

MARYKNOLL HISTORY IN TANZANIA
PART FIVE A
SHINYANGA DIOCESE, 1954 TO 1963
BEGINNING AND FIRST SIX PARISHES

At midnight on Sunday, September 12, 1954, under the light of a full moon, a slow-moving train chugged into the small, dusty town of Shinyanga, Tanganyika, 100 miles south of Mwanza, carrying three Maryknoll priests, Ed McGurkin, John Rudin, and George Pfister, who had been assigned to the Diocese of Maswa (as of March 25, 1953 this was its official name), which would become the Diocese of Shinyanga in 1956. They had been traveling for a month from New York, making stops in Rome, along the Red Sea, and at Mombasa, Kenya, before finally disembarking with all their mission boxes in Dar es Salaam. In Dar they were met by Fr. Jacobs, the procurator of the Missionaries of Africa (White Fathers), who helped them clear the baggage through customs and escorted them the short distance to the large guest house near the Cathedral. This building had been built in the nineteenth century as a vacation house for the Sultan of Zanzibar and his many wives and given the name House of Peace, or Dar es Salaam in Arabic, from which came the name of the town. (The Arabic word *dar* is usually translated as gate or door, and tourist guides in Dar es Salaam translate the name of the city as Harbor of Peace.) The Missionaries of Africa bought the house in 1919 but did not let anybody stay there until they had “exorcised it with bucketfuls of water.”

In Dar the newcomers visited several places of interest, such as Pugu High School and the island of Zanzibar. They were escorted to Pugu by Fr. Richard Walsh, the national Catholic Education Secretary, and it is probable that they met Julius Nyerere at the school, where he was teaching at that time.

At the end of August they set off by train for Shinyanga. Along the route, they again stopped for some days in Tabora, where the Missionaries of Africa had several major institutions, such as Kipalapala Major Seminary, the Tanganyika Mission Press (TMP), and a large guest house, called a villa, at Katagiri.

The three Maryknollers spent only one day in Shinyanga, Monday, and on Tuesday September 14th they “took an eye-opening, spine-shattering, six-hour trip by bus to Mwanza,” where they met several of the White Fathers (Bishop Blomjous was in the United States at that time), toured around to the mission of Bukumbi, the first mission of the White Fathers in Tanganyika, and to Nyegezi, the location of the minor seminary. They also took note of the unique rock formations which are the most striking feature of the eastern shore of Lake Victoria.

Two days later, on Thursday September 16th, they took another ten-hour, equally bumpy bus ride to Musoma, arriving there in the evening. They were immediately taken out to Nyegina and given a sumptuous meal produced by Paul Bordenet. Once again they spent some time touring around to the missions of Musoma Prefecture and met three of the four experienced missionaries from Musoma who would be joining them in Maswa-Shinyanga – Joe Brannigan, Lou Bayless, and Edward “Eppy” James. The fourth, Al Schiavone, was in Nairobi and came a few weeks later. Finally on September 27th the six assigned to Shinyanga set off for their missions – Bayless by motorcycle to Busanda, and the other five in either Eppy’s jeep or Brannigan’s pickup. No sooner had they arrived than they all began their study of the Kisukuma language.

We do not know all the factors that led to Maryknoll taking responsibility for Maswa-Shinyanga beginning in 1954 but it is fascinating to discover that once again Fr. John Considine was directly involved. He took another trip to East Africa in the early months of 1953 and had been requested by Fr. Tom Walsh of the General Council to make discrete inquiries about possible territories that Maryknoll could offer to take. He was told to do it in such a way that no church people in East Africa would think Maryknoll was actually willing to make a commitment of personnel at that time. However, it seems that Considine's inquiries were more explicit than Walsh wished.

On March 29, 1953, Considine submitted a report of his visit to the General Council, giving a thorough description of his discussions with several bishops and the Apostolic Delegate to East Africa. The latter, Archbishop Mathew, stated that both Ghana and Nigeria had very promising places, since "events are moving much more rapidly in West Africa. Self-government will come shortly in the Gold Coast (Ghana) and in Nigeria. With West Africa's general admiration for the United States, the political climate favors Americans more every day, particularly in the Gold Coast and Nigeria."

With regard to East Africa, Considine went on to write:

I noted the unwillingness of societies with thriving fields to divide these fields and yet their desire to obtain additional personnel. With Bishop DePrimoz of Rwanda, Bishop Lacoursiere of Ruwenzori in Uganda, and Bishop Blomjous of Mwanza in Tanganyika I had discussed the prospect of a society like Maryknoll taking a sector of their large fields and remaining as a convert-making element in the territory even after these fields were turned over to African bishops. These bishops quite naturally were highly enthusiastic about such an idea.

Archbishop Mathew felt that the spirit behind such a possible move on our part would be admirable. However, he felt it unwise for one mission society to undertake such work under another mission society.

Considine went on to note that Mathew did not think there were viable areas in either Tanganyika or Kenya for Maryknoll. Tanganyika already had 18 divisions (i.e. Dioceses, Vicariates or Prefectures) for a total population of only 7.5 million, and Kenya had "internal problems that do not permit finding a field there for us."

Mathew thought the most promising place for Maryknoll was in the Ruwenzori area of western Uganda, at that time being served by the White Fathers. This territory had 1.25 million people, 19 missions with an average of 55,000 people each (the report did not say how many of these were Catholic), an average of 45 miles between missions, and only 90 priests. There were also 55,000 catechumens preparing for baptism. He said that the Holy See wanted a division, although the White Fathers were resisting. Maryknoll could take one-third of the territory and use Fort Portal, a railway terminal, as its center. As Maryknoll had a center house in Nairobi, this could serve both Musoma and the new territory in Uganda. With 100 personnel in East Africa, Maryknoll could have 40 to 50 in Musoma and 50 to 60 in Uganda.

Considine added that Mathew would conclude his service on July 2, 1953, but would send on a memorandum to Rome. Considine had told Mathew that Maryknoll would not be able to act on anything before 1954, and send only about 10 to 12 men.

Considine's report also mentioned possibilities in South Africa, Congo, Rwanda, French-speaking countries of West Africa, and Angola, but these received little consideration.

Fr. Tom Walsh, for the General Council, wrote back saying: "I am very much pleased to learn that there is a definite possibility for us to get into Uganda."

There is no definitive documentation about what happened between March and June, 1953, which seemed to be when Uganda was dropped and Maswa was made the likely place for Maryknoll to go. When Musoma was separated from Maswa in June, 1950, and made a Prefecture, Maswa remained a Vicariate administered by Bishop Blomjous of Mwanza. In March of 1953 Maswa was elevated to be a Diocese, still administered by Blomjous. Shinyanga had been a district under Tabora Diocese until 1946; when the Vicariate of Maswa-Musoma was started in 1946, Shinyanga District was added to the Diocese of Mwanza.

We do not have an actual document stating what transpired between March and June, 1953, but Bishop Joseph Blomjous of Mwanza must have communicated with the Superior of the White Fathers in Rome and decided this was a propitious time to transfer Maswa and Shinyanga to another missionary society. Presumably he also communicated this interest to both the Maryknoll personnel in East Africa and to Bishop Mathew. In fact, on March 25, 1953, Shinyanga district was separated from Mwanza and combined with Maswa to make the new Diocese of Maswa, to continue to be administered by Blomjous. This had to have been done at the instigation of Blomjous. In June, 1953, the Apostolic Delegate's office sent to the Maryknoll General Council statistics of the Maswa-Shinyanga territory. In July, Archbishop Mathew was replaced as Apostolic Delegate by Archbishop Knox.

At that time, however, the decision had not yet been made. In September, 1953, the Maryknoll Superior General, Bishop Raymond A. Lane, wrote to Fr. Tom Quirk, the Africa Regional Superior, that he would leave New York at the end of December by boat and arrive in Nairobi in late January, 1954. He hoped to spend at least one month and maybe more in East Africa and said "we are more interested in Uganda but I thought it would be a matter of good general knowledge to see these places. I am asking Fr. Considine as to his ideas regarding certain areas, (which) you already know about." In November Lane wrote that instead of traveling via South Africa, he would go via Rome.

However, on September 3, 1953, Fr. Frederick Dietz of the General Council wrote a memo to the Council regarding the request of Maryknoll to take another area in Africa. He completely ruled out Upper Volta (today called Burkina Faso) but thought that Maswa in Tanganyika should be seriously considered.

On November 25, 1953, Msgr. Gerry Grondin sent a long letter to Bishop Lane stating that "if Maryknoll accepts Maswa and if personnel are taken from Musoma, I would appreciate being consulted before final appointments are made."

On December 24, 1953, Grondin wrote again to the Lane, saying: "In the event that Maryknoll should accept the White Fathers' offer of Maswa, and that personnel should be taken from here (i.e. Musoma Prefecture), we would need replacements."

On December 31, 1953, Tom Walsh wrote to Bishop Lane, who had left for Rome and East Africa, informing Lane of the General Council's consensus position. At that time he thought that Maryknoll was being offered Maswa section only. "There are at present four established missions in Maswa. Four (Maryknoll priests) could be sent into Maswa, one to each mission, sometime during 1955, to learn the language and to prepare the take-over. If the White Fathers are willing to hold on to Maswa until 1956, we could take it over at that time, but not before."

In January, 1954, Bishop Lane wrote to Fr. Tom Walsh about his meeting in Rome with Bishop Louis Durrieu, the Superior of the White Fathers. Lane wrote:

He and his Council were all there and as far as we can make out things are going to be all right. They want us to take not only Maswa but also the whole of Shinyanga section. They repeated again the hope that we could send somebody in 1954 but I explained the set-up to them and everything seems to be agreeable. When I explained in detail they realized the difficulty we were in and are willing to accept our proposition."

After a few more weeks in Rome Bishop Lane wrote to Bishop Durrieu on February 2, 1954, stating:

I want to let you know precisely what is the mind of the Maryknoll Council, which I have consulted. It is our intention to send missionaries who have had experience in Musoma as the first of our society to Maswa. To do that we shall have to send a number of missionaries, four at least, to Musoma to replace those who will go to Maswa. This will require some time. Four of our missionaries will be available to go to Maswa sometime during the year 1955, one for each existing mission. By 1956 we shall be able to take over the mission.

Lane then continued on to Tanganyika and traveled around Musoma. In late February he went with Msgr. Grondin, Fr. Tom Quirk, and Fr. Bill Collins to Mwanza, where they met with Bishop Blomjous. Along the way they stopped at Nassa Mission, which Lane described as a "beautiful place," on the eastern shore of Lake Victoria. He also took a trip with Grondin and Blomjous to the missions of Sayusayu and Shinyanga and was greatly impressed with the development of both places, especially Sayusayu. He informed Blomjous that Maryknoll "was not only willing to take Shinyanga District along with Maswa but very pleased to take responsibility for this section as well." Lane added that the Maryknollers who went to Mwanza agreed that Maryknoll could supply three experienced priests from Musoma Prefecture and three priests from the U.S with experience, although he did not specify the year.

On return from Shinyanga to Mwanza Lane wrote a letter to Blomjous floating the idea of joining Maswa-Shinyanga to Musoma Prefecture. On February 26, 1954, Bishop Blomjous wrote to Bishop Lane, firmly urging that Maswa-Shinyanga not be joined to Musoma.

I do not think that this would be a practicable proposition. First, it would be very difficult to have it accepted by Rome, as it would mean the disappearance of an existing diocese or prefecture, which Rome has always been very reluctant to do.

Further, the two areas have very different problems and a combined Musoma-Maswa-Shinyanga would become too large a unit to be easily workable.

Another point is the necessity of very close cooperation between the two Basukuma dioceses, Maswa and Shinyanga, (which) will be more easily obtained if Maswa remains a separate diocese.

Finally, we should not forget that the Basukuma are the largest tribal unit in Tanganyika and have a strongly developed national consciousness. I am convinced that the Basukuma would resent very much to be joined to Musoma.

The other point I would like to mention is the necessity to have one Maryknoll priest in each of the six Maswa-Shinyanga Missions at the earliest possible date. Otherwise they would have too little time to know sufficiently the language and the particular problems of each Mission to be able to take over in 1956. I can give assurance that this will not interfere with their study of language, as a sufficient number of White Fathers would remain in each mission to do all the mission work during this period.

While on this trip in Tanganyika, Bishop Lane gathered figures regarding the two districts to be given to Maryknoll. The total population of Maswa and Shinyanga was 542,000 (note that this figure is almost 100,000 more than what Nevins reported, cf below); about 5,000 were Catholic and there were close to 6,000 catechumens. There were six parishes at that time, staffed by sixteen priests of the Missionaries of Africa. There were eighteen primary schools (up to fourth grade) registered by the government (i.e. not counting bush schools) and only one middle school (fifth to eighth grade).

On his return to New York in March, Lane again stopped in Rome and met with Archbishop Bernardino, who worked at Propaganda Fide in Rome and represented Cardinal Fumasoni Biondi. Bernardino agreed that the Districts of Maswa and Shinyanga should be joined together to create the new Prefecture (actually it was a diocese even then), and that the hand-over to Maryknoll be in mid-1956.

In the meantime, in January, 1954, Fr. Al Nevins, while on a film trip to East Africa for the Social Communications Department, visited Maswa and Shinyanga and made extensive notes. In March he submitted a full report on these two districts. He said that the civil districts of Maswa and Shinyanga have an area twice the size of Musoma Prefecture. Much of it is bush but the inhabited areas are seemingly more prosperous and fertile than Musoma, due to better rainfall. There is only one tribe and language in the two districts, although knowledge of Kiswahili would be useful in Shinyanga town. In the southeast corner of Maswa live some 500 pygmies. Ahanwa, in Maswa, is the center of the politically powerful Sukuma Union (he called it the Usukuma Federation).

The population is: Maswa – 350,000; Shinyanga – 100,000; Christians – 5,000.
He added:

The territory touches the mission territories of the Holy Ghost Fathers (American), the White Fathers, and the Pallotine Fathers. Catholic influence is greater than the number of faithful would imply. The people are more simple and moral than those of Musoma. The six missions in the two districts have hardly scratched the surface and the White Fathers say the Basukuma are difficult to convert. A number of Protestant sects are working in the area – Seventh Day Adventists, Mennonites, Lutherans, and the African Inland Mission (AIM). There are a considerable number of Moslems. The area includes Arabs and Indians, who are engaged in business. Large sections of the area are cut off in the rainy season and supplies are sometimes difficult to obtain.

Nevins also described each of the six missions.

NASSA:

It is situated on a small hill overlooking Lake Victoria. The land is productive and much cotton is grown. A large cotton ginnery is in Nassa. Politically Nassa is a part of Mwanza District but ecclesiastically it is in Maswa Vicariate.

It has 850 Christians and 1,200 Catechumens. There is no rectory and the church has only a foundation. There is a primary school at the mission. There are 14 outschools operating.

KILULU:

It is close to the Serengeti Plain and not far away is much dense, uninhabited bush. The mission embraces five Native Kingdoms (or Chiefdoms) with a total of 100,000 people, 650 Christians, and few catechumens. The mission is remote from the road and difficult to find. It is cut off in the rainy season. [In the diaries from Shinyanga Diocese the words Chiefdom and Kingdom, as well as the words Chief and King, are used interchangeably and mean the same thing. Throughout this section on Shinyanga both words will be used.]

The mission is very well developed physically and has an abundance of trees and gardens. It has a large, permanent rectory, with electric lights, but a grass roof. There is no permanent church building. It has a school, dispensary, and a catechumenate. SDA and AIM are working in the area.

SAYUSAYU:

It is 37 miles southwest of Kilulu, near Shanwa, on good roads near the government headquarters. The mission was established in 1933. The local King is a Catholic. There are 1,300 Christians and 1,500 catechumens in the parish.

All buildings are permanent and are well shaded by trees. Buildings are: a 90 by 200 foot church, comfortable rectory, primary and middle schools, two catechumenates, and other buildings.

GULA:

It is near the town of Lalago, 33 miles southeast of Sayusayu. The area is open and hot, and cut off in the rainy season. There are only 208 Christians.

It is poorly developed with no permanent church or rectory. The catechumenate (kigango) is used as a church. There is no school.

SHINYANGA (BUHANGIJA):

It is 103 miles southwest of Gula and is the district headquarters. The railroad between Tabora and Mwanza runs through the town. The mission is located outside of the town and needs much building development. There are 1,400 Christians but many are transient. There are few catechumens.

The church is permanent but poorly constructed and the roof needs replacement. There is no rectory, only a workshop. There is a primary school at the mission and four other schools in the mission area. There is a kigango.

A plot of land has been obtained for a church in the town.

The mission serves the Williamson Diamond Mine, 17 miles north. Its owner, Dr. Williamson, is a Canadian and reputed to be one of the richest men in the world. He is not pro-mission. The mine has several hundred White Catholics and many African Catholics have been employed. They are from various parts of the country, many from Musoma.

Mass is said at the mission each Sunday, and ministry to the mine population is full-time work for one priest. A church is to be built in the mine this coming year for the African workers.

BUSANDA:

It is on the main road 22 miles west of Shinyanga. It was established in 1933 and is a well developed mission. The surrounding countryside is agricultural and the people are fairly prosperous. There are many Arabs in the region.

There are 100,000 people in the area, of whom 800 are Christians. Conversions are slow. The church needs repairs. The rectory is a good, permanent rectory. And it also has a fine primary school.

In the meantime letters continued to be exchanged regarding the assignment of Maryknollers to this new commitment.

In March of 1954 Fr. Tom Walsh wrote to Bishop Lane, who was still in Rome, conveying the consensus of the General Council. He said, "We are very much in agreement with your proposal that six men be assigned there this year – three from Musoma and three from the States. Also, that we do not actually take over the mission until July, 1956."

On April 4, 1954, Bishop Blomjous of Mwanza Diocese wrote to the Maryknoll General Council, saying:

The Apostolic Delegate is in complete agreement with the proposed solution, i.e. that Maryknoll will take over Maswa and Shinyanga in 1956, the new diocese will be called Shinyanga, and that in the meantime Maryknollers will come to the missions of Maswa-Shinyanga to learn the language and get used to the particular problems of the area."

A month later Blomjous recommended that the appointment of the new ordinary should be made before the end of 1955, and in May, 1954, Bishop Lane wrote back saying that Maryknoll would take over the new diocese in July, 1956.

On April 28, 1954, Fr. Dietz of the General Council informed Msgr. Grondin of Musoma that five new Maryknollers would be going to Musoma that year and that three others would go to Maswa-Shinyanga. The latter three were: Ed McGurkin (Superior), John Rudin, and George Pfister.

In June, 1954, McGurkin wrote a note to the General Council listing some needs for those going to Shinyanga, such as rectories, churches, jeeps, and a center house in Shinyanga town. In June, 1954, Maryknoll allocated \$5,000 for the work in Shinyanga and a month later allocated \$10,400 for the construction of twelve schools in Maswa-Shinyanga, mandating that the schools be ready to open in January, 1955. The Maswa Diocese had already agreed in February, 1954, with the Tanganyika Government to construct these schools, and Maryknollers and the White Fathers in Tanganyika all agreed that this was a matter of urgency. Later in 1954 additional funds were allocated to Shinyanga, especially for a new Middle School in Shinyanga town (Buhangija).

At the end of the year, in December, 1954, Maryknoll gave a large gift of \$22,375 to Shinyanga, for the following purposes: a center house, chapel roof and water tanks for Buhangija; a guest house, kitchen-storeroom, and water tanks for Gula; a new rectory at Nassa; a rectory roof and water tanks at Kilulu; and a cement mixer and block machine for the diocese. Money was also approved to purchase a three-ton truck.

There was also a series of letters regarding starting a program for people with Hansen's Disease, to be overseen by Fr. Joe Sweeney, who had done this work in China for a number of years and had been recently expelled from China. The hope and intention was that those afflicted with the disease could benefit from new therapies enabling them to live at home rather than in a special camp and obtain their medications according to a regular schedule. The British Governor and his wife were very interested in seeing programs like this started throughout the Tanganyika territory and appreciated assistance from the churches. Unfortunately, Sweeney did not come to Tanganyika and no new program was initiated in the Shinyanga area, other than the program that already existed at Busanda. The AIM Church, however, had a program for those with Hansen's Disease at Kolandoto Hospital in Shinyanga.

Also in June, 1954, four priests from Musoma Prefecture were chosen to accompany the three new Maryknollers to Shinyanga and Bishop Lane told Grondin to have them wait in Musoma until the new Maryknollers would arrive in September. In July these four priests were officially assigned: Lou Bayless, Joe Brannigan, Edward 'Eppy' James, and Al Schiavone. A fourth had been added so that the Superior, Ed McGurkin, would be free to travel to the other missions.

In September, 1954, shortly after arriving in Tanganyika, Ed McGurkin wrote to Bishop Lane to confirm the arrangements that were made with Bishop Blomjous. Here below is the full agreement. In November, 1954, while Blomjous was in the United States there was a difficult misunderstanding between McGurkin and the Treasurer of the White Fathers in Mwanza Diocese about this agreement and who had financial responsibility for various expenses.

AGREEMENT BETWEEN
MOST REVEREND JOSEPH BLOMJOUS, W.F., BISHOP OF MWANZA DIOCESE
AND THE MARYKNOLL FATHERS

With regard to the position, the responsibilities and the duties of the Maryknoll Fathers assigned to the Diocese of Maswa:

- 1) Rev. Edward F. McGurkin, MM, is recognized as the Superior of the Maryknoll Fathers in the Vicariate, the representative of the Superior General of Maryknoll, and the regular intermediary for business between the Society and the Bishop.
- 2) All Maryknollers assigned to the Vicariate are to be free from all responsibility for mission work in order to devote themselves exclusively to language study for a period of six months after their arrival in the Diocese.
- 3) For a period of at least one year after their first arrival in the Diocese, the Maryknoll Fathers will serve in the capacity of assistants or Vicar Cooperators to the White Fathers, who will have full responsibility for the administration and financial support of the individual mission stations.
 - a. The Maryknoll Fathers will defray all expenses for their own support, viz. food, servants, transportation and language teachers.
 - b. As long as individual mission stations remain in the charge of a White Father as pastor, the Maryknoll Fathers will not be expected to defray any of the mission expenses, e.g. catechists' and school teachers' salaries, servants' salaries except those needed to attend to the Maryknoll Fathers, catechumenates, repairs, and new construction, etc.
 - c. Once a Maryknoll Father becomes pastor of a particular mission, Father McGurkin assumes responsibility for the support and maintenance of that mission.
- 4) In the event that some special project requiring an extraordinary outlay of money should come up, it should be referred to the Maryknoll Council by Father McGurkin. Such a project would be the acquisition of land for new missions and schools.

In November, 1954, letters exchanged between McGurkin and Tom Walsh of the General Council indicated that the Treasurer of Mwanza Diocese, a White Father, did not know that financial responsibilities for the Diocese of Maswa-Shinyanga lay with the Mwanza Diocese (and by extension the White Fathers) and not Maryknoll. McGurkin said that the Treasurer could not seem to comprehend this. McGurkin asked the General Council to bring this to the attention of Bishop Blomjous, who was in the United States at that time. A very clear agreement had been signed by both Blomjous and Bishop Lane about this matter, that Blomjous is Administrator of Maswa until mid-1956 and therefore all debts and credits are the responsibility of the White Fathers and not Maryknoll.

In the months of July to October, 1954, the General Council sent letters to Msgr. Grondin in Musoma and later also to Ed McGurkin in Shinyanga, strongly encouraging them to start a minor seminary. Bishop Lane noted that Bishop Blomjous of Mwanza had

been patient on this matter but that he would prefer that the Maryknoll dioceses have their own seminary. The seminary was begun in Musoma in 1955. (Cf Part Two)

In October, 1954, Fr. Al Nevins issued a press statement in the U.S. about Maryknoll's move to Shinyanga.

A new mission field is being turned over to Maryknoll by the White Fathers, embracing the Maswa-Shinyanga sections of Tanganyika. With the approval of the Sacred Congregation of Propaganda, the pioneer group of Maryknollers will work under the White Fathers until they learn the language and are prepared to take over complete responsibility for the area.

The superior of the group is Fr. Edward A. McGurkin of Hartford, CT, a veteran of eight years in Manchuria. Four others have worked in the Musoma Prefecture, and the other two are Frs. John J. Rudin of Pittsfield, MA, Vice-rector of the Maryknoll Seminary, and George F. Pfister of Albany, NY, a faculty member of the Maryknoll College in Glen Ellyn, IL.

Maswa-Shinyanga is inhabited by the Basukuma tribe and has a scattered population of 450,000 people. A tribe of some 500 pygmies live in the southeast corner of the district, near Lake Eyasi. In Shinyanga is located the Williamson Diamond Mine, one of the largest in the world.

At present there are six central missions. Half of them are in remote areas and cannot be reached during the rainy season. The mission at Kilulu, near the Serengeti Plains, embraces five native kingdoms, with some 100,000 people. Sayusayu is well-developed, with a permanent church, rectory, primary, and middle school. Shinyanga Mission is located on a railroad line and one of its stations serves workers at the Williamson Diamond Mine.

When the seven Maryknollers went to Maswa-Shinyanga in September, 1954, they each went to the following missions:

Sayusayu: Ed McGurkin (Al Schiavone came when McGurkin was on the road)

One of the White Fathers there was Maurice Van de Camp. In January Fr. Lambert Van de Schans came from Gula, and was made pastor of Sayusayu in September, 1955. Fr. Claude Pelletier, a young Canadian, was also at Sayusayu up to 1956, but it is not clear when he came.

Shinyanga (Buhangija): Joe Brannigan

The White Fathers were Pete Van Aelst and one other (unknown). In 1955 Mathias Koenen was assigned to Buhangija from Busanda.

Nassa: Eppy James

The White Fathers were Frs. Blekemolen and Joseph Kay from Detroit. In October, 1955, the White Fathers were Frs. Bill Smith (pastor) and Paul Tremblay.

Kilulu: John Rudin and Al Schiavone (who also filled in for McGurkin at Sayusayu, when McGurkin went around to other missions.)

The White Fathers were Piet De Jong (pastor) and Leo Van der Hoeven, who left for home leave in Holland in November, 1954. He was replaced in January, 1955, by Sylvain Moravscik.

Gula: George Pfister

The White Fathers were Lambert Van de Schans (till January, 1955 only) and Jacques Camarad

Busanda: Lou Bayless

The White Fathers were Mathias Koenen and John Ligot. Koenen was transferred to Buhangija in 1955.

On November 13, 1954, McGurkin wrote an official letter to Fr. Tom Walsh of the General Council, requesting that Maryknoll Sisters come to Shinyanga as soon as conveniently possible. He recommended that they start in Shinyanga town, where they could operate a Middle School for Girls, and maybe also open a dispensary. They could also visit the people in their homes, instruct the women, and give medical assistance to people in their homes. In the future they could also do the same kind of work in Sayusayu and possibly Nassa. In 1955 the Sisters responded positively to this invitation and in January, 1957, three Sisters arrived at Buhangija.

In that same letter McGurkin also asked for at least twelve priests and two Brothers to be assigned by Maryknoll to Shinyanga in 1955. He said that they would like to double the number of missions as soon as possible. The Diocese would also need an Education Secretary and a Procurator, and there may be other diocesan needs.

In January, 1955, two African priests were ordained for the diocese, Joseph Kaboye at Busanda on January 16, 1955, by Archbishop Bronsveld of Tabora (Busanda was originally under Tabora), and Zachary Buluda at Sayusayu on January 23, 1955, by Bishop Lauriano Rugambwa, the future Cardinal-Archbishop of Dar es Salaam. After ordination Buluda was assigned to Busanda Parish and Kaboye to Sayusayu.

In October, 1955, the Maryknoll General Council became aware that Bishop Blomjous had not yet requested the transfer of the jurisdiction for Maswa-Shinyanga territory from Mwanza Diocese, and they asked McGurkin to prod Blomjous to do so. In November, 1955, McGurkin wrote back saying that Blomjous was doing this immediately. McGurkin also said that it would be good if Fr. Frederick Heinzmann, the Maryknoll Procurator in Rome, approach Propaganda Fide about the exact territory in question. McGurkin said that the territory includes:

The entire District of Maswa

The entire District of Shinyanga

Three Chiefdoms in the District of Mwanza (Nassa, Masanza I, and Masanza II)

In early 1956 a terna was held among the Maryknoll Fathers stationed in Maswa Diocese to ascertain who they thought most suitable to be the new ordinary of the Diocese. McGurkin received fifteen votes for first place, out of eighteen cast, and John

Rudin received ten votes for second place. These two were forwarded by the Maryknoll General Council to Cardinal Peter Fumasoni-Biondi at Propaganda Fide as Maryknoll's first and second choices, and Bishop Frederick A. Donaghy as third choice. Donaghy was at that time unable to regain his seat in China. Even though he had no experience in Africa, he had been a missionary in China for 26 years, 16 of them as a Bishop.

Lane said that McGurkin was the first choice, because he "has African experience and is already well acquainted with his men and with local problems. He has also excellent qualities as a Superior."

On July 14, 1956, Propaganda Fide wrote to Bishop Lane informing him that Edward McGurkin had been elected as the new Bishop of the Diocese of Maswa. (The official website of Shinyanga Diocese states that McGurkin was appointed on July 4, 1956.) On August 9, 1956, the name of the diocese was changed from Diocese of Maswa to Diocese of Shinyanga, and on August 13, 1956, papers were signed at Sayusayu by Bishop Blomjous and Fr. Lambert Van de Schans of the White Fathers, and Frs. Joe Brannigan and Charles Liberatore of Maryknoll, officially transferring jurisdiction of Shinyanga Diocese from the White Fathers to Maryknoll. (McGurkin was in New York, at the General Chapter, at that time.)

On October 3, 1956, Edward A. McGurkin was consecrated Bishop at St. Joseph's Cathedral in Hartford, CT, which was McGurkin's home. Conducting the consecration was Archbishop O'Brien of Hartford, assisted by Maryknoll Bishop Frederick Donaghy, formerly Bishop of Wuchow, China, and Bishop Sheehan of Bridgeport, CT. After his return to Shinyanga, McGurkin was officially installed as Bishop of Shinyanga in early 1957.

As of September, 1956, John W. Comber had begun his ten-year term as the new Superior General of Maryknoll.

One issue that had come up in mid-1955, before Maryknoll took authority for Shinyanga Diocese, related to outside subsidies "to cover salaries and support of catechists and native priests for the period between October 1, 1955, and when Shinyanga will be turned over to Maryknoll by the White Fathers." (Letter from Fr. John R. O'Donnell, Treasurer General on the General Council, July 1, 1955.)

O'Donnell wrote that the General Council agreed to give McGurkin \$1,000 for this period for the above mentioned purposes, even though the White Fathers were technically responsible for these expenses. He noted that according to the agreement once a Maryknoller becomes pastor then Maryknoll is financially responsible. For this time period the point could be argued, but that for only \$1,000 it would be better to have the White Fathers remain to assist the new Maryknoll pastor.

Another financial issue that came up in mid-1955 concerned financial assistance to repair and develop Middle Schools. McGurkin wrote to Bishop Lane that a total of \$45,000 was needed, although it could be disbursed in segments over a three-year period. He admitted that this was a large amount, but also an accurate estimate.

McGurkin explained to Lane that Bishop Blomjous had reversed his position on schools as an important component of the church's evangelization efforts in East Africa. He did not say what Blomjous' previous position was but the Bishop must not have viewed schools as essential for the church's mission outreach, preferring to focus on

catechetical matters. But apparently by mid-1955 Blomjous had come around to a favorable opinion of the importance of schools and especially Middle Schools (grades five to eight) because, according to McGurkin, “these schools are more effective in influencing the thinking of the young people since they have them at a more advanced age, similar to Catholic high schools in the States.”

Lane wrote back saying that Maryknoll would allocate \$15,000 immediately and inform McGurkin regarding the disbursement of the remaining funds. In late August, 1955, the General Council allocated a second disbursement of \$15,000 for December, 1955, and sent the final disbursement in June, 1956.

Likewise in mid-1955 the fourteen new Maryknollers, twelve priests and two Brothers, were assigned to Maswa-Shinyanga. By then McGurkin had moved to Buhangija, John Rudin had transferred to Sayusayu, and Al Schiavone had been permanently assigned to Kilulu. In August, 1955, the mission assignments were as here below:

Buhangija:	Ed McGurkin Joe Brannigan James L. Lenihan Alan A. Smidlein Brother Cyril Vellicig	Nassa:	Edward James Thomas H. Keefe George A. Egan Thomas J. Burke
Sayusayu:	John Rudin Charles G. Liberatore Robert V. Julien	Kilulu:	Al Schiavone Charles L. Callahan George M. Mikolajczyk
Busanda:	Lou Bayless Donald F. Sybertz Philip F. Sheerin	Gula:	George Pfister Maurice J. Zerr Brother John (Ernest) Wohead

In 1956 three more Maryknollers were assigned to Shinyanga: John Ridyard, Jim Bradley, and Brother George Carlonas (Bro. Leonard). A few other assignment changes had been made earlier in 1956 and John Rudin had gone to Nairobi as the new Regional Superior. Here below are the placements of Maryknollers in Shinyanga in late 1956.

PARISH PLACEMENTS AS OF SEPTEMBER, 1956

Buhangija:	McGurkin (Bishop-elect) Brannigan (Ed Sec, Vicar General) Bayless (pastor) Lenihan Smidlein Ridyard	Nassa:	James (pastor) Egan Keefe Bradley
Sayusayu:	Pfister (pastor) Liberatore	Gula:	Sheerin (pastor) Julien

Wohead
Carlonas

Vellicig

Busanda: Zerr (pastor)
Sybertz

Kilulu: Mikolajczyk (pastor)
Callahan
Burke

Much more will be said about these men and their missions below, when each mission will be covered separately. Likewise, assignments in subsequent years will be mentioned only within the reports of each respective parish.

SUKUMA PEOPLE:

Before we proceed to relate the history of each parish in which Maryknollers began to work in 1954 and of the other parishes established by Maryknoll, we will briefly look at the people with whom they were going to work in Shinyanga Diocese. Although there were people of other ethnic groups in the towns, including other African ethnicities, a small but noticeable number of Arab/Swahili people, some Indians, and a tiny number of Europeans, 99% of the people of Shinyanga Diocese were and are Sukuma. Most of the following comments about the Sukuma come from Joe Carney's thesis, "The History of the Maryknoll Mission in Musoma and Shinyanga."

Carney said that in 1957 there were 1.1 million Sukuma people in Tanganyika, constituting 13% of the territory's population, and that their sister ethnic group, the Nyamwezi, had another 4.5% of the population, so that the two groups together had over 17% of the territory's population. According to Wikipedia, in 2010 there were about 5.5 million Sukuma, around 16% of the country's population, and along with the Nyamwezi the two groups probably constituted about 20% of the population.

Carney utilized a number of sources to ascertain the history of the Sukuma, and most sources agree that over three hundred years ago there were small Bantu-speaking groups living in what is today Sukumaland, surviving primarily as migratory hunters of the large herds of animals in the savannah plains. In certain places with adequate soil and rainfall they engaged also in subsistence agriculture, particularly when population density grew. As the groups grew larger there were intermittent outbreaks of conflict between the groups over access to land and resources. Between 200 and 300 years ago, Nilo-Cushitic peoples began migrating into present-day Sukumaland from west of Lake Victoria, bringing with them the institution of *Ntemi*, or Chief (or King). These groups were absorbed into the Bantu groups, creating the modern Sukuma people.

One consequence was that the position of *Ntemi* became of paramount importance. Carney said, "The *Ntemi*, or Chief, the man who cuts short discussion of a subject by giving a decision, is a fairly recent political structure in the tradition of the Nyamwezi-Sukuma in the past two centuries. A need for an ultimate chieftainship to assert political authority as a source of unity and peace was a natural growth for these clusters of families inhabiting western Tanganyika."

The origin of the word Nyamwezi is disputed. Mwezi means moon in both the Nyamwezi and Swahili languages, and so they could be the people of the moon. However, Iliffe wrote that in the 19th century, when huge caravans were taking ivory and slaves from western Tanganyika and people were migrating from there to the Coast, the word mwezi was used to mean west. All peoples from western Tanganyika were lumped together and called Nyamwezi by coastal residents. The Nyamwezi lived along the caravan routes and around the large town of Tabora, at which many Arab/Swahili settled, and so became aware of new products and ways of living from beyond the shores of Tanganyika.

Conversely, the Sukuma – *sukuma* is the Nyamwezi word for north – lived north of the trade routes and maintained their traditional way of life into the 20th century. They were characterized as politically isolated, docile, and easy to lead. Maryknollers have also routinely described the Sukuma as not aggressive or politically ambitious – at least with regard to national politics in Tanzania. However, these characterizations are belied by other realities at variance with initial impressions, such as the incessant Sukuma outward migration and expansion of territory, resulting in the assimilation of ethnic groups living in those areas into Sukuma language and culture, rather than vice-versa.

Economically and politically, Carney stated that the stereotype of the laid-back Sukuma is proven false by several considerations.

The false stereotype is evidenced by their formation of cotton cooperatives, the political organization of the Sukuma Union, and Sukuma resistance to the British Colonial Government's attempts to form a multi-racial council with parity membership in Sukumaland. Historical awareness of the Sukuma's sense of unity, their realization of their own large population and relative land wealth reveal a people who are normally ambitious, quite concerned about their own rights, and adaptable and creative in organizing to protect themselves.

In fact, as Carney pointed out, the Sukuma had increasing and persistent contact with the outside world, such as through the German and British administrations beginning in the 19th century, the influx of many expatriates from many different countries throughout the 20th century, the material works of missionaries in the areas of health, education and agriculture, the importance of the Lake Victoria port at Mwanza, which was engaging in trade with Kenya and Uganda since the 19th century, and the extension of the railway from Tabora to Mwanza in 1928. We can be reminded again of Iliffe's comment in Part One that in the 1950s there were over 1000 Sukuma men who owned tractors for farming large tracts of land.

Despite these positive comments about the Sukuma, it is probably true even today that about 70% to 80% of the people living in Shinyanga Diocese are still practicing small-scale subsistence and cash-crop (cotton, rice) farming, augmented by livestock raising (mainly cattle, sheep and goats). Although the city of Mwanza has grown exponentially over the last five decades, Shinyanga Town has experienced only moderate growth in terms of population and commerce. Two other towns, Maswa (also called Nyalikungu) and Bariadi, located in far more productive agricultural areas, have grown much more quickly, and it is possible that today Bariadi is a larger town than Shinyanga.

Given Shinyanga Region's structural dependence on small-scale commodity agricultural production it can never develop very much in terms of economic growth without diversifying into some form of manufacturing production or developing other sectors of economic enterprise, such as tourism.

Mwanza, the accepted capital of the Sukuma people, is a very large, bustling city, full of many modern businesses, banks, a large referral hospital, a medical school, a university, hotels, restaurants, small shops, large stores, and an about-to-open shopping mall. Boats carrying passengers and goods ply the lake and there are several flights every day to Nairobi, Dar es Salaam, Arusha and other places. There is also a modern marina with about twenty flashy-looking, privately-owned pleasure boats, harbored in a placid lagoon of the lake. It is a cosmopolitan city and, as Carney pointed out, it is only a one-day's bus ride from any part of Sukumaland. Sukuma people are indisputably a part of the modern world even if many still exist within the worldview of their traditional beliefs and values.

Carney also said:

Historical evidence indicates that the Sukuma consider themselves today to be of one people, even though they do not speak a common dialect of the Kisukuma language, do not have a common tradition of origins or cultural beliefs, and are not united in one political system or autonomous authority. Common residence in Sukumaland, similar village and age-group societies, and inter-marriage between clans have built up a sense of loyalty and unity, which is a mark of the Sukuma today.

The Sukuma are patrilineal, practice polygamy, exchange bridewealth, and traditionally viewed land ownership as communal, with private family right of usufruct to specific plots of land. In contrast to other Bantu groups of East Africa they do not practice male circumcision, except with very rare instances, and definitely do not have female circumcision, unlike some ethnic groups of Musoma (cf Parts Three and Four, on the Kuria and related groups). They are not a war-like people, although they do not hesitate to defend themselves and their cattle from cattle raids by the neighboring Masai. As Carney pointed out, the assimilation of the Ntemi-Chief system endowed them with modalities for the non-violent mediation and solutions of intra-tribal conflict, which they may have extended to dealings with neighboring peoples. (Note: this assertion will be challenged when we look at Ndoleleji Parish and relations between Sukuma and the nomadic Wataturu people since about the year 1990.)

In the 1940s and 1950s the Sukuma were resistant to Christianity and conversions to the Catholic Church were slow, except for Mwanangi-Nassa. In 1950 there were only 2,700 Catholics within the territory of what was then called Shinyanga Vicariate. After the Diocese of Shinyanga began in 1956 there was slow but constant growth in the number of Catholics, so that in 1970 the Catholic population numbered 44,000, about 5.9% of the total population. From then to the year 2000 the number of Catholics increased to about 190,000, but still only 8.7% of the population was Catholic.

Since the year 2000, for some reason, the Catholic population has grown rapidly, according to the official Catholic website of the Tanzania Episcopal Conference, reaching

285,000 in 2004, 14.2% of the population, and 696,000 in 2010, 30.5% of the population of Shinyanga. The latter figure indicates such an astonishingly rapid increase in the number of Catholics – more than tripling the number of Catholics in ten years since 2000, and an increase in the percentage of the population from 8.7% to almost one-third of the population – that one wonders if the 2010 figure is accurate.

There is one other statistic that could possibly explain and verify the increase of Catholics in Shinyanga: the rapid increase in the number of diocesan priests from 1990 to 2010, from twelve to forty, and to forty-eight diocesan priests in the year 2013, according to the Shinyanga Diocesan website. This is merely a statistical co-relationship and more in-depth research would be needed to determine if there was a direct causal relationship between the four-fold increase in the number of diocesan priests from 1990 to 2013 and the six-fold increase in the number of Catholics in the same period.

We can confidently state, however, that whereas the growth of Catholic numbers was steady but slow in the Diocese's first three decades, the Catholic Church has grown rapidly in the last two decades and Catholics certainly make up at least one-quarter of Shinyanga's population, if not even one-third.

We will begin now looking at the history of each of the parishes where Maryknoll worked in the 1950s, up to the early 1960s, beginning with what became the Maryknoll center parish and the first seat of Shinyanga Diocese, Buhangija.

BUHANGIJA, MARY MEDIATRIX OF ALL GRACES PARISH:

On September 27, 1954, Joe Brannigan drove John Rudin to Kilulu and George Pfister to Gula from Musoma in his Chevrolet pickup, and then he continued on to Buhangija, which at that time was called Shinyanga Mission. This mission was begun by the White Fathers in 1949 and its official name is Mary Mediatrix of All Graces Parish. This mission had a large plot of land and although it was located a mile from the center of town it was considered a town parish rather than a rural Sukuma parish, since many of the 1,400 Catholics living in the town were of other tribes.

Prior to May, 1958, the only one who wrote diaries from Buhangija was McGurkin – who was a prolific writer. Brannigan, the first Maryknoller to live there, did not write any diaries nor did he say much about the parish when he was interviewed over thirty years later. In October, 1954, McGurkin wrote in a diary:

Shinyanga (i.e. Buhangija) is the most complicated mission; in addition to farmers and cattle men the town has a mixed tribal population of government workers, clerks, teachers, and hospital attendants in the town, and miners from numerous tribes working in the Williamson and Alimasi Mines. (Alimasi is the Swahili word for diamonds.) Many Catholics work in the mines. In the town the priest needs to know Kiswahili in addition to Kisukuma, and Brannigan can use his Kikuria and Kiluo also. Shinyanga will eventually have two parishes, one in town for townfolk, and this one a mile from the town.

Shinyanga town is 160 kilometres (100 miles) south of Mwanza, on the main road to Tabora – albeit a rough, gravel road that was passable most of the year (since about the year 2000 it has been a tarmac road). This road also connected with the road going west to Burundi and Rwanda (today there is a new tarmac road to these two countries located much closer to the city of Mwanza). Shinyanga town is slightly lower in altitude than Lake Victoria, rendering feasible piped water for irrigation and domestic use in both Shinyanga Town and District. However, as Egypt and Sudan are dependent on water from the Nile River, which flows out of the northern part of Lake Victoria, large-scale removal of water from the lake was an extremely sensitive issue governed by treaties going back to the beginning of the 20th century. As a result, Shinyanga town was for many years a hot, dusty town without an adequate supply of water. (This changed around the year 2000 when the Tanzania government installed pumps in Lake Victoria and began pumping water down to Shinyanga Town.)

Brother Cyril Vellicig was one of the fourteen Maryknollers assigned to Shinyanga in September, 1955, and when he arrived at the town he found it almost the opposite of what he expected.

It was definitely not primitive. We took the train up from Dar es Salaam, a two-day ride, in the first class section and had wonderful meals. When we arrived in Shinyanga the rectory and center house had just been completed, except for curtains and some furnishings.

I had thought there would be a jungle but it was nothing like that at all. We were on the savannah there, with grass and very few trees. So, physically the countryside was different from what I thought I would get into.

Ed McGurkin was the Group Superior for the seven Maryknollers who went to Shinyanga and thus he went to Sayusayu Mission, which was the most centrally located of the six missions in Shinyanga-Maswa. There had even been some thought of building the center house for Maryknollers in Sayusayu, but by the time they went to Shinyanga Diocese in September, 1954, it had been decided that the center house would be built in Buhangija. The other building projects were a complete overhaul of the church, including a new metal roof, new floor, new altar and new facade, the installation of large water tanks for use in the rectory/center house, and the construction of a boys' middle school.

In October, 1954, McGurkin wrote to Fr. Tom Walsh on the General Council about the proposed middle school at Buhangija. In September the Tanganyika Government had informed the White Fathers that they would grant \$3,700 towards construction of four classrooms, two offices, one room for arts and crafts, five teachers' houses, one dining room and one kitchen, if the school were constructed immediately that year and be ready to open in January, 1955. If it was built with mud bricks the total cost would be between \$5,000 and \$6,000. The White Fathers tended to build with the cheaper material, but McGurkin said that if so the Maryknollers would have to be repairing it constantly over the years. He recommended that if \$6,500 were allocated the school could be built with concrete blocks, as all the materials were available in Shinyanga town. Furthermore, McGurkin said that as only two classrooms were needed in 1955, his present request would be for an immediate disbursement of \$2,500 only. He

explained that “the Middle School is important. If we don’t build it the offer may go to the Protestants.”

The money (\$2,500) was allocated in October and in November, 1954, the school was being built by a local Greek contractor who had built many of the European houses in Shinyanga town. The Middle School opened in January, 1955, and by the end of 1955 the full middle school was completed, Grades Five to Eight, for about 280 boys.

In October, 1954, Brannigan drove McGurkin to Dar es Salaam to get the latter’s new Ford pickup truck and on return they took the northern route through Tanganyika, stopping overnight in Morogoro, Moshi, and Mbulu. They then went to Nairobi, where they found the new center house almost completed. They returned to Tanganyika via western Kenya, where McGurkin admired the tea plantations of Kericho and marveled at “the most impressive parish at Nyabururu, in Kisii, administered by a Dutch Mill Hill priest and an African priest, Fr. Nicasio Oucho. The parish had 36,000 Catholics until another parish was cut off from it, with about 10,000 Catholics.” McGurkin said that Kisii is cold, at 6000 feet in altitude. His comment was: “We drive on the left; summer begins in December, when farmers plant their fields; and we needed three blankets to sleep on the equator. It is a land of many paradoxes.”

The center house in Buhangija was constructed relatively quickly and was finished at the end of June, 1955. Bishop Blomjous came to bless it and the next evening White Father Pete Van Aelst gave a concert and led the singing.

When Brannigan arrived in Buhangija he was supposed to learn Kisukuma but he later acknowledged that he did not learn it well, for several reasons. He was immediately charged with overseeing the construction of the new Middle School, the rectory/center house and other building projects, all of which were being done with Maryknoll money. He also drew the plans for building the rectories in both Shinyanga Town Parish and at the mission at Mipa. Another obstacle to learning Kisukuma was the multi-tribal nature of the town, similar to what he had encountered in Tarime town when he was stationed at Rosana, in Musoma Diocese. He once again discovered that Kiswahili was a more serviceable language for town work in Tanganyika – even back in the 1950s. Thirdly, in 1955, when McGurkin moved to Buhangija, Brannigan began functioning as the Diocesan Education Secretary, a necessity since Maryknoll had provided funding to build between ten and twenty schools in the first two years. In 1956, when Shinyanga became a diocese, Brannigan was formally named both Education Secretary and Vicar General. Brannigan admitted that “in Sukumaland I was really almost out of mission work, because I was so involved in education work for so many years.”

A major outstation of Buhangija was Williamson Diamond Mine, also known as Mwadui Mine. A priest went there twice a month to say Mass, first a Mass in the European chapel and then a Mass in the African chapel. Brannigan went there for the first time to say Mass in November, 1954, and discovered that he had to leave his car outside the barbed-wire gate. A barbed-wire fence surrounded the whole thirty square miles of the mine. In August, 1955, McGurkin described the mine environment:

Approaching it is desolate and desert-like, but once inside you find yourself in a new world, a big busy town: well-built homes, pretty gardens,

residential roads, a nine-hole golf course, tennis courts, open-air movie theatre, and a club house. A short distance away is the air field, with flights to Nairobi, Dar and London. Homes have water and electricity, stoves and water heaters. Fresh vegetables, fruit and other provisions are flown in from Nairobi. There is a complete hospital there – and European children have their own school.

It is a startling contrast with Sukuma life just outside the barbed wire fence.

African workers have substantial homes, well-made and clean. They are the best paid workmen in Tanganyika. Mass for the African Catholics is said in the big hall of the police barracks. As of now there are about 300, many Basukuma, but also from other tribes. They are always happy to see the priest; he is one of their few connections with the world outside.

In March, 1956, McGurkin wrote a letter to Fr. Tom Walsh of the General Council, talking about a young Catholic couple from Detroit who were working in Mwadui Mine and helped the priests tremendously. Since the priest had to leave his car outside the mine when coming for Sunday Mass, they would put their car at the priest's disposal, so he could drive the two or three miles from the gate to the chapel, and then drive to the African chapel after the first Mass. They also served breakfast to the priest every Sunday that a priest came.

That month the couple were returning to the United States but could not take their accumulated earnings, which were in British Pounds and could not be legally exchanged and transferred to a country outside the sterling area. They hinted that they would like Maryknollers to assist them with some currency exchange in Shinyanga, pounds for dollars. However, McGurkin made inquiries to people in Mwanza who understand such matters and he was warned not to engage in any unlawful currency exchanges.

The young priests who had been regularly saying Mass at Mwadui Mine and had gotten to know the couple fairly well were disappointed in McGurkin's adamant position on this. McGurkin explained in his letter that he had experienced missionaries flouting currency laws in Manchuria, Japan, Italy and Germany in the 1930s and in Japan after the war, and these actions ended up hurting the missionaries.

At Buhangija the Middle School was for boys only but there were 200 girls in the primary school (Grades One to Four) and McGurkin wrote: "Girls are coming up in Sukumaland. They are leading scholastically. This year there are four women teachers, all trained by the Precious Blood Sisters near Kilimanjaro, two at Buhangija and two at Sayusayu. Old time Basukuma did not believe that women could do such a thing as teach school."

In his diary of March, 1955, McGurkin commented on the progress of the independence movement and stated that "Tanganyika is the only country between South Africa and Sudan that has not had serious conflict between Africans and Europeans. Even as late as World War II it was very backward but it has come a long way since then. The United Nations Visiting Mission was here in the summer of 1954 and has just issued its report. It recommends a time limit of less than twenty years for the achievement of self-government although some British commentators consider this recommendation unrealistic."

In July, 1955, McGurkin wrote that Fr. George Buckley, the well-known Professor of Philosophy and future Rector of Glen Ellyn College Seminary in Illinois, visited Tanganyika, where he went hunting at Kilulu, visited one of the Chiefs in Gula Parish, and toured the Tsetse Fly Research Laboratories in Old Shinyanga, ten miles northwest of Shinyanga. McGurkin explained that “British entomologists are trying to find out all the behaviors of the tsetse fly.”

McGurkin also commented that a new bridge was being built over the Kidalu River about a mile outside of Shinyanga town. Whenever it rained the river rose and blocked traffic on the main road going into the town.

In August, 1955, McGurkin moved to Buhangija, and was replaced at Sayusayu by John Rudin. That month he wrote his diary from Buhangija and talked of various things, such as the stay of two Maryknoll Sisters in Shinyanga town at the beginning of the month to make preparations for the assignment of Sisters to Shinyanga in December of that year, the first time for local people to see Sisters. The Sisters also took a trip 90 miles south to Ndala, where the White Sisters had a large Girls’ Town, including primary, middle and secondary schools, a teachers’ training college, the motherhouse of an indigenous order of Sisters, the Daughters of the Blessed Virgin Mary, a hospital and a dispensary.

McGurkin’s diary for August reported that all the Maryknollers in Shinyanga were healthy and that the housing for all was much improved. Additionally, he commented about a trip to Nairobi by Brannigan and Lou Bayless through the Serengeti and Ngorongoro parks, and their warning that these roads were terrible.

McGurkin also wrote that the Sukuma people had received payment for their cotton harvests but that their tendency was to spend it all quickly, on improvements such as bicycles and new clothes, but also on beer – what McGurkin referred to as ‘impulse money.’

There was also a three-day Synod for Mwanza and Maswa Dioceses held at Nyegezi at which the following topics were discussed: Catholic Action, the Catholic Press, religious instruction, catechists and catechist training. It was also recommended that the word mission be dropped from postal addresses and replaced by either the word church or parish.

The big event that occurred shortly after that was the arrival on September 5th 1955, of the fourteen new Maryknollers at the train station in Shinyanga town, as related by Joe Brannigan:

By that time the new house in Buhangija was built. I remember we met the train from Dar at 2:00 in the morning and all these men got off and went up to the house. We got them something to eat, sandwiches and coffee. I was up all that day waiting for the train to come in and then most of the next day getting them all out to their respective missions. I was awake for about 38 straight hours. I finally went to bed at 2:00 pm in the afternoon. But it was good; they were a lively group.

Of the newcomers three were assigned to Buhangija: Frs. Jim Lenihan and Al Smidlein, and Brother Cyril Vellicig. Actually, Lenihan was not a newcomer to Tanganyika; in World War II he had been in the Merchant Marine and made stops in many ports around the world, including both Mombasa and Dar es Salaam in East Africa. In fact, of all the Maryknollers who came to Tanganyika, including the first group of 1946, Lenihan was the first one to have been in that territory, when his ship docked at Dar es Salaam in 1944 and/or 1945.

One other significant personnel change had taken place in mid-1955, the transfer of Fr. Matthias Koenen, a White Father, from Busanda to Buhangija. He joined Fr. Pete Van Aelst to make two White Fathers at Buhangija. Koenen was an expert in the Sukuma language and at Buhangija he began writing a Sukuma grammar. He undertook to also teach the three Maryknollers Kisukuma, meeting with them for an hour before supper two nights a week. For the rest, Koenen told them “to go over to the school and talk with the kids.”

In fact, there were several Middle Schools boys assigned to each of the three Maryknollers and they met for an hour in late afternoon each day. Vellicig commented that the boys must have been very tired because they had not eaten the whole day and then they had to patiently respond to the Maryknollers’ questions and repeat the Sukuma phrases.

Koenen and Van Aelst went out most days of the week to one outstation or other to say Mass and conduct other religious activities and after Lenihan had been at Buhangija two or three months Koenen asked Lenihan to join him for an eight day stay at the Mipa outstation, as told by Lenihan.

By that time I had a motorcycle and I thought this would be great even though I was still a neophyte in the language. We slept at either the office of the school or at the catechist’s house and every day we went out to a different outstation of what is today Mipa Parish. It rained almost the whole week, I have never forgotten that, and he never spoke a word of English to me the whole eight days. I had a big headache every night.

Of course I hated him for that but I realized later that it was the biggest blessing in my life. It forced me in particular to not be afraid of making mistakes and in fact we became great friends later on, Matthias and me.

I also learned the usual procedure when going to an outstation from Buhangija: first we would have confessions, then Mass, and usually a meeting with the catechist. There was also the pre-Vatican version of the parish council, called Catholic Action at that time, and we would meet with the Catholic Action leaders. However, this was very much what later became the structure of the Parish Council.

In addition at the outstation there would be people who had matters, which we called *shidas* in Swahili, to discuss with the priests, and then we sometimes went to someone’s house to eat – or else we just came back to the catechist’s house in Mipa for supper.

So that was my initiation and it was great when it was over, because I couldn’t really understand what the people were saying. But it was good because it made me listen.

This description of the White Fathers' practice of all-day visits to outstations on weekdays – and on weekends – was fully adopted and followed by Maryknoll priests after the White Fathers departed from Shinyanga Diocese. Two other practices which the White Fathers did and which Maryknollers continued were teaching, both in the catechumenate and in schools, and home visiting.

Vellicig said that the two priests did very well in language learning, in part because they were going to outstations and talking with people, whereas he was doing maintenance work at the parish. In 1956 he was transferred to Gula Parish and in 1961 he learned Swahili, which he claimed was much better for him.

In his interview many years later Lenihan said that there was no specific program for learning about Sukuma culture.

That eight days I was out with Koenen was sort of like a novitiate, a very short novitiate, in which Matthias was trying to tell me the do's and don'ts of Sukuma culture, which was extremely helpful. But as for consciously focusing on culture, there was nothing like that. I just became aware that they thought differently than me and gradually I came to understand more of their culture by being there with them, spending time with them and listening to them. Trust was built up and I did not fear that they would mis-interpret something that I said. I think I understand the Sukuma quite well in that I have good relations with them and am always aware of how they think.

In December, 1955, Koenen finished writing the Kisukuma grammar and Brother Cyril had it printed and bound. Copies of the grammar were distributed to every priest, Brother and Sister.

At Christmas, 1955, Mass was celebrated in four places: at Buhangija itself, at Mipa, and at the two chapels in Mwadui Mine.

In March, 1956, there were several important personnel changes in Buhangija and Shinyanga Diocese. First of all, as it was known the White Fathers in Buhangija were departing for elsewhere at the end of May, Lou Bayless was assigned from Busanda, where he was pastor, to Buhangija, arriving on the day after Easter. Additionally, John Rudin was appointed Regional Superior, to replace Tom Quirk who was returning to Asia. Rudin departed from Sayusayu for Nairobi on April 8th, 1956. McGurkin named Joe Brannigan to be the First Consultor to the Group Superior of Shinyanga. Brannigan was also chosen to represent McGurkin as temporary Superior while McGurkin was at the General Chapter in the summer of 1956. McGurkin departed from Buhangija for the United States on June 16, 1956, and he, Rudin and Bill Collins flew to Rome on June 25, 1956, from where they went on to New York by separate means. In July, 1956, McGurkin was named the first Bishop of Shinyanga (cf page 12 above) and on return to Shinyanga he appointed Joe Brannigan to be Vicar General and Diocesan Education Secretary.

A month before McGurkin departed from Shinyanga for the U.S. a great celebration was held at Buhangija, first of all to have the new church blessed, on Trinity Sunday, May 27, 1956. A statue of Our Lady of Grace from Tyrol was set in place high

over the altar. That day was also the farewell for the two White Fathers and Lou Bayless was named as the first Maryknoll pastor of Buhangija. Koenen went on to Bukumbi Parish near Mwanza, the first parish of the White Fathers in that area, and Pete Van Aelst went to Nyantakubwa Parish in Geita.

Lenihan stated that at about that time he was asked to be primarily involved in covering outstations at what are now Wira, Mipa and Salawe parishes. Smidlein mainly stayed back at Buhangija and Shinyanga town, which in fact was extensive work as the two middle schools and several primary schools were in the town and he also had to get to know the people of the town.

Brannigan stayed living at Buhangija with the Bishop up to 1962, when he was replaced as Diocesan Education Secretary by Fr. Ed Killackey and assigned to Sayusayu Parish. In an interview many years later he reflected on his years at Buhangija and the work of Education Secretary.

The work of Education Secretary involved visiting schools, getting approval for new schools and getting them built, dealing with the government, and getting approval for teachers. The Ed Secretary also coordinated the payment of teachers' salaries.

When we arrived in Shinyanga the White Fathers had left us plans for building more schools but did not leave us any money. We obtained the money and built a lot of schools – and missions. I was the Education Secretary for eight years, and Vicar General for ten years, and in those eight years we went from about eight primary schools to about 22, and from no middle schools to four.

In the beginning it was exciting work, building new schools and getting the best teachers. It involved drumming up business for the schools, going out to parents and getting them to send their kids to school, especially girls. But after ten years or so of that I reached a certain plane where it was not so exciting.

I had good relations with the government personnel during the colonial era but I never socialized with them or considered any to be close friends.

Brannigan also acknowledged that in his role as Vicar General he had one important difference of opinion with Bishop McGurkin, regarding the amount of funding from America to be used to assist the people, primarily in church construction. McGurkin was getting significant funding from the U.S. for building outstation churches (called vigango) and schools. Brannigan was of the opinion that before money was expended for outstation churches the people of the outstation should have been expected to come up with some money and do a lot of manual labor connected with building their own church. Over the years not only were outstation churches built but also new, larger parish churches, replacing the original churches that the Maryknollers found in 1954.

In August, 1956, three more Maryknollers were assigned from New York to Shinyanga Diocese and one of them, Fr. John Ridyard, came to Buhangija. He was formerly a Captain in the Air Force and later worked for an airline company. He still knew how to fly and on at least one occasion he asked if he could fly one of the planes of Mwadui Mine.

As the year 1957 began there was another monumental event, the arrival of three Maryknoll Sisters in Shinyanga on January 21, 1957: Sisters Joan Michel, Bridget Maureen, and Juan Marie. They set about trying to learn the Sukuma language while at the same time teaching religion in the schools. By the end of the year they were visiting the homes of people – Christians, those preparing for the sacraments, non-Christians, and parents of school children, most of whom were non-Christians. The Sisters were always very well received in the homes of the people they visited. In 1958, the Sisters began teaching the First Communion children in Kisukuma. In May, 1958, Lenihan commented:

The Sisters' work in visiting should be a big help to the parish. Often the priests can not find the time to visit as much as they would like, especially to those who have stopped coming to Mass or stopped receiving the Sacraments.

No diaries were written by any priest of Buhangija in 1957 and even in McGurkin's diaries not much was said about the parish. McGurkin did comment that in June and July a series of three retreats for Maryknoll priests and Brothers were held at the newly enlarged center house in Nairobi. He also noted how chilly it was driving through the western highlands of Kenya, but also how very scenic it was.

In November, 1957, two seminarians from Kipalapala came to help at Buhangija, James Nungula and Castor Sekwa, the future bishop of Shinyanga who was due to be ordained in 1959. At Buhangija they taught catechism, trained the altar boys, took care of the church and sacristy, and helped with Sukuma lessons for the new priests and Sisters.

At sometime in late 1957 Lou Bayless moved into a new parish in Shinyanga town and was made the first pastor of the town parish. In his place, Jim Lenihan was made the pastor of Buhangija. Fr. Charles Liberatore was assigned from Sayusayu to Buhangija to assist Lenihan and Ridyard was assigned to Kilulu.

The Chevrolet pickup truck had been the most popular vehicle used by Maryknollers in mission work in Musoma and Shinyanga but between August and December, 1957, a series of seven separate one-vehicle accidents took place caused by the tie-rod of the Chevrolet pickup breaking apart while it was being driven along the road. Fortunately, no one was seriously hurt. In 1958 McGurkin wrote in a diary that the Chevrolet can not hold up on Tanzania's very rough roads and from that year on Maryknollers ceased purchasing the Chevrolet.

These were not the only accidents: a few Maryknollers had accidents in other vehicles and motorcycles and Charlie Callahan had his vehicle washed downstream in a swollen river. The most tragic event, though, was a gun accident. A White Father who had worked in Kilulu Mission was accidentally shot while sitting on the porch of his mission near Lake Tanganyika when another White Father threw his gun onto the seat of his pickup, causing the gun to unintentionally discharge. The wounded priest was taken to a hospital 100 miles away but died while being operated on. McGurkin wrote, "Carelessness in handling guns has been the cause of a number of grave accidents in East Africa."

In 1958 McGurkin wrote that Nairobi Airport had installed a new two-mile long runway that could accommodate jet airplanes. He also commented on protests in Mwanza against the so-called 'multi-racial' Local Councils, in which one European, one Asian,

and one African constituted the membership. Eppy James had driven to Mwanza on the day of the protest by 2,000 Africans, mainly Basukuma and Bazinza. McGurkin commented: "Since Africans are 99% of the population they rejected an imposed form of governance in which they had only 33% representation. They are refusing to pay taxes, have spoken to the District Commissioner, and have called for the removal of the Chiefs who have accepted these Councils." (Cf Part Two, pages 48-49.) (Also, cf ahead comments in Jim Bradley's diary of March, 1959.)

At Buhangija, the most exciting event of early 1958 was the attempted robbery of sacred objects from the church at night. The dog barked and woke up Charlie Liberatore, who then called both Brannigan and Lenihan. The latter went with a .22 calibre rifle and confronted the three robbers in the middle of the church. They dropped what they had and dashed out of the church, while Lenihan fired off three shots at the ground where they were running. The priests hoped that word of this incident would spread around, along with mention of the priests' guns, in order to eliminate future attempted thefts.

In May, 1958, Jim Lenihan wrote in his diary – the first diary from someone actually working in Buhangija Parish – that those stationed in the parish were Lenihan, Liberatore, and Joe Kaboye, and three others were living at Buhangija doing diocesan work: Bishop McGurkin, Joe Brannigan, and Brother Cyril Vellicig. Kaboye had been at Sayusayu for several years prior to being assigned to Buhangija. Lenihan said that Kaboye was teaching religion in the Boys' Middle School along with the teachers, and that the Maryknoll Sisters were teaching religion in the primary school along with the catechist.

Lenihan also said that there were four out-schools under Buhangija Parish and nine other schools run by the government within the parish territory. The town parish, started in 1957, was responsible for other schools. There were three outstations where the priests had to stay out for four or five days, Salawe and the Kingdoms of Seke and Mondo. In addition to these were five other outstations where the priest could say Mass and come back on the same day.

A major task of the priests at Buhangija was to visit all the schools to question school children preparing for Baptism and First Communion and the diary of May, 1958, stated that all the priests were very busy that month carrying out this task. The purpose was to determine which ones could come in for the three-week vacation school at the mission in June. The diaries did not mention the six-month Sacrament Course, which came to be known as Siku Jose in Shinyanga Diocese (this Sukuma phrase means all day, referring to spending all day every day for the month in catechism class). However, Paul Fagan in an interview clarified that it was not a six-month course; instead, catechumenate groups came in several times a year for four to six weeks, living at the mission for each period of time.

In June, 1958, Lenihan wrote an interesting diary, giving a long description of a five-day safari to Salawe, 60 miles from Buhangija. He left at mid-morning, apparently on a Wednesday, and after close to four hours riding on his motorcycle he arrived at Salawe. There was a mud house with two rooms, built by the Christians, and the bedroom contained a bed with mattress, bed sheets, blankets, and a mosquito net. The catechist's house was nearby and during Lenihan's whole stay till Sunday after Mass the catechist's wife would have a lot of cooking to do, as some of the local men would come in every

evening to eat and talk with the priest. Sukuma, like most Africans, are great conversationalists and they would always come up with questions to ask or other topics to discuss. During the week Lenihan would have Mass each morning at about 7:00 am, and after a simple breakfast, prepared by the catechist's wife, he would begin the day's work, which included confessions, baptizing infants, questioning people who were coming up for sacraments, checking the status book to ensure catechumens were coming to class, and discussing with the people their plans to finish building the kigango. In addition, on his first day in Salawe, he went to inquire about starting another kigango about an hour's walk away and placing a catechist there. He and the catechist of Salawe visited the Headman, who gave his approval.

On Friday and Saturday Lenihan and the catechist went by motorcycle to other outstations of Salawe, for confessions, Mass, questioning of catechumens and school children preparing for sacraments, conferring religious medals on those who had completed a phase of the catechumenate, and in some cases doing infant baptisms. If someone had a case to be discussed, Lenihan spent time on this matter, and in one place a man wanted Lenihan to bless the house.

On Sunday, Lenihan first said Mass at the kigango where he was on Saturday and then came back to Salawe for Mass. He commented: "There is great potentiality in Salawe. The population is 18,000 and all are located within a small area. The problem is that whoever is assigned to Salawe will be cut off for four or five months of the year. It can be reached by road only from June to December and sometimes in early January. In the other months it is not possible because of the rains and impassable roads."

On his return trip to Buhangija Lenihan stopped at another place where there was a good catechist and 35 catechumens. He visited the site where the people wanted to build the kigango and he also visited the Headman, who gave his approval. He finally arrived back at Buhangija at 5:30 pm.

In July, 1958, Lenihan moved from Buhangija to begin a new parish at Mipa. He was not immediately replaced at Buhangija, and for the rest of the year Charlie Liberatore (pastor) and Joe Kaboye carried out the work. (Liberatore did not write any diaries from Buhangija and he was never interviewed for the history project.) In late 1958 Jim Bradley was assigned from Sayusayu to Buhangija but he stayed for only some months and was then assigned to Nassa for a couple of years and eventually to Chamugasa.

In 1959 Dick Hochwalt was assigned to Buhangija; he first came to Shinyanga Diocese in 1957, studied Kisukuma at Gula Parish in a program run by Phil Sheerin, then went to Busanda Parish in 1958 for a year or so, where he stated he received an excellent grounding in pastoral work under the tutelage of his classmate Moe Zerr. Hochwalt had already had a prominent career prior to coming to Shinyanga Diocese in the fall of 1957. After ordination in 1951 he went to Rome and got his degree in Canon Law and then served as personal secretary to Cardinal Fumasoni Biondi for two years. On completion of this assignment he taught Moral Theology and Canon Law at Maryknoll, NY, from 1954 to 1957 and then was assigned to Tanganyika. In 1959 at Buhangija he did various works for Bishop McGurkin in the diocesan office, in addition to helping with pastoral work in the parish.

Jim Bradley wrote the diary from Buhangija in March, 1959, and talked about a tendentious meeting that was going to occur in Shinyanga Town on March 17th, St.

Patrick's Day, and of a warning that Bishop McGurkin and other church personnel received from the District Officer, Mr. Brooks. Brooks told them that they should be ready for trouble on this day and should be armed. McGurkin responded that they would be ready but would not be armed. On the 17th itself the new Governor of Tanganyika gave a talk in the town and said that independence was coming soon although he did not give a date. He also announced that instead of the three-member Cabinet it would have five members, three of them Africans, one European and one Indian. In fact, there was no trouble on that day and other priests came in to Buhangija to celebrate St. Patrick's Day.

Bradley wrote about other matters as well, such as a three-day diocesan meeting at Buhangija attended by 17 priests from eleven parishes, at which a number of pastoral and catechetical matters were discussed. "The purpose of the meeting was to exchange views." He also reported about routine pastoral and sacramental events in the parish, additional trips to the Tsetse Fly Research Station at Old Shinyanga to learn about this disease and possible solutions, talks with couples about difficult marriage questions, and the wonderful Easter celebrations they had at the end of March. In addition, on March 30th (1959), the day after Easter, two experienced catechists from Nassa Parish, Gaspari Yakobo and Gregori, came to share ideas with the young catechists of Buhangija on the catechetical program and bringing in more catechumens.

After this diary we don't have further documentation on the parish until the year 1963. In 1960 Hochwalt began working full time in the parish and in 1961 he replaced Charlie Liberatore as pastor when the latter was assigned to open the new parish of Nyalikungu. In 1961 Hochwalt was joined by Paul Fagan, who became pastor several years later, John Bergwall and George Mikolajczyk. The latter two lived in Buhangija for only a few months. Bergwall went to Busanda and Mikolajczyk was assigned to teach at the seminary in Musoma. Several Brothers were also assigned to Buhangija: Brian Fraher and George Carlonas, each for part of a year; Cyril Vellicig came back in 1961 for a year; and Frank Norris came in 1962 for several years. Bishop McGurkin liked the Brothers and appreciated the great construction work that they had done throughout the diocese.

As Joe Brannigan was going on home leave in 1960 McGurkin first assigned Fr. Charles Kenney to be Diocesan Education Secretary but as he got sick and had to go back to the U.S. McGurkin asked Fr. Charlie Callahan to take on this assignment. Callahan had been pastor at Kilulu for several years but was briefly filling in at Mwamapalala with Ernie Brunelle after Bob Julien had gotten sick and needed to return to the U.S. Callahan claimed he didn't know much about education but he accepted the job. He remained at this diocesan posting until it was time for him to go on home leave in 1961. Brannigan resumed his work as Education Secretary till 1962, at which time McGurkin requested Fr. Ed Killackey to accept this assignment. Killackey had been at Mipa for about a year but then moved into Buhangija.

Killackey said that Bishop McGurkin put a great premium on education and that the diocese had built and was running about twenty-five primary schools and the four middle schools. One of these by that time was a Girls' Middle School at Buhangija, started in 1963 and taught by the Maryknoll Sisters. This was the first Girls' middle school in Shinyanga Diocese. The job of Education Secretary entailed a lot of travel, as each school had to be visited every month and salaries had to be taken out to all the pastors at the end of each month.

One important asset that Shinyanga Diocese had was a huge warehouse at Buhangija holding an immense amount of school supplies. McGurkin ordered these supplies mainly from the TMP Press in Tabora and lorries brought them to Shinyanga almost every month. McGurkin wanted schools to have chalk, paper, and writing materials; in essence he wanted the children to really be educated.

Killackey said he had great cooperation from all the priests and the teachers, with the exception of one priest who had a tendency to constantly be firing teachers. Killackey remained as Education Secretary till 1966, when he was assigned to Mission Promotion in the U.S., and was replaced by an African layman. Several years later the government nationalized all schools in the country and the office of Diocesan Education Secretary ceased to exist.

Killackey was instrumental in the establishment of a school for the Blind at Buhangija in 1965, the first school for the blind in Tanganyika. President Nyerere came to lay the cornerstone for the building. Twenty-five children attended classes there and were taught how to read using Braille. After learning Braille the children were able to join the regular primary school, where they were taught by a specially trained teacher. A Maryknoll Sister, Ruth Naegele, also worked in the School for the Blind.

One other development that Killackey was involved with was the establishment of the Shinyanga Commercial School in Shinyanga Town, which will be treated in the section on Shinyanga Town Parish.

Fr. Paul Fagan was ordained in 1960 and he, Dick McGarr, and Mike Callanan went by boat to Cape Town, South Africa, then overland to Johannesburg. From there they flew to Nairobi and after a few days they flew down to Mwanza, where they were collected by George Mikolajczyk and taken to Shinyanga town, to the new language school being run by Phil Sheerin. After three or so months learning the basic grammar of Kisukuma, Fagan went to Malili Parish for practice and then was assigned to Buhangija Parish in mid-1961. Fagan remained at Buhangija until 1966, when he went to the U.S. on furlough. In those years there were a number of successive pastors: Charlie Liberatore, 1958 to 1961, Dick Hochwalt, 1961 to 1963, Phil Sheerin, 1963 to 1964, and Paul Fagan, 1964 to 1966. In 1963 John Ridyard, who had been there in 1956, was re-assigned back to Buhangija, to the Bishop's Office as the Bishop's secretary. In the interim he had been at Kilulu and Sayusayu, each for several years.

Fagan described some of the aspects of Buhangija Parish in the early to mid-1960s.

Buhangija was a separate parish from Shinyanga Town and covered the bush outstations, which numbered close to fifteen, and was work that I enjoyed. The day began at 6:30 am with morning prayers and Mass. There were not many people in attendance until the Girls' Middle School was started. We then had breakfast at 7:30 sharp, because each of us priests had to get our work started.

We then taught in the school on the property. We each taught one class. Then we had a lot of safaris out to outstations, which I usually did. Dick Hochwalt did all the office work while I went to the outstations, which I enjoyed.

The vigango were very simple buildings, just mud and grass, and some would fall down. If so, then they just used the school buildings.

We always had a very big Maryknoll community at Buhangija and in the evening we all ate together in the dining room, on a huge table fourteen feet long. Bishop McGurkin ate with us; he lived very simply. After dinner we all went over to the church for evening prayers, about 8:30 pm, and then we went to bed at about 9:00 pm. We didn't have much of a social life.

In those days we had large catechumenates for the school children and we had to provide them with food. I was responsible for that. I had to buy the food, haul it in, and get the cooks.

We had the book, 'The African Way of Life,' which Ed Killackey had gotten translated into Kisukuma, and I was trying to teach that book in the schools. It was difficult because at Buhangija we always had such a large community of Maryknollers I wasn't able to get out with the people as much, except for the daytime safaris. So, I wasn't able to pick up Sukuma as quickly as I would have liked. I was also advised to write out my sermons, which was a mistake. I did that for two years before I finally started just preaching without a written paper.

We also had an adult catechumenate and I tried to do some teaching, but my Sukuma was too limited at that time. I depended on the catechist and I may have just asked some questions, but not real teaching. All the catechumens came into Buhangija to be taught. They came in for a period of about four to six weeks at a time, twice a year. We did not have centers at that time. In the beginning when I arrived it was still the four-year catechumenate, but then it was dropped to a minimum of two years. So, we would have different groups coming in for the four-to-six-week period during the year.

I did not learn how to do office work since for the first two years or so I didn't do any office work. Only later when I became a pastor did I realize I had to write things in the books and send reports, etc. We had about 100 adult baptisms a year and each of them had to be strictly questioned about their marriage status. That was in the period just before Vatican II. We had to do interviews and the paperwork and there was an awful lot of work.

After March, 1959, there was no further diary written from Buhangija until October, 1963. Additionally, after July, 1958, McGurkin did not write any diaries until 1964. As of the early to mid-1960s matters were changing in Tanzanian society, due to post-independence fervor, and in the church, in response to the Second Vatican Council. The above report indicates that the main thrust of Buhangija Parish from 1954 to about 1963 was building schools and churches, setting up a good catechumenate, and establishing a parish with a sufficient number of outstations. We will therefore leave off the history of Buhangija until the next Chapter on Shinyanga Diocese.

SAYUSAYU, ST. MICHAEL THE ARCHANGEL PARISH:

As was said above, the three new Maryknollers arrived in Shinyanga town on the train from Dar es Salaam on September 12th, 1954, and then traveled to both Mwanza and

Musoma. After spending two weeks touring around Mwanza and especially around various missions of Musoma Prefecture, the group of six Maryknollers departed from Musoma on September 27th, 1954, to their various missions in Shinyanga. The three priests who had been working in Musoma had vehicles, and they divided up the task of taking each priest to his new mission. Edward “Eppy” James, who had been assigned to Nassa in the northeastern corner of Shinyanga near Lake Victoria, took Ed McGurkin to his mission of Sayusayu, after first stopping at Nassa. Since McGurkin had been appointed by Maryknoll as the group leader and would need to regularly travel to the six missions to see how the Maryknollers were progressing, Al Schiavone was assigned to Kilulu with John Rudin but with the proviso that he would go over to Sayusayu when McGurkin was away. Schiavone arrived at Kilulu later in October.

Sayusayu, named St. Michael the Archangel Parish, had been started in 1928 and was a fairly well-developed mission, according to McGurkin.

Sayusayu is approximately at the center of the existing missions (i.e. of Shinyanga Diocese). The travel to the other missions ranges from one hour to Gula to two hours to Busanda, and an uncertain travel time to Nassa, 90 miles away, due to the Simiyu River. When the river is full from heavy rain, we have to go to Nassa via Mwanza, a trip of 140 miles.

Sayusayu has a beautiful, big church, made of stone, the best church in the territory. This mission should also have a Maryknoll Sisters’ convent someday, and would be a good location for a Novitiate and Teachers College. Catechumens are at the mission finishing up their final course prior to baptism, 30 catechists are coming in October for a retreat to be preached by a young African priest from Mwabagole Parish, a large group of school children are being taught catechism under a jacaranda tree every day by an old catechist named Aloisi, and a new Middle School is nearing completion.

Sayusayu is located within the Chiefdom of Nunghu and the Chief (King William) is an exemplary Catholic, perhaps the most respected Chief in all the land. He has been to Rome and told numerous stories of his trip to the people. He also saw Europeans working with their hands in Rome, which one never sees in Africa.

As was the case in each of the six missions, there were two White Fathers in Sayusayu when McGurkin arrived, Frs. Maurice Van de Camp, the pastor, and one other (there is no documentation on who this was, or even if there was another one in September, 1954). Lambert Van de Schans, an expert in Sukuma language and customs, came to Sayusayu from Gula in January, 1955, and was made pastor in September, 1955.

In October McGurkin went to Dar es Salaam to obtain his new Ford pickup truck, after which he returned to Sayusayu via Moshi, Arusha, Nairobi and western Kenya. On return he resumed his Kisukuma studies, which were coming along slowly.

In December, 1954, McGurkin wrote about the wonderful Christmas he had, highlighted by huge crowds, beautiful weather, a star-lit night accompanying the three Masses each priest said beginning at midnight, and the exciting entertainment provided in the afternoon of Christmas Eve by the *dono* player (the *dono* is an instrument that resembles a fiddle). [*Dono* was the word used by McGurkin. Many years later Ernie

Brunelle said that the correct word is *zeze*.] The fiddler was an indigenous troubadour who used the dono (or zeze) to sing stories and he enthralled hundreds of listeners the whole afternoon.

McGurkin also said that in January, 1955, the Middle School would have an Arts and Crafts building, a kitchen/dining hall, and four new staff residences. He explained:

This is not a domestic science school, but the new Middle School, with an emphasis on handicrafts and agriculture. The school is on farm land and the boys have planted a big field of cotton. Nearby are fields for millet, corn, chick peas, and manioc. There is also a kraal for cattle. The school has its own water supply, a dam and reservoir.

The school is also demonstrating improved methods of farming, such as planning, crop rotation, erosion control and care of livestock. It wants to make Christian farmers aware of their position in the religious, social and economic world of today. The students will combine love and fear of God with the advances of modern science. We will silence enemies who say we teach only an other-worldly religion.

In fact it would be seven to ten years before missionaries would emphasize the importance of socio-economic and agricultural development, but this statement from McGurkin in 1954 shows that missionaries were already thinking in these terms. In the 1950s the enormous task of establishing parishes, and constructing rectories, churches and schools consumed almost all of the time of the missionary personnel.

January, 1955, was marked by several events: first, on January 10th McGurkin took a group of seminarians from Sayusayu and Gula Parishes to the minor seminary in Nyegezi near Mwanza in his pickup truck, and later that month there were the first ordinations of Sukuma men to the priesthood. Joseph Kaboye was ordained at Busanda on Jan. 16th and then was assigned to Sayusayu. A week later, on Jan. 23rd Zachary Buluda was ordained at Sayusayu, which McGurkin described in some detail.

Buluda was ordained at Sayusayu by Bishop Lauriano Rugambwa. The church can hold several thousand people but was packed to overflowing. Fifteen Kings were there, the District Commissioner, and twenty-five priests. Mission shipping boxes were used to make a throne on which Bishop Rugambwa could sit and be seen by all.

The day was extremely colorful, the women's clothing complemented by the blue sky and many flowering trees. It was filled with joyful noise, many speeches, and dancing that lasted until sundown. There was food galore and a soccer game, so that the younger children didn't know where to go in order to take everything in. Everyone said that this was the biggest event ever in the long history of northern Maswa.

Fr. Jan Hendricks, the former long-time pastor and to whom much of the credit belongs for the excellent relations with the Chiefs, preached the sermon and explained to the people what was happening during each part of the ceremony.

[Hendricks had done a massive study of Sukuma law and customs, which was very helpful to Maryknollers.]

From Sayusayu the new priest and his family went to Kilulu, their home parish, where the celebration lasted for three more days, all paid for by the local Kings.

Buluda spent close to a month in Kilulu, including having a large first Mass there, and in February, 1955, he moved to his first assignment in Busanda Parish.

McGurkin's diaries of February and March, 1955, were sprinkled with examples of Sukuma proverbs, stories – including a creation/redemption myth with similarities to the myth of Noah and the Flood – and cultural matters he was learning as he went around visiting people. He also gained an insight into African patriarchal values when newly ordained Fr. Joe Kaboye preached on the day after the Feast of St. Joseph and stated that “only the man of the house should have a beard and only he gives commands and rules the house.” That McGurkin cited this sermon in his diary shows that he was obviously startled by the tone of the sermon.

He also wrote about another disturbing cultural practice, which was fortunately changing.

Twins are seen as a sign of bad luck and often are killed. Sacrifices must be done to placate the spirits. These days the twins are brought to the mission to be blessed, which even the pagans will accept. A man who is not yet a Christian but a good man and whose wife is a catechumen of Sayusayu had twins and both died. The neighbors demanded a big cow but he refused. The Chief supported him but the Headman supported the neighbors. Since then the man has been ostracized by his neighbors.

The only solution for him is to pay a fine, which is unjust and which he refuses to pay, or to move far away, with its own difficulties. His wife says he has not yet decided but he does stop at the mission to talk with the priests from time to time.

McGurkin also reported that the Governor of Tanganyika, Sir Edward Twining, and his wife twice visited Maswa and Sayusayu in the months of February and March, 1955, and that the UN Visiting Mission had recommended a speeded-up timetable for Tanganyika to get independence.

In his diary of April, 1955, McGurkin talked about the Easter celebrations and that Chief William and the new Chief of Bukumbi, near Mwanza, Chief Charles, a graduate of St. Mary's College, Tabora, attended all the Holy Week ceremonies. The British colonial administrators thought that William took his Catholic faith too seriously but McGurkin responded that he was the best Chief precisely because he was a very good Christian.

McGurkin also related the history of William's predecessor, Chief Elias, who originally started working as a domestic servant for the White Fathers in Bukumbi. During the religious wars in Uganda in the 19th century Bishop Hirt was living at

Bukumbi and he sent Elias to the court of the King of Rwanda to prepare for the coming of the White Fathers. He was in a sense a nuncio of the Bishop and through explaining Christian teachings to the King the White Fathers were admitted to Rwanda. Conversions were initially slow in Rwanda but it eventually became one of the most Christian countries (in terms of numbers). Elias also helped pave the way for the White Fathers to go to Musoma in the year 1911.

When authority for Tanganyika was transferred from Germany to Britain the White Fathers were asked by the British to recommend capable administrators and Elias was appointed Chief at Sayusayu in 1917. In the 1920s there was a movement to restore the royal family of Babinza to the Sukuma Chiefdoms and in 1928 Elias was forced to retire. He was replaced by Chief William.

Elias moved to Geita, opening up new territory in what was then tsetse-fly-infested bush, and hundreds of Christian Sukuma went with him. The White Fathers began saying Mass there and started parishes. McGurkin added that “when Maryknoll takes over Shinyanga Diocese some White Fathers will go to Geita to start a new parish among the numerous Catholic homesteaders who followed Chief Elias.”

After Easter John Rudin flew to Nairobi to collect his new jeep, so that by April, 1955, all seven Maryknollers in Shinyanga had vehicles, four of them jeeps. Only Brannigan had a Chevrolet pickup, a vehicle which by late 1957 was being proven unsuitable for Tanganyika’s roads.

In May, 1955, they were informed that fourteen Maryknollers would be coming to Shinyanga in August, twelve of them priests and the other two Brothers. In June, 1955, McGurkin took a trip to the area between Kilulu and Nassa exploring for possible mission sites. He visited Malili, which became a new mission in 1957. He described this area as “a heavily populated farm district which till now has neither church nor school and which fortunately is untouched by Moslems or sectarian preachers. It is about 25 miles from Nassa and 35 miles from Kilulu, and about 20 miles from a possible new mission in Dutwa.”

McGurkin’s diaries contain a lot of tall tales about lions and other animals but the following from his diary for June, 1955, may be based on a real event. (He read this in a White Father diary from another part of Tanganyika.) The anecdote was about a domestic servant at a mission who was cutting up meat when he remembered it was time to ring the angelus bell. He rushed over to the church, with his hands still covered with blood and juices from the meat, and pulled the rope to ring the bell. That night a lion passed by the mission, caught the scent of the blood on the bell tower rope, and came up to lick it, causing the bell to start ringing in the middle of the night, to the confusion of those sleeping at the mission. In June, 1955, this story was picked up by international newspapers in the U.S. and England, with the story now claiming it happened at one of the Maryknoll Fathers’ missions in Shinyanga. Several reporters from the U.S. came to Shinyanga town that month to directly report about this incident.

McGurkin also reported on discussions that were taking place among the priests of Shinyanga on the value of song as a catechetical method, utilizing Sukuma songs, melodies and language to teach fundamental Christian principles. “Memorization of the catechism does not lead to a radical change of life. The people respond very well to these songs and join in enthusiastically. The messages are very simple and easy to remember.”

He went on to write in July of the Rosary Crusade held in Mwanza led by Fr. Patrick Peyton, C.S.C., known as the 'Rosary Priest,' a memorable event that thousands of people attended and spoke about for many years afterward. Catechists led the singing in native style and McGurkin cited several catechists who were using indigenous methods, such as song, stories, etc., to teach Christian doctrine, with great success.

In mid-1955 a young Canadian White Father, Claude Pelletier, came to Sayusayu. In August, 1955, McGurkin moved to Buhangija and Rudin moved from Kilulu to Sayusayu. In September, two new Maryknollers of the class of 1955 came to Sayusayu, Charles Liberatore and Bob Julien, and in that same month the pastor, Maurice Van de Camp, left and was replaced as pastor by Lambert Van de Schans, who came from Gula. Van de Schans had previously been at Sayusayu for eight years.

While Pelletier stayed back at the mission helping the two new Maryknollers to get accustomed to visiting people in their homes, Rudin and Van de Schans went out on visits to the outstations. There were several large ones, such as Malya, Malampaka, and Nyalikungu, the latter two becoming separate missions a few years later. Nyalikungu had a large government middle school and Rudin visited it to find out what the requirements were for a vocational school which every middle school was supposed to have. Rudin said that the government middle school, even though older, was less advanced than the middle school in Sayusayu. In September, 1955, Brother Amator, of the Missionaries of Africa, came from Nsumba Secondary School to the middle school at Sayusayu to choose some Standard Six boys to take the entrance exam for the secondary school. In October he came again to administer the Territorial Entrance Examinations for boys in government schools.

At the end of September, 1955, Bishop Blomjous came to confer Confirmation on ninety people, including Chief Joseph of Dutwa and his wife.

Bob Julien began exhibiting one of his talents in October, 1955, by wiring the whole compound for electricity and setting up a generator, which he ran for the first time on October 19th, lighting up the rectory. He planned to have electricity available for the whole compound before Christmas and on Christmas Eve the church was fully lit. He also knew how to use a soldering iron and could make repairs to metal goods, such as radiators in their vehicles. He had brought fifteen boxes of radio equipment which he began setting up to see if he could contact Maryknoll by ham radio. Julien was also talented in language and in mid-January, 1956 he preached his first sermon in Kisukuma. He was later considered perhaps the best Kisukuma speaker among the Maryknollers in Shinyanga.

In the meantime the diaries report that the newcomers were being taught various things about Sukuma language and customs. For instance, Joe Kaboye would talk about Sukuma customs one day, on another day Pelletier would explain that there were seven forms of the present tense in Kisukuma, and some other time Van de Schans would give a long description of Sukuma marriage customs, when the groom and his friends visit the home of his prospective wife. In the course of language study the book "Sukuma Law and Custom" by Hans Corey was a big help in understanding the culture. By visiting people at their homes they learned about the various foods, such as curdled milk and the local beer made from millet. On these visits and at the mission they were also informed of Sukuma myths and stories. With six priests living at the mission they had a good

community and social life, and with so many they could also help in neighboring missions such as Kilulu and Gula. Often Kaboye went to these other missions for a period of time. By December, Julien and Liberatore were also visiting outstations to learn about that facet of mission practice. In October Liberatore bought a new motorcycle in Mwanza, enabling him to get around on his own. In 1955, Julien and Kaboye had only bicycles, but this did not deter them from going out to outstations.

Liberatore also had his skills to offer to the community, such as the preparation of a variety of delicious meals and deserts, and cutting hair. When the generator was hooked up to the mission, he was able to use electric clippers. When a large gathering of Maryknollers came to Sayusayu for a meal or a meeting, the priests and Brothers would line up to get their hair cut.

The Middle School closed for vacation at the beginning of November and the priests used this opportunity to make repairs and additions, including tables and chairs. Rudin also oversaw repairs to the 36,000 gallon cistern tank and made use of the first big rain at the beginning of November to empty the cistern and do a thorough check for cracks. For a few days until the next rain they had to haul water in from the river. In January, 1956, Rudin also oversaw the building of a back porch at the rectory.

Marv Deutsch, who came to Sayusayu in 1958, said that the church and rectory, both of which were very big, were made of mud, with stone and cement finishing. The mission buildings were well built and in general they did not need much in the way of repairs. The church was very large because it had originally been envisioned as the future cathedral of Maswa Diocese.

Sayusayu had a six-week Siku Jose (continuous days) course at the mission, which began on October 22, 1955, for people who had been doing the catechumenate for three years. The people lived either at the mission or with friends/relatives nearby and attended all day lessons every day, taught by Joe Kaboye. On December 22nd 51 adults were baptized by Kaboye, Julien and Liberatore. On January 21st a new Siku Jose course began for twenty people, who were baptized at Easter.

The newcomers discovered that November 1st, the Feast of All Saints, was an important Christian feast in Sukumaland, the day that seeds are blessed, just prior to the planting season. At Sayusayu there was also a Marian Shrine at a rocky hill not far from the mission and on November 1st the whole congregation processed to the shrine. There was a temporary statue of Mary there, which they intended to replace with a large, permanent statue, modeled after the shrine at Lourdes. On November 2nd, the Feast of All Souls, there was another procession, this time to the mission cemetery.

In mid-January, 1956, the Middle School opened, this year reaching Standard Seven. A lot of repairs had been finished and the walls had been whitewashed. Liberatore wrote in the diary that there were thirteen boys boarding at the school and others lived with relatives nearby. As this was the only Catholic Middle School for many miles boys came from a number of the missions. Liberatore said that Bishop Blomjous did not like boarding schools and wanted a middle school built in every mission.

January also saw the start of the heavy rains in earnest and the road to Shinyanga got cut off by drifts filled with water. The British had put in drifts, concrete swales

through rivers, rather than bridges. Usually the roads remained passable through the rivers, but heavy rain made travel impossible.

Two visitors from Musoma Diocese, Walt Gleason and Bob Moore, came to visit Sayusayu in early February and continued on to other missions in Shinyanga, including Buhangija. They were lucky in that there was little rain during the week they were in Shinyanga. Beginning on February 13th heavy rain fell, filling the cistern at Sayusayu, but also producing torrents of water in the rivers. The Simiyu River became so swollen that it washed away the pontoon bridge between Nassa and Mwanza, taking it down to the lake. Travel became adventurous, even impossible for a number of weeks.

In March, 1956, there were two assignment changes at Sayusayu. Bob Julien was assigned to Gula and in the following month he had his new motorcycle brought to him there. At the same time Brother John Wohead was assigned to Sayusayu from Gula, and as soon as he arrived he set about making repairs to the rectory, putting in a cement floor, and building a wall around the back porch. In April he had difficulty getting lumber for the repairs he was doing, as there was no lumber in the Sayusayu area, and he had to go to Mwanza, 90 miles away, and to a place called Isaka, 140 miles away.

In April there was an even more significant change of personnel, as John Rudin was elected the new Regional Superior, replacing Tom Quirk who was returning to Asia, and on April 8th Rudin drove to Nairobi. As of then, those stationed in Sayusayu were the two White Fathers, Liberatore, Kaboye and Wohead.

In that same month, Liberatore drove his new Chevrolet pickup from Nairobi, getting stuck on the Mwanza road on his way back, and Joe Kaboye bought a new motorcycle with help from McGurkin. Tom Burke and George Pfister obtained their new Chevrolet pickups in Nairobi at about the same time, but in March, one month earlier, George Egan had visited Sayusayu in his new Jeep pickup and the other Maryknollers wondered if this was not the preferable vehicle to their Chevrolets. (Cf above, page 25, comments by McGurkin on the inappropriateness of Chevrolet pickups for Tanganyika's roads.)

At the end of April or beginning of May in 1956 the White Fathers withdrew from Sayusayu and George Pfister, who the previous year had been made pastor of Gula, was assigned to be pastor in Sayusayu. He was replaced as pastor in Gula by Phil Sheerin. Pfister was also made the Dean of Sayusayu Deanery, which included the parishes of Gula and Kilulu. Sometime in late 1956 Joe Kaboye was assigned to Buhangija and left Sayusayu.

In August of 1956, Brother George Carlonas (called Brother Leonard at that time) came to Tanganyika and was assigned to Sayusayu, in order to help Wohead complete the construction projects there. Prior to joining Maryknoll Carlonas had been a professional pitcher and made it to Triple A in the Pittsburgh Pirates organization before he joined the Army in World War Two. During the war he continued to pitch but hurt his throwing arm and was never able to pitch again. He joined Maryknoll in 1947 and while he was stationed at the Novitiate in Bedford, MA, he designed and directed the building of the new chapel and recreation room. Carlonas and Wohead remained at Sayusayu till the beginning of 1957, at which time Wohead went back to Gula and Carlonas went to Malili.

The change of assignments continued in 1957, when Liberatore was assigned to Buhangija and Al Smidlein was assigned to Sayusayu. Later in 1957 Jim Bradley, a veteran of World War II who had gone to Nassa in October, 1956, to begin study of the Kisukuma language, was assigned to Sayusayu. In September, 1957, another newcomer, Fr. Dick Hochwalt who had been ordained in 1951, came to Tanganyika and to Sayusayu as his first mission, to begin his study of Kisukuma. He made use of Koenen's grammar but there was no organized course, only a middle school boy several days a week to try to help him. After a few months Hochwalt moved to Gula where Phil Sheerin was beginning to set up a course in Kisukuma. The other two new Maryknollers who came in 1957, Marv Deutsch and Bob Lefebvre, had already gone to Gula.

Thus, in the latter half of 1957 the four priests stationed in Sayusayu were Pfister, Smidlein, Bradley and Hochwalt.

In his diary of August, 1958, Smidlein related a humorous story about Hochwalt's stay at Sayusayu.

Tom Donnelly visited and since the school boys had seen the book on Maryknoll with so many pictures of him it was as though they were meeting a movie star. I pointed out some pictures that included Marv Deutsch and said that the 'Bishop's hands' in the book were actually Dick Hochwalt's, who had been in Sayusayu last year to study Kisukuma. This backfired, as the boys now think Hochwalt is a deposed Bishop.

When Smidlein came to Sayusayu he immediately took an interest in the Middle School. In June, 1957, McGurkin wrote, "Smidlein has a good Middle School band, with fifes, drums, bugles, a big bass drum, and now batons." Two of the students in the school were Aloysius Balina and Amadee Ndege, both of whom eventually became priests in Shinyanga Diocese. Balina also went on to become rector of Makoko Seminary, the first Bishop of Geita Diocese, and finally the Bishop of Shinyanga Diocese. Smidlein took an extra interest in the two of them; Marv Deutsch, who came to Sayusayu in 1958, stated, "Al made Aloysius the sacristan and any special jobs he had for serving Mass or special occasions for weddings or Holy Week or whatever, Smidlein had Aloysius do them. Both Aloysius and Amadee were vocations which got their beginning and inspiration from the kind influence of Al."

Smidlein developed another interest while he was at Sayusayu, by attending in August, 1958, a three-day conference on Islam in Mwanza sponsored by Bishop Blomjous. Other Maryknollers who attended were Lou Bayless, Art Wille, Bob Moore, Ed Wroblewski, and Ray McCabe. Smidlein wrote in that month's diary from Sayusayu:

The subject was an important one in view of the fact that Islam has many social attractions for the African. It offers a community life for the detribalizing urban African and, because of the success of the Moslem countries in gaining their Independence since World War II, the Moslems are identifying themselves with Independence.

Our people, the Basukuma, have not been widely enticed to Islam because they themselves have a strong tribal nationalism and the medium of Islam, the Kiswahili language, is seen as a threat to this nationalism and looked down upon.

Nevertheless, times change and the problem of Islam could be as big a one for us as it is for the Church in Uganda and Congo.

This conference brought together priests and Sisters from three Dioceses, and from two mission societies, Maryknoll and the White Fathers, to talk over a common problem. It shows that the idea of the Mission Secretariat, cooperation among missionary groups, is extending itself.

This may have been the beginning of Smidlein's lifelong interest in interfaith relations with the Islamic faith and with Moslem people.

As mentioned above, Marv Deutsch came to Sayusayu in early 1958, to replace Jim Bradley who was being assigned to Malili for a few months and then in 1959 to Nassa. Bradley was doing procuration at Sayusayu and Deutsch was to learn this task before Bradley left. It seems, though, that Bradley was in Malili for only a very short time because he remained in Sayusayu for most of 1958 and then moved to Nassa in 1959. Deutsch stayed at Sayusayu for one year and in 1959 he moved back to Gula to become pastor, as Sheerin had been appointed director of the Sukuma language course, first in Gula and later in Shinyanga town.

George Pfister was pastor of Sayusayu from May, 1956, to the beginning of 1960, when his furlough year came due and he went back to the U.S. In the U.S. he was assigned to Glen Ellyn to teach physics and homiletics.

For the first two years that Pfister was pastor there was no diary written from Sayusayu, until July of 1958. In that month Pfister's diary indicated that Sayusayu Parish was developing very well. He said that in 1957 there were 400 baptisms in the parish and that the Maryknollers had covered 50,000 miles in safari work during the year. There were five primary schools and one middle school, and they had plans of building hostels at the middle school so it would become a boarding school. (This latter intention became unnecessary less than four years later, when the independent Tanganyikan government extended every primary school to Standard Seven, effectively eliminating the need for middle schools.) They had dug a new 35,000 gallon cistern and had surveyed a plot on the way to Kilulu where they intended to open a new kigango. They had 56 adult catechumens preparing for baptism the following month, and were recruiting candidates for the seminary and the IHSA Sisters' novitiate.

On August 17, 1958, Castor Sekwa, who was originally from Sayusayu, was ordained a sub-deacon at the parish, in a celebration attended by thousands. On that same day the long-time catechist, Pascali Malemi, was presented with a papal blessing. Then on October 6, 1958, King William received the Papal Knighthood of the Order of St. Sylvester at a Papal Mass celebrated by Bishop McGurkin assisted by Bishop Rudin of Musoma, who had been stationed at Sayusayu just a few years previously and enjoyed the opportunity to see old friends. Again there was a huge crowd at the church ceremony, after which the celebration continued for two days at King William's palace. His official title was now: Sir William of the Order of St. Sylvester. Jim Bradley, who wrote the diary that month, stated, "Chief William is a strong Catholic."

In August, 1958, two new Maryknollers came to Sayusayu to begin their language learning: Fr. Richard Mershon and Brother Vic Marshall. Although Marshall was supposed to try to learn Swahili he began doing various construction jobs right away. It remained dry through November that year and in November Marshall rigged up strong gutters from the church which would channel rainwater into the new cistern. In addition to construction Marshall was skilled at maintaining and fixing vehicles, and in 1959 he built a workshop and an auto-repair garage. Marshall remained at Sayusayu up till 1968.

In 1962 Brother Cyril Vellicig came to Sayusayu and stayed till the end of 1967, making two Brothers stationed there for a number of years. Vellicig was occupied in many construction repair projects outside of the mission, especially building and repairing primary schools, whereas Marshall usually remained at the garage at Sayusayu working on vehicles or making furniture and other objects needed at missions.

Mershon had been in China and the Philippines prior to being assigned to Tanganyika and to Shinyanga Diocese in 1958. He stayed in Tanganyika for only a couple of years because, according to Marv Deutsch, he was having difficulties in picking up the Sukuma language. He tended to be a perfectionist and disliked making simple mistakes in the Sukuma language, and consequently he was also not at ease mixing with the people. Deutsch said that once someone got to know him he had a kind heart and was good company. He was also an avid bridge player.

In January, 1959, Al Smidlein was transferred to Shinyanga Town Parish, where a year later he began a long assignment as pastor. In December, 1958, prior to moving to Shinyanga town, Smidlein wrote the diary and remarked on the routine growth of the parish, such as 62 adults and children being baptized the day before Christmas, 15 Middle School boys baptized on December 23rd, and that of the 35 Middle School boys starting Standard Five 27 were studying the Catholic religion. Regarding the religion course for the Middle School boys he said: "We made a special point of stressing the Bible and the Life of Christ. It has been felt that this phase of the doctrine has been somewhat neglected in the past."

In August, 1959, there were two other personnel changes: Deutsch was transferred to Gula, to become pastor in place of Phil Sheerin who had started the course in Kisukuma for newly arrived Maryknollers in Shinyanga Diocese. To replace Deutsch, John Ridyard was assigned from Kilulu to Sayusayu. The following year, on Holy Thursday of 1960, Mershon also was transferred, from Sayusayu to Gula. He had been praised in 1959 by Pfister for his work in fixing up primary schools and the middle school but in 1960 some friction developed between Pfister and Mershon and Bishop McGurkin thought it better to put Mershon, an older priest struggling with the language, in a more compatible assignment.

George Pfister, who had been pastor since mid-1956, wrote the diary of August, 1959, and opined that one effective method of bringing in more catechumens was to have very nice outstation chapels (vigango). Thus, the priests whitewashed all the chapels, put on new grass roofs, improved the altar tops, and made doors of corrugated iron. There were three chapels that he specifically mentioned: Masela had a new chapel with a bell tower; they had been given a plot in Nyalikungu, the town that is the county seat of Maswa; and they had put in foundations for a church in Malampaka. He enunciated his

goals: “We plan to develop some Sub-Parishes, which will be main outstations in strategic spots that someday can become parishes.” Nyalikungu became a parish in 1961 and Malampaka in 1963.

Pfister commented on how dry it had been in 1959 and said that as a result wild animals had moved in close to the mission. In August, 1959, several lions were observed in the vicinity of the mission for several days.

The big event occurred on August 15, 1959, the ordination of Castor Sekwa at Sayusayu. Pfister wrote: “Thousands of people, dignitaries and others came for the feast. The people collected Shs. 5,000/- (\$700.00) enabling him to buy a large, powerful motorcycle, the BSA 500 cc. He is to be stationed in Busanda. There are now three local priests in Shinyanga Diocese, but it will be several years before we have another ordination.”

In 1960, after four years as pastor, Pfister went to the U.S. on home leave and was then assigned to Glen Ellyn to teach. He was replaced as pastor by John Ridyard, who remained for two years, until being assigned to Shinyanga Town Parish and then to the Bishop’s office at Buhangija.

While Ridyard was pastor two other Maryknollers newly assigned to Shinyanga came to Sayusayu, first Fr. Walt Stinson, who came out in August, 1959, and studied Kisukuma first at Gula for the final three months of 1959 and then in Shinyanga Town at the newly established language school directed by Phil Sheerin. He was stationed in Sayusayu in 1960 and then went to Gula. Fr. John McGuire came in August, 1961, and stayed in Sayusayu for three years.

In 1962 Ridyard was being transferred to the Bishop’s office in Shinyanga and Bishop McGurkin needed someone to replace him who could work with both Brothers and Sisters. In 1962 Brother Cyril Vellicig was assigned to Sayusayu, as there were many building projects going on both within the mission itself and in places outside the mission. He joined Bro. Vic Marshall, who had been there since 1959 and had set up a garage and workshop for the maintenance and repair of the many vehicles Maryknollers were using in the Maswa part of the diocese. Furthermore, the Maryknoll Sisters were coming to Sayusayu that year to open a new maternity hospital to be called the Mary Mahoney Maternity Clinic. McGurkin, therefore, asked Marv Deutsch, who had been in Sayusayu for about a year in 1958/59 and then was pastor of Gula and Kilulu for close to three years, to come to Sayusayu. While at Gula Deutsch had come down with a serious case of hepatitis and was actually not yet fully recovered as of early 1962 when he was assigned to Sayusayu.

In July, 1962, Deutsch wrote a diary from Sayusayu saying that on July 2nd the Sisters’ convent had been completed and blessed. This was just in time as the two Sisters moved in a few days later. They were Srs. Teresa Sauter (Edward Marie), who had been a nurse in Kowak, and Mary Dennis McCarthy, who had been teaching religion and sewing in Nassa.

The heavy ‘Uhuru’ (Independence) rains since 1961 had delayed other construction projects in Sayusayu, but with dry weather having returned by July, 1962, Cyril Vellicig and his crew of builders (*fundis* in Swahili) were able to proceed at full speed.

They make over 100 blocks a day on the block-making machine. A new dormitory is already completed for the boys' middle school. Repairs have been made on other buildings. Grass roofs have been replaced on all buildings with aluminum sheeting. A new dining hall for the middle school is also being built, with a modern refectory design, with a veranda in front and a stage inside, which will enable it to be used also as an auditorium.

In an interview many years later, Deutsch added that there were other construction projects done while he was at Sayusayu in 1962/63.

We also redid the church and made it a post-Vatican sanctuary with a new altar facing the people. Having an altar facing the people was one of the innovations of the Second Vatican Council that had just been promulgated that year in 1962. We also built the outside Marian Shrine and put in a beautiful white marble statue of Mary that came from Rome. Unfortunately, a deranged person many years later pushed it over and broke it.

In his interview Deutsch said that all the members of his family were award-winning carpenters and thus he knew a lot about building. Prior to coming to Sayusayu in 1962 he had already overseen the building of dispensaries in both Gula and Kilulu, and he was very involved in the planning and building of the Mary Mahoney Maternity Clinic at Sayusayu.

John McGuire had been ordained three years before Deutsch, but since Deutsch had had more experience in Shinyanga he was named pastor. Deutsch said that "McGuire was a very fine gentlemanly priest to live with. He was a kind man, very open, and you could discuss anything with him."

McGuire also had a superb singing voice, according to Deutsch, and could sing even some of the difficult songs of the Holy Week liturgies without a problem.

In his diary of July, 1962, Deutsch commented on the fast pace of change since Tanganyika had become independent on December 8, 1961.

Our little town of Maswa has grown tremendously. Africanization has happened very fast; there is only one European government worker left in our town and he is due to leave within the month. TANU now runs the country; it has replaced District Commissioners with Area Commissioners, who are in reality TANU politicians. Chiefs have lost their authority and as of the end of July, 1962, they will no longer receive salaries. The country will become a Republic on December 8, 1962.

On the date of Independence there was a big ceremony at the government headquarters in Nyalikungu, attended by all the Maryknollers in the area. The Union Jack was lowered in darkness and the new flag of Tanganyika was raised in the glare of floodlights.

Deutsch also reported that even though TANU had solid support from the people they did not like every policy of the new government. He gave the example of when all the people of Maswa were mandated to work improving the roads with their picks and

shovels. The Swahili women came out but when they saw no Indian women there they refused to work. They sat in front of the Area Commissioner's house until midnight protesting loudly until he relented and decreed that Swahili women would not be obliged to do public works.

In his diary of July, 1962, Deutsch also wrote that Bishop McGurkin had arranged with a British member of the Public Works Department to drill a borehole at Sayusayu. The man, Mr. Fred Stokes, was quite confident he would strike water and was planning to go down 150 feet. He estimated the borehole would produce 1000 gallons of water per hour, ending the mission compound's yearly shortage of water at the end of the dry season. Supplied with a diesel engine and pump, the borehole supplied excellent water to the parish center for many years thereafter.

Later in 1962 Deutsch's lack of opportunity to fully recover from hepatitis while at Gula and Kilulu came back with full force.

At that time, in 1962, I had a relapse of hepatitis and had to go back to the hospital in Sumve. I was there for over a month, so John McGuire had a lot of extra work to do to fill in for me and he never complained. He always took care of everything. He was also very kind to the people and the people liked him very much. So it was very helpful to have John there during that year when I was sick a lot.

Even after spending over a month in the hospital the liver function test showed that Deutsch had not improved very much, and in fact it was not until 1974 that he had a normal liver function test. The doctor at Sumve said to Deutsch, "I don't think you are going to get any better. You should leave Tanganyika at least for some time, because I don't think you are going to get any better." Thus, when his furlough came due in May, 1963, Deutsch returned to the U.S. and was then assigned to the Promotion Department in Minnesota, his home State.

Fr. Joe Brannigan had returned from furlough in 1963 and had been replaced as Diocesan Education Secretary by Fr. Ed Killackey. Thus, Bishop McGurkin assigned Brannigan to replace Deutsch as pastor in Sayusayu. McGuire stayed on at Sayusayu until 1964 and then left Tanganyika for good. He was replaced at Sayusayu by Bob Lefebvre.

Brannigan remained in Sayusayu as pastor until 1967. Regarding his time there, he said:

I found the language very hard and I really didn't do much in picking it up. I did the best I could but I wasn't moving it along and it was difficult. Sayu is a very good mission. The Maryknoll Sisters were there and they had the maternity hospital, a middle school, and the primary school. It was an old mission and the people were very good. I think we had one or two vocations to the seminary from there and a couple of Sisters.

Both Brannigan and Lefebvre left Sayusayu in 1967, Brannigan to Mwadui Mine and Lefebvre to Mipa. Lefebvre was never interviewed for the history project and no further diaries were written from Sayusayu after July, 1962.

Thus, we will leave off the history of Maryknoll in Sayusayu at this point and pick it up in the next section on Shinyanga Diocese at the point when Jim Lenihan became pastor in 1967.

KILULU, HOLY FAMILY PARISH:

On October 1, 1954, Joe Brannigan drove John Rudin from Sayusayu to Kilulu in order that Rudin begin his language learning in this parish. The White Fathers there were Piet DeJong, the pastor, his assistant Leo Van der Hoeven, and Fr. Massicott, the former pastor, who was visiting. Van der Hoeven remained at Kilulu only up to mid-November, when he departed for a long-deserved home leave in Holland, where he had not been for seventeen years. To replace him Fr. Sylvain Moravscik, W.F., came the following January, 1955; he had actually been in Kilulu for three months, earlier in 1954.

The total population of the territory under Kilulu Mission was 100,000, of whom about 650 were Catholic. The people were very friendly and the area between Kilulu and Nassa, 70 miles away at the lake, was considered a ripe area for conversions. The people of northern Sukumaland, around Kilulu and north of there, are called Banantuzu and speak a noticeably different version of Kisukuma, although they are considered full Sukuma people. Fr. Tom Gibbons, who came in 1960 to Kilulu, described it this way:

Kilulu is a dreamy little mission, remotely resting between two rivers about 120 miles from Mwanza and the same distance from Musoma. The people, called the Bantuzu (sic), are more rustic than the other Basukuma and friendlier.

There were two Chiefs (Kings) in the immediate parish territory, neither of whom was a Catholic although the mother of the local King, named Ntusu, was a Catholic. The other King, Ndataru, had started the catechumenate but dropped out as he had many wives. Although not Catholic themselves they were very supportive of the Catholic Mission. There were also three other Chiefdoms in the territory, as Kilulu was the largest mission in terms of geographic size. One drawback to the location of the parish was its remoteness from the road, seven miles away, compounded by its often being cut off from travel by heavy rains. The compound, however, was a pleasant, tree-shaded spot and local African foods (maize, vegetables, fruit, meat) were usually available. Hunting places for game meat were also very close.

Kilulu, like all White Father missions, was purposely not located near a town, or in this case even a regular road, making access to food and supplies inconvenient. Once they got a vehicle, trips were made to Mwanza every month in order to obtain major supplies. Maryknollers have offered various explanations for White Father aversion to locating missions near population centers, such as villages or towns with shops and other services (cf the chapters on Musoma Diocese above). Fr. Charlie Callahan came to Kilulu in September, 1955, and offered his own explanation.

The reason was for privacy. Each of them had his own writing project, like a Sukuma dictionary, or a grammar, or about customs, or something like this. They would go out in the morning to do their parish work in outstations and some home visiting, but in the afternoon they would be back inside the rectories, in their rooms, working on their projects. That's why they had the big walls and gates, which were closed in the afternoon, to keep the people out. Otherwise you would have people coming around at any time.

Rudin had been ordained in 1944 and then went on for studies in canon law and moral theology at Catholic University in Washington, DC, and in Rome. In 1949 he began a two-year stint at a special seminary in Brookline, MA, for some seventy veterans of the war, to enable them to learn Latin and other necessary subjects for beginning study of philosophy and theology. After that he went to Maryknoll, NY, to teach moral theology, from 1951 to 1954, and was made Vice-Rector for one year. In 1954 he was assigned to be part of the first Maryknoll group to go to what was to become Shinyanga Diocese.

When he arrived at Kilulu in October, 1954, there was only one motorcycle at the mission and no other vehicle. Fortunately, Brother Willem, a member of the White Fathers society, came in mid-November to repair three old motorcycles that were on the property. In addition, Fr. Al Schiavone, who had been in Sayusayu for several weeks, was assigned to Kilulu on November 6th, and came with his Morris Minor vehicle. At the end of November the two Maryknollers got a sad introduction to the realities of life in Sukumaland: Schiavone and DeJong drove the cook's wife thirty miles to Maswa Hospital as she was having difficulty giving birth, even though she already had five children. The next day mother and new-born baby both died at the hospital.

Right in the first month of October Rudin observed several routine matters of parish work, such as the primary school where there were 200 children in the first four grades, a day of recollection for the men of Catholic Action, which took place once every three months on a Saturday, and baptism at the end of the month for 23 adults and three children. Prior to baptism they all did a three-day retreat. Rudin also went out on a hunting trip with DeJong and again on another day in November. As they had no refrigerator they had to smoke all the meat (in mid-December a new kerosene refrigerator was brought to Kilulu). Throughout his first three months in Kilulu Rudin was doing infant baptisms, which could be done completely in Latin, whereas the adult baptism ceremony made use of a lot of Kisukuma.

In the final months of 1954 there were a few improvements to the buildings at Kilulu, but nothing major. The rectory was a large, well-built building, with electricity but only a grass roof. In contrast the church was constructed of mud bricks and a grass roof, and could hold only about 170 people. There were no benches in the church. In 1955 this church was extended to accommodate the increasing numbers of Catholics; this construction was completed in January, 1956.

There was additional construction in 1954/55: two teachers' houses were built and repairs were made to other houses. One important need was to increase the water reserve and finally at the end of December, 1954, four large galvanized water tanks able to hold a total of 4000 gallons of water were brought to the mission compound. The foundations

were installed in January, 1955, the tanks put in place, and in mid-February gutters were put on the church to supply water for the tanks.

As the year 1955 started the main event was the ordination of Zachary Buluda, which took place at Sayusayu on January 23, 1955. Buluda was actually from Kilulu and some wanted the ordination to be at Kilulu. However, on the day after his ordination Buluda came to Kilulu to celebrate his First Mass attended by several thousand people, most of them non-Christians. During this Mass he baptized the second son of King Ndataru. The celebrating continued for two days, with much dancing and the showing of movies. Buluda traveled around, including to Mwanza, and on February 21st he went to his first mission assignment in Busanda.

In April, 1955, after going over six months without a vehicle, Rudin flew to Nairobi on a plane from Mwadui Mine and collected his new Jeep, which he drove back to Kilulu. As of then, all seven Maryknollers in Shinyanga had a vehicle, most of them Jeeps. Two months later all seven came to Kilulu to celebrate their priesthood anniversaries, including McGurkin's 25th anniversary, highlighted by a ten-pound cake brought by Eppy James. This was the first time since they arrived in Shinyanga that all seven came together in one place, a gathering referred to for a while as 'the Synod of Kilulu.'

In August, 1955, a major change took place, as Rudin moved from Kilulu to Sayusayu, to replace McGurkin, who had moved to Buhangija. Two months later, on October 1st, three Maryknollers became pastors: Al Schiavone in Kilulu, George Pfister in Gula, and Lou Bayless in Busanda. The White Fathers withdrew from these parishes and went back to Mwanza for new assignments. White Fathers stayed in the other three parishes until April/May, 1956, however. Callahan stated that in fact the White Fathers were finding it very difficult to assign priests to Shinyanga, which is why they were withdrawing as soon as possible.

In September, 1955, the fourteen new Maryknollers, twelve priests and two Brothers, came to Shinyanga and on September 5th Callahan and George Mikolajczyk arrived in Kilulu to begin learning Kisukuma. One of the first things Callahan did was to make a drum by covering an oil drum with a zebra skin. In his boyhood he had been a drummer at his home in East Haven, CT, and he decided to use this drum to call people to church at 5:30 every morning.

At the end of November, 1955, Schiavone had to be rushed to Nairobi for medical reasons. From Nairobi he went back to the U.S. and he did not return to Tanganyika. The two White Fathers had left Kilulu in September, when Callahan and Mikolajczyk had arrived, thus every weekend after Schiavone's illness one of the priests from Sayusayu, either Van der Schans, Pelletier, or Joe Kaboye would come to Kilulu to hear confessions and celebrate Mass. It was not until 1956 that Callahan and Mikolajczyk were allowed to preach and it was only several months later that they could hear confessions. Whether they were ready or not, passing the exam to receive faculties to hear confessions was merely a pro-forma exercise, due to the White Fathers' anxiousness to leave Shinyanga.

After his first month in Kilulu Callahan wrote the diary for September, 1955, and gave the following statistics:

There are 700 Catholics out of a total population of 110,000. The rest of the population are: 210 Moslems, 680 Protestants, and 108,000 pagans. There are seventeen outstations, with seventeen professional and three voluntary catechists. A catechists' meeting is held once a month, at which the coming month's plan and schedule are decided.

The people are very fervent in religious life and sing the Sukuma songs wonderfully – but murder the Latin songs.

We also visited the dispensary and learned of the most common diseases: malaria, venereal diseases, pneumonia, under-nourishment, scabies, and other skin diseases.

In March or April, 1956, Mikolajczyk was named pastor of Kilulu, even though he had been in Shinyanga only about a half year. Also in March of 1956 Tom Burke came from Nassa, where he had begun learning Kisukuma, to Kilulu. He replaced Charlie Callahan, who went for several months to Gula to fill in for Phil Sheerin and Bob Julien, who were both going on vacation. Callahan, however, was back in Kilulu by the end of 1956. Burke said in an interview that he had also been informed secretly by McGurkin that he should begin study of Kiswahili, because he would most likely be assigned to St. Pius Seminary in Musoma in 1957. He did his Swahili studies in the evening and said that learning two languages at the same time was not easy. At least there were books and other materials available to help in his study of Swahili. Burke described his work in Kilulu:

I did the ordinary safari work to different outstations and simple catechetical work with the catechumens living there at the mission. Then in the evening I would do study of Swahili on my own.

Beginning in July, 1957, when Burke was assigned to the seminary at Nyegina, up till the year 1960, residence in Kilulu resembled a game of musical chairs, with frequent transfers in and out of the parish. In 1957 Callahan moved over to Malili, where a new parish was being built, to assist George Egan in the parish there. In their places Fr. John Ridyard and Brother John Wohead were assigned to Kilulu, both remaining there for two years. While at Kilulu, Wohead replaced the grass roof with corrugated iron sheets and added gutters that channeled rain water into the reserve tanks. He also put in new ceiling board in place of the old flimsy ceiling that had allowed bat droppings from the attic to fall into the rooms – a major inconvenience and health hazard.

In 1958 Mikolajczyk was assigned to St. Pius Seminary in Nyegina and Callahan was assigned back to Kilulu, where he was pastor for the next two years. In 1959, Ridyard moved to Sayusayu, where he became pastor in 1960. Wohead also moved in 1959 to Bugisi. In 1959 Don Sybertz was assigned to Kilulu and when Callahan was asked by the Bishop to be Diocesan Education Secretary in 1960, after the previous one, Charlie Kenney, had become sick, Sybertz became pastor and remained as such up to 1968. In 1960, Fr. Tom Gibbons returned to Tanganyika and was assigned to Kilulu, remaining there until he went on furlough in late 1965. The presence of Sybertz and Gibbons in Kilulu for six years, with the one exception of Marv Deutsch coming to fill in

for Sybertz while the latter was on home leave in 1961/62, gave the parish stability in terms of ministerial personnel.

In his interview many years later Callahan did not say much about his time in Kilulu. He wrote several of the diaries in the late 1950s but merely commented on some of the routine matters of the parish, primarily connected to the catechumenate. One issue he particularly pointed out was the question of baptizing adolescent girls; they were unmarried and so free to be baptized at that time, but the priests also knew that they would be getting married within a year or two of their baptisms. The question Callahan asked was: "What kind of marriage will they get?" The fear was that some or even many would get into a polygamous marriage, which would nullify the sacramental benefits they received at baptism. In other words, they would no longer be able to receive communion or any of the sacraments – until their husbands died or they themselves were on their death beds.

Callahan also commented humorously on the shallowness of the religious knowledge of the older women (and others), who gave some very funny answers to catechism questions (the names of the three persons of the Blessed Trinity always produced some wild answers). The priests had to make case by case decisions as to whether they would pass through the medal stages and be baptized.

In addition to putting on a good roof and ceiling in the rectory, John Wohead commented in an interview some years later about his time at Kilulu.

While at Kilulu I remodeled the rectory by building cabinets into the walls, putting a good cement finish on the floors, plastering all the walls, and outside the house we built a latrine, storeroom and kitchen. We also put in a solar shower, the first one in the whole diocese. I also made some church benches.

I would begin the day with Mass and breakfast, and then oversee the work up until late afternoon, with just a short break for lunch. I had a group of workers; we did not hire contractors in those days.

At night we would have community prayer and then usually I would spend the evening reading. My main recreation activity was hunting. I was able to get an old Winchester rifle from a British man, when he was leaving.

Sybertz in an interview many years later gave a long description of the work that the priests did at Kilulu.

Every year people would come in twice a year for about a month for instructions and after two or three years they would be baptized. Most of my time at Kilulu was spent visiting people and doing Mass safaris. We had a lot of Mass safaris. When I wasn't doing a safari I would be visiting people in the vicinity.

While at Kilulu I started small group discussions on scripture with mostly men, the elders, and there was a lot of interest in that from the beginning. The Protestants had translated the whole bible into Kisukuma but we had a shorter version, called Biblia Ndo, which had been written by the White Fathers.

We didn't have community prayer or Mass, instead doing our prayers individually. At that time, in the late 1950s and early 1960s, we were still wearing

our white cassocks, even when riding on a motorcycle. They could get pretty muddy in the rainy season.

Our safaris out from the mission were long. We would never come back before 3:00 or 4:00 pm and usually we were out to evening. We went to only one place and spent most of the time visiting people in their homes, especially if someone had not attended Mass on Sundays. We went to inquire why that person had missed Mass.

In those days people were more faithful in attending Mass and our work was easier back then. People were more responsive but today (1990) we have to work twice as hard to get the same results.

In July, 1961, Gibbons wrote the diary from Kilulu, the only diary after the year 1959, and wrote about the three schools under the parish. The one at the mission was a double stream and the other two were each about twenty miles from the mission. Joe Brannigan was still Education Secretary and thought of starting another school five miles away, but he feared that the government would not provide the subsidy for teacher salaries. Instead repairs were done to the school roof and to three teachers' houses, by a contractor sent from Shinyanga by the diocese.

In an interview some years later Don Sybertz said that there was a good relationship between the priests and teachers in those days. The teachers would bring all the students to the church for Mass one day a week and would teach religion in the school. They also paid rent for their houses, which were kept in very good condition by the priests.

Gibbons also said that there were three widows with severe infirmities living at the mission, receiving care from the priests, and that the catechist that Kilulu Mission had sent for the two-year course at Bukumbi, near Mwanza, had just completed the course and would be hired by the parish as head catechist. He explained why Shinyanga Diocese was at that time in the process of opening a catechists' training school.

Until recently there was no urgent need for special training for catechists, the people being instructed being unable to grasp more than a few fundamentals, which a Father at the mission could explain, after a local catechist helped the neophytes in memorizing their prayers and catechism. But now the time has arrived when every phase of the catechism must be adequately explained. This necessitates trained catechists.

The mission also had planted two acres of cotton, utilizing labor from the school boys, but due to lateness of rain the crop was not good. They had hoped to show the value of fertilizer, by getting \$100 an acre versus the local norm of \$25 only per acre. Gibbons said they would have to try again the following year.

In 1961 Don Sybertz went on furlough to the U.S. and Bishop McGurkin assigned Marv Deutsch, who was pastor at Gula Mission, to also be temporary pastor at Kilulu. Deutsch had come down with hepatitis in 1960 and spent a month at Sumve Hospital, where he was advised to go to Nairobi for a six-week rest. However, as several new missions had been opened and Maryknollers were going on leave, the bishop could not

find anyone else to be pastor at either parish. Walt Stinson was at Gula but had just recently come to Shinyanga Diocese and Gibbons was prone to illness if alone in a parish. So, Bishop McGurkin had no alternative but to force Deutsch to take both places.

In 1961, however, George Cotter, who had studied Kisukuma at the new Shinyanga Language School in Shinyanga town from September, 1960, to February, 1961, was assigned to Gula to assist Stinson, who was actually doing very well in parish work. This freed Deutsch to move to Kilulu and leave Cotter and Stinson in Gula.

Although he was still weak from the hepatitis he had the previous year, Deutsch did several things at Kilulu. One interesting thing was to keep records of the rainfall for the government beginning in the fall of 1961, just when the famous Uhuru rains were beginning. Deutsch said that in November alone that year there were seventeen inches of rain. Because of the rain they were marooned in Kilulu for several months straight, although at times Deutsch could get out by motorcycle. At one point Gibbons' Jeep was stuck in mud a short distance from the mission and was just left there for several weeks. Deutsch said, "We were eating only rice and sweet potatoes for days on end."

Another good project that Deutsch accomplished while at Kilulu was to translate the book 'Katekismu na Biblia' (Catechism and the Bible) from Swahili into Kisukuma, with the help of several Sukuma people who spoke good Swahili. This was stenciled, mimeographed and distributed around the Diocese. Deutsch said that "we didn't have a real good book in Kisukuma at that time."

Deutsch also put up the dispensary at Kilulu while he was there. He said, "I had two real good *fundis* (builders), both Muslims. All I had to do was give them the design and instructions and they did the work." The dispensary that was at Kilulu in 1954 was made of mud brick and became so infested with termites that it had collapsed on its own.

In 1962 Deutsch was assigned to be pastor at Sayusayu, as John Ridyard was being assigned from Sayusayu to the Bishop's office in Shinyanga. Don Sybertz returned from furlough and resumed his role as pastor, up till 1968. Gibbons stayed in Kilulu until 1965, when he went home on furlough.

While Sybertz was at Kilulu one of his main accomplishments was expanding the number of outstations. He explained:

If there was no outstation in a particular village we would go out and visit every day for a two or three-day period and then get someone who could be the catechist. He would start coming in to the monthly meetings and we would go out to visit the people and say Mass.

Usually there would be a few Christians in the village and we could find one willing to instruct. If not we would send someone out from the mission.

The catechists were paid a small monthly salary, which was the practice of the White Fathers. They would come in monthly to be paid and attend the meeting. Even though the salary was small I got the impression that it held important significance for them. The meetings, though, were mainly just for planning and scheduling. We didn't do that much instruction.

Over the ten years that Sybertz was in Kilulu the number of outstations expanded to around 26 or 28.

Sybertz said that the catechetical book used in the two or three-year catechumenate was an explanation of the catechism produced by Fr. Nico Hendricks, a White Father. In addition, according to Sybertz, the Mass songs the people learned were all in Sukuma, including the Kyrie and Gloria, even prior to the changes of Vatican II. Most of the Mass even in the 1950s was said and sung in Kisukuma.

Leadership was not a great priority when initially starting an outstation, according to Sybertz.

We stressed the catechist as the leader. We would go out and visit the people and just by talking with them we would suggest that maybe it would be good to build a chapel. The people were very cooperative then and they would start making mud bricks in order to build a simple chapel with a grass roof. Most of the outstations were built by the people themselves in those days.

However, the church at Kilulu was built while I was there by a contractor hired by Bishop McGurkin. This was all outside money; the people did not contribute anything. It was all done for them.

The Sunday schedule was to have one priest say two Masses at Kilulu and the other priest would go out to one or two outstations. However, Mass was usually said in outstations during the week. They tried to say Mass in each outstation once a month. One practice that evolved at Kilulu was having lines of people come to the office after Sunday Mass to discuss a matter or a problem with the priest, usually the pastor. This took many hours on almost every Sunday.

Sybertz said that another service they occasionally performed at Kilulu was taking people at night to the hospital at Somanda, eight miles away.

Even before he came to Kilulu, while he was at his first assignment in Busanda, Sybertz had started what became his lifelong interest in Sukuma proverbs and stories, and how these can be used in evangelization. This became a part of his pastoral practice while in Kilulu. We will look more extensively and in detail about this ministry later in this history.

After Gibbons left Kilulu, Sybertz was joined there by Ed Schoellmann, who was ordained in 1965 and came to Kilulu in 1966. They remained in Kilulu until 1968 and were replaced by Phil McCue as pastor and Ernie Brunelle. Sybertz went to Gula as pastor and Schoellmann to Ndoleleji.

We will leave off our history of Kilulu at this point and resume further coverage of this parish in the next section on Shinyanga Diocese.

GULA, ST. FRANCIS XAVIER:

On October 1, 1954, Fr. George Pfister was driven by Joe Brannigan to Gula Parish, later known as St. Francis Xavier Parish, which had been started in 1949 although very little in the way of buildings existed that year, only a shed. By 1954 the mission had a church, rectory, and primary school, although these were built merely with mud bricks and grass roofs.

Pfister wrote a diary at the end of October and stated that there were an estimated 100,000 people living in the huge territory of the parish, which measured about 75 by 60 miles. To the north and east was the Serengeti Plain, full of animals, into which Sukuma were inexorably migrating every year, to gain access to forage for their cattle and fertile land for farming. There were very few Catholics, only three hundred or so. Lack of Catholics and potential catechists made establishment of new outstations problematic.

The parish was situated on a hill three miles from the town of Lalago, which in the 1950s could accurately be described as an Arab village. Arabs who were involved in the slave trade had been relocated to Lalago and all commercial enterprise in the town was in Arab hands, except for one bar owned by an African. Over the years Arab traders and lorry-owners proved to be cordial neighbors to the priests and cooperative in responding to business requests.

The famous Chief, Majeberere, had his headquarters in Lalago and it was through him that the White Fathers had obtained a large plot of land at Gula, about 28 acres in all. Majeberere's primary desire was to have a hospital in his Kingdom and he regularly pestered the priests with his request that they open a dispensary and eventually a hospital. A small dispensary was opened and operated three mornings a week. In the late 1950s it saw its number of patients constantly increase, due to good service and lack of bribery to purchase medications, (unlike the government hospital, according to one mission diary).

There were two White Fathers in Gula when Pfister arrived, Frs. Vanderhaeghe from France and Lambert Van der Schans from Holland. They kept a daily record of rainfall and reported an annual average of about twenty inches of rain, just marginally possible for rain-fed agriculture. However, its spotty nature made subsistence farming very tenuous. When Pfister arrived at the beginning of October, the end of the long dry season, it had not rained once since mid-May. Despite this the White Fathers had an impressive orchard of papaya, orange, mango, lemon, lime and tangerine trees.

Just two weeks after Pfister arrived in Gula, on October 17th, a huge celebration was held to commemorate Chief Majeberere's 37th anniversary of being chosen King. He was 65 years old, tall and regal-looking, had six wives and about 40 children. A decade or so before he had been selected by the British to be paramount King in all of Sukumaland, an honor and status that Majeberere relished. Pfister attended the celebration at the King's home along with 5,000 others and witnessed colorful dress that included body painting, bead work, and ostrich feathers, two huge drums made of zebra skins being rhythmically beaten by six men, and the whole crowd singing, swaying and dancing in a joyous manner. Over the years Pfister and other Maryknollers attended other huge celebrations and discovered that the Sukuma, considered the best traditional dancers in Tanzania, know how to put on a party.

Pfister also wrote about the nefarious means by which Majeberere became Chief at the time Britain was taking over Tanganyika from the Germans, means which included some murders and some other mysterious deaths. However, by the late 1950s his rule had been solidified and both the White Fathers and Maryknoll Fathers found it advantageous to consult with him regarding plans for further mission development.

After arriving in Gula Pfister began gathering rocks in order to add on two rooms to the rectory, for the anticipated increase in Maryknollers in 1955. In November Ed McGurkin, who was the Group Superior, visited and discussed building needs at Gula,

after which construction of a kitchen, storeroom, a two-room house to be used for offices, and a 2000 gallon cistern was begun. However, it was not until late 1955 that the cistern was completed and gutters connected to it from the church roof, work done by John Wohead.

Arusha was only 220 miles from Gula and Pfister believed that this could be a convenient stop-over place for Maryknollers going to Nairobi from Shinyanga via the Serengeti and Ngorongoro Crater. Travel from Shinyanga to Nairobi via Musoma and western Kenya was 600 miles one-way, whereas going via Arusha was only 400 miles. However, this route never became the preferred one, due to the bad roads through the park and crater.

Pfister's first task in Gula was to learn Kisukuma and the method was the same as in the other missions, using the grammar produced by Fr. Matthias Koenen, utilizing a school teacher as informant, and talking with school kids. Pfister's only comment was, "Kisukuma is a very complicated language."

He also began to learn about parish work: in his first month 19 adults were baptized, he was taught how the local staple food, called *bugali*, was cooked and eaten, he participated in discussions with the other priests about marriage questions, he observed a public *baraza*, i.e. a communal judicial hearing, and he baptized 14 infants. He also went with the other priests to Ndoleleji, 30 miles away, where they intended to open an outstation. Ndoleleji was located in the Kingdom of Buduhe. The Chief there invited them to a delicious lunch and said he wanted to have a mission in his kingdom.

Ndoleleji did become a mission in the 1960s, but in the meantime it became one of two main outstations where a priest went on Sundays for Mass. The other was at a place called Mwamagembe, 50 miles from Gula, which was the original mission later abandoned because the black cotton soil made travel into and out of the place impossible during rain and because there were very few Christians there. The White Fathers did all the visits to outstations until 1955 when Pfister knew the language well enough to do Sunday Mass safaris.

Fr. Lambert Van der Schans, W.F., was interviewed for the Maryknoll history project in 1989 and he related a number of interesting details about Gula.

When we first went to Gula (presumably in 1949) there were very few Christians there. So we brought in a catechist from elsewhere in Sukumaland. We started a school and dispensary, hired a dispenser who had had some training, and looked for some teachers. The school was a simple school, four classes only. The dispenser wrote good notes about the names of the patients, their families and the ailments they had. So, we would go out and visit these people in their homes and to begin the conversation we would ask them about their medical problem and how they were. Likewise, we would visit the homes of the school children in order to get to know their parents. We had no catechists so we could not start outstations.

Then we got a number of catechumens. At that time the catechumenate was four years, or three and a half years. So, after the first baptism we started outstations, but most of the people baptized were from nearby or at most a one-hour walk away.

We made Mwamagembe a regular Sunday Mass outstation and then later after Pfister had come Ndoleleji was also made a Sunday Mass outstation.

Our day started with meditation, Mass at 7:00 am, and breakfast at 7:30, although there were very few Christians then and hardly any came to daily Mass. After that what do we do? We were looking to make contact with the people, but we didn't know where to start. So, we started visiting the families of school children and those who had been treated in the dispensary. At that time we had a rule in the diocese that every priest had to go out one full day visiting and two afternoons. Sometimes we had a school boy to accompany us, because we didn't know Kisukuma in the beginning, but often it was just the two of us (i.e. the two priests). We would go out by motorcycle, leave it under a tree and then walk around to the houses.

We tried to make contact with men but often in the homes there were only women. So, we talked briefly and then went on. Sometimes we were lucky and found three or four men together. Then we would talk with them for one or two hours. Most of our first converts were adults, men and women. The schools also brought some converts from the school children. At the time George Pfister arrived we were able to expand the number of schools to three, one in Mpindo and another in Busalili. There were also government schools in Lalago and Mbaragane, where we went for instructions. Then we started a school in Ndoleleji and another at the headquarters of Chief Maximilian Shoka in Kishapu.

We also were collecting ethnographic material about the people. Our Chapter in 1946 said we should collect information about the people we were working with, but Bishop Blomjous knew about it before and he prepared questionnaires. There were four or five sets of questionnaires about various topics, such as marriage or beliefs, sent to each parish, and we returned two copies, one for our headquarters in Mwanza and another for our Generalate in Rome. I kept one copy here in Gula but I don't know what happened to it.

At first, Fr. Hendricks was collating everything but when he was elected Provincial Superior I was assigned to do this. So, eventually Blomjous sent on a book on the Sukuma, although without an author's name. It is in the library at our Generalate. Also Besta Herot wrote a book, published in Uppsala, Sweden, a big book. It was the first on the history of several tribes.

Van der Schans stayed in Gula until mid-1955 and then transferred to Sayusayu.

As 1955 started Pfister had been at Gula four straight months without a day off, but at the end of January he went to Musoma for the 25th anniversary of Fr. Tom Quirk, the Regional Superior, and to rest a few days. He wrote in his diary that there had been a drought up to February and that many men had been coming to the mission looking for work. The rains alleviated the drought and the priests were able to get a large variety of fruit and vegetables from the mission garden.

In February the mission was the victim of a theft of some clothes by one of the workers, a not uncommon event in many of the missions. Also in February Pfister was notified that his new Jeep was available in Nairobi and in March he went to collect it via the Serengeti and Ngorongoro Crater. Even as late as March, 1955, there were many

signs along the road warning about Mau Mau. In Nairobi European men were walking around with guns on holsters at their hips and European women had guns in their handbags.

In the first few months of 1955 Pfister learned about pitfalls of trying to save money by building with mud walls and grass. First termites, also called white ants, invaded the mission compound destroying mud walls and then the rain caused the wood to warp at one of their new schools and the mud plaster to wash off. Pfister wrote, "It doesn't really save any money to build in mud like this. The maintenance on a mud building just piles up the cost." Accordingly, Pfister accompanied one of the Arab traders from Lalago to Sayusayu to get a cement mixer and by the end of April, 1955, they had made 1000 cement blocks, each 6" by 9" by 18". As was said above, the White Fathers built with mud as they had no money, but in the long run this was an uneconomical method of building. (Cf above, section on Buhangija page 18.)

In May, 1955, the two White Fathers departed from Gula, Van der Schans to Sayusayu, as mentioned above, and were replaced by Fr. Joe Kaboye from Sayusayu. Kaboye stayed up till September, when two new Maryknollers, Fr. Moe Zerr and Brother John Wohead (Brother Ernest at that time) arrived. On October 1, 1955, Pfister was named pastor of Gula. On a trip to the government headquarters in Maswa the District Commissioner asked Pfister to be on the District Council, to represent the people. Perhaps the DC thought an American priest could do this better, as one mission diary said that Chief Majebera deliberately missed an education meeting, as he was not in favor of schools and especially of girls' education.

Just two weeks after Zerr and Wohead arrived in Gula on September 5th, 1955, Zerr had to be flown to Nairobi as his back was causing him a great deal of pain. He stayed in Nairobi for several weeks and had a cast of plaster of paris placed on him from neck to waist. This cast remained for a year and a half and was changed only three times in this whole period. He used an ingenious method of washing his back by pulling a wash cloth down by means of a coin with a hole in it. Zerr said that Pfister was happy to have American company after a year in Gula and that Pfister was also helpful in language learning. In contrast, the materials and method of learning Kisukuma were very deficient, an opinion echoed by many. Even the two Sukuma priests were not very helpful; they knew their own language but could not explain it or clarify why someone used one form of past tense in one situation and a different form in another. Zerr remained in Gula for only six months and then was assigned to be pastor in Busanda Parish in March, 1956.

As lacking was the language learning for Zerr, Wohead said his course was even worse. He did not have a good informant and did not do well. Of course, he was about forty years old when he arrived in Gula. He stayed in Gula only about a year, but did some repairs on the church and other buildings on the compound. Wohead wrote the diary for September, 1955, and said that they used to sit outside at night on a veranda, using a Coleman lantern for light. Being winter in the southern hemisphere it was cool and there were no mosquitoes. He also witnessed adult baptisms that month and the Confirmation of 75 people by Bishop Blomjous.

In October, 1955, Zerr wrote the diary and said that there were about 150,000 people in the parish territory. Since this is 50,000 more than Pfister wrote a year earlier, we will accept a rough estimate of between 100,000 and 150,000. Zerr also wrote:

As of now we have about 360 Catholics, none of whom have been Catholic more than four years, with the exception of the two catechists. I have been told that there are six tribes in the area, but Sukuma are the majority. I am learning only Kisukuma, which with its tones, prefixes and suffixes is a difficult enough task.

Throughout October and November Zerr was gradually inaugurated into life in Sukuma land, such as entering a Sukuma hut for the first time – “a culture-shocking event” – taking very long trips out to three outstations with Pfister, being told of a teenage girl who had given birth to twins who both died and of the lack of care for the girl, learning how to cook for himself – oatmeal cookies and mulligan stew – and attending another big party at Chief Majeberere’s place, along with 5,000 other people. He also witnessed the different cultural attitudes and customs connected with Sukuma marriage. In one case, the bride pretended to be unwilling to get married, even after the bride price had been paid. Zerr did his first Sukuma wedding on December 31st, and was bemused to see the bride and groom avoiding one another throughout the ceremony – except for the picture-taking after it was all over.

Unlike in other parishes the blessing of seeds took place in mid-October rather than on November 1st, but on November 2nd there was a procession to the cemetery at the mission, where five people had been buried.

In December, 1955, Wohead wrote that there had been good rain in November, filling up their four 1000-gallon water tanks, then dry weather for several weeks in December, before it began to rain again.

The people began to plow. They have only their large hoes, used for plowing, planting and cultivating. They plant corn, millet, peanuts, sweet potatoes, and cotton. A few have oxen and plow, but very few.

Despite the rain there is not enough grass for cattle and many men took their herds elsewhere. At an advisory meeting in Maswa, attended by Chiefs and European authorities, Pfister was asked about the Dust Bowl in America, what caused it and what was done about it. They worry the same thing may happen in Shinyanga, due to over-grazing in the dry season.

Wohead and Zerr also experienced their first Christmas in Africa. People put colorful banners in the church, many people came for the three midnight Masses and some stayed for the Masses the next morning (Christmas fell on a Sunday that year), singing joyfully at all the Masses. Wohead showed slides on the church wall on Christmas Eve. After that, whenever the generator was started up, indicating that maybe slides were going to be shown, a large group quickly assembled to watch.

In January, 1956, there was heavy rain, making it impossible to pass through a number of rivers, and preventing priests and even Bishop Blomjous from getting to scheduled events.

That same month they were informed by McGurkin that \$9,000 had been allocated to build a new rectory at Gula. In his first year in Gula Pfister had started constructing a kitchen/store-room and some offices, but had to leave off this work when

the White Fathers withdrew, instead concentrating on parish work. In the latter months of 1955 John Wohead was at Gula but could not undertake anything as big as a rectory.

An additional problem in December, 1955, and January, 1956, was the rain, making it the time for people to cultivate and plant crops. Thus, men were not available to do labor on construction projects. By late January, 1956, the rain had abated and labor was available for several months. Likewise, a contractor who had been building in Shinyanga town was available for Gula. McGurkin sent an urgent appeal to Maryknoll for funds, which were sent in late January, 1956. The money was allocated for a new rectory, two teachers' houses, offices, cistern, latrines, and a new concrete floor in the church.

Educational matters were always uppermost in the minds of the Maryknollers. In January, 1956, a Protestant group started a primary school five miles from Gula without permission. The priests complained to the authorities and expected the school to be closed. In addition, that month Zerr wrote in the diary that at one school there were sixty boys but only one girl. He commented: "Girls don't have much of a chance to get an education out here." At Gula, however, there were thirteen girls enrolled in the school.

In February, 1956, Wohead wrote that a Catholic woman had died after receiving the last sacraments and had wished to be buried in the Catholic cemetery. He gave a long account of the ceremony.

The custom here is to bury the dead the same day, so a grave is quickly dug. Fr. Zerr performed the burial service as the sun was setting and darkness creeping in. Several of the old pagans left the cemetery when the procession started in that direction, but returned when it was all over. We lit a pressure lamp so we could see to cover the grave. Many comments were made about the lamp.

The natives bury their dead in the cattle corrals near their homes, so that the hyenas will not dig up the shallow graves. The pagans said they would not come back to our cemetery to dig any more graves, because we dig them too deep and too big. One of their superstitions, and for ease in digging, is to tie the legs and knees up tight to the chest.

When the grave was covered they began to worry and fear that the evil spirits were going to get them because they did not do any of their superstitions. They don't mind if the Christians bury members of their family who are baptized, as long as the Christians dig the hole and bury them.

In March, 1956, there were major personnel changes made. Zerr moved to Busanda, where he became pastor, replacing Lou Bayless, who was moved to Buhangija. Zerr said he was embarrassed to be named pastor at Busanda, because Don Sybertz had been there for six months and was doing very well in the language. "The only reason I was named pastor was that I was an older priest." In addition to this change, Wohead was moved to Sayusayu. In their places, Phil Sheerin and Bob Julien came to Gula.

Then in April, 1956, John Rudin, who was at Sayusayu, was chosen to be Regional Superior of Africa and he moved to Nairobi. In his place, Pfister was assigned to Sayusayu and went there at the end of April, after first going to Nairobi to obtain his new Chevrolet pickup truck. In May Pfister was made pastor at Sayusayu and Dean of the

three parishes of Sayusayu, Gula and Kilulu. Phil Sheerin was named pastor of Gula. In May, 1956, Brother Cyril Vellicig also came to Gula.

Vellicig wrote the diary for May, 1956, and mainly described routine parish work, such as going to schools for instruction, doing Mass safaris in outstations, at times requiring staying overnight, handling various matters that come up at the mission, and overseeing the one-month sacrament course, called Siku Jose, which was to start at the beginning of June.

One of the conditions that Chief Majeberere had given the White Fathers when he helped them obtain the land at Gula was to open a hospital. Every time he came by the mission he reminded the priests that he wanted a hospital and asked when it would be built. Thus, both the White Fathers and Maryknollers felt that Gula should at least have a dispensary. According to Vellicig Phil Sheerin opened a dispensary when he came to the parish at the beginning of 1956. In May, 1956, Vellicig wrote that the dispensary was open three mornings a week and was getting increasing numbers. Phil Sheerin used to work in the dispensary some of the days, if he had the opportunity. His mother was a nurse and he knew something about medicine. (In 1954, when Pfister arrived at Gula, the mission may have been dispensing medicine, but it is unclear if there was an actual dispensary there at that time.)

Vellicig also commented on one unusual aspect of treating people in rural Africa.

We also have to treat people whose condition has been exacerbated by traditional, superstitious treatments, such as a boy with an infected cut in his side, done by his parents on the advice of neighbors. The boy had complained of a stomach ailment.

The most important event in May, 1956, was the completion of the new rectory. "The workers are gone and everything is now quiet. No one was sorry to leave the bat-infested old rectory." After this they replaced the grass roof at the school with corrugated iron sheets and the contractor began work on two outstation schools, to rebuild them with cement blocks.

In an interview many years later Vellicig stated that his work at Gula was in building, such as strengthening the foundations and pillars of the new rectory and building a school at Ndoleleji. He had to commute to this outstation, some 30 miles away.

There was nothing at Ndoleleji, a grass-covered mud hut where people met and a site for a school nearby. I lived in a little mud building and went there for about three days a week. I found it rough and scary, being my first experience and cooking my own meals. After a while Chief Max Shoka invited me to his house, which was three miles away. So, I would stay at this house maybe three days a week until the school was finished.

Unfortunately, the school was made with mud bricks and a grass roof and in April, 1957, some unknown people set it on fire causing it to burn to the ground. Maryknollers suspected some parents angry that their children were being forced to go to school. After the fire both Sheerin and Julien met with Chief Shoka to choose a good site

(the current site of Ndoleleji Parish was chosen) and make plans to build a new school, of cement blocks.

In 1956 both Sheerin and Julien got four-wheel-drive Jeeps, sorely needed given the state of the roads and long distances that needed to be traveled. In July, 1956, Bob Julien wrote the diary and listed the routine activities of the priests.

- Getting parish records in good order.
- Become familiar with the names of villages and their locations within our vast territory.
- Become acquainted with all 416 Christians, scattered here and there, learn their status and place of abode.
- Visit all of them at their homes. Visiting homes is perhaps the most effective method here. It boosts Christian spirit and people feel honored when the priest comes for a visit. This leads to more catechumens, since converts come mostly from Christian families. Family relations are very strong in Sukuma culture.

Julien also described the four-year catechumenate system, with medals conferred at the end of different stages, and the final Sacrament year. Unlike in Musoma Diocese, where catechumens lived on the mission compound for six months to take the Sacrament Course, in the parishes in Shinyanga they came to live at the mission for only two, separate one-month periods. Julien also reported on a catechists' retreat in mid-July and said, "A good catechist is worth his weight in gold."

In that diary of July, 1956, Julien also commented on two other topics that indicated that just two years after arriving in Shinyanga Maryknollers (or at least some Maryknollers) were thinking about how long Maryknoll would remain in Tanganyika. He wrote that Rome had ordered seminaries built and for missionaries to enlist suitable subjects to study for the priesthood. Julien added, "The day may be very close at hand when we 'foreigners' will be told to leave African soil; thus the urgency for a native clergy to fill in a possible hiatus." Three boys from Gula were in seminaries, two for the Brotherhood and one at the seminary in Nyegezi.

Julien also said that Sukuma people were constantly begging for help, a trial for missionaries, but reluctant to give to the church. He said that they needed to be taught to contribute to their own church. Despite these comments it would be one or two decades before financial self-reliance became a priority for Maryknoll missionaries. Since the diocese was building all the churches and rectories and many schools of cement blocks one could understand why the Sukuma thought that they would be given everything by the church. In fact, Sukuma used to openly tell the missionaries that they (i.e. the American missionaries) were rich.

At the end of 1956 Vellicig was transferred to Kilulu, but before he left Gula he planted palm trees and flowers, in addition to all the construction work he was doing, in order to make the compound "green and beautiful."

Over the next two years there were only two diaries written from Gula, in May, 1957, and in June, 1958, and these concentrated mainly on routine matters within the parish. Whereas they had been baptizing about twenty a year there were thirty in 1957

and forty in 1958, demonstrating some progress. Even as of mid-1958 Sheerin was still pastor and Julien his assistant.

In September, 1957, two new Maryknollers came to Gula to learn Kisukuma, Frs. Marv Deutsch and Bob Lefebvre. (Dick Hochwalt came out with them but went to Sayusayu for language learning.) Lefebvre was unfortunately never interviewed for the history program but Deutsch offered some humorous remarks about the lack of a good language-learning program.

We got an hour to an hour and a half of grammar from Bob Julien and then went out to talk with people. We were taught to say "Say it again slowly" in Kisukuma and then write it down and try to memorize it. The long-time catechist, Natalis Ndaki, was helpful, because he had a method and told the people to repeat what they had just said.

One problem we had was that it was a very dry year and I spent a third of my time going down to the dry river in the Jeep with some women, digging down below the sand, and slowly filling up a drum with water. It was not the way to learn language.

After five months Deutsch was assigned to Sayusayu (in early 1958) and Lefebvre went in October, 1958, to Malili Parish, which had been opened the previous year.

In August or September of 1958 two more Kisukuma language students came to Gula, Phil McCue and Ray Kelly. Each of them wrote a diary from Gula in the latter months of 1958, primarily about some exotic events they experienced. Foremost of these were celebrations for anniversaries of the Chiefs, which included hundreds of professional dancers dancing in a circle, the Chief in his ceremonial lionskin robe, and snake dancers twirling pythons and cobras around their heads.

In his diary McCue also made mention of a fascinating liturgical detail:

On December 3rd a High Mass was said in honor of St. Francis Xavier, the patron for whom the church is named. Most of the common of the Mass was sung in the vernacular. This was in accord with a recent decree from the Congregation for Rites about community participation in Mass.

McCue also gave a description of how Christmas was celebrated at Gula, such as home-made decorations, three Masses at night beginning with midnight Mass, full attendance at all Masses including many catechumens present, joyful singing, all in Kisukuma, and many communions.

As of 1958 Phil Sheerin had taken on the task of organizing a somewhat more formal course in Kisukuma, the first efforts of starting a Sukuma language school. After their language learning period was over Ray Kelly went in 1959 first to Malili and then the following year to Bugisi. Phil McCue went to Wira, where he was stationed for the next eight years.

In 1959 Bob Julien was assigned to open a new parish at Ng'wamapalala, where he remained as pastor up till 1962, when he became ill and had to return to the United States. In 1959 the diocese had decided to start a Sukuma language school in Shinyanga

Town and Sheerin was assigned to be director. Thus, in August, 1959, Marv Deutsch was transferred from Sayusayu to become pastor of Gula.

In late August of 1959 three new Maryknollers coming to Tanganyika, Ernie Brunelle, Leo Kennedy, and Ed Hayes, left Brooklyn Naval Yard on the Safmarine freighter South African Transporter. They were delayed getting started from New York. Their classmate Leslie Rogers, who was going to Musoma Diocese, was a black African-American priest and some of the other passengers on the ship, which was going first to Cape Town, were South Africans who objected to traveling with a Black man. Maryknoll tried to reconcile this but it seems the South Africans were adamant. Thus, Maryknoll bought a ticket on a plane and Rogers flew to East Africa. The other Maryknollers went by boat, first arriving at Cape Town after a 21-day journey.

When they arrived in September, 1959, the language school in Shinyanga Town had not yet been completed so they all remained in Gula up to the end of the year. In January, 1960, they moved into Shinyanga with Sheerin to complete their course in Kisukuma. Kennedy talked about the language course, both in a diary sent in November, 1959, and many years later in an interview. In the diary he wrote that Sheerin said, "Go forth and listen well to the Sukuma language and repeat, repeat, repeat." In his interview Kennedy added:

In the mornings we went over the grammar with (Sheerin) and in the afternoons we were told to go out and not come back until 6:00 pm. They also had an old-fashioned tape-recorder that you wind up. As it nears the end of taping it goes slower and your voice gets slow and very deep. We were in Gula three or four months and then went into Shinyanga Town for about two more months.

Two others from the class of 1959 came to Shinyanga in the fall of 1959, John Bergwall, who went first to Buhangija to study Kisukuma and then was assigned to Busanda, and John Ganly, who went to Malili for language and then remained there for several years. When the language school opened in Shinyanga Town in January, 1960, they joined the other three who had been at Gula.

Even though there were four other priests in Gula in the final months of 1959 and they were able to help with many sacramental matters at the mission itself Deutsch wrote in a diary that he would be alone in the parish until one of the new priests studying language came to Gula in 1960. Thus, after finishing language learning, Leo Kennedy was assigned back to Gula, arriving around March, 1960. He was only there for three months or so when he came down with hepatitis and amoebic dysentery and had to go to the hospital in Sumve, near Mwanza. Kennedy was the first in a series of Maryknollers assigned to Gula to contract hepatitis. After several months at Sumve he recovered enough to return to ministry and was assigned at the beginning of November, 1960, to Busanda Parish.

Even though at Gula for only a short time Kennedy went right into the work. He listed pastoral work as equally divided between home visits, teaching, both in schools and in the catechumenate, and going on outstation Mass safaris. Kennedy noted that the distances in Gula were very long, some places being 50 to 60 miles away. He had bought

a motorcycle prior to returning to Gula, but he said that if it rained he could not get to some places as it required driving through rivers.

At this same time, Fr. Richard Mershon, who had been in Sayusayu for a year and a half, came to Gula, arriving there on Holy Thursday in April, 1960. According to Deutsch Mershon knew the Sukuma grammar very well, in part because he spent most of the day studying it, but he had a perfectionist personality, avoided going out to talk with people, and was inhibited from learning the language by his fear of making mistakes. He also came down with malaria several times and made several trips to the hospital at Sumve. In the end he also came down with hepatitis and after recovery at Sumve he went back to the United States. He did not return to Tanzania.

On becoming pastor in 1959 Deutsch observed that many Sukuma were moving out towards the Serengeti, as he wrote in the diary of August, 1959.

This year has been a bad year for rain and crop failure has been almost universal. The area around Gula has been one of the hardest hit. Ordinarily about 23 inches of rain falls but this year there was only 13. With a very poor grass crop cattle are forced to eat just about anything. So, people are moving into the Serengeti, where the grass is plentiful and the soil is practically untouched.

We are moving with them. First, we are trying to build a mud-brick outstation in Semu, which is becoming the center of population in 'operation Serengeti.' Two brothers, both catechumens, Manani and Kisamu, will be baptized in November, 1959, and have a real interest in this. However, it is difficult to get the chapel built because the few Christians are scattered. I have had to hire pagans to do the building and pay them. Semu should become a thriving center of Christianity some day.

Since he had no other priest to help him with outreach to schools and outstations, Deutsch taught a young man named Georgy to drive his motorcycle and gave him the job of visiting seven primary schools in the parish to supervise the teaching of catechism. Regarding the schools, in December, 1959, Deutsch wrote:

This month we have renewed efforts to have all schools covered by catechists. In the government schools we must hire catechists to teach religion. Our own mission schools are less a problem as all the teachers are Catholic and teach religion every day. Despite this we do not get many results. At Mpindo, a very pagan area, we have yet to get many school children or adults. And if a few children state a wish to be baptized their parents refuse.

There were some other problems that Deutsch had to deal with in December. At the Mbaragane outstation the catechist had been given land to cultivate, marked with sisal fencing. Some other men thought he had too much land, tore down the sisal fencing and began to farm on that land. Deutsch took Chief Majeberere out and the Chief ordered the sisal be put back and the land restored to the catechist.

In Semu a feared witchdoctor from Tanga (a city on the Indian Ocean coast north of Dar es Salaam) opened a shop a mere 100 yards from the Catholic chapel and, out of

fear of evil spirits, the Headman ordered everyone, regardless of religion, to participate in pagan rites. The new catechist there, Balthasari Manani, asked Deutsch to write a letter to the Chief of that area. Deutsch wrote that it was wrong to force people to attend pagan rites and that furthermore the witchdoctor was demanding offerings of sheep and goats, in effect taking wealth out of the Chief's area. Several days later the witchdoctor moved to a different area.

There were no diaries written in the year 1960 from Gula, but it seems from interviews that parish work proceeded normally, primarily in opening outstations and overseeing the catechetical program. However, in January, 1961, Deutsch wrote that 1960 was the driest year in Shinyanga since 1948 and that as of the end of January there had been practically no rain. Planting season was two months late. Fortunately, the Sukuma had gotten a very good harvest in May, 1960, and had food left over. Deutsch purchased a 200-pound sack of beans which he distributed to women of the parish to plant. Beans take only six weeks to mature and Deutsch thought these would hold them over until they could harvest their maize.

Deutsch was alone in the first two months of 1961 until March when Walt Stinson was assigned to Gula from Sayusayu. Just a week before his arrival Deutsch came down with hepatitis and drove himself to Sumve Hospital, where he was hospitalized for a month. He came back in time for Holy Week in early April but at that very time Stinson also came down with hepatitis, the fourth one at Gula in the space of about a year to be infected with this disease. It is possible that the very dry conditions played a part in their contracting this disease; or, there was an unknown carrier of this disease at the mission (some suspect a cat, which used to lick the plates after supper, or maybe the cook).

Given Deutsch's absence George Cotter, who had taken the Kisukuma course in Shinyanga Town in 1960/61, was assigned to Gula in April, 1961. Deutsch came back from the hospital in time for Holy Week, but Cotter wrote in a diary that Deutsch was still very weak and that his (i.e. Cotter's) language ability was also weak, making pastoral work difficult.

After finishing language school in Shinyanga in early 1960 Stinson had gone to Sayusayu for about a year, and when he came to Gula, just when Deutsch got sick, he carried on very well in running the parish and getting out to outstations. Cotter also got right into the work, even if he did have language limitations. One thing he did in his first month was to use a simple slide projector that used flashlight batteries to show slides of the Life of Christ to the 25 catechumens who were in their final month of preparation prior to baptism. Cotter commented though that "the slides depicted Jesus wearing fine clothes, so it was difficult to convince the people that he was a poor man."

In a diary written in April, 1961, Cotter wrote that he was happy to finally be in mission after seven months of Kisukuma study at the Language School in Shinyanga Town. He said he had three goals as he began his mission work: "continue language learning, getting acquainted with the outstations, and learning the practices of the pastor." In part to continue his language learning, Cotter visited the homes of all the children preparing for baptism in order to ensure that the parents would really allow their children to be baptized.

After recovering from hepatitis Stinson came back to Gula, but of course he also could not work a full-time schedule. Deutsch said in an interview that he too was very weak and had not yet fully recovered. Despite this, Bishop McGurkin came to talk with Deutsch and assigned him to be pastor of both Gula and Kilulu parishes, because the pastor of Kilulu, Don Sybertz, was going on furlough in the U.S. from mid-1961 to sometime in 1962. Tom Gibbons was with Sybertz at Kilulu but because he had suffered a nervous breakdown eleven years earlier in Iramba Parish Maryknoll leadership did not want him to be alone in a parish as pastor. For a while Deutsch commuted back and forth between the two parishes but later in 1961 he saw that both Stinson and Cotter were handling all the matters at Gula with no problems and Deutsch moved full-time to Kilulu. He remained there until Sybertz came back in 1962, and then was assigned to be pastor of Sayusayu. Walt Stinson was made pastor of Gula and he remained there until 1964, when he went on home leave. Afterwards he did not return to Tanzania.

Neither Stinson nor Cotter was interviewed for the history program and there were no diaries written from Gula in the year 1962. The first diary to be written after 1961 was by Walt Stinson in December, 1963, summarizing some of the highlights of the year. The biggest event noted was a celebration to honor the long-time catechist, Natalis Ndaki, on August 15, 1963, the Feast of Assumption. This event symbolized what in hindsight we can see as an evolutionary jump from the practices of Maryknollers in their first nine years in Shinyanga Diocese to some of their new priorities and goals in the post-Independence period in Tanzania (still called Tanganyika in December, 1963), namely that religious instruction would now deal with the people's lived situation.

Ndaki had been catechist for over thirty years and was respected by both missionaries and his fellow Sukuma people, and many Maryknoll priests, Brothers and Sisters came for the celebration. The Second Vatican Council was taking place in Rome, but Bishop McGurkin and Cardinal Rugambwa both sent special letters from Rome to Ndaki. He also received a special Papal Blessing from Pope Paul VI, which he hung in his house.

Ndaki left another legacy, although not recognized in 1963. One of his daughters, Susanna, later became Mother General of the IHSA Sisters in Musoma.

Ndaki was replaced by Matteo Masele, who was one of the first twelve graduates of the Catechist School in Mipa. He had spent two years studying church doctrine, liturgy, Christian life, and the principles of modern agriculture. This training indicated that from thenceforth religious instruction would be about more than just the catechism.

Thus, we will leave off here and resume the history of Gula with the assignment of John Lange to be pastor in 1964.

NASSA-MWANANGI, OUR LADY OF BON SECOURS PARISH:

Nassa, as it was originally called, is located along the road between Musoma and Mwanza, on a hill overlooking Lake Victoria about a mile and a half away. Although Nassa is only 60 miles from Mwanza, as opposed to 160 miles to Shinyanga Town, and despite it being in Mwanza District, it was included within the Diocese of Maswa-

Shinyanga. Almost all the people were (and still are) Sukuma. About fifteen miles south of Nassa the seasonal Simiyu River crossed the road to Mwanza, making travel to that city impossible during heavy rain. In fact, in February, 1956, four bishops stopped at Nassa for lunch on their way from Mwanza to Musoma and on their way back to Mwanza in the afternoon they discovered that the ferry over the Simiyu River had been washed away down towards the lake. The bishops stayed overnight at Nassa and drove back to Musoma to take the lake steamer to Mwanza. The river was a natural boundary between the dioceses of Mwanza and Shinyanga, and between Nassa Parish and its neighbor in Mwanza Diocese, Ibindo Parish.

The first Maryknoller assigned to Nassa was Fr. Edward (Eppy) James, who had been working in Rosana Parish in Musoma Diocese since his ordination in 1951. He waited at the parish until late September, 1954, when his replacement, Fr. Brendan Smith, arrived at Rosana and he then drove to Nyegina. On September 27th Eppy (we will refer to him in this section on Nassa with his nickname, the name by which he was always known) drove Ed McGurkin first to Nassa and then to Buhangija and the next day drove him to Sayusayu, after which Eppy went back to Nassa. Two White Fathers were stationed at Nassa, Frs. Blekenmolen from Holland, the pastor, and Joseph Kay from Detroit. In 1955 these two were replaced by two other White Fathers, Frs. Bill Smith, the pastor, and Paul Tremblay, a French-Canadian. Another White Father, Fritz Mueller, also came for a while in place of Tremblay. The White Fathers left in early 1956 and Eppy became pastor.

Both Eppy and Fr. Tom Burke, who arrived in September, 1955, described the area around the mission and the great views they had. We will conflate their descriptions here as one statement.

We have an excellent view of the surrounding countryside. In front is the lake, which gives us breath-taking views at sunset, when the sky and lake are aglow with many colors.

Behind the mission is a group of hills, about ten miles away, forming a natural amphitheatre and at the base of the hills is the Serengeti Plains. Across the lake is the Ukerewe mainland.

After the new rectory had been built Eppy later wrote an almost poetic description of waking up at Nassa.

Watching sunrise over the mountains from our back veranda is like a meditation on God's goodness and evaporates any feelings of homesickness a new missionary may have. But dawn is short and within fifteen minutes the strong sunlight burns down.

Nassa Mission had been started in 1948 and was a very promising mission in terms of gaining converts. The territory was about 1200 square miles, large but not overly big, with a total population of about 50,000. In 1954 there were 1,100 Catholics and 1,400 catechumens preparing for baptism in the four-year catechumenate. In November, 1955, Fr. George Egan wrote that there were 24 outstations in the parish, ranging from

five to twenty-three miles distant from the mission. Cotton was a huge cash crop in the Nassa area and the people were considered progressive.

The mission had a mud-walled rectory and small mud brick church. In addition to learning Kisukuma, Eppy had another priority – overseeing the construction of a new and improved rectory. McGurkin thought that its ideal spot overlooking the lake made it a likely place for travelers to and from Shinyanga to stop. In 1954/55 a cement-block, six-bedroom, ranch-style rectory was built and finished in time before three other Maryknollers arrived in September, 1955. It would be several more years, however, before a large cement-block church could be built.

Eppy already knew Kikuria, a Bantu language like Kisukuma albeit from a different branch of Bantu languages. Knowing one Bantu language, however, makes it easier to learn another, as Bantu languages have similar grammatical structures. The Chief, King Richard, was a good Catholic and he brought his son to help Eppy learn Kisukuma. He also showed Eppy his private beach at the lake, where in theory there were no crocodiles or hippos.

In 1955 one of the Protestant missions in the Nassa area put in a pipeline from the lake to the mission but could not pump water until they received permission from the Water Court in Dar es Salaam. Getting permission was a long, laborious process, as it had to go through the countries of Sudan and Egypt, which were dependent on water from the Nile River. Lake Victoria is the source of the Nile and its outflow into the river is about 276,000 gallons per second. (McGurkin, in a diary, mistakenly claimed it was 240 million gallons.)

The Owen Falls Dam was constructed at Jinja, Uganda, from 1947 to 1954 (now called the Nalubaale Power Station, from the Luganda word for Lake Victoria) and in the mid-1950s it produced 150 megawatts of electricity (now increased to 180 megawatts). When the dam was commissioned Egypt and Uganda signed a treaty stating that the natural outflow of water would not be jeopardized.

From 1950 to 2000 the level of the lake rose one metre – and had risen by three metres, ten feet, between 1961 and 1964, when the excessive Uhuru rains contributed to rapid inflow of water. McGurkin wrote that Egypt had agreed to pay to increase the height of the dam by one metre, and this was one factor in the rise in lake level. The other was the increased inflow of water from the lake's 17 tributaries during this time (the Kagera River supplies one-third of river-supplied water). Since the year 2000 water levels in the lake have been threatened by prolonged drought, the addition of a second hydroelectric dam (Kiira Power Station), and harmful land uses, such as deforestation and topsoil erosion. More will be said about ecological problems affecting Lake Victoria when we treat of Maryknoll's work in Mwanza in the last three decades. (Final Chapter in this History of Maryknoll in Tanzania)

One fascinating tidbit of history, which McGurkin could not have known about, has recently been revealed with the opening of secret documents from British archives. In 1956 Great Britain seriously considered increasing the height of the Owen Falls Dam to considerably reduce the flow of water into the Nile River, in retaliation for Egyptian President Gamal Nasser's nationalization of the Suez Canal. However, this was not done as the consequences of such a drastic action would have affected other countries.

Eppy wrote in his first diary, in October, 1954, that there were several Protestant denominations working in the Nassa area, mainly African Inland Mission (A.I.M.), Seventh-Day Adventist (SDA), and a local offshoot of the Anglican Church Mission Society (C.M.S.), but that none was making much headway. He added that after many years of toil even the White Fathers had not seen much success in converting the Sukuma, due to Sukuma “nonchalance,” but that “some places have shown signs of great hope for the future. Mwanangi is one place expecting a rich harvest.”

In his first year Eppy did not write any further diaries and so we do not know what kind of pastoral work he was doing. However, when Egan came the following year he wrote that Eppy and the two White Fathers were very busy going out to all the outstations five or six days a week each, “instructing the catechumens, celebrating Mass, hearing confessions, and teaching religion in schools.”

In the beginning of September, 1955, fourteen new Maryknollers came to Shinyanga Diocese, in order to augment each of the six parishes with two or three additional priests or Brothers. Three were assigned to Nassa, namely Frs. Tom Burke, George Egan and Tom Keefe. All fourteen arrived in Shinyanga Town on September 3rd and that day the other Maryknollers came in to take them out to their respective parishes – except for Eppy James from Nassa. They made the correct presumption that his vehicle had a breakdown and the next day McGurkin and Brother Cyril Vellicig drove the three newcomers to Mwanza, where they met Eppy trying to get the main spring in his Jeep fixed. After a quick tour of Mwanza and finding the Jeep repaired, Eppy and the three new missionaries made the two-hour drive back to Nassa later that afternoon.

The three new Maryknollers’ first responsibility was to learn Kisukuma. The method was the same as in the other parishes: two hours a day of personal study of the Sukuma grammar produced by Matthias Koenen, W.F.; assistance for one hour a day by a “capable young man who also teaches in the mission school;” and going out to practice speaking and hearing the language with people on or near the mission compound. They found the people very friendly but naturally conversation was limited. A Sukuma man who had been to the United States also assisted them for several weeks in October. George Egan wrote that Koenen had promised to produce a new, updated and more complete Sukuma grammar by January of 1956.

In their first month they were also able to witness the Confirmation of 90 people by Bishop Blomjous at the end of September, 1955.

In October, 1955, Egan mentioned a variety of matters, such as that everyone’s health was good, in great part due to new types of malaria prophylactic. He also noted the high heat, the welcome cooling when rains comes, even though heavy rain could make travel impossible, and the poor state of the church building. Egan said that the people have little money and do not have the practice of contributing money, so a new church could not be built from local sources of revenue (however, cf ahead on page 70 about success at two outstations where cement block churches were built with much local support). In the meantime, the priests would make repairs, whitewash walls inside and outside, fix the altars and put in cabinet shelves for vestments and altar linens.

Egan also added that they already had made plans to open a new mission at Malili, 23 miles from Nassa and about 40 miles from Kilulu. Eppy had requested the

government for a plot of land, which was granted on February 6, 1956, and he then went out and staked off eight acres. Some of it was under cultivation, but after a meeting with the people and Chief Richard the people agreed to remuneration for land and crops. This was the first new mission given a plot of land by the government after Maryknoll had arrived in Shinyanga. Malili was started in 1957 by George Egan, assisted by Charlie Callahan and Brother George Carlonas.

Tom Keefe wrote the diary in December, 1955, and noted many similarities between life in Tanganyika and what was portrayed in the bible. He stated:

Perhaps this is why some are of the opinion that the religious knowledge of the people should not be primarily based on a memorized catechism but rather on a presentation of the faith through Gospel parables. Concrete examples are more effective than abstract principles.

Keefe also related how important long, formal greetings are to the Sukuma people and how different their sense of time is compared to the American sense of time. Years later in an interview George Egan also reflected on his first year at Nassa and about the qualities of the Sukuma people.

I found the African people simply charming and their patience with us unending. I learned from them a lot about patience, due to their kindness and hospitality. So, my memories of the mission are very, very happy ones.

The three newcomers were given six months to study the language and then were assigned to their missions. Tom Burke was assigned to Kilulu, where in addition to doing pastoral work he was asked by McGurkin to also study Kiswahili on his own, as he would be assigned to teach at the minor seminary in Nyegina later that year. Both Egan and Keefe were assigned to remain in Nassa to assist Eppy James, as the White Fathers left at about that time – February or March, 1956. Some electronic additions that the new priests made to Nassa were a generator, movie projector and movies. Although they were all supposed to do parish work they admitted that they were still far from proficient in the language. Burke said, “One of the White Fathers gave us a language examination, by listening to one of our homilies and taking us through confession, but nobody failed. They were so short of priests that they had to pass us all.”

In his interview Egan described the work that the three of them were doing from 1956 on.

We had three or four major outstations and along with Nassa itself we would try to have Sunday Mass at all of them every week. Of course, there was Mass at Nassa every day. During the course of the week we would visit families, visit catechists, and go to the twenty or so substations that we had. We were also trying to build up the substations. We would try to say Mass at each substation at least once a month.

Every month the catechists would come in for a day, spend the night, and go home the next day. While at the mission we would set with them the schedules

for the upcoming month, discuss mission business we thought important, and elicit from them their ideas as to solutions to any problems.

Another important thing we were very concerned with was developing schools. The problem was getting them accredited. We had many bush schools but only four registered primary schools. Only students at these schools could take the exam to go to a middle school, Standards Five to Eight. After Standard Eight they took another exam to see if they qualified to go to secondary school, and after secondary school they took the Cambridge Exam to see if they could go to higher education. At that time they were trying to get all the children into the first four years of primary school, but I remember that it was difficult to get the bush schools accredited.

Of course we could do religious education in all the schools. The schools also gave us a way to become known in a particular area, to become acquainted with parents, and to know the people in authority. So, that was a secondary beneficial aspect of schools. I don't know how many baptisms we got from them, but it gave us the opportunity to become known and respected.

The people were eager to have schools, so we had no trouble getting land. We would just go to the Chief and he would grant us the land. The people would put up the schools and we would provide the reading, writing and other needed materials. We would also provide a teacher. So, the people were very grateful and we became fully accepted in a given area.

When the catechists came in they also brought the collection from all the outstations for the month. In January, 1957, Jim Bradley, who arrived in October, 1956, said that the collection for that month amounted to a little over \$10.00. The Sunday collection at Nassa for two Masses was averaging \$1.50 to \$2.00 per week.

In the meantime the parish continued to expand numerically. The diary of October, 1956, reported that 100 people were baptized that month. As in other parishes of Shinyanga Diocese, there were two Siku Jose months during the year, at which those in the final stage of preparation for baptism came into the mission for a month twice in the year. Priests and catechists shared the task of teaching, so between this and going to outstations the priests were busy.

The diary of January, 1957, written by Bradley, reported several gratifying matters, first being that three girls came in to the mission to be taken to the IHSA Sisters' Postulancy in Kowak, and two boys went to the seminary in Musoma. Later that month, on January 13, 1957, Bishop McGurkin said an outdoor Mass attended by 2,000 at which 175 people were confirmed. Another thirty could not make it from their homes about twenty miles from the mission due to heavy rain. After the Mass there was a celebration with plenty of food for everyone.

In early 1957, after finishing his six months of language learning, Bradley was assigned to Sayusayu, where he stayed for two years, after which he returned to Nassa in 1959 for two more years. In July, 1957 Eppy James also went home on furlough for many months and George Egan was assigned to open the new parish at Malili. Tom Keefe had to carry on by himself during this time. Unfortunately, Keefe was never interviewed for the history project so we do not have his reflections on his time at Nassa. At the

beginning of 1958 Eppy returned and remained pastor at Nassa until 1959. When Malili Parish was opened it took territory from Nassa and Kilulu.

In 1957 Brother George Carlonas was assigned to build the mission at Malili and beginning in January, 1958, he also undertook the construction of a new church at Nassa. Due to the problem of white ants ruining all buildings made of mud bricks, he built all the buildings in these two missions with cement blocks.

In 1958 Keefe was assigned to open a new mission at Wira and in his place Don Sybertz came to Nassa for about a year. Sybertz had been at Busanda Mission since his arrival in 1955. While at Nassa he said that “we tried to get small groups started that would be scripture discussion groups. That was an interest of mine from the beginning.” In 1959 Sybertz was assigned to Kilulu, where he soon became the long-time pastor.

In 1959 Eppy James went to Shinyanga Town to study Kiswahili after which he was assigned to teach at the minor seminary, where he was stationed till either the end of 1963 or sometime in 1964. After another furlough he returned to Shinyanga Diocese and was made pastor of Malili Parish, where he remained for about eight years.

To replace Eppy, George Egan was brought back to Nassa from Malili in 1959, where he remained as pastor until 1964, when he also was assigned to teach in the seminary at Makoko. Egan was joined in 1959 by Jim Bradley for two years. In 1960 Bradley began the work of opening a new parish in Chamugasa, north of Nassa next to the Serengeti, and to replace him Fr. Mike Callanan was assigned to Nassa. Callanan had arrived in Tanganyika in September, 1960, and had taken the Sukuma language course in Shinyanga Town in 1960/61. Callanan stayed in Nassa for two years. Bradley continued to live on at Nassa in 1960 till sometime in 1961, when he moved to Chamugasa.

Unfortunately, many of those who worked in Nassa in the 1950s and early 1960s were never interviewed for the history project and in any event they were there for only a short time. Furthermore, after January, 1957, there were no further diaries written from Nassa that give any information about the parish.

In 1961 Egan went on home leave and was replaced that year by Lou Bayless, who had just returned from furlough after being pastor of Shinyanga Town Parish. Bayless did not say much about his stay in Nassa except to refer to the very heavy rain in 1961/62, the famous Uhuru Rains. There were times they had to travel by motor boat across the Simiyu River and then on to Mwanza. Because of the rain he was not able to get out to outstations very much.

In 1962, Egan returned to Mwanangi and resumed his work as pastor. That same year Fr. Bill Tokus came to Mwanangi. He had been ordained in 1960 and went to the Sukuma Language School in Shinyanga Town for six or seven months, after which he was assigned to Shinyanga Town Parish for the rest of 1961. He arrived in Mwanangi sometime in early 1962. According to Egan, Tokus took an interest in outreach to the youth of the parish, whereas Egan concentrated on his work with the older people and catechists.

(Tokus) took over the visiting of schools and set up different kinds of activities for youth. There was an old building on the property, what we might call a barn, and he cleaned it up, painted it, fixed it up, and made it a room for the youth to use, especially on Sundays when they would come in for Mass. He put in

magazines, other reading material in order to expand their knowledge, and materials that would enable them to know about international matters and social affairs. He also did much of the teaching of religious education in schools, especially the two middle schools, one of which was at Mwanangi.

He became very friendly with them and they with him. They felt that here was an individual who was specifically interested in youth, in sports, promoting soccer games and things like that. He did very good work with them.

The parish was able to teach religious education in the middle schools three periods a week, often done by Tokus but also assisted by Maryknoll Sister Bridget Chapman, one of three Maryknoll Sisters who came to Nassa in 1961, to do pastoral work and run a 40-bed hospital (Cf page 18 in the History of the Maryknoll Sisters by K. Erisman.) In addition to religious instruction the priests would say Mass at the more distant middle school, weekly if possible.

Middle school children received instructions leading to baptism at school and those from Mwanangi Parish would be baptized at the school. For those children from other parishes the pastors would be informed that children were ready for baptism, so that the children could be baptized in their home parishes. Some children came from as far away as Mwanza.

While Egan was at Malili from 1957 to 1959 the catechumenate was shortened from four years to a year and a half, with catechumens coming to live at the mission for two six-week periods. When he returned to Nassa-Mwanangi in 1959 he put in the same shortened catechumenate there. Although the length of the preparation was shortened the priests made efforts to improve the quality of the course content. Egan said that the people liked the shorter catechumenate and that they appreciated the “intense course” during each of the six-week periods when they lived at the mission. For some, though, living at the mission for six weeks was a hardship.

Nassa had many baptisms, significantly more than the other parishes of Shinyanga Diocese. Both Eppy and Egan became known for baptizing hundreds of infants of pagan parents during their years at both Nassa and Malili, a controversial practice as many did not continue active participation in the church when they became adults.

Regarding efforts at financial self-reliance, Egan stated that in general the rectory, church and school, built with cement blocks, were done with Maryknoll money but that there were two outstation chapels built with cement for which the people contributed perhaps 75% of the cost, including the value of their contributed labor. Bush schools, made of mud brick, could also be built by the people themselves. The parish would supply a teacher and pay the salary. Since the people knew this, they were willing to put up the school. Some of the better bush schools became full primary schools after Independence when the government was trying to extend full primary education to as many children as possible. When the government took over a school it paid the teachers' salaries.

Financial self-reliance in actuality did not become an important goal of Maryknollers until later in the 1960s, in response to the Tanzania government's emphasis on this for national development. As Egan was interviewed almost thirty years after his work in Nassa, he could have transposed later emphases from the 1960s and 1970s to the

earlier time period of the 1950s. However, he and others talked about the amount of cotton grown in the Nassa area and that people had money, which they could have been willing to use in building up the church even in the 1950s. If so, this would have been one of the few places where this happened, given the general poverty of rural Tanganyika prior to 1961.

While Egan was at Nassa two other missions were started, Chamugasa in 1960, with Jim Bradley the pastor, and Ilumya in 1963, with Tom Burke the first pastor. Ilumya was on the main road, about six miles south of Nassa.

A new, large church was built during Egan's second stay at Nassa, replacing the small church that the first Maryknollers found there in 1954/55. "The White Fathers had planned a fairly large church and the foundation was there, but it was impossible for them to get it completed. And when the new church went up, it was a good sized church."

Nassa was at the far end of the diocese, some 160 miles from Shinyanga (versus only 90 miles from Musoma), and during the rainy season it was impossible for the priests to go to Shinyanga and usually impossible for Bishop McGurkin to visit Nassa. "But during the dry season McGurkin would come once or twice a month and spend several days in our area."

Originally, the only mission close to Nassa was Kilulu, about 60 miles away, and the Maryknollers would try to visit once a month. Later when the three new missions were built (Malili, Chamugasa and Ilumya) they would get together almost every week, at one place or another. Eppy also knew people in Musoma Diocese, so he would go up to Nyegina from time to time. Nassa also regularly received visitors traveling from Shinyanga towards Musoma and Kenya.

At the end of 1963 Bill Tokus was transferred to Malili and Bob Lefebvre came from Malili to Nassa. Lefebvre was soon named pastor, as Egan was requested to teach at the minor seminary in Makoko, beginning in January, 1964. In a sense he was part of a two-way trade, as Moe Zerr went to Nassa from the seminary in May, 1964. Zerr became pastor, replacing Lefebvre who went to Sayusayu. Zerr was joined later that year by Leo Kennedy and Walt Stinson, and the following year by Mike Duffy and Bro. John Wohead. Stinson was there for only one year, but Wohead remained at Nassa for many years, up to 1978. In 1966 Ernie Brunelle came to Nassa in place of Duffy and Kennedy.

With the new personnel came some changes in the pastoral practices at Mwanangi-Nassa, as it was called beginning at this time. So we will leave off here and resume the history of this parish in the next Chapter on Shinyanga Diocese.

BUSANDA – OUR LADY OF LOURDES PARISH:

The final mission of the original six where the first Maryknollers were assigned was Busanda, but it was in fact one of the oldest missions and one of the most developed. It had been established in 1932, had a good rectory with seven rooms, corrugated iron sheeting on the roof, from which they channeled water into reserve tanks, and had a fine primary school on the compound. There was a church, although this needed repairs. An outdoor kitchen made of cement blocks was built in mid-1955, in anticipation of the arrival of two more Maryknollers a couple of months later. According to McGurkin it was a good agricultural area and the people were fairly prosperous. There were many

Arabs living in the area, as the mission was along the main road heading towards Tabora, which had been one of the main centers of the 19th century slave trade.

The mission was about 22 miles south of Shinyanga. In October, 1955, Phil Sheerin wrote the diary and gave what seem to be fairly accurate statistics for that year. The territory of the parish was about 875 square miles and had a total population of 75,000, of whom there were 780 Catholics, 200 Protestants and 250 Muslims. All the rest observed indigenous religious practices. When Fr. Maurice (Moe) Zerr came in March, 1956, to be pastor, he wrote in a diary:

Busanda is by far the nicest mission in Maswa-Shinyanga in terms of scenic beauty. We are surrounded by large hills (almost mountains) and have above average rainfall.

Fr. Lou Bayless was the first Maryknoller assigned to Busanda and on September 27, 1954, he rode from Nyegina to Busanda on his motorcycle, a trip of some 270 miles. (At the beginning of 1955 he bought a new Jeep.) Bayless was one of the original four Maryknollers who came out in 1946 and he had worked in both Nyegina and Iramba parishes up until his furlough year of 1953. On his return to Tanganyika in 1954 he was informed that he would be going to Shinyanga Diocese.

The two White Fathers who were at Busanda were Matthias Koenen, who was considered very knowledgeable in Kisukuma and had written a Sukuma grammar, and John Ligot. They gave Bayless a very good welcome when he arrived and he got right down to studying the language. They gave him three months to learn Kisukuma, a totally insufficient amount of time, although the White Fathers probably thought that since Bayless already knew Bantu languages he would pick up Kisukuma easily. McGurkin commented in a diary written at the end of October, 1954, that “Bayless has astounded the White Fathers in how quickly he is picking up Kisukuma and learning the names of everyone in the parish.”

Bayless said that the pastoral practices at Busanda were similar to what he had experienced at Nyegina, except the Fathers at Busanda were more relaxed. They didn't have the strict rules and rituals, such as prayer in the chapel after every meal, that were the practice at Nyegina. Bayless did not write any diaries from Busanda and when he was interviewed many years later he did not say much about that mission.

Personnel changes began in 1955. First of all, Koenen was assigned to Buhangija, where he became pastor. Then Fr. Zachary Buluda, a native Sukuma, was ordained at Sayusayu in January, 1955, and came to Busanda at the end of February, 1955. Over the years Bayless lived with Buluda in several places and he said it was a good relationship. Buluda discussed in an interview how the Maryknoll priests carried out their pastoral work in Busanda.

They followed the way the White Fathers worked, in learning the language, in helping people, and in the set-up of the catechumenate. They followed the White Fathers' syllabus and the three to four-year period of instructions. They would also go to outstations, to say Mass, and would stay out there overnight.

Busanda was one of the first parishes that the White Fathers turned over to Maryknoll. In September, 1955, two newly ordained Maryknollers, Frs. Phil Sheerin and Don Sybertz, came to Busanda to begin their language study, the White Fathers left, and on October 1, 1955, Bayless was named pastor of Busanda.

BRIEF EXCURSUS ON CHIEFS

The first diary from Busanda was written by Sheerin, in October, 1955, and he commented on the role of Chiefs in Sukumaland at that time. The local Chief, Wilfred, was Catholic and attended Mass every Sunday. There were four other Chiefs in the territory of the parish and fortunately all were cooperative with the Catholic Mission, even though one was a Muslim. Sheerin elaborated on the rationale of the British emphasis on rule through Chiefs.

Tanganyika, like the rest of Africa, is undergoing a vast political, economic and social change. To effect this in the individual tribes the English government has placed the responsibility on the Chiefs. This is achieved by furthering education among the natives, administering justice in the local courts, and cooperating with government plans. The government's ten-year plan envisions at least four years of education for the vast majority of Tanganyika's children. Introducing better agricultural methods is another area in which the Chiefs could play an important role.

Given that President Nyerere abolished the office of Chief after Tanganyika obtained independence, arguing that this was a regressive and tribal form of administration, it is worth noting here how valuable and necessary the Maryknoll missionaries viewed their relationship with Chiefs, in Musoma Diocese and especially in Shinyanga Diocese. Diaries from all parishes are replete with mention of good relationships and cooperation with Chiefs, particularly with Catholic Chiefs, primarily with regard to getting sufficient plots for new missions, outstations and bush schools. In an interview many years later Lou Bayless reflected on his relationship with Chiefs.

We would know the Chiefs. The White Fathers made sure that they would have the Chiefs come in occasionally for a big feast or some big occasion. If it was a very big occasion and the Bishop was going to be there, such as at an ordination, they would invite the Chief.

We had many Catholic Chiefs among the leaders, such as Chief William at Sayusayu, Max Shoka at Ndolejeji, Wilfred Muhonge at Busanda, Shikila at Luhumbo (a part of Busanda Parish, later Bugisi Parish), and others. It's true to say that the White Fathers were really close to the Chiefs and at all times they were helpful and very friendly with them. The Catholic Chiefs were very exemplary and very helpful, too.

Putting Chiefs as the primary point men at the local level to assist colonial administration of the Tanganyika territory was formulated in the 1920's as the policy of

“indirect rule.” The Governor and his Council would deliberate policy, inform the Area and District Commissioners what the new policies would be, and the latter then would tell the Chiefs to implement these policies at the local level. Some policies were laudatory, such as tsetse-fly eradication, improved agricultural methods, and the intention to have universal primary education up to at least the fourth grade. Others, such as taxation and forced labor, were resented by the people – whose resentment was first of all directed at the Chief.

Some parts of Tanganyika did not traditionally have Chiefs, instead making judgments by councils of elders, and it was easy for these groups to abolish the office of Chief. The Sukuma, however, as noted by Joe Carney’s comments (cf above page 14), had evolved the position of Chief/King (Ntemi in Kisukuma) over the previous three centuries and it had become an essential indigenous institution, although not without its own problems, such as right of succession and method of removing an incompetent or corrupt Chief. After this office was abolished in 1962 the Sukuma Chiefs continued to retain honor and respect among the people in Sukumaland, although they no longer had any official authority.

The position of Chief at the local level was replaced by the local representative of the Political Party, TANU at first and later CCM (Chama Cha Mapinduzi; which means Revolutionary Party in English). In other words, the Party would deliberate policy and control its implementation throughout the country. Provincial administration saw its powers reduced and even Parliament became subservient to the Party – and Tanzania for many years was a one-party state.

In the 1950s the new Maryknollers arriving in Tanganyika for the first time were informed by the experienced missionaries that it was crucial to foster good relations with Chiefs and work through them to develop their missions. The diaries on numerous occasions mention their good relationships with Chiefs. Conversely, they also state that there was remarkably little interaction with officials of the British colonial administration, with a few exceptions, for instance if one of them was Catholic. Relations with the British, even if infrequent, were always cordial and cooperative, however.

As Independence approached, Maryknoll missionaries were becoming aware that in the near future they would have new and complex challenges in relating with the Government. In May of 1960, while preparations were being made for the election later that year, Fr. John Ganly wrote the following from Bugisi Parish, where there was a very good Catholic Chief:

Chiefs occupy a difficult position these days, somewhere between the British Territorial Government and TANU. TANU will be the ruling party in the fall, after elections. The British are trying to go away friends and therefore seem to be relinquishing authority rather than cause ill will. TANU is pushing into this vacuum even though they are not the government.

One deanery is having trouble because of this, not caused by TANU itself but the local secretary. It is so far out in the bush that TANU headquarters doesn’t know about him.

In February, 1955, McGurkin commented in his diary that there were twenty-five lepers receiving out-patient treatment at the dispensary in Busanda, “which has been incorporated into the network formed by the government of Lake Province to fight leprosy. Bayless estimates that five persons in one thousand have leprosy.” Lepers were treated two days a week.

Moe Zerr, who became pastor in March, 1956, stated that Busanda had a very fine dispensary, with a trained dispenser and a mid-wife. It also had six beds in a small hospital section. However, he added, “Keeping enough medicine at the dispensary is a problem at times. The shipment of drugs is slow and uncertain.” The dispenser, Hadrian, performed another action, secretly baptizing infants who were in danger of death. One, in fact, was a Muslim. Zerr said that close to 90% of infant baptisms were done at the dispensary rather than in church.

In his diary of October, 1955, Phil Sheerin discussed the role of the rosary in the religious practices of the Catholics in Shinyanga. Earlier that year Fr. Peyton, a Holy Cross priest, had come to promote the Family Rosary Crusade in Mwanza. Busloads of people from Shinyanga had joined 15,000 others at a huge rally on the last Sunday of July, 1955, at which several new and very creative Kisukuma songs were sung as part of the liturgy, fostering the great interest of Sukuma Catholics in family recitation of the rosary. October was the rosary month and at Busanda people would gather at church at 5:00 pm, then process to a Catholic home to say the rosary as a group. The priests would join them and several times Sheerin and Sybertz were invited to meals at the home.

In March/April, 1956, there were changes at Busanda. Bayless was being moved to Buhangija to become pastor there, which he did on Easter Monday in April, 1956; Moe Zerr came from Gula, where he had been doing language study, to become pastor in Busanda; and Phil Sheerin moved to Gula to become pastor there. With the White Fathers anxious to leave Shinyanga, Maryknollers who had been learning Kisukuma for only six to seven months were forced to become pastors.

At Busanda, in addition to Zerr, Don Sybertz and Zachary Buluda remained. Zerr said that Sybertz was doing much better than him in Kisukuma and knew the territory and many of the people in Busanda, and Zerr thought that Sybertz should have been named pastor. But Zerr was older, having been ordained in 1951, and McGurkin almost always chose the older man to be pastor. Zerr also wrote that he enjoyed hearing Buluda preach in perfect Sukuma.

Buluda was a great help to Zerr and Sybertz with regard to Sukuma customs and to some difficult aspects of the language, particularly the tones in Kisukuma. Many of the perplexing questions revolved around marriage customs, including some sexual practices accepted in the culture that would be considered immoral in western societies. Polygamy was naturally a thorny issue, since it was an integral component of Sukuma culture. Chiefs almost had to have several wives; being able to manage a large household demonstrated that they could manage broader affairs. One of the Chiefs had four wives all studying to be baptized and Zerr commented: “His first wife will be baptized but the other women can’t be baptized unless they stop living as the Chief’s wives.”

[One Maryknoller who worked in Shinyanga said that Christian Chiefs would set up each of their additional wives in separate compounds, along with their children, so that all of them could be baptized – and in fact many were baptized. This practice, devised to

skirt canonical rules, is in effect a legal fiction and was practiced in other dioceses in addition to Shinyanga. It was not unusual for Catholic wives in subsequent years to bring new-born infants to be baptized, even though they were in theory separated from their husbands.]

At the end of May, 1956, Zerr got his new Jeep. It was used several months later when they had to build latrines and a kitchen at the school for the teachers. Zerr decided to also build an extra house for mission use. The Jeep was used in hauling in supplies, both from local places and from Shinyanga Town. In addition, in November, 1956, Busanda was given a third 1000-gallon water tank, which a diary said would alleviate a persistent water shortage at the mission.

Priests got a one-month vacation every year, and in 1956 the three priests at Busanda staggered their vacations, Buluda going in July, Sybertz in August, and Zerr went to Nairobi in October.

There was a variety of work that the priests did: overseeing construction, fortunately not complex, going constantly to outstations and starting new ones, getting chapels (vigango) built at outstations, supplying good catechists for these outstations, which included having a house built for the catechist and his family, doing baptisms, marriages and other sacraments at the mission and outstations (at that time marriages were done at the mission only), taking the occasional night sick call, meeting with the catechists for a full day every month, and handling problems/questions in the office on a regular basis. They also had to shop, which meant a weekly trip into Shinyanga. Vehicles could be fixed only in Mwanza, so an occasional trip to that city was also necessary. As of 1955/56 Busanda had adopted the two-year catechumenate, with two one-month Siku Jose periods held at the mission in the last six months prior to baptism.

At Busanda Zerr said that he emphasized the role of the catechist.

My emphasis all my years in Sukumaland was in leadership. I valued the catechist and I spent a great deal of time with catechists. I spent hours working on questions, answers and the catechism, getting them into Sukuma, trying to do it myself but getting Zachary (Buluda) to look over what I had done, and trying to prepare the catechists to go back to their areas and teach.

I did not put an emphasis on school kids, even though Bishop McGurkin did value this. I thought they'd be going back to pagan families and I did not see the value of baptizing those kids because they would later create problems for either me or whoever followed me. So, I was very careful with baptisms of school children and was also kind of strict with baptism of adults. I did not have a hunger for numbers.

In the Siku Jose I would teach an hour a day, but I would work very closely with the catechists who were teaching the catechumens. We really checked on the marriages. I would be running all over the countryside on my motorcycle checking up on those people and their marriages. I used Fr. Winslow's book on all the privileges we could use, not merely the Petrine and Pauline privileges, but at least three more.

Many years later I felt that this was an injustice and that we were doing harm to the culture. In the catechumenate we were telling a man with three or four wives to marry only one and send the others away.

Many people in the catechumenate were married but there were also single people. Very few could be characterized as rich, maybe the Kings only.

In 1957 Zerr, Sybertz and Buluda continued on in the same fashion as in previous years and saw the parish steadily growing. They encountered some tragedies that year, such as the death of their houseboy from meningitis. They also received a report that due to very heavy rains in February, 1957, the corn and millet crops would be poor, and they feared famine later in the year.

In 1958 there were several personnel changes. Don Sybertz was transferred to Nassa-Mwanangi and Zachary Buluda followed him to Nassa either that year or early the following year. In their place Fr. Dick Hochwalt was assigned to Busanda, arriving there in April, 1958, and staying for one year. In September, 1958, two new Maryknollers, George Daly and George Weber, came to Busanda for study of Kisukuma. In 1959 Weber was assigned to Mipa, where he helped Jim Lenihan open up the Catechists' School.

Although Hochwalt was at Busanda for only one year he expressed appreciation for the very organized system of parish ministry he learned at Busanda. He had been ordained in 1951 and was at first assigned to Rome, where he studied Canon Law and worked as Secretary for Cardinal Fumasoni Biondi. From 1954 to 1957 he taught at Maryknoll's major seminary. On arrival in Tanganyika in September, 1957, he studied Kisukuma at Sayusayu and Gula, and finally was assigned to parish work at Busanda at Easter time in 1958. He elaborated on the pastoral methods at Busanda.

Busanda was a formative place because of the method that Mo (Zerr) had, which must have been from the White Fathers. Their method was to always go out to the outstations, for Mass, catechism classes, schools, visit people, and you do this by schedule. That was the whole method, getting around to the people, getting out to these places. We went by motorcycle or vehicle and in those days we really did know the catechumens.

And second to that were the schools. We were building schools all the time. The government was turning over to us the starting of schools. The Brothers were the ones physically involved in building them.

All we talked about in those days were catechumens and schools.

Hochwalt went on to talk about the White Fathers.

The White Fathers were great missionaries, the greatest missionary outfit ever invented. Where the White Fathers had been, the Church is, and we were able by God's grace to come into that.

We were trained by the White Fathers and influenced by them. The rule of four. The catechumenate was four years, with stages with medals that we put the people through. That was a real system, much better than today (1989).

Hochwalt was transferred to Buhangija in late 1959. Earlier that year Zerr was requested by Bishop McGurkin to open a new parish at Bugisi (also called Lohumbo, when it was an outstation of Busanda) and on July 1, 1959, George Daly became pastor at Busanda. Zerr was named pastor of Bugisi but was not able to move there until August 14, 1959.

Daly remained pastor up till 1964. He never wrote any diaries from Busanda (nor did anyone else after July, 1959) and he was never interviewed for the history program. In 1959 Brother John Wohead came for about a year and became involved in building schools and outstation chapels. Daly also was involved in building, including of a hostel for people with Hansen's Disease at Busanda.

In 1960 Fr. John Bergwall came to Busanda after studying Kisukuma in Buhangija. Bergwall had already started to develop Multiple Sclerosis (MS) but since he was a medical doctor, and a dispensary and a hostel for Hansen's Disease patients, built by George Daly, were at Busanda, this seemed a good place for him. While there he took a trip to a Lutheran Mission near Singida which had a large clinic and program of treating people with Hansen's Disease, in order to learn the protocols of treating this disease in rural East Africa. In 1962, though, Bergwall's disease had progressed so much that he had to return to the United States.

On November 1, 1960, Fr. Leo Kennedy was also assigned to Busanda. He had been at Gula for less than a year when he came down with hepatitis and had to recover at Sumve Hospital. After he had made a sufficient recovery he moved from Gula to Busanda. Some of the first impressions he had at Busanda were how much more populated Busanda was compared to Gula and also how much more scenic, with its backdrop of large hills versus Gula's flat, often desolate terrain. Kennedy also commented that the language was different and that they had to use some of the Kinyamwezi dialect in the Kisukuma of Busanda. One nice addition in Busanda: rice was plentiful, as both a food and cash crop for the people. Kennedy said that the people of Busanda were very pleasant and friendly and then he talked about the work at Busanda.

George Daly was very active: construction, big meetings, and I remember kids. When school kids were preparing for baptism we would have 120 to 150 kids in a small classroom – with zero control. We tried to teach them with just a few catechists and ourselves.

George worked hard with the catechists, helped them out at times, and they respected him. He built the leprosy hostel, which could hold 15 to 20 people. He kept the dispensary going, which was staffed by an RMA, i.e. a rural medical aid, and a nurse, and he had plans for building a convent at Busanda, which never got off the ground.

As for parish work we had a couple of big centers and several kigangos (outstation chapels). We had a long day in those days: we would have two Masses on a day, which meant driving out to a place, having confessions, saying Mass and preaching a sermon, then driving either back to the mission or to another chapel and doing the same thing all over again.

George was very involved with the Legion of Mary, which included many meetings, and he even went to Kenya for some large regional meetings. So, after

finishing both Masses on Sunday we might have a Legion of Mary meeting and then Benediction at 6:00 pm. George worked very hard.

Daly and Kennedy remained together in Busanda up till 1964, when they were replaced by Frs. John McGuire and George Pfister (the latter for a short time only). Fr. Dennis Behan also came to Busanda for a year or two, after which he went to Wira. We have no documentation on the work that these latter three did in Busanda; presumably it was the same type of work – going to outstations, overseeing the catechumenate, meeting with catechists and other parish leaders, visiting people in their homes, and running religious instruction programs for school children.

When Daly left he went to the U.S. and resumed work for the Development Department, after which he did not return to Tanzania. Kennedy was assigned to Malili, but then he began work as a temporary fill-in in a series of parishes, such as Mwanangi, Mipa and Salawe, each for about six months. After home leave in 1965 he was asked to return to Busanda as pastor in 1966, as no one was there (Behan had been transferred to Wira and McGuire had returned to the United States).

Kennedy remained in Busanda for three more years. He said that the pastoral work was mostly the same, but that the Second Vatican Council had brought changes. Thus, we will leave off this history of Busanda here and resume it in the next Chapter on Shinyanga Diocese, during which we will treat of these post-Vatican changes.

After taking over authority for these six parishes, Shinyanga Diocese established fourteen more parishes between the years 1957 and 1963. These will now be treated in Part 5B on Shinyanga.