

# Catholic Diocese of Geita



## Tanzania

Workshop's Theme: *"Pastoral Responses to Financial  
Management"*

**Topic: Unfolding Integral Evangelization  
For the Church in Geita, Tanzania**

*Presented by Fr. Mathew Bulala, MA*

*Director, Development Department Office*

*May 17-21, 2010*

*Workshop Organized by the Development Department Office*

## **Vision of the Diocese of Geita**

A Holy Spirit centered Family of God, oriented toward Integral Development for Deep Evangelization. *"Now go out where it is deep and let down your nets and you will catch a lot of fish (Luke 5:4)."*

## **Mission Statement for the Diocese of Geita**

To inspire and empower people as a Family of God in the diocese through deeper evangelization, socio-economic, healthcare services, good education, relevant Formation of all agents of evangelization, revitalization and continued emphasis on the role of Small Christian Communities. Preferential option for the poor and marginalized, and those infected by HIV/AIDS.

### **I. Preface: The Mission of Jesus Christ (Luke 4:18-19)**

When the Lord Jesus began his public ministry, he chose the Messianic text of the Book of the Prophet Isaiah in order to shed light on his mission. His mission was to preach Good News to the poor, proclaim release to the captives, recovery of sight to the blind, liberty for the oppressed, and to proclaim the acceptable year of the Lord (cf. Luke 4:18-19; & Is 61:1-2). The Lord, considered himself as sent to relieve human misery and combat every kind of neglect. He came to liberate humanity; he came to take upon himself our infirmities and diseases. The entire ministry of Jesus is marked by the concern he showed to all those around him who were affected by suffering. The mission of Jesus was to free mankind from spiritual captivity and physical captivity. In other words it means, freeing from the captivity of our sinfulness and liberty from poverty.

The term poor should be interpreted here as representing not only the economically impoverished but all those who are marginalized or excluded from human

fellowship- the outcast. In the Diocese of Geita and in many African societies, such muted people are women, children, orphans, disabled, and those who live in rural regions. If the mission of Jesus Christ was to bring dignity to those types of groups, that they come to see God here on earth, we too, have to imitate him in our Church mission today.

In the early Christian Community which we find in the Acts of the Apostle, we hear that the community was responsible to one another. This gives us the example that they lived the mission of Jesus. For instance, we read from Acts 6:1-7, that as the numbers of the disciples increased they chose more reputable men to take the tasks of sharing the resources equitably. This is a vividly example of integral evangelization for the early church. In such a life, the number of the disciples in Jerusalem increased.

Pope John Paul's II Post Synodal Apostolic exhortation to the Church in Africa articulates,

“The development of every person and of the whole person, especially of the poorest and most neglected in the community — is at the very heart of evangelization. Between evangelization and human advancement — development and liberation — there are in fact profound links. These include links of an anthropological order, because the man who is to be evangelized is not an abstract being but is subject to social and economic questions. They also include links in the theological order, since one cannot dissociate the plan of creation from the plan of Redemption (Ecclesia in Africa, # 68).”<sup>1</sup>

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<sup>1</sup> Post -Synodal Apostolic Exhortation *Ecclesia In Africa* of the Holy Father John Paul II to the Bishops Priests and Deacons Men and Women Religious and all the Lay Faithful on the Church in Africa and its Evangelizing Mission Towards the Year 2000

In celebrating the 25<sup>th</sup> Anniversary of the Diocese of Geita we see the need for capacity building programs, and for diocesan personnel to work together in order to reach self reliance and self financial management in Church institutions: parishes, Catholic kindergartens, primary schools, colleges, secondary and high schools. The aim is to reach integral evangelization- holistic evangelization. These institutes are catalysts/agents of evangelization.

The workshop will focus on broadening understanding of financial management and building plans of socio-economic projects to counteract the poverty that hampers evangelization. We also aim to build the capacity of handling long term projects<sup>2</sup>. Our goal is to build up the economic stability of the diocesan institutions, the leaders and all people in the entire diocese as a way of finding solutions to poverty. In doing so, we will be hand in hand with the mission of Jesus that entrusted to us as His instruments.

Jesus Christ commissioned his disciples to go all over the world to continue this mission (Mt 28:19-20 & Mk 16:15). This Mission of evangelization that was entrusted to the apostles is still assigned to the Church of the Third Millennium. The vision of our workshop will be to follow the footsteps of Jesus in our ministries today while looking for ways to alleviate the physical poverty that hampers our human dignity.

Poverty is a vice, and not a gift. It is a human lack of essential needs to follow Jesus. We have to fight against it. Poverty is a situation that causes many human beings

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[[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/apost\\_exhortations/documents/hf\\_jp-ii\\_exh\\_14091995\\_ecclesia-in-africa\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_jp-ii_exh_14091995_ecclesia-in-africa_en.html)]

<sup>2</sup> The United Republic of Tanzania Country Report on the Implementation of Status of Brussels Plan of Action, 2004, Pdf. In this article the government of Tanzania has also planned the same efforts to lessen the poverty in Tanzania. See also Tanzania Economy, 2007, ADB

to complain against God. I believe we are born to glorify God, and to be joyful always. But poverty puts anxiety and frustration in the lives of our people and in society. In this way we gathered here to look for a positive way of uplifting our standard of life so as to glorify God.

## **II. Pastoral Responses to Financial Management**

In twenty five year since the Diocese of Geita inaugurated, we have had experienced the increase of Baptized Catholics for the entire diocese. When the diocese started on March 10, 1985 the diocese had 150,000 Catholics and 7 diocesan priests. After twenty five years, the diocese has over 350,000 Catholics and 28 diocesan priests. This is about a 233% increase in the number of Catholics, and a 400% increase in vocations to priesthood.

Philip Jenkins, in his book the *Next Christendom*, observed the resurgence of Christianity in Tanzania as the result of the insertion of African cultures into Christianity- the inculturation program, and the introduction of Small Christian Communities. Jenkins declared this fact by stating that Tanzania is one of the countries in Africa that has offered a good example of the expansion of Christianity. The number of Catholics has grown and the country has developed a strong ecclesiastical structure.<sup>3</sup> This idea is clearly true as we see the large number of converts in our diocese.

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<sup>3</sup> Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (NY: Oxford University Press, 2002), 58-59. See also Philip Jenkins, "Christianity Moves South," in *Global Christianity: Contested claims*, eds. Frans Wijssen and Robert Schreiter, 15-33. Amsterdam: Rodopi, 2007.

Through the Development Department Office, we see diocesan endeavors on healthcare programs, education, buildings and renovation of residential houses for diocesan employees, including parish rectories, churches, and most of all, the Cathedral on completion. All of these have come true because of the unity and supportive spirit of the Christian faithful of the Diocese of Geita, and our benefactors within the country and overseas.

Given these facts, we see that the diocese has been on missions to integral evangelization. There are many other things that have been done in 25 years. If I mention them, there will be no time for other speakers. Congratulations for all who have engaged in making the difference for the last twenty five years.

However, development statistics of Tanzania show that the poverty line of Sengerema and Geita districts is still very high. That reason compelled the Development Department Office to call for a special workshop to address the many challenges of Evangelization as part of celebrating the 25<sup>th</sup> anniversary of the Diocese of Geita. We also invited the neighboring dioceses to share this mission as we share many pastoral commonalities.

The workshop will aim to strengthen pastoral agents' understanding of financial management while focusing on improving management of the resources we have and the development of grants writing skills for socio-economic projects. All this is to make implementation of the slogan, "Help me help myself." As the old proverb says, give a person a fish and he/she can eat for a day, but teaching him/she how to fish, and he/she eats for a life time, this may be a good philosophy for building integral development in developing countries like Tanzania. This principle requires two things: first, training the

recipients how to fish, and second, training those who have better resources, leaders, and developed countries, to give nets and not fish, and to give in the spirit stewardship.

I would like to extend my sincere gratitude to the Director of the Mission Project Service, Brother Marcel Sylvester, FIC, for giving us a net to fish. This is truly the vision of our diocese in evangelization, *"Now go out where it is deep and let down your nets and you will catch a lot of fish (Luke 5:4)."* Today the vision has become the reality.

The challenge that is facing the Diocese of Geita in Tanzania, and that we would like to address during this workshop, is how the Church could build up sustainable resources and become self sufficient economically. This should be done by having long range projects, which aim at community development.

I would like to underline the existing tendency for many churches in Tanzania that some Church ministers rely on writing projects asking money from abroad for basic short term needs. Truly this was necessary in the beginning of our mission, but it should not be the end. The focus now should be for the Church to start long term generating projects, socio-economic projects and enterprises. This will enable the church to create employment for the people in our area. In doing so the Church will create opportunities for the people to stabilize the desperate economic situation which now exists. In turn this will also lessen the need to ask for donations from developed nations.

In putting into practice the above ideas, my question is this: do we have specific strategies for growing the economy of the church as well as for our Christian faithful? I guess yes. We see this in our parishes, and on a diocesan level. We have done much on awareness programs for our people to contribute to the church what they have as part of their stewardship. The focus I would like to develop in this workshop is to

discover ways for the church to invest to building up a strong economy in the future. Investment is another way of getting the money needed to run the church that many dioceses in Tanzania have no yet built. The investments we have are non-profit institutions like hospitals, colleges, and schools. We also need to start commercial projects that can earn money on daily basis. The church should start financial enterprises and industries to provide employment. The Church has to work gather and organize its members, settle them, and assist them in creating an advanced society.

Pope Benedict XVI, in his recent Encyclical Letter, *Caritas In Veritate*, speaks on the integral development in the concept of Charity and Truth. The Pope encourages the churches to engage in the development of people as part of her missions. He has an idea that human beings have to use the intelligence given by God. With the example of Christ the first missionary, we have to engage in the mission of giving tidings to the poor and marginalized.<sup>4</sup> The Pope made a reference to his predecessor Pope Paul VI, in his Encyclical *Populorum Progressio*, pointing out that,

“The causes of underdevelopment are not primarily of the material order. He invited us to search for them in the other dimensions of the human person: first of all, in the will, which often neglects the duties of solidarity; secondly, in thinking, which does not always give proper direction to the will. Hence, in the pursuit of development, there is a need for “the deep thought and reflection of wise men in search of a new humanism which will enable modern man to find himself a new (Caritas in Veritate #19).”<sup>5</sup>

Pope Benedict calls for quick action to be taken in the face of great problems of injustice in the development of people. This message is properly needed in our country of Tanzania at large.

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<sup>4</sup> Benedict XVI, *Caritas in Veritate* (Vatican: Liberia Editrice Vaticana, 2009), 11  
See also Encyclical Letter *Caritas In Veritate* Of The Supreme Pontiff Benedict XVI to the Bishops Priests and Deacons Men and Women Religious the Lay Faithful and all People of Good Will on Integral Human Development in Charity and Truth. Online website [[http://www.vatican.va/holy\\_father/benedict\\_xvi/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20090629\\_caritas-in-veritate\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html)]

<sup>5</sup> Benedict XVI 2009, 27

In the diocese of Geita we witness much exploitation done to our people. For instance we have in Geita the largest gold mining operation in Africa. Many small gold mining surrounds the region, but the people are becoming poorer and poorer.<sup>6</sup>

### III. Conclusion

As the church, we are not based on merely economic and technological kinds of development, but we focus on integral development which means dealing with whole person of human being- body and spirit. You cannot dichotomize the physical and the spiritual parts of mankind in the plan of salvation. This is the meaning of this workshop that I invite each and every one of us to participate actively and to be open to sharing our personal experiences. If we are able to integrate the spiritual and physical needs of mankind, then we will be building a true Kingdom of God on earth. Let us do, we can.

### Bibliography

1. Benedict XVI. *Caritas in Veritate*. Vatican: Liberia Editrice Vaticana, 2009.
2. Jenkins, Philip. "Christianity Moves South," in *Global Christianity: Contested claims*, eds. Frans Wijsen and Robert Schreiter, 15-33. Amsterdam: Rodopi, 2007.
3. Jenkins, Philip. *The Next Christendom: The Coming of Global Christianity*. NY: Oxford University Press, 2002.
4. Odozor, Ikechukwu Paulinus. *Moral Theology in an age of renewal: A study of the catholic tradition since Vatican II*. Indiana: University of Notre Dame Press, 2003.

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<sup>6</sup> Bjorn Van Campenhout, *The Mining Industry and the Future Development of Tanzania* (Dar, Tanzania(2002), Pdf

Catholic Diocese of Geita 25<sup>Th</sup> Anniversary

1985-2010

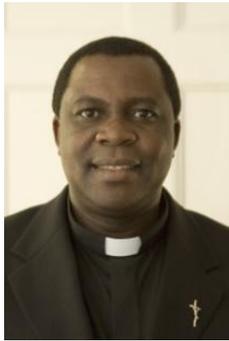
Mary  
of



Queen  
Peace

Patron Saint of the Diocese of Geita

## **Rev. Fr. Mathew Bulala, MA**



He is a Diocesan Priest of the Diocese of Geita in Tanzania and was ordained a priest in 1993. He has worked within the diocese as parochial Vicar and Pastor in different parishes. He also worked as a Diocesan Youth Coordinator and Director for the Lay Apostolate. He is a graduate of Ntungamo Philosophical Major Seminary, 1988 and Kipalapa Theological Senior Seminary, 1993 in Tanzania. He Graduated from the Catholic Theological Union in Chicago, Illinois, in the United States of America with Master of Arts in Theology in May 2010. His concentration is on Cross Cultural Studies and Biblical Studies as his minor. Rev Bulala now Works as the Director of the Development Department Office for the Diocese of Geita. He is also the Director for the Catholic Missions office, as well as the Bishop's representative in the United States for the Diocese of Geita. He is now working in the Diocese of Charleston as the Parochial Vicar at St. Andrew's Church, in Myrtle Beach, South Carolina while fulfilling the others duties of his home diocese.