



www.urbaniana.edu
Pontificia Università Urbaniana

PONTIFICIA UNIVERSITÀ URBANIANA
ISTITUTO SUPERIORE DI CATECHESI E SPIRITUALITÀ
MISSIONARIA
SEZIONE DI CATECHESI

THE FAMILY PASTORAL SUBJECT FOR THE CHRISTIAN
FORMATION IN RULENGE-NGARA DIOCESE (TANZANIA)

KAMBONA Grace Richard

TESINA DI MAGISTERO IN SCIENZE RELIGIOSE
(Indirizzo di Catechesi missionaria)

Moderatore: Prof. MEDDI Luciano

Correlatore: Prof. COLOMBO Giovanni

ROMA 2009

DEDICATION

Firstly I dedicate this work to the Blessed Trinity, the perfect model of the Christian family. May all families create more communion in the light of Holy Trinity.

Secondly I dedicate it to all Africa Christian families that they may truly become schools for authentic formation in the Christian faith and human values, and homes where all may increase in wisdom, in stature, in favour with God and with people.

ACKNOWLEDGEMENTS

“For Yahweh is good, his faithful love is everlasting, his constancy from age to age” (Ps. 100:5). First of all I bow my head before the Almighty for all his blessings.

Having come to the realization of the goal I aimed at, I cannot forget the many and various persons who have in different ways helped me towards it. Therefore I want to thank with all my heart everyone who has contributed, to make my goal a reality.

My heart felt thanks and gratitude naturally goes first to my family; my parents, sisters, brother and all other members of my family for their care and moral support.

My deep thanks to my bishop NIWEMUGIZI Severine for awarding me the scholarship that gave me the chance to deepen my Christian faith throughout the course and through daily experiences of different cultures.

My studies in Rome would never have taken place without the beneficial arrangement of the Sacred Congregation for the Evangelization of peoples (Propaganda Fide). I thank the members of the Board for granting me a scholarship. I would also like to thank the St. Joseph College which has hosted me for this period of four years: Rector Fr. BISIGNANO Sante, the Vice Rector Br. KIPOY Pombo and the Spiritual director Fr. KARENGERA Romualdo, I can not forget my fellow Students and the workers. In a especial way I would like to thank my class mates.

In a special manner, I express my gratitude and indebtedness to the Professors of Urbaniana University for enriching me with their knowledge, wisdom, and understanding. I feel particularly indebted to my moderator Prof. MEDDI Luciano, who directed the work. His keen interest and patience in this regard shown particularly in the criticisms, suggestions and directions have contributed a great deal into shaping and clarifying the ideas and suggestions contained herein. My deep thanks to my correlator prof. COLOMBO Giovanni for his availability, commitment, love, attention and guidance.

My sincere thanks go to my friends those who helped me during my study here in Rome especially Don Angelo, the Parish Priest of San Salvatore in Bergamo, Sisters of the Blessed Family in Bergamo.

My hear-felt thanks to all Tanzanian students here in Rome, for their love and support, especially those who are studying at the Urbaniana University and others who helped me during my research.

To each of you, named or not, implore God's Mercy and Love upon you.

TABLE OF CONTENTS

DEDICATION	II
ACKNOWLEDGEMENTS	III
ABBREVIATIONS.....	IX
GENERAL INTRODUCTION.....	1

CHAPTER ONE

THE RULENGE –NGARA DIOCESE: HISTORY, FAMILY AND PASTORAL SITUATION

INTRODUCTION	10
1.1 THE HISTORICAL AND GEOGRAPHICAL CONTEXT.....	10
1.1.1 THE HISTORICAL CONTEXT	11
1.1.2 THE PHYSICAL GEOGRAPHY.....	14
1.1.3 POSITION AND DENOMINATION.....	15
1.1.4 THE ETHNOLOGICAL COMPOSITION.....	16
1.2 KATOKE PARISH.....	16
1.2.1 THE SHORT HISTORY	16
1.2.2 THE PASTORAL WORK	17
1.3 THE FAMILY IN THE SOCIAL CONTEXT.....	19
1.3.1 THE FAMILY	19
1.3.1.1 <i>The role of the parents and children</i>	21
1.3.1.1.1 <i>The role of the parents</i>	22
1.3.1.1.2 <i>The role of the children</i>	23
1.3.1.2 <i>The traditional family values</i>	24
1.4 THE ACTUAL PASTORAL PROJECT AND THE CHRISTIAN FAMILY.....	28
1.4.1 THE PASTORAL PROJECT OF THE RULENGE –NGARA DIOCESE FOR 2008 – 2012	29
1.4.1.1 <i>Pastoral Department</i>	30
1.4.1.1.1 <i>Planning matrix (plan of operation)</i>	30

<i>1.4.1.1.2 Implementation plan</i>	32
<i>1.4.1.2 Catechesis and Liturgy Department 2008-2012</i>	33
<i>1.4.1.2.1 The logical frame matrix of the Catechesis and Liturgy</i>	34
1.4.2 THE CHRISTIAN FAMILY	36
1.4.3 THE SMALL CHRISTIAN COMMUNITIES	38
1.5 EVALUATION	39
CONCLUSION	42

CHAPTER TWO

THE CHRISTIAN FAMILY AS A SUBJECT FOR CHRISTIAN FORMATION

INTRODUCTION	43
2.1. THE FORMATION	44
2.1.1. THE NOTION OF THE FORMATION	44
2.1.2. THE CHRISTIAN FORMATION	47
2.2. THE CHRISTIAN FAMILY	48
2.2.1. SANCTUARY OF LIFE	50
2.2.2. DOMESTIC CHURCH	51
<i>2.2.2.1. Christ's presence</i>	52
<i>2.2.2.2. Evangelisation</i>	53
<i>2.2.2.3. Prayer</i>	54
<i>2.2.2.4. Experience of love</i>	55
2.2.3. PLACE OF AUTHENTIC EVANGELIZATION AND CATECHETIC	56
2.3. CHRISTIAN FAMILY A SUBJECT FOR THE CHRISTIAN FORMATION ...	56
2.4. THE DUTY OF THE CHRISTIAN FAMILY IN THE CHURCH AND SOCIETY	60
2.4.1. FORMING A COMMUNITY OF PERSONS	61
2.4.2. SERVING LIFE AND TRANSMISSION OF LIFE	63
<i>2.4.2.1. Through procreation</i>	64

2.4.2.2. <i>Through love</i>	65
2.4.2.3. <i>Through Education</i>	67
2.4.3. TO BE A SCHOOL OF LOVE AND PEACE	67
2.4.4. TO BE A SPIRITUAL CENTRE (PRAYERS AND CHARITY)	69
2.4.5. CHRISTIAN, MORAL AND INTELLECTUAL EDUCATION.....	71
2.4.6. PARTICIPATING IN THE DEVELOPMENT OF THE SOCIETY	75
2.5. THE CHRISTIAN FAMILY SHARES THE LIFE AND MISSION OF THE CHURCH.....	81
2.5.1. THROUGH THE WORD OF GOD (EVANGELISATION)	82
2.5.2. THROUGH PRAYERS	84
2.5.3. THROUGH LIFE (WITNESS)	86
CONCLUSION	89

CHAPTER III
PASTORAL PROPOSE FOR THE CHRISTIAN FORMATION
BASED ON THE FAMILY

INTRODUCTION	91
3.1 PASTORAL PLANNING	93
3.1.1. THE FOUR PILLARS OF PASTORAL PLANNING	94
3.1.1.1 <i>Diakonia</i>	97
3.1.1.2 <i>Koinonia</i>	99
3.1.1.3 <i>Martyria</i>	101
3.1.1.4 <i>Liturgia</i>	102
3.1.2 PRINCIPLES OF PLANNING	104
3.2 THE PARISH AND THE CHRISTIAN FAMILY	109
3.2.1 THE COMMUNION OF THE CHRISTIAN FAMILIES IN THE PARISH.....	110
3.2.2 THE DUTY OF THE PARISH TO THE FAMILY	114
3.3 THE PASTORAL PLANNING BASED ON THE FAMILY.....	116
3.3.1 THE PASTORAL ACTION WITHIN THE FAMILY.....	116

3.3.2 THE FAMILY’S PASTORAL ACTION WITHIN THE CHURCH	117
3.3.3 PASTORAL ACTION OF THE FAMILY IN SOCIETY	119
3.3.4 A CLEAR COMMITMENT OF THE BISHOP AND OF ALL THE PASTORAL WORKERS ...	122
<i>3.3.4.1 Long term pastoral policies</i>	<i>122</i>
<i>3.3.4.2 Adaptation to the cultural/social, historical context.....</i>	<i>123</i>
3.3.5 DIFFICULTIES AND PROBLEMS	124
3.4 PASTORAL PROPOSAL AND ITINERARY	127
3.4.1. PROPOSAL OF PASTORAL PLANNING: SCHEMES.....	127
<i>3.4.1.1 At the diocese level</i>	<i>128</i>
<i>3.4.1.2 At the Parish level</i>	<i>129</i>
3.4.2 PROPOSED ITINERARY FOR THE FORMATION OF CHILDREN (0 – 6 YEARS)	130
CONCLUSION	133
GENERAL CONCLUSION.....	135

APPENDIX

1.5.1 THE PASTORAL PROJECT OF THE RULENGE –NGARA DIOCESE FOR 2008 – 2012 ..	139
<i>1.5.1.1 Pastoral Department</i>	<i>140</i>
<i>1.5.1.1.1 Planning matrix: pastoral department</i>	<i>140</i>
<i>1.5.1.1.2 Implementation plan</i>	<i>143</i>
<i>1.5.1.1.3 The narrative summary of the Pastoral plan</i>	<i>145</i>
<i>1.5.1.2 Catechesis and Liturgy Department 2008-2012.....</i>	<i>145</i>
<i>1.5.1.2.1 The logical frame matrix of the Catechesis and Liturgy</i>	<i>146</i>
BIBLIOGRAPHY	150

ABBREVIATIONS

1. Documents of the Second Vatican Council and the Church's Magisterium

AA	<i>Apostolicam Actuositatem</i>
AG	<i>Ad Gentes</i>
CFL	<i>Christifideles Laici</i>
CT	<i>Catechesi Tradendae</i>
DH	<i>Dignitatis Humanae</i>
EA	<i>Ecclesia In Africa</i>
EN	<i>Evangelii Nuntiandi</i>
EV	<i>Evangelium Vitae</i>
FC	<i>Familiaris Consortio</i>
GE	<i>Gravissimum Educationis</i>
GS	<i>Gaudium et Spes</i>
HV	<i>Humanae Vitae</i>
LG	<i>Lumen Gentium</i>
PP	<i>Populorum Progressio</i>
SC	<i>Sacrosanctum Concilium</i>

2. African Documents

AFER	African Ecclesiastical Review
AMECEA	Association of Member Episcopal Conference of Eastern Africa

3. Biblical

1Cor	1 Corinthians
2Cor	2 Corinthians
1Pt	1 Peter
Col	Colossians
Eph	Ephesians
Ex	Exodus

Gn	Genesis
Jn	John
Lk	Luke
Mk	Mark
Mt	Mathew
Prv	Proverbs
Ps	Psalms
Rom	Romans

4. Others

%	Percent
°C	Degrees of Centigrade
CCC	The Catechism of the Catholic Church
cf.	Confer
CHEMA	Community Habitat Environmental Management
etc	etcetera
F	Family
HIV	Human Deficiency Immune Virus
<i>Ibidem</i>	the same book
mm	Millimetres
n.	number
NB:	Note well (Latin <i>nota bene</i>)
nn.	numbers
No.	number or numbers
P	Parish
PS	Sub-Parish
RCIA	Rite of Christian Initiation of Adults
RUDDO	Rulenge Diocesan Development Office
SCC	Small Christian Community
SCCs	Small Christian Communities
St.	Saint

TEC	Tanzania Episcopal Conference
TOTs	Training Of Trainers
TV	Television
VIAWA	Vijana Wakatoliki Wafanyakazi (The Catholic Youth Workers)
w.e	Without Edition
WAWATA	Wanawake Wakatoliki Tanzania (Tanzanian Catholic Women)

GENERAL INTRODUCTION

We become a Christian not by information but by formation, through an exercise which weaves us together into members of one another by living together ‘convivere’.¹ The formation is an activity plasmatic, to take a humanly worthy form, it takes integral personal development, having qualified roles in the society; the person will acquire and will constitutes his/her new identity.² Therefore the horizon of this theme is Christian formation, but we can not talk generally what it means Christian formation and how it has to be.³ Our theme will concentrate on the family, because the family is the first formater of every person and is also a starting point for building a community.⁴ Therefore our theme takes the family as the subject for Christian formation. Even if some common points will be taken in consideration regarding Tanzania in generally, the central point of our theme is not the whole Tanzania but the Rulenge-Ngara diocese. Then our theme is *The family pastoral subject for the Christian formation in Rulenge-Ngara diocese (Tanzania)*.

The topic of this work therefore is of a great importance because, first and foremost, it is in the family that the primary duty of imparting education rests and also because “the role of parents in education is of such importance that it is almost impossible to provide an adequate substitute”.⁵ In addition to that, formation in the family precedes, accompanies and enriches all other forms of formations and has a special character which is in a sense irreplaceable. In other words, formation in the family is the soil on which all other kinds of formations grow and without which perhaps, they cannot yield much fruit.

¹ Cf. C. MWOLEKA, “Catechesis by the whole community and for the whole community,” in *The African Enchiridion*, Vol. I, EMI, Bologna 313 (2005), 635-636.

² Cf. C. NANNI, “Formazione,” in J.M. PRELLEZO – C. NANNI – G. MALIZIA, *Dizionario Di Scienza Dell’Educazione*, 432-435; R. PAGANELLI, *Formare i formatori dei catechisti*, EDB, Bologna 2002, 71.

³ Formation can be in different angles: priestly formation, formation of the catechist, formation for different age (children, youth, adult etc...).

⁴ Cf. C. MWOLEKA, “Catechesis by the whole community and for the whole community,” in *The African Enchiridion*, Vol. I, 635-636.

⁵ SECOND VATICAN ECUMENICAL COUNCIL, Declaration on Christian Education *Gravissimum Educationis* (28 October, 1965), n.3. Form here on ward to indicate this document we will use the abbreviation “GE”.

1. The purpose of the theme

The family constitutes the necessary crossroad in the life of the persons; also it is a place where the love of God is experimented as a gift and as commitment: the commitment is to live the love of God.⁶ The family is a suitable “place” for catechesis,⁷ a “locus of catechesis,”⁸ it is the “Church’s Sanctuary in the home”⁹ a “domestic church,”¹⁰ where children and young people receive their first religious, moral, and cultural formation. The parents give formations with examples in particular living their love in the authentic way. No one science pedagogic can replace the wisdom which comes from this love. The parents are invited to transmit the faith through their life, to express it through their words, to teach it, which leads to explicit and awareness; that is to be the first evangelizers of their children.¹¹

The family is the first community, is a natural first place of care and education and so the first school, a school where we learn to live together, a place of meeting together of different age of generation: the youth, adult, the aged etc, is the first and very important community in the World. The family being the place where different generations come together, help each other to grow wiser and harmonize the rights of the person with other demands of social life, as such it constitutes the basis of society.¹² So if the family is the first community, a community of love, so also our Christian community should start in the family and in the family the Christian life is to be educated and therefore our pastoral plan should consider the family at the centre, pastoral subject in Christian formation. The ministry of evangelization carried out by Christian parents is original and irreplaceable. It

⁶ Cf. JOHANNES PAULUS II, *Famiglia via ecclesiale: il magistero di Papa Wojtyla sul Matrimonio e la famiglia*, Libreria editrice Vaticana, Città del Vaticano 2006, 287.

⁷ JOHN PAUL II, Apostolic Exhortation *Catechesi Tradendae*, (16 October 1979), n. 67. From here on ward to indicate this document we will use abbreviation “CT”.

⁸ CONGREGATION FOR THE CLERGY, *General Directory for Catechesis*, Libreria Editrice Vaticana, Vatican City 1997, n. 255.

⁹ JOHN PAUL II, Apostolic Exhortation *Familiaris Consortio* (22 November 1981), n. 55. From here on ward to indicate this document we will use abbreviation “FC”.

¹⁰ SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution On The Church *Lumen Gentium* (21 November 1964), n.11. From here on ward to indicate *Lumen Gentium* we will use abbreviation “LG”.

¹¹ Cf. G. GATTI, “Famiglia,” in M. MIDALI – R. TONELLI, *Dizionario di pastorale giovanile*, 394.

¹² Cf. SECOND VATICAN ECUMENICAL COUNCIL, Pastoral Constitution *Gaudium et Spes* (7 December 1965), n. 52. From here on ward to indicate *Gaudium et Spes* we will use abbreviation “GS”.

assumes the characteristics typical of family life itself, which should be interwoven with love, simplicity, practicality and daily witness.¹³

The parents transmit their faith with their life and with a word; therefore they are the first evangelizer for their children.¹⁴ The first formatters of a person are the family, they are the first witness of Christ. “The witness of Christian life given by parents in the family comes to children with tenderness and parental respect. Children thus perceive and joyously live the closeness of God and of Jesus made manifest by their parents in such a way that this first Christian experience frequently leaves decisive traces which last throughout life. This childhood religious awakening which takes place in the family is irreplaceable.”¹⁵

Even if it is clear the centrality of the family, but in the pastoral project, in the pastoral action, the family is not considered as subject for the Christian formation in my diocese. Judith Mbula said: “there is a lot of tension between the clergy and the laity [...]. The distinction has tended to elevate the clergy, authority, the hierarchical nature, as opposed to the laity, who has to look up the clergy and obey.”¹⁶ Even the catechists are not going all together with the family; it is as giving the formation without relation to the family, as if the owner of formation is only the catechist. The consequence of this problem is explained by Mons. James Dominic Sangu, Bishop of Mbeya (Tanzania): “The contents of *Evangelium* is not yet understood, when one often notices people as if walking in their lives with two sticks: a pagan one and a Christian one: or as it is said: with rosary in the morning and witchcraft in the afternoon.”¹⁷ Therefore, ignoring the family create a double face, lack of faith, selfishness, jealousy, drunkenness and witchcraft.¹⁸

To overcome these problems what we mentioned, it is necessary that our pastoral project to start from the family, the centre of our pastoral project is the family. For the Christian formation the permanent catechesis always has to be in relation to the family. The family through education expresses and realizes the triple mission of the Church by

¹³ Cf. CT 36

¹⁴ Cf. G. GATTI, “Famiglia,” in M. MIDALI – R. TONELLI, *Dizionario di pastorale giovanile*, 394

¹⁵ SACRED CONGREGATION OF THE CLERGY, *General directory for catechesis*, n. 226.

¹⁶ J. BAHEMUKA, “Formation of the laity,” in *AMECEA Documentation service* 506 (1996), 9.

¹⁷ J.D. SANGU, “Special assembly for Africa of the synod of bishops,” in *Synodus episcoporum Bulletin* (English edition), 14 – 16.04.1994-7.

¹⁸ Cf. J.G. HEALEY, “Small Christian communities in the light of the African Synod,” in *AMECEA Documentation service* 453 (1996), 2.

education it express prophetic mission, by veneration sacerdotal mission, and through love of neighbour and entering in the civil community and ecclesial express regal mission.¹⁹

It is the duty of priests, to deal with family matters and to nurture the vocation of married people in their married and family life by different pastoral means, by the preaching of the Word of God, by liturgy, and other spiritual assistance. They should strengthen them sympathetically and patiently in their difficulties and comfort them in charity with a view to the formation of truly radiant families.²⁰ The Parish should collaborate in efficacy to the promotion of the matrimony and family considering this duty as the sacred duty helping to understand their true nature, to protect them and help them to progress, to defend the public moral and to influence the domestic prosperity.

2. Motivation

I chose this theme with four motivations; the first one referring to the document for the whole catholic Church in the world (a sentence that is written in *Gaudium et spes* and *Familiaris Consortio*); the second motivation goes to the specific document for the Church in Africa (a sentence that is written in *Ecclesia in Africa*); the third motivation is specified to my country by bishops (the idea of the Episcopal Conference of Tanzania); and the last one is from my personal life experience.

The first of my motivation is based on the words written in *Gaudium et spes* and *Familiaris Consortio* which are: “The well being of the individual person and of both human and Christian society is closely bound up with the healthy state of conjugal and family life,”²¹ and “The future of humanity passes by way of the family.”²² This indicates that the family is the centre of the society, and plays a great role. It is clear that the family is not only a cell of the society, but also of the Church, therefore our formation has to pass through the family, because the parents are the first formatters of their children.

The second motivation refers to *Ecclesia in Africa*. John Paul II said: “Not only is the Christian family the first cell of the living ecclesial community, it is also the

¹⁹ Cf. G. GATTI, “Famiglia,” in J. GEVAERT (a cura di), *Dizionario di catechetica*, 268.

²⁰ Cf. GS 52

²¹ GS 47.

²² FC 86.

fundamental cell of society. In Africa in particular, the family is the foundation on which the social edifice is built.”²³ It indicates us that we have to give a great value for the family and as for us Africans in particular for my diocese the family is the foundation of everything therefore I want to insist on the subjectivity of the family for the Christian formation.

The third motivation is referring to idea of the Episcopal Conference of Tanzania. They said: “We are conscious of how in the African mentality and culture the family plays a dynamic role in the communal framework of African society. Due to this context, evangelisation in Africa can flourish better if it is directed toward the family. Preparations for evangelisation must begin in the sanctuary of the family. [...] The family is the central influence of all Christian life.”²⁴ According to the Tanzania Episcopal Conference, the family is and must be the primary place of evangelisation.

The last but not the list motivation is my personal life experience in Tanzania and my study here in Rome. First of all, when I was in my country I observed the vitality problems of the Christians in my diocese. The Christianity is considered as participating to the Holy Mass, but out side of the Church many of Christians are practicing the traditional rites and witches. They lack the meaning of being a Christian. My question was why this? Most of the time some of the youth have no any interest in the Christian life. My diocese is trying to help the Christians, but has no much fruits. I was reflecting these problems, but I had no any answer at that time, but during my study here in Rome I discovered that the big problem of my diocese is because our catechesis is separated from the family, the family is not seen as subject of the Christian formation and also in the pastoral work the family is isolated, there is no collaboration between the family and the catechist.

Therefore, as in many documents is indicated, the growth of the Christian vocation starts in the family and the role of the family is important to make it germinate and grow. I decided to write on this theme, it will be a solution for the authentic Christian formation. Each Christian family is a school of Christianity, a place where children start to learn to

²³ JOHN PAUL II, Post-Synodal Apostolic Exhortation *Ecclesia in Africa* (14 September 1995), n. 80. From here on ward to indicate *Ecclesia in Africa* we will use abbreviation “EA”

²⁴ Cf. TANZANIA EPISCOPAL CONFERENCE, “Message to Parents in Eastern Africa,” in *The African Enchiridion*, Vol. I, EMI, Bologna 229 (2005), 487-488.

know and love God. The family brings light to those children and a seed of different vocations that will be nutritious and will germinate and grow well.²⁵

3. Methodology

For the scientific approach, the methodology includes: analytical, demonstrative and critical approaches. These methods will intercede each other and one completes the other.

4. Source of the study

For this work various sources are used. The main sources include the Holy Scripture, the documents of Vatican II Council, Papal Encyclical, Exhortations, specially *Familiaris Consortio* and Tanzanian Episcopal Conference documents and the Rulenge-Ngara diocese documents. Other sources are studies and catechetical reflections on the role of the family in the catechesis; different studies about the Rulenge-ngara diocese and different articles that reflect on the catechesis, role of the family, Christian formation and pastoral project.

5. Division of the work

This thesis is divided into three chapters.

The first chapter presents *The Rulenge-Ngara diocese: history, family and pastoral situation*. First of all it presents the historical and geographical context, giving a great emphasize on the historical context; the physical geography; position and denomination and the ethnological composition. The first missionary to arrive was the Missionaries of Africa (White Father) at Kashozi in 1892 and then progressed to the establishment of other missions through a period of consolidation and expansion up to the formation of Katoke parish.²⁶ Even if the first missionary arrived at that period, the official inauguration as Rulenge diocese was in 1960, and then as Rulenge-Ngara diocese in August 2008. We

²⁵ Cf. B. MAPUNDA, *Umuhimu wa familia katika kanisa mahalia na jamii*, Picard Printing Press, Arusha (Tanzania) 2006, 35.

²⁶ Katoke parish is my parish.

present the historical statistics of the Rulenge-Ngara diocese which shows us in a systematic way the history of the diocese. Following this on the chapter we give a particular space for the Katoke parish for two reasons: it is the mother Church of Rulenge-Ngara diocese and it is my parish. Regarding to this parish we wrote the short history and how was the pastoral work in the parish by then and briefly its contemporary pastoral situation.

Following this point we present the family in the social context. The main argument that is discussed under this point is the role of the parents and children in the family. Each member of the family has his/her role to carry for the construction of a good family. Concerning the education, the parents are the first responsible, not only the direct parents, but also the whole community. As Tanzanian emphasis on personal relationships is closely connected to the family values, at the end of this point we presented the traditional family values, which are: brother love (Ujamaa), solidarity, hospitality.

In the last point of this chapter is presented the actual pastoral project and the Christian family. The pastoral project that we presented is projected for 4 years, from 2008-2012, the departments are in two; the pastoral department project and the catechesis and liturgy department. Under this point we present also about the Christian family having in mind the pastoral project. This chapter is concluded by evaluating the pastoral project followed by conclusion.

The second chapter presents *The Christian family as a subject for Christian formation*. Firstly is presented in general the notion of formation and in particular the Christian formation, following that, is presented the Christian family which is the sanctuary of life, domestic Church and a place of authentic evangelization and catechetical. It is also presented the Christian family as subject for the Christian formation. The family is a subject because it is a privileged place for evangelical witness, a true domestic Church, a community which believes and evangelizes, a community of dialogue with God and generously open to the service of humanity, the family is the cell of the Church and the society. If our families are what they should be there is every hope for the Church and for society at large. On the other hand, if our families are sick-physically, morally there is a fear when the waves spread through the Church and society.

This chapter also indicates the duty of the Christian family in the Church and society. The family at the same time is the ecclesial and social subject, both in the family and through the family, can grow and develop together. The duties discussed are: forming a community of persons; serving life and transmission of life; to be a school of love and peace; to be a spiritual center; Christian, moral and intellectual education and participating in the development of the society. The last point that is discussed in this chapter is that, the Christian family shares in the life and mission of the Church; it is because of the sacrament of baptism and the sacrament of marriage, and for that the family is a domestic Church. The family shares in the life and mission of the Church through the Word of God (proclamation of the Word of God), through prayers and through life (mean witness).

The third and the last chapter of this work is *Pastoral propose for the Christian formation based on the family*. The first point that we discussed in this chapter is about the pastoral planning. First of all the four pillars of pastoral planning are highlighted: *diakonia, koinonia martyria and liturgia*, insisting that the four of them always have to be taken in consideration one completing the other. Following this idea we presented the principles of planning that is the pastoral plan has not to be the work of one person, but together with the community and it needs to be integrated in a global vision with the particular needs of the local situation, the human factor that is who, how should do and to whom, and always the pastoral plan has to be evaluated. Following this we discussed on the parish and the Christian family. The main point of this part is for the communion of the Christian families in the Parish in relation to the duty of the Parish towards the family.

Further more this chapter presents the pastoral plan based on the family. The elements that are discussed are: the pastoral action within the family; the family's pastoral action within the Church; pastoral action of the family in society; in order to recognize and put in practice the pastoral action of the family, it needs the clear commitment of the bishop and of all the pastoral workers, it is also necessary to have a long term pastoral policies and taking in the consideration the culture and the social context. Before presenting the proposal of pastoral planning we presented some difficulties and problems like; globalization, school, television and other means of communication, attitude of the clergy, and unawareness of the parent's role in the Church. In order to make concrete this work at the end of this chapter we give two proposals: one is based on pastoral planning at

the diocese and parish level, the second one is itinerary for the formation of children (0-6 years).

6. Limits of the work

It was difficult to get some material from my country and many books are written in different languages on this topic, therefore, the work limits itself to some sources because of the short time given for this research. Therefore, we can not say we have exhausted the topic. It is just a small contribution and there is still plenty of room for further research and reflection.

CHAPTER ONE

THE RULENGE –NGARA DIOCESE: HISTORY, FAMILY AND PASTORAL SITUATION

INTRODUCTION

Even if the first missionary arrived in 1892, the official inauguration as Rulenge diocese is in 1960, and then as Rulenge-Ngara diocese in August 2008. To make clear this situation in this chapter first we will present the historical and geographical context of the Rulenge-Ngara diocese and the ethnological composition of the people. Following this we will present the Katoke parish which is the first parish in the diocese. We will see also its short history and how was the pastoral work at that time and now in brief. Following this we will see the family in the social context. We will see also how the family is organized, the role of the parents and the children in the family and the family values. This one will help us to understand the back ground situation of the family.

Concerning the actual situation of the diocese we will concentrate on the pastoral project and the situation of the Christian family in the diocese. Regarding the pastoral project of the Rulenge-Ngara diocese which is of 2008-2012, we will present the project of two departments that is pastoral department and catechesis and liturgy department. And then we will present how the Christian family is living in the diocese, their relationship and duties in the diocese. Following this one we will talk about the Small Christian Communities, we decided to present about it because both pastoral projects (pastoral department and catechesis and liturgy department) of Rulenge-Ngara diocese insist and is concentrating on the Small Christian Communities. At the end of this chapter we will valuate the pastoral project making confront with the situation of the family. Whether it is taken in consideration or no.

1.1 THE HISTORICAL AND GEOGRAPHICAL CONTEXT

The Rulenge-Ngara diocese is found in the north-western part of Tanzania. Its history starts as Rulenge diocese, after the division of Bukoba Diocese in 1960. In August 2008

the Rulenge diocese was divided into two forming a new diocese called Kayanga, the remaining part of Rulenge diocese has changed its name, now called Rulenge-Ngara diocese.

1.1.1 THE HISTORICAL CONTEXT

The diocese of Rulenge is found in the north-western part of Tanzania. It is found in Kagera Region. The Kagera Region includes five districts: Bukoba, Biharamulo, Ngara, Karagwe and Muleba. The Rulenge diocese is a diocese born after a long story to the arrival of the missionaries in Kagera. By then the Rulenge Diocese was not yet born, the name Bukoba was used in Government and church documents of the period before the First World War to represent the whole area of Kagera. From 1929-1951, the name Bukoba was given to an ecclesiastical unit that included the whole area of Kagera that is Biharamulo, Ngara, Karagwe and Muleba, and Bukoba as Vicariate.²⁷ The first Missionaries are the White-fathers who came permanently to Kagera in 1892 led by Bishop Hirth himself as Apostolic Vicar of Nyanza (1890-1894) of which Kagera was a part. Later as Apostolic Vicar of South Nyanza (1894-1912) he had his residence for many years at Kashozi and Rubya mission stations in Kagera. During this period the essential basic institutions were erected and the directives were given that were to characterize the church of Kagera. When Bishop Hirth left in 1912, the church was well established and this was the end of the pioneer period.²⁸

The most important period in evangelization is the initial preaching of the Word, when people first come into contact with the church through the ministry of missionaries. More than hundred years ago, the Missionaries of Africa (White Fathers) under the leadership of Msgr. Joseph Hirth began the formal evangelization of this section in North-Western Tanzania. Today the fruits of their labours can be seen in the dioceses of Bukoba and Rulenge headed by local bishops, and ministering. The process which began with the foundation of the first mission at Kashozi in 1892 and then progressed to the establishment

²⁷ Cf. M. KILAINI M.P., *The Catholic Evangelization of Kagera in Northern-West Tanzania*, w.e., Roma 1990, 2.

²⁸ Cf. *Ibidem*, XV.

of other missions through a period of consolidation and expansion up to the formation of Katoke parish which is my parish.²⁹

The Rulenge-Ngara Diocese, its history starts with the division of Bukoba Diocese in 1960 when an historical event took place in the African Church in that year Pope John XXIII nominated the Bishop of the Diocese of Rutambo, Bishop Laurean Rugambwa, a Cardinal – the first African Cardinal in the Roman Catholic Church. With this major change in the Church's administration, a part of Bukoba plus the Diocese of Rutambo became the new Diocese of Bukoba, under the leadership of Laurean Cardinal Rugambwa; and the remaining part (deaneries of Karagwe, Ngara and Biharamulo) of the former Bukoba Diocese became the new Diocese of Rulenge under Bishop Alphred Lanctôt, a Missionary of Africa from June 21st of the year 1960 up to May of 30th 1969. He was a former Bishop of the old Bukoba Diocese. At his death in 1969, he was succeeded by Bishop Christopher Mwoleka, who resigned in 1996 and dead in 2002. Bishop Mwoleka was succeeded by Bishop Severine Niwemugizi, on 8th of November 1996, who is a current Bishop of Rulenge- Ngara Diocese. The Diocese of Rulenge at its official inauguration in 1960, had a total number of 52,492 Catholics residing in ten large parishes served by 60 priests, 50 being missionaries of Africa and 10 being Diocesan priest.³⁰ This year 2008 August, the Rulenge Diocese have been divided forming two Diocese, Rulenge-Ngara diocese which is my Diocese and the other Diocese is called Kayanga Diocese under Bishop Almachius Vincent.

The historical statistics of the Rulenge –Ngara diocese,³¹ show us in a systematic way the history of the diocese. As we mentioned above first it was under Vicariate Apostolic of Bukoba from where the diocese of Bukoba was born and later the Rulenge diocese, now it is the Rulenge-Ngara diocese from 14 August 2008. The second statistics indicate us the total population of the diocese and the total percent of Catholics, demonstrating statistically from 1950 to 2008. From this statistics we can say that the number of the Catholics was increasing continuously. In the last line it shows us the starting statistic anew of the Rulenge-Ngara diocese with the total 44.8% of the Catholics.

²⁹ Cf. *Ibidem*, XVII.

³⁰ Cf. THE PAPAL VISIT COMMUNICATIONS COMMITTEE SECRETARIAT, *Activities of the Church in Tanzania*, TEC, Dar es Salaam 1990, 84.

³¹ Cf. <http://www.catholic-hierarchy.org/bishop/bniw.html> 19.10.2008

Date	Event	From	To
Vicariate Apostolic of Bukoba			
8 April 1929	Erected	Vicariate Apostolic of Tabora Vicariate Apostolic of Uganda	Vicariate Apostolic of Bukoba (erected)
Diocese of Bukoba			
25 March 1953	Elevated	Vicariate Apostolic of Bukoba	Diocese of Bukoba
Diocese of Rulenge			
21 June 1960	Name Changed	Diocese of Bukoba	Diocese of Rulenge
14 August 2008	Territory Lost	Diocese of Rulenge	Diocese of Kayanga (erected)
Diocese of Rulenge-Ngara			
14 August 2008	Name Changed	Diocese of Rulenge	Diocese of Rulenge- Ngara

Year	Catholics	Total Population	Percent Catholic	Diocesan Priests	Religious Priests	Total Priests	Catholics Per Priest	Male Religious	Female Religious	Parishes
Vicariate Apostolic of Bukoba										
1950	111,581	523,903	21.3%	25	45	70	1,594	13	97	17
Diocese of Bukoba										
1957	96,631	421,918	22.9%	12	61	73	1,323	11	107	16
Diocese of Rulenge										
197	105,27	274,914	38.3%	14	29	43	2,448	37	38	14

0	1										
1980	148,539	458,423	32.4%	27	20	47	3,160	27	138	15	
1990	192,825	559,025	34.5%	42	10	52	3,708	20	206	15	
1999	494,884	925,200	53.5%	59	5	64	7,732	11	227	20	
2000	504,500	871,436	57.9%	57	5	62	8,137	11	189	20	
2001	533,006	871,436	61.2%	58	6	64	8,328	13	193	23	
2002	549,783	894,963	61.4%	54	5	59	9,318	12	186	25	
2003	564,378	939,833	60.1%	54	4	58	9,730	10	161	25	
2004	595,773	1,171,209	50.9%	56	3	59	10,097	9	146	25	
Diocese of Rulenge-Ngara											
2008	344,054	767,359	44.8%	46	2	48	7,167	4	164	15	

1.1.2 THE PHYSICAL GEOGRAPHY

Climatic Conditions: The climatic conditions of Rulenge Diocese are diverse depending on the physical features of each district. Biharamulo district is divided into four agro-ecological zones: the Lake Zone, the Eastern Zone, the Western Zone and the South Western Zone. The average annual rainfall pattern is between 700mm to 1000mm. The average temperature is 29°C. Ngara district is featured by two main zones namely the hilly highlands of Bugufi that constitute about 30% of the entire district and the extensive, lower altitude, drier and hilly of Bushubi areas, the district has an annual rainfall pattern ranging between 800 mm to 1400 mm which falls between September and May with peaks in

October and March to April. Bushubi area is often dry and receives rainfall between 650 mm to 1000 mm, which is spread over a period of six months from March to May and from September to December. The rest of the months are dry. The average temperature is 27°C.³²

1.1.3 POSITION AND DENOMINATION

The diocese of Rulenge-Ngara is found in the north-western part of Tanzania. It is large of Square Kilometres 13,004, with the total population of 767,359 Catholics being 344,054. The main ethnic groups living in this area include the Bahangaza - (Ngara), Basubi and the Basukuma -(Biharamulo). To date about 150, 000 refugees are occupying the three camps (Rukola, Lumasi and Kitale) within the districts of Ngara and Biharamulo.³³

Accessibility; Rulenge-Ngara Diocese is typically rural and remote both from the Regional and National headquarters. Transport and communication systems have generally been very poor and unreliable, apart from the trunk tarmac road that runs from Isaka in Kahama District within the Shinyanga Region through Biharamulo and Ngara districts to Burundi and Rwanda, most of the road systems are poor especially in the rural areas. This leads to poor and inadequate public transport in rural areas. During rainy Seasons many roads are impassable. The whole of the Diocese is affected by this situation. The economy is therefore cut-off from important markets and units of processing. Commodity distributions as well as social services delivery to the villages are limited virtually come to a stand still.³⁴

Socio-Economic Situation; agriculture is the main activity of the people in Rulenge Diocese. It engages over 90% of the population. There are differences between various areas in respect of productivity and the standards of living of the people. This is mainly due to climatic conditions, rainfall patterns, water resource sand soil conditions. Formal employment is very limited. Manufacturing industry is almost non-existent as a result of poorly developed infrastructure. Also, there is an inadequate role of private sector in cash

³² Cf. http://www.chematanzania.org/2-annual-report_2005 19.10.2008

³³ Cf. http://www.chematanzania.org/2-annual-report_2005 19.10.2008

³⁴ Cf. http://www.chematanzania.org/2-annual-report_2005 19.10.2008

crops development. Mining is at present, though not developed there are prospects for exploration in Ngara and Biharamulo district.³⁵

1.1.4 THE ETHNOLOGICAL COMPOSITION

The people of Rulenge are part of the Bantu peoples, a term used to designate the great part of the people of Sub-Saharan Africa. They have loose physiognomic and linguistic similarities. The stem for the word meaning man in most languages is –NTU. These languages change prefixes. More precisely they belong to the Lacustrine Bantu group of the Great Lakes, which is thus described by Taylor: (The Kacystrube Bantu are) the Bantu speaking peoples of the great lakes of East Central Africa, that is the region to the North and west of Lake Victoria, bounded on the North by Lakes Kyogya and the Sommerset Nile, and on the west and south by Lakes Albert, Edward and Tanganyika.³⁶

1.2 KATOKE PARISH

In this part we will speak of the short history of Katoke Parish. It is the mother church in Rulenge Diocese because was the first parish to be established. After we will see how the pastoral work was carried out at the beginning of the Katoke Parish and we will see also briefly its contemporary pastoral situation.

1.2.1 THE SHORT HISTORY

Katoke is the Catholic Parish in Rulenge Diocese, established by Missionaries of Africa (White Fathers) in 1897 as the first Parish in the Diocese; it is dedicated to the Blessed Virgin Mary of Lourdes. The Missionaries of Africa are the First evangelizers of the Rulenge Diocese. So the Katoke Parish is the mother of other Dioceses existing in Rulenge Diocese. From it other Parishes were established after a period of thirty years: Buhororo in Ngara District 1932; Bugene in Karagwe District 1934; Nyakahura and Nyamigere in Biharamulo District 1934; Rulenge in 1940. Until 1902 the mission of

³⁵ Cf. http://www.chematanzania.org/2-annual-report_2005 19.10.2008

³⁶ Cf. B. TAYLOR, *The western Lacustrine Bantu*, London 1969, 13.

Katoke was neither accepted by the local chief, Kassungura nor by military fort at Bukoba. At the beginning of 1912 the missionaries officially informed the chief of the registration and the chief seemed resigned to it. At the beginning of March 1902, when Chief Kassungura came back from Bukoba, where he had gone to greet the new military Chief, he reported that he had received orders from the new officer to help the mission. On request from Bishop Hirth, on 31 August 1902, Stuemmer (by then the head of the station of Bukoba) came to Rusubi to fix the boundaries of the mission land. He gave the whole hill of Katoke to the mission and all its inhabitants were now under the rule of the mission responsible only to the Germans.³⁷

1.2.2 THE PASTORAL WORK

Just as the fortunes of Katoke, was changing for the better since the coming of the Missionaries. Father Buisson had been one of the founders of Katoke mission, together with Father Brard in November 1897 and had been its superior from December 1900 till 1902. He was replaced by Father Van Thiel, the former superior of Kashozi mission. Father Van Thiel, as at Kashozi, tried to bring in some pomp to the mission of Katoke, thanks to the good will of the German officers. With the arrival of Sergeant Gestrich the fortunes of the mission changed. The hill of Katoke with its 50 huts came directly under the jurisdiction of the mission. The inhabitants of the hill flocked to catechism classes. Three weeks after the arrival of the sergeant, the mission which had been desolate, saw 230 people at the Sunday catechism. The privileged status of the mission soon attracted people from nearby villages. The maximum attendance reached at Christmas 1902 when there were 950 people for the open year catechism class. The year 1907 July, after the first groups of catechumens of this period were baptized, Katoke mission counted 224 neophytes. By 1912, 635 Christians had been baptized at Katoke and in the same year, Katoke had a community of 465 neophytes and 293 serious catechumens. In February 1911, the feast of Our Lady of Lourdes, the patron of the mission of Katoke, six sons of Kassungura led by the eldest and her apparent, Makaka, applied to be registered for catechism. The feast of the rosary, 7 October 1913, was a great day because three sons of

³⁷ Cf. M. KILAINI M.P., *The Catholic Evangelization of Kagera in Northern-West Tanzania*, 169-170.

Kassusura were baptized. In June 1914 two more sons of Kassusura were baptized together with 16 of their friends. Now Rusubi had its first Christian sub-chief. At this time all the sons of Kassusura were catechumens. The baptism of the princes was the crowning of the hard work and sacrifice of the missionaries.³⁸

According to the Catholic Directory of Tanzania 2006, the Katoke Parish includes 24,564 total Catholics. The Parish also includes the White fathers (Missionary of Africa), Sisters of St. Theresa of the Child Jesus, Franciscan Sisters of Heythuysen Aspirant Formation House. It also comprises the St. Otto Dispensary and Sr. Charles Lwanga Katoke Seminary. The Parish also has eight Outstations for Sunday services and Religious Instructions for Catechumens and other Social development activities for the Local Community. Also has Formation centres for Religious instructions and Children for first Communion, teaching them writing and reading. The Parish also has fifty-eight (58) Small Christian Communities at the grass roots. There are Youth and Women development groups under Lay Apostolate Council in our Parish for example 'The Catholic Youth Workers' (VIWAWA) (Vijana Wakatoliki Wafanyakazi), 'Tanzanian Catholic Women' (WAWATA) (Wanawake Wakatoliki Tanzania).³⁹

They have been developed different projects, for example the Rulenge Diocesan Development Office (RUDDO) 1994, titled for Women Economic Project for Biharamulo and Katoke, which is established with the aim of contributing to the economic development of women, to improve the socio-economic welfare of the people in Rulenge Diocese by creating and enabling environment of the institutions involved in social services delivery and development work.⁴⁰ Another project is the 'Community Habitat Environmental Management' (CHEMA), with the goal of enabling the community of Rulenge Diocese to manage their own natural resources towards increased productivity social economically in a sustainable trend, is about natural resources management and sustainable agriculture. So it deals with basic environment education land use planning farmer's academy afforestation and agro-forestry beekeeping.⁴¹

³⁸ Cf. *Ibidem*, 171-178.

³⁹ Cf. <http://www.fotasherveld.nl>, 17.10.2008. Fr. Herman DM Kalimwenjuma (Katoke Parish Priest) in collaboration with Katoke development, project supervisor of assisting the students.

⁴⁰ Cf. <http://www.fotasherveld.nl/womenprogect.html> 19.10.2008.

⁴¹ Cf. http://www.chematanzania.org/2-annual-report_2005 19.10.2008

Nevertheless what have been done, the Local population need animation in the following basic needs: The importance of Primary, Secondary and Technical School Education, Good corporate governance, Poverty alleviation, Micro farming, Small scale trade, Health care (HIV problem, better houses, reasonable cattle keeping, environment conservation, human rights especially women and Children. The Parish has a duty to conduct Seminars and Workshops at Parish level. There is Deanery meetings, whereby all Priests, Nuns and Lay Leaders representatives come together as a team to share Pastoral and Social development experiences.⁴²

1.3 THE FAMILY IN THE SOCIAL CONTEXT

In Africa it is difficult to speak about the people without taking in the consideration the family; therefore on this part we will talk about the African family specifically the Rulenge-Ngara people and family values. In the family each one has his/her role to carry for the construction of a good family, concerning the education the parents are the first responsible, not only the direct parents, but also the whole community, we can say all the society.

1.3.1 THE FAMILY

First of all it is good to understand the meaning of the family. The concept of ‘family’ varies greatly from culture to culture and even from era to era within the same culture.⁴³ The family is a universal human institution. It is known by all people on earth since it is at the origin of all tribes and nations. It is known by all human beings since all come from it. When we speak of the family, we all understand that, it means “the group composed of father, mother and children”; or “the group of persons who have common blood or a covenant links” including those without children, that is single parents. So the family is the union or collection of the Father, Mother and Children together with the relatives.

⁴² Cf. <http://www.fotasherveld.nl> 17.10.2008.

⁴³ Cf. L. ZIGLIO, “Family,” in *Dictionary of Race, Ethnicity and Culture*, SAGE Publications, London 2003, 114.

In general there are two basic types of families, the nuclear and the extended one. The nuclear family consists of few members, usually two parents and a limited number of children;⁴⁴ it tries to be autonomous and to operate effectively without reference to other relatives. Ideally, the nuclear household is neolocal or separate from the residence of relatives in the paternal and maternal lines. The mental image of the nuclear system is that of “cell division”. Families continually split and unite to create new nuclei.⁴⁵ The nuclear family unit is reduced basically to the husband, wife and their children. There is no rule of descent; inheritance may pass through either or both the paternal and maternal lines. There is no theoretical limit to kinship; it is simply identified with unlimited biological relationships. The nuclear situation is easily recognized from the terminology. In general, the nuclear family is a Western phenomenon.⁴⁶

The second type is the extended one, which is the family unit consisting of a fairly large number of people related by descent in one line, has a common ancestor. Ideally it continues forever. Even though the numerous lineage groups that come into existence over the years do not know the precise biological relationship of one to the other, they are conscious of being one clan.⁴⁷ It is a group of relatives extended in space including the dead as well as the unborn. The mental image of the extended family is of a column, marching through time, and making marriage alliances with other extended families in order to ensure the progress of the column.⁴⁸

Extended family systems are common and extensively widespread in Tanzania even Africa at large. Extended families emphasise blood ties and trace descendants through paternal, maternal lines or bi-linear depending on whether they are patrilineal or matrilineal societies. Most Tanzanian traditional societies are patrilineal where by Authority lies with the male heads of families and decision-making processes involved blood related male members.⁴⁹

⁴⁴ Cf. *Ibidem*, 114.

⁴⁵ Cf. S. AYLWARD, *African Culture an overview*, Paulines publications Africa, Nairobi 1998, 83-84.

⁴⁶ Cf. IDEM, *African Culture and the Christian Church; an introduction to Social and Pastoral Anthropology*, Geoffrey Chapman Publishers, London 1973, 163-164.

⁴⁷ Cf. *Ibidem*, 163-164.

⁴⁸ Cf. S. AYLWARD, *African Culture an overview*, 83-84.

⁴⁹ Cf. Z. AGNES P., “The Family in its African Socio-Cultural Context,” in R. PATRICK (ed.), *The Model of Church-as-Family Meeting the African Challenge*, C.U.E.A., Nairobi 1999, 48.

The family in Rulenge Diocese is mostly the extended one, the eldest living direct paternal parent, is the head of the small family. As long as the father is living, the children old they might be, are never fully independent, they are still under his control. The family life includes the blood brotherhood pact, which is a covenant between two very intimate friends who want to give their relationship a social and religious binding. By partaking of the blood of the other, one makes a sacred and lasting oath of friendship. In *Rusubi*, the climax of the ceremony was when both sides drink *Rwagwa* (local beer) mixed with the blood from a cut in the navel of the both friends. The relationship between the two and their families is stronger and more obliging. It is sanctioned and protected by the ancestor. If one broke it, he was to suffer some consequences unless he repented in time.⁵⁰

1.3.1.1 The role of the parents and children

The family is a place of growth where by the first education is received. The main or basic education is given in the family from parents to children, where by some special that regards a boy is given by father and that special for the girl is given by a mother. The main agent of education in Tanzania is a family; it is because the parents take the first step to the growth of children mentally, physically and spiritually. It is the education given by parents to children at their first life which helps them to be fit in the society in which they belong. Slowly the children are taught good manners, taboos and the duties they are supposed to carry in the community as a girl or as a boy, great emphasis is laid on obedience and respect of the elders. The whole community feel responsible to this type of education, it is the education of life, because it is a base for life. The *bahaya* saying was: 'A child never belongs to one' or 'one drum alone can never produce a rhythm'. Each member of the community should look after on the behaviour of the children and in case of misbehaviour, one can punish a child and inform the parents who often gave a second punishment if it was a serious matter.⁵¹

⁵⁰ Cf. T. JERVIS, "A history of robusta coffee in Bukoba," in *Tanganyika notes and records*, 8 (Dec. 1939), 47-58.

⁵¹ Cf. J. R. BAITU, *Traditional religious education among the Haya of Tanzania*, Tabora 1976, 14.

1.3.1.1.1 The role of the parents

In the Tanzanian family, parents have a very important role and in the community too. It is in the family that children obtain their human and moral education, and parents are the immediate people who offer this to them. Education is given through the telling of stories, riddles, proverbs, sayings, songs and mostly by lived examples. These methods are used because they help to assimilate values without causing tension to the child. The education begins at the time of birth and ends with death. The child has to pass various stages of age groupings with a system of education defined for every status in life.⁵² It is best for the child when he is educated by both parents, because the father and mother have different roles to play, each is important and plays a necessary complementary part in child education.⁵³ Moreover, the community accompanies the child and provides all the care he needs to mature. Its role is very important, for a child does not belong only to his genital parents, but in his growth, the whole community is involved.

In many African societies the father is the head and the highest authority after the ancestors in the family. He is the one who has to think about the solutions to the big problems of the family; he is responsible for the welfare of the family. He stands for the family in front of society and protects it from external enemies. The education of his sons is in his hands, particularly when the sons passed from childhood to adulthood. He has to help them know their responsibilities, values, discipline and prepare them for marriage and future life as a whole. He has to protect and give assistance to the wife when expectant, to respect her and the new life growing in her. He remains the one giving life to his family in that he is the main protector and supporting pillar of the family. The father is the custodian of the discipline in the family.⁵⁴

A mother has an important role in running the family, in Tanzanian traditional societies she is the real base of family life and her motherhood goes beyond the boundaries of her household. When a baby is being born, it does not only then open the mother's womb but also her heart so that she may have, in her heart, a place for every human child,

⁵² Cf. K. JOMO, *Facing Mount Kenya*, Kenway Publications, Nairobi 1992, 99.

⁵³ Cf. F. ARINZE, "The greatest investment," in *The African Enchiridion*, EMI, Bologna 238 (2005), Vol. I, n. 24.

⁵⁴ Cf. B. BENEZET, *The Ethical Dimension of Community*, Pauline Publication, Nairobi 1993, 123-127.

the Tanzanian would think. This is why one can call ‘mother’ every Tanzanian lady without any risk of ridicule. The mother in the family is the flower, and the husband the fence around it; that is a Ghanaian saying very much applicable to any family. The flower gives fruit, which is the children, while the husband cares for them together with his wife.⁵⁵ Being a mother, she disseminates love, care, tenderness, calm, and peace in the family. Of all these duties and obligations, expected of parents and children, the stress is not on the legality but on the togetherness, on communion, on respect and acceptance of what the tradition has laid down in the course of time.

1.3.1.1.2 The role of the children

In the family, the child is accepted from the moment the mother realizes that she is expectant. It is known that the main purpose of marriage is to beget children. Children are greatly valued in Tanzanian life, for they are the seal of marriage. Once a marriage has produced children, it is very rare to see it broken. On the other hand, if no child is born, the marriage could break up, though at times arrangements could be made to preserve it, seeing to it that children come into the family by other means.⁵⁶ Children bring joy to the family, and are the glory of a marriage. The more children the family has, the greater the glory. They add to the social status of the family and no one wishes to die childless.

In the family, the children have their own duties to fulfil. They are to help their parents, respect them, help with household chores, in the fields, and study for a better tomorrow. When parents become old and weak, it is the duty of their children to look after them and to the other affairs of the family. Children, by meeting the needs of their parents in their old age, prolong their lives and through them the name of the family is perpetuated.⁵⁷ Whatever the position of the child, he is expected to treat the elderly with great respect and care, especially parents.⁵⁸

⁵⁵ Cf. M. JOHN, “Flowers in the Garden: Role of women in African Religion,” in *Cahiers des Religions Africaines*, vol. 22 (1988) n. 43-44.

⁵⁶ Cf. K. JOMO, *Facing Mount Kenya*, 183-185.

⁵⁷ Cf. M. JOHN, *Introduction to African Religion*, Biddles Ltd, England 1991, 115.

⁵⁸ Cf. I. JOSEPH, *The Church as Family; a theological pastoral study with reference to the African Synod*, Salette community, Roma 1998, 115.

1.3.1.2 The traditional family values

If some one wants to know the values of African traditional world, there is no way that one will understand it without focusing on the African family. It is in the family that one finds all the essential values of life. Furthermore, it is in this institution that one can understand better how an African relates with God, the other and with the environment.⁵⁹

Basing on the above description of the family, it is profitable to discuss values of the traditional families which are communion and brotherhood, solidarity and hospitality in the Tanzanian extended family. These values show us how the Tanzanian families consider fraternity as an important aspect in life. Those who do not belong to the extended family are considered and treated as brothers. Tanzania o Africa at large is very rich in natural resources, it remains economically poor, but she is wealth of cultural values and priceless human qualities which can offer to the Churches and to humanity as a whole.⁶⁰ These cultural values and human qualities are the brother love (Ujamaa⁶¹) (communion and brotherhood), Freedom and Self-reliance, solidarity and hospitality.

The traditional family values includes first of all brother love (Ujamaa), Freedom and Self-reliance. All in that, Brotherhood (ujamaa), Freedom and Self-reliance are the principles of the human dignity in Tanzania. They are all basic both for the Arusha Declaration and for the true Christian way of life and there fore the pattern parcel of the family life. The first is the brotherhood of man, the spirit of fellowship that expresses itself by sharing and by service. The second is freedom, that great gift of God to every man which makes each of us a being, to reason with and to be convinced, not a being to be compelled or treated as a slave. The third is the spirit of work whereby men and women do all what they can for themselves and for others, that spirit of, responsible self- reliance

⁵⁹ Cf. Z. AGNES P., "The Family in its African Socio-Cultural Context," 52.

⁶⁰ Cf. EA 42. BRIAN HEARNE says: "We can discern the seeds of the Word with African culture; we can see how in many ways the mysterious action of God through the Holy spirit has been at work from the beginning of time and has found expression in the many beautiful values that we as missionaries have to learn from the African situation – the value of harmony in the community, of solidarity, of relationships." B. HEARNE, "The Church in Africa," in *New Missionary Era*, Orbis Books, Maryknoll 1979, 47.

⁶¹ Ujamaa, in the literal sense means "togetherness" "familyhood" "brotherhood". It depicts a "community spirit" of togetherness which considers all people as "brothers". This philosophy was proposed by Julius Nyerere who is the first president of Tanzania.

which is and always has been the characteristic of a healthy family, a healthy society and a healthy Church.⁶²

Tanzanian people highly respect life in the community. Community life is emphasized in Tanzanian families, due to the way the Tanzanians understand a human person. For Tanzanian the human person is not an isolated, wandering atom with no constitutive links with other persons or institutions. A person is defined by membership of such and such a lineage or extended family. He lives and is related in solidarity and fraternity (Ujamaa) to those who are conscious of the same ancestry. Far from being dissolved in the community and from being absorbed by it, the human person, precisely as a member and respected as such, is the basis of community and the element which makes community possible.⁶³ Such an understanding dominates all the different events in the life of a person. Events such as birth, weddings, sacrifices, suffering, sickness, and death are taken as personal and community events.

The brotherly love; that is Ujamaa in a Tanzanian sense: Tanzanians of Africa at large, much more than the people in many other parts of the world today, understand the meaning of brother love. For countless generations, brotherhood has been dynamically lived here in the extended families, in the clans, and in the tribal units. This wide family solidarity, with its very extensive experience of co-operation in many realms of life, is not something foreign. It is the very opposite of selfish and acquisitive individualism which is indeed foreign to the Tanzanian genius.⁶⁴ In Tanzania brotherhood is real and concretely based on familyhood,⁶⁵ that is, it is situated in the family where the welfare of each individual becomes the direct concern of the members of the 'clan vital.' An extended family relationship in concept and in reality goes beyond the tribe, a particular community, and even beyond a nation. Applying an African sense of community, as projected into his socialism Nyerere tells us that, no true African socialist can look at a line on a map and say, 'The people on this side of that line are my brothers, but those who happen to live on

⁶² Cf. CATHOLIC BISHOPS OF TANZANIA, "The Church and developing society of Tanzania. Message for the centenary of the Church 1868-1968," in *The African Enchiridion*, EMI, Bologna, 115(2005), Vol. I, n. 6.

⁶³ Cf. M. TSINDA HATA, "African Marriage: Personal and Communitarian," in *AFER* 23, 1&2 (1981), 35.

⁶⁴ Cf. TANZANIA EPISCOPAL CONFERENCE, "Report on Evangelization in Tanzania," in *The African Enchiridion*, EMI, Bologna, 243 (2005), vol. I, nn. 1-9.

⁶⁵ HEARNE says that, at the meetings of the bishops of SECAM attending the synod on catechesis, "it became clear that, if the West stood for 'truth', Asia for 'prayer', Latin America for 'liberation', Africa stood for 'fraternity'. Cf. B. HEARNE, "Synod 1977 – Catechesis and the Whole Community," in *AFER* 20 (1977), 8.

the other side have no claim on me': every individual on this continent is his brother. In this case the Church as an extended family goes even further to embrace the whole of humanity.⁶⁶ A person discovers his/her full personality in group relationships. This touches on both the freedom and the responsibility of the individual in the community.

The Tanzanian emphasis on personal relationships is closely connected to family values. Personal relationships and person-centred values in the family and close circle of friends can be seen in many African proverbs and sayings. *It is through people that we are people (Swazi, Swaziland). A person is a person because of neighbours (Tumbuka, Malawi): mountains never meet but people do (Gusii and Kamba, Kenya; Sukuma in Tanzania).*⁶⁷ Africans are deeply aware of the presence and need of other people in their lives. To pass by a person without greeting him or her is totally un-African. Likewise, respect is given to religious leaders, parents, older brothers and sister, elders of the society, and people with authority. For example, in some tribes, the oldest child, whether male or female, marries first.⁶⁸

Secondly is the solidarity, the most fundamental characteristic of the Tanzanian family is solidarity. It protects everyone against the dangers of isolation. The family solidarity manifests itself in joy as in misfortune. It keeps alive the strong belief that unity is strength. It considers as sacred the duty of supporting parents and organises the care for the poor, the old and the orphans. Individualism has no place in the family in Tanzania. As in the body when one member suffers, all the other members share its pain; so healthy members come to the assistance of the ailing ones. African people enjoy being together and doing things together. Tanzanian culture has an acute sense of solidarity and

⁶⁶ Cf. O. OLIVER A, *The Church as the family of God (UJAMAA)*, SNAAP Press LTD., Enugu 1999, 14. An important Swahili proverb is: *Where there are many people God is there*. They deeply feel God's presence in their daily lives. Africans feel strongly that people are called especially to a life of community, participation and sharing. God reveals himself in and through community. Compare Mt 18: 19-20: "Again, truly I tell you, if two of you agree on earth about anything you ask, it will be done for you by my Father in heaven. For where two or three are gathered in my name, I am there among them." Africans is identified with the first Christian communities in the Acts of the Apostles 4:32: "Now the whole group of those who believed were of one heart and soul and no one claimed private ownership of any possessions, but everything they owned was held in common." Combining this African wisdom and this biblical wisdom can enrich the meaning (both in theory and practice).

⁶⁷ Cf. J. HEALEY – D. SYBERTZ, *Towards an African Narrative Theology*, Paulines Publications Africa, Nairobi 1997, 107.

⁶⁸ Cf. I. JOSEPH, *The Church as Family, a theological pastoral study with reference to the African Synod*, 116.

community life, it is unthinkable to celebrate a feast without the participation of the whole village. Indeed, community life in Tanzanian societies expresses the extended family.⁶⁹ Each member feels responsible for each other and for the family as a whole. Concretely, solidarity is seen in work. People work together in community projects and help each other in building houses, clearing the land, planting, harvesting, education of children, celebrations, sufferings and funerals.

Good leadership in the spirit of familyhood begins with and in the family. There is the training ground for community leadership. Leadership in the family is based on love, trust, and solid character formation. It is in this regard that family structures are structures of holiness.⁷⁰ This is the same spirit of solidarity that is envisaged in the Church that is for building up the body of Christ where a diversity of members and functions is engaged. There is only one Spirit that according to his own richness and the needs of the ministries, gives his different gifts for the welfare of the Church.⁷¹ Also the solidarity of Tanzanian family is where every one is doing for the welfare of all the extended family.

Not only brother love (Ujamaa), Freedom and Self-reliance, solidarity, as the Traditional family values but also hospitality, the clan community, brotherhood and the spirit solidarity brings forth the sense of hospitality. Within the Tanzanian family, hospitality comes naturally. The Tanzanian takes it as a point of honour to practice with joy and pride, hospitality towards a guest. These are a consequence and a manifestation of the voluntary-kinship and openness beyond the family circle. It is a custom in Tanzanian society that, when they prepare food, an amount is added in case a guest arrives unexpectedly. To have an unexpected visitor is a common occurrence.

The proof that hospitality is a cultural and social value in Tanzania can be seen from the way that the Tanzanians consider a guest. The presence of a guest is almost a divine blessing for the community that welcomes him. The arrival of a guest is a joy to the family because there is rest from the ordinary work and time is dedicated to the guest. Generally when a visitor comes to someone's home, family quarrels stop, the sick cheer

⁶⁹ Cf. EA 43.

⁷⁰ Cf. O. OLIVER A, *The Church as the family of God (UJAMAA)*, 97.

⁷¹ Cf. LG 7.

up, peace is restored and the home is restored to new strength, that means visitors are social healers, they are family doctors in a sense.⁷²

“A visitor is a guest for two days. On the third day give the person a hoe. This is more than just a clever, humorous saying. Welcoming a visitor is an important African value. The host or hostess drops everything to welcome the guest and makes the person feel at home. Greetings, hospitality, food, drink and rest are the first priority. To be given a hoe on the third day is to be accepted into the family and to be invited to participate in the community responsibilities, not just to be put to work on the family farm. This is fundamental to the African values of sharing and participation.”⁷³

Excluding people is seen as very bad. Every visitor to a home is always invited to share a meal with the family. Not to be invited is a sign of enmity; not to accept the invitation is an insult or an act of hostility. Even if the visitor has previously eaten he or she must try to participate in the meal. In the Tanzanian tradition personal relationships are deepened by eating a meal together which is a symbol of unity and sharing.⁷⁴ Many times Tanzanians will not eat alone. They would rather go hungry. Food is to be shared in common. There is an African saying: ‘*Only a witch eats alone*’ There is also a Swahili proverb: ‘*The person who eats alone dies alone*’. In Tanzania sharing is a way of life and sharing is living.⁷⁵

1.4 THE ACTUAL PASTORAL PROJECT AND THE CHRISTIAN FAMILY

In this part we will see the pastoral project of the Rulenge-Ngara diocese for 2008-2012: first the pastoral department project and the second one is the catechesis and liturgy department project. Both they give a great space for the Small Christian Communities, and therefore we shall talk about it. We shall see also the situation of the Christian family in the diocese. At the end of this chapter in our evaluation we will see whether this project takes in consideration the family or no, whether this project can help for the Christian formation

⁷² Cf. I. JOSEPH, *The Church as Family; a theological pastoral study with reference to the African Synod*, 18.

⁷³ J. HEALEY – D. SYBERTZ, *Towards an African Narrative Theology*, 173.

⁷⁴ Cf. J. HEALEY – D. SYBERTZ, *Towards an African Narrative Theology*, 180 – 183.

⁷⁵ Cf. *Ibidem*, 184.

to live as Christian or the double face: as Christian and as a witch, with rosary in the morning and witchcraft in the afternoon.

1.4.1 THE PASTORAL PROJECT OF THE RULENGE –NGARA DIOCESE FOR 2008 – 2012

The pastoral project of 2008-2012⁷⁶ has a goal to contribute to effective and integrated evangelization in the Diocese. To arrive to this goal they put four main strategic objectives, that are: first of all to have strong and committed SCCS; to enhance sacramental life among Christians; to strengthen the institutional capacity of the department and to enhance ecumenical spirit and inter religious dialogue. The out come of these objectives are: change of attitude towards faith, increased collaboration, in the sense of collaboration first of all to increase sense of belonging to the community, it means the concept of the church as communion will be strengthened, the communion with all parishes and diocese. The out come also concentrates on the strengthening the moral and spiritual attitude or zeal. To do all the above things it is necessary to have an effective coordination of the pastoral project and increase co-operation, friendship and tolerance among the people of various faith groupings.

The core activity that has to be done firstly insists on the SCCs. That is to develop and disseminate instruction about SCCs, not only theory, but also establish new SCCs in parishes and outstations. To help this community to live in fraternity and in the communion with other, the pastoral project put as core activities the training centre and seminars for the SCCs leaders. To organize different inter-SCCs meetings and retreats. The meetings and seminars has to be organized based on age groups, this one will help to teach catechism at all levels. The activities is not only to concentrate in the catholic Christian community, but also to take in the consideration the ecumenical programmes, having interdenominational conference, meetings, etc through media (radio, Newsletter, Audio-visual, etc). To do all the above things says that it is necessary disseminate instructions on inculturation.

⁷⁶ In detail the 2008-2012 pastoral project of the Rulenge-Ngara diocese, we will find it in the index of this thesis.

To apply in concrete this pastoral project the pastoral and catechesis and liturgy department they are organized for 2008-2012. We will present as follows:

1.4.1.1 Pastoral Department

The centre of the pastoral department project for 2008 – 2012 is the Small Christian Communities (SSCs). Has the goal of contributing in effective and integrated way to the evangelization. In order to fulfil its goal, has presented these objectives:

- i)** To have the strong and committed Small Christian Communities in living Christian life
- ii)** To enhance sacramental life among Christians
- iii)** To strengthen the institutional capacity of the department
- iv)** To enhance ecumenical spirit and inter religious dialogue

1.4.1.1.1 Planning matrix (plan of operation)

The plan of operation or matrix includes five outputs that should be carried out during its five year of pastoral work, these are; to ensure that the small Christian Communities re-established and strengthened, to increase active participation in liturgical functions, to ensure the strong and functional administrative structures, to increase good inter-religious relationship and increased effectiveness and efficiency in coordination and management. Each output includes the activities that should be carried out so as to ensure the fulfilment of the objectives fixed, and each activity includes the verifiable indicators, the means of verification and the key assumptions.

- ☞ **SCCs established and strengthened:** to established and strengthened the SCCs the first thing that has to be done is to develop and disseminate instruction about SCCs, it is not enough only instruction, there fore one of the activities is to establish new SCCs in parishes and outstations. For this communities has to be organised seminars based on age groups. Dividing in groups will help to prepare different programmes according to their age and necessity. During this different programmes and seminars it is necessary to discuss on various issues according to the need of the people. The seminars and training course has to be prepared also the leaders of SCCs. From all

the activities the important thing is to organise inter SCCs meetings and retreats, this helps in encouraging one another and in exchanging different experiences.

- ☞ **Increased active participation in liturgical functions:** the first thing that is taken in consideration on this part is inculturation, therefore the first activity is to disseminate instructions for the successful inculturation, then to organize conferences and discuss sacramental issues. The other thing is to do a catechesis at all levels, means for youth, adult, family, etc...
- ☞ **Strong and functional administrative structures:** the first thing is to acquire the office equipment and establish fund raising groups. All together with this one it is necessary to conduct training on biblical apostolate and disseminate pastoral messages through media. As we saw above on the core activities of the pastoral project it insisted on mass media radio, newsletter, audio-visual etc... on the same way the pastoral department insists on the mass media.
- ☞ **Increased good inter-religious relationship:** conduct interdenominational conferences, meetings, etc ..., the different themes on the ecumenical dialogue has to be prepared through media. Therefore in order to increase good inter-religious relationship indicates two ways interdenominational dialogue that is the direct contact through conference, meetings etc... and through the media.
- ☞ **Increased effectiveness and efficiency in coordination and management:** the first thing is to facilitate the parishes to develop pastoral plans, basing on the general pastoral project, and securing adequate working resources. The last one is monitoring and evaluation. Each step has to be valuated.

To verify this project not in specific, but in general is through: the number of the Christians participating fully in evangelization and an awareness of the church as a communion, the percentage of the Christians those who are participating in prayers and different activities of the community, and also the number of the Christians who receive the sacrament. Concerning verification of the single output almost all is concentrating on the number, as number of: active SCCs, new SCCs, programmes, supervisory visits, periodic reviews, meetings, training, etc...

The means of verification that are indicated by the pastoral project are in general; a yearly pastoral report from parishes, workshop reports and evaluating the reports.

Regarding to the single output to all is through reports as the means of verification, but the fifth output is added the observation of the office documents and observation of the stories ledgers. The key assumptions of this planning matrix are in generally the change of attitude among the people and availability of necessary resources, also at the level of each output the key assumptions are: if there is availability of resources, if people ready to change and participate, availability of funds and teaching personnel. On the fifth output beside the above mentioned key assumptions, it has the commitment of actors, availability of funds and expertise commitment of actors.

1.4.1.1.2 Implementation plan

The pastoral department in the implementation plan first indicates six main activities, following this, indicates the performance indicators and means of verification. The activities concentrate on the following six pillar points: (1) **SCCs**: creation of new SCCs in parishes and outstations, conduct a training/seminar to them, and encouraging men to attend the SCCs meetings and visits of parish leaders to SCCs. The performance indicators are if: men's participation is increased, number of active SCCs created, leaders trained and SCCs visited. The means of verifications are first of all through reports from parishes and SCCs leaders; the second one is through training reports. (2) **Capacity building Apostolate, Bible Apostolate**: to do this activity the main points are to conduct seminars and study on the Bible, on going formation of the youth and long term seminars to the marrying youth and the recent married youth. To perform these activities will be through different seminars and formation. The verification will be done through reports that are at the level of parishes and diocese. (3) **Mobilization of pastoral concepts**: first of all are to conduct: a pilgrimage in selected sites, retreat to parish committees and adoration to the Blessed Sacrament. Others are: establishment of a spiritual centre, to initiate a Sunday school to the children and to make use of the lay apostolate associations in evangelization. The performance indicators are: the pilgrimage that will be made, number of retreat that will be conducted, the centre that will be established to a selected area and if the Sunday schools will be conducted. The means of verification for this part is through reports in all levels. (4) **Monitoring and evaluation**: in order to implement the plan

monitoring and evaluation is through the: conducting pastoral council meetings at diocesan level, conducting a follow up visits, attendance of the zonal and National meetings, conducting and up date census for the faithful, preparation of the reporting format and preparation of a history of the diocese. The performance indicators is by the number of visits made, meetings attended, meetings conducted, report format developed and distributed and finally a history book written and edited. The means of verification is through the field visits report, census document, office file documents and the presence of the book. (5) **Improved operations of the pastoral office:** purchase of office equipments and development and production of pastoral message through Radio. The performance indicator is by the amount of office supplies procured and the number of radio programmes aired. Means of verification is through the store ledge and Radio *Kwizera*⁷⁷ broadcasts. (6) **Pastoral support actions:** this is through the construction and rehabilitation of the parish and outstation structures. The performance indicators are by the number of: outstations, church and priest's house built. The verification is by means of reports and picture from the site concerned in parishes.

1.4.1.2 Catechesis and Liturgy Department 2008-2012

The catechesis and liturgy department has a central goal of contributing to the evangelization mission of the Church through religious education in the Diocese, to promote communion with Jesus Christ. The main purpose is to lead people to confession of faith in the one God; Father, Son and Holy Spirit. The out comes is the adherence solidified, matured and explicit confession of the Trinity. The verifiable indicators of the goal and purpose is when: the disciples are united with everything with which Jesus Christ was profoundly united, love of God and neighbour becomes the principle informing the disciples being and actions and all service of any human absolute rejected. The means of verification are baptism and reception of other sacraments, voluntary participation in the apostolic mission and when the disciples take on responsibilities. On the goal and purpose, are presented the risks and assumptions on the pastoral projects, they are to arrive at

⁷⁷ Radio *Kwizera*, is the name of the Radio in my Diocese through which the news is transmitted.

balanced presentation of the entire truth of the mystery of Christ and to combat the danger of idolatry appearing in many faces.

Basing on this main goal and purpose the project presents the strategic objectives and activities. For these two main points developing each part are presented the out comes, objectively verifiable, means of verification, risks and assumptions. In details we will see as follows.

1.4.1.2.1 The logical frame matrix of the Catechesis and Liturgy

The catechesis and liturgical department in applying its project, the principal target points are the adults, the youngest, children and adolescents. Concerning the first target that is the adults most of them are parish leader catechists, religious education coordinators, SCCs animators and catholic teachers TOTs. The out comes of these recipients is the responsibility for the Church mission assumed Christian witness given. It can be indicated by the number and types of responsibilities. Number and types of adults formed is a means of verification. The risks are the dangers of standardization and of anonymity. Concerning the second point that is the younger people (parish youth leaders), the outcomes of this one is the problems affecting their lives and apostolate among young people encouraged. To know how it is going on, the verification indicators and means of verification is through the number and types of problems addressed and the number of youth participated, as risks and assumptions is the language between young people and the Church. The third point is about the children and adolescents. The parents and educators have to help to fulfil their mission, the family and the school to pay attention. The means of verification is through the number of schools giving religious instructions and number of children attending religious instructions. There has to be a constant cooperation with parents and school teachers.

The tasks in order to realize the objectives are four. (1) To inculcate the deposit of the Catholic faith: on this point the main objective is to know, profess, live and witness faith. This can be verified through different dimensions of faith cultivated/recreated, list of providers and inventory of the materials. The means of verification is when the: meaning of the creed realised, moral testimony and prayer permeating life. The risks and

assumptions can be the lack of resources; it means lack of material and financial. (2) Promoting and controlling of Divine Worship: the out puts is harmony, unity, identity of the Catholic Church and conscious fruitful liturgy. The verification can be indicated through the number, types and access of instructions and list of teachers. The means of verification is when the catechetical is linked with liturgy. It can have a risk of marginalizing liturgical celebrations in catechetical programs. (3) To improve access of the faithful to religious education: the out comes is to appropriate performance of liturgical celebrations, increased knowledge on religious matters and then communion with the Church. Number and types of training, association, information packages and number of resources centre are the objectively verifiable indicators of this part. The means of verification are: a continuous change of life and faith of students, religious instruction in school appearing as a scholastic discipline and the entire Christian community reeling responsible. The risks and assumptions are as it is written for the first strategic firstly for the third strategic also lack of financial and material resources, in addition to this the risks and assumptions are passivity of the faithful, limited commitment of students to study religious education and inadequate skilled teachers in religious education. (4) To build responsible SCCs that participates actively in the apostolic mission: the result that is expected from this strategy is the increased sense of belonging to the SCCs and people animated to participate in their apostolic mission. This objective has verifiable indicators as the number of participants, trainings, meetings and types of trainings. The means of verification are; the number of SCCs built, active co-operation building up the church and its work of evangelization. The assumption is that, catechesis a valid service to evangelization of the church with an accent of missionary character.

On the point where the catechesis and liturgical project talks about the activities first it indicates that it is necessity to acquire catechetical materials such as text books, guides handouts and audio visual aids. This aid has to be used in the catechetical activities, having a number and different types of material that can help for the catechesis. This can be by purchasing procedures and stock record. With this material the basic criteria is fidelity to God and to man. By the help of this materials the out put is to provide religious education, this can be indicated by the number and types of providers devotes to catechesis. This can be verified through the number and types of seminaries and meetings

convoked. This can help to have a fruitful catechetical ministry in the diocese. In the activities the second point is to enforce instructions for divine worship. Worship has to be in Spirit and in Truth. Number and types of instructions enforce is the verifiable indicators for the objective. The means of verification is living worship in the diocese, means a true liturgical life. The risk is the weak and fragmentary link of catechetical with liturgy. The third one has four points that are to train religious education teachers, to initiate religious education teachers associations, to establish resources centre and to disseminate religious information through different media. This one as out comes has religious awareness of the teachers, lay mission in the world and in the church fulfilled, services brought near to the clients and Christian message and Church authentic teaching integrated into the new culture created by media. The indicators that verify the objectives are the number and types of training, associations, information and number of resources centre. The means of verifications are: teachers' appreciation of their role in shaping the lives of the children they reach, number of members constitutions of associations, number and types of clients offending and media chosen. The risks and assumptions are: the limited commitment of teachers to follow the training, fundamental aspects of Christian life cultivated, some clients lack time to follow formation and a serious commitment to knowledge. The last point that is mentioned in the activities is to train leaders on leadership skills and to hold various meetings. The outputs of this point are the: successful leadership, community life realised and active participation in apostolic mission animated. The number of participants, meetings held and number and types of trainings are verifiable indicators of the objectives. The means of verifications is the numbers of SCCs well ran and participants. The assumptions of this point is to help people discover their own role as Christians and the Church to become really local, that is self, ministering self-propagating and self supporting.

1.4.2 THE CHRISTIAN FAMILY

The family is founded on the covenant between a man and a woman, a covenant sealed by a love which is opened to life.⁷⁸ The family is the first community, is a natural first

⁷⁸ Cf. FC 15.

place of care and education and so the first school, a school where we learn to live together, a place of meeting together of different age of generation: the youth, adult, the aged etc, is the first and very important community in the World. The family being the place where different generations come together, help each other to grow wiser and harmonize the rights of the person with other demands of social life, as such it constitutes the basis of society.⁷⁹

The family in Rulenge is considered as an object in the Pastoral work, there is the lack of Catechist and Priests' collaboration with Parents, the family is not considered as one of the agents for Christian formation. Even the Christianity is considered as participating to the Holy Mass, but out side of the Church many of Christians are practicing the traditional rites and witches, as Mons. James Dominic Sangu, Bishop of Mbeya (Tanzania) said: "The contents of Evangelium is not yet understood, when one often notices people as if walking in their lives with two sticks: a pagan one and a Christian one: or as it is said: with rosary in the morning and witchcraft in the afternoon."⁸⁰ It indicates that there is the lack of the sense of being a Christian.

The parents are not given chance in my Diocese for their responsibility as first religious educators of their children, are neglected in the church to carry their responsibility and therefore are not motivated by the church leaders. These problems are caused also by the clergy who do not have the collaboration with the lay people, as Judith Mbula said: "there is a lot of tension between the clergy and the laity [...]. The distinction has tended to elevate the clergy, authority, the hierarchical nature, as opposed to the laity, who have to look up to the clergy and obey."⁸¹ Not only that but the lay people up to now at least in my Parish and according to my experience, are not having good relation with the ecclesial ministers, the Lay has no any opportunity to confront a minister and explain their problems. The services are directed mostly to groups, for instance, the Sunday assembly in the parish or out- station. This creates the situation of inactivity on the part of the ministers who, because of being aloof from the people, remain on the level of being consulters. This is because of the wide gape between the ministers and the lay faithful, to the extend that,

⁷⁹ Cf. GS 52.

⁸⁰ J. D. SANGU, "Tenth general congregation," in *Synodus Episcoporum- Bulletini Special Assembly for Africa of the Synod of bishops*, 14-16.04.1994- 7.

⁸¹ J. MBULA BAHEMUKA, "Formation of the laity," in *AMECEA Documentation Service* 506 (1996), 9.

the two sides can not feel comfortable when they meet on different occasions. The lay person has been and still idle in the mission of the Church for a long time. The structure of the pastoral activities does not fully engage a lay person in the apostolate. There is a serious dependence of the lay persons on Pastors, like that is the passive relationship and not active. To verify this we can see the Pastoral project of the Diocese.

1.4.3 THE SMALL CHRISTIAN COMMUNITIES

One particular sign of the times in the development of the Church in Africa today is the rapid growth of Small Christian Communities; a new way of being Local church, a new model of Church, a new paradigm in the history of the church. The Small Christian Communities are nuclei, Pastoral work starting from the Small Christian Communities and then go to the outstations, parishes and diocese. The Catholic Bishops in Eastern Africa opted for the SCC pastoral priority as the best way to build up the local churches to be truly self-ministering, self-propagating and self-supporting. This included effectively questioning the whole system by which pastoral ministry is carried out.⁸²

The diocese of Rulenge in north-western of Tanzania is one of those particular Churches in Eastern Africa known to have seriously taken the pastoral priority of building Small Christian Communities (SCCs). These communities have existed and to some extent proved positive to the Christians and the society at large. The chief reason for their development can be found in the support and encourage that came from the late Bishop Christopher Mwoleka of the Diocese of Rulenge. Dedicating himself to the promotion of SCCs, he was convinced that community life is indispensable for the renewal of the Church's life and mission, and for giving the Church of this present time the proper image of Christianity. He said, I have suggested that a significant cause of the Pastoral failures is the pastoral approach which has been at work in our Church for too long. Adult Christians are fed a watered-down version of Christianity that lacks the challenge and responsibility of concrete application in every dimension of life every day. Very rarely does one hear of a

⁸² Cf. J. HEALEY – D. SYBERTZ, *Towards an African Narrative Theology*, 137-138.

pastoral approach that exercises adult Christians toward a faith that grows ever more mature.⁸³

The diocese is organised in Small Christian Communities as basic pastoral units linked with one another by centre. These centres were to eliminate the idea of parishes functioned as staging posts for neighbourhood communities. The union of these centres form a big community of communities. It is a new structure for pastoral activities necessary to answer some of the pastoral needs that the old system failed to resolve. It was also favoured pastoral paradigm of team ministry according to which priests and other full-time pastoral workers would live in one of the centres and from there offer pastoral services to the determined communities. It was also established to answer the problem of scarcity of priests as well as a method to promote community ministry by providing autonomy to the local centres. To encourage collaboration in the pastoral work, eight ministries were created in Small Christian Communities and continued on the centre and diocesan levels: catechetical, liturgy, vocations, development, counselling, stewardship, women and youth.⁸⁴ We can see according to this organization the family is left a part, as if it does not exist.

1.5 EVALUATION

This project seems to concentrate on SCCs and its means of verification does not touch the concrete life of people but only the attendance. One can attend the meetings but does not live what she or he has learnt from the seminar or meetings. The verifications should touch the life concretely, for example it should be through questions that touches the concrete life and if they are able to put in practise the Christian life that is the actions of charity and others. This project does not touch all the pillars of the pastoral work that is the catechesis (*Martyria*), the liturgy, the communion (*Koinonia*) and the services (*Diakonia*). The activities should include also the charity one, like visiting the sick and the one who are in need. There should be the moment of celebration Eucharistic, the sharing of the common goods.

⁸³ Cf. R. PROTASE, *Ministry and collaboration in Small Christian Communities: Communities in Rulenge Diocese-Tanzania, a case Study*, Pontificia Università Lateranense, Roma 1998, 43-44.

⁸⁴ Cf. *Ibidem*, 42

There is also the confusion between the catechetical and religious education. This project is considering catechetical as the religious education for examples in the Catechetical and Liturgy project to the part which talks of the tasks realizing the objectives no. 3 to improve access of the faithful to religious education and when talking of the risks and assumptions that the inadequate skilled teachers in religious education. The whole project does not talk of the inadequate skilled catechist in the Diocese, while this is the big problem in my Diocese; we have catechists who are not and well formed therefore unskilled. We know that Catechetical is the education to faith with the aim of Christian and human maturity, but the Catechetical and Liturgy project talk about religious education. Seems this project has confused between the catechetical and religious education, thinking that catechetical is equal to the religious education and therefore the religious teachers are the one responsible to teach the Catechetical.

From the above Pastoral plan one can understand directly that the plan is concentrating on the SCCs in order to contribute to effective and integrated evangelization. The SCCs is considered as a place to carry out the Pastoral work to the Capacity building Apostolate. Like that the Diocese took the creation of the SCCs as the Pastoral priority as Bishop Mwoleka suggested the establishment of the SCCs as the pastoral priority; he was convinced that the pastoral failure is the pastoral approach which has been at work in the Diocese. Saying that the Adults Christians are fed a watered – down version of Christianity that lacks the challenge and responsibility of concrete application in every dimension of life every day. That it is very rarely does one hear of a pastoral approach that exercises adult Christians toward a faith that grows ever more mature.⁸⁵

From this idea of the Bishop, one can easily see that in order to solve the Pastoral problems it is through the life shared that is the community. If we can ask our self, does not the life shared or the community starts from the family? Where each person is born and grows, where the first life experience is done? We can see that in this Pastoral plan the family is left a part, as if it does not exist, the family is denied its specific values or responsibility of the sacerdotal, prophetic and Kingly order on the ground of the flowering family ministries. My diocese has forgotten the family apart. If the Pastoral does

⁸⁵ Cf. R. PROTASE, *Ministry and collaboration in Small Christian Communities: Communities in Rulenge Diocese-Tanzania, a case Study*, 44.

not start from the family how can it start from the Christian Community if it is not first of all experience in the family where the life is experienced?

Among the challenges of the department the family is not included as if the department is over with the Family, without a need of the family in evangelization, forgetting its greatest role in the Church and society, family as the agent of evangelization. According to the central goal of the department, seems concentrating in building Small Christian Communities, and considering it responsible in the apostolic mission, leaving apart family.

The means of verification is poor, how one can verify the promotion of communion with Jesus Christ only through Baptism and reception of other sacraments? Or voluntary participation in the apostolic mission only? And as verifiable indicators, the disciples united with everything with which Jesus Christ was profoundly united? The communion with Jesus Christ is not only through the Sacraments and participation in the apostolic mission but also the way of living our daily life at our home how do we live, as a mother, a father, a child, the people we meet every day how do we relate with them? So, means of verification should touch the concrete life and not only the doctrine. One can receive sacraments but the life does not change, therefore love is not there which is the new commandment of Christ, it means will not meet Christ, and so not in communion with Him. This indicates that the catechetical is considered as reception of sacraments and no any other.

CONCLUSION

In concluding this chapter, the family is the first community, is a natural first place of care and education and so the first school, a school where we learn to live together, a place of meeting together of different age of generation: the youth, adult, the aged etc, is the first and very important community in the World. The family being the place where different generations come together, help each other to grow wiser and harmonize the rights of the person with other demands of social life, as such it constitutes the basis of society.⁸⁶ As we saw above for Rulenge-Ngara people traditionally in social life the family is at the centre, is the first place for the education of the persons, the educator is not only the direct parents but the whole extended family has a responsibility for the education of the children, every one has his own role.

Concerning the pastoral project for Christian formation in my diocese, we see that the family is neglected, left apart. The family is considered as an object in the Pastoral work and is not considered as one of the agents for Christian formation. If only the catechist and the priests should teach the catechesis and leaving apart the family in participating in Christian formation, the Christian life Christian life will not have roots, as we know that the life starts always in the family. The result of this will be as explained by Mons. James Dominic Sangu, Bishop of Mbeya (Tanzania): “The contents of Evangelium is not yet understood, when one often notices people as if walking in their lives with two sticks: a pagan one and a Christian one: or as it is said: with rosary in the morning and witchcraft in the afternoon.”⁸⁷

Bishop Mwoleka said that: if we want a catechesis that is capable of profoundly transforming a person’s mind and heart, so that he or she becomes a new creature, presupposes entry into a new community and this community is the family. If we want a genuine catechetical renewal we must move away from religion as a school subject to religion as ‘convivere’ = ‘living together’ and this is practicable in the family; for we are transformed into the Body of Christ not by information but by formation and this formation should start in the family.⁸⁸

⁸⁶ Cf. GS 52.

⁸⁷ J. D. SANGU, “Tenth general congregation,” in *Synodus episcoporum Bulletin* (English edition), 14 – 16.04.1994 -7.

⁸⁸ Cf. C. MWOLEKA, “Catechesis by the whole community and for the whole community,” in *AFER* 1, 20(1978), 14.

GENERAL CONCLUSION

Bishop James D. Sangu said:

“The world needs good leaders, good priests and religious. Can they come from bad, broken families? The family is the tree which can bear good or bad fruit, [...]. To neglect or to underestimate the role of the family in the evangelization of the modern world is to fail to discern God’s design in the family and we will be trying in vain to build the People of God on sandy ground.”³⁶⁷

This Tanzanian bishop is not only expressing the centrality and the importance of the family, but he also expresses that, evangelisation without family is trying in vain to build the people of God on sandy ground, when we go to the concrete situation of Rulenge-Ngara diocese the pastoral project does not take in consideration the role of the family. The pastoral project concentrates on the second step that is the Small Christian Community, considering it as the first place of life sharing community. But, does it not the life shared or the community starts from the family? Does it not in the family where each person is born and grow? Does it not in the family where the first life experience is done? Does it not the family the first place of experience? The concrete Christian life situation in my diocese confirms that the Christian formation is not deepened. We can find the persons in the morning going to the Church, but in the afternoon to the witchcraft, beside this the youth they are leaving out from the Church or living in it without having, knowing, living the sense of being a Christian.

The authentic Christian formation will come only by starting from the family, because, as *Gaudium et Spes* explains the family is the first community, is a natural first place of care and education and so the first school, a school where we learn to live together, a place of meeting together of different age of generation: the youth, adult, the aged etc, is the first and very important community in the World. The family being the place where different generations come together, help each other to grow wiser and harmonize the rights of the person with other demands of social life, as such it constitutes the basis of society.³⁶⁸ They are the centre of living, radiant faith, it is in the heart of the family that parents are by word and example the first heralds of the faith with regard to

³⁶⁷ J. SANGU D., “The family as the principal strategy of evangelization in the Modern World,” in *The African Enchiridion* vol. I, 483.

³⁶⁸ Cf. GS 52.

their children, it is here that the father of the family, the mother, children, and all members of the family exercise the priesthood of the baptized in a privileged way by the reception of the sacraments, prayer and thanksgiving, the witness of a holy life and self-denial and active charity.³⁶⁹ Therefore building the better Church, society and the better world starts in the family, as the love is first experienced in the family and opens to life as in the *Familiaris Consortio* written, that, the family is founded on the covenant between a man and a woman, a covenant sealed by a love which is opened to life.³⁷⁰

The family is the original place of living the faith in the family communitarian dimensions that regards the announcement of the word of God, the celebration and the witness.³⁷¹ So, if the family is the first community, a community of love, so also our Christian community should start in the family and in the family the Christian life is to be educated and therefore our pastoral plan should consider the family at the centre, pastoral subject in Christian formation. The ministry of evangelization carried out by Christian parents is original and irreplaceable. It assumes the characteristics typical of family life itself, which should be interwoven with love, simplicity, practicality and daily witness.³⁷² In the family the child learns to talk, to pray, to count, etc. So, in order to build the Church we should starting from the family, the pastoral and mission of the church should start in the family.³⁷³ The family, domestic Church, through education expresses and realize the triple mission of the Church by education it express prophetic mission, by veneration sacerdotal mission, and through love of neighbour and entering in the civil community and ecclesial express regal mission.³⁷⁴

Therefore, my Diocese is called to recognize the mission of the family, “For it is He who, by virtue of the fact that marriage of baptised persons has been raised to a sacrament, confers upon Christian married couples a special mission as apostles, sending them as workers into His vineyard, and, in a very special way, into this field of the family”.³⁷⁵ This mission starts in the family itself towards outside that is to other Christian communities.

³⁶⁹ Cf. CCC 1656-1657.

³⁷⁰ Cf. FC 15.

³⁷¹ Cf. C. SARNATARO, “La famiglia nella catechesi,” in *Via, Verità e Vita* 143 (1993), 45.

³⁷² Cf. CT 36.

³⁷³ Cf. B. MAPUNDA, *Umuhimu wa familia katika kanisa mahalia na jamii*, 8.

³⁷⁴ Cf. G. GATTI, “Famiglia,” in J. GEVAERT (a cura di), *Dizionario di catechetica*, 987, 268.

³⁷⁵ FC 71.

The Diocese has to take in consideration the subjectivity of the family for the Christian formation, not only to take in consideration, but also to give the first place in the pastoral project. My Diocese has to recognize that the family is the Church; the community of father, mother, and children is called church, because the family is a place where hospitality is experienced, the paschal mystery is fulfilled and evangelisation occurs. The family is Church by its mission. It is a place where the Gospel is transmitted and from which the Gospel radiates. The family is an evangelizing community, it becomes so to the extent in which the Christian family accepts the Gospel and matures in faith,

“The family, like the Church, ought to be a place where the Gospel is transmitted and from which the Gospel radiates. [...] The parents not only communicate the Gospel to their Children, but from their children they can themselves receive the same Gospel as deeply lived by them. And such a family becomes the evangelizer of many other families, and of the neighbourhood of which it forms part.”³⁷⁶

The relationship between the parish and family is showed through the exchange of talents, of capacity and commitment, interactions and reciprocity. The Parish in its activity structure and imposition should not consider itself as self-sufficient considering the family out of the Pastoral work. For example the catechetical is and should be cultivated in the family modality, activating the charity in the family has its very special modal from that which is activated in the parish. The family has the duties well precisely and delimitate, the family is considered a vital world in which the educative and initiatives prospective are united. So the whole program and decisions, from the liturgy to the solidarity should have the familiar presence. Many times we hear the family is a cell of the community, so as the cell lives for the body and the body lives because is a cell vital, like that the Christian family cell could live for the community and to make it alive because itself is vital. The family and the Parish could establish the vital exchange.³⁷⁷

The family to form their children as a Christian, they need to be evangelized, as Paul VI in *Evangelii Nuntiandi* points out, the Church must be evangelized in order to evangelize.³⁷⁸ The family also as the Domestic Church must be evangelized in order to form in a Christian manner, must be evangelized in the preparation of marriage, remote,

³⁷⁶ EN 71.

³⁷⁷ Cf. P. SCABINI, “La famiglia nella comunità ecclesiale,” in *Via, Verità e Vita* 143 (1993), 35.

³⁷⁸ Cf. EN 15.

proximate and immediate in the liturgical celebration of the sacrament, in the ongoing support that must be given to couple, in regard to their marriage relationship, to the birth. This family needs to be evangelized because “the Church of the home remains the one place where Children and young people can receive an authentic catechesis.”³⁷⁹

We would like to conclude this thesis by presenting in a schematic way the reciprocal relationship between the family and the parish for the authentic Christian formation:

❖ **The parish:**

- ☞ To discover that the parish is the family of families
- ☞ Recognize the family not as pastoral object, but as pastoral subject, that it is active and responsible
- ☞ To discover the vocation and the mission of the families in the Church and in the society and develop their potentialities
- ☞ To elaborate, put in practice and verify the pastoral project together with the family
- ☞ To give value to families in carrying out the Catechesis, in the animation of the liturgy and the promotion of the charity.

❖ **The family:**

- ☞ Recognize that they are the domestic Church
- ☞ Recognize their ministry that they have received in the sacrament of marriage
- ☞ Put in practice their ministry original and irreplaceable
- ☞ Make the community more human and pleasant
- ☞ Help the parish to become the family of families
- ☞ Give their original contribution in different action of the Church
- ☞ To be the witness of love and dedicate for the promotion of life.

³⁷⁹ CT 68.

APPENDIX

1.5.1 THE PASTORAL PROJECT OF THE RULENGE –NGARA DIOCESE FOR 2008 – 2012

Has a goal to contribute to effective and integrated evangelization in the Diocese.

STRATEGIC OBJECTIVES	OUTCOME	CORE ACTIVITIES	KEY INDICATORS
To have strong and committed SCCS	<ul style="list-style-type: none"> ◆ Change of attitude towards faith ◆ Increased collaboration ◆ Some community social and pastoral issues will be managed e.g. Death, wedding ◆ Increase sense of belonging to the community. (A feeling of being valued or cared) ◆ The concept of the church as communion will be strengthened 	<ul style="list-style-type: none"> ◆ Develop and disseminate instruction about SCCS ◆ Establish new SCCS in parishes and outstations. ◆ Conduct training/ seminars to SCCS leaders. ◆ Organize inter-SCCS meetings/sessions/retreats ◆ Disseminate instructions about marriages & burial ceremonies ◆ Organize seminars based on age groups e.g. Youths, married and discuss on various issue at stake ◆ Disseminate instructions on inculturation 	<ul style="list-style-type: none"> ◆ No. of copies disseminate ◆ No. of new SCCs ◆ No. of participants ◆ No. and type of training packages ◆ No. and types of instructions Delivered
To enhance sacramental life among Christians	<ul style="list-style-type: none"> ◆ Improved moral attitude ◆ Strengthened spiritual attitude or zeal. ◆ Communion with the church 	<ul style="list-style-type: none"> ◆ Teach catechism at all levels ◆ Organize conferences and discuss sacramental issue. 	<ul style="list-style-type: none"> ◆ Teaching syllabus ◆ No, types and events organized and conducted
To strengthen the institutuional capacity of the department.	<ul style="list-style-type: none"> ◆ Pastoral operations will be managed ◆ Effective coordination 	<ul style="list-style-type: none"> ◆ Acquire office equipment ◆ Disseminate pastoral messages through media. ◆ Conduct training on biblical apostolate ◆ Establish fund raising groups 	<ul style="list-style-type: none"> ◆ Inventory lists ◆ No. and types of messages delivered ◆ No. of groups
To enhance ecumenical spirit and inter religious dialogue	<ul style="list-style-type: none"> ◆ Increased co-operation, friendship and tolerance among the people of various faith groupings. 	<ul style="list-style-type: none"> ◆ Conduct interdenominational conference, meetings, etc Prepare ecumenism Programmes through media (radio, Newsletter, Audio-visual, etc) 	<ul style="list-style-type: none"> ◆ No and types of events organized and conducted. ◆ No. and types of programmes prepared

1.5.1.1 Pastoral Department

The pastoral department project for 2008 – 2012, has as the main goal to contribute to effective and integrated evangelization. These project is concentrated on the Small Christian Communities, the project wants also to enhance the ecumenical spirit and inter religious dialogue. In the part where it presents how to imply this project they are presented different activities, performance indicators and means of verification.

1.5.1.1.1 Planning matrix: pastoral department

Narrative summary	Verifiable indicators	Means of verification	Key assumptions
Goal: To contribute to effective and integrated evangelization in Rulenge Diocese	No. of Christians participating fully in evangelization and an awareness of the church as a communion.	♦ A yearly Pastoral report from parishes ♦ Evaluation report	♦ The change of attitude among the people
Purposes: 1. Strong and committed SCCS in living Christian life 2. Strong institutional capacity of the department. 3. Enhanced ecumenical spirit and inter religious dialogue.	♦ % of attendance of the Christians to the community prayer and activities ♦ No of Christians who receive the sacrament ♦ No. of faithful reached ♦ Increased level of participation and collaboration	♦ Evaluation report ♦ Workshop/seminars reports	♦ The change of attitude among the people ♦ Availability of necessary resources
Output 1			
Small Christian communities re-established and strengthened	♦ No. of active SCCs	♦ Records	♦ Response of the faithful
Activities: 1. Develop and disseminate instruction about SCCS.	♦ No. of copies disseminated	♦ Reports	♦ Availability of resources
2. Establish new SCCS in parishes and outstations.	♦ No. of new SCCs established	♦ Reports	♦ People ready to participate

3. Conduct training/seminars to SCCS leaders.	♦ No. of ♦ SCC/participants trained	♦ Reports	♦ Availability of resources
4. Organise inter – SCCS meetings/ sessions/ retreats	♦ No. and type of meetings	♦ reports	People ready to participate
5. Disseminate instructions about marriages & burial ceremonies	♦ No. and types of instructions delivered.	♦ Reports	♦ People ready to change
6. Organise seminars based on age groups e.g. Youths, married and discuss on various issues at stake	♦ No. and type of training packages	♦ Reports	♦ People ready to participate
Output 2			
Increased active participation in liturgical functions		♦	♦
1. Disseminate instructions on 2. Inculturation	♦ No. of copies disseminated	♦ Reports	♦ People ready to Change
3. Teach catechism at all levels.	♦ List of participants/graduates trained	♦ Syllabus ♦ Records	♦ Availability of teaching personnel
4. Organize conferences and discuss sacramental issues.	♦ No. types and events organized and conducted.	♦ Reports	♦ People ready to Participate
Output 3			
Strong and functional administrative structures			
1. Acquire office equipment	♦ Inventory	♦ Reports	♦ Availability of resources
2. Disseminate pastoral messages through media.	♦ No. and types of messages developed, produced and distributed	♦ Reports	♦ People ready to change ♦ Effectiveness of means of delivery
3. Establish fund raising groups	♦ No of groups	♦ Reports	♦ People ready to participate
4. Conduct training on biblical apostolate	♦ No. and types of messages delivered.	♦ Reports	♦ People ready to Change

Output 4			
Increased good inter-religious relationship.			
1. Conduct interdenominational conferences, meetings, etc	Minutes No. and type of programmes	Reports	Availability of resources
2. Prepare ecumenical programmes through media (Radio, Newsletter, Audio-visual. etc)	No. of programmes prepared	Reports	Resource availability
Output 5			
Increased effectiveness and efficiency in coordination and management			
1. Facilitate the parishes to develop pastoral plans	Plan of action in the parish	Observation office documents	Commitment of actors
2. Securing adequate working resources	♦ Adequate staff and materials available	Observation stores ledgers	Availability of funds
3. Monitoring and Evaluation	♦ No. monitoring tools developed ♦ No. of supervisory visits ♦ No. of periodic reviews ♦ Availability of data	Reports	Expertise commitment of actors.

1.5.1.1.2 Implementation plan

ACTIVITIES	Performance Indicators	Means of verification
1.0. SCCs		
1.1. Creation of New SCCs in parishes and outstations	No. of active SCCs created	Reports from parishes
1.2. To conduct a training/seminar to SCCs leaders	No. of leaders trained	Training reports
1.3. Encouraging men to attend the SCCs meetings and visits of parish leaders to SCCs	<ul style="list-style-type: none"> ➤ Men participations is increased ➤ No. of SCCs visited 	<ul style="list-style-type: none"> - Reports from the SCCs leaders - Reports from parishes
Capacity Building Apostolate		
2.0 Bible Apostolate		
2.1. Conduct seminars and study on the Bible	No. of seminars conducted	Reports
2.2. On going formation of the youth	Formation conducted	Reports from the parishes and the diocesan level
2.3. Long term Seminars to the marrying youth and the recent married youth	Seminars conducted	Reports from parishes
3.0 Mobilization of Pastoral Concepts		
3.1. To conduct pilgrimage in selected sites	Pilgrimage is made	Reports from parishes, deaneries and the diocese
3.2. To conduct retreat to parish committees	No. of retreat conducted	Reports from parishes
3.3. To conduct adoration to the blessed sacrament	Exercise done	Reports from Parishes
3.4. Establishment of a spiritual centre	The Centre established to a selected area	Report
3.5. To initiate a Sunday school to the children	The Sunday schools are conducted	Reports from outstations and parishes
3.6. To make use of the lay apostolate associations in evangelization	Lay associations are involved	Reports from parishes

4.0. Monitoring and evaluation		
4.1. To conduct pastoral council meetings at diocesan level.	Meetings conducted	Meeting minutes
4.2. To conduct a follow up visits	No. of visits made	Field visits report
4.3. To attend zonal and National meetings	No. of meetings attended	Reports from the meetings
4.4. To conduct and up date census for the faithful	No. of faithful known	Census document
4.5. Preparation of the reporting format	Report format developed and distributed	Office file documents
4.6. Preparation of a history of the diocese	A history book written and edited	The presence of the book
5. Improved operations of the Pastoral Office		
5.1. Purchase of office equipments	Amount of office supplies procured	Store ledge.
5.2. Development and production of pastoral message through Radio Kwizera	No. of radio programmes aired	Radio Kwizera broadcasts
6. Pastoral support actions		
6.1. To construct and rehabilitate parish and outstation structures	-No. of outstations and churches built -No. of churches built or rehabilitated - No. of priests house built	Reports and picture from the site concerned in parishes

1.5.1.1.3 The narrative summary of the Pastoral plan

The centre of this pastoral plan is the Small Christian Communities (SSCs). Has the goal of contributing in effective and integrated way to the evangelization. In order to fulfil its goal, has presented these objectives:

- I. To have the strong and committed Small Christian Communities in living Christian life
- II. To enhance sacramental life among Christians
- III. To strengthen the institutional capacity of the department
- IV. To enhance ecumenical spirit and inter religious dialogue

The plan of operation or matrix includes five outputs that should be carried out during its five year of pastoral work, these are; to ensure that the small Christian Communities re-established and strengthened to increase active participation in liturgical functions, to ensure the strong and functional administrative structures, to increase good inter-religious relationship and increased effectiveness and efficiency in coordination and management. Each output includes the activities that should be carried out so as to ensure the fulfilment of the objectives fixed, and each activity includes the verifiable indicators, the means of verification and the key assumptions.

1.5.1.2 Catechesis and Liturgy Department 2008-2012

The catechesis and liturgy department has a central goal of contributing to the evangelization mission of the Church through religious education in the Diocese, through the following objectives; to promote the deposit of the Catholic faith, promoting and controlling of Divine Worship and to improve access of the faithful to religious education, to build responsible Small Christian Communities (SSCs) that participates in the apostolic mission.

The expected outcomes are; the faith illuminated and strengthened and a life developed in harmony with the spirit of Christ, a conscious and fervent participation in the liturgical mystery, faithful (men and women) to take part willingly in the apostolate (both in the Church and in the World).

1.5.1.2.1 The logical frame matrix of the Catechesis and Liturgy

Program structure	Out comes (outputs)	Objectively verifiable indicators	Means of verification	Risks and assumptions
Goal: To promote communion with Jesus Christ (ref. Eph 3:9, 18-19)	First adherence solidified and matured	Disciples united with everything with which Jesus Christ was profoundly united	-Baptism and reception of other sacraments -Voluntary participation in the apostolic mission	To arrive at balanced presentation of the entire truth of the mystery of Christ
Purpose: To lead people to confession of faith in the one God; Father, Son and Holy Spirit	-Explicit confession of the trinity	-Love of God and neighbour becomes the principle informing the disciples being and actions -All service of any human absolute rejected	-Disciples take on responsibilities due to them	To combat the danger of Idolatry appearing in many faces
Tasks realizing the object: (Strategic objectives) 1. To inculcate the deposit of the Catholic faith	-Known faith -Professed faith -Lived faith -Witnessed faith	-Different dimensions of faith cultivated/ recreated -List of providers -Inventory of the materials	-Meaning of the creeds realized -Moral testimony -Prayer permeating life	Lack of resources (material and financial)
2. Promoting and controlling of Divine Worship	-Harmony, Unity and identity of the catholic church -Conscious, fruitful liturgy	- Number, types and access to instructions - List of teachers	Catechetics linked with liturgy	The danger of marginalizing liturgical celebrations in catechetical programs
3. To improve access of the faithful to religious	-Communion with the Church -Increased know ledge on religious matters	-Number and types of training -Number and types of	-The entire Christian community reeling responsible	-Lack financial and material resources -Passivity of our faithful

education	-Appropriate performance of liturgical celebrations	association -Number of resources centers -Number and types of information packages	-Religious instruction in school appearing as a scholastic discipline -A continuous change of life and faith of students	-Limited commitment of students to study religious education -Inadequate skilled teachers in religious education
4. To build responsible SSCs that participate actively in the apostolic mission	-Increased sense of belonging to the SSCs -People animated to participate in their apostolic mission	-Number of participants -Number of trainings -Types of trainings -Number of meetings	-Number of SSCs built -Active co-operation building up the church and its work of evangelization	-Catechesis a valid service to evangelization of the church with an accent of missionary character
Targets/ Recipients: -Adults: Parish leader catechists; Religious education coordinators, SSCs animators and catholic teachers TOTs	Responsibility for the Church mission assumed Christian witness given	Number and types of responsibilities	Number of and types of adults formed	The dangers of standardization and of anonymity
-Younger people: Parish youth leaders	-Problems affecting their lives (HIV and AIDS) addressed -Apostolate among young people encouraged	Number and types of problems addressed	Number of youth participated	The language between young people and the church
-Children and Adolescents	-Parents and educators helped to fulfill their mission well -Human resources providing an anthropological; basic for the life of faith developed	The family and the school paid due attention	-Number of schools giving religious instructions -Number of children attending religious instructions	A constant cooperation of with parents and school teachers

ACTIVITIES: 1. 1To acquire relevant catechetical materials, (Text books, guides hand-outs, audio visual aids)	Catechetical aids used in catechetical activities	Number and types of materials acquired	-Purchasing procedures and documentation - Stock record and stationery control	The basic criteria for work aids: that of two fold fidelity to God and to man maintained
1.2 To sensitize and mobilize religious education providers	Religious education provided	Number and types of providers devotes to catechesis	-Number and types of seminary/work shops conducted -Number and types of meetings convoked	Fruitful catechetical ministry in the Diocese
2.1 To enforce instructions for divine worship	Worship in Spirit and in Truth	Number and types of instructions enforced	Living worship in the Diocese (a true liturgical life)	A weak and fragmentary link of catechetical with liturgy
3.1 To train religious education teachers	Religious awareness of the teachers	Number and types of training	Teachers' appreciation of their role in shaping the lives of the children they reach	Limited commitment of teachers to follow the training
3.2 To initiate religious education teachers associations	Lay mission in the world and in the church fulfilled	Number and types of associations	Number of members constitutions of Associations	Fundamental aspects of Christian life cultivated
3.3 To establish resources centre	Services brought near to the clients	Number of resources centre	Number and types of clients offending	Some clients lack time/ability to follow formation
3.4 To disseminate religious information	-Multitudes addressed -Christian message and church authentic teaching integrated	Number and types of information	Number and types of media chosen	A serious commitment to knowledge, competence, training and up- to date use of

through different media	into the new culture created by media			media
4.1 To train leaders on leadership skills	Successful leadership	-Number and types of trainings -Number of participants	Number of SSCs well ran	The church to become really local, that is self, ministering self-propagating and self supporting
4.2 To hold various meetings and different levels	- Community life realized -Active participation in apostolic mission animated	Number of meetings held	Number of participants	To help people discover their own role as Christians

BIBLIOGRAPHY

1. SOURCES

1.1. PRIMARY SOURCES

PASTORAL PLAN OF THE DIOCESE

CATECHESIS AND LITURGY DEPARTMENT, *Departmental five years plan of operations 2008-2012*, Rulenge-Ngara diocese 2007.

PASTORAL DEPARTMENT, *Five years plan of operations 2008-2012*, Rulenge-Ngara diocese 2007.

DOCUMENTS OF EPISCOPAL CONFERENCE OF TANZANIA AND BISHOPS TALKS

BARAZA LA MAASKOFU KATOLIKI TANZANIA, *Kujimwilisha kwa Kristo Katika Familia ya Kiafrika*, Peramiho, Dar es Salaam 1996.

CATHOLIC BISHOPS OF TANZANIA, "The Church and developing society of Tanzania. Message for the centenary of the Church 1868-1968," in *The African Enchiridion*, vol. I, EMI, Bologna 115(2005), 254-255.

_____, "The role of the Christian Family in the modern world," in *The African Enchiridion*, EMI, Bologna 459 (2006), vol. II, 954-956.

MWOLEKA Christopher, "Catechesis by the whole community and for the whole community," in *The African Enchiridion*, Vol. I, EMI, Bologna 313 (2005), 635-636.

SANGU James Dominic, "Tenth general congregation," in *Synodus Episcoporum- Bulletini Special Assembly for Africa of the Synod of bishops*, 14-16.04.1994- 7-8.

_____, "The family as the principal strategy of evangelization in the Modern World," in *The African Enchiridion*, EMI, Bologna 225 (2005), vol. I, 482-483.

- TANZANIA EPISCOPAL CONFERENCE, “Message of the Catholic Bishops of Tanzania on the subject of the proper understanding of procreation,” in *The African Enchiridion* EMI, Bologna 165 (2005), vol. I, 383-386.
- _____, “Report on Evangelization in Tanzania,” in *The African Enchiridion*, EMI, Bologna, 243 (2005), vol. I, 507-509.
- _____, *Historia Baraza la Walei Katoliki Tanzania Miaka 25(1969-1994)*, TEC Catholic, Dar es Salaam 1994.
- _____, *Mwongozo wa Jumuiya Ndogo Ndogo za kikristo Tanzania, in Minutes of the study seminar on Building Christian communities december 13-14th, 1977*, TEC: pastoral departmente, Dar es Salaam 1977.
- _____, *Ujumbe wa kichungaji wa Maaskofu Katoliki Tanzania 1993*, TEC Catholic Secretariat, Dar es Salaam 1993.

1.2. OTHER SOURCES

SACRED SCRIPTURE

ZINKURATIRE Victor – COLACRAI Angelo (ed.), *The African Bible*, Paulines, Nairobi 1999.

VATICAN COUNCIL II DOCUMENTS

- SECOND VATICAN ECUMENICAL COUNCIL, Constitution on the sacred liturgy *Sacrosanctum concilium* (4 December 1963), in AAS 56 (1964), 97-134.
- _____, Constitution dogmatica *Lumen gentium* (21 novembre 1964), in AAS 57 (1965), 5-75.
- _____, Declaration on Christian Education *Gravissimum Educationis* (28 October 1965), in AAS 58 (1966), 728-739.
- _____, Decree *Apostolicam Actuositatem* (18 November 1965), in AAS 58 (1966), 837-864.
- _____, Decree *Ad gentes* (7 Dicembre 1965), in AAS 58 (1966), 947-990.
- _____, Declaration on Religious Freedom *Dignitatis Humanae* (7 December 1965), in AAS 58 (1966), 929-941.

_____, Pastoral Constitution *Gaudium et Spes* (7 December 1965), in AAS 58 (1966), 1025-1115.

PAPAL DOCUMENTS

PAUL VI, Encyclical letter *Populorum Progressio* (26 May 1967), in AAS 59 (1967), 257-299.

_____, Encyclical letter *Humanae Vitae* (25 July 1968), in AAS 60 (1968), 481-503.

_____, Apostolic Exhortation *Evangelii Nuntiandi* (8 December 1975), in AAS 68 (1976), 5-76.

JOHN PAUL II, Apostolic Exhortation *Catechesi Tradendae*, (16 October 1979), in AAS 71 (1979), 1277-1340.

_____, Apostolic Exhortation *Familiaris Consortio* (22 November, 1981), in AAS 74 (1982), 81-191.

_____, Post-Synodal Apostolic Exhortation *Christifideles Laici* (30 December 1988), in AAS 81 (1989), 393-521.

_____, Encyclical letter *Evangelium Vitae* (25 May 1995), in AAS 87 (1995), 401-522.

_____, Post-Synodal Apostolic Exhortation *Ecclesia in Africa* (14 September 1995), in AAS 88 (1996), 5-82.

OFFICIAL DOCUMENTS

Compendium of the social doctrine of the Church, Libreria editrice Vaticana, Città del Vaticano 2004.

SACRA CONGREGAZIONE PER L'EVANGELIZZAZIONE DEI POPOLI, *Il ruolo della famiglia nel contesto missionario*, University Urbaniana Press, Roma 1982.

SACRED CONGREGATION OF THE CLERGY, *General directory for catechesis*, Libreria editrice Vaticana, Vatican City 1997.

The Catechism of the Catholic Church, Paulines, Nairobi 1995.

2. LITERACY

DICTIONARY AND ENCYCLOPEDIA

- AGOSTINUCCI CAMPANINI Gianna, "Famiglia," in *Dizionario di spiritualità dei laici*, O.R., Milano 1981, 273-278.
- BERTOLINI Piero, "Educazione," in *Dizionario di pedagogia e scienze dell'educazione*, Zanichelli, Bologna 1996, 167 – 173.
- _____, "Formazione," in *Dizionario di pedagogia e scienze dell'educazione*, Zanichelli, Bologna 1996, 213-214.
- CAMPANINI Giorgio, "Genitori/figli," in *Enciclopedia di Pastorale*, PIEMME, Casale Monferrato (AL) 1993, vol. 4, 258-263.
- COLOMBO Giovanni, "Pastorale Missionaria," in *Dizionario di Missiologia*, EDB, Bologna 1993, 393-397.
- EGGRSDORFER Franz Xaver, "Formazione," in *Dizionario enciclopedico di pedagogia*, S.A.I.E., Torino 1967, vol. II, 348-352.
- FISICHELLA Rino, "Martyr," in *Dictionary of Fundamental theology*, A Herder & Herder Book, New York 2000, 620-630.
- FLORES D'ARCAIS Giuseppe, "Educazione," in *Nuovo dizionario di Pedagogia*, Paoline, Roma 1982, 378-404.
- FRANCHINI Enzo, "Pastorale in Italia," in MIDALI Mario –TONELLI Riccardo (a cura di), *Dizionario di pastorale giovanile*, ELLE DI CI, Leumann (Torino) 1992, 842-851.
- GASTGEBER Karl, "Pastorale," in RAHNER Karl –GOFFI Tullo (a cura di), *Dizionario di Pastorale*, Queriniana, Brscia 1979, 502-508.
- GATTI Gaetano, "Famiglia," in J. GEVAERT (a cura di), *Dizionario di catechetica*, ELLE DI CI, Leumann (Torino) 1987, 268-269.
- GATTI Guido, "Educazione Morale," in MIDALI Mario – TONELLI Riccardo, *Dizionario di pastorale giovanile*, Elle di ci, Leumann, (Torino) 1992, 335-344.
- _____, "Famiglia," in MARIO Midali – RICCARDO Tonelli, *Dizionario di pastorale giovanile*, ELLE DI CI, Leumann (Torino) 1992, 389-397.

- GECAS Viktor, "Socialization," in *Enciclopedia of Sociology*, Macmillan, New York 2000, vol. 4, 2855-2862.
- MURARO Giordano, "Pastorale familiare," in *Enciclopedia di pastorale*, PIEMME S.P.A Casale Monferrato (AL) 1992, Vol. 1, 187-199
- NANNI Carlo, "Educazione," in JOSÈ MANUEL Prellezo – CARLO Nanni – GUGLIELMO Malizia (a cura di), *Dizionario di Scienze Dell'Educazione*, Elle Di Ci Leumann, Torino 1997, 340-343
- _____, "Formazione," in JOSÈ MANUEL Prellezo – CARLO Nanni – GUGLIELMO Malizia (a cura di), *Dizionario di Scienze dell'educazione*, Elle Di Ci Leumann, Torino 1997, 432-435.
- PASQUATO Ottorino, "Pastorale giovanile (storia – 1)," in MIDALI Mario –TONELLI Riccardo (a cura di), *Dizionario di pastorale giovanile*, ELLE DI CI, Leumann (Torino) 1992, 768-802.
- PINTOR Sergio, "Famiglia," in *Dizionario di missiologia*, EDB, Bologna 1993, 253-257.
- VILLATA Giovanni, "Fanciulli," in *Enciclopedia di Pastorale*, PIEMME S.P.A Casale Monferrato (AL) 1993, vol. 4, 268-270.
- _____, "Giovani," in *Enciclopedia di Pastorale*, PIEMME, Casale Monferrato (AL) 1993, vol. 4, 271-280.

BOOKS

- ALBERICH Emilio, *La catechesi oggi*, EELEDICI, Leumann (Torino) 2002.
- AYLWARD Shorter, *African Culture an overview*, Paulines publications Africa, Nairobi 1998.
- _____, *African Culture and the Christian Church; an introduction to Social and Pastoral Anthropology*, Geoffrey Chapman Publishers, London 1973.
- BAITU Juvenalis Rwelamira, *Traditional religious education among the Haya of Tanzania*, w.e, Tabora 1976.
- BENEZET Bujo, *The Ethical Dimension of Community*, Pauline Publication, Nairobi 1993.
- CONFERENZA EPISCOPALE ITALIANA, *Direttorio di pastorale di familiare*, Fondazione di religione, Roma 1993.

- ESQUERDA BIFET Juan, *Pastoral for a missionary Church*, Pontificia Università Urbaniana, Roma 1993.
- FREYKOLD M. Von, *Ujamaa villages in Tanzania. Analysis of a social experiment*, Heinemann, London 1979.
- FUELLENBACH John, *Church community for the Kingdom*, Orbis Books, Maryknoll (NY) 2002.
- GIOVANNI PAOLO II, *Famiglia via ecclesiale, Il magistero di Papa Wojtyla sul matrimonio e la famiglia*, Libreria editrice Vaticana, Città del Vaticano 2006.
- GOGUELIN Pierre, *La formazione animazione. Strategie, tecniche e modelli*, ISEDI, Torino 1991.
- HEALEY Joseph - SYBERTZ Donald, *Towards an African Narrative Theology*, Paulines, Nairobi 1997.
- JOHN Mbiti, *Introduction to African Religion*, Biddles Ltd, England 1991.
- JOHN Werlen P.A, *Mgr. Burkard Huwiler Vicarius Apostolicus wa Bukoba, Tanganyika Terr. 1868- 1954*, Rumuli Press, Bukoba (Tanzania) 1955
- JOMO Kenyatta., *Facing Mount Kenya*, Kenway Publications, Nairobi 1992.
- JOSEPH Israel, *The Church as Family, a theological pastoral study with reference to the African Synod*, Salette community, Roma 1998.
- KILAINI M.P. Method, *The Catholic Evangelization of Kagera in Northern-West Tanzania*, w.e., Roma 1990.
- MAPUNDA Baptiste, *Umuhimu wa familia katika kanisa mahalia na jamii (Semina kwa waumini na vikundi mbalimbali), familia ndio chimbuko la maisha yetu*, Picard Printing Press, Arusha (Tanzania), 2006.
- MEDDI Luciano, *Educare la Fede: lineamenti di teoria e prassi della catechesi*, Messaggero di S. Antonio, Padova 1994.
- ONWUBIKO Oliver Alozie, *The Church as the family of God (UJAMAA)*, SNAAP Press LTD., Enugu (Nigeria) 1999.
- _____, *The Church in mission*, Paulines, Limuru (Kenya) 2001.
- PAGANELLI Rinaldo, *Formare I formatori dei catechisti*, EDB, Bologna 2002.
- PINTOR Sergio, *L'uomo via della Chiesa*, EDB, Bologna 1999.

- PROTASE Rugambwa, *Ministry and collaboration in Small Christian Communities, Communities in Rulenge Diocese-Tanzania, a case Study*, Pontificia Università Lateranense, Roma 1998.
- RWIZA Richard N., *Formation of Christian Conscience in the Modern Africa*, Paolines, Limuru (Kenya) 2001.
- TAYLOR Brian K., *The western Lacustrine Bantu*, International African Institute, London 1969.
- TETTAMANZI Dionigi, *L'amore di Dio è in mezzo a noi, la missione della famiglia a servizio del Vangelo, famiglia diventa anima del mondo*, Centro Ambrosiano, Milano 2008.
- THE PAPAL VISIT COMMUNICATIONS COMMITTEE SECRETARIAT, *Activities of the Church in Tanzania*, TEC, Dar es Salaam 1990
- ZULEHNER Paul M., *Teologia Pastorale: Pastorale della comunità luoghi di prassi cristiana*, Vol. 2, Queriniana, Brescia 1992.

ARTICLES AND CONTRIBUTE BOOKS

- AGNES P. Zani, "The Family in its African Socio-Cultural Context," in PATRICK Ryan, *The Model of Church-as-Family Meeting the African Challenge*, C.U.E.A., Nairobi 1999, 46-55.
- AMECEA, "Message to rulers in Eastern Africa," in *The African Enchiridion*, EMI, Bologna 227 (2005), vol. I, 485.
- ARINZE Francis, "Our families: for God," in *The African Enchiridion*, EMI, Bologna 244 (2005), vol. I, 509-511.
- _____, "The Greatest investment," in *The African Enchiridion*, EMI, Bologna 238 (2005), vol. I, 493-499.
- BIRBONI Silvano, "Vangelo e famiglia in difficoltà," in *Via Verità e Vita* 42, 143 (1993), 64-69.
- CAMPANINI Giorgio, "La famiglia e il destino dell'uomo," in *Rivista di teologia morale* 37, 145 (2005), 25-29.

- CHIARI Mario – MATTEI Beppe, “La famiglia e l’iniziazione Cristiana dei figli,” in *Via Verità e Vita* 143 (1993), 59-63.
- COLOMBO Giovanni, “I genitori annunciatori della fede nel magistero postconciliare,” in *Catechesi Missionaria* 2, 10 (1994), 25-30.
- DE SIMONE Angelo, “La chiesa domestica,” in *Via Verità e Vita* 179 (2000), 28-30.
- DI NICOLA Giulia Paola – DANESE Attilio, “La famiglia luogo fondamentale e primario di formazione,” in *orientamenti Pastoralis* 50, 5 (2002), 44 – 51.
- GERVASIO Giuseppe, “La famiglia soggetto di evangelizzazione,” in *Via Verità e Vita* 143, 1993, 28-31.
- GIOVANNI PAOLO II, “La famiglia, immagine e rivelazione dell’ interno mistero di Dio” (6 Febbraio 1994), in *Insegnamenti di Giovanni Paolo II* Libreria editrice vaticana, Città del Vaticano XVII, 1 (1994), 413-415.
- _____, “La preghiera, autentica libertà dello Spirito” (29 Ott. 1978), in *Insegnamenti di Giovanni Paolo II*, Libreria editrice vaticana, Città del Vaticano I (1978), 77-79.
- _____, “Lettera alle famiglie” (2 Febbraio 1994), in *Insegnamenti di Giovanni Paolo II* XVII, 1 (1994), 326-384.
- _____, “Privilegiare l’aspetto morale nella soluzione dei problemi della coppia” (29 Novembre 1980), in *Insegnamenti di Giovanni Paolo II*, Libreria editrice Vaticana, Città del Vaticano III, 2 (1980), 1451-1454.
- _____, “Un anno di pace e non di guerra” (1° Gennaio 1991), in *Insegnamenti di Giovanni Paolo II*, Libreria editrice vaticana, Città del Vaticano XIV, 1 (1991), 6-7.
- GIUSTI Simone, “Centralità della famiglia nell’iniziazione cristiana,” in *Via Verità e Vita* 179 (2000), 33-34.
- HEARNE Brian, “Synod 1977 – Catechesis and the Whole Community,” in *AFER*, 20, 1 (1978), 2-11.
- _____, “The Church in Africa,” in *New Missionary Era*, Orbis Books, Maryknoll 1979, 46-50.
- <http://www.catholic-hierarchy.org/bishop/bniw.html> 19.10.2008.
- http://www.chematanzania.org/2-annual-report_2005 19.10.2008.
- <http://www.fotasherveld.nl> 17.10.2008.

<http://www.fotasherveld.nl/womenprogeect.html> 19.10.2008.

JERVIS T., "A history of robusta coffee in Bukoba," in *Tanganyika notes and records*, 8 (Dec. 1939), 47-58.

JOHN Mbiti, "Flowers in the Garden: Role of women in African Religion," in *Cahiers des Religions Africaines* 22, (1988), 43-44.

JOINET Bernard, "Practical Steps towards building Christian communities," in *AFER* 19, 2 (1977), 75-82.

LANZA Sergio, "Maternità ed educazione: le prime parole della fede: contesti e itinerari; una scelta problematica," in *Lateranum* 3, 63 (1997), 471-495.

MBULA BAHEMUKA Judith, "Formation of the laity," in *AMECEA Documentation Service* 506 (1996), 9.

McGARRY Cecil, "Thirteenth AMECEA plenary assembly, formation for a changing world," in *AMECEA documentation service*, 506 (1999), 1-3.

_____, "We are God's people: The Church as Communion," in *Exploring our Christian life in the Light of the African Synod*, Paulines, Nairobi 1994, 78-98.

MEDDI Luciano, "Catechesi e pluralismo," in *Euntes docete*, 1, 58 (2005), 165-212.

_____, "La famiglia nella missione evangelizzatrice della Chiesa," in *Via Verità e Vita* 179 (2000), 21-24.

_____, "Religioni e pratiche formative. Analisi e prospettive," in *Redemptoris Missino* 20, 2 (2004), 5-28.

MEJÌA Rodrigo, "From life to practical theology the pastoral cycle," in *New strategies for a new evangelization in Africa*, Paulines Publications Africa, Nairobi 2002, 111-120.

_____, "Pastoral Theology and the pastoral circle," in *New strategies for a new evangelisation in Africa*, Paulines Publications Africa, Nairobi 2002, 121-128.

_____, "Theological criteria for pastoral planning," in *A light on our path A Pastoral Contribution to the Synod for Africa*, St Paul Publications, Nairobi 1993, 77-84.

MESA José M. "Re-rooting mission in the family," in *Mission studies* 1, 19 (2002), 137-154.

MWOLEKA Christopher, "Catechesis by the whole community and for the whole community," in *AFER* 1, 20 (1978), 14.

- PAUL VI, “La famiglia cristiana: un “elemento” della costruzione dell’unica e universale Chiesa” (11 Agosto 1976), in *Insegnamenti di Paolo VI*, Libreria editrice Vaticana, Città del Vaticano XIV (1976), 638-640.
- POMBO Kipoy, “La Famiglia Africana: valori e limiti,” in *catechesi missionaria*, 12(1996) 1, 17-24.
- RUBIO Julie Hanlon, “The dual vocation of Christian parents,” in *Theological studies* 4, 63 (2002), 786-812.
- SARAH Robert, “Polygamy”, in *AFER* 23 (1981), 99-102.
- SARNATARO Ciro, “La famiglia nella catechesi,” in *Via Verità e Vita* 143 (1993), 39-45.
- SARTORI Luigi, “Valori e limiti della lettura del ministero ordinato secondo lo schema dei tria munera,” in *Credere oggi* 23, 133 (2003), 63-74.
- SCABINI Pino, “La famiglia nella comunità ecclesiale,” in *Via Verità e Vita* 42, 143 (1993), 32-37.
- SCAFFARDI Maria Cecilia, “A misura di famiglia,” in *Via Verità e Vita* 179 (2000), 31-32.
- SCHONECKE Wolfgang, “Pastoral planning: New responses to changed situations,” in *New strategies for a new evangelisation in Africa*, Paulines Publications Africa, Nairobi 2002, 129-138.
- _____, “Small Christian Communities 20 years later,” in *AMECEA Documentation service* 472 (1997), 1-4.
- SETELE Albert, “Catechesis for Marriage and Family Life,” in *AFER* 23 (1981), 54-56.
- SORAVITO Lucio, “Il ruolo della famiglia nell’evangelizzazione,” in DANNA Valter (a cura di), *la famiglia evangelizza. A vent’anni dalla familiaris consortio*, Editrice Effatà, Torino 2002, 14-41.
- _____, “Papà e mamma catechisti in famiglia,” in *Via Verità e Vita* 179 (2000), 40-49.
- TSINDA HATA Misanda, “African Marriage: Personal and Communitarian,” in *AFER* 23, 1&2 (1981), 35-37.
- ZATTONI Maria Teresa, “Diventare famiglia,” in *Via Verità e Vita* 42, 143 (1993), 54-58.