

AFRICANIZATION OF THE CHURCH IN TANZANIA AND THE EXPATRIATE MISSIONARY

The General Meeting 1972 of the Association paid special attention to the problems connected with the africanization of the church in Tanzania and the position of the expatriate missionaries in the country.

I. "Africanization of the Church in Tanzania".

1. Fr. Theodor Slaats, C.S.Sp., introduced his paper "Africanization of the Church in Tanzania", dealing with the more political aspects of the question. He stressed that africanization is not completed with an increasing number of local priests and bishops, but that there has also to be adaptation in other fields than ministry and personnel, i.e. in theology, church laws, worship, liturgy, church organization and institutions.

Limiting his paper to the africanization of personnel, he pointed out that although theological reasons are strongly demanding the africanization, the political climate had influenced and speeded up the process very much. Summarizing the situation in Tanzania he said, that the leaders of the Church are already Africans with few exceptions. The problem remaining is the scarcity of local priests with still 2/3 of the clergy being expatriates.

Now we missionaries must serve the church under policies laid down by the African clergy. This requires a change of attitudes by expatriates. As the question is asked "if expatriates are needed" the answer is - Yes. If the question is asked, are expatriates wanted, the answer is - Yes, but under certain conditions. That is to assist the Church to carry out the policies as set down by the leaders who are Tanzanians. We must leave policy making to the Africans, the African bishops and African clergy.

2. Comments on the paper of Fr. Slaats

- a) The Rt. Rev. Bishop Adrian Mkoba of Morogoro had sent his views on the paper of Fr. Slaats to the members of T.E.C. and R.S.A.T. He underlined that africanization was a natural development of the missionary work and as such always intended by the missionary congregations. Political influences are more incidental.

According to his view, a missionary has still to play an important role proposing ways and means of implementing a policy, but it is up to the Tanzanians to objectively examine and evaluate the expert help offered. Missionaries are needed to assist the developing church (as representatives of their own local church). This assistance is needed at all levels.

He concluded saying: "Fr. Slaats and many, if not all missionaries understand the theory of missionary disengagement. It is the application of this theory that hurts. Humanly speaking it does hurt and psychologically it affects those concerned, but the missionaries have to overcome this human experience through faith and conviction that this is a normal evolution which they cannot prevent".

- b) The Rt. Rev. Bishop James D. Sangu had kindly accepted the invitation to join the Religious Superiors during the discussion of this topic. Giving his personal view, the Bishop pointed out that missionaries have still to offer a great contribution to the local church. They should not be worried by attacks of a few people who often publish opinions which are not shared neither by the government nor the bishops. He encouraged the missionaries to go on in their work saying: "Tunawataka, tukae pamoja, tafanye kazi pamoja: This should be our guide for our future work and also the guide for our feelings".

Accepting the idea of Africans being the policy makers in the Church of Tanzania he stressed, that this does not mean that the expatriate must get out. He felt that missionaries should be well informed regarding the principles of Tanzanian politics and open to close co-operation with the laity and the government.

II. "I am a Stranger in my Father's House".

Fr. Bernard Joinet, W.F., dealing with the psychological difficulties facing the expatriate missionaries in the present development of the church in Tanzania answered the question: "How can I be of service to the Church of another culture?".

I do not accept myself as a stranger. I first must discover myself; understand myself. For an expatriate is to share his viewpoint, the viewpoint of a stranger. Do not impose our viewpoint, or push our viewpoint, but express it in the culture or way of the people with whom we are working.

We must see the viewpoint of the other one with whom we work. We must show them that their culture and customs etc., is something beautiful. Perhaps because they live so close to it they are unable to see the beauty of goodness of their culture. Remember we all have something to give to each other. We all are both superior and inferior.

Since we are religious we so easily impose on others our religious way of life. In our way of life we always have an open door so we can back out now and then. For our people we must keep a lot of open doors for them.

Fr. J. B. Rutayuga, in commenting on Fr. Joinet's paper said that an exaggeration of expatriatism leads to racism. When we exaggerate our africanism we practice racism. Identity because exaggerated could result in badness.

III. Discussions on the papers of Fr. Slaats and Fr. Joinet

1. Main ideas of group discussions

The following are the ideas which resulted from the deliberations of the three groups on the papers presented by Fr. Slaats and Fr. Joinet:

- Africanization must start at the grass-roots: parish councils and barazas, etc.
- Definite commitment to africanization necessary on the part of the expatriate clergy. Africanization in the broad sense is implied: liturgy, theology, etc.

- Expatriates must be fervent to give the church an african expression, but this is often not supported by some local clergy and bishops in fear of importing European religious conflicts.
- Expatriates must be dynamic, co-responsible pastors: our function is not limited to "gap-filling".
- The existing tensions are normal because unbalance is a sign of vitality and growth.
- The quality of commitment of both local clergy and expatriates colors their evaluation of the "expatriate problems".
- More contacts between religious superiors and religious are essential for building up good relations and helping the missionaries to understand their position. Discussions and visits to various dioceses to exchange ideas can help too.
- Disengagement is on-going process because of limited replacement personnel. It was suggested that a definition of this concept as seen by bishops, clergy, faithful and evaluation of consequences should be drafted. When is the church defined as established?
- Good interpersonal relations particularly in view of decentralization - essential for any worthwhile contribution locally.
- We must understand that many young local clergy are entrusted with heavy responsibilities which may provoke unexpected reactions.
- It was recommended that where possible monolithic blocks of religious in some dioceses be spread over wider areas to avoid the stigma of pressure groups - exchange of personnel.

2. Points stressed in the general assembly

After noting the ideas of the three groups on these papers there followed a discussion in the general assembly. The assembly has not intended to issue any final statement on the problems of africanization and expatriates but, however, recommended the following views for further consideration:

- 1) We must be aware that expatriates are not in all on equal terms as pastors with the African clergy:
 - The africans are here for always, while the expatriates are here for a time only,
 - they are the policy makers, while the expatriates are their assistants in this regard, although we, the expatriates can contribute to this policy making.
- 2) During their stay in the country, the expatriates are not silent partners, but co-responsible pastors. We must make our contribution although the main responsibility of shaping the church of Tanzania falls on the African clergy.
- 3) We must remember, that it is not only the African clergy helping to form the policy of the church, but also the parish councils, the laity, etc.
- 4) The expatriates must be active, not passive only.

- 5) Concerning policy making expatriates tend to see everything cut and dried. For the Africans the mere fact of trying an experiment can be a form of policy. If it does not work something else is tried.
- 6) We must be aware that where expatriates are greater in number there is a danger of forming a block. Exchange of personnel is agreed upon by the expatriates. The Association could make recommendations to Bishops for an exchange of personnel among Africans and expatriates or expatriates among expatriates. It was suggested that Religious Superiors be open for exchange between expatriates of different congregations.
- 7) Vatican II urges both expatriates and local clergy to work together.
- 8) There should be a personal relationship in dialogue, and decision making.
- 9) With the successful development of mission work a self-responsible local church was built up. As a result the term "missionary" and the missionary's title of work under-goes a certain change. Formally a missionary was sent by the universal church; now the missionary is invited by the local Church. This new status should inspire the missionary with a new attitude today.
- 10) The Missionary brings something to the mission country in which he works. The local clergy like-wise has something to give us. There must be a sharing between the expatriate and the local clergy. In the local clergy we have prophets. We must listen to them.

(GM 72/A 1, Secretariat of RELIGIOUS SUPERIORS' ASSOCIATION OF TANZANIA, P.O. Box 9174, Dar es Salaam, Tanzania).

Dar es Salaam, 29.6.1972

'LES FSC EN AFRIQUE ET A MADAGASCAR - LE SENS DE LEUR VIE RELIGIEUSE -LEUR MISSION ET FORMATION'

Les Frères des Ecoles Chrétiennes nous ont adressé le dossier complet de la réunion qui s'est tenue à Yaoundé en Juillet dernier. Nous informons les intéressés que ce document est à leur disposition au Secrétariat de SEDOS. (Texte en Français)

Nous vous donnons ci-dessous les conclusions de cette réunion, lesquelles pourront aider pour la réflexion sur l'Etude du "Rôle du Missionnaire étranger dans l'Eglise Locale".

CONCLUSIONS ET PROSPECTIVES

1. Les Frères africains et malgaches réunis à Yaoundé pour la première fois sont satisfaits de cette rencontre qui leur a permis de se connaître et de s'estimer réciproquement.
2. Ils reconnaissent la similitude de leurs problèmes respectifs concernant les points importants de la vie religieuse, de la mission apostolique du Frère des Ecoles Chrétiennes en Afrique.
3. Ils sont conscients de leur première responsabilité dans la recherche des solutions à ces problèmes; mais ils savent aussi que du fait de leur appartenance à l'Institut leurs problèmes sont ceux de ce même Institut dans son ensemble.
4. Certaines structures de l'Institut en Afrique semblent vouloir perpétuer la division parmi nous et cela parfois à l'intérieur d'un même pays. Nous attirons l'attention de l'Institut sur cette situation qui nous offense.
5. L'Afrique politique et économique s'organise pour trouver son unité et mieux accomplir ainsi son développement (O.U.A., O.C.A.M., etc). Dans le même ordre d'idées nous chercherons à unir nos efforts, soit dans le domaine de la formation, soit dans celui de la mission, par le moyen de regroupements. La cohérence de notre travail (et son efficacité) en serait assuré, ainsi que l'unité de l'Institut en Afrique.
6. Les échanges sur les vœux ont manifesté la volonté des frères de mieux faire ressortir la signification de ceux-ci, en particulier celui de pauvreté. Nous croyons nécessaire de développer et de mettre davantage en relief l'aspect communautaire de ce vœu: partage des biens, communauté de destin avec les pauvres, en premier lieu nos parents. Que les responsables de la Formation permanente dans l'Institut et ceux du C.I.L. viennent sur place pour se rendre compte de la manière dont les vœux sont vécus et compris par les Frères, vu le contexte de nos pays, ainsi les conceptualisations ultérieures pourront être plus adéquates.
7. Nous souhaitons que cette rencontre se poursuive par des recherches à l'intérieur de chaque district, et qu'une deuxième réunion africano-malgache soit organisée dans les trois ou quatre années à venir. Nous en laissons l'initiative au Frère Vicaire Général chargé des Missions, qui travaillera en collaboration avec les Frères Visiteurs intéressés.

LISTS OF PERIODICALS RECEIVED DURING SEPTEMBER compiled by Sister Agnetta, SSPS

I. Lists of Issues of Periodicals received:

<u>Issue:</u>	<u>Name of Periodical (EXTERNAL)</u>
No. 16	Action
Nos. 1636-1637	Agenzia Internazionale FIDES Informazioni
Vol. 1, No. 2	Al-Basheer
Vol. 14, No. 3-4	Al-Mushir
No. 9	AMECEA Information
No. 2	Bulletin de Liaison (CISR)
No. 33	Bulletin du Centre de Documentation OICE (UNESCO)
June	Catholic Media Council Information Bulletin
Vol. 5, Nos.55-60	CELAM
Nos. 36 and 37	La Chiesa nel Mondo
No. 10	Christian Councils Newsletter
Vol. 10 Nos.4-7	CLAR
Vol. 2 Nos. 5-6	Communique
No. 9	Contact
Nos. 394-450	Documentation and Information for and about Africa
No. 1615	La Documentation Catholique
June	Documentation Service on Development
July	FAO Documentation
Nos. 63 and 64	FASE Informativo
No. 12	GABA Newsletter
No. 58	ICVA News
Nos. 14-16	IDOC Catalogue of Documents
Vol. 7, No. 8	Impact (P.I.)
Nos. 43 and 44	Impact (Z.)
No. 3	In Via ACISJF Bulletin
No. 9	Informatiedienst

<u>Issue:</u>	<u>Name of Periodical (EXTERNAL)</u>
No. 413/414	Informations Catholiques Internationales
Nos. 413 and 414	Japan Christianity Activity News
No. 19	Kerygma
No. 4	Literacy Today
No. 69	Mani Tese
August	MARC Newsletter
No. 233	Messages du SecOURS Catholique
No. 17	Mission Intercom
No. 6	Newsletter (Ghana)
No. 6 and 9	Newsletter (Kenya Catholic Secretariat)
No. 7	Newsletter (WCCU)
September	News Notes (AFPRO)
Nos. 42 and 43	Nostro Impegno
Nos. 6 and 7	Notiziario (FAO)
August	ODI (Overseas Development Institute)
Nos. 16-18	One Spirit
Vol. 19, No. 8	Organizzazione Internazionale
No. 6-7	Pastoral Orientation Service
Nos. 25 and 26	Prudentes
Nos. 1-17	Quick Communication Service (IDOC)
No. 1, 1972	Reflection
Vol. 19, No. 1	Religion and Society
No. 547	Revista de Misiones
Vol. 8, No. 2	Risk
No. 13	SEDAC
No. 18	SKIP Newsletter
Nos. 6898-6900	The Tablet
September	This Month
No. 25	UISG
Vol. 4, No.2	World Reporter

<u>Issue:</u>	<u>Name of Periodical (INTERNAL)</u>
Nos. 172-174	AIMIS (FSCJ et al.)
No. 428	Chronica (CICM)
No. 6	CMM News
No. 22	Communications (SM)
No. 6	Euntes (CICM)
No. 257	Famiglia Comboniana (FSCJ)
August-September 7/72	Mondo e Missione (FINE) MSC General Bulletin
July-September	Nigrizia (FSCJ)
No. 52	SMM Intercontinent (SCMM-M)
IV/5	SSpS Information Service
Nos. 100-107	In Caritate (ICM)

II. Lists of new periodicals received during September

A. Name of External Periodical and the country in which it is published as well as the organization publishing it.

Al-Basheer (India) Henry Martyn Institute for Islamic Studies

Al-Mushir (The Counselor) (West Pakistan) Christian Study Centre

Catholic Media Council Information Bulletin (Germany) Cath. Media Council

CLAR (Colombia) Confederacion Latinoamericana de Religiosos

Organizzazione Internazionale (Italy) Società Italiana per la Organizzazione Internazionale

SKIP Newsletter (India) Skills for Progress

B. Name of Internal Periodical and Institute which published it.

In Caritate (ICM)

III. Selected Articles

<u>Code No.</u>	<u>Article:</u> (Number of pages given in parentheses)
2.FSCJ	<u>Il Burundi nel momento della verità</u> , by Antonio de Carolis. In NIGRIZIA, September 1972. (7)
2.CMM	<u>Report of the Vicar General, Fr. Pius Rudloff, CMM</u> , at the meeting of the Council of the Congregation in Rome, September 4, 1972. In CMM NEWS, No. 6, 1972. (14)

<u>Code No.</u>	<u>Article:</u> (Number of pages given in parentheses)
2.MEP	<u>De l'Offensive de Giap au sommet de Moscou</u> , by Léon Triviere. In LE MOIS EN ASIE, June 1972. (18)
2.MEP	<u>Huit mois après la guerre Indo-Pakistanaise</u> , by Léon Triviere. In LE MOIS EN ASIE, August-September 1972. (22)
2.MEP	<u>L'Indochine et le rapprochement Sino-Américain</u> , by Léon Triviere. In LE MOIS EN ASIE, April 1972. (21)
2.MEP	<u>La Guerre Indo-Pakistanaise et le Bangla Desh</u> , by Léon Triviere. In LE MOIS EN ASIE, January 1972. (17)
2.MEP	<u>La Rencontre Mao-Nixon</u> , by Léon Triviere. In LE MOIS EN ASIE, March 1972. (19)
2.MEP	<u>Le Cambodge en Grand Desarroi</u> , by Léon Triviere. In LE MOIS EN ASIE, May 1972. (22)
2.MEP	<u>Le Nouveau Pakistan</u> , by Léon Triviere. In LE MOIS EN ASIE, February 1972. (17)
2.MEP	<u>Problèmes d'Asie</u> . Dossiers, études, etc. In LE MOIS EN ASIE, July 1972. (20)
2.PIME	<u>Burundi: come un popolo diventa Chiesa</u> , by Enrico Bartolucci. In MONDO E MISSIONE, August-September 1972. (27)
2.SMA	<u>Extraordinary General Chapter</u> . In SMA SPECIAL NEWSLETTER 1972. (28) On hand French copy also.
2.SSpS	<u>Experiences and Reflections of a Hindu</u> . In SSpS INFORMATION SERVICE, No. IV/5, 1972. (2)
5.A-B	<u>Report on a trip to North Nigeria</u> , by L.O. Sanneh. In AL-BASHEER, Vol. 1, No. 1, 1972. (19)
5.A-B	<u>Islamic Prayer</u> . In AL-BASHEER, Vol. 1, No. 2, 1972. (7)
5.A-B	<u>Henry Martyn Institute of Islamic Studies, Hyderabad: Its History and Work</u> , by John A. Subhan. In AL-BASHEER, Vol. 1, No. 2, 1972. (14)
5.C	<u>Carta Pastoral sobre los principios que rigen la actividad politica de toda la Iglesia como tal</u> . In CELAM, No. 56, 1972. (5)
5.C	<u>La Iglesia de la Pascua</u> , by Eduardo F. Pironio. In CELAM, No. 58, 1972. (5)
5.C	<u>Iglesia del acontecimiento de Pentecostes</u> , by Eduardo F. Pironio. In CELAM, No. 58, 1972. (3)
5.C	<u>Vida Religiosa y situacion socio-politica en America Latina</u> . In CLAR, No. 7, 1972. (3)

- Code No. Article: (Number of pages given in parentheses)
- 5.C Mental Health, Christian Medical Mission and the future concept of Comprehensive Health Care, by R.A. Lambourne. In CONTACT, No. 9, 1972. (8)
- 5.DIA Third Symposium of the Episcopal Conference of Africa and Madagascar. In DOCUMENTATION AND INFORMATION FOR AND ABOUT AFRICA, Nos. 395 and 413, 1972. (2)
- 5.I(Z) Caritas Internationalis: What it is - what it means to Zambia, by C. Tessari. In IMPACT (Zambia), No. 43, 1972. (4)
- 5.ICI L'Islam au Maroc, by Louis de Premaire. In INFORMATIONS CATHOLIQUES INTERNATIONALES, No. 415, 1972. (9)
- 5.IDOC Burundi: Genocide in a Christian country. In IDOC QUICK COMMUNICATION SERVICE, No. 11, 1972. (5)
- 5.IDOC The Peace Agreement in Sudan and the Christian Churches. In IDOC QUICK COMMUNICATION SERVICE, No. 7, 1972. (6)
- 5.IDOC Apartheid in Rhodesia: The Struggle of the Christian Churches. In IDOC QUICK COMMUNICATION SERVICE, No. 2, 1972. (7)
- 5.IDOC Brazil: The Church-State Conflict. In IDOC QUICK COMMUNICATION SERVICE, No. 14, 1972. (8)
- 5.IDOC Colonialism in Southern Africa. In IDOC QUICK COMMUNICATION SERVICE, No. 9, 1972. (6)
- 5.IDOC Madagascar: "The People Only". In IDOC QUICK COMMUNICATION SERVICE, No. 13, 1972. (7)
- 5.IDOC Secret Documents of the IFF: The Pillage of the Third World. In IDOC QUICK COMMUNICATION SERVICE, No. 8, 1972. (9)
- 5.IDOC Development or Liberation? The Mekong Project: An International Undertaking. In IDOC QUICK COMMUNICATION SERVICE, No. 15, 1972. (5)
- 5.LT Lifelong Education by James A. Praper. In LITERACY TODAY, Vol. 1, No. 4, 1972. Report on the Third International Conference on Adult Education held in Tokyo, July 27-August 7, 1972. (4)
- 5.POS Analysis of Mentality in the Catechetical Act, by R. Vicens. In PASTORAL ORIENTATION SERVICE, No. 6-7, 1972. (5)
- 5.POS Training for Maturity of the Seminarian, by Polycarp Pengo. In PASTORAL ORIENTATION SERVICE; No. 6-7, 1972. (8)
- 5.POS Priests and Nation Building in Tanzania, by Deogratias Mbiku. In PASTORAL ORIENTATION SERVICE, No. 6-7, 1972. (6)

- | <u>Code No.</u> | <u>Article:</u> (Number of pages given in parentheses) |
|-----------------|---|
| 5.POS | <u>Has the Tanzania Church come to a point of self-reliance?</u>
by Ndomba Maliyamungu. In PASTORAL ORIENTATION SERVICE,
No. 6-7, 1972. (5) |
| 5.R | <u>Missionary Role.</u> Final report of the Task Force of the World
Division of the United Methodist Church on the study of
the Continuing Involvement of Missionaries Overseas. In
REFLECTION, March 1972. (20) |
| 5.R | <u>The Role of the Missionary,</u> by Yoichiro Saeki. In REFLECTION,
March 1972. (8) |
| 5.R | <u>What makes a missionary?</u> by Kosuke Koyama. In REFLECTION,
March 1972. (12) |
| 5.RS | <u>Conversion and Baptism in the Cultural Context of India.</u>
Theme of Vol. 19, No. 1, 1972, of RELIGION AND SOCIETY.
(85) |
| 5.UISG | <u>Mass media and the future of religious life.</u> Theme of No. 25
of UISG, 1972. (54) |
| 5.C | <u>Task Forces on Changing Institutions.</u> In CONCEPT, No. 36,
1972. (29) |

DOCUMENT OF SPECIAL INTEREST

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INTEGRATION DES RELIGIEUX NORD-AMERICAINS A L'EGLISE D'AMERIQUE LATINE -

Conférence inter-américaine des Supérieurs religieux, Mexico, 8-12 février 1971 -

CONFERENCE RELIGIEUSE CANADIENNE 1972.

"Si nous voulons entrer dans l'esprit missionnaire de l'Eglise du Vatican II et de Medellín, nous ne pouvons pas ignorer le contenu de ce livre". Nous en donnons la:

TABLE DES MATIERES

Situation pastorale en Amérique Latine - Segundo Galilea

Vision socio-graphique des religieux et des religieuses en Amérique Latine - Cecilio de Lora, s.m.

Contribution des religieux étrangers à l'Amérique Latine - Manuel Edwards P., ss.cc.

Difficultés, tâches et perspectives dans la contribution des religieux étrangers à l'Eglise d'Amérique Latine - Renate Poblete, s.j,

Intégration des religieux étrangers à l'Eglise latino-américaine - Edgard Beltran

Contribution des religieux canadiens à l'Amérique Latine - Mgr. Albert Sanschagrin, omi

Conclusions et recommandations

CENTER FOR SOCIAL TRAINING AND ACTION IN DEVELOPING REGIONS (CESTA)

As already announced in SEDOS Bulletin No. 23 of 7th July, 1972, pp. 504/5, this 8 week evening course will begin in Rome on November 20. The Center for Social Training and Action, known as "C E S T A", is the extension of the Institute of Social Sciences of St. Thomas Aquinas University in Rome.

"C E S T A" proposes to meet the needs of clergy (priests and ministers) and of religious and lay missionaries (men and women) who are already in Rome and wish to participate in a programme of studies specifically related to the socio-economic problems of the THIRD WORLD.

OBJECTIVE: "C E S T A" intends to give basic knowledge in certain selected fields in social sciences that will enable the students to understand community problems, identify community needs and help to find adequate solutions by relying primarily on the community's human and natural resources.

The immediate objectives are to train students to:

- organize local community action groups;
- promote co-operative organizations;
- and train community leaders.

PROGRAMMES OF STUDY: "C E S T A" offers short courses, seminars and workshops, and organizes field trips tailored to the needs and time requirements of seminarians, priests, brothers and sisters who are already in Rome engaged in studies or other activities.

COURSE CONTENTS: Co-operative theory: socio-economic significance of the co-operative movement; history and principles; structures and organization; administration and management; financing and education.

Co-operative action: community survey; planning, implementation and evaluation of co-operative projects; communication techniques and extension methods; case studies.

Fundamentals in Social Sciences: introduction to sociology; social psychology and cultural anthropology; fundamentals of economics; theology of economic and social development.

Field study: Field trips are an integral part of the course. Students will be given opportunities to observe co-operative association and community projects in Italy and abroad.

SEMINARS

Antigonish movement: principles and techniques; relevance to and impact on the Third World.

Credit Co-operatives: Types of co-operative thrift and loan associations; organization, structure and management; credit-union book-keeping.

Agricultural co-operatives: education, organization, structure, management, production and marketing.

Agrarian reform: strategy and planning for agrarian reform and settlement; mobilization of financial resources; farmers' participation in the planning and execution of agrarian reform; education, training and communication aspects of agrarian reform and settlement schemes.

Nutrition and public health: Causes and effects of malnutrition, education for nutrition and better-health among low-income groups.

Seminars on additional subjects designed to meet specific needs of church-groups will also be offered.

Duration of the course: eight weeks (120 lecture-hours).

Dates: November 20 to January 31, 1973; February 19 to April 14, 1973.

For further information write to or call: Rev. Boavida Coutinho, Director of "C E S T A", St. Thomas Aquinas University, Largo Angelicum 1, Rome. Telephone: 68.40.45 - 679.17.46.