

**SALVATORIAN INSTITUTE  
OF PHILOSOPHY & THEOLOGY**

THE REFLECTION MEDIUM

**AFRICA  
TOMORROW**

Inculturation is a difficult and delicate task, since it raises the question of the Church's fidelity to the Gospel and the Apostolic Tradition amidst the constant evolution of cultures.

*Ecclesia in Africa, 62*

**Vol. 14 / No. 2 / December 2012**

SALVATORIANUM



Editor: Fr. John Gibson, OCD  
Associate Editor: Fr. Ignas Kimaryo, OFM Cap.  
Editorial Board: Fr. Bernard Witek, SDS

Editorial Advisors:  
Fr. Krzysztof Cieślakiewicz, OFM Conv.  
Fr. Michael Tesha, SDS  
Dr. Adolf Mihanjo

Published by: SALVATORIANUM  
Jordan University College  
P. O. Box 1878  
Morogoro, TANZANIA

Tel.: +255 23 2604854  
Fax: +255 23 2600338  
E-mail: [jordanunivcollege@yahoo.com](mailto:jordanunivcollege@yahoo.com)  
Web: <http://www.morogoro.sds.org>

Cover designed by Fr. Stanislaw Golus, SDS  
ISSN 1821-8083

# TABLE OF CONTENTS

Editorial .....	133
PHILOSOPHY & HUMAN SCIENCE .....	135
Responsible Leadership and Governance as Effective Tools in Responding to Climate Change Challenges: <i>An Inter-Faith and Value-Based Approach</i> .....	135
by Rev. Aidan G. Msafiri .....	135
The Bank of Tanzania (BOT) as the Custodian of the Tanzanian Economy: Opportunities and Challenges .....	171
by Mr. Conrad John Masabo .....	171
Environmental Standards: <i>National and International</i> .....	187
Charles Buteta Athuman.....	187
The Perennial Kurian Wars in East Africa: A Case of Manipulation of Language and Culture? .....	195
by Olenyo, Malande Moses James .....	195
THEOLOGY & CULTURE .....	205
The Celebration of the Word of God in Small Christian Communities in Tanzania: A Model for Europe? .....	205
by Rev. William Ngowi, OFMCap.....	205
Shaowu – Salvatorian Mission (1922-1953).....	231
by Rev. Julian Bednarz, SDS .....	231
Book List.....	265



# Editorial

Dear Readers,

It is our privilege and joy to present to you yet another edition of *Africa Tomorrow*.

We do not hesitate to express our gratitude to our contributors for the thought-provoking, insightful articles that they offer us in this present issue for our reflection and spiritual nourishment. Culling the sources, composing a bibliography, assembling, analyzing, and synthesizing materials in order to bring forth a meaningful and inspiring literary work is not easy. We thank our authors from the bottom of our hearts.

Responsible love lies at the heart of the articles that you are about to read. We are speaking of the love that flows forth from the daily search for the truth, and from the daily exercise of justice and compassion that gives flesh and blood to the truth that one has sought and found.

Fr. Aidan G. Msafiri exhorts us to implant our efforts at preserving and sustaining the ecological systems that our Lord God has given us in an ethic that opens the eyes, the mind and the heart to the dangers of greed, lust and the will to power, and on the other hand, to the hope engendered by those who work together to purify creation by enhancing its fertility and its ability to give and sustain life. Without faith in God, a faith that shows its true face in daily, practical, wise and prudent behavior, the planet as we know it is going to continue to disintegrate.

Responsible love must invigorate all social structures, in a most particular way, those structures most susceptible to the driving forces of greed and power: in a word, those linked to the shilling, the dollar, the euro, the yen and the other currencies at flow in the world. Mr. Conrad John Masabo gives us a very specific example of responsible loving in the structures set in place for the Bank of Tanzania. He stresses the role of the Bank in guarding and protecting Tanzania from the will to corrupt and cripple the economy.

Responsible love means practical measures. Charles Buteta Athuman gives us concrete standards that protect our

environment from unbridled, thoughtless exploitation and destruction.

Wars occasion a discouragement and a spiritual desolation that is so all-encompassing that even the strongest woman, man or child can come to believe that all effort to responsible loving is going to be utterly futile. Olenyo, Malande Moses James presents a frightening but nevertheless accurate scenario of how the expressions one uses in language can actually provoke the wanton destruction of human life. Some of us have experienced this firsthand. The genocide in Rwanda, for example, was made possible only by the slander that one tribe was throwing at another via radio networks. What innocent people in their families heard on the radio frightened them; and some reacted violently. Sadly, we all know the rest of the story.

Fr. William Ngowi, OFM Cap, emphasizes that a community weaves their daily life with the threads of responsible love when they commit themselves wholeheartedly to the cultivation of truth, justice and compassion in Small Christian Communities. This article is highly recommended reading for all those pastors, evangelizers, and concerned women, children and men who wish to leave behind the sporadic, haphazard efforts at inculcating the values of truth and love by individualistic whim and caprice. This article, rather, is meant for those who are ready to join themselves in an authentic family effort to bring God, his love, his justice and his peace to the everyday world where we live.

Fr. Julian Bednarz, SDS, presents us with a brief enlightening historical example of a concerted, wholehearted effort by an entire religious congregation to exercise responsible love in an environment starkly hostile to that love: the notoriously life-threatening socio-political environment of Communist China.

This issue moves us to prayer: to an urgent plea, that the dark forces hostile to responsible love may finally dissolve into the waters of chaos from which they have emerged; and to a prayer of gratitude for the capacities that our Lord God has given us to live, work and sacrifice together as a human family.

*The Editor*

# PHILOSOPHY & HUMAN SCIENCE

## Responsible Leadership and Governance as Effective Tools in Responding to Climate Change Challenges: *An Inter-Faith and Value-Based Approach*

Rev. Aidan G. Msafiri

### Introduction

#### Responsible Leadership – Key Terms and Concepts

Deon Rossouw and Leon Van Vuuren (2010) aptly observe that responsible leadership is a deep commitment to

constant personal and institutional reflection of the short- and long-term impact of their personal and institutional decisions on society and the environment as a whole... Responsible leaders emphasize the importance of building sustainable organizations that do not compromise the natural, social and economic environment or the livelihood of future generations.<sup>1</sup>

From a perspective that is essentially inter-faith and Biblical, the notion of responsible leadership or of the person who exercises responsible leadership implies such concepts as good management, faithful stewardship, responsible service, good caretaking, dedication, care holding, and wise service.

In the New Testament, such concepts find resonance in a passage that seems to encapsulate them, namely, Luke 12:42-48. Here one notices that the concept of “Prudent and Faithful Stewardship” constitutes the very DNA of responsible leadership. The concept of stewardship finds its genesis in the Greek term *oikonomos*, the word that, when translated into English, refers to

---

<sup>1</sup> D. Rossouw – L. Van Vuuren, *Business Ethics*, 289.

the steward of the *oikos*, that is to say, of the house or household. Consequently, the *oikonomos* is the housekeeper who conscientiously makes sure that the house is in order.

Responsible leadership involves a faith- and value-based vision motivated not only by worldly (secularist) goals, but more so by transcendental (metaphysical) goals and interests. It is founded on such ethical/ spiritual values as commitment, virtue, sense of responsibility, honesty, good conscience, integrity, accountability, fairness, care, empathy, and love on the level of agape. Responsible leadership, on the whole, provides the foundation for ethical fitness and moral authority.

### **Responsible Governance**

Quite often, the concept of responsible governance largely applies to political realms. Its meaning in common parlance may be interchangeable with that of responsible leadership. When one speaks of governance as leadership, one includes true stewardship, exercised by the one engaged in a prudent, sustained use of human, natural and spiritual resources. The exercise of responsible governance, then, is the exercise of a faith- and value-based vision and mission.

According to Christoph Stueckelberger and Jesse N. Mugambi (eds.) (2007) responsible governance necessarily demands and includes a careful and sustained use of natural resources in a responsible manner for the good of present and future generations of human beings and other species ecologically related to human beings.<sup>2</sup> In short, responsible leadership demands a unique, ethically oriented mindset which underpins a profound sense of spiritual and personal conviction in demonstrating leadership values and qualities of true care, compassion and foresight with and for the people and for mother earth as a whole.

---

<sup>2</sup> C. Stüeckelberger – J.N.K. Mugambi, eds., *Responsible Leadership*, 20.

## Justification

Today, more than ever before, the challenges, risks, dilemmas and scenarios associated with climate change seem to be sky rocketing. They are increasingly becoming the “magnifying glass” for socio-economic and human catastrophes and disasters like tsunamis and hurricanes (for example, the October, 2012, Hurricane Sandy that took place in the North East of the USA<sup>3</sup>). All these and other forms of natural disasters are reminders of the need for radical changes in current hyper-consumer cultures and life styles locally and globally. Indeed, they challenge the ever-increasing insensitive, indifferent, and greedy mentality of humanity today, particularly in the rich and industrialized countries.

Climate change challenges serve as “wake-up calls” against the “business- as- usual” mentality of today. Humanity does not have a planet B option. It has only this one planet. As the old African saying goes, “Do not light fire inside your only hut”.

As inter-faith stewards, care-takers, and leaders, we are reminded of the Jewish saying, “When good people do nothing, evil increases.” A Latin axiom says something similar: *Quis custodiet ipsos custodiet?* – Who will watch the watchman? In a word, who will watch the ones who hold key stewardship responsibilities?

## Thought-Provoking Questions and Challenges

As responsible leaders and governors of God’s creation and faith-motivated stewards, do we see the urgent need to be the drivers of the deep transformations necessary to curb the climate-change challenges of today? What distinguishes faith-based leadership from that of secularist, political-based leadership? Are

---

<sup>3</sup> Because of the proximity of the Atlantic and Pacific Oceans in this part of the world, this has been a hurricane region many millennia before there was any problem of climate change – and hence it is not really a barometer for the ecological problems we face today. But when one sends a thoughtful glance toward the impact of this particular hurricane on international relations, one understands the author’s point: the hurricane has brought in its aftermath the same challenges that climate change provokes (editor’s note).

we as persons, as families, as communities, as ecclesial assemblies, as nations, as one single planet, managing or damaging God's creation? Do we agree that true commitment and conviction particularly for environmental stewardship starts in the bottom of our own hearts and convictions?

Could we dare to allow our passion for faith-based leadership to become our vocation? ...Our profession? ...Our mission? ... Our vision? ...Our core value? ... Our norm for future fitness? Are we teaching? Are we forming? Are we transforming? Have we forgotten to be effective tools or drivers of change in the domains of true and responsible leadership, of stewardship, where the governance of creation, climate rights and justice are concerned? Are we result-oriented? Are we strategic?

How committed are we in our response to the consumerist and nihilistic mind-sets that occasion environmental destruction, depletion of resources, and unsustainable life styles? What does it mean to be prudent and responsible stewards of creation today? Do we agree that "one cannot give what one does not have"? Do we consider eco-stewardship as one of our primary duties? Do we share and /or promote environmental and climate values in our liturgies, prayers, and spiritualities? ... In our way of caring and protecting? ... In our manner of safeguarding? ... In our pro-life advocacy? ... In our ways of giving guidance? ... In our other services? Could we dare to be role models as far as stewardship, sustainability and care are concerned?

Do we have the courage to learn to unlearn? What constitutes our "added" values and "shared values" as far as climate justice and environmental protection responsibility are concerned? Do we see the imperative need to address and respond to climate-change challenges as faith-based leaders, together with a common vision and understanding?

To conclude these opening reflections, we are reminded of an African proverb: "If you want to walk fast, walk alone; but if you want to walk far, walk with other people." In the same vein of thought, the Dayak people of Borneo have a nice proverb, which says: "Where the heart is willing, it will find a thousand ways; where it is unwilling it will find a thousand excuses." In short, climate-change crises today challenge first and foremost the

---

values, the mission, and the sense of responsibility of faith-based and faith-motivated leaders who are called to work together, even more than politicians, economists, and secular leaders.

## **The Structure of the Paper**

This paper entails three parts. In part one, an attempt has been made to redefine the DNA of faith and value-based leadership today. Part two tries to identify various climate-related injustices and consumerist life styles which constitute the major causes of unwanted climate change today locally and globally. The last part tries to show a road map of practical aspects of value-based responsible leadership as means to curb climate change particularly in today’s Tanzania.

## **PART ONE**

### **1. Redefining Faith and Value-Based Responsible Leadership Today: Key Tenets and Features**

#### **1.1 Responsible Leaders and Managers as Vicars of the Divine Creator and Hence their Role as Value Promoters**

All good and ethical leadership and the power associated with it originate from God for others in a kind of integral fashion. It is a gift and grace from God that exacts a sense of responsibility. The one that receives it works hard for the integral and holistic development of each human person.

Responsible leadership is pro-active particularly in protecting the dignity and fostering the rights and duties of humans as well as the relative dignity of subhuman species. (Refer to Gen 1:27: the human person is an image of God). That means the whole of creation.

Responsible leadership is a deep consciousness of the non-quantifiable dignity and value of creation’s resources both renewable and non-renewable. Consequently, it rejects a utilitarian, self-centred exploitative view towards nature and towards present and future resources.

It fosters a truly humane and life-promoting (pro-life) vision, ethic and culture in the manner of production and distribution of wealth and resources. As Desmond Tutu put it,

Human life (as all life), is a gift from the gracious and ever-generous Creator of all. It is therefore inviolable. We must therefore have a deep reverence for sanctity of human life... compassionately, gently, caringly, enabling each part of creation to come fully into its own.<sup>4</sup>

## 1.2 Responsible Leaders and Managers as People of True Faith, Values and Virtues

Faith is a supernatural/transcendental gift and reality. It embodies three basic components and characteristics. These are faith as conviction, faith as trust, and lastly, faith as true commitment.

*First, faith as conviction:* David Hallman argues that

our faith in God becomes real when we engage in God's real work. That faith then re-energizes us for further engagement... Faith in God compels us to commit ourselves to work for the earth community.<sup>5</sup>

Paul Tillich (1886-1965) underscores the deeper and soul-shaking purpose of true faith by posing this question: "To what end do we as human beings live?" According to him faith and/or religious belief has a profoundly transcendental and at the same time transformative function socially, spiritually, ecologically, humanly, politically, culturally, economically, and intellectually. In short, for Tillich, faith "is the power of creating beyond oneself without losing oneself."<sup>6</sup> It makes use of qualitative criteria, e.g., going the extra mile, creativity, teamwork, innovation, and planning, to mention only some.

*Second, faith as trust:* faith-led and motivated leaders or managers are supposed to be true role models who are inspired particularly by life-preserving values and virtues. These include such earth-protecting norms and virtues as agape (Matt 22:37-39), dignity, holistic peace, justice, care, truthfulness, empathy, hope,

<sup>4</sup> D.M. Tutu, "Religious Human Rights", 64-65.

<sup>5</sup> D. Hallman, *Spiritual Values*, 116.

<sup>6</sup> P. Tillich, *The Courage*, 81.

moderation, courage, foresight, partnership, trust, forgiveness, prudence, temperance and sustainability. As an example, note: the “empathetic” husband is the one who comes home and finds his wife crying. He joins her in her crying for one hour. Later the wife asks him, why was he crying and he says, “The Bible says, cry with those who are crying!!!”

*Third, faith as true commitment:* responsible leaders lead by example. That is, they know the deep impact of the power of example. It is true that a leader may teach by what he/she says, he/she may teach more by what he/she shows, but he/she preaches most by what he/she is. This includes *inter alia*, leading by example, leading by responsibility, leading by serving, and leading by listening. Truly, responsible leadership or management must avoid leadership as a popularity contest, as an ostentatious walking about, as a habit of calling out loudly, as a network of rumour; it must avoid leading or managing by a practice of revenge, or of bribery, or of intimidation, or of confrontation. On the contrary, it needs to be noble, just, admirable and excellent (cf. Phil 4:8).

### **1.3 Responsible Leadership and Management as Fidelity to the Opportune Time and Praxis**

In Greek language and culture, the term “time” has two different meanings. One is *chronos* (time as measured); the other is *kairos* (opportune time). *Chronos* refers simply to the mathematical or arithmetical flow of time in terms of minutes, hours, days, weeks, years, centuries, and millennia. *Kairos* refers to a more profound sense of time: to an unrepeated perfect moment whereby something that needs to be done is in fact done. As a science we shall call it, *Kairology*.

Responsible leadership knows both the relevance of *chronos* and *kairos*. Importantly, the responsible leader recognizes the grace and unrepeatable opportunity expressed by the notion *kairos* – in all of its implications, that is to say, politically, economically, socially, technologically, environmentally, culturally, and religiously. In short, *kairos* calls for deep reflection and action.

### **1.4 Responsible Leadership and Management Requires Basic Core Skills, Competencies and Values**

Responsible leadership promotes and cherishes an array of personal skills necessary according to a leadership competencies paradigm. Among others, these include basic communication ability, listening skills, problem-solving ability, motivational skills, counseling skills, capacity to direct, to assist, to set an example, and to establish goals and strategies. These skills go hand in hand with certain virtues: courage, honesty, intelligence, ability to give support, to stay focused, and to lend foresight. One way of diagramming what I am saying is as follows: Category A designates 10% of all Leaders; category B designates 25%; and C represents 65% of all leaders. And what do these distinctions by category signify? A= those in whose care, silver changes to gold. B= those in whose hands, gold remains gold. C= those in whose hands gold diminishes in value and so changes to silver.

Responsible leaders and managers need to develop and emulate a culture of responsibility in order to prevent what is harmful, to react to what is current, and to rebuild for the future. A responsible leader or manager does not seek self-exaltation or glory. On the contrary, he/she is self-giving, ready to suffer ridicule, injustice, criticism, and rejection. As Evangeline Anderson Rajkumar (2007) observes, responsible faith-based leadership or management/governance means a

fundamental affirmation in the equality of women and men created in the image of God... It is that critical faith response to put into practice the meaning of this core, non-negotiable principle that we as women and men, are equal before God and are called to various forms of ministry.<sup>7</sup>

### **1.5 Responsible Leaders, Managers, and Governors as God's Co-Creators**

Responsible leadership, then, acknowledges the centrality of God/ Allah/ Yahweh in creation, in the environment, and in the surrounding climate of community and society.

---

<sup>7</sup> C. Stückelberger – J.N.K. Mugambi, eds., *Responsible Leadership*, 20.

Hence, the theocentric reality. Note the references which follow:

<i>Judaism and Christianity:</i>	Genesis 2:15
	Psalm 115:16
	Exodus 20:10
	Colossians 1:15ff
	Matthew 21:31-51
	Matthew 19:12-28
<i>Islam: Quran Surah</i>	33:72
	36:82
	17:26-27
	2:117
	3:47
	16:40
	19:35
	40:68
	55:1-13 (!)

These are only some of the texts held sacred by various religions that emphatically underline the conviction that every human person and especially every leader led by faith carries the duty of a *homo conservator*, that is to say, of a conservator, not of a destroyer.

Responsible leadership considers holistic justice and peace as core values. Consequently, one underscores the interrelatedness and interdependency of the values and virtues of justice and peace not only in the secularist and political sphere or realm, but also in non-secular spheres. Amid socio-economic, climatic, environmental, political, religious, and technological challenges, dilemmas, and disasters considered globally, leaders that are true stewards are the ones who simply try to promote the cultures and traditions that harmonize with life in its abundance. The manner in every case should be holistic (John 10:10).

Having seen the core values and key tenets and features of faith-led and value-based responsible leadership, let us now try to identify the 21<sup>st</sup> century hyper-consumerist culture and life styles that seem to present themselves as the driving forces behind climate-change challenges locally and globally.

## PART TWO

### **2. Climate-Related Injustices and Consumerist Life Styles as the Driving Force Provoking Climate Change: Some Hard Realities**

#### **2.1 Visible and Invisible Factors that Impact**

##### *2.1.1 A Tanzanian Picture*

In Tanzania, climate-change challenges and threats are on the rise. They are real and widespread. Among others, these include:

First, increased disappearance of natural forests countrywide – particularly on the slopes of Mt. Kilimanjaro, Mt. Usambara, Uluguru, and the Udzungwa Mountains.

Forests are key for bringing rains. Statistically, it has been proven that from 1970 to 2000 about 80% of the ice on top of Mt. Kilimanjaro disappeared.

Secondly, due to increased climate change today, there is a widespread unpredictability in rainfall and rainfall seasons than ever before. As a result, there is a significant decline of both food and cash crops, a decline that poses immense risks and threats to Tanzania's food security as a whole. This affects wildlife. From another perspective, it also affects pastoral activity in Tanzania.

Thirdly, destruction of the environment has far-reaching destructive consequences as it accelerates massive extinction of Tanzania's biological diversity, habitat, soil flora and soil fauna on arable land, in the national parks, and on the coastal line as well as in oceans, lakes and rivers.

Fourthly, peoples' livelihoods are increasingly rendered vulnerable to impending dangers of floods especially on the small islands, coastal areas, lowlands and valleys: for instance, the December 2011 El Niño Floods in the City of Dar es Salaam. These left many people homeless and desperate in ways that were material, social, psychological, and existential.

Fifthly, from a medical point of view, climate change is causing an increase in the country's health hazards and crises. These range from more pandemic outbreaks of malaria, acute

cholera, dysentery, meningitis, and the tsetse fly plague together with other diseases.

Sixthly, economically speaking, due to prolonged drought spells on a country wide basis, Tanzania’s dependence on Hydro-Electric Power (HEP) has been at stake. This situation has had a remarkably negative impact on industry and manufacturing due to power cuts and rationing, especially in the cities and urban areas country wide.

Last but not least, there are also non-quantifiable invisible consequences occasioned by climate change as a whole. Among others, these include violation of the fundamental human right to have what is necessary, to have life with dignity, to enjoy the common welfare, and a dignified level of well-being, and to enjoy psychological harmony and peace of mind. Within the context of climate change one notices unsustainable consumerist cultures (the shopping mania, for example, at the Mlimani City, Shoprite and Quality Plaza), resource depletion and increased stress and depression levels due to less sleeping hours especially among city dwellers. This, in turn, results from either long traffic jams or early rising hours on a daily basis.

### *2.1.2 A Brief Global Picture*

#### *2.1.2.1 Resource Overuse and Depletion*

Globally, climate change is a magnifying glass for identifying the world’s problems today. It remains the greatest threat and challenge of the 21<sup>st</sup> Century with a probable temperature rise from 23.5° C to 24° C by 2100.<sup>8</sup>

According to Prof. Harold Mandl (2012), the major cause of climate change today is nothing other than the wanton depletion of the earth by human beings through the post-modern phenomena of resource overuse, techno-civilization and hyper-consumer life styles and ideologies. Mandel contends that this planet cannot provide non-renewable resources in a way that is endless. Worse still, the atmosphere cannot keep on “swallowing” increased amounts of CO<sub>2</sub>, CO, and GHG’s. Fossil energy and

---

<sup>8</sup> J. Rogel – *al.*, “Analyses of the Copenhagen Accord Pledges”.

petro-chemicals came into existence millions of years ago. These cannot be used up thoughtlessly in 200 years.<sup>9</sup>

Conversely, the shift from *homo habilis* to *homo erectus*, to *homo sapiens*, to *homo faber* (the human being in the economic mode) to *homo digitalicus*, to *homo cyber* and eventually to *homo consumerismus* has led to major paradigm shifts in consumer lifestyles on the global level. This includes the shift from the Cartesian “I think; therefore I am” (*Cogito, ergo sum*) to “I buy; therefore I am”, to “I shop; therefore I am,” and to “I consume; therefore I am.”

The hyper-consumer stimuli are insatiable. They propagate the mind-sets, *Buy now, and think later*; *The customer is king*, *The customer is queen*. This kind of slogan manifests the tendency that occasions profoundly negative climate and environmental consequences locally, regionally, continentally and globally for hundreds of years and of generations to come.

Jean Ziegler (2005) observes that within a range of 40 years, that is, from 1950-1990, the world’s rain forests were decimated so as to leave only 350 million hectares. This includes 18% of the total African rain forests, 30% of the Asian and Oceanian rain forests and 18% of those in the Caribbean and South American regions. Statistically, it is estimated that about 3 million hectares of natural and rain forests get destroyed every year.<sup>10</sup>

From the Third World perspective, one observes that due to increased destruction of the environment, there are occasioned substantial increases in water shortages and the stress this puts on human beings. This is the major cause of the spread of water-related diseases in the Third World particularly acute cholera, dysentery, malaria, and Bilharziasis.

Recent findings indicate that about 2 million people suffer from malaria, 4.6 million children under 5 years suffer from acute cholera, 50 million people worldwide suffer from Bilharziasis, and 1 billion people suffer from an acute pandemic of dysentery.<sup>11</sup> Climate injustice and eco-destruction remain the factors that

---

<sup>9</sup> Interview with Prof. H. Mandl in Vienna, Austria, 21 Aug 2012.

<sup>10</sup> J. Ziegler, *Die Neuen Herrscher*, 113.

<sup>11</sup> F. Alt – R. Bahro – M. Ferst, *Wege zur Oekologischen Zeitwende*, 148.

---

provoke these health risks and pandemics both locally and globally.

#### 2.1.2.2 Destructive Consumerist Life Styles World-Wide

Life styles incorporated into industrial breeding and massive food production have a devastating impact with short- and long-term ecological consequences for the planet. These include massive pollution, resource depletion and deforestation. It is affirmed that 1 billion animals are slaughtered every week for their meat: about 900 million chickens, 24 million pigs, 17 million goats and sheep, and 6 million cows and oxen.<sup>12</sup>

Recent findings indicate that the post-modern hyper-consumerist breeding and production cultures are causing irreparable stress and damage to the resources, climate and environment both in the short-and long-term scenarios. For example, between 13,000 to 100,000 liters of water are needed just to produce 1 kg of beef meat. About 2 to 4,000 liters of water are required to produce only one liter of milk. The same amount of water is needed to produce 1 hamburger (150 g). About 1,000 liters of water are required to produce only 1 kg of wheat flour.<sup>13</sup>

As Albert Einstein once remarked, “Nothing could be more beneficial for human health, or increase our chances for survival on earth, than an evolution towards a vegetarian diet.”

Matthias Horx (2006) argues that through the hyper-consumerist culture of today, an individual could end up believing that he/she needs three bigger and more expensive cars, three houses, four refrigerators, six radios, and twelve suits. Falling short of this consumerist norm, he/she could very well be seeing himself/herself as a poor and unimportant person in society.<sup>14</sup>

---

<sup>12</sup> R. Pachauri, “President of IPCC-Peace, Nobel Prize, 2007”.

<sup>13</sup> *Ibid.*

<sup>14</sup> M. Horx, *Wie wir leben werden*, 159.

### 2.1.2.3 The Effects of the Cultural Mania for Speed and Climate Change Today

It is very clear that the current speed culture is highly energy intensive and therefore energy consuming. Today everything is speed. Ironically, slowness is a “vice” and speed is a modern “virtue.” As Philip V. Peacock puts it,

Higher speed societies mean higher consumption of energy and resources... CO<sub>2</sub> emission from vehicles and other industries have led to the green house effect and global warming. Even while cars are the greatest cause for environmental damage today, people still insist on buying them.<sup>15</sup>

From a nutritional viewpoint, it has been argued that

... [Besides the] pollution that is depleting the biosphere, the human urge for speed and growth has led to the bioengineering of quick-growing, high-yield varieties. Their introduction has led to the depletion of traditional varieties of grain and other plants.”<sup>16</sup>

This culture of always greater speed and acceleration poses increasing threats to soil flora and fauna in their diverse forms, food production, and the security and sovereignty of natural habitats locally and globally.

Let us now try to see how faith and value-based responsible leadership could be a credible and effective means for responding to the climate-change challenges of today.

## PART THREE

### 3. Well-Timed Faith (*Kairos*) and Value-Based Responsible Leadership Put into a Climate Change Praxis with Optimal Results

#### 3.1 How Can Faith Values Bring about Deep Behavioural Change and Transformation?

There is an urgent need to rethink and rediscover fundamental religious/ faith and human values, virtues and norms which would

---

<sup>15</sup> P.V. Peacock, “Challenging the Idols of Speed”, 77.

<sup>16</sup> *Ibid*, 77.

serve as a guide, a compass for stewardship. One thinks, for example, of the virtue of a true consciousness concerning the real state of Mother Earth. We need to open our minds and hearts to see climate threats and injustices locally and globally. Our earth and climate are wounded. They need healing.

The ethical virtues of moderation and temperance need to be rediscovered in religions, society and economic life. It is said that Mahatma Gandhi once remarked, “The earth has enough resources for everyone’s need but not for everyone’s greed.” Individual, community and corporate greed, selfishness, and the “me-culture”, consumer addictions and other forms of short-sightedness need to be addressed at all levels, starting in our early faith formation programs.

In short, climate change demands deep change in human beings – a transformation in the way humans think, judge and act in relation to the rest of creation.

There is an urgent need for a religious teaching that gives a renewed emphasis to the priority of the principle of “being more” rather than that of “having more.” This priority underpins and resonates with the priority given to the virtue of moderation in all things. As Jeffrey Sachs (2011) observes,

[The] essential teaching of both Buddha and Aristotle is that the path of moderation is the key to fulfillment but it is hard won and must be pursued through life long diligence, training, and reflection. There is nothing simple about moderation... It is easy to become addicted to hyper-consumerism, the search for sensory pleasures and the indulgence of self-interest, leading to a brief higher but long-term unhappiness... The solution is the middle path.<sup>17</sup>

This is in resonance with the famous Latin saying, “Virtue stands in the middle.”

Responsible religious leadership needs to inculcate anew the principle of true stewardship, mindfulness of others. The scope of thoughtfulness includes human beings, nature, resources of all kinds, and the future or destiny of the planet. We are speaking of thoughtfulness for self, for nature, for other people, for all manner of resources, for knowledge, and for sustainability.

---

<sup>17</sup> J. Sachs, *The Price of Civilization*, 162-163.

Aidan G. Msafiri (2012) reiterates the unique importance of the Commandment of Love (Matt 22:37-39) as the “value of values” in environmental stewardship and ethics of Climate Change and Sustainability. Fidelity to this Commandment brings about true conversion (*metanoia*) and character transformation, an essential shift from the *homo faber* – pure producer – mind-set to that of the *homo conservator* – co-creator and steward.<sup>18</sup>

### **3.2 Which are the Key Steps and Approaches that Faith Leaders, Churches and Mosques Could Implement? Seven Key Steps for Climate-Related Justice**

Step One: The Need to Identify and Define Climate Change Issues at Church Levels

It is extremely important to identify the nature, type and magnitude of problems facing your local church/ community/ institution. Is it deforestation? Resource depletion? Overstocking? Bush fires? Massive spread of plastic garbage? Bad farming methods? Water pollution? Traffic jamming? Killing of wildlife? Bad fishing methods? Hyper-consumer life styles? Greed? Immoderation? Unsustainable mining of gold, oil, gas? Importation of toxic industrial goods? The use of low quality electrical equipment?

Step Two: The Need for a Deeper Understanding of the Crisis

At this level, faith- and value-based leadership should see the hidden, more fundamental ethical causes of the problems by making use of qualitative and quantitative approaches that are capable of tapping the deeper issues. There is need to employ an interdisciplinary approach based on faith/religious and ethical values.

Step Three: The Need to Identify Alternative Life Styles

This includes such questions like: Are there alternative solutions to the crisis? Do we see the glass as “half full” with no real urgency to pay attention to the crisis, or “half empty” with

---

<sup>18</sup> A.G. Msafiri, *Globalization of Concern II*, 111.

a need to give what is necessary now and not later? Have we reached the “point of no return?” Are some showing signs of resentment? Negligence? Insensitivity or indifference towards more viable alternatives and solutions? Can we induce deep change in the conscience and minds of the believers?

#### Step Four: The Need to Re-Examine the Ethical Values Associated with Climate Justice

At this juncture, it should be clear that there are fundamental ethical and faith values which have been infringed upon, overlooked or forgotten. These include a faith that is credible, justice, trust, hope, agape, dignity, solidarity, accountability, care, fairness, concern, compassion, transparency, sustainability, peace, moderation, temperance, respect, cooperation and forgiveness.

#### Step Five: The Need to Examine the Ethically Binding Character

At this level, there is a need to ask: Do we share the responsibility for protecting the earth beyond the borders of our diverse faith traditions? Are our religious ethics environmentally bankrupt or rich? How do our religious teachings promote or emulate values that promote abundant life? The common welfare? Earth/climate rights and the requirements of justice associated with these rights? Sustainable living? Interdependence? Tolerance? Inclusion? Mutual affirmation both in interpersonal relationships and in our relationship ecologically with the planet? To what extent are our religious ethics informative, formative and transformative?

Note John S. Mbiti’s saying: *I am because we are.*

#### Step Six: The Need for Proper Decision-Making in Climate-Related Justice Issues

We now shift from theory to practice, from general information to praxis-oriented formation, knowing to doing. As faith- and value-based leaders, this level is very crucial. One needs to ask oneself: What are the necessary and immediate decisions that deserve priority in my church or mosque or community in order to curb climate change? Do I cling to old

solutions in the attempt to solve new problems? Do I/we agree with the saying that “the problem is not in accepting new ideas, but in escaping old ones”? Do I/we see the preference of ethical values and standards in solving climate-related issues in our church, in our mosque, in our society?

### Step Seven: The Need for Value Scaling and Monitoring

As responsible leaders we need to re-evaluate the effectiveness and impact of our ethical decisions on the level of both short- and long-term approaches. Which values are the most appropriate? Which need to be re-oriented? Changed? Is there a conflict of values? Is there a danger of conflict among personal, political, economic, and religious interests? Do we promote true foresight for future fitness in climate-related justice issues?

All the above seven steps are necessary. They are highly interrelated and interdependent. In a very special way they underpin the value-based model that looks for alternative solutions to climate change dilemmas without the need to resort to a quantitative mathematical methodology which quite often does not address the deeper causes and implications.

## **3.3 Which Strategic Plans Could Church Leaders Implement Today to Resolve Climate Change Dilemmas in Tanzania?**

### *3.3.1 A Clear, High-Level Climate Change Action Plan*

This must involve all believers and people of good will from the bottom upward. An action plan should especially define in an appropriate manner the following key aspects:

- The key objective in terms of specific metrics.
- The priority issue or activity and why it holds priority: e.g., is it climate mitigation? Climate adaptation? Awareness raising? Advocacy? Apply the SWOT analysis model here.
- Key resources required: e.g., human resources; natural resources.
- Identify the persons responsible for execution of the plan: Are they, for example, religious leaders? Climate change

think tanks? Believers? The entire community? Schools? Madras? Institutions?

- The time framework: This means that there has to be a specified time for implementation: Is it a week? A month? Several months? A year? A five-year time span, a ten-year time span?

In order for these stipulations to be successful – to be effective – the following three factors are very important:

- Good Preparation: What do I/we want to accomplish? How can we achieve our goal(s)?
- Common well-being as a priority: Whose interests should be prioritized – those of the individual or those of the community?
- Faith in God and ethical values bring credibility and an added resource. *Credo + Ethos = Credit*. Do I put trust in God and in ethical values as key ingredients to my strategy or plan of action? All of these synergize and spearhead a climate change strategic plan and so bring it to a very successful conclusion.

### **3.4 Can Faith Leaders, Churches, and Mosques Change the Texture of Spiritual Experiences and Life Events to Make Them “Green” Events?**

This means, for example, affirming a new culture of stewardship, such as introducing tree planting, either one or several, as an imperative practice on all occasions throughout the church calendar. Possible scenarios:

- At Baptisms or Naming Ceremonies: especially parents and godparents need to plant at least one tree for remembrance.
- On the first day of Early School /Kindergarten–Madras: parent(s) and children must plant at least one tree each.
- Communion: every parent and child should plant at least one tree each.
- During Confirmation, “Kipaimara”/ “Ubarikio”: all the confirmed should plant at least one tree per person.

- During “Send-off” parties: each person who attends must plant at least one tree.
- During Ordination to Priesthood, Pastor-hood or Consecration to Bishop-hood: each candidate should plant at least one tree.
- During Burial: The family of the bereaved, i.e., the husband, the wife, and the children may plant at least one tree each.
- During Graduations, Jubilees and other Ceremonies: each ought to plant at least one tree.
- Other Religious and National Celebrations and Holidays: each person can plant a tree.

In short, these special religious, educational, communitarian, and social events occasion “golden opportunities” to curb the increasing threats of climate change in Tanzania. If this is sincerely agreed upon, the number of planted trees in one year would be millions. Let us dare to implement this faith-based *kairos* in our different faiths, in our churches, and in our other places of worship.

### **3.5 Which Formative Environmental Curricula Need to Be Taught in Our Religious Schools and Institutions?**

First, environmental education studies need to be compulsory, especially in all faith-related and religious private schools. The curricula must put special emphasis and attention on virtues and life perspectives such as care, peace, moderation, dignity, agape-love, fairness, equality, harmony, and foresight. No less important are the earth-caring values that correspond to these perspectives, for example, vegetarianism, sustainability, afforestation, and environmental justice.

Secondly, a credible climate change syllabus needs to be holistic and interdisciplinary. This must put special emphasis on deep maturation and character formation of children and youth.

### **3.6 What Could Responsible Faith Leaders and Churches Do to Curb Further Climate Change? Thirty-Three Ways May Be Designated**

The following practical suggestions could be achieved personally, communally, ecclesially, and ecumenically. This list is not exhaustive:

- Ride the bicycle or train instead of a private car.
- Pay the LUKU and electrical bills online (if a computer is available).
- Install energy-efficient bulbs instead of energy-intensive ones.
- Install solar energy in churches, schools, institutions, and mosques.
- Discourage plastic/artificial flowers in your churches during such ceremonies as those of Christmas, Easter, and Id El Fitri.
- If you have one, always shut off your computer at home and in the office.
- Skip eating meat and try to become vegetarian.
- Expand the notion of a green infrastructure to your families, churches, schools, institutions, and green roof habitats (cf., those at City Engineer’s, Durban, South Africa). These can substantially improve food availability and maintenance: e.g., spinach, green pepper and all types of low maintenance crops.
- Do not import liquor, beer or drinks from overseas. Buy these from the neighbouring shops.
- Discourage plastic bags in your churches, schools, mosques, families, and communities.
- Defend the rights and responsibilities linked to environment, plants, animals, natural resources, and future generations.
- Install more efficient WC /toilets in the churches, institutions, mosques, and homes. That is, instead of maintaining or using those with 5 litres per flush, install those which use 1.5 litres.

- Plant one tree every month.
- Support your local food and cash crop producers.
- Use smaller, hybrid, energy-efficient cars.
- Encourage green send-off parties, First Communion celebrations, Confirmation celebrations, and wedding ceremonies.
- Apply the 3 R's: Reduce, Recycle, Re-use.
- End the paper chase in the schools and in the homes.
- Fill up your car with several passengers. Do not drive alone.
- If you must burn charcoal or coal, make sure you burn it correctly.
- Advocate the culture of "being more" rather than that of "having more."
- Live simply, act thoughtfully, and consume less.
- Promote interfaith prayers, sports, fiestas, retreats, and conferences.
- Emulate earth-caring habits, values, virtues and role-modelling.
- Buy experiences instead of things especially during Christmas, New Year, Easter, Id El Fitri, and other celebrations.
- Use your income to help others instead of yourself by intensifying their well-being, their happiness, and their hope.
- Practice the principle, "think now and buy later," rather than, "buy now and think later."
- Listen to others about what can bring true and lasting happiness. Develop a Waste-Separation education model in your schools, churches, families, and institutions.
- Develop faith-based conservation strategies.
- Extend empathy and true solidarity towards the victims of climate change, both locally and globally.
- Avoid small mistakes. They can cause huge harm. Note: 1 John 4:18.

- Develop “AGAPE” thinking, which is to say, “Alternative Globalization Addressing People [and the] Earth.
- Finally, remember that Climate Change will be solved by behavioural change, ethical change, and change in the person’s interior, that is to say, a life-style change.

**3.7 What Are The Key Pillars and “Vitamins” of a Healthy, Responsible, Value-Based Leadership Today in Issues Related to Climate Change?**

<p><b>1: DISCIPLINE</b></p> <ul style="list-style-type: none"> <li>• In words</li> <li>• In time</li> <li>• In money, resources</li> <li>• In environment</li> </ul>	<p><b>2: LEADERSHIP</b></p> <ul style="list-style-type: none"> <li>• Mission</li> <li>• Vision</li> <li>• Core Values</li> <li>• Inspiration</li> <li>• Strategic planning</li> </ul>
<p><b>4: HUMILITY</b></p> <ul style="list-style-type: none"> <li>• Tolerance</li> <li>• Care</li> <li>• Forgiveness</li> <li>• Trust</li> <li>• Respect</li> <li>• Sharing</li> </ul>	<p><b>3: EFFICIENCY</b></p> <ul style="list-style-type: none"> <li>• In listening, sharing</li> <li>• In all life’s dimensions</li> <li>• In the capacity to be innovative and responsible</li> <li>• In the capacity to be careful and sustainable</li> </ul>

(Copyright: Msafiri, Aidan G: 2012)

**CONCLUDING REMARKS**

Lasting, long-term solutions for issues related to climate change require more faith- and value-based leadership, solutions and approaches than ever before. There are a few key affirmations that need special emphasis:

First, a truly sustainable and happy human life for human beings, plants, and animals must be founded on deep change based on fundamental ethical values, that is to say, on an ethos which embraces a living faith and habits that are virtuous.

Secondly, climate change challenges provide the so called *O Felix Culpa* occasion (blessings that arise unexpectedly from situations of sin) and *kairos* for leaders and believers from

different faith traditions (Muslims, Christians, Buddhists, Hindus, believers in natural religion) to synergize a common understanding and vision, efforts and strategies for Mother Earth and life as a whole. Religious values and motivation have immense power to effect honest mentorship, holistic formation and transformation. Values are nurtured, personalized, and internalized.

Thirdly, there is invaluable wisdom in this saying, “He who can lead oneself can then lead others, too.” Faith and religious leadership play an irreplaceable and invaluable key role in behavioural change.

Climate change is a behavioural crisis. It is an ethical crisis which needs ethical solutions and alternatives such as moderation, wisdom, care, true love (*agape*), dignity, well-being, empathy and responsibility. Quite often, the secularist leadership models lack these.

Fourthly, faith- and value-based leadership forms and transforms the human conscience, mindsets, and the human heart in protecting and promoting the rights of the poorest and most vulnerable human beings – those who in the Hebrew dialect belong to the *anawim* – and hence in protecting also plants, animals and the earth, always with a view to future generations of human beings and the creatures associated with them (see Rom 12:1ff).

Lastly, believers of different religious faiths may forget the words and homilies of their leaders, but they may not forget their actions. He who wants to be victorious must lead. In the realm of the justice and ethics associated with climate change this is extremely relevant. Let me conclude this paper by citing wonderful recent words and insights by Pope Benedict XVI:

I invoke upon all of the conference participants, as well as those responsible for public life and the fate of the planet, the spirit of wisdom and human solidarity, so that the current crisis may become an opportunity, capable of favoring greater attention to the dignity of every human being and promotion of an equal distribution of

decisional power and resources, with particular attention to the unfortunately ever-growing number of poor.<sup>19</sup>

These insights are profoundly inspirational in our individual and collective efforts towards faith-based responsible leadership as a response to wanton climate injustices today. Let us begin now.

## BIBLIOGRAPHY

- Alt, F. – Bahro, R. – Ferst, M., *Wege zur Oekologischen Zeitwende*, Berlin: Edition Zeitsprung, 2002.
- Benedict XVI quoted by Ariane Hentsch, Premawardhana Shanta, eds., in *Sharing Values*, Geneva: Globethics.net, 2011, 373.
- Hallman, D., *Spiritual Values for Earth Community*, Geneva: WCC, 2000.
- Horx, M., *Wie wir leben werden*, Frankfurt: Campus Verlag 2006.
- Mandl, H., “Interview”, by the author, Vienna, Austria, 21 Aug 2012.
- Msafiri, A.G. *Globalization of Concern II*, Geneva: Globethics.net Focus, 2012.
- Pachauri, R., “President of IPCC-Peace, Nobel Prize, 2007 (with Al Gore)” *Farm Animal Voice* 171 (Autumn 2008).
- Peacock, P.V., “Challenging the Idols of Speed in World Communion of Reformed Churches”, WCRC 61/1 (March 2011) 77.
- Rogel, J. – al., “Analyses of the Copenhagen Accord Pledges and Its Global Impacts—a Snapshot of Dissonant Ambitions”, *Environmental Research Letters* 5/3 (2010) <http://iopscience.iop.org/1748-9326/5/3/034013/fulltext/>.
- Rossouw, D. - Van Vuuren, L., *Business Ethics*, Cape Town: OUP 2010.
- Sachs, J., *The Price of Civilization*, London: The Bodley Head 2011.
- Stückelberger, C. – Mugambi, J.N.K., eds., *Responsible Leadership*, Nairobi: Acton 2007.
- Tillich, P., *The Courage to Be*, New Haven: YUP 1952.

---

<sup>19</sup> Benedict XVI quoted by Ariane Hentsch, Premawardhana Shanta, eds., in *Sharing Values*, Geneva: Globethics.net, 2011, 373.

Tutu, D.M., “Religious Human Rights and the Bible”, *Emory International Law Review* 10 (1996) 63-68.

Ziegler, J., *Die Neuen Herrscher der Welt und ihre globalen Widersacher*, München, Goldmann 2005.

### **The Author**

Rev. Dr. Aidan G. Msafiri is an Associate Professor and Head of the Philosophy and Ethics Department at Stella Maris Mtwara University College, a constituent college of St Augustine University of Tanzania (SAUT). He did his doctoral studies at the Vienna University in Austria. Dr. Msafiri was the 2003 Winner of the Austrian Prize for Dissertation on the Dialogue between Economics, Ethics and Religion. He has presented different papers nationally and internationally particularly on climate justice ethics in the COP 17 Dec 2011 Durban, South Africa. He also serves as a Tanzania Advisory Board member to the globethics.net East Africa, based in Nairobi, Kenya. The following are his major publications:

- *Towards a Credible Environmental Ethics for Africa: A Tanzanian Perspective*, Nairobi, CUEA Publications, 2007
- *Globalization of Concerns*, Vol. I, Dar es Salaam: DUP 2008.
- *Rediscovering Christian and Traditional Values for Moral Formation*, Nairobi: CUEA 2010.
- “Acculturating Traditional Medicine In Africa: A Reality or Myths in Africa Tomorrow, ‘New Challenges And Hopes’”, in Pontifical Council For Culture, *New Evangelization, Globalization and African Cultures*, Vatican, Urbaniana University Press, 2009.
- *Globalization of Concerns*, Vol. II, Geneva, Globethics.net Focus, August, 2012.
- Lastly, Dr. Msafiri, is a prolific and frequent contributor to different academic and professional journals locally and internationally.

## Appendix I

### **The Tanzanian Inter-Faith Contribution and Milestones in the Climate Justice Campaign: From Gigiri to Cop 17 Durban and Beyond**

**Venue:** AACC, Nairobi, 2nd October, 2012. **By:** Rev. Dr. Aidan G. Msafiri, Ph.D., Environmental Ethics; and COP17 Paper Presenter, Durban South Africa; STEMMUCO, A Constituent College of Saint Augustine University of Tanzania (SAUT).

#### **I Background**

The “We Have Faith” climate justice campaign, officially launched at Gigiri UNEP Headquarters in Nairobi, June, 2011, remains a unique process and inaugurates the “Kairos” of a new era especially in the current efforts to address climate change challenges particularly in Tanzania. As the old Jewish axiom says, “When good people do nothing, evil increases.” The post-Gigiri and COP 17 International Climate Conference in Durban brought forth a stronger interfaith coalition, engagement and synergizing collaboration across all the faith-based organizations present in Tanzania more than ever before. These included the representatives of Tanzanian faith-based organizations, in particular:

- a) The Muslim Council of Tanzania (BAKWATA)
- b) The Christian Council of Tanzania (CCT)
- c) The Tanzania Episcopal Conference (TEC)
- d) The Inter-Religious Council For Peace in Tanzania (IRCPT)
- e) The Global Network for Children (GNRC)
- f) The Evangelical Church in Tanzania (ELCT)
- g) The Tanganyika Christian Refugees Services (TCRS)

#### **II Key Financial Donors: NCA, Tanzania and Konrad Adenauer Foundation (Tanzania)**

#### **III Mission and Vision of the Tanzania Faith-Based Organization, “We Have Faith”**

- To synergize faith values and approaches in regaining the rights and responsibilities associated with “Mother Earth”

through adoption and translation of the Nairobi communiqué.

- To translate faith values into concrete action in Tanzania in order to bring about deep changes necessary to prevent further climate and environmental destruction.
- To adopt holistic and interdisciplinary approaches and methods in order to protect and nurture the environment which protects us all (Cf., Prof. John S. Mbiti's dictum, "I am because we are".)
- To foster common understanding and vision (CUV) and collaboration especially among Tanzanian faith-based organizations in the quest for viable solutions against climate change injustices.
- To foster holistic values, life views and virtues from the various faith organizations and the ecological rights and responsibilities associated with our planet, which is the only planet we have, in order to cater for present and future generations of human beings and the creatures that help sustain them.
- To demonstrate together the truth that the power of faith is absolute and transformative.

#### **IV Methods/Approaches Used**

- Both qualitative and quantitative approaches
- Value-based approaches
- Interdisciplinary, multidisciplinary and interfaith holistic approaches
- Theoretical and practical methods
- Informative, formative, and transformative approaches

#### **V Justification/Rationale**

- Injustices and threats associated with climate change challenges affect all people of all religions of all times.
- Climate change is per se an ethical crisis. Consequently, "ethical crises need ethical solutions".
- Faith is not something abstract, but real, concrete.

- Faith is life; faith is action; and hence faith is transformation.

## **VI Key/Major Post-Gigiri (Nairobi) and Cop17 Milestones: A Tanzanian Contribution**

### *A. Theoretical/Informative/Educative Milestone*

- Awareness-raising and engagement of all high-level, inter-faith religious leaders in Tanzania (Bahai, Buddhist, Almadiya. Muslim, Christian) in the post- Gigiri and Pre-COP17 Durban International Climate Conference in South Africa, Nov-Dec, 2012.
- Inter-Faith seminars, workshops, prayers and liturgies aiming at curbing further hazards and perverse effects of climate change to humanity.
- Concerted mobilization and education especially on both the visible and invisible effects of climate change to human beings, soil flora (plants), and soil fauna (animals) both in the present and in the extended future.
- Awareness-raising among all believers of different faith-based organizations (FBO’s) in Tanzania, especially in the rediscovery of earth-sustaining and earth-protecting values and principles, virtues, life views, philosophies, spiritualities, and liturgies. All of these means offer viable solutions to safeguard against further climate injustices and risks.

### *B. Practical Milestones*

- There has been a mobilization of youth across the board from all Tanzanian Faith Organizations in collaboration with the NCA, and the Tanzania for Youth concert and caravan.
- The NCA, Tanzania, and their partners have embarked on a “Tree Planting Campaign” country-wide. In Dar es Salaam alone more than 9,000 trees were planted.

- The NCA Tanzania in conjunction with the faith-based organizations supervised the collection of petitions for the COP17 Conference, 15,000 in total.
- The Tanzania faith-based organizations together with their principal financial donors from NCA, Tanzania, involved a high-calibre political and diplomatic engagement in the signing of the communiqué as well as active participation in the youth activities prior to the COP17 in Durban, South Africa.
- There has been an engagement of religious leaders and FBO's in Tanzania in the quest for urgent policy change especially in:
  - Economic justice and accountability
  - Sustainability and proper management of mineral resources in Tanzania (e.g., gold, uranium, and National Parks)
  - Preservation of the National Parks especially those of Serengeti and Selous for long-term sustainability and for the maintenance of creation's integrity.
  - The fight against corruption and abject poverty in Tanzania
  - Proper education for the forthcoming 2015 general election and safeguards against possible bloodshed.
  - A thorough one-year plan of action and strategic plan for climate mitigation and adaptation was formulated to span the period from February, 2012, to December, 2012. It encompasses general as well as specific objectives, a time framework for resources and expected outcomes (*see*: Konrad Adenauer Stiftung, "Interfaith Dialogue in Tanzania; Integrity of Creation and Challenges of Climate Change, Mission and Responsibilities of Religious Communities," Dar es Salaam, pp. 14-23; also Plenary Decisions, *ibid.*, pp. 24-28).

## **VII Key Challenges: Dark Clouds Ahead?**

- There are ever-growing threats and provocations from the Alshahbab group; and there is the aftermath of the publicity that the American government gave to a recent film that

seemed critical of Islam.<sup>20</sup> This situation could weaken the unity, solidarity and co-operation among Tanzanian (East African) faith-based organizations in the quest to fight climate injustice as a whole.

- Lack of true role-modelling from faith-based organizations, especially in spear-heading witness to eco-values and virtues, and to an ethos anchored in justice, agape-love, human tolerance, empathy, partnership, moderation, trust, accountability, foresight, transparency, and earth care.
- Lack of deep conversion among faith believers especially in changing their current hyper-consumerist life-styles, life views, ideologies and eco-destructive attitudes on the personal, communal, societal, ecclesial, ecumenical, national, regional, continental as well as global levels.
- Lack of continual and real dialogue, and lack of other approaches to true collaboration, especially among religious leaders, believers, the government, think tanks, policy makers and political parties in Tanzania. There is also a lack of commitment to the use of alternative and renewable (sustainable) forms of energy.

## VIII The Way Forward

**A)** *The Best Possibility for Tanzanian Practice:* The NCA and every form of Tanzanian involvement and ardent commitment in the post Gigiri and COP17 era need to be cherished and strengthened.

**B)** The use of different formative and transformative education “loci” (centres) for eco-value awareness, learning, formation, integration and transformation (Small Christian Communities, Madrasa, Sunday Schools, Universities and Institutes of higher learning) is highly recommended.

**C)** The on-going advocacy and lobbying efforts by faith-based organizations in Tanzania for integral approaches especially in the Constitutional Amendment for the realization of a true human-

---

<sup>20</sup> The film itself would have been of little consequence, but the American government tried to focus the public’s gaze on the film in order to cover up the fact that U.S. officials were not attentive during a terrorist attack on an American embassy (editor’s note).

environmental harmony, peace and socio-economic justice coupled with green-growth resource utilization. In this regard, there is urgent need for religious leaders in Tanzania to forcefully speak against the short- and long-term risks and threats of uranium mining in Tanzania.

Lastly, there is an urgent need for the post-COP17 Durban FBO's in Tanzania to develop and strengthen networking especially among the poorest of the poor at the bottom of the pyramid. They are the worst hit victims of climate change and climate injustices. These networks should involve the government, political parties, donor agencies, universities, and climate change "Think Tanks", activists and all people of good will. **Why?** As Bishop Desmond Tutu remarked at the interfaith Climate Change Rally in Durban, Nov, 2011, "We have this one planet and only this planet". And as Mahatma Gandhi once said, "The world has enough resources for everybody's needs, but not for everybody's greed."

Consequently, we need to protect and nurture our "Mother Earth." Indeed, the post-Gigiri and COIP17 Durban period has become an important "Kairos" process and stepping stone towards climate justice, equality and peace in Tanzania. As an African proverb reminds us, "If you want to walk fast, walk alone, but if you want to walk far, walk with other people." As FBO's in Africa, let us walk together and far for a more just world not only for us today but for our grandchildren and for generations of human beings and creatures that sustain human beings for thousands of years to come.

Hence, the need for urgent deep change in our personal, communal faith and global life styles.

*God bless Africa, God bless Tanzania!*

## Appendix II

### **Call for Action in Responding to Climate Change Challenges in the Post-Cop 17 Africa and Beyond**

*Do not light or set a huge cooking fire inside your only hut – African Saying*

*Do not destroy the bridge before you cross the river – African Saying*

*When good people do nothing, evil increases – Jewish Saying*

We, faith-based participants of the follow-up workshop on Interfaith Climate Justice and Sustainable Peace in Africa from various countries met in Nairobi from the 2<sup>nd</sup> and 3<sup>rd</sup> of October, 2012, under the auspices of the All-Africa Conference of Churches (AACC) and Program for Christian Muslim Relations in Africa (PROCMURA) to reflect on the worsening situation Africa is facing due to Climate Change.

We recognize that climate change continues to threaten all forms of life and the very human existence, current and future. We continue to witness its negative impacts such as food insecurity, health challenges, water stress, malnutrition, new disease zones and displacements among others.

These glaring realities deeply challenge our faith values, our mission, our vision and our calling as responsible stewards for the sake of sustainable living. God has created this planet with the potential for perpetual regeneration but with immediate limits if plundered.

We are appalled by the protracted insensitivity and indifference with which climate change processes have been conducted locally and globally. These have led to the procrastination of important and urgent decisions, which serves to enhance existing socio-economic inequalities and climate injustices hence, the suffering of millions, particularly our people in Africa.

In this regard we note with concern the disappointment particularly with the outcome of COP 17 which was largely viewed as an African COP and believe that as Africa we MUST

push forward and come up with concrete actions that can propel Africa forward.

As a result, we hereby call upon ALL PEOPLE to respond to this urgent call to action, with the recognition that:

- We have to draw together our spiritual, ethical and moral resources to foster crucial ecological virtues, values oriented towards justice and moderation as two tools needed for responding to wanton selfishness and greed, which are major obstacles to climate negotiations.
- In our different ways, we all have to contribute and strive to address the adverse effects of climate change.
- We also have to recognize that the regional and national conflicts, abject poverty and gender inequality threaten peace and militate against effective response to climate change.
- We have to note with deep concern that over time resources in Africa have been utilized and overexploited without requisite benefits for the host communities.
- We have to observe that we have not fully cherished our diversity with the spiritual strength that God intended, and that we have in effect created human segregation for purposes of outright discrimination, oppression and exploitation, all of which militate against God's will.

Therefore as faith-based participants, we believe that we can live in a different and better way that can change our planet permanently, if we take the necessary action. We declare that the time for action has come. We need to re-examine our modes of production, policy frameworks and consumer lifestyle so as to ensure dignity for all God's creation.

*We thus commit ourselves to:*

- Accompany and support the affected in our midst on a continuing basis, thus advocating and promoting the oneness of our humanity on a global level. Meanwhile we recognize that material prosperity alone, without a renewed approach to lifestyles, is not enough.

- 
- Create a sustainable framework for common action by harnessing our resourcefulness and by working together to provide integral support to victims of the effects of climate change.
  - Use and support our grassroots structures and indigenous knowledge to enhance efforts towards climate change adaptation and to promote mitigation strategies that include provisions for appropriate technology.
  - Identify and strengthen avenues and means of synergizing in order to celebrate the environment by such means as liturgy, prayer and song so that people can experience the profound changes that constitute a more dignified life.

*We hereby call on the Eighteenth Session of the Conference of Parties (COP 18) in Doha to:*

- Extend the Kyoto Protocol lifespan and to incorporate Non-Kyoto countries – Canada and the United States – into the Kyoto Parties.
- Encourage developing countries that show commitment to register their mitigation and adaptation plans in order to support them and to provide for them new, additional, adequate, non-concessional grants and other kinds of measurable support.
- Recognize, appreciate and support FBOs in the role they play in mobilizing the grassroots in order to effectively respond to climate change challenges. Such recognition must be in the form of financial, technical and human capacity.
- Bring forth an agreement that requires developed countries to go beyond the minimally established greenhouse gasses emission targets in order to avert projected global emissions peaks in 2015.
- Operationalize the Global Climate Fund and other mechanisms set up at the COP 17 that are critical for Africa’s effective response in the areas of mitigation and adaptation.

- Release funds for indeed we have the capacity and the right to use them.

***We hereby call on the African Governments to:***

- Develop on a national basis domestic resourcing strategies in order to finance local adaptation and mitigation initiatives.
- Recognize and mainstream segments and sectors on a national level that would play a role in actualizing climate change adaptation and mitigation strategies.

***We hereby call on the Faith Communities to:***

- Mainstream youth and women so that they actively participate in national and global processes, which would facilitate holistic approaches to mitigate the effects of climate change.
- Work together as stewards of God's creation, and to cherish our diversity so that we may promote a climate-related sense of justice, which encompasses ethical values so as to ensure that local and global interventions effectively address climate change.

***We make this commitment and call,*** cognizant of the fact that every lost moment in this very critical issue of climate change increases the irreversibility of the threat to life and the future in Africa and the entire planet.

# **The Bank of Tanzania (BOT) as the Custodian of the Tanzanian Economy: Opportunities and Challenges**

**Mr. Conrad John Masabo**

Faculty of Education (Educational Psychology)  
Dar es Salaam University College of Education (DUCE)  
conrad.masabo@duce.ac.tz; cmasabo@gmail.com

## **Introduction**

The Bank of Tanzania (BOT) was established in 1966 by the BOT Act of 1965. The Act provided for the establishment, constitution and functioning of BOT as a central bank to take over the functions and operations of the then East African Currency Board (EACB) founded in 1919 to manage currency supply and exchange in the then British colonies of East Africa and the countries adjacent to the region. The bank initially operated by using mainly instruments that one would consider indirect. Only eight months after its establishment, however, the Arusha declaration was announced in 1967.

This declaration proclaimed socialism and self-reliance as the official policy of Tanzania. The BOT reoriented its functions to reflect this change in political direction (Masawe, 2001: 4). However, the BOT Act of 1965 was repealed and replaced with the BOT Act of 1995. The BOT Act of 1995 was a landmark in Tanzania's monetary history by adopting a single policy objective, i.e., price stability; and thus it moved away from multiple-policy objectives.

The Bank of Tanzania is an independent central bank; its value improves with the passage of time; and over time it has gained more independence. In 1995 the Bank of Tanzania act was amended to give the bank greater autonomy, full independence, and more precision in the definitions corresponding to the functions of the central bank.

The maintenance of price stability was specifically mentioned as the central bank's priority. Besides protecting price stability, the Bank of Tanzania acts also as the lender and the last resort for other commercial banks. Among other functions of the Bank of Tanzania, one would include: the monitoring of the country's foreign exchange, providing the Government with economic advisors, supervising the bank itself and the entire financial system in the country, the forwarding and implementing of the macroeconomic program and policies that are currently operational. These are among the core functions of the central Bank of Tanzania.

In the recent past, that is to say, almost two decades ago, Tanzania embarked on a fundamental transformation of its economy. It is not surprising that on the top of the economic agenda was the need to overhaul the financial system. In view of the pivotal role that banks play in the country's economy, the banking sector was the first to undergo reform. Implementation of the reforms followed the recommendations of the Presidential Commission created to modernize the banking sector.

The Bank of Tanzania is an organization set up with well-defined structures, each corresponding to sets of duties and responsibilities in banking activities. At the top level, there is the Governor of the bank who is a presidential appointee. He/she must serve for five years and may continue in service for another five years if so appointed. Some of the Governor's duties include representing the Bank of Tanzania in all matters related to other Banks; and either alone, or jointly with other persons, may enter into agreements concluded on behalf of the Bank.

Second in the hierarchy of the Bank of Tanzania are three deputy governors who serve as acting governors when the Governor dies, or is removed from office, or vacates his office, or resigns. Each of these deputies is responsible for the day-to-day management of business and affairs of the Bank as ordinarily determined by the Governor.

Other structures include the Board of Directors, and the Accounting and Auditing units.

This paper therefore proposes to explain how the Bank of Tanzania serves as the custodian of Tanzania's economy, and at

the same time purports to expose the problems that the Bank of Tanzania faces in the management of the economy. It begins by a general introduction giving a brief background about how the Bank of Tanzania was established, and then delineates the functions as well as the structures of the bank.

The second part presents indications of the diverse sectors of the Tanzanian economy and their economic performance up to the year 2009.

The third part presents mechanisms that the Bank of Tanzania adopts to fulfill its basic function as the custodian of the economy.

The fourth part presents the challenges that the Bank of Tanzania faces in the course of fulfilling its duty as custodian of the economy.

In the fifth and last part, we shall draw conclusions.

### **Indicators of the Diverse Sectors of the Tanzanian Economy and Economic Performance up to the Year 2009**

Economy may be defined as the system of production, distribution and consumption of goods and services in the country, society or other designated entity. Thus, "the success of states in maintaining their authority and sovereign control is greatly affected by their ability to ensure that an adequate volume of goods and services is produced to satisfy the needs of their populations." (Kesselman, Krieger and Joseph, 2004:12). That is why most of the states or governments in the world struggle to achieve considerable levels of economic development in order to enjoy their status as governments or political agencies.

In our world today, economic performance has become one of the basic measures for evaluating a given leader, or even whole governmental bodies. In fact, effective economic performance is nearly at the top of every state's political agenda (*ibid*). For example, Tanzanians in "the first years following independence...believed that mass poverty could be attacked and eventually overcome by means of a natural growth in the

economy not involving major structural changes” (Legum and Mmari, 1995: 9).

Little was done, therefore, in terms of creating structures that would insure rapid and sustainable economic development. Probably this may be the rationale behind Tanzania’s choice to continue with the colonial inherited economic system, a system that was externally oriented and that emphasized the production of agricultural raw materials.

This style of economy has not changed much over recent years; the World Bank report on Tanzania has mentioned this with the comment that “in value-added terms, agriculture generates 29 percent of GDP, industry 24 percent and services 47 percent ... the majority of Tanzania’s population are employed in the agricultural sector...” (World Bank, 2009: 10). This indicator reveals the reality that agriculture remains the sole sector for Tanzania’s economy.

There have been remarkable changes, on the other hand, in the expansion of the traditional sectors, that is, of agriculture and industry. There has been the emergence of a transport sector, a communication sector, a mining sector, and a construction and tourism sector with the additional entry into the economy of a private sector (cf. Maliyamkono and Manson, 2006). It is only in 2009 that the World Bank report praised Tanzania’s performance in the economy as being among the best in Sub-Saharan Africa. It states:

Economic performance in Tanzania has been solid in recent years, with high levels of growth, a steadily increasing share of exports, and significant financial deepening, following significant efforts since the mid-1980s, [and] ... since the mid-1990s has led to increased inflow of both foreign direct investment (FDI) and aid...Tanzania’s ... economy has grown faster—in some years, significantly faster—than the Sub-Saharan African average for more than a decade, making Tanzania one of the fastest-growing nonoil economies in Sub-Saharan Africa. (World Bank, 2009: 9; cf. Maliyamkono and Manson, 2006: 63)

The general comment about the Tanzanian economy is that, the “government has been well accredited for achieving macro-economic stability shown by decline in inflation and increasing

trend in the growth of real GDP" (Maliyamkono and Manson, 2006: 63). What is common, then, is that "all countries are facing trade-offs between more market-driven and more state-regulated economic strategies" (Kesselman, Krieger and Joseph, 2004:13). Based on these arguments, it is obvious that the banks – and the central bank in particular – have an important role to play in supervising and taking care of the country's economy. I now proceed to an explanation of how the Bank of Tanzania is the custodian of the economy.

### **The Manner in which the Bank of Tanzania Is a Custodian of the Economy**

The primary function of banks the world over is to play an intermediary role, i.e., to collect funds (through borrowing) from surplus households and invest the funds (for example, by lending) to deficit units. In this way, banks are considered the harbinger or buttress of economic development of any country. In this way, then, the economic growth of Tanzania depends largely upon the extent to which the Bank of Tanzania takes up this role.

The Bank of Tanzania Act of 2006, for example, provides for a more responsive and regulatory role of the Bank of Tanzania in relation to the formulation and implementation of monetary policy so as to provide for the supervision of banks and other financial institutions. In this regard, it is obvious that the Bank of Tanzania is vested with the role of guardian or custodian: it is the Bank that advises the government in matters related to the economy and economic progress.

The ways in which the Bank of Tanzania acts in the status of guardian for the Tanzanian economy are as follows (please note: this list is not exclusive):

*One:* To begin with, as a custodian of the country's economy, the Bank of Tanzania is responsible for formulating and implementing monetary policy in relationship to the economic objective of maintaining price stability. This, in turn, is conducive in balancing and strengthening the economic growth of Tanzania.

As a central bank, the Bank of Tanzania is the sole issuer of currency, the "banker of the banks", and advisor to the

Government in legal matters related to economic issues. Furthermore the Bank of Tanzania has been vested with the responsibility of supervising and regulating financial institutions so as to ensure the safety and the soundness of the Tanzanian financial and economic structures. It is by fulfilling such roles that the element of custodianship is rendered explicit. This has been the number one expectation and duty of the Bank of Tanzania since its inception. The bank has been always the sole mandatory government organ/ institution empowered and mandated to supervise the country's economy.

Such a function has been emphasized and given the utmost attention since its date of inauguration. The words from the inaugural speech by Mwalimu Julius K. Nyerere in 1966, the incumbent president at that time, are worth recalling here. He said:

... The Board and staff of the Bank of Tanzania are embarking on a very important job. They are to see that we get the money we need for our daily use and for development, and that our money is so managed that it foster growth of the economy in real terms and also maintain its international value (Nyerere, 1968: 76).

Such was the sole assignment given to the new bank which was formed following the end of the East African Currency Board (EACB). For Mwalimu Nyerere, such a board was handicapped and hence was unable to respond to the need of development at the speed people were hoping. One sees the clarity in what he said: "I am glad that at last, as far as Tanzania is concerned, we have now devised an instrument monetary and fiscal in nature, which can effectively contribute to our development without the unnecessary handicaps that result from uncoordinated ... economic policies of the three countries" of east Africa (*ibid.*, 75). Such an expression reveals the extent to which, since the early years of independence, Tanzania's economy has been entrusted to the Bank of Tanzania.

In the years following the adoption of the market economy, the Bank has retained the same status; and even in the newly formulated strategy to make Tanzania into a semi-industrialized country, which suggests a middle-class economy, the Bank of Tanzania is earmarked to provide a leading role in the realization

of a commitment to the macro-economic. There is an emphasis on fiscal and monetary reforms in order to "... to ensure a stable and predictable macro-economic environment underpinned by a low inflation rate, increased domestic savings and investments, exchange-rate stability and sufficient foreign reserves," (URT, 2005: 24) all of which are key to the economic development necessary for the realization of the 2025 Tanzanian Vision. Thus, it is obvious that one looks to the Bank of Tanzania to provide the environment needed for the hoped-for economic growth.

*Two:* A second way in which the Bank of Tanzania functions as the custodian of the national economy is by supervising the national payment system. The Bank of Tanzania Act of 1995, amended in 2003, governs the national payment system in Tanzania. These amendments have granted explicit statutory powers to the Bank of Tanzania for overseeing, regulating, and conducting supervisory functions for the national payment system as one of the primary foci for controlling and nurturing the Tanzanian economy. According to the amended Bank of Tanzania Act, the bank is also empowered to issue regulations for the payment clearing and settlement system. In general, the Act gives norms and interprets the common law with its various relevant provisions as well as the clauses contained in diverse pieces of legislation that apply to establishing, operating and regulating the payment system.

When it comes to the banking sector, however, the pertinent pieces of legislation are: the Bank of Tanzania Act of 1995; the Banking and Financial Institutions Act of 1991; the Bills of Exchange Ordinance, Cap 215; the Cheques Act of 1969; and the Companies Ordinance, Cap 212.

*Three:* The Bank of Tanzania is the sole agent for interbank transactions. The responsibility of the Bank of Tanzania is to formulate and implement a monetary policy that has for its economic objective maintaining price stability. This objective governs the amount of currency in circulation so as to provide non-inflationary liquidity in the country's economy.

The country is now in the process of implementing the Tanzania Inter-bank Settlement System (TISS) which falls under the supervision of the Bank of Tanzania. Inter-bank clearing is

currently processed electronically at the Dar es Salaam Electronic Clearing House, which, in terms of volume, accounts for 80% of the country's inter-bank clearings while the remaining 20% is processed manually in the up-country clearing centres.

All this effort has been exerted to ensure a smooth control of the national economy especially when it comes to saving and issuing both domestic and foreign currency. The Electronic Fund Transfer System (EFTS), for example, which facilitates the credit clearing process for bulk transfer during the interbank transaction has been tested and then implemented since mid-2004. The system provides inter-bank fund transfers in the real-time framework under conditions of finality and irrevocability of settlement with alternatives of either a real time option or a deferred option.

The financial industry is gradually utilizing electronic payment instruments, such as credit and debit cards, as well as the use of Automated Teller Machines (ATMs). Commercial banks are making increasing use of ATM networks to the extent that there has cropped up the need to develop a national card switch, which will likely facilitate quick economic growth by avoiding red tape and by simplifying the deposit and withdrawal of money both within and outside the bank, and both within and outside the country.

*Four:* The Bank of Tanzania as the custodian of the economy is required to control the acceleration of inflation rates. According to Prof. Beno Ndulu, the inflation rate has remained above the medium term target of 6 percent. This is mainly due to anticipated rising inflation triggered by the rising prices of domestic oil in tandem with world market prices. Another factor is the increase in food prices during times of food shortages.

Evidently, high oil prices occasion other costs in the economy - such as costs of production and transportation - and so have contributed to the pressure on prices of the eleven most wanted consumer items to go upwards. These items include food, drinks and other manufactured products (BOT, 2008 12).

This state of affairs links to the fact that empirical evidence throughout the world is suggesting that it is excessive creation of money that causes inflation, hence implying that inflation is

a monetary phenomenon. In order to achieve price stability in our country, therefore, the Bank of Tanzania, like other central banks, by virtue of its ability to exert influence on the system of money supply, has been entrusted with the task of regulating the quantity of money in the economy (Masawe, 2001: 5).

In July, 2007, headline inflation reached a level of 9.0 percent, the highest level it's ever been since January 1999, when single digit inflation rates appeared for the first time. The Bank of Tanzania continued to tighten its monetary policy stance by moderating monetary expansion, while at the same time, the improvement of domestic food supply during 2006/07 exerted a favourable impact on food prices. As a result, headline inflation declined to 7.1 percent in October, 2007, and by December, 2007, annual inflation eased to the level of 6.4 percent (BOT, 2008, 12).

The World Bank, however, has been of the opinion that the Bank of Tanzania has not been so successful in controlling inflation in recent years. While policies during this time have allowed Tanzania to avoid the wide swings in inflation that several of its neighbouring countries have suffered, when one takes into consideration the time span from 2005 to the present, one would have to say that the central bank, the Bank of Tanzania, has not tamed the rising inflation trends: inflation, for example, crept upward in the six-month period between June and November, 2008, hitting double-digit figures for the first time in years (World Bank, 2009: 13).

*Five:* The Banks Act of 1991 empowers the Bank of Tanzania in its role as a government agent responsible for supervision of the economy to issue licenses, to supervise and to regulate other banks and financial institutions. The Bank of Tanzania Act of 1995 further consolidates these powers. Hence, the Bank of Tanzania is responsible for the regulation and the supervision of formal financial institutions, including community banks, bureaux de change and cooperative banks. The legal and regulatory framework has now been extended to cover micro-finance activities. Supervision and regulation of such institutions as the Saving and Credit Co-operative Societies (SACCOS), however, is the responsibility of the Registered Cooperatives, who operate through the Regional and District Cooperative Departments.

The bank of Tanzania, in its turn, has frequently been engaged in formulating programs and guidelines to ensure the survival of these micro-finance activities.

*Six:* The sixth way in which the Bank of Tanzania acts as a custodian of the national economy is through its monitoring and controlling of the Foreign Exchange Market. The Bank of Tanzania gradually began to ease foreign exchange controls after the enactment of the Foreign Exchange Act of 1992, by allowing the establishment of foreign exchange bureaus, a permission that was granted in April, 1992. The Bank introduced Foreign Exchange Bureaus in July, 1993, and created the Inter-bank Foreign Exchange Market (IFEM) in June, 1993 (cf. Masawe, 2001: 5).

The Bank of Tanzania is charged, too, with the duty of monitoring and controlling the Foreign Exchange Market within the domestic domain. This Market is composed of both wholesale and retail markets. The IFEM is the wholesale market, which plays an important role in the determination of the country's official exchange rate and the provision of funds for the accumulation of international reserves. Tanzania's trade and exchange system is completely free of restrictions when it comes to payments and transfers for current account transactions.

The current status of capital markets in Tanzania can be described as an "emerging market". At present, the number of securities listed at the Dar es Salaam Stock Exchange (DSE) is rather limited. The government securities are traded in the secondary market in DSE by primary dealers who act as either agents or market makers. It is therefore the responsibility of the Bank of Tanzania to develop necessary institutions such as the Capital Markets and Securities Authority (CMSA) which consequently becomes a key to the country's economy.

*Seven:* Last but not least, as a custodian of the economy, the Bank of Tanzania is entrusted with the task of issuing currency and maintaining the circulation of money. The bank uses reserve money as an operating focus to influence the desired growth of money supply compatible with the anticipated rates of inflation and economic growth. Generally speaking, the measures undertaken by the Bank recently succeeded in containing average

reserve money growth within projections, except for the first quarter of 2007/08. Consequently, extended broad money supply growth averaged at 21.2 percent between July and December, 2007, compared to the average of 24.1 percent anticipated for the period under review. The slow pace of Extended Broad Money (M3) growth is attributed to the appreciation of the shilling against the US dollar that subsequently reduced the growth of foreign currency deposits in banks. Growth of broad money supply, which excludes foreign currency deposits, averaged 26.5 percent, compared to the anticipated 30.3 percent. The increase in Broad Money (M2) was largely driven by a strong growth in time deposits, in line with improved interest rates, and growth in demand deposits reflecting robust business activities during the period under review (cf. Mkulo, 2008).

### **Challenges that the Bank of Tanzania Faces in Managing the Country's Economy**

In spite of these responsibilities that the Bank of Tanzania is to exercise, it is still facing many challenges, most of which inhibit its proper functioning. These include but are not limited to tribalism, corruption, money laundering, currency devaluation, political pressure and interference and lack of expertise in economic projections.

First, during recent years the tendency to offer employment on the basis of merit has succumbed to a system based on patronage. The Bank of Tanzania, for example, has suffered the problem of employing bureaucrats on the basis of nepotism. Indeed, meritocracy in any scenario undercuts the red-tape and other bureaucratic manipulations often encountered where a horde of incompetent, compromised and self-indulgent characters is entrusted with the important responsibility of running public affairs (Tarimo and Manwelo, eds., 2009: 21); such is the case of the Bank of Tanzania.

This obviously weakens the performance of the bank in fulfilling the precious duty entrusted to her of taking care of the national economy. The ongoing claims of some officials'

daughters and sons who were employed by the bank with no qualifications are the manifestation of this reality.

A second, related challenge is corruption. Corruption has many forms or types, but “the most common form of corruption is bribery of different kinds aiming at giving ...certain privileges in obtaining something...whether it is money, career, protection from the authorities, or other things important to...a citizen” (Norlén, 2003: 333). It manifests itself in a variety of ways. According to *The Report of the Warioba Commission on Corruption*, for example, there are two categories of corruption. Tarimo explains them as follows:

The first category includes those who give and receive bribes because of their low income and standard of living. What they receive and give only helps them to survive. The second category includes those who give and receive at high levels of administration. This category concerns particularly leaders and civil servants whose involvement in corrupt practices arises from greed for wealth and power (Tarimo, 2005: 95-96).

One perceives the corruption at high levels of administration by adverting to concrete examples. Paying a government minister a hefty kickback to facilitate a favorable review of a tendered application is a case of grand corruption. Another is the payment of comparatively large sums to senior customs officials to be allowed to import goods without paying tax or custom duty. This form of corruption is quite prevalent in the highest political offices. Commenting on how leaders perpetuate this, Wangari Maathai states: “Today’s African leaders are comparable to the African slave barons who facilitated the capturing and the selling-off of millions of their fellow blacks to distant lands where they were subjected into slavery; only today they are subdued within their own borders” (Umeodum, 2008: 89). Such corruption, which is symptomatic of wide-scale political failure, is essentially cannibalistic because it undermines and eventually consumes the very state that enables it.

Looting corruption appears to be unique to sub-Saharan Africa; nevertheless, it is the most destructive kind of corruption prevalent in Africa.

The theft at the Bank of Tanzania (BOT) through various External Payment Arrears (EPA) accounts is one of the more remarkable indications of corruption in the Bank of Tanzania. Signs of corruption came to light in the Bank of Tanzania when the incumbent President fired the former Governor of the Bank of Tanzania and replaced him with an incumbent, who was one of his former two deputies. Before joining BOT, this former deputy was a senior official at the World Bank offices in Tanzania and lectured at the University of Dar es Salaam.

This re-organization came after an audit investigation that uncovered fraudulent transactions involved in the repayment of the countries external debt that was conducted through EPA accounts. The president revoked Balali's appointment after he received a damning audit report prepared by the global accounting firm *Ernest and Young* that revealed that more than \$116 million had been improperly paid to 22 firms through BOT's External Payment Arrears (EPA) in only one financial year alone.

The scandal started after the Controller and Auditor General (CAG) finished its annual auditing of BOT books in August of 2005. The audit report, sanctioned by the Government Controller and Auditor General (CAG), pertained to the content of the Bank of Tanzania's 2005/2006 financial books. This report revealed that 13 companies used falsified records, claimed third party status, and received BOT payments; another 9 companies couldn't substantiate payments they received. Among these, 2 companies were not even registered by the Business Registrations and Licensing Agency (BRELA).

A third challenge is that of money laundering and terrorism. Until recently, the definition of money laundering was limited to the disguising of dirty money and property obtained through criminal activities. Since laundered money also finances terrorism, however, the definition has been widened to include legal or illegal funds laundered specifically for purposes of terrorism (Massawe, 2008:3).

The insertion of illegal money into the official money circulation has a detrimental effect on the economy of the country. It normally leads to crimes that can adversely affect the

nation's economy and eventually social and political instability. Thus, if money laundering is allowed to penetrate our society it can undermine development by promoting crime and eroding social and human capital, driving legitimate investment and businesses away from our country, and ultimately undermining the ability of the state to promote economic and social development (ibid.). The practice poses a challenge to the Bank of Tanzania because the community has a tendency to keep their savings at home: the reluctance to use financial structure forces the people to operate outside official markets and so to engage in illegal financial transactions, including money laundering.

A fourth challenge is that of political influence and interference. In principle all the top official posts in the Bank of Tanzania are filled by presidential appointment. This is detrimental to the freedom and ability of the appointees to act and give advice promptly in a way that is appropriate. Worse still, the ones who are seeking appointment to these posts are those who identify themselves with the ruling party, with so-called "party partisan".

The front page story in the Sunday Guardian of 25 January, 2009, published the extract of a memo from party officials that seems to have forced the governor to act under the party's influence. It read:

Greetings from the party; I am introducing to you this gentlemen, who is among those seeking their payment from an EPA account. He has agreed to donate 40 percent to the party to cover expenses for financing our election campaigns; he is coming to see you for implementation; please do assist him (Mgamba, 2009: 2).

This shows how the party at times continues to control and bulldoze those who have been entrusted with an office. If the office, on the other hand, were to be rewarded on a competitive basis, such bureaucrats would not be made stooges of the party and the incumbent; not to mention that they also fear losing their job because at any time the incumbent can request removal from the office.

Last but not least is the lack of well trained economists to provide accurate actuarial data over the progress of the economy in the country. Last year before the world's economic meltdown

adversely hit Tanzania, in one of his monthly speeches, the incumbent president assured Tanzanians that they were not going to be affected by the economic meltdown suffered by the more developed countries. To the public surprise few days later the same incumbent admitted that there was no way that Tanzania could avoid it. This flip-flopping happened because of a lack of reliable actuarial data from the Bank of Tanzania.

## Conclusion

Throughout this essay, the main thesis has been a demonstration of the diverse manners and mechanisms employed by the Bank of Tanzania in her service as the custodian of the economy. This essay has also provided a brief history of the establishment of the Bank of Tanzania and significant features of the economic sectors. This essay has concluded with the challenges faced by Bank of Tanzania in undertaking its custodian roles.

We are of the mindset that some of these challenges can indeed be overcome. But in order to make this possible a call must be issued for the establishment of the storied legal institutions, for strengthening the Prevention and Combating of Corruption (PCCB), for implementing the Anti-Money Laundering Act of 2006, and for adopting the merit system of employment – to mention but a few. Thanks to some measures that have been launched by the government precisely to overcome these problems, for example, the President directed the Board of Directors of the central bank to study all available reports and take appropriate action to reprimand all Bank officials involved in or supporting fraud. Some actions have been undertaken including the arrest of those suspected of conspiring to engage in scandalous activity.

## References

- Bank of Tanzania (2008) *Monetary Policy Statement: The Midterm Review*, Dar es Salaam: Bank of Tanzania.
- Kesselman, M. – Krieger, J. – Joseph, W.A. (2004) *Introduction to Comparative Politics*, 3<sup>rd</sup> ed., Boston: Houghton Mifflin.

- Legum, C – Mmari, G. (1995) *Mwalimu: The Influence of Nyerere*, Dar es Salaam: Mkuki na Nyota.
- Maliyamkono, T. L. – Manson, H. (2006) *The Promise*, Dar Es Salaam: TEMA Publishers.
- Masawe, J.L. (2001) “The Monetary Policy Framework in Tanzania”, (A Paper presented at the Conference on Monetary Policy Frameworks in Africa, held at the South African Reserve Bank, 17-19 September 2001).
- Massawe, D. (2008) “Money Laundering and Terrorism: Tanzanian Context”, *Daily News Politika*, Monday (10 Nov).
- Mgamba, R. (2009) “The Great Twisted Cover-Up on Kagoda”, *The Guardian on Sunday*, No. 0087 (Sunday 25 Jan).
- Norlén, G. (2003) *The Christian and the Ethical Life: On Being a Christian in a Multicultural World*, Usa River: The Research Institute of Makumira University College.
- Nyerere, J.K. (1968) *Freedom and Socialism: A Selection from Writings and Speeches 1965-1967*, Dar es Salaam: OUP.
- Tarimo, A. (2005) *Applied Ethics in Africa’s Social Reconstruction*, Nairobi: Acton.
- Umeodum, H.C. (2008) “Factors Inhibiting the Realization of Common Good in Africa”, *Africa Tomorrow* 10/1, 81-110.
- United Republic of Tanzania (URT) (2005) *National Strategy for Growth and Reduction of Poverty (NSGRP)*, Dar es Salaam: Vice President’s Office.
- World Bank (2009) *Tanzania: Country Brief*, Washington, DC: World Bank.

# **Environmental Standards: National and International**

**Charles Buteta Athuman**

Department of Geography/Mathematics  
Stella Maris Mtwara University College  
buteta@yahoo.co.uk

---

## **Abstract**

*This paper reviews the need for environmental standards in the Tanzania of recent years and the world at large. Several ways of developing standards, classifying them, and categorizing them; and vivid examples of standards corresponding to a variety of environmental parameters have been construed. It has been observed that environmental standards are consistent with maximum admissible limits amongst the environmental parameters. It has been concluded that the sustainability of people both nationally and internationally relies boldly on good investment in environmental standards. Therefore corroborative efforts are recommended in order to cater for the appropriate protection of the environment by acquiring proper standards.*

**Keywords:** *Environment, Standards, National, International, Classification, Permissible Limits*

---

## **Introduction**

The word environment is usually understood to mean the surrounding conditions that affect people and other organisms (Athuman, 2012b). All organisms including people affect many components in their environment and vice versa. From a human perspective, environmental issues involve concerns about science, nature, health, employment, profit, politics, ethics and economics (Enger and Smith, 2004). All these concerns require special standards so that they may support to sustain human beings.

Standards in their usual meaning are defined as the average, the normal or the widely accepted. In the environmental context, standards refer to the accepted limits of discharge or emissions

for predetermined quantitative levels of concentrations of pollutants in order to preserve and protect human health and the natural environment from further degradation (Joseph, 2005; Enger and Smith, 2004). The environmental degradation is today at a high peak thus becoming the harbinger of discussions in almost all the meetings of the world leaders from the First to the Third World countries.

The saying by a musician Stevie Wonder, who was blind from the first moments of his birth – *Sometimes, I feel I am really blessed to be blind because I probably would not last a minute if I were able to see things* – still holds true in our world today. There are continuing anthropogenic activities<sup>1</sup> that are very risky and that pose grave dangers to the environment. On account of this fact, intellectuals are now pointing fingers at laymen and laymen at intellectuals, all accusing each other for being the source of this tragedy on earth today. What is the reality? And where are the standards?

In environmental management<sup>2</sup>, standards are important tools which ensure the right to a clean and healthy environment for all people on earth both on the national and on the international levels. The current state of the Tanzanian environment, for example, is a matter of concern that calls for immediate attention. The constitution of the Republic of Tanzania, article 27, declares: *Every citizen has a right to live*<sup>3</sup>. Thus the standards should ensure the life of the citizens, the life which is the right of every member of the country.

The use of environmental standards by different countries ensures that discharges and emissions do not adversely and significantly harm the environment and natural resources. A modern scientist Albert Einstein put it clearly, saying: *We cannot solve the problems that we have created with the same thinking that created them*. Hence the need to have environmental standards both nationally and internationally.

---

<sup>1</sup> A reference to man-made activities.

<sup>2</sup> This is the practice of creating harmony between man and his surroundings. It involves management of all the components of nature.

<sup>3</sup> Cited from *The Tanzania Constitution of 1977*.

This paper, therefore, aims at raising the intellectual discourse beyond the mundane pinpricks of substandard professors who question the practicality of standards on the age-old theory that human nature is selfish, greedy, and so forth, and so deserves to be condemned.

## Development of Standards

Relevant bodies of authority institute developmental standards at both the national and international levels as follows:

*At the national level (Tanzania, for example),* the National Environmental Standards Committee of the Bureau of Standards develops, reviews and submits to the Minister a proposal for environmental standards for diverse components of the environment: air, water and soil (Athuman, 2008). Then the standards are published in the government *Gazette* and in at least two daily newspapers of which one is in Kiswahili and one in English. When the standards are approved, the Minister publishes the standards in the *Gazette*.

*At the international level,* the International Standard Organization (ISO)<sup>4</sup> develops environmental standards. The development of standards by ISO pass through several stages: (1) selection of a work item; (2) preparation of a working draft; (3) the committee approval of the working draft; (4) the ratification by all ISO members; and (5) the final confirmation and publication of the ISO standards in languages other than English, French and Russian.

All standards developed are voluntary; however, countries often adopt ISO standards and make them mandatory.

ISO 14000 is a series of international standards on environmental management (Joseph, 2005). It provides a framework for the development of an Environmental Management System (EMS)<sup>5</sup> and the supporting audit program.

---

<sup>4</sup> The ISO is a specialized international organization founded in 1946 and whose members are the national standards bodies of 111 countries.

<sup>5</sup> This is a systematic approach to dealing with the environmental aspects of an organization. It is a tool that enables an organization of any size or type to control the impact of its activities, products or services on the natural environment. The ISO 14001 standard "Environmental management systems—Specification with guidance for use" is the standard within the

ISO 14000 is the first international attempt to standardize environmental management practices around the world (*Ibid*). Since then a series of ISO standards has been developed to cater for organizational standards. These ISO series vary from ISO 14001 series of environmental auditing standards to ISO 14060 series of product standards. The standards provide guidance on the development and selection of performance indicators (*Ibid*).

## **Classification of Environmental Standards**

Standards are classified according to the components that constitute the environment, that is, air, soil and water as per the discussion below

### **Air Standards**

Since Tanzania is not an industrialized country, it may not be suffering much from heavy loads of air pollution, as it is the case with industrialized countries. All care should be taken, however, to ensure that the country does not suffer the consequences that come with repeating the mistakes already made by some of the industrialized countries.

Tanzania emphasizes protection of air quality by means of the preventive approach; in this sense, potential developers are bound to comply with the proposed limits<sup>6</sup>. Limits set for some parameters are more stringent when compared to those of the more industrialized countries. In some countries, for example, allowable values are set in phases, i.e., grace-periods, during which the parameters may not be so stringent; but eventually these limits are to become stricter since indeed those which are currently in place are known to be unsafe or inadequate.

### **Soil Standards**

Polluted water and air will in many cases unload the pollutant onto the soil. Anthropogenic activities, therefore, also affect the land. If the land is not polluted through emissions from industrial processes which are eventually precipitated onto the land, it may

---

ISO 14000 series that specifies the requirements of an environmental management system.

<sup>6</sup> Adopted from National Environmental Policy, Tanzania, December 1997.

still happen that the land may be polluted by other means, such as mining, agriculture, and solid and liquid waste disposal.

A variety of chemicals, both organic and inorganic compounds, contaminate the soil in varying degrees. Mining and smelting processes and fuel combustion have given rise to a soil that becomes contaminated by a variety of heavy metals. Oil and tar residues from gas and oil refineries can contaminate the soils.

Direct application of fertilizers, pesticides and contaminated sewage sludge or irrigation water have contaminated much soil by altering the microbial activities and emission of green-house gases like nitrogen dioxide and nitrous oxide into the atmosphere.

### **Water Standards**

These standards aim at achieving the protection of human health, living resources and ecosystems, amenities and other legitimate benefits gleaned from the environment without polluting it. Ecosystems provide benefits which need to be protected: drinking water sources and supplies, irrigation, fisheries and recreation. Those standards which are within the WHO<sup>7</sup> and TBS<sup>8</sup> standards are recommended for human use (Athuman, 2012a).

## **Division of Environmental Standards**

In practice, environmental standards are divided according to purposes, polluters, harmfulness and activities.

### **Ambient Standards**

These are standards established for the purpose of addressing the effects of discharges into the environment; they set the maximum pollutant concentration permitted in the environment. An example of ambient standards is that found in the Water Utilization and Control Act of 1974, where the quality of water-receiving bodies is determined.

### **Receptor Standards**

These standards aim at polluters whose activities harm the environment. Examples of legislation addressing such standards

---

<sup>7</sup> World Health Organization.

<sup>8</sup> Tanzania Bureau of Standards.

are: Section 184 of the Penal Code which makes contamination of the water a misdemeanor and Section 185 of the same Penal Code which similarly makes contamination of air a misdemeanor.

### Emissions Standards

These standards refer to the emissions control of a single source. They set permissible emissions which are less harmful to the human being and his environment. An example of emission standards are those established by the Water Utilization and Control Act which sets standards with respect to effluent discharge into receiving waters.

### Specification Standards

These regulate industrial activities with a view to avoid or minimize environmental pollution that may arise from such activities. The standards prescribe the materials which may be allowed in construction and in manufacturing.

### Examples of Standards for Environmental Components

Examples of environmental standards that are consistent with the maximum admissible limits for some components are as follows:

1. **For drinking water** (HACH, 2002; APHA *et al.*, 1998; TBS, 1997 and WHO, 1993): (a) The pH – 6.5-8.5; (b) Temperature – 12-25°C; (c) Electrical Conductivity (EC) – 400-2000  $\mu\text{S}/\text{cm}$ ; (d) Turbidity – 5NTU; (e) Dissolved Oxygen (DO) – 5.0 mg/l; (f)  $\text{NH}_3$  – 0.05-0.5mg/l; (g)  $\text{NO}_3^-$  – 45.0mg/l; (h)  $\text{NO}_2^-$  – 0.1mg/l; (i)  $\text{SO}_4^{2-}$  – 0.3-2.0mg/l; (j) P – 50.0mg/l; (k)  $\text{Mg}^{2+}$  – 175.0mg/l; (l)  $\text{Na}^+$  – 300.0mg/l; (m) Cl<sup>-</sup> – 1.7mg/l; (n) F<sup>-</sup> – 0.2mg/l; (o)  $\text{Al}^{3+}$  – 0.005mg/l; (p)  $\text{Cd}^{2+}$  – 1.0mg/l; (q)  $\text{Cu}^{2+}$  – 0.05mg/l; (r)  $\text{Pb}^{2+}$  – 5.0mg/l; (s)  $\text{Zn}^{2+}$  – 0.05mg/l; (t)  $\text{Cr}^{2+}$  – 0.05mg/l.
2. For air, the standard permissible limits are: (a)  $\text{SO}_2$  – 5-400mg/l; (b) CO – 500-7000mg/l; (c)  $\text{NO}_2^-$  – 10-150mg/l; (d)  $\text{O}_3$  – 10-100mg/l; and (d)  $\text{Pb}^{2+}$  – 0.01-2 $\mu\text{g}/\text{m}^3$ .

### Conclusion and Recommendations

This paper emphasizes that standards ensure the protection of the environment and life. However, if proper control does not fit

into the planning, a possible consequence is the deterioration of our environment. A quote from Henry David Thoreau (1817-1862) is over a century old, but it seems to be consistent with current environmental philosophy: *“I wish to speak a word for Nature, for absolute freedom and wilderness, as contrasted with a freedom and culture merely civil... to regard man as an inhabitant, or a part and parcel of Nature, rather a member of society”*. As a community of intellectuals, we are not excluded; and thus we need to commit ourselves to the protection of the environment by cultivating good ethics, by taking care of our environment and by embracing the environmental standards that have been established for drinking water, for the air and for the soil. We feel, see and breathe the effects of environmental change hourly and daily<sup>9</sup>. Our daily activities should demonstrate our awareness of this fact for the preservation and sustainability of our society.

Environmental problems are people’s problems (Enger and Smith, 2004). These problems become issues when there is disagreement. The number of confrontations and conflicts amongst the countries pertaining to environmental problems today are attributed to differences in perceptions. We may have these different perceptions in our communities but Mwalimu Julius Kambarage Nyerere once said: *Violence is unnecessary and costly, peace is the only way*<sup>10</sup>. Further an environmental guru Stuart Udall also said, *Plans to protect air, water, wilderness and wildlife are in fact plans to protect man [the human person]*. These figures plead for mutual agreement among peoples and societies in order to solve environmental problems through the setting up of proper standards for sustainable life. Otherwise we become, so to speak, environmental terrorists<sup>11</sup>.

Dr. Martin Luther King once advised: *Our lives begin to end the day we become silent about things that matter*. We need to

---

<sup>9</sup> Quoted from the paper on Climate change and mitigation as presented by Rev. Dr. Aidan Msafiri in Durban, November 2011.

<sup>10</sup> Quoted from Mwalimu Nyerere’s speeches.

<sup>11</sup> Environmental terrorists are the people who use unlawful force against environmental resources so as to deprive populations of their benefits or destroy other property.

provide environmental education<sup>12</sup> to our people at different levels so that all may learn to deal with problems related to the environment. We should not sit and wait for the National Environmental Management Council (NEMC) to react to the degradation of our own environment. We must therefore be forceful in enforcing environmental standards because our survival and prosperity depends on the environment. Its degradation will lead to increased poverty and doom life. Our legacy should always be *Our environment means our life*.

### References

- APHA, AWWA and WEF. (1998) *Standard Methods for Examination of Water and Wastewater*, 20<sup>th</sup> ed., Washington, DC: American Public Health Association.
- Athuman, C.B. (2012a) "The surficial Distribution of Water quality parameters at lake Nyamagoma, Western Tanzania," *International Journal of Appl. Sci. & Tech.*, 2/2, 18-25.
- (2012b) *Environment: Godly and Worldly Perspective*.
- (2008) *The Levels of Physico-Chemical Parameters in Lake Nyamagoma, Western Tanzania*, MSc. Dissertation for Masters in Integrated Environmental Management Degree at the University of Dar es Salaam, (unpublished).
- Enger, E.D and Smith, B.F. (2004) *Environmental Science: A Study of Interrelationships*, 9<sup>th</sup> ed., New York: McGraw-Hill.
- HACH Company (2002) *Water Analysis Handbook*, 4<sup>th</sup> ed., Loveland Press, Colorado, USA.
- Joseph, B. (2005) *Environmental Studies*, New Delhi: Tata McGraw-Hill.
- TBS (1997) *Guidelines for Tanzania Drinking Water Quality, recommended levels*, Tanzania Bureau of Standards.
- WHO (1993) *Guidelines for Drinking Water Quality*, 2<sup>nd</sup> ed., Geneva: Recommended levels – World Health Organization.

---

<sup>12</sup> It aims at increasing the public awareness and knowledge about environmental issues and provides facts, opinions or skills to make informed decisions and take environmentally responsible actions. Thus environmental education is an agent of change and a step towards community empowerment.

# **The Perennial Kurian Wars in East Africa: A Case of Manipulation of Language and Culture?**

**Olenyo, Malande Moses James**

Linguistics and Languages (Department Head)  
Stella Maris Mtwara University College

## **Introduction**

*Kuria* wars also variously called inter-tribal clashes have been an annual ritual/affair. Steps undertaken to enforce societal peaceful co-existence by the two governments of Kenya and Tanzania, peace committees, communal security forces, and the local populace have yielded little progress. After every other intra-tribal war, relative calm is experienced only to be followed by violence sparked on later by the slightest of incidents such as a verbal slur/insult, cattle theft, etc. The result of this on and off sporadic clashes include: loss of life and property, internal displacement of people, loss of livelihoods, unplanned for or untimely interruption of school programs and closure of learning institutions, separation of families/marriages.

Unfortunately, these wars have only been blamed on cultural practices such as cattle rustling, poor education and poverty. However this paper proposes the interaction between language and culture as possible tools for Kuria wars. The choice of language as a tool rather a factor for kurian wars is significant in that it provides the codes, the hate speech, identity and means with which to organize, execute and promote vengeance. Naturally the Kuria language speakers acquire the linguistic characteristics of those the live in close contact. Such is passed through constant socialization. This includes, according to Crapo (2002:190) ‘the part of language that is most resistant to change-the vocabulary-which consists of household words taught and used from childhood.’

This is noteworthy in that attitudes are built within the vocabularies/words of our languages. Culture in turn finds expression in language. Most of these lexically loaded terms inform some cultural activities such as circumcision of both girls and boys.



A Kurian woman in her traditional wear

### **Who Are Kurians?**

Kuria is an ethnic linguistic group residing in Tarime and Serengeti districts of Mara region in northern Tanzania and the Kuria West and East districts of Migori County of south west Kenya. Kuria is considered an ethno-linguistic group because:

... [It has] a population which is largely biologically self-perpetuating, shares fundamental cultural values realized in overt unity in cultural forms, makes up a field of communication and interaction, has a membership which identifies itself, and is identified by others as consisting a category distinguishable from other categories of the same order (Barth 1981: 200).

To achieve these, Kurians are animists, agriculturalists and pastoralists.

The Kuria people comprise of 16 sub-tribes or clans namely nyabhasi, bhakira, bhairege, bhagumbe, bhatimbaru, bhanyamongo, bhakenye, bhaikoma, bhamera, bharechoka,

bhasweta, bhanchari, bhanata, bhangoreme, and bhasimbiti. All the clans share dialects that are mutually intelligible. The kurian language and culture are so closely intertwined that the forms and patterns of speech both affect the way its speakers perceive the world. It is a social and cultural fact

in many cases, language maybe an important or even essential concomitant of ethnic-group membership. Where varieties of the same language are used, the connection between language and ethnic group may be a simple one for habitual association, reinforced by social barriers between groups, where language is an important identifying characteristic (see Trudgill (2000:44-45).

Kurians have rich linguistic and cultural practices which when manipulated (largely via lexical loading) may fuel warring party’s disputes. Such lexically loaded words are at times used as taboo words. According to Malande (2006),

Language (lexical items) is the highest and most amazing achievement of human kind. Language shapes and reflects society. The result is a symbolic structure whose meaning is a combination of all respective meanings the symbolic human mind. The objective in this case is to manipulate words to shape and reflect society.

Save for rare and unmitigated clashes, the Kurians largely live in relative peace with the neighbouring communities.

## **Words that Cause Violence in the Kurian Society**

Linton (2008:348) states that

in a conversation between human beings, every utterance is framed by a metamessage that signals how that utterance is intended to be understood-literary, sarcastically, angrily or teasingly)... the concept of framing shows that language and culture are inseparable: you cannot communicate or interpret meaning through language without signaling metamessages, most of which are culture specific.

This statement tallies with the field data collected in Kurian post-war areas in Tanzania. From the respondents' data, we derived a list of vocabularies-which are mostly taboo words or insults (see the names given below)-that are highly provocative when used in tense pre-war situations. When two warring sides exchange such words/discourse, the end result would be a beginning or escalation of war.



A traditional Kurian male dancer

Words spark violence. When deliberately and lexically loaded, words as signs convey symbolic meaning. The connotations and metmessages implied in Kurian circumcision vocabulary is sarcastic, provocative and dehumanizing especially when applied in war situations. It is important to note that insults and verbal diarrhoea are major tools of this war.

## Lexically Loaded Words in Kurian Circumcision Vocabulary

**Omusagane:** A name for an uncircumcised woman. In Kuria women undergo a culture-sanctioned circumcision (Female genital mutilation) as a rite of passage from childhood to adulthood. The initiate is considered brave and is conferred societal membership (respect). Uncircumcised women are treated as immature and social misfits. *Omusagane* is an insult that humiliates women. When men from warring clans apply the term/name as an insult to ‘their enemies/rivals mothers’ – a sentence like; you are a son of *Omusagane* – it triggers heated verbal exchanges that begins and escalates the war.

**Omurisya:** Term for an uncircumcised boy or man. Such are considered immature, defenseless, and cowardly. *Omurisya* has a similar social status as *omusagane*. *Omusagane* (feminine) is an antonym for *omurisya* (masculine) in Kurian (language). Since Kuria is a gender-roles defined society, the state of being an *omurisya* is not esteemed. Therefore, when this word is used on a circumcised man, a dispute arises that may be a catalyst for violence. For example, when there is a war and one side calls their opponents *abharisya* (plural for *omurisya*) or sometimes utters a sentence like *iganke mutaghucha abarisya tubaoroki* whose translation is *why don't those uncircumcised men step-forward for us to teach them a lesson?* The battle lines are drawn and the men burn with rage citing an affront to their masculinity. This results in clashes whose revenge and avenge missions leaves a trail of maimed innocent lives, chopped limbs, pre-mature school closures, disruptions in learning, etc.

**Nyarichobho:** – a “**Irichobho**” is that fore-skin found on uncircumcised man’s sexual organ. Therefore when a person is called “Nyarichobho” that implies an unclean or a dirty person. Uncircumcised men are considered culturally unclean hence cannot be trusted in times of war, marriage, cattle-theft (an activity which Kurians consider a cultural act of bravery). Therefore, when this term is used on a Kurian man, the need to assert their esteemed socio-cultural identity ensues; and the means is through violent reaction.

**Irininyya:** A lady who becomes pregnant and delivers a baby before undergoing circumcision/FGM. Even though such cases exist in the Kurian society, it is not culturally acceptable to call women by that term. A conflict may rise when you insult someone's mother, wife or sister using such terms. Since it's a taboo word that is laced with sarcasm, the affected normally react violently hence violence.



Young men use all kinds of crude weapons in Kurian wars

### **Some Cultural Practices that Could Incite Violence**

Kurian cultural practices include marriage, cattle-theft, burial, birth and harvesting ceremonies. The society has defined rules of engagement for each and every cultural activity. Such rules are governed by acceptable social behaviour and taboos. All these cultural activities have got names. These names have meanings in the Kurian language. Some cultural practices that spur conflicts include:

***Gose mbamura bhatakakono, naherwe kehano nentaibhoye:***  
This is a war cry that is sounded by an old woman in a homestead calling for assistance from young men if a stranger happens in her house. The cry is unique and embedded in culture. When heard, a person draws his fatigues for war. Any alien arrested and brutally attacked by the mob. If the wounded alien be a member

of another clan, his fellows would plan for a full-scale revenge thus war.

**Okobhasi:** This is an illegal come-we-stay cohabiting. When the bride's parents get wind of what has happened, they move to her new home and issue a demand for cattle or some other bride price of their choice; if not available, disputes break-out.

**Emebari:** These are traditional dances observed during festivals such as marriage and circumcision. All these ceremonies and dances are held/conducted at night and are flavoured by stringed instruments such as "iritungu, ekeghogho, and irirandi, etc." During such events, men carry weapons such as: *ichirungu, ichiphanga, imichonge, and ichinati* etc. Thus they are always armed and ready to pick a fight at the slightest provocation. In such ceremonies unsuspecting women are gang raped which often leads to revenge attacks culminating in to clashes.

**Isaro:** This is a cultural practice (rite of passage) which involves male circumcision and female genital mutilation. Circumcised fellows assume greater social responsibility among the Kuria. Normally it occurs after every two years. Though this practice culturally binds/unites Kurians, it has some negative aftermaths that can lead people to fight. For instance when a boy or girl dies during circumcision, the corpse is taken to the neighbouring clan to avoid bad omen/calamity to the tribe-the corpse is considered evil. The corpse is thrown in to a bush, closer to another clan's land and if the latter finds it, it is returned. While returning the corpse, they are usually fully armed for war in case they meet any resistance. Wars often begin over accusations of 'transferring evil to our land.'

Likewise if the clan holds a circumcision rite and predicts any bad incidence like death to the initiates, they would go to a neighbouring clan and kidnap any uncircumcised boy or girl for a ritual sacrifice. Thus a conflict may arise if the other clan discovers that its missing member was kidnapped by their neighbour.

Furthermore, there is a tendency of forcing a person to circumcise his daughter(s) or boy(s) particularly Christians. If at all he disagrees, the mob/tribe (people) normally forcefully take the girl and circumcise her after which they return the muisseke

(circumcised girl) to their parent's home This may lead the girl's parents/clan to seek for retaliation hence a conflict.

***Iritongo***: This is a traditional/cultural court. Societal discipline is enforced and governed by a local '*kangaroo*' court called *Iritongo*. *Iritongo* is a court by which members of the community participate in collective justice dispensation by punishing wrong doers. The guilty are brutally punished with sentences ranging from death to forced evictions. However selective amnesia, petty jealousies, envy, greed, revenge, and corruption have all become the foundation by which justice is dished out.

## Conclusion

- Language is used as a tool but it is not the cause of Kurian wars.
- All the sixteen (16) Kurian clans (sub-tribes) are linguistically mutually intelligible, socially intermarry and share similar cultural activities. Due to this every member of the clan is able to comprehend sarcastic metamessages embedded in speech.
- All the Kurian cultural activities and naming system have meanings. These meanings can be studied under Onomastics and/ or lexical Semantics.
- Lexical loading of words is deliberate and should be avoided for such provocative use of terms engineers disputes.
- Kuria vocabulary has taboo words that are often invoked with disastrous consequences during wars. Care should be taken on their usage.
- The connotations and metamessages implied in Kurian circumcision vocabulary are sarcastic, provocative and dehumanizing especially when applied in war situations.
- The society should abolish some outdated practices that suppress individual rights, gender rights and freedom.

## References

Barth, F. (1981) *Ethnic Identity Process and Form in Social Life*, I, London.

- 
- Farley, W., ed. (2003) *International Encyclopedia of Linguistics*, I-III, Oxford: CUP.
- Fasold, R – Linton, J.C., eds. (2008) *An introduction to Language and Linguistics*, London: CUP.
- Halliday, M. (1985) *The Study of Language*, London: CUP.
- Salmon, B.L. (1966) *Semantics and Common Sense*, New York: Holt Rinehart and Winston.
- Saville-Troike M. (1997) *The Ethnographic Analysis of Communicative Events in Coupland*.
- Trudgill, P. (2000) *Sociolinguistics: An introduction to Language and Society*, London: Penguin Books.
- Ullmann, S. (1962) *Semantics: An Introduction to the Science of Meanings*, Oxford: Blackwell.
- Vygotsky, L. (1962) *Thought and Language*, Cambridge: MIT.
- Wangu, G.M. (1998) *Language and Gender: A Case Study in Social Semiotics of the Lexicon of the Gikuyu Language*, Nairobi: Unpublished MA Thesis, Kenyatta University.
- Wardhaugh, R. (1990) *An Introduction to Sociolinguistics*, London: Blackwell.
- Whiteley, W (1965) *A Practical Introduction to the Gusii*, Nairobi: EAEP.
- Ziff, P. (1960) *Semantic Analysis*, Ithaca: Cornell University Press.



# THEOLOGY & CULTURE

## The Celebration of the Word of God in Small Christian Communities in Tanzania: A Model for Europe?

Rev. William Ngowi, OFMCap

Department of Theology  
Jordan University College

### Introduction

The expression “Celebration of the Word of God” brings to mind the essential character of the Word of God: it is good tidings (*euangelion*)<sup>1</sup> for the recipient (cf. Luke 1:19), just as Mark described it in his writing about the life of Jesus Christ. It is good news, a gospel for his readers (Mk 1:1). The gospel brings joy and gladness because it a message of salvation. This characteristic demands that the recipient celebrate the Word and not just receive it with a cold heart.

It is to be received with a singing heart after the example of the Blessed Virgin Mary: “My spirit rejoices in God my Saviour” (Luke 1:47; cf. 1Sam 2:1). The archangel Gabriel told Zachariah that many would rejoice because of his son (cf. Luke 1:14). After having received the annunciation from the Archangel Gabriel, Mary hurriedly went to share her joy with her relative Elizabeth (Luke 1:39ff), for celebration calls for sharing, a communion with others (cf. Luke 15:6, 9). Even the baby John leaped for joy in his

---

<sup>1</sup> Jesus Christ himself regarded his message as good news or gospel (εὐαγγέλιον) (cf., for example, Mark 1:15; 16:15; Matt 11:5); and Mark sees the news about Jesus Christ as good news (Mk 1:1). In the Hebrew Bible the Greek word *euangelion* translates the Hebrew בִּשְׂרָה רָצוּחַ which was used for news that were deemed to bring joy, happiness and relief to the recipient, including the reward which was given to the messenger of the news (cf., 2Sam 4:10; 18:22-31; 1Kgs 1:42; Isa 52:7; 61:1). Cf. F. Hauch, “εὐαγγέλιον καὶ εὐαγγέλιον κτλ”, *TDNT* II (1991) 707-737; O. Schilling, “בִּשְׂרָה רָצוּחַ”, *TDOT* II (1988) 313-316.

mother's womb when he encountered the baby Saviour in his mother Mary's womb (cf. Luke 1:44).<sup>2</sup>

The natural characteristic of the Word of God, therefore, is to bring to birth a community that celebrates it. The church is a community of believers who celebrate the Gospel of Jesus Christ; the Small Christian Community (SCC)<sup>3</sup>, in turn, is a miniature of the universal church.

When the Word of God encounters any society, it immediately provokes either a positive response expressed in celebration or a negative response which takes the form of passive rejection or violence. The Small Christian Communities are the positive response of the African people to the Word of God. The people celebrate this Word by using their common natural endowments, such as language, tradition, and culture. But what happens when the people do not have a common means of communication?

### **Languages in Africa**

It is known that the African continent has 55 countries with between 2000 and 3000 distinct languages. Tanzania itself has more than 126 languages and 200 dialects. This means the Word of God should be translated into all these languages, an exercise that would take years to accomplish. Early missionaries during the primary evangelization did their best to translate the bible into several languages. However, Tanzania is fortunate because it has one common language Kiswahili which is virtually spoken by all, which makes it easier to translate the bible. Some foreign languages are widely spoken: English, French, Arabic, Portuguese, and Spanish. The main challenge is to translate the biblical text within the context of African culture, for as the Pontifical Biblical Commission says without mincing words, "concepts are not identical and symbols have a different meaning, for they come up against other traditions of thought and other ways of life."<sup>4</sup>

---

<sup>2</sup> Cf. S. Carruth, "A Song of Salvation: The Magnificat, Luke 1:46-55," *The Bible Today* 50/6 (2012) 345-349, especially 346.

<sup>3</sup> SCC(s) will be used in this article for the abbreviation of Small Christian Community(ies).

<sup>4</sup> Pontifical Biblical Commission, *The Interpretation of the Bible in the Church* (15 April 1993), IV, B: Enchiridium Vaticanum 13, No. 3113.

## African Culture

Culture is the quality of a person or society that characterizes them. It is comprised of knowledge, traditions, beliefs, art, manners, moral values, mind-set and other traits that are acquired over a long period and constitute what is considered and cherished as important and fundamental in their lives. These cultural aspects are transmitted from generation to generation.

Culture, however, is not something static; rather, it is dynamic and continuously developing. Culture is influenced by the physical surroundings (flora and fauna) and contacts with other peoples (*ad intra and ad extra*). Today this is particularly felt because of the mass media: the radio, the TV, and the internet; especially in major cities where the young tend by and large to become ignorant of their cultural heritage.

As mentioned above, the African continent has 55 countries with more than 2000 different languages.<sup>5</sup> It is misleading, therefore, to speak about African culture, for the continent is a mosaic of cultures. There are, however, some general common cultural aspects that can be termed African, such as religious concepts, extended family ties, respect for elders, generous attitude toward strangers, to mention only some.

In his Post-Synodal Apostolic Exhortation *Verbum Domini*, specifically, in Part Three entitled “Verbum Mundo”, Pope Benedict XVI discusses the Word of God and Culture.<sup>6</sup> Pinpointing the importance of culture for human life, the Pope takes recourse to the Prologue of the Gospel of John which

---

<sup>5</sup> The 55 African countries are: Algeria, Angola, Benin, Botswana, Burkina Faso, Burundi, Cameroon, Cape Verde, Central African Republic, Chad, Comoros, Congo-Brazzaville, Congo-DRC, Cote d'Ivoire, Djibouti, Egypt, Equatorial Guinea, Eritrea, Ethiopia, Gabon, Gambia, Ghana, Guinea, Guinea Bissau, Kenya, Lesotho, Liberia, Libya, Madagascar, Malawi, Mali, Mauritania, Mauritius, Morocco, Mozambique, Namibia, Niger, Nigeria, Rwanda, Senegal, Seychelles, Sierra Leone, Somalia, South Africa, South Sudan, Sudan, Swaziland, São Tomé and Príncipe, Tanzania, Togo, Tunisia, Uganda, Western Sahara, Zambia, and Zimbabwe.

<sup>6</sup> Benedict XVI, *Post-Synodal Apostolic Exhortation Verbum Domini. The Word of God in the Life and Mission of the Church*, Rome: Libreria Editrice Vaticana 2010, 175-183.

demonstrates that the Incarnation of the eternal Word (*Logos*) confirms the inseparable bond between God's Word and the human words by which he communicates with us. God has revealed himself to us through human language and gestures that are bound to different cultures.

Consequently, for there to be any effective mission of evangelization, one has to learn the culture of the destined peoples (their language, expressions and gestures) and at the same time explain to them the cultural background of the Word of God. It is close to impossible to strip the Word of God of its Middle Eastern and Mediterranean Cultural Background. Discussing the relationship between human beings and culture, Pope John Paul II wrote, "Man lives always according to a culture which is properly his, and which in turn creates among persons a bond which is properly theirs, one which determines the inter-human and social character of human existence."<sup>7</sup> The Word of God, therefore, does not destroy culture; rather, it promotes it to a higher level, one that is acceptable to God. It purifies it and enriches it with divine inspiration and revelation.

### **Africa: A Dominantly Oral Society**

Africans are known to be excellent story tellers. It was the informal way of imparting knowledge to the young. There were selected people who were professional story tellers and were highly esteemed. Their words were regarded as sacred, and they had to be strictly observed, especially when the elders and the chiefs were the ones speaking. These story tellers were also official interpreters of the message they were transmitting. Not just anybody was entitled to interpret it lest the message be changed and therefore misunderstood. Consequently the people became very good listeners, and could easily recite what they have heard.

This is not dissimilar to what took place in the early Church during the formation of the Jesus Tradition, which was subsequently put into the writing that produced the Gospels.

---

<sup>7</sup> Cf. John Paul II, *Address to UNESCO* (2 June 1980), 6: AAS 72 (1980) 738.

There are positive and negative aspects when an oral society is confronted by the Word of God. Positively, the people are spontaneous and easily open to the Word, for they are not bound by the letter but by the Spirit of the Word (cf. 2Cor 3:6). They are mainly concerned with the implementation of the Word, i.e. the practice of their faith (cf. Matt 7:26 and par; 23:2-3; Jas 2:18-26; 1Tim 5:4). Negatively, people from oral societies remember only the main points or themes; details are overlooked. The consequence is that their meditation may not be as deep or concentrated as those who can read by themselves. They can also be easily misled by heretical preachers since they cannot go to the biblical texts themselves.

### **Transmission of the Word of God**

The African SCCs is reminiscent of the environment in which the primitive Church met to listen to the Word of God (cf. Acts 3:44-47). In the recent past only a few people in the communities were able to read the Bible; thus the majority depended on their Catechists and Priests whose status was similar to that of the traditional elders. Moreover, in this part of the world very few people could afford to own a bible, and even less so was the accessibility of biblical commentaries.

Even as the church makes every effort to subsidize the price of the Bible, it still remains beyond the reach of the people. Those from rural areas listen carefully to what is narrated to them and interpreted by the Catechists and Priests as the Word of God. Because literacy has made progress, however, quite a good number of them, especially in urban areas, can now read and write. This makes it easier for them to participate better in the message of the Word of God.

As I mentioned above, Tanzania is the luckiest among African countries because virtually all can speak Kiswahili, which is the official national language. For this reason the Church has always strived to translate most of her official documents into Kiswahili to make them accessible to all. The only problem is that people have yet to acquire the culture of reading; they are still chiefly an *oral society*.

## Short History of Small Christian Communities in Africa

The formation of the SCC in Eastern Africa began early in 1961 when the Plenary Council of AMECEA approved them as part of their pastoral plan. The basis of these SCCs is the theological concept of the Church as Family of God (the Sacred Trinity).<sup>8</sup> The two African Synods which were celebrated in Rome emphasized this ecclesiological image demonstrating how it is consonant with our African concept of family (father, mother and children).<sup>9</sup> In this concept the local church is depicted as a large spiritual family composed of many small spiritual units animated by the same faith, hope and love in the Sacred Trinity and called to share the same destiny.

The local churches led by the bishops have put a lot of effort in developing SCCs to the extent that they are now the basis of all catechetical and pastoral activities of the churches. It has proved to be the most effective method of diffusing the word of God among the believers.

---

<sup>8</sup> AMECEA is the Association of Members of Episcopal Conferences in Eastern Africa from 9 countries: Eritrea, Ethiopia, Kenya, Malawi, Sudan, South Sudan, Tanzania, Uganda, and Zambia; and Djibouti and Somalia as affiliated members. The name Small Christian Communities (SCCs) is a name which is used in Eastern Africa, whereas other parts of Africa use different names such as Basic Christian Communities (BCCs) and Basic Ecclesial Communities (BECs) or Living Ecclesial Communities/Communautés Ecclésiales Vivantes de Base (CEVB). Cf. J. G. HEALEY, *Building the Church as Family of God: Evaluation of Small Christian Communities in Eastern Africa*, Double Spearhead nos. 199-200, Nairobi: AMECEA Gaba Publications – CUEA Press, 2012.

<sup>9</sup> Both Bishops' Synods for Africa, the first in 1994 and the second in 2009 underscored the concept of the Church as Family of God. In his Post-Synodal Apostolic Exhortation *Africae Munus*, Pope Benedict XVI (2011) described the family as a place of belonging, dialogue and solidarity, a place where everyone feels welcomed and the uniqueness of each member is respected and nurtured. The Second Synod places special emphasis on the theological themes that are integral to the family of God – personal reconciliation, building a just social order and promoting peace through living the beatitudes. *Africae Munus* notes that the family is the place that propagates the “culture of forgiveness, peace and reconciliation” (# 43).

## The Organization of the SCC

The SCCs are parish based and are organized by the parish leadership; as such, they are not independent of parish activities. The Diocesan Pastoral Committee oversees the proper organization and functioning of the SCC in its various parishes. They organize seminars at diocesan and parish levels of which the participants are the parish priests and the parish council members. These in their turn are commissioned to teach their parishioners the mechanism of the SCCs. A parish may have more than 20 SCCs with 5 or 6 families in each, under the leadership of the parish priest. In this way the pastoral activities of the parish start from these small basic communities. Normally the new SCC chooses a Patron Saint, a name by which they will subsequently be identified.

The members of the SCC select their own leaders as executive council: the Chairperson, the Assistant, and the Secretary. Then they select leaders for various functions: for liturgy, bible reading, and prayer; for family matters, especially marriages; for health, finance and development; for formation and care of children; for morals and discipline; for reconciliation, justice and peace. Some SCCs may have more leaders as their circumstances may so require.

The situation in Tanzania stands in a position of advantage because of the former *Ujamaa policy* which encouraged living and working together as one extended family, sharing material possessions and common social and spiritual values.<sup>10</sup> That is why there are more than 70,000 SCCs in Tanzania, and the number is still growing fast.

---

<sup>10</sup> Ujamaa was a political policy of living and working together and sharing common material possessions, which was developed by the late President Mwalimu Julius Nyerere in 1967. He believed that Ujamaa was rooted in African traditions and should be the basis of true human development. Unfortunately after his resignation in 1985 it gradually lost appeal among politicians. It was officially abandoned by his successor Ally Hassan Mwinyi in 1990 who replaced it with capitalism. However, the people still cherish core values of Ujamaa as taught by its founder Mwalimu Julius Nyerere.

## The Functioning of the SCC

The SCC leadership is invested with a lot of authority: leaders are spiritual advisers since the members know each other; they organize the prayer life of the communities: weekly liturgical functions (bible reading, reflection, and prayers) in the homes of SCC members, endorsement of members who are eligible for baptism, first communion and confirmation, marriage, ordination, consecrated life, sacrament of the sick, and Christian burial. They also oversee the collection of the church tax, various contributions for the maintenance of the parish, and other activities that take place in the parish. They can pass on information to the parish priest about the spiritual life of its members and offer explanations why they are not eligible for the sacraments and sacramentals. Moreover, the SCCs are the *breeding place* (seminary) for various *church vocations*: candidates for the sacred ministries and religious/consecrated life are evaluated and recommended by the SCCs. The members are also exhorted to contribute to the material and spiritual formation of their seminarians and candidates for religious life.

Each SCC has a *cross* which is handed on in weekly rotation from home to home. The *candles* are lit before the cross the whole week, representing the presence of Christ in the family. The members of the community meet in the home where the cross is kept. The family which keeps the cross has the duty of preparing the liturgical and devotional celebrations. They are also supposed to have special prayers for their SCC, for their parish, for their diocese and for the whole Church.

## SCC Activities

### Prayer and Sacramentals

*Rosary, Morning Prayer, and Evening Prayer (the use of the Cross in the rotation described above).*

Normally the SCC meets in the morning or evening in the agreed home of one of its members. All are invited including parents, elders, the young and children. Guests are also welcome.

After greeting each other, they begin by a sharing of their daily life and a mutual exchange about the sick, about successes and failures in their work, and so forth. Their leaders choose one theme from the daily or Sunday readings. After the proclamation of the reading, there is time for meditation, for shared reflection and for common prayers (cf. Matt 18:19-20). These prayers can be the rosary, and the morning or evening prayers depending on the time of their meeting.

As a form of inculturation, this practice replaces the traditional African religious customs whereby the elders had been called to pray for the sick, bless persons' belongings, bless children during passage rites such as the naming of a new-born, circumcision ceremonies, bereavement ceremonies and burial rites. The use of holy water, incense, singing, and other traditional signs and symbols grace these moments since such gestures resemble the traditional ways of blessings and invocation of their deities.

### **Bible Reading**

The importance of reading the Bible has been underscored by the Second Special Synod for Africa of 2005 in the following words:

St. Jerome said, “Ignorance of the Sacred Scriptures is ignorance of Christ”. The synod reminded the bishops, priests and deacons of their primary duty of preaching the Gospel in the Church-Family of God and to the world. The reading and the meditation of the Word of God inserts us more deeply in Christ and guides our ministry as servants of reconciliation, of justice and of peace. Therefore the synod recommended that there should be a concerted promotion of the Biblical Apostolate in each Christian community, in families, and in ecclesial movements. The synod also recommended that all the faithful dedicate themselves each day to the reading of the Bible.<sup>11</sup>

Usually, the spiritual reading of a chosen biblical text takes the form of the traditional *Lectio Divina*. The members sit in a spacious place in the form of a circle. The biblical text for

---

<sup>11</sup> Sinodo dei Vescovi II Assemblea Speciale per Africa. *La Chiesa in Africa: A servizio della riconciliazione della giustizia e della pace*, A cura di Gianni Colzani, Roma: Urbaniana University Press, 2012, 813.

meditation and the one who will be reading it are chosen in the previous meeting, so that the participants have a whole week to read it and thereby prepare themselves.

Today most literate families, especially in urban areas, have Bibles in the Kiswahili language at home. The text is carefully and distinctly read aloud to the young and to the elderly several times during the week. This is of great value since it corresponds to a form of traditional African story telling that is highly cherished. The procedure of reading the biblical texts in the SCC is as follows:

- *Opening song*: Since most Africans are very good in singing, the assembly starts with a relevant song.
- *Examination of conscience*: The leader invites the participants to a brief moment of silence and examination of conscience, to repent of their sins and to be reconciled with God and with each other.
- *Prayer to the Holy Spirit*: they pray to the Holy Spirit to inspire and to enlighten them to understand the word of God they are going to hear.
- *Reading*: The chosen reader reminds the assembly of the biblical text they had previously chosen. He/she invites the assembly to listen to the word in faith and allow the living word to confront them personally.
- *Explanation*: one of the participants, preferably the catechist or priest, may be invited to clarify some of the difficult parts of the reading. By so doing the participants are enabled to enhance their understanding of the vast riches of the word of God.
- *Meditation*: Then follows a silent moment to let the word sink in and draw forth a response.
- *Sharing*: Thereafter all members are invited to verbalize what the Holy Spirit may have given him or her to share with the others. They share their life experience vis-à-vis the word they have heard.
- *Spontaneous Prayers*: Inspired by the word the assembly concludes with spontaneous prayers in the form of praise, thanksgiving, and intercessions for the families, the sick,

the absent, the parish, the diocese, the church, and the world in general.

- *Concluding Prayer*: the prayer may be led by the SCC leader, the catechist or the priest if he is present.
- *Concluding Song*: normally the assembly concludes with a song.
- *Doing the word*: Each one is then exhorted to keep reflecting on the word of God throughout the week and put his/her trust in Divine Providence till they meet again. They should allow the word to bear fruit in their lives: the word should be in every sense a living word (cf. Jas 1:22-25).

### **The Eucharist**

It is supposed that the parish has an *almanac* for SCC visits by the parish priests. The SCC members prepare for the visit of the priest. Usually the priest takes this occasion as the best platform for discussing pastoral issues:

- Before the Eucharistic celebration, the priest gets *reports* from the SCC leaders which include matters concerning the sick and elderly, those who need special attention, family situations, the strayed and renegades.
- There ensues discussion and directives aiming at resolving the pertinent *pastoral issues* of the SCC. For example: reconciliation, revival of moral and social issues, finances, and contribution to constructions of outstations.
- There is time for controlling and evaluating the progress made in *catechetical instruction* in preparation for the sacraments: especially preparations for baptism and for marriages.
- The priest takes ample time for *the sacrament of reconciliation* (confessions).
- The core of the priest’s visit is the *celebration of the Holy Mass*.
- It is customary that the faithful prepare some food and drink for the priest after the Holy Mass; they also give him some gifts to take home. It is understood as symbolic of the SCC’s *communion* with the parish and other SCCs.

- It is expected that the priest would *bless their homes* or houses and other facilities, including the fields and seeds; and that he would *visit the sick and elderly* to give them Holy Communion and other sacraments (confession and the anointing of the sick).

### **Works of Charity**

The SCCs are famous for the facilitation of works of charity among the faithful. The leaders organize and animate the members to contribute to the growth of the community. They are urged to visit the sick and the elderly, and help the poor among them. Sometimes they help the poor to build their houses; to pay for their medical expenses and their children's school fees; to help them with the tilling, the weeding and the harvesting of their fields. The works of charity are not exclusively for their SCC, but extend to other SCCs if they are so requested.

### **Benefits of the Small Christian Communities**

One cannot doubt that these SCCs are reminiscent of the Primitive Christian Communities of Jerusalem during the apostolic period. These communities knew each other and shared all that they had, and there was not a needy person among them (cf. Acts 4:32-37). As the church grew and spread to other regions, they had the so called *house churches*, similar to the Upper Room (cf. Acts 1:12-14) where they met to pray and to celebrate the Breaking of the Bread and where they also discussed their mission (cf. Acts 1:15-26; 3:44-47; 12:12; 20:7-12). Similarly the present SCCs facilitate and foster the efforts of the faithful to practice their faith. They become the springboard for mission as well.

- Love and unity are greatly fostered.
- Faith matures as it finds open expression in life sharing.
- Lax Christians are encouraged to take part in the activities of the SCC and receive the Sacraments.
- Attendance at Sunday Mass and participation in other parish activities have significantly improved. The faithful also readily support the church by paying their tributes.

- A good number of the faithful have acquired Bibles for their families and are encouraged to read and to meditate the Word of God.
- Children and the young get good formation and care, and the SCC offer efficient follow ups. Vocations for sacred ministries are fostered.
- The SCC provides a good opportunity for social and economic development since members also discuss their economic problems and share their solutions, their skills and their capacity to help.

By the reading of the Word of God in the SCCs, people confront their daily life experience with this divine word. They reflect on various human problems in the light of the Gospel. In doing so, people find that the Word takes on new meaning in their lives; and thus the Word becomes alive for them.

Commenting on the impact of the SCCs on the Church in Africa, Blessed John Paul II said, "reflecting on their daily lives in light of the Gospel can be a real theological locus or theological moment... theology becomes again a community affair. African theologians must work with and within the SCCs."<sup>12</sup>

## Challenges Facing Small Christian Communities

There are some quite serious challenges facing the life and growth of SCCs:

- At times the homes are too scattered, which requires the members to travel great *distances*, even up to 5 to 6 km, especially among pastoralists. This does not encourage

---

<sup>12</sup> A. Sanon, "Press Conference", *The African Synod*, 5, 2 (1994) 14. Also R. Schreiter, *Constructing Local Theologies*, Maryknoll: Orbis Books, 1985, 16. Schreiter wrote, "The experience of those in the SCCs who have seen the insight and power arising from the reflection of the people upon their experience and the Scriptures has prompted making the community itself the prime author of theology in local contexts. The Holy Spirit, working in and through the believing community, gives shape and expression to Christian experience."

frequent common bible reading, prayer meetings, and other activities, such as works of charity.

- It is difficult to gather together at a convenient time, especially if SCC members belong to the *working class* in cities and towns. As a result most of the SCCs are attended by women and children, whereas most of the men are absent. This derails the intended impact of the SCCs since the ‘father’ character is lacking. There is also a preference for meeting on Saturday morning and for a very short time, which does not favour depth and fruitful reflection.
- *Social and Economic classes*: some political leaders (chiefs and nobles) or groups identifiable by differences in economic status (the rich and the poor, employers and employees) or by differences in level of education, for example, the educated and the illiterate, prefer to have their own SCC which is difficult and unhealthy. Their lack of cooperation with groups outside their categories undermines the SCC. Indeed, St. James criticized sharply this kind of behaviour and regarded it as unchristian (cf. Jas 2:1-13).
- *Absenteeism* is also a big problem, especially among men and the young. They are attracted to social gatherings and sports. Sometimes tribal *cultural differences* affect the SCCs, for even in villages and urban areas, people are from various tribes. Some tribes have strong *gender discrimination*, mostly influenced by Muslim traditions. This hinders openness and cooperation.
- Another serious problem is belief in *witchcraft and superstition*: it is obvious that there are deep rooted *syncretistic* tendencies in our Christian churches. Most of the faithful have not yet abandoned their traditional beliefs: they believe in a transcendent God, but simultaneously maintain their beliefs in good and evil spirits, ancestral worship, divination, and so forth. They believe that nothing happens naturally: for example, they do not believe that death results from natural causes; rather, they believe that there is a rational cause behind every event. If the event is a negative one, it is normally attributed to a rational being,

either the living or the dead. If the presumed cause is a living person, he/she is ostracized and even punished and banished from the community; if it is one or more ancestral spirits, they are appeased through divinations, libations and sacrifices.

- *Lack of leadership from the parish*: some parish priests are reluctant to get involved and may even be indifferent to the life and progress of the SCC, perhaps because the SCC manner poses a challenge to their pastoral methods.
- *Lack of committed leadership* in the SCC themselves: lack of education and leadership talents on the part of would-be leaders, who indeed were accustomed to doing what they were told by the parish priests. Some leaders hijack the SCC for political and economic purposes and gains.
- Recognizing this problem, the first Synod for Africa (1994) emphasized the need for "*inculturation*" by discussing how the Gospel and the Person of Jesus, the Word made Flesh, can become incarnate, meaningful and relevant to the people of Africa through an inculturated evangelization. The ecclesiology of "Church as Family of God", one of the fruits of the synod, remains one of the main ecclesiological themes in Africa today.

The first missionaries who came to Africa did not care much about what the people believed in. They simply discouraged them from following their traditional faiths, but failed to tap the roots of their beliefs. The Christian faith was imparted to them as a blanket is spread out over the surface, but not touching anything within.<sup>13</sup>

---

<sup>13</sup> It is known that in some African societies when Christians celebrate Initiation Rites in church, i.e. Baptism, Marriage, Ordination, and Burial, they again celebrate them as Passage rites at home according to the African Traditional Religions. In fact, below the surface they believe that the Christian rite is not enough; it has to be complemented by an African one. There may be several causes. Some are: first, the lack of role for their ancestors in the church rites; lack of use of their traditional language, expressions and symbols; failure to understand the seemingly abstract language of Christian rites; and the ignorance of the nature (the matter and the form) of Christian rites.

This task is to be done now, by a thorough study of the African traditional religions and beliefs in order to identify their good, positive values, values that can find their fulfilment in the Gospel. Contradictory values, on the other hand, can be rendered less confusing and more explainable within the light of the Gospel.<sup>14</sup>

- The *proliferation of Christian Sects in Africa* has brought confusion and division among Christians.<sup>15</sup> Worse still is that these sects attack Catholic teaching and traditions and so derail the Church's efforts to inculcate her teaching and bring unity. Just when the people are trying to understand their faith, they suffer confusion by these heretical doctrines; and hence do not know what to believe.

### **African Church or the Church in Africa?**

Given the above mentioned challenges, it is difficult to talk about an *African Church* because there is a long way that the Catholic Church on African soil must travel if it is to be a church that is truly African – in the sense that one might have of unique African traits, an enhanced African culture and African traditions. The present-day church in West Africa, for example, is different from the Northern, Central, Southern and Eastern African Church. As far as the Abyssinian/ Orthodox Church of Ethiopia is concerned, one could speak about an African Church because it is

---

<sup>14</sup> This is why the Jordan University College launched an *African Studies Programme* purportedly for African students and others to carry out serious research and bring to exposure the African values, including those which were neglected by early missionaries and colonial rulers. In this way African traditional social and religious values could be more appreciated and eventually find their place in the Christian faith.

<sup>15</sup> Apart from the main Orthodox and Protestant Churches such as the Lutherans (Evangelicals), the Methodists, and the Anglicans, the most common Christian sects in East Africa are: Baptists, Adventists - Jehovah Witnesses, Mennonites, Presbyterians; various branches of Pentecostals (Church of God, Assemblies of God), and the Last Church. There are also locally founded charismatic sects who promote healings, e.g., the Bishop Zachary International Ministries (BZKIM) under Pastor Zachary Kakobe, the Gospel Renewal Church (GRC) under Pastor Anthony Lusekelo, and the Marian Faith Healing Centre (MFHC) under Fr. Felician Nkwera.

the oldest in Africa, probably from the time of the eunuch treasurer of Candace the Ethiopian queen (cf. Acts 8:26-39); and even the people's traditions – their names, mentality and customs – are Christian. But the northern Church, that of Egypt and the Maghreb, which has a long history (comprised, for example, of the Alexandrian school, the Desert Fathers, and Church Fathers such as St. Augustine) lost its African roots for it was greatly influenced by Mediterranean and European culture, and later suppressed by Islamic domination. Today one may speak, therefore, about an African Church in the geographical sense, but not so in the strict sense of tradition and culture. Hence, it is more convenient to talk about the "Church in Africa."<sup>16</sup>

The Second Special Synod for Africa (2009) reiterated its insistence on the promotion of the SCC.

The SCCs give life and solidify the Family-Church of God in Africa. They are founded and based on the sharing of the Gospel; in them the Christians assemble for the celebration of the presence of the Lord in their lives and by the means of the celebration of the Eucharist, the Word of God and the testimony of their faith in the charitable service among them and in their communities. Under the guidance of their pastors and catechists they seek to deepen their faith and mature in the Christian testimony by concretely living their Christian paternity and maternity, of sincere relationships and open friendships, whereby each takes care of the other. This Family of God extends beyond the boundaries of blood relations, ethnicity, tribe, culture and race. In this way the SCCs open the feelings of reconciliation among the members of the family and clan, which tend to impose on the nuclei of the Christian families their syncretistic habits and customs.<sup>17</sup>

Unfortunately, today Africa is plagued with numerous Christian Sects, sects that confuse the people by their different interpretations of the Word of God. East Africa itself has more than 300 Christian Sects. Some of them aggressively attack the Catholic Church and try to allure the faithful to join them.

---

<sup>16</sup> The First Bishops' Synod for Africa of 1994, spoke of "The Church in Africa – *Ecclesia in Africa*" and not of the African Church. In that Synod they focused on "the Church as Family of God".

<sup>17</sup> Sinodo dei Vescovi II Assemblea Speciale per Africa. *La Chiesa in Africa: A servizio della riconciliazione della giustizia e della pace*, 805.

Certainly it becomes easier for these sects to do so as most of the people cannot read the Bible critically on their own; and there is a serious scarcity of well-trained catechists who can help them. In a vast country like Tanzania (ca. 945,000 km<sup>2</sup>), the Catholic Church has no special Bible school to teach basic skills to her faithful. Instead, these Christian sects have several bible schools where they develop their own form of exegesis which is quite different from the Catholic tradition. Unfortunately, whereas a denomination like the Lutheran has Sunday schools, the Catholic Church does not have such a tradition where the faithful could get some more knowledge about the Bible. Consequently, the only possible occasions where the Catholic faithful could read the Bible together and get a better understanding of its message is in the SCCs.

The Church in Africa, in particular the Sub-Saharan Church, is very young. Its faithful are only second- and third-generation Catholics. In fact, their existential situation is similar to that which is depicted in the Catholic Letters of James, 1-2 Peter, Jude, 1-3 John, whereby the writers seemed to be struggling with their misunderstanding of the Gospel message and the teaching of the apostles. Similarly, the Church in Africa needs people who know well the Gospel message and the teaching of the ecclesiastical Magisterium so that they can reliably explain it to them. Today people in this part of the world are really hungry for the Word of God, and they roam about looking for it. The Church has to work hard to meet this demand.

I see the present situation of the Church in Africa as a transitional one, reminiscent of the early post-apostolic period. I am looking forward to the time when the faithful will eventually take the Gospel message as their own African tradition: at that point we shall be able to talk of a truly African Church. It is a maturing process that needs properly informed monitoring and direction. It is encouraging to see that this stage is not far off, for there are signs of maturity, though still very fragile: diminishing syncretistic beliefs among the growing literate young; growing local leadership (increased number of African bishops, priests and religious); increasing active and strong involvement of the laity in almost all sectors, including decision-making functions; the

establishment of active SCCs; and the sending African missionaries to other parts of the world.<sup>18</sup>

As already noted above, the SCCs provide the ground for the growth of local African theology, for it is there that the Word of God becomes alive as it confronts people’s lives. Their genuine reflection on the Gospel and their faithful response to its demands becomes their theology. There is a dialogue between God and his people. As they sincerely search for God’s presence in their lives, the Holy Spirit teaches them how to respond faithfully (cf. John 14:26). A true African Church, therefore, should be perceived from the grassroots and not from above. It is people who experience the living Word defining and explaining everything in their lives. Lest the people be misled by the cunning, however, they need direction from Church leaders – from bishops and priests – who are official harbingers of the Good News (cf. 2Cor 11:3-4; Gal 1:6-9).

### **Essential Characteristics of the SCC**

During the Symposium at Fribourg University various names have been given according to continent to these communities who gather to celebrate the Word of God: in Africa, they are known as “Small Christian Communities”; in Asia as “Parish Evangelization Cells” as proposed by Asian Integral Pastoral Approach (ASIPA); in Europe as “Basic Ecclesial Communities”; and in Latin America as “Faith Sharing Groups”.

These different names underscore diverse aspects: the African Small Christian Community accentuates the gospel values lived in the communities; the Asian Parish Evangelization Cells underscore the aspect of proclaiming the Good News, a full participation in the Church’s call for new evangelization; the European model emphasizes the life of the church in small groups

---

<sup>18</sup> Pope Benedict XVI published the Post-Synodal Apostolic Exhortation *Africae Munus* highlighted what he saw as a new dawn of Christian maturity on the African continent. The faithful are now aware of the challenges that confront them and are prepared to deal with them at all levels. They embrace their gifts so as to give an appropriate and holistic response to the pastoral needs of the time, and to lead by example rather than just teaching.

of the faithful; and the Latin American model gives importance to the aspect of faith sharing, which is essentially similar to the Asian model. It became clear that the SCCs which are spread all over the world constitute a form of possible renewal for the Catholic Church.

At the end of the symposium six essential characteristics were identified that constitute a Catholic Small Christian Community:<sup>19</sup>

### 1. It Is in the Spirit of Vatican Council II

In order to avoid any dangers that these SCCs can bring, the Church ensured that they are totally immersed in the spirit of the Vatican Council II, especially the spirituality of communion of *Lumen Gentium* and *Gaudium et Spes*:

- rather than a *societas perfecta* vis-à-vis the world, the SCCs present a Church of proximity, present in the midst of the contemporary world;
- rather than an entity that preoccupies itself with its own structures and its hierarchization, the Church becomes the People of God, the Family of God and the “light of the nations”, concretely at the service of the poorest;
- rather than an institution that presents itself as the unique custodian of the truth, the Church presents herself as humble with the desire to share the treasure of the Good News with all those who search for God;
- rather than sticking to its Eurocentric model, the Church becomes truly “catholic” by promoting initiatives that come from the most marginalized peoples, the so-called “third world” and who recently received the faith, the so-called “new world”;

---

<sup>19</sup> These six essential characteristics of SCCs were summarized by Father François-Xavier Amherdt, Professor of theology at the University of Fribourg. The summary was published in two periodicals: “Mois de la Mission Universelle et Nouvelle Évangélisation: Les Petites Communautés Chrétiennes (PCC)” in *Évangile et Mission*, Septembre 2012; and “Les Petites Communautés: Une Aubaine Pour L’Église Suisse”, in *Choisir*, Septembre 2012.

- rather than presenting herself as a centralized power, the Church becomes an organic body and unified; thus each local church assumes responsibility for her way of living the Gospel.

## **2. It Deepens the Sense of Human Life**

The world today is in search for the integral meaning of life, the recentralizing of the person, the search for authentic relationships, and the success of integral and durable development. The SCCs may present the right route to that end. The participation in a small faith community facilitates the search for true human values: finding the person’s true self, a taste for authentic human relationships, an openness to unedited perspectives, becoming part of a people who genuinely seek to improve their capacity to open up, listen, respect, accept the word, and share mutually.

In the SCC individuals find warm fraternity and the promotion of solidarity. It is this encounter with Christ in the small faith community that enables the members to deepen their understanding of humanity and leads them to open up to proclaimed transcendental truths and to integrate both of these dimensions of their life. For those who begin their journey of faith – the neophytes – the SCCs become a favourable place for initiation to a spirit of belonging to a community, for experiencing the propinquity and human-divine character of the Church. By becoming a member of the SCC, the faithful concretely comprehend the Church as “Family of God” and as “House of God”, a comprehension which, in turn, promotes and nurtures vocations and at the same time cultivates care for each one according to his/her human and spiritual needs.

## **3. It Promotes the Sharing of the Word of God**

The SCCs offer the best context in which the Word of God can be heard afresh as Good News that leads to the life of God. The Word becomes a vital force within the lives of the members, for they experience how it engages them in their daily lives. In other words, the Word of God becomes visible and something to be

celebrated in their lives. It is in this visibility of the Word and the Eucharist that the Church becomes the Sacrament of the Presence of God for the world (cf. Mt 1:23; 18:20; 28:20); and the Gospel becomes truly appropriated by the Church. The members of the SCCs communicate their personal life experiences easily as delineated by the Scriptures. They perceive the actuality of the creative Word that moves them and in the same way presents to the world the Church of the future. In this way the Church evangelizes herself by the circulation of the Word in midst of the People of God, among those who in general never had the word and its impact in their society.

#### **4. It Is Participation in Evangelization**

The SCCs are regarded as the new effective way of the New Evangelization, a mission enterprise which was already spelled out by the Vatican II Decree on the Mission (*Ad Gentes*, 1965). The Apostolic Exhortation of Paul VI, "Evangelization in the Modern World" (*Evangelii nuntiandi*, 1975) elaborated this manner of evangelizing. A series of Pontifical Exhortations reiterated this: Blessed Pope John Paul II, *The Church in America*, 1999; *For Entering into the New Millennium*, 2001; and his Discourses to the Assembly of the Conference of Latin American Bishops, 1983; Pope Benedict XVI *New in Your Ardor, In Your Methods, In Your Expression*, and eventually the creation of the Pontifical Council for the Promotion of the new Evangelization, 2010.

The small faith communities are the basis for global evangelization as well. In them the individual is taken as he/she is, in his/her integrity in the light of Christ and traditional values. Members of the SCCs participate in the transformation of its members, the Church and the world. The evangelized become evangelists themselves, in dialogue with religious traditions of other believers. The SCCs constitute a new forum that complements Sunday ecclesial gatherings. The SCCs encourage the testimony of each of their members and underscore their accountability as the baptized in the world. Hence the SCCs promote a sense of co-responsibility and participation of the laity in the Church.

Moreover, the SCCs cultivate among themselves the desire that all in their turn become disciples of Christ. They become laboratories of authentic inculturation of the Gospel today, by confronting the dangers of modern syncretism, superstition, and the threat of confusing sects. When evangelization is from within and not from without, the Gospel is anchored firmly within a strong rock (cf. Matt 7:24-25 par.; 16:18). As noted above, when faith takes its roots within the local SCCs, we can then speak of true African theology and an African Church.

### **5. It Is the Experience of Prayer**

In the small assembly, people direct their attention to the presence of God within their inner selves, i.e. their interior life, personally and communally. They create an intimate relationship with Christ, by exchanging among them the Word and silence of prayer. Prayer constitutes the “theological” place par excellence, that is, the space where God reveals his inscrutable mind and the infinite dimensions of the truth (cf. 1Cor 2:11). By reciprocal exchange, members of the SCCs are able to bring forth innovative and creative prayer which is nourished by the Scriptures, by events from their existential life situations, and by life sharing. Their prayer becomes personal, interiorized, spontaneous, and peaceful; it is prayer that opens the heart to the presence of God. Their prayer interprets the gestures that they use to celebrate the Word and to express their faith, which eventually leads them to put their faith into practice in their society. In this way prayer becomes alive and a genuine outpouring of the heart to God.

### **6. It Is Social Engagement**

Social engagement is one of the central dimensions of the aforementioned experiences: in reading of the Gospel within daily events, always rooted in the spirit of prayer, the SCCs accompany their members in their mission to be the yeast in the dough of the world, working to bring about the Kingdom of peace and justice accepting their responsibility as custodians of creation. They apply the practical method of pastoral theology: *seeing* – to observe life conditions; *judging* – *analysing* – *understanding what is taking place*, always illumined by the Word and of the

message of faith. In this way they are able to trace the wonderful ways of the Lord in the world, and thus denounce injustice by searching for what causes it, and concretely taking action socially and politically in defence of the rights of persons.

Members of the SCCs eventually gather to celebrate their accomplished engagement with the world; and at the same time they request the Spirit of discernment – the Spirit of strength – to be able to continue with their mission in the world. The SCCs are never egocentric groups who are indulged in their own interests, who only seek their own good; rather, they are driven by the spirit of Christ who came to offer himself for others (cf. Mark 10:45 par.).

Nevertheless, there is the danger that SCCs can lose themselves in activism and political squabbles when they compare themselves with those who join the free evangelical churches. There is a need to learn how to find the rightful equilibrium between the deepening of self-consciousness, the search for Christ, and the struggle for justice in the world. The priority for the communities of faith must be to make their members true disciples of Christ, rather than disciples of the communities themselves. The communities are at the service of the individual and not vice versa. The SCCs' participation in the transformation of the milieu is the fruit and not the *raison d'être*. Therefore each community of faith must measure its potentials and limits over against the vast mission areas that call for engagement.

### **Small Christian Communities, Parishes and the Diocesan Churches**

The briefly traced history of the SCCs above has shown that the SCCs are not independent entities cut off from the Parish and the Diocesan Church. Rather, they are part and parcel of the parish church meant to become a grass root force for renewal and new evangelization. They represent a new manner of becoming a parish: a communion of communities, a network of small groups, of movements, of associations, of local communities, of local teams, with their parish priests who guarantee unity and cohesion.

It is in these small communities of faith that collaboration between the laity and the clergy is concretely realized.

The conception of the parish as a network permits diversification of places of assembly that the people choose in function of their affinities and their needs – family groups, groups for sharing the Word, groups for the young, prayer groups, and charity solidarities are some examples – and demands the creation of links that connect them to each other. This implies that those responsible for the dioceses, the bishops that belong to the episcopal conference, should call for the creation of such communities. Leaders have to take into consideration the SCCs in their pastoral development plans by appointing people who would establish, accompany, and animate them, and by overseeing the formation of the laity who would lead them. The representatives of the various communities in the parish councils not only enrich the parishes in pastoral matters but also ensure a concrete liaison between the priests and the laity at the parish as well as the diocesan level.

It is important to put in place a kind of a committee that oversee the organization of these communities of faith in order to stimulate visible gatherings, assist their development, maintain openness to new members and ensure communion with the diocesan and the universal Church.

The Eucharist is the apex of communion of all communities of faith and therefore must be celebrated regularly. The frequent visit of the parish priest or his curate to the SCCs edifies the members greatly. The dominical Eucharistic celebration, however, should be done in the parish church in order to physically demonstrate the unity among the various communities.

## Conclusion

In conclusion one can say that the Church, which is the People of God as defined by Vat II, has gone back to its roots, the Family Church or House Church in the form of the Small Christian Communities. First, the African traditional *extended family* (including *Ujamaa*) finds its place in the Christian faith. Its positive elements are now Christianized, such as solidarity, help

for the poor and sick, reconciliation, peace, the spirit of healing, communal prayer and various forms of blessing in the rites of passage (naming, circumcision marriage), thanksgiving ceremonies, and ceremonies of appreciation. Negative elements, such as rivalry, fighting, selfishness, worship of spirits, and sacrifices for the dead are discarded. In this way the process of *inculturation* becomes real and possible.

Second, it is within the SCC that the notorious dichotomy between Christian faith and traditional beliefs is ironed out. It is difficult to fight *syncretism* from above, i.e., by the preaching that comes down from Church leaders. The SCC, then, is the most efficient means of *pastoral ministry*. The Parish priest gets necessary information from the SCC leaders and offer him suggestions as how to deal with certain problems. Moreover, catechetical instruction becomes easier and more efficient since there is personal contact with the catechumens.

Third, the *Gospel becomes alive* to the SCC members as they listen / read it together and share their life experiences. The Holy Spirit illumines them and leads them to communal and personal *metanoia*, that is to say, conversion. Since they assemble on a continual basis, it becomes easier to assess or follow up their spiritual development. As they share their successes and failures, they correct and encourage each other to make difficult or radical decisions about their lives as demanded by the spirit of the Gospel.

Four, serious personal and communal reflection and meditation of the Word of God bear fruit in the development of a truly *African theology*: their understanding of the Word of God (the Word as revelation) and its relationship with humanity (the human response to divine revelation). In this process they develop their own language and symbols that expresses their faith. It is from within this background that one can attempt to speak of African theology and an African Church.

# Shaowu – Salvatorian Mission (1922-1953)

## Rev. Julian Bednarz, SDS

Department of Theology  
Jordan University College

A letter from the Congregation for the Propagation of the Faith, arrived in 1920 at the desk of Father Pancratius Pfeiffer, the Salvatorian Superior General, with the proposal of missionary work in China. This surprising proposal is the starting point of our study.<sup>1</sup>

Father General convened his council at once, to discuss this request. The Consultors shared the opinion, prevalent among the Salvatorians in Germany, that German missionaries would soon be able to return to their mission in the British colonies. As long as there was hope of going back to Assam, India, the Society could not, in their opinion, accept another missionary territory in China, due to insufficient staff and lack of material resources.<sup>2</sup> At the end of July, Father P. Pfeiffer responded to the secretary of the Congregation that the Society could not work in two mission territories simultaneously. The acceptance of a new mission in China would mean giving up the work in India. As long as there was hope of return to the former mission, the Salvatorians could not accept a new mission territory.<sup>3</sup>

Another year of intense negotiations passed, but the British government still refused to allow the displaced German Salvatorian missionaries to return to their mission in India. In the beginning of August, 1921, the Generalate was surprised to learn that the Congregation had entrusted the Apostolic Prefecture of

---

<sup>1</sup> The letter was published in the “Annales SDS”, vol. 1, nr. 3 (11/01/1920), p. 58; in the archive of the Congregation for the Evangelization of Peoples (AKEL), this text is in: *Nuova Serie*, 1920, vol. 664, rubric 130, protocollo nr. 1975/20, p. 488.

<sup>2</sup> See: The minutes of the general council meeting in *Liber actorum Consilii Generalis*, AGS (Archive General of Salvatorians) 12, 12-1.8 (05/07/1920).

<sup>3</sup> See: AKEL, *Nuova Serie*, 1920, vol. 664, rub. 130, p. 489.

Assam to the Salesians.<sup>4</sup> On the occasion of the upcoming Fourth General Chapter, Fr. Christopher Becker, the Apostolic Prefect of Assam arrived in Rome. He recommended that the General Council submit a proposal to the Congregation for the Propagation of the Faith that the mission in Assam be divided. The General Council discussed that proposal during three consecutive meetings, but decided to leave the decision to the full membership of the Fourth General Chapter.<sup>5</sup>

### **Decision of the Fourth General Chapter (1921) – China**

The General Chapter was in session from September 12-30, 1921. Father P. Pfeifer was quickly re-elected for a second term as the Superior General, and a new board was elected. Next, the Chapter elected five committees to consider the matters that were most pressing for the entire Society and to develop appropriate proposals. The committee dealing with foreign missions was chaired by the Apostolic Prefect of Assam, Father C. Becker.

On September 14, the third day of the meeting, Father Becker reported on the effort expended through the passage of years to return the missionaries to Assam. He then described the current situation of the mission, after which he put two proposals up for a vote:

1. The Congregation for the Propagation of the Faith should be approached to negotiate the division of the Assam mission in such way that it would allow the missionaries to keep and manage the portion formerly entrusted to them.
2. The Salvatorian Society should enter into negotiations with the Congregation pursuant to their offer of June 17, 1920, to take up a new mission.

The discussion lasted a few hours and the result was amazingly unanimous: the first proposal was unanimously rejected and the

---

<sup>4</sup> See: *Minutes of the General Council Meeting* in AGS, 12, 12-1.8 (08/08/1921).

<sup>5</sup> Council considered proposals Fr. C. Becker at the meetings of August 31, September 1 & 2. See: *Minutes... op. cit.*

second unanimously accepted. It was agreed, on the one hand, that the Society would not be able to send a sufficient number of non-German missionaries to Assam due to the lack of personnel. Even if there were, indeed, an option of dividing the mission, the Salvatorians would not be able to obtain the area around the city of Shillong because of the unrelenting stance of the British colonial administration that opposed it. The general consensus was that since the Salvatorians were unable to return to Shillong, they might as well accept a new mission elsewhere.<sup>6</sup>

The voting on the second motion was preceded by a lengthy speech by the Superior General who emphasized that the taking on of missionary work was a key aspect of Salvatorian apostolic activity. He pointed out that there was a need to follow the example of their founder, Father Jordan, who, despite difficulties, personally sent Salvatorians to Assam in the first place. Next Father Pfeifer indicated that there was before the Chapter an option to choose one of two available missionary territories: the first in China, and the other one in Colombia, in the San Jorge region, inhabited by the still-pagan Indians. The first had been proposed by the Congregation for the Propagation of the Faith, while the invitation to the second mission came from the apostolic prefect Uraba.<sup>7</sup> The vote favoured unanimously the new mission in China.

The newly elected General was entrusted with engaging the Congregation for the Propagation of the Faith in a process of negotiation. It seemed apparent that the choice of a mission territory in China harmonized with Father Jordan's personal conviction, since in fact he had studied Chinese with a former

---

<sup>6</sup> The debate at the fourth session is quite extensively recorded in the minutes of the Chapter: (AGS, PG-07/04) *Protocollo*, pp. 126-136. Fr. P. Pfeiffer reported and commented on it a month later in the “Annales SDS” (1 November, 1921), vol. II, nr. 1, pp. 95-96; Fr. C. Becker as well placed in the November issue of the monthly magazine “Missionär” a comprehensive report of fruitless efforts to return to Assam, and the debate during the General Chapter (German edition, pp. 225-227).

<sup>7</sup> See: (AGS, PG-07/04) *Protocollo*, pp. 130-131; Columbien, in “Annales SDS”, vol. 2, nr. 5 (08.01.1921), p. 81.

Chinese missionary<sup>8</sup> between 1877-1879 and had foreseen a great harvest of souls in China.<sup>9</sup> On September 27<sup>th</sup>, at the end of the General Chapter and during its 25th session, the Chapter returned to the issue of missions, and almost unanimously accepted the committee's motion to found a Mission Procurement base in the United States to support a new mission in China. The administration of the Mission Procurement was entrusted to the former missionaries of Assam.<sup>10</sup>

### **Foundation of the Shaowu Mission (1921-1929)**

Immediately after the conclusion of the General Chapter, Father K. Becker resigned his office as the apostolic prefect in Assam, a resignation that was accepted.<sup>11</sup> Father L. Mathias, SDB, was nominated as the next prefect of Assam.

The resolutions of the Chapter to start missionary activity in China and to establish a Procurement Mission Bureau in the USA were immediately implemented by Father P. Pfeifer and the General Council. Already in October a formal decision of the General Chapter was presented to the Congregation by way of a letter, manifesting a readiness to start talks relative to assuming a mission territory in China.<sup>12</sup>

In response to this letter, the Congregation for the Propagation of the Faith held two meetings, one on October 12 and the other on October 22. These meetings considered two options for the Salvatorians' mission territory: one in the province of Shaanxi (*in the Apostolic Vicariate Shaanxsi Meridonale*), the other in the province Guanxi (*in the Apostolic Vicariate Guanxi*).<sup>13</sup> The

<sup>8</sup> See: Drozd, J., *Under the sign of the cross*, Kraków 1991, p. 52.

<sup>9</sup> Fr. Jordan in his diary (SD, I, 209) entered 6/15/94: "Make a note in the calendar, how great is the harvest in India, China and America...!"

<sup>10</sup> See: (AGS, PG-07/04) *Protocollo*, pp. 162-3; "Annales SDS", vol. 2, nr. 1 (1 November, 1921), p. 108.

<sup>11</sup> See: AKEL, *Nuova Series*, 1922, vol. 758, rub. 128, nr. 3049/21, and nr. 3195/21. Salvatorians returned to India in 1990.

<sup>12</sup> The letter is dated 09/10/1921; see: AKEL, *Nuova Series*, 1921, vol. 700, rub. 130 (p. 202).

<sup>13</sup> See: AKEL *Nuova Series*, 1921, Vol. 700, Rub. 130, pp. 204. Territories initially taken into account were rather large: created in 1928, the

Congregation settled, however, on a third alternative, that of the Shaowu prefecture in the Fujian (Fukien) province. This mission would find a partial foothold in the Apostolic Vicariate of Fuzhou (Foochow). At the end of November the secretary of the Congregation sent a letter to Father P. Pfeifer, describing Shaowu as a territory of 5000 square kilometres with a population of 1,000,000, out of which 672 were Christians and 525 were Catechumens. There were 2 missionaries, 9 male catechists, and 2 female catechists; and the mission had one church, 4 chapels and 4 schools.<sup>14</sup>

The General Council met to discuss the acceptance of this offer and decided to first find out more about the territory. Shortly thereafter, encouraging information was obtained from the assistant for the German provinces of the Dominican General, namely, that it was a mountainous region, much like that of Switzerland, but due to the lack of roads or railroads, not easily accessible. The major means of communication was the river Minjiang (Min) which flowed into the South China Sea.<sup>15</sup> The General Council met in a second general consultation to consider the Congregation's proposal regarding the mission in China, and

---

Apostolic Prefecture Hinganfu (Ankang) consists of 24 000 km<sup>2</sup> (Shaanxi), and established in 1922, the Apostolic Prefecture Lanlung (Anlong) has 45 000 km<sup>2</sup> (Guangxi and Guizhou). The nationality of contemporary active missionaries could also be taken into account. In the first case, there were Italians (the Mission Seminary of Milan), and in the other instance, French (from the Mission Seminary of Paris). In the war that had just recently ended, the Italians and the French fought against the Germans. In 1925, Conventual Franciscans arrived at Hinganfu from Italy. In Lanlung Frenchmen continued their work.

<sup>14</sup> *Ibid.*, p. 204; text of this letter of 28.11.1921 is also published in the “*Annales SDS*”, vol. 2, nr. 2 (07/01/1922), p. 25.

<sup>15</sup> The source of information was a German assistant at the Generalate of the Dominicans, a note in writing for the Salvatorian Generalate (30/11/1921); General Procurator, Fr. T. Grunwald SDS. See: AGS, *China*. Also living in Germany, Fr. C. Becker received noteworthy information from Dominican Mission Procura in Düsseldorf (letter 15/12/1921, AGS, *China*).

a unanimous decision was made to take up the missionary activity in the Shaowu prefecture.<sup>16</sup>

The next important item to decide was the choice of the first group of missionaries. Fr. P. Pfeifer considered the matter two days later with his advisors. The decision was made to send 3 missionaries; one of them, Fr. Heribert Winkler, would be the superior.<sup>17</sup> The Salvatorian General informed the Congregation of the intention to accept the mission in a letter dated December, 1921, and added that the names of the first three missionaries would be sent later.<sup>18</sup> Fr. P. Pfeifer then approached three religious brothers explaining to them in a letter the proposition of the Congregation and the decision of the General Council to accept it. The following Fathers received this letter: Fr. Heribert Winkler, a former missionary to Assam; Dominic Daunderer, also a former missionary to Assam; and Salezy Spirig, who had never been a missionary to Assam. All of them accepted and started preparations for departure.<sup>19</sup>

The formal reply of the Congregation came on February 10, 1922. This date may be considered as the date when the Shaowu mission formally began under the auspices of the Salvatorians.<sup>20</sup>

---

<sup>16</sup> The first General Council meeting was held on November 29, so the next day after receiving of the proposal from the Congregation, the second meeting on the matter debated on 20 December 1921, the eve of the feast of the Apostle Thomas. This date in the Salvatorian sources is given as the date of adoption of the mission in China. See: *Liber actorum... op. cit.*, 1921.

<sup>17</sup> *Ibid.*, meeting on 22 December 1921.

<sup>18</sup> The letter is dated December 23, 1921. It is worth noting that in the meantime the Generalate received information that the German Pallotine Province was prepared to undertake missionary work in Shaowu as early as January 1921, but later decided not to take it if there was a possibility of a new mission in South Africa (Prefecture Apostolic Cape of Good Hope, which later became the PA Oudtshoorn). See AGS, *China*, as well as: AKEL, *Nuova Series*, vol. 765, rub. 130, p. 424 (Prot. N. 403/21). Also mentions Gonzalez, J. M, OP, *Historia de las Misiones Dominicanas de Cina*, volume IV: 1900-1954, Madrid, 1955, p. 222 (footnote 21).

<sup>19</sup> See: AGS, *China* (letter of Fr. P. Pfeiffer is dated 02/01/1922), "Annales SDS" (01/07/22), vol. 2, nr. 2, pp. 25-27.

<sup>20</sup> See: AKEL, *Nuova Series*, vol. 664, rub. 130, p. 688 (prot. nr. 3992/21). This letter was published in the "Annales SDS" (01/07/1922), vol. 2, nr. 2, p. 26. Original letter in AGS (*China*, coll. 6: 1.12).

A month later the General published the names of the first missionaries with their travel plans, noting that one of them was staying in the USA at that time and would be travelling to China directly from there, the two other ones were in Europe and would travel out from Rome.<sup>21</sup> In letters directed to the Apostolic Vicar of Fuzhou, that is to say, Fr. Francis Aguirre, OP, the Congregation introduced the three Salvatorian missionaries that had been sent to work under his supervision in the Shaowu Prefecture, which was indeed part of his Vicariate. This was to be the arrangement until an independent mission or Prefecture could be carved out of the vicariate.<sup>22</sup>

Fr. H. Winkler left for China from St. Nazianz at the end of July, and after crossing the Pacific on board a Japanese vessel, arrived in Shanghai whereupon he boarded another boat to Fuzhou where he arrived on September 5. A week later Frs. D. Daunderer and S. Spirig arrived aboard an Italian ship crossing the Red Sea and the Indian Ocean. They could not continue their voyage immediately due to armed clashes between northern and southern Chinese armies. Finally on December 16 they all reached their destination of Shaowu.<sup>23</sup>

For our missionaries a time for intense Chinese language study began; simultaneously, the Dominican missionaries began familiarizing them with the state of the mission and its organization. Two Dominican missionaries worked in the civil prefecture Shaowu in December, 1922. One of them resided in Shaowu, the other in Guangze (Kwangtseh). The only church in

---

<sup>21</sup> “Annales SDS” (07.01.1922), vol. 2, nr. 2, p. 26.

<sup>22</sup> The first letter is dated 5/4/1922 and was posted, the second is dated 26.07.1922 and it was brought to Fuzhou by missionaries themselves. See. AKEL, *Nuova Series*, 1922, vol. 765, rub. 130 (nr. protocollo: 974/22 and 2191/22).

<sup>23</sup> Fr. H. Winkler described his journey from Wisconsin to Fuzhou in a series of articles published in “Missionär” 1923 (pp. 22-24, 40-43, 60-62, 106-110, 160-163, 186-188). Fr. D. Daunderer described the journey from Brindisi to Fuzhou in letters addressed to the Superior General (see AGS/D. Daunderer, a total of 6 letters). The trip from Fuzhou to Shaowu described also Fr. D. Daunderer in the “Missionär” (published in 1923, pp. 88-90, 136-138, 230-233, 251-253, 278-281).

this part of the Fuzhou Vicariate was located in Shaowu. There was also a new residence building for 4 missionaries and an orphanage.

Guangze boasted a new residence for three missionaries and a large building that served as a school (second floor) and a chapel (first floor). Both the Shaowu and the Guangze missions contained rice fields and orchards. The mission now consisted of 846 Catholics and 544 Catechumens. Most of them lived at great distances from each other, spread throughout the sub-prefectures of Shaowu and Guangze. There were also a few Catholics living in the secondary stations of Taining (Taining) and Jianning (Kienninghien). Thirty girls lived in the Shaowu orphanage, and the three missionary schools educated 22 boys and 14 girls.<sup>24</sup>

The first Salvatorian missionaries split into two groups: Fr. H. Winkler, the superior of the mission, along with Fr. D. Dauderer stayed in Shaowu. Father S. Spirig went to Guangze which was 40 km away. In this part of Fujian (Fukien), the population communicated both in Mandarin and in a local dialect.<sup>25</sup> The missionaries progressed slowly in their study of the local languages; according to the apostolic vicar, Fr. F Aguirre, this was on account of their advanced age.<sup>26</sup>

After a year of studying Chinese, the missionaries were able to communicate in everyday matters and read sermons and catechetical material. Fr. G. Varona, OP, died suddenly in September, 1923, and Fr. A. Berlana, OP, left Shaowu a year later. The Dominican missionaries, however, had been able to show their successors the pertinent territory and had accompanied them on their first pastoral visits to many places, even to those far

---

<sup>24</sup> See: Statistik 1921/22 - 1927 (AGS, *China*, coll. 7: 23.2).

<sup>25</sup> In modern studies, this dialect is labelled as Shaojiang. It is part of the linguistic group of the region. See: Min. Hattaway, P., *Operation China. Introducing all the Peoples of China*, Piquant, first edition 2000, p. 186 (Han Chinese, *Shaojiang*).

<sup>26</sup> Letter of August 9, 1924 to W. Van Rossum (AKEL, *Nuova Series*, 1924, vol. 816, rub. 32/2 (nr. protocollo: 3216/24), p. 750. In 1922, Fr. H. Winkler was 47 years, Fr. D. Dauderer - 51, Fr. S. Spirig - 42.

away from the main missionary station. It was at that time that Fr. S. Spirig, SDS, started an independent apostolate in Guangze.<sup>27</sup>

It came as an eye-opener to our missionaries that the territory of the new mission was so small when compared to the one lost in India. The civil prefecture entrusted to our order had been divided in 1922 into four sub-Prefectures: Shaowu, Guangze, Taining and Jianning. Initially it had been estimated that the civil prefecture comprised 5,000 square kilometres. Later estimates figured the area to be about 9,000 square kilometres. The matter was settled only after official measurements designated the area to be 7,881 square kilometres.<sup>28</sup>

The Shaowu Prefecture bordered the Jianyang (*Kienyang*), Nanping (*Yemping*) and Changting (*Tingchow*) Prefectures. Toward the West spread the Jiangxi (*Kiangsi*) province. This was and is a mountainous region, with an average altitude of 600m and some peaks reaching up to 2,000m. As a consequence, the transport of passengers and goods was taking place on the tributaries of the river Minjiang (*Min*). One of the tributaries flowed through Guangze and Shaowu and another through Jianning.

The towns and villages were connected by paths winding along the rice fields and the valleys of the rivers before ascending the mountain passes. While it was possible to hike, bike, or ride on horseback along the passes, goods were often carried by porters on their backs. Well-off travellers were carried in sedan chairs, while our missionaries travelled initially by foot or horseback, and later by bike or moped.<sup>29</sup>

---

<sup>27</sup> See the Letter from Fr. S. Spirig to Fr. A. Bertsch of 10.04.1923 (AGS, *China*, 7: 11.14).

<sup>28</sup> The first number appears in the letter of Propaganda Fide to the Superior General: 11.28.1921 (AKEL, *Nuova Series*, vol. 700, rub. 130, p. 204), the second gives the first superior of the mission (sui juris) Shaowu in his reports, for example in the annual report of 1931 (AKEL, *Nuova Series*, vol. 1022, rub. 32/6, nr. protocollo 3143/31, p. 149), the third number appears after World War II, for example, in: I. König, *Bericht über Präfektur Shaowu 1949-1953* (AGS, *China*, coll. 2).

<sup>29</sup> See: Letter of Fr. S. Spirig to P. Pfeiffer of 28.12.1922, the (AGS, *China*, coll. 7: 11.14). More noteworthy data regarding the landscape of the

The population of the prefecture fluctuated. The missionaries were told at the beginning that the Shaowu Prefecture had about a million inhabitants; later that number was estimated at 800,000. A census taken after the Second World War revealed the number to be only 300,000 inhabitants.

The estimates reflected, in part, true fluctuations of the population. It is likely that the number of inhabitants of Shaowu in the first half of the twentieth century slowly decreased due to social unrest, bandits, epidemics and voluntary emigration.<sup>30</sup>

The population supported itself by agriculture especially through the cultivation of rice, tea, and vegetables; fishing; logging; trade; crafts; and the activities ascribed to porters. The best craftsmen in the prefecture could be found among immigrants from the neighbouring province of Jiangxi.

The majority of the population was pagan. There were many who adhered to the disciplines of Buddhism, Confucianism, or Taoism. Moslems and Christians, on the other hand, made up a small minority.<sup>31</sup>

The missionaries described the climate as subtropical, since temperatures in Shaowu reached 32 degrees Celsius in the summer and minus 10 degrees Celsius in the winter. Spanish Dominicans called Shaowu *Fukien Hell* because of frequent outbreaks of malaria. The rice fields stretching around the towns and villages provided an excellent breeding ground for the mosquitoes which carried the disease. The local population had

---

Prefecture Shaowu are given in the annual conference in 1940, p. 9 (AGS, *China*, coll. 6: 4.6).

<sup>30</sup> Already in their first letters missionaries mentioned ruined houses in Shaowu and Guangze and abandoned homes in rural areas. See: Letter from Fr. S. Spirig to the Superior General of 12.28.1922 (AGS, *China*, coll. 7: 11.14). Two years later, in a letter to the Vicar General Fr. S. Spirig wrote: "Ich glaube, dass hier vor 50 oder 100 Jahren weit mehr Leute waren als heute. Da ist kaum ein Dorf, in dem leerstehende nicht zu finden halbverfallene Häuser zu finden waren." (*Ibid.*, letter of 03.08.1924).

<sup>31</sup> Worth noting are data on the population that can be found in the extraordinary report of Fr. F. Aguirre of 1927 (AKEL, *Nuova Series*, 1926-1928, vol. 912, rub. 32/2, protocollo nr. 3509/27, pp. 300-305), or in the report of Fr. H. Winkler to Propaganda Fide from 10.11.1927. (AGS, *China*, coll. 6: 11.21).

a stronger resistance to malaria than the newcomers from Fuzhou, from other regions of China, or from abroad.<sup>32</sup>

Fr. H. Winkler, the superior, was concerned that the mission should become independent as quickly as possible. In his many letters to the Salvatorian General he asked for new missionaries: priests, brothers and sisters. The apostolic Vicar Fr. F. Aguirre supported his efforts as long as the mission was part of the Fuzhou Apostolic Vicariate.

Despite the lack of personnel in the Society of the Divine Savior,<sup>33</sup> in 1924 the Superior General sent 3 young priests and 2 not-so-young priests... and in 1926 three brothers to China.<sup>34</sup> The long-awaited 5 Salvatorian Sisters arrived in Shaowu in 1925. A year later 3 more Sisters joined them.<sup>35</sup> By the end of

---

<sup>32</sup> See: “Annales SDS”, vol. 2, nr. 4, p. 66; letter of Fr. S. Spirig from 04/27/1924 to General (“Annales” vol. 2, nr. 5, p. 28).

<sup>33</sup> In the years 1920-1930 the total number of members had almost doubled, but the number of Priests had increased only by 37 (1920: 185 Priests, 33 seminarians, 99 brothers; 1925: 206 Priests, 56 seminarians, 141 brothers, 1930: 222 Priests, 148 seminarians, 233 brothers, see: *Catalogus Generalis SDS, 2011*, p. 354). On the occasion of the Fifth General Chapter Fr. P. Pfeiffer, Superior General, reported on 06.01.1927, that the Society had a population of 211 Priests, 87 seminarians and 141 Brothers (see: “Annales SDS”, vol. 2, nr. 8, p. 202). At the same time, the Congregation of the Salvatorian Sisters had: 586 Sisters (See: “Salvatorianerinner-Chronik”, August 1927, vol. 2, nr. 1, p. 4).

<sup>34</sup> Eye-catching descriptions of their trips to China were printed in “Missionär” (German or Swiss edition). The journey from Rome to Shaowu (M. Geser, Koloman Bühler, Edward Schweinberger) in 1924 Fr. M. Geser described in the article: *Nach dem Reich der Mitte* published in the German edition of “Missionär” in 1924 (pp. 236-238, 256-260) and 1925 (pp. 36-40, 46, 108-112, 132 - 137, 156-157, 180-184, 204-205). The 1926 journey (priests: M. Laser and Ethelbert Mai and brothers: H. J. Krause, A. Matt, R. Bertsch) Fr. E. Mai described in the article *6 Wochen auf der Dschunke ins Innere Fukiens* published in the “Missionär” (D, 1927), pp. 105-106, 135-136, 163-164, 204-206, 234-236.

<sup>35</sup> In the first group were: Innocentia Stahl (former Missionary in Assam), Ferdinand G., Adolffina W., Concepta R. and Florentia B. Sister Ferdynanda G. described the common journey in the article *Unsere Reise nach China* printed in “Missionär” (CH/1926), pp. 137-140, 154-155, 188-190, 214-215. In the second group were: Elekta S., Kiliana H., Viktorina K.

1927 there were 8 priests, 2 Brothers<sup>36</sup> and 8 Sisters active in the Chinese mission. Their work received support from missionary procurators in Germany and in the United States.<sup>37</sup>

Our missionaries not only took over the two Dominican mission stations of Shaowu and Guangze; they also founded new ones: in 1925 in Jianning and in 1928 in Hepingzhen. Efforts were made to open further missions in Nakouzhen and Taining.<sup>38</sup> The main station in Shaowu was located at the east gate of town. Our missionaries took over the church from the Dominicans, the residence and the orphanage, too, passed into their hands from the Dominicans. Fr. H. Winkler built a spacious elementary school and a carpentry workshop equipped with modern machines imported from Germany.<sup>39</sup>

In Guangze, Fr. S. Spirig took over a solid residential building, another building that served as a school (second floor) and a temporary chapel (ground floor). As a first construction, he built a spacious house for the Sisters, who moved into their new dwelling in November, 1925. Immediately, he started preparations for the construction of a church, by gathering building materials with the help of Swiss benefactors. Unfortunately his untimely death prevented the start of the construction itself.<sup>40</sup>

Fr. H. Winkler entrusted the difficult task of building the new mission station in Jianning to Fr. M. Geser. The latter, in spite of his efforts, was unable to settle in that town and chose instead to settle in the suburbs of Xikouzhen (*Kikeo*), where a number of Catholics lived. He purchased a lot with Chinese buildings on it,

---

<sup>36</sup> Only 2 Brothers, for the third one, Rigobert Bertsch, died of cholera on 26.10.1926, even on the way to Shaowu. See: *Ankunft neuer Missionär in China*, "Missionär" (CH/1926), p. 285.

<sup>37</sup> The American mission bureau was established by the efforts of the Salvatorian Generalate in Elkton, Maryland, in 1923. See: *Elkton*, in "Annales SDS", vol. nr. 4, p. 62.

<sup>38</sup> See: *China-Mission*, in "Annales SDS" (03/31/1929), vol. 3, nr. 2, p. 46.

<sup>39</sup> See: C. Lohmann, *Die Mission Shaowu, China*, unpublished article from 1980 (SDS Archiv/Munich), p. 18.

<sup>40</sup> *Ibid.*, pp. 20-21.

which he remodelled for use in the mission. In addition, he undertook construction of St. Anne's chapel.<sup>41</sup>

For the planned mission stations of Taining and Nakou, Fr. H. Winkler was able to buy plots only for future chapels and residences for missionaries. Modest financial means as well as lack of personnel delayed the opening of these stations by a few years.<sup>42</sup> Even though the material expansion of the mission consumed a great deal of time and effort, such matters did not overshadow the primary goal of their missionary activity, namely, to proclaim Christ and to serve Him in the sick, the abandoned and the needy.

Only a small number of Catholics lived in the vicinity of the mission. Most of the faithful lived at a distance of a two to three day journey from the mission and regularly visited it only on certain holidays: Christmas, Easter, Pentecost, and the Assumption of the Blessed Virgin Mary. The faithful would come for two or three days of participation in the sacramental life, catechesis, preaching, and common prayer. The accommodation and feeding of pilgrims fell to the missionary priest, the Sisters and the lay personnel of the mission.

Every missionary was supposed to visit his parishioners at least 3 times a year. Pastoral care required the missionary to travel to each area for a visit lasting one to three weeks. The missionary travelled with a catechist and stopped in each village just for one day: from early afternoon until mid-morning. During this time he would celebrate Holy Mass, hear confessions, anoint the sick, and sometimes baptize and marry couples, provided they were properly prepared by the catechist. The missionary would catechize those gathered and encourage the faithful to a zealous practice of their faith.<sup>43</sup>

---

<sup>41</sup> See: M. Geser, *Unsere neue Missionsstation Kienninghien*, in “Missionär” CH/1926, pp. 93-95, 114-117.

<sup>42</sup> See: C. Lohmann, *art. cit.*, pp. 20, 23.

<sup>43</sup> There are many descriptions of such pastoral visits from the first years of our missionaries. For example, Fr. S. Spirig described his pastoral visit in a letter to the Superior General (21.03.1930, AGS, *China*, coll. 7: 11.13). Some descriptions were published in the “Missionär” (S. Spirig, *Wanderungen eines Missionärs in China*, D/1927, pp. 76-78, 103-104, 132-

To increase the number of new catechumens and the faithful in general, the missionaries ran charitable centres including schools, orphanages, and pharmacies for the destitute. The Salvatorian Sisters, along with the local catechists and teachers were most active in this capacity.<sup>44</sup>

Regular, peaceful mission work was seldom possible, hampered as it was by marauding bandits, who attacked and dispossessed both travellers and the inhabitants of nearby small towns and villages.<sup>45</sup> Bandits were not the only difficulty. The entry of Nationalist troops from Guangzhou (*Canton*) at the turn of 1927/1928 created a serious disruption in the mission work in Shaowu. Our missionaries, however, remained at their mission posts, patiently enduring the upheaval. The apostolic delegate to China, Fr. C. Costantini thanked them for their brave attitude and complimented these good shepherds.<sup>46</sup>

Archives show that one of the highlights of this first difficult period was the canonical visitation of the Superior General, Fr. P. Pfeiffer in 1926. Father General met the superior of the mission, Fr. H. Winkler, and the apostolic Vicar, Fr. F. Aguirre in Fuzhou. Next he visited the missionary posts in Shaowu and Guangze. On his return from Shaowu to Fuzhou at the dock on the river he met a group of missionaries travelling in the opposite direction.<sup>47</sup>

Despite language difficulties, lack of materials and of personnel, and constant danger from the marauding bands of robbers and those culpable of the sporadic outbreaks of fighting,

134, 162-163) or "Savior's Call" (H. Winkler, *A Mission Trip and My First Baptism in China*, vol. 1/April 1924, nr. 4, pp. 113-114).

<sup>44</sup> The complete reports for years 1922-1930 from our territory are not available, because the missionaries had to refer them to the Vicar Apostolic of Fuzhou, who was their ecclesiastical superior. A noteworthy description of the work in an orphanage in Shaowu is kept in the archive of the Salvatorian Sisters in Rome: *Unser Waisenhaus*, 1926, pp. 1-3 (AGSorDS).

<sup>45</sup> Fr. C. Bühler described this problem in the article: *China, das Land der immerwährenden Plage*, published in "Missionär" D/1926, pp. 41-46.

<sup>46</sup> See: Letter of H. Winkler to Superior General of 03.06.1927 (AGS, *China*, coll. 6: 11.11) and the letter of the apostolic delegate, C. Costantini, to H. Winkler of 06.28.1927 (AGS, *China*, coll. 6: 1.2).

<sup>47</sup> His journey to Shaowu and the ensuing visit are found in the report reproduced in "Annales SDS" (vol. 2. nr. 8), pp. 176-187.

the missionary work yielded good fruit, for example, conversions. Between 1922 and 1930, the number of faithful almost doubled.<sup>48</sup> Thanks to this increase, the long-awaited time for our mission territory to become independent had come.

### Independent Mission Shaowu (1929-1938)

In 1927 Fr. H. Winkler received a questionnaire from the Congregation of the Propagation of the Faith concerning the state of the mission in Shaowu. Fr. P. Pfeifer sent in his reply to the Congregation on November 10,<sup>49</sup> and in 1928 the apostolic vicar of Fuzhou visited three of the furthest Prefectures of his Vicariate: Jianyang, Shaowu and Nanping.

After his return to Fuzhou, the apostolic vicar wrote to the Superior General that he was quite satisfied with the missionary work of the Salvatorians, especially with their apostolic spirit and readiness to make sacrifices. He advised that more missionaries be sent and that the Congregation be petitioned to create either an Apostolic Prefecture or an independent mission (*sui juris*) in Shaowu.<sup>50</sup> In April, 1929, the apostolic delegate to China, C. Costantini, expressed a favourable opinion regarding the establishment of an Apostolic Prefecture or of an independent mission on the territory of the civil prefecture of Shaowu, which until now had been part of the apostolic Vicariate of Fuzhou.<sup>51</sup> It was at this time that Fr. P. Pfeifer informed the Congregation of the state of the mission in Shaowu.<sup>52</sup>

---

<sup>48</sup> The reports of Fr. H. Winkler give the following data: 846 (1922), 897 (1924), 1064 (1925), 1164 (1926), 1303 (1927), 1366 (1928), 1516 (1930). See: *Statistiche Angagen für 1922-1030* (in AGS, *China*, coll. 6: 11.21). *Prima Relatio missionis Independentis de Shaowu* (AKEL, *Nuova Series*, 1929-1931, vol. 1022, rub. 32/6, protocollo nr. 3515/30, pp. 122-137).

<sup>49</sup> See: H. Winkler, *Responsa ad quaestionarium de statu missionis Catholicae in districtu Shaowufu*, pp. 1-4 (AGS, *China*, coll. 6: 11.21).

<sup>50</sup> Cf. F. Aguirre, Letter to P. Pfeiffer (AGS, *China*, coll. 7: 11.16).

<sup>51</sup> See: *Rapporto di Mons. Costantini all E.mo Card. Prefetto* (AKEL, *Nuova Series*, vol. 1021, 1029-1931, rub. 32/2, nr. prot. 1722/1929, p. 280).

<sup>52</sup> The answer of the Superior general is from 05.14.1929. (AGS, *China*, coll. 6: 11.21).

Following these lengthy and thorough preparations, on July 8, 1929, a decision was made during the Congress of the Congregation of the Propagation of the Faith to create an independent Mission of Shaowu. The decree was signed by the cardinal prefect and the secretary of state erecting the new mission *sui juris* on the territory of the four sub-prefectures: Shaowu, Guangze, Taining and Jianning, which were now separated from the Apostolic Vicariate of Fuzhou. The new mission was designated formally as the Mission of Shaowu.<sup>53</sup> The next day the Salvatorian Superior General, the Dominican Attorney General, and the Apostolic Delegate in Beijing (Peking) were informed of this decision,<sup>54</sup> and the apostolic *Breve* was issued on July 18, 1929.<sup>55</sup>

### **Father H. Winkler – First Superior of the Shaowu Mission (1930-1936)**

Along with the letter formally confirming the establishment of an independent Mission, Fr. P. Pfeifer received a request to name three candidates for the office of the ecclesiastical superior of the Mission. After consulting with his council, the Superior General named the three candidates: H. Winkler, S. Spirig, and M. Geser, with the addendum that, from his point of view, Fr. H. Winkler was the most worthy among the three.<sup>56</sup> Fr. H. Winkler retained the office of religious superior for three terms.<sup>57</sup> The Congregation made the decision after consulting the ordinary bishops of the candidates, as well as the Apostolic Delegate to

---

<sup>53</sup> See: AKEL, *Nuova Series*, vol. 1021, 1029-1931, rub. 32/6, nr. prot. 2591/29, p. 53.

<sup>54</sup> *Ibid.*, pp. 55, 57, 59.

<sup>55</sup> AAS 22 (1930), pp. 127-128 (Separato territorio ex Apostolico Vicariatu de Fuzhou (Foochow) in Sinis, erigitur Missio Independens de Shaowu). Genuine copy preserved in the archives of the Salvatorian in Rome (*China*, coll. 6: 1.2).

<sup>56</sup> See: *Liber actorum Concilii Generalis* (07/27/1929). Fr. P. Pfeiffer sent a letter to Pius XI on the same day. The letter was accompanied by opinions for each of the three candidates (AGS, *China*, coll. 6: 7.1).

<sup>57</sup> See: *Ibid.* (General Consulta decisions: 22/12/1921, 09/06/1925, 08/11/1928).

China. He then solicited written opinions from the missionaries and confirmed that Fr. H. Winkler had garnered the most votes.

With the Decree dated January 9, 1930, Fr. H. Winkler was announced the first Superior of the Mission of Shaowu. In April of the same year, he made a profession of faith at the hands of the Apostolic Vicar of Fuzhou, and then returned to Shaowu to take up his office.<sup>58</sup>

Unfortunately, instead of the anticipated blossoming of the mission, there came five years of trials and painful experiences (1930-1934). Sickness and death visited some missionaries. For a time the entire personnel of the Shaowu mission suffered imprisonment at the hands of bandits, and finally the mission was forced to take flight in the face of the Chinese Red Army troops advancing from the neighbouring province of Jiangxi to Fujian.

For health reasons, Fr. D. Dauderer asked to return to Europe,<sup>59</sup> while frequent relapses of malaria ruined the health of Fr. S. Spirig to such an extent that he died during an attack on November 23, 1930.<sup>60</sup> In 1931, Fr. M. Geser was killed at the hands of bandits while attempting to escape from his station in front of the invading Chinese Red Army.<sup>61</sup> Brother A. Matt returned to Europe in 1933 because of poor health<sup>62</sup> and in 1934 two other missionaries were expelled from the mission due to disciplinary infractions.<sup>63</sup>

---

<sup>58</sup> All documentation can be found in the archives of the Congregation for the Evangelization of Peoples (*Nuova Series*, vol. 1021, 1929-1931, rub. 36/6, pp. 63-118; decree of appointment has the number 73/1930). See also: AAS 22 (1930), p. 145.

<sup>59</sup> See: Letter to Fr. P. Pfeiffer of 15.06.1927 (AGS/D. Dauderer). He departed from Shaowu on 28.11.1927.

<sup>60</sup> See: Letter from Fr. H. Winkler to Fr. P. Pfeiffer of 24.11.1930. (AGS, *China*, coll. 6: 11.11).

<sup>61</sup> See: W. Menke, *Unter Christen und Räubern Soldaten*, Paderborn 1933, 157 pp.; 1934<sup>2</sup>, 158 pp.

<sup>62</sup> See: Letter from Fr. H. Winkler to Fr. P. Pfeiffer of 03.02.1933. (AGS, *China*, coll. 6: 11.11).

<sup>63</sup> They were: E. Schweinberger and E. Mai. See: Letter of H. Winkler P. Pfeiffer of 20/10/1924. (AGS, *China*, coll. 6: 11.12).

Sister Innocentia S., the first prioress of the Salvatorian Sisters in China, had to leave the mission in 1930 for health reasons.<sup>64</sup> Two other Sisters left in 1933.<sup>65</sup>

During this difficult time, the following new missionaries came to China to strengthen their hard-hit fellow-missionaries: Fr. L. Heitfeld and Brother P. Kreutz (1933), Fr. Inigo Koenig and Fr. R. Reuter (1934).<sup>66</sup> At the end of 1934 the personnel of the Shaowu Mission consisted of 6 priests, 2 Brothers and 5 Salvatorian Sisters.<sup>67</sup>

The mission work took the hardest hit in the dramatic events at the end of May and the beginning of June in 1931. When the communist troops took Jianning, Fr. H. Winkler ordered the missionaries to come to Shaowu where preparations were made for their escape together with that of the oldest girls from the orphanage. They were to go with only bare necessities. Unfortunately the departure from Shaowu to Fuzhou was delayed at the request of the soldiers in the local garrison, who ordered the missionaries to remain in place so as not to cause panic among the population.

Meanwhile, a large group of robbers unexpectedly took the city and imprisoned our missionaries (4 priests, 2 Brothers, 7 Sisters and a group of older girls from the orphanage). After several days of negotiation and the payment of a ransom they were allowed to depart for Fuzhou.<sup>68</sup> Fr. C. Buehler managed to leave Heping [*Woping*] safely and was the first to arrive at Fuzhou, but he was captured by the bandits at the beginning of

---

<sup>64</sup> See: "Salvatorianerinnen-Chronik" Nov. 1931 (B 2, nr. 3), pp. 92-93.

<sup>65</sup> Sister Ferdinandia G. departed as a delegate to the Chapter General, and Sister Florentia B. was recalled to Europe. See: *Bericht über 1933 (Jubiläumsjahr)*, pp. 3-4 (AGSor., *China*).

<sup>66</sup> See: Letter of L. Heitfeld to P. Pfeiffer of 07/06/1933 (AGS, *China*, coll. 7: 11.14) and Letter of H. Winkler to P. Pfeiffer of 20/08/1934 (AGS/H. Winkler).

<sup>67</sup> See: *Catalogus Sodalium Societatis Divini Salvatoris 1934*, p. 46.

<sup>68</sup> These dramatic events are fairly well documented. They are most concisely described by Fr. H. Winkler in a letter to the Superior General of 15.06.1931 (AGS, *China*, coll. 6: 11.11). See also: "Salvatorianerinnen-Chronik," November 1931 (B. 2, nr. 3), *China*, pp. 93-99.

December, 1931, while trying to find the grave of the murdered priest, M. Geser. He did not regain his freedom until April, 1932, when the local government paid a ransom for him.<sup>69</sup>

From the time of the dramatic escape from Shaowu in 1931, until December, 1934, our missionaries and Brothers went back only for short periods on a sporadic basis to conduct limited pastoral work and even then only to the main stations of Shaowu, Guangze and Heping. When some dangerous groups of the Red Army endangered the stations, the missionaries returned to Fuzhou.<sup>70</sup>

The Sisters, however, remained in Fuzhou, taking care of the evacuated orphans.<sup>71</sup> The prolonged stay in Fuzhou prompted Fr. H. Winkler to open a home there. A sufficient lot with a larger house for the Sisters and the orphans, and a smaller one for the priests and Brothers, were purchased and readied for habitation during 1933. Unfortunately, shortly after they moved into the facility, the larger house burnt down. Thankfully there were no casualties. The house was rebuilt and the sisters and orphans moved in again a few months later.<sup>72</sup>

The number of the faithful diminished during 1930-1934, partly because the missionaries were only able to visit their stations for short periods of time, but also because many, including Catholics, fled the communist forces and the bandits, by moving to Fuzhou or other neighbouring provinces.<sup>73</sup>

---

<sup>69</sup> See: C. Bühler, *Der Gang zum Märtyrergrab*, “Missionär” D/1933, pp. 26-31, 52-57, 89-92 and W. Menke, *Der Gefesselte Shinfu. Eines deutschen Erlebnisse Missionars unter chinesischen Räubern*, Paderborn 1934, 128 pp.

<sup>70</sup> Fr. C. Bühler describes his work in these difficult circumstances in unpublished articles: *China II* - 1932 and *China III* - 1933 (AGS, *China*, coll. 2).

<sup>71</sup> See: *Bericht über 1933 (Jubiläumsjahr)*, pp. 1-7 and “Chronik” 1934 (SorDS), pp. 1-4 (AGSor, *China*).

<sup>72</sup> See: “Annales SDS” (vol. 4, nr. 2), p. 58.

<sup>73</sup> In his reports, Fr. H. Winkler gives the following data: 1516 (1930), 1592 (1931), 1566 (1932), 1293 (1933), 1295 (1934), 1330 (1935). See: *Prospectus Status Missionis (Shaowu)* for 1930-1935 (AKEL, *Nuova Serie*, rub. 32/6, vol. 1021 (1929-1931), vol. 1149 (1932-1934), vol. 1279 (1935-1937)).

In 1933, the Sixth Salvatorian General Chapter was called into session and Fr. H Winkler, the superior of the Mission, participated. One of the resolutions of the Chapter was for the Generalate to submit a renewed request to the Congregation for the Propagation of the Faith to entrust the neighbouring Prefecture of Nanping (*Yenping*) to the Salvatorians.<sup>74</sup>

Once the General Chapter reached its conclusion, Father H. Winkler absented himself for a brief vacation; when he returned to Rome in the beginning of 1934 he found out that a group of missionaries had asked the Superior General in writing to dismiss him from both of the offices which he held. After a careful investigation, the General Council found no reason to grant that request. Fr. H Winkler arrived in Fuzhou in September, 1934, and remained the ecclesiastical and religious Superior of the Mission of Shaowu.<sup>75</sup>

In the meantime peace was finally restored to the Shaowu Mission: the Red Army left Fujian and the troops of the legitimate Nationalist government effectively combated and overcame the marauding gangs of robbers. The first group of missionaries went back to Shaowu in December, 1934, and the next ones returned in March and in May of 1935. It turned out that all the buildings remained intact but were greatly dishevelled by the Red and National Armies, who took turns quartering in them. The

---

<sup>74</sup> This was resolution number 38, which in the original reads: "Generalatus quamprimum ad Sacra Congregatio de Propaganda Fide petat, ut Praefectura de Yempingfu, Missions de Shaowu finitima, Societati nostrae concedatur." (See: *Ordinationes Sexti Capituli Generalis*, Berlin, 1933, pp. 10, AGS 27.6). Fr. H. Winkler first request in this case came to the Generalate already in 1923. (See: Letter of H. Winkler to P. Pfeiffer of 28.10.1923, AGS, *China*, coll. 6: 11.11). Fr. T. Grunwald, the General Procurator of the Salvatorians, presented it to the Propaganda on behalf of the Generalate. (See: *Liber actorum Consilii Generalis*, 20.12.1923.) He received the verbal reply that the superior of the mission had turned the matter to the Apostolic Delegate to China and to the Apostolic Vicar in Fuzhou. After 10 years the matter was still not settled. (See: AKEL, *Nuova Series*, vol. 816, 1923-1925, rub. 32/2, pp. 686-751).

<sup>75</sup> Documentation of this painful matter is to be found in the Personal folder of Fr. H. Winkler (AGS, Rome). See also: *Liber actorum...*, *op. cit.*, 15.06/1934.

Catholics in the area welcomed the returning missionaries with great joy; and the general population became more attentive to Christianity.<sup>76</sup>

### **Fr. Inigo Koenig, the Second Superior of the Shaowu Mission (1936-1938)**

Fr. H. Winkler's resignation from office<sup>77</sup> did not adversely impede the flourishing development of the mission in the year 1935 and onwards. In 1936 Fr. Inigo Koenig was nominated as the new religious and mission Superior.<sup>78</sup> Fr. Inigo began to carry out his duties with great enthusiasm. Within two years, he was able to increase the missionary staff and enable the establishment of new central stations. Despite the lack of funds he started the long-planned construction of churches, chapels and other necessary buildings.

---

<sup>76</sup> Cf. Letter of H. Winkler to P. Pfeiffer of 01/24/1935 (AGS, *China*, coll. 3: 11.11). See also: “Annales SDS” vol. 4, nr. 3, pp. 109-110, nr. 4, pp. 169-171.

<sup>77</sup> See: Letter of H. Winkler to P. Pfeiffer of 25/02/1935 with attachments: (1) A request to the General and his council to dismiss him from office as religious superior of the mission, and (2) request to the Prefect of the Congregation for the Propagation of the Faith for his dismissal from office as the mission superior of Shaowu (AGS, *China*, coll. 6: 8.1).

<sup>78</sup> See: Letter of H. Winkler to P. Pfeiffer of 25/02/1935 with attachments: (1) A request to the General and his council to dismiss him from office as the religious superior of the mission, and (2) a request to the Prefect of the Congregation for the Propagation of the Faith for his dismissal from office of the mission superior Shaowu (AGS, *China*, coll. 6: 8.1).

The nominations had been delayed because in April 1935, Fr. P. Pfeiffer had directed to the Congregation the request to raise our mission to the rank of apostolic prefecture and hence indicated a post of apostolic prefect: Fr. D. Daunderer or Fr. I. König. But when Fr. D. Daunderer became seriously ill and his health did not allow him to return to China, in December, 1935, Fr. P. Pfeiffer withdrew his first request and asked only for the appointment Fr. I. König as superior of the mission (AKEL, *Nuova Series*, vol. 1279, 1935-1937, pp. 425-432 and 437-441). Fr. P. Pfeiffer appointed Fr. Inigo K. as religious superior in March, 1936 (*Liber actorum Consilii Generalis*, 03.10.1936). The Congregation appointed Fr. Inigo K. as superior of the mission Shaowu on 09/07/1936 (AKEL, *Nuova Series*, vol. 1279, 1935-1937, prot. nr. 2337/36, pp. 436-465).

From July, 1936, to May, 1938, the missionary staff increased with six new missionaries and 2 Salvatorian Sisters. Father E. Schweinberger and Ferdinand Gauss's sister both returned to Shaowu. At this time, Fr. H. Winkler finished his work in China and returned to the U.S. to assume the duties of the mission procurator in Elkton. During this same period, Fr. A. Roesch died after a short illness.<sup>79</sup> The number of catechists in the mission increased from 27 to 47.<sup>80</sup>

As I indicated above, new Superior of the mission directed the creation of new mission stations: one in Jianning (1936, St. Paul); one in Taining (1937); a second station for Shaowu, located at the southern gate, with a house for missionaries; and in February of 1938, a beautiful church, dedicated to Our Lady of Fatima. The same year the long-awaited Guangze church was completed and was officially dedicated in May, 1938.<sup>81</sup>

Fr. I. König, in one of his first decrees as Superior of the Mission, convened a missionary conference in 1936 that lasted several days. The conferees jointly agreed to streamline, standardize and intensify their pastoral work. Similar conferences were convened in subsequent years to take stock of past

---

<sup>79</sup> In 1937 the priests arrived: A. Rosch, V. Schöllhorn, B. Seifried. With them were Sisters Dagoberta B. and Norbertina L. In April, 1938, the priests A. Przyrembel, P. Huntemann, and A. Ogger made their arrival. See: *Salvator-Mission Shaowu, 1937, Ereignisse*, pp. 1-5 (AGS, *China*, coll. 7: 19), as well as: *Jahresbericht (Salvator-Mission) 1938* (AGS, *China*, coll. 6: 11.21).

<sup>80</sup> See: *Prospectus Status Missionis Shaowu*, 1936 and 1938 (AGS, *China*, coll. 6: 11.21).

<sup>81</sup> See: *Jahresbericht 1937* (AGS, *China*, coll. 7: 19); *Apostolische Präfektur Shaowu*, in "Annales SDS" (10/01/1938), vol. 4, nr. 6, pp. 289-299. The history of the church at the southern gate is told in the unpublished article: *Die Präfektur Shaowu und die heilige Rosenkranzkönigin* (28/02/1938, AGS, *China*, coll. 7: 11.18). A great benefactor of the church was Roy Ferdinand, Consul of France in Fuzhou. Cf. Letter of I. König to D. Brugger of 10.23.1937 (AGS, *China*, coll. 6: 11.12). Fr. A. Przyrembel in his Letter to P. Pfeiffer of 30.05.1938 described the dedication of the church in Guangze and the merits of Br. H. J. Krause SDS who was his architect (AGS, *China*, coll. 7: 11.14).

achievements and to plan for the next year’s work.<sup>82</sup> The number of Catholics almost doubled from 1936 to 1938, and a record number of catechumens, 4480, were enrolled by that year.<sup>83</sup>

### **The Apostolic Prefecture Shaowu (1938-1951)**

The Salvatorian Superior General closely followed the successful development of this missionary activity beginning in the year 1936, and in 1938 he petitioned the Congregation for the Propagation of the Faith to elevate the Shaowu Mission (which as you may remember was *sui juris*) to the rank of Apostolic Prefecture. This time the Congregation answered quickly. They issued a decree on May 21, 1938 that erected an Apostolic Prefecture and appointed Fr. Inigo König as its first Prefect.<sup>84</sup>

This period of growth lasted a few more years, since the mission was taking advantage of the short periods of peace between 1937-1941 and 1946-1949. The Chinese-Japanese war, which began in 1937, did not directly touch the Shaowu Prefecture, although it did cause difficulties in obtaining supplies and caused inflation of prices. The war did have one unintended positive consequence in that it made pastoral visitations to the countryside easier, since the brigands that would have been marauding were themselves enlisted into the army and hence were fighting the common enemy.

Between 1938 and 1941, the Apostolic Prefecture in Shaowu enjoyed an unprecedented growth. In 1938, the mission boasted a personnel of 11 priests, 3 Brothers, 11 Sisters, 34 male catechists, 13 female catechists. Only three years later data showed a number of 16 priests who were working in the mission (at the time two were in Peking studying Chinese), 3 Brothers, 11

---

<sup>82</sup> See: *Akten von Ordenskonferenz* 29-30.09.36 (AGS, *China*, coll. 6: 4.6); *Missionskonferenz Entscheidungen* 14-16.10.1937 (AGS, *China*, coll. 6: 4.9).

<sup>83</sup> See: *Prospectus Status Missionis Shaowu* from 1936 and 1938 (AGS, *China*, coll. 6: 11.21). In 1937, there were 2139 Catholics and 4072 Catechumens; and in 1938, 2830 Catholics and 4480 Catechumens.

<sup>84</sup> See: *Liber actorum Consilii Generalis* of 25.02 and 24.04.1938, as well as the documentation in the Archive of the Congregation: AKEL, *Nuova Serie*, vol. 1408 (1938), rub. 32/6, p. 508-537.

Sisters, 65 male catechists and 20 female catechists.<sup>85</sup> Fr. Inigo founded the *Little Salvatorian Sisters*, a society of diocesan right, to further the outreach of the Prefecture. He also erected a minor seminary in 1937.<sup>86</sup> In order to facilitate the missionary work and the pastoral care of the faithful the following new central mission stations were opened: 1938 – Zhimashen [*Chima*], 1940 – Nakouzhen [*Nakow*], 1941 – Chikeng [*Chukow*]. The number of secondary stations also increased from 68 (in 1938) to 74 (in 1941).<sup>87</sup>

In a report on the state of the mission, the Apostolic Prefect, Fr. I. König, gave the following information regarding the organization of the pastoral work: the principal station in Shaowu – five missionaries, 3 Brothers, 5 Sisters, 1 church, 5 chapels and 31 secondary stations; Shaowu-Fatima – one missionary, one church, 3 chapels and 6 secondary stations; Heping – 2 missionaries, 3 Sisters, 1 church, three chapels, and 13 secondary stations; Nakou – 1 missionary, 1 church, and 1 secondary station; Guangze – 2 missionaries, 3 sisters, 1 church, and 10 secondary stations; Zhimashen – 1 missionary, 1 chapel, and 4 secondary stations; Taining – 1 missionary, and 1 church; Chikeng – 1 missionary, 1 church, and 3 secondary stations; Jianning – 2 missionaries, 2 churches, and 6 secondary stations. The principal stations with their churches and chapels belonged to the mission. The secondary stations were located in rented houses where the faithful could gather for prayer. Catechists or visiting

---

<sup>85</sup> In October 1938 Sisters Gilberta L., Dora S., and Andrea N. arrived in Shaowu; in December, 1938, there also came Fathers A. Renz, E. Niedermair, W. Heidbüchel, and B. Schneble (see: *Jahresbericht 1938*, in *China*, coll. 6: 11.21); in March 1940 Fathers C. Lohmann, E. Goldmann & W. Krippes made their arrival (see: Letter of I. König to P. Pfeiffer of 9.03.1940).

<sup>86</sup> See: *Brevis Conspectus de Historia deque Statu nostrae Missionis*, in: “*Annales SDS*” vol. V, nr. 3, p. 7; see also the commentary of Fr. I. König to this report: *Ergänzungen zu den Annalen* (AGS, *China*, coll. 7: 11.18). In 1941 the Shaowu Prefecture had 9 minor seminarians and 10 temporarily professed Chinese Sisters (see: *Relatio annua 1941*, AGS, *China*, coll. 6: 11.21).

<sup>87</sup> See: C. Lohmann, *art. cit.*, p. 8-11.

missionaries led the prayer. The visits followed a similar pattern: the missionary arrived in the evening; the faithful gathered in the evening for prayer and catechesis, the next day the missionary celebrated Mass and then proceeded to another chapel or a secondary station.<sup>88</sup>

A growing number of Sisters enabled the opening of two new stations: one in Heping in January, 1939 (2 Sisters); and in the fall of 1941, one in Jianning (2 Sisters). Similarly as in Shaowu, their work concentrated on catechizing the women, caring for the orphans, operating a pharmacy, and visiting the sick.<sup>89</sup>

The creation of new central stations with churches and chapels, and the opening of new secondary stations required a significant expenditure of material resources and selfless work on the part of the missionary Brothers. In this respect one could say that Father Inigo’s plans were far-reaching.<sup>90</sup>

Unfortunately, the period of relative calm that had prevailed in the Mission of Shaowu since 1937 came to an end as 1941 was drawing to a close. World War II had begun in the Pacific; and China declared war on Germany. One of the first effects of the declaration of war was a freeze placed on Salvatorian accounts in the Bank of Shanghai. All expenses were reduced to an absolute minimum. The minor seminary had to be closed. Temporary resources were borrowed from some well-disposed merchants and later returned when the mission procurement in Elkton found a way to make limited bank transfers.

An even greater blow was the internment of all missionaries of German origin, a directive issued by the Chinese authorities. The

---

<sup>88</sup> Cf. *Relatio annua: Praefectura Apostolica de Shaowu die 30 mensis iunii 1941* (AGS, China, coll. 6: 11.21), as well as C. Lohmann, *art. cit.*, p. 18.

<sup>89</sup> Cf. *Kurzbericht über Chinamission*, p. 10-14 (AGSor, China).

<sup>90</sup> Plans for the further expansion of the mission are well illustrated by the document which I. König sent to P. Pfeiffer in 1941: *Bericht über finanzielle Leistungen* (AGS, China, coll. 7: 18.13). This text is also published in “The Savior’s Call” 19/September 1941/nr. 9, *Salvatorian Mission in China*, pp. 235-237. The annual reports provide the following data on the number of the faithful: 2830 (1938), 3406 (1939), 4072 (1940), and 4679 (1941) (see: *Relatio annua of the year*, AGS, China, coll. 6: 11.21).

first such internment took place in Shaowu and lasted from April to August, 1942. Our missionaries were not allowed to leave the city; Irish Missionaries from the neighbouring Apostolic Vicariate of Nanfeng (Jiangxi Province), however, did indeed come to their aid.

In October, 1944, an order for a second period of internment was imposed on German missionaries in Shaowu, Heping and Taining. This time the missionaries were detained from December, 1944, to January, 1946, in Shanghang, in the missionary home of the German Dominicans. The missionaries of St Columbus from Nanfeng<sup>91</sup> were able to lend a helping hand, and despite such difficult circumstances, the pastoral work continued to develop successfully.<sup>92</sup>

The Apostolic Prefecture suffered the following losses during this period: Fr. E. Schweinberger died in a hospital in Fuzhou in 1943, and a few months later Sister Dagoberta B. passed away. Moreover, two missionaries – E. Niedermair and W. Heidbüchel – fell seriously ill, and during the Japanese bombing the rented buildings of the Mission Procurement in Fuzhou caught fire and burned down.<sup>93</sup>

In January, 1946, our missionaries happily returned from Shanghang to Shaowu and a second period of relative peace and prosperity returned to the apostolic prefecture, lasting until December 1950. Among the favourable developments that exerted an impact on missionary activity were the improvement of postal communication, restoration of maritime communication and passenger traffic, and the gradual development of roads in Fujian Province and Shaowu District. On the other hand high inflation and the debasement of Chinese currency occasioned

---

<sup>91</sup> See: C. Lohmann, *art. Cit.*, pp. 13-14, as well as Letters of Fr. I. König from 30.12.1945 & 19.01.1946 (AGS, *China*, coll. 2).

<sup>92</sup> The reports give the following numbers: 4679 (1941), 4932 (1942), 4967 (1943), 4970 (1944), 4961 (1945), and 4973 (1946). See: *Für Statistik 1941-1945* (AGS, *China*, coll. 6:11.11).

<sup>93</sup> You can learn more about these events from the following articles: B. Schneble, *Wie die Salvatorianermission in China der Krieg überstand*, in: "Missionär" CH/2/1947, p. 57-59; *China*, in: "Annales SDS" vol. V, nr. 3, pp. 10, 16; *Geschichte-Notizen vor Visitation 1947*, (AGSor, *China*).

difficulties, and the breakdown of relations between the National Party (*Kuomintang*) under the leadership of Chang Kai-shek, and the Communist Party under the leadership of Mao Zedong, led to the resumption of a civil war and ended with the conquest of mainland China by the communist forces during the period of 1948-1949.<sup>94</sup>

The development of Salvatorian missionary work in China was affected, too, by major events in the Society. In May, 1945, the Superior General Fr. P. Pfeiffer died suddenly. His great achievement was the adoption of the Mission of Shaowu and his tireless concern for its successful development. After Father Pfeiffer's death, Fr. F. Peterek led the Society for two years as Vicar General; it was in this status that he decided to separate the office of the religious superior from the office of the apostolic prefect. He appointed Fr. M. Laser to that of religious superior.<sup>95</sup> He then called a General Chapter, which met in May 1947, and elected Fr. F. Emmenegger, a Salvatorian from Switzerland, as the successor of Fr. P. Pfeiffer.

Unfortunately, neither the chapter delegate, Fr. M. Laser, nor his sub-delegate could participate in the chapter, because they did not receive the required documents on time.

Regarding the mission in China three important resolutions were made: the Generalate would conduct a canonical visitation, develop mission statutes within a year of the visitation, and direct missionaries from different nations to the mission in China, in order to strengthen and preserve this mission for the

---

<sup>94</sup> There are numerous letters from this period that mention these events and their impact on missionary work in the prefecture of Shaowu. See, for example: Letter of Fr. V. Schöllhorn to his family of 14.10.1946 (SDS Archiv/Munich); Letter of I. König to A. Krächan of 13.06.1947 (AGS/I. König); Letter of I. König to Superior General of 09.02.1949 (AGS, *China*, coll. 6: 11.12).

<sup>95</sup> This nomination should have been preceded by a canonical visitation, which was to be performed by Fr. Friedrich Bede, Provincial of the American Province. Unfortunately, for reasons beyond the Generalate's control, it did not occur. See. *Liber actorum Consilii Generali* (30/03/1946 and 24/07/1946).

Congregation.<sup>96</sup> The new Superior General himself conducted a visitation of the Shaowu Mission in November 1947 and six months later published a report in which he noted that the new mission statutes developed by the Generalate had been issued to the mission superiors, both ecclesiastical and religious.

The Superior General spoke with the Ordinary of the Archdiocese of Fuzhou about the expansion of the missionary territory, and the Generalate submitted a request to the Congregation for the Propagation of the Faith, to raise the Apostolic Prefecture of Shaowu to the rank of Apostolic Vicariate and to appoint its first vicar. The Superior General considered as a priority adding new missionaries to strengthen the mission, as well as lending material support for the missionary work by proxies in all the provinces of the Society.<sup>97</sup>

In November, 1947, the Superior General of the Salvatorian Sisters, Olympia Heuel, conducted a Canonical visitation. After talking with her Sisters and the Apostolic Prefect it was decided that the Sisters would undertake as a priority missionary work among women and girls, and allow female employees to perform some of the lesser tasks under the Sisters' supervision. A new central orphanage was planned as well as a middle school for girls and a modern hospital. Mother General insisted that the name, *Little Salvatorian Sisters of the Divine Savior*, be changed, since it gave the impression that there existed two different congregations of the Salvatorians. One year after the visitation the Superior General of the Sisters promulgated the new mission statutes.<sup>98</sup>

---

<sup>96</sup> See: *Ordinationes Septimia Capituli Generalis SDS*, Rome, 1947, pp. 12-13 (AGS, 27.7).

<sup>97</sup> See: *De itinere turnaround in Mission Sinensem Nostra*, in "Annales SDS" (vol. V, nr. 3), *China*, S. 4-18; *Liber actorum Consilii Generalis* (04/24/1948). The following missionaries were candidates for the office of vicar apostolic are given the following: 1. Petrus Huntemann, 2. Inigo König, 3. Vitus Schöllhorn.

<sup>98</sup> See: *Antrag der Missionsleitung an M. Olympia* (AGSor, China); *Statuten Schwestern as Göttlichen der Heiland. in der Mission* (AGSor, China); *Bericht über Visitationsreise M. Olympia* (AGSor, China).

During the years 1946 to 1950, it was not possible to increase the number of missionary personnel. Two missionaries returned to Europe in 1947 because of illness, while a year later two new missionaries came to Shaowu. In 1950, four more missionaries reached no farther than Macau [*Macao*], and were able to stay there in the seminary recently evacuated from Shaowu. One Sister who travelled to Rome in 1947 as a delegate to the General Chapter did not return to Shaowu. On the other hand, three Salvatorian Sisters came from the USA with the intention of opening a school for girls.<sup>99</sup>

During this last period, only one new station was opened, namely a formation house for seminarians and novices at the western gate in Shaowu. Because two sick missionaries had to depart and ill health beset the others, not all of the central stations could be staffed. At first only the Jianning-Kikou station became vacated – that was in 1947. In 1948, however, Taining and Zhima also lost all their staff. The missionaries chose to serve these stations from the nearby central station on a visiting basis.

In the period between 1946 and 1950, the Missionary Sisters did not return to Heping and Jianning stations. The native Sisters of the congregation of *The Little Sisters of the Divine Savior* replaced them. After the general visitation, this congregation was renamed the "Sisters of the Savior's Mother" (CMS).<sup>100</sup>

Missionary work from 1946 to 1950 resulted in new conversions that, according to a report of 1950, brought the total

---

<sup>99</sup> Those who left the mission for health reasons were: E. Niedermair and W. Heidbüchel. The new missionaries were Fathers L. Gerke and T. Plessers (Shaowu), T. Fashingbaur, and A. Cotey (Macau), and Brothers Grant S. and M. Rinderer (Macau). Sister Andrea N. departed for Rome, and Sisters Verena J., J. Mary S. and Justa H. arrived at the mission. See: Letter of I. König to General of 08/09/47 (AGS, *China*, coll. 6: 11.12) and Letter of I. König to Superior General from March 1947 (AGSor, *China*); Letter of T. Faschingbaur to J. Jacobs 17.09.1950 (A-Pusa-China).

<sup>100</sup> See: *Angaben für Catalogus 1947* (AGS, *China*, coll. 7: 11.21); *Jahresbericht 1948* (SorDS-Shaowu); *Jahresbericht 1948* (SorDS-Kwangtseh); Letter of I. König of 07.16.1953 (AGS, *China*, coll. 2).

to a number of 5,112 faithful.<sup>101</sup> In order to help the faithful better participate in the liturgy, a prayer booklet and a song book were prepared in the local dialect. A new magazine the *Savior of the World* was edited; it appeared in 1946. The church in Jianning received carved altars in Chinese style, and the church in Guangze received murals of the *Creation and the Redemption* series. More and more attention was rendered to the catechists: missionaries organized and taught annual courses for them.<sup>102</sup>

To care for the sick and needy, the missionaries ran eight pharmacy stations, a small hospital (since 1939), and homes for the orphans and the elderly. And in Guangze a long-awaited high school was built.<sup>103</sup>

## Conclusion

At the beginning of 1949, it had become clear that the land comprising the Apostolic Prefecture of Shaowu would soon fall to Communist forces. The Apostolic Prefect, Fr. I. König, wrote a letter to the missionaries and the Sisters asking them to determine who would prefer to leave and who would choose to remain after the Communist take-over. For those departing, an evacuation plan was developed; and the seminarians, novices, young Sisters, Brothers and sick priests left the mission in small, separate groups. Shaowu fell to the Communists in May, and a few months later, the other stations succumbed as well. Those who remained, 11 missionaries and 5 Sisters, continued their missionary work until December, 1950.<sup>104</sup>

---

<sup>101</sup> Reports in those years give the following indications: 4973 (1946), 4572 (1947), 4685 (1948), 4850 (1949), 5112 (1950), 4714 (1951).

<sup>102</sup> See. C. Lohmann, *art. cit.*, pp. 26-28.

<sup>103</sup> *Ibid.*, pp. 29-33.

<sup>104</sup> The following letters, for example, illustrate dramatic developments: those of I. König to the Superior General in 9.02.1949 (AGS, *China*, coll. 6: 11.12), to the missionaries in 29.04.1949 (AGSor, *China*), to the General Superior in 3.06.1949 (AGS, *China*, coll. 6: 11.12), and to Mother Olympia H., Superior General of the Salvatorian Sisters, in 3.06.1949 (AGSor, *China*). See also: *Bericht über unsere the Mission in China seit 1947* (AGSor, *China*).

### **A) Macau [Macao] (1949-1954)**

Fr. L. Gerke and the seminarians reached the Portuguese colony of Macau in mid-May of 1949, and there he bought a house for the evacuated seminary. The original plan to transfer the seminary to the Philippines failed to materialize because at that time the Philippines did not grant entry visas to Chinese citizens. The Macau house was adapted for a seminary and a total of 22 people moved in: 9 Salvatorian seminarians, 2 diocesan seminarians, 5 priests, and 6 lay teachers.

Studies resumed immediately with Fr. L. Gerke, SDS, serving as both the rector of the seminary and the superior of the community. Four new missionaries from the American Province arrived in 1950 to help; and in 1951, Fr. B. Schneble returned from Europe.

In 1952 the Salvatorian Generalate erected a novitiate in Macau, and appointed Fr. L. Gerke as novicemaster. In the same year a directive confirmed that the house, while serving a mission in China, belonged to the Society of the Divine Savior and was subject to the Superior General of the Society. In the years 1952 and 1953, this house hosted missionaries who, having been expelled from China, were going to Europe.

Fr. B. Schweizer was elected the new Superior General during the General Chapter of 1953. He came to Macau in December of that year to make a canonical visitation. After hearing the opinions of the superiors and the subordinates, the General Council decided to close down the house. The Chinese seminarians went to study in the International Scholasticate in Rome in July of 1954; the Superior General appointed Fr. L. Gerke its Rector. The other missionaries who worked in Macau returned to their provinces and the house was rented out.<sup>105</sup>

---

<sup>105</sup> See: L. Gerke, *Haus in Macao (historische Skizze)* (AGS, China, coll. 7: Macao: 1.31), B. Schweizer, *Visitation in Macao*, in “Annales SDS” (vol. VI, nr. 2), pp. 93-100; *Liber actorum Consilii Generalis* (28.04.1952, 26.09.1953, 1.02.1954, 4.03.1954, 31.05.1954, 10.07.1954, 14.01.1955); V. Blais, *Die Auswanderung der Salvatorianer* (AGSor, China).

## **B) The Expulsion of the Missionaries (1952-1955)**

Initially, the missionaries and the sisters still residing in the Apostolic Prefecture of Shaowu could continue unimpeded their pastoral and charitable work. In December of 1950, however, under the pretext of agricultural reform, they were forbidden to go beyond the house and to celebrate the Holy Mass with the faithful. The fields and gardens belonging to the mission were handed over to the Communists, and the mission buildings were subsequently used for the accommodation of soldiers or government officials.

In August and September, 1951, the church of Our Lady of Fatima in Shaowu served as a place for compulsory propaganda for different groups of the population, during which representatives of the new government described the missionaries as agents of foreign *imperialists*. At the same time the Communists implemented a “reform” of the Church. About 30 government agents summoned the faithful to a meeting and argued that the Church should be free of all foreign influence – missionaries, the nuncio and the Pope himself – and that the Church in China should be self-supporting, that is, entirely independent of any financial support from abroad, and self-propagating, which is to say, relying exclusively on native missionary personnel. One month later the Shaowu missionaries were moved from the main residence to a small house in town, where they lived under the supervision of the police.

The Communists were gathering “evidence” against the missionaries and the Sisters of their “criminal” activity. Already in September, 1951, Sister Dora S., the superior of the missionary hospital, was imprisoned under the pretext that one of the patients died after receiving an injection. At the beginning of May, 1952, Father I. König, the Apostolic Prefect, and Sister Ferdinanda G., the superior of an orphanage in Shaowu, were jailed. After several days of interrogation, Sister Dora S. and three other missionaries were brought to trial before the People’s Court. A few hours’ worth of a show trial on May 13, 1952, concluded with a conviction and a sentence that required immediate expulsion from the country for all the condemned.

Fr. I. König served a one-year prison sentence; Sister Ferdinand served 7 months. A similar fate met the missionaries and the Sisters living under house arrest in Guangze and in Taining and Jianning. From June, 1952, to August, 1953, all the Sisters and missionaries left the area of the Apostolic Prefecture either in groups or individually. The last missionary to leave China in 1955, after having served 22 months in prison, was Fr. L. Heitfeld, who had worked in Fuzhou since May 1949.<sup>106</sup>

The *Sisters of the Savior's Mother* (CMS), founded by Fr. Inigo Koenig, continued an apostolate in the mission territory. For many years the only remaining priest in the mission was Father Ferdinand Lee, OFM, who, with the permission of his bishop had worked with our missionaries since 1948 as the Apostolic Vice-Prefect. He was repeatedly imprisoned because he didn't agree to cooperate with the representatives of the official Church. Every time he was released from prison, he returned to Shaowu. He died there on February 5, 1988.<sup>107</sup>

Fr. Bosco Yao, SDS, ordained in Shanghai in 1954, remained in China, but never worked in the Shaowu Prefecture. Before his death in 1993, he had the joy of receiving a few visits from the Salvatorians who had been working in Taiwan since 1960.<sup>108</sup>

---

<sup>106</sup> See: C. Lohmann, *In Shaowu seit Dezember 1950 Erlebtes* (AGS, China, coll. 2); I. König, *Bericht nach Freilassung* (AGSor, China); I. König, *Bericht über Präfektur Shaowu 1949-1953* (AGS, China, coll. 2), *Die letzten Tage in unserer Mission in China* (AGSor., China); Letter L. Gerke to Superior General of 9.04.1953 (AGS, China, coll. 6: 11.12), Letter of L. Heitfeld to L. Ruess of 10.06.1955 (AGS/L. Heitfeld).

<sup>107</sup> See: C. Lohmann, *Treu zu Rom: 24 Jahre Gefängnis in Rot-China, "Heiland der Welt"* 1988/2, pp. 16-21.

<sup>108</sup> See: *P. Bosco Yao SDS gestorben*, "Heiland der Welt" 1994/2, p. 9. Cf. also letters written by those who visited Shaowu: Fr. A. Chang ("Heiland der Welt" 1988/2, pp. 10-11, and 1989/2, pp. 12-15); Fr. B. Chow ("Heiland der Welt" 1988/2, pp. 12-14), Fr. S. Chen ("Heiland der Welt" 1993/1, pp. 10-11); and Fr. A. Mohr ("Heiland der Welt" / 1997/1, pp. 6-13). In May, 1996, Fr. K. Hoffmann, the then-Superior General, accompanied by Fr. A. Urbanski, the Vicar General, visited Shaowu. Fr. Urbanski was to become the Superior General from 1999 to 2013. See: A. Urbanski, *A report from our trip to the Mainland China*, May 18-28, 1996 (AGS/Taiwan, Republic of China, 1993-1999, pp. 1-4).

Currently, at least two diocesan priests work in the Shaowu Prefecture.<sup>109</sup> According to some sources, almost 33,000 Catholics and 51,000 Protestants live in the territory, which makes up 11.2% of the entire population.<sup>110</sup>

---

<sup>109</sup> See: Charbonnier, J., *Guide to the Catholic Church in China*, China Communications Singapore 2008, *Shaowu Former Diocese*, pp. 524-5. Currently in China three Chinese Salvatorians are also working respectively in the province Zhejiang, in Shaanxi, and in Sichuan.

<sup>110</sup> These data are taken from: [www.asiaharvest.org/Fujian](http://www.asiaharvest.org/Fujian) (23/07/2012): Shaowu - 13.918; Guangze - 6.863; Jianning - 6.463; Taining - 5.511.

# Book List

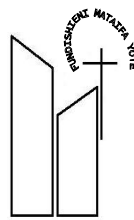
Some titles published by Salvatorianum:

1. *Are Catholic Schools Still Catholic?*, by Eric J. Boos, ISBN 9987-645-08-9; 121 pages; year of publication 2001.
2. *Christian Family as Domestic Church*, by Fr. Joseph Israel, ALCP/OSS, ISBN 9987-645-09-7; 67 pages; year of publication 2001.
3. *Come, Lord Jesus! A Guide to Revelation as Sacred Reading*, by H.D. Kreilkamp, ISBN 9987 645 19 4; 127 pages; year of publication 2006
4. *Falsafa na Ufunuo wa Maarifa: Kipindi cha kati, usasa, na mapambano ya ujenzi wa mihimili ya hoja za maadili, dini, sayansi na sharia*, by Adolf Mihanjo, ISBN 9987-645-16-X; 220 pages; year of publication 2005.
5. *Falsafa na Usanifu wa Hoja – Kutoka Wayunani Hadi wa Tanzania*, by Adolf Mihanjo, ISBN 9987-645-14-3; 306 pages; year of publication 2004.
6. *Human Rights, Cultural Differences, and The Church in Africa*, by Rev. Dr. Aquiline Tarimo, SJ, ISBN 9987-645-13-5; 279 pages; year of publication 2004
7. *Introduction to the Pentateuch and Historical Books*, by William Ngowi, OFM Cap, ISBN 978-9987-645-30-5; 165 pages; year of publication 2012.
8. *Kristo Mtu Mzima wakati wa Noeli*, by Raymond E. Brown; trans. by Fr. Lazarus Msimbe, SDS, ISBN 9987-645-05-4; 56 pages; year of publication 2001.
9. *Maandiko ya Kiufunuo*, by William Ngowi, OFM Cap, ISBN 9987-645-07-0; 217 pages; year of publication 2000.
10. *Major Events in African History: A Guide to the Study of the Origins and Development of the Modern African States*, by

- Jovitus F. Kamara Mwijage, ISBN 9987-642-12-7, 374 pages, year of publications 2004.
11. *Misemo ya Mababa wa Jangwani*, Translated by William Ngowi, OFM Cap, ISBN 0-264-66350-0; 278 pages; year of publication 2000
  12. *Nguvu ya Msalaba*, by Fr. Joseph Israel, ALCP/OSS, ISBN 9987-645-11-9; 60 pages; year of publication 2002.
  13. *Paulo na Nyaraka Zake*, by William Ngowi, OFM Cap, ISBN 9987-645-02-X; 224 pages; year of publication 1999.
  14. *Sala Kulingana na Mahitaji ya Wakati*, by The Most Reverend Desiderius Rwoma M., ISBN 9987-645-10-0; 54 pages; year of publication 2001.
  15. *Thus Says The Lord: Introduction to Prophetic Literature*, by William Ngowi, OFM Cap, ISBN 978-9987-645-27-5; 391 pages; year of publication 2012.
  16. *Typographical Norms: An Aid for Preparing Research Papers (For Humanities and Author-Date Style with References to The Chicago Manual of Style)*, by Bernard Witek, in collaboration with Edmons Ouma Ogalo, ISBN 978-9987-645-24-0; 126 pages; year of publication 2012.
  17. *Ufafanuzi wa Barua: Injili ya Uhai*, by Fr. Joseph Israel, ALCP/OSS, ISBN 9987-645-06-2; 46 pages; year of publication 2000; 2nd ed. 2001.
  18. *Utangulizi kwa Injili*, by William Ngowi, OFM Cap, ISBN 9987-645-03-8; 236 pages; year of publication 1999.

# Jordan University College

Fundisheni Mataifa Yote (Teach All People)



Offering various programmes including:

- Accounting
- African Studies
- Business Administration
- Catechetical Formation
- Economics
- Education
- Law
- Pastoral Formation
- Philosophy
- Psychology & Counselling
- Religious Studies
- Sociology
- Theology

For more information, please contact:

**Jordan University College**  
**P.O. Box 1878 Morogoro, Tanzania / East Africa**  
tel. +255 23 260.48.54  
**[jordanunivcollege@yahoo.com](mailto:jordanunivcollege@yahoo.com)**  
**[www.morogoro.sds.org](http://www.morogoro.sds.org)**  
**[facebook.com/jordanmorogoro](https://facebook.com/jordanmorogoro)**