6 schools for the handicapped.

In the medical sector the Church runs 36 hospitals including a 850-bed consultant hospital of Bugando Mwanza, and 223 heath centers and dispensaries.

The religious women, both missionaries and local, play a big rote in running these social service institutions. Partner Churches in Europe and America, particularly Germany, Holland and Italy have helped much in building and maintaining these institutions.

To strengthen their social services sector, the two Church bodies that is the Protestants under the Christian Council of Tanzania (CCT) and the Catholics under the Tanzania Episcopal Conference (TEC),

in 1992 assisted by the German partner Churches negotiated a "*Memorandum of Understanding*" with the Tanzania government. In this memorandum the government recognized the important role played by the Churches in the social services sector. This commission formulates common policies for the Education and medical Services of the Churches and negotiates with the Tanzania government in the name of the churches. The churches together run more than 50% of the Medical Services and secondary schools in the country.

Church and State: The Church in its early evangelization was supported by the anti-slave movements and governments in Europe. The first neophytes were liberated slaves handed over to the missionaries by the colonial government.

In the first years of the German colonial period (1885 - 1914), some German missionaries, the Benedictines in particular, were identified with the German Government by those fighting it. This cost some of these missionaries their lives during the uprising. Otherwise the Church developed an independent identity from the colonial government. The Catholic missionaries who were mostly French, German, Dutch and Irish were suspicious of the Anglican British colonial rulers. Close cooperation was exclusively in the social services sector: education and health.

During the period of struggle for independence though some individual missionaries and the local clergy participated, the official Church maintained its neutrality. To a large extent the Catholic elite followed the Church stand. Though the post independence government had many Moslems and some anti-missionary Marxist politicians, the fact that Julius Nyerere, a committed practicing Catholic headed the government assured the Church. Nyerere even managed to calm the fears of the Bishops concerning the ruling party's "Ujamaa" ideology (a blend of African Socialism). The Bishops suspected Ujamaa of Communist elements. The relations between the Church and government were strained after the Arusha declaration in 1967. In the implementation of the Declaration not only the big houses, factories and banks were nationalized but also in 1970 the Church owned schools. The economic crisis of the late 1970s and 1980s weakened Ujamaa and the 1990s saw the introduction of multipartism and liberal economy.

In spite of all the Church's mistrust of Ujamaa, they concurred on the social policy towards the poor. This included free education and health services given by the government. With the introduction of liberal economy everybody has to pay for the services that one gets. The rich become richer while the poor became poorer and desperate. The government employees are poorly paid and corruption has increased. Against this trend in 1993 the Church issued two strong pastoral letters: "*Ukweli utawapeni uhuru*" (Truth will make you free); and "*Dhamira Safi - Dira ya Taifa Letu*" (Good Conscience - Vision of our Nation). These two letters were well received by the people.

The future: The future of the Tanzania Church is promising though with problems. The Church is doing well in self sufficiency in personnel but not in finance. Tanzania has had a great integration; the charisms of the female religious congregations have spread in the country filling the gap where the local congregation cannot. The central training of the clergy is helping form a common orientation though the diocesan spirit will still take long to die. The number of Catholics is growing very fast. The church has adapted itself so as to assist in the transition period from a closed society with controlled economy, one political party and controlled press to an open society with many political parties, free press and liberal economy.

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