

MARYKNOLL HISTORY IN TANZANIA  
CHAPTER EIGHT

MUSOMA DIOCESE  
POST-INDEPENDENCE

In this chapter we will look more closely at the establishment of three important institutions in this diocese, all in the 1960s, and at two other events of note to Musoma Diocese. Subsequent chapters will examine the history of each parish. We will start with the Language School, which came first in 1964.

Maryknoll Language School:

The previous Volume mentioned a number of instances in which Maryknollers complained of the lack of a systematic course and of their struggles to learn tribal languages. By the mid-1950s Nyegina Parish in Musoma had become a sort of language school, in that new Maryknollers to Musoma Diocese could learn a language there, although without a formal course. Eventually, in 1957 Frank Murray set up a semi-formal course in Masonga Parish for newcomers to learn the Luo language, helped by a grammar, dictionary and Luo informant. In 1959 Ed Wroblewski organized a short course at Komuge Parish in both Swahili and Kikuria for the newcomers to Musoma Diocese.

In Shinyanga Diocese after 1955 Sayusayu became a place for learning Kisukuma, but then a formal course in Kisukuma was begun at Gula Parish in September, 1959, run by Phil Sheerin. It was moved to a seven-room house specially built next to Shinyanga Town Parish in January, 1960, where an eight-month course was taught for each of the next four years. There were very few students each year so the house was used for extra guests to Shinyanga Diocese and in 1965 it became a convent for Maryknoll Sisters when the Shinyanga Commercial School was opened.

In the late 1940s Bishop Blomjous of Mwanza Diocese issued a four-part series of questions that new missionaries had to answer, by interviewing the local people in local languages. Each part was on a particular theme and contained eighty to one hundred questions. The four parts were titled: Native Marriage Customs; Married Life and its Rights and Obligations; Relations between Tribes and Chiefdoms; and Religious and Moral Life. The new missionary had to answer each question and submit it first to a local group for evaluation and then to Blomjous himself. Maryknoll's Superior General, Bishop Raymond Lane, visited Blomjous in the early 1950s and was impressed with this manner of learning language and culture. He passed this method on to the General Council as a possible model for all the countries throughout the Maryknoll world, but it never caught on in the Maryknoll dioceses in Tanzania.

The two town parishes of Musoma and Shinyanga were begun as Swahili-speaking parishes but without a formal course in this language. There were ample resources in Swahili that could help one learn this language without a course but by the end of the 1950s the need for a formal course was apparent. At that time some Maryknollers in rural parishes had also realized that Kiswahili would be the more serviceable language for them, such as Frs. Art Wille and John Casey in Zanaki Parish, which had at least a half dozen language groups in the parish. Issenye and Bunda parishes likewise had several language groups in each parish and they were established as

Swahili-speaking parishes – although there was a soon-rejected attempt to include Kisukuma as one of the languages of Bunda Parish. In 1959, when Tarime Parish was started, it was decided that Swahili would be the language used in Tarime Town, but Kikuria in the outstations. Joe Reinhart, who had initially learned Kikuria at Rosana Parish and later lived in Musoma Town for several years where he learned Swahili, was assigned as the first pastor in Tarime. In May, 1961, three Maryknollers from Shinyanga Diocese, Frs. Jim Lenihan and Al Smidlein, and Brother Cyril Vellicig, took a six-week course in Kiswahili at Duquesne University in Pittsburgh while on home leave.

(The following report will make use of Joe Carney's thesis on The Evolution of Maryknoll Mission in Musoma and Shinyanga.)

In the second half of 1959, right after the house in Shinyanga for learning Kisukuma had been approved, the Regional Superior, Fr. Paul Bordenet, formed three-man committees in each diocese to draft a plan for formal language-learning. At the end of 1959 Fr. Ed Wroblewski submitted a report, stating that there was value in learning the language in the milieu where it would be used (i.e. in the parish), but the lack of a formal course with professional teachers and a Maryknoll supervisor made it incumbent on the Africa Region to plan for a language school. He presumed the school would teach Kiswahili, but many of the priests also recognized the value of speaking the tribal language, which brought the expatriate missionary closer to the people. Mennonite missionaries spoke good Swahili but did not seem able to establish the same rapport with the Tanzanian people as the Maryknollers who spoke the local tribal language.

After Tanzania's Independence in December, 1961, the government made it clear that Swahili would be the common language of government and commerce throughout the country (and within a few years also of education in all primary schools). In 1963, after the Vatican Council changes in liturgy, Rome encouraged the TEC to promulgate a Swahili liturgy. In response, more and more Maryknollers, primarily in Musoma Diocese, were pushing for a formal, professional course in Kiswahili. Fr. Dick Quinn, who had just embarked on learning his fourth language (Kisimbiti at Komuge Parish; cf ahead), wrote a letter in 1962 to Mons. Gerry Grondin, Secretary of the TEC, requesting him to ask the Tanzania Bishops to set up a territorial school for learning Swahili. The Bishops passed the request on to Maryknoll for implementation, although in 1963 the General Council responded that the language school in Tabora would suffice.

In October, 1962, Joe Glynn became Regional Superior and he foresaw that all missionaries in Tanzania would have to know both a tribal language and Swahili. (Glynn may have written East Africa, but in the 1960s it was only in Tanzania that Swahili was necessary. It would not be till the early 1980s that Swahili was necessary as a second language in Kenya.) He requested the General Council to sponsor a Tanzanian to take a course in phonetics and linguistics, so he could return and teach expatriate missionaries. As of then both Frank Murray (in 1958) and George Pfister (in 1961) had taken the linguistics course at Oklahoma University, and in 1962 Frs. Carroll Houle, Dave Jones, John Hudert, and Mike Kirwen also went to Oklahoma. In 1963 Sr. Ruth Greble took a course in linguistics at Duquesne.

In 1963 Pfister ran a summer Institute at Maryknoll, NY, in Swahili for twelve Maryknoll priests and three Maryknoll Sisters. Eight of the priests had already worked in Tanzania. Pfister brought five men from East Africa (Kenya and Tanzania) to be informants in the language. The course stressed listening ability as the means to learn a

new language and made use of the U.S. State Department's Manual for Learning Kiswahili. Carney wrote:

The Institute in 1963 was a model of what a language school in Tanzania could be. The response to learning an African language with this "new" method was an eye-opening experience for the veteran missionaries. There was universal acclaim among the participants that it was 100% better than any approach that had been used in Tanganyika, when they first learned an African language. All felt that a formal language school in Tanzania was an absolute necessity and a priority as a regional concern.

Supplementing the language learning were talks and discussions on various church and societal topics of contemporary relevance in East Africa.

Maryknoll Sister Anita MacWilliam had obtained an M.A. in Linguistics from Columbia University and went to Tanzania in 1963 on behalf of the Maryknoll Sisters to do research as a linguist for one year and then return to the U.S. to teach at Maryknoll. In 1973 she and Fr. Phil Sheerin were interviewed for the history project and the following paragraphs are from that interview.

When Joe Glynn heard that MacWilliam was in Tanzania he asked her and her Superiors if she could stay on an extra year to set up a language program. In January, 1964, she went to Makoko in Musoma and ran a course in Swahili for five Maryknoll Sisters at a small wooden house. In April, 1964, Frs. Bob Vujs and Wayman Deasy also joined the course, and in May Pfister helped teach the course after he had returned from the U.S. In July Pfister left to return to pastoral work in Shinyanga.

MacWilliam was informed that the program would teach four languages beginning in September, three tribal – Kisukuma, Kikuria, Jalu – and Kiswahili. In 1970 a special course was created in the Kisii language of western Kenya for three newly ordained Maryknoll priests assigned to the Diocese of Kisii. Phil Sheerin, who had already been teaching Kisukuma in Shinyanga came to Makoko in August, 1964, and began writing a full course in Kisukuma, while MacWilliam began writing the Kikuria course. The Luo teacher was tasked with writing the Luo course, following the model for Swahili, which was based on the U.S. Foreign Service Institute's Swahili course. MacWilliam commented:

After a little while we realized that that wasn't a satisfactory course for us to use for the simple reason that they weren't real life situations for the missionaries going into the field. They were more of an urban type experience. So, we decided to revise and redo the Swahili as well as everything else.

We developed, with the help of our teachers, especially Agustin Bogohe, who is a Sukuma but a bilingual Swahili-Sukuma speaker, the course that we are using now (as of 1973).

In September, 1964, the course began. It was originally conceived as a nine month course for newcomers in tribal languages and three months in Swahili for veteran missionaries returning from furlough. For the next two years they used buildings at the

seminary. The course included talks on Friday afternoons by missionaries and government representatives on many different topics that would be helpful for those beginning work in Tanzania. Thomas Hennesbusch, who had received an M.A. in African Studies with an emphasis on linguistics from Duquesne University and was teaching Swahili there, was hired to assist Sheerin and MacWilliam in setting up the courses and working with the African instructors. Hennesbusch, a former seminarian at Glen Ellyn, lived at Makoko with his wife and young son until 1968. Two Maryknoll Sisters also joined the staff for a short time, Julie Fitzsimmons and Anita Magovern.

Glynn requested money to build a large school and received \$63,000. Construction began in January, 1965, on a building that could accommodate twenty-two students and teach a total of forty. Facilities included a language laboratory with modern equipment, a library, and a spacious, attractive chapel. The Maryknoll Language School at Makoko was completed in 1967. The courses were reduced to six months, and a year or two later the Swahili course was shortened to four months. Yearly evaluations of the course and teachers' effectiveness were elicited from the students, and the teachers were given on-going opportunities to enhance their knowledge of linguistics.

In 1968 Fr. John Graser was assigned to the Language School to be procurator and supervisor of the staff for meals, cleaning and maintenance. He left in 1972 for an assignment to open a new parish in Eldoret, Kenya, and was succeeded by many others, including Brothers Goretta Zilli, Cyril Vellicig, Brian Fraher, and Fr. Ed Philips.

In 1978 Philips was asked by the new Tanzania Regional Superior, Fr. Bill Daley, to come from Shinyanga Diocese to be procurator and treasurer of the language school and Regional Treasurer. He accepted on the condition that he bring a layman whom he could train and eventually become procurator/treasurer of the language school. This man was Raphael Chuwa, who turned out to be an excellent choice, handling his chores with what seemed to be effortless ease. In 1982 Philips moved to the newly opened Society house in Dar es Salaam and Chuwa became Language School Manager. Chuwa was also elected Chairman of the Musoma Cathedral parish council. He died suddenly in the early 1990s, a tragic loss felt deeply by both the language school and Musoma Parish. In the cathedral church there is a huge painting of 72 disciples, all prominent individuals from the parish and diocese, and Chuwa's likeness is clearly depicted in the painting.

In an evaluation in 1968 it was recommended that more cultural and socio-political topics be added to the course, and that the inculturation period for new missionaries be extended to two years. Several seminars of four to seven-day length were held at the language school for all missionaries, such as the Seminar on Socialism cited in Chapter Seven.

In 1970 four newly ordained Maryknoll priests were assigned to East Africa, three to Kisii Diocese in Kenya and the other to work with the Luo people in Musoma Diocese. All four learned their respective tribal languages, in courses lasting six months. But after that the language school taught only Kiswahili. In the late 1960s and early 1970s almost all the Maryknoll priests and Brothers who had been working in Tanzania for many years took the Swahili course. For those who had spoken Bantu languages learning Kiswahili came relatively easy. However, for those who spoke Jalu, Kiswahili was akin to learning a completely new language – like trying to learn Portuguese after learning German. MacWilliam commented in 1973 about this.

At the present moment we are teaching Swahili exclusively. The reason for this is that Swahili is the national language, it is being promoted, and more and more people are using it. It is a unifying factor in the country.

In Kenya also there is a big push on learning Swahili and to use it. Therefore, for the past two years we haven't taught anything else but Kiswahili.

(The Presidents and politicians of Kenya always speak Swahili at public gatherings throughout the country, although the discourse of the Presidents has been more a form of pigeon-Swahili. In contrast, politicians from Kenya's Coast speak perfect Swahili, their native language, albeit with a noticeable Mombasa nasal accent. George Pfister once commented that native speakers of Swahili in East Africa speak it with at least five distinctive accents and vocabulary variations.)

In addition to the full day at the school, which included person-to-person work four periods a day with a professionally trained language informant (generally there were only three students in a class and each period lasted for 45 minutes), there was a grammar class every day and all students were expected to spend two or so hours in the language laboratory using tape players and earphones to memorize the lessons of each week. Students, after a couple of months in the school, were also encouraged to walk out to the neighborhood to try to speak with the local people living around the language school. The Tanzanian neighbors were usually very friendly and welcoming, even though conversing with foreigners speaking halting Swahili must have been a chore at times.

In 1967 the language school accepted only Religious – priests, Brothers and Sisters – from Maryknoll and other congregations working in East Africa, but in 1969, in response to a request from the Tanzanian government, it also started accepting expatriates working for governmental or non-governmental agencies. In fact, in 1972 several people assigned to Embassies took the course. Likewise, there were at times missionaries from Protestant denominations taking the course, especially from the Mennonite denomination who would be working in Musoma.

There is a famous anecdote about a Mennonite couple who took the course. They lived in a small house in Musoma with their children, who did home-schooling. The children did not take the course at the language school but often played with the neighboring Tanzanian children. After finishing the course the mother realized that her Swahili was still very poor, but that her 12-year-old son spoke almost fluent Swahili. Whenever she went to the market to buy food she brought along her son to do the speaking for her. Many an expatriate missionary struggling to learn Swahili has wished that he could have gone to Tanzania at age twelve to learn the language.

Over a dozen non-African nationalities, from Europe – East and West – North America, and Asia came to study, although no Chinese. Chinese were working in the Musoma area but had their own Swahili instructor. Each course at the language school had the aura of a mini-United Nations. The sharing of life experiences and varied perspectives of students from all parts of the world was perceived as a strength for the school.

Not every student was able to learn Kiswahili well in the four-month course and some were encouraged to return and take the course again. Furthermore, in the early 1970s a refresher course was added to the curriculum, enabling those who had been using

the language for a year or two to come back for six weeks or so to correct mistakes and learn enhanced vocabulary. An intermediate course was also set up, of about two months duration, for missionaries who had been away from East Africa for a number of years. There was also an advanced course, for about three weeks, enabling an experienced missionary to learn specialized political and economic vocabulary and also be introduced to Swahili literature, primarily novels. There is also an advanced form of Swahili literature, which is very difficult. Tanzanian students learn this in secondary school, but expatriates would study this only at university or post-graduate level.

Swahili is an old language on the East African coast. (A long excursus will be added to a future chapter on Maryknoll's work in Dar es Salaam about the Swahili people and Swahili language. For now, just a few comments will do.) The language is a combination of Arabic vocabulary assimilated into a Bantu grammatical structure, which began evolving when voyagers from the Arabian peninsula began settling along the East African coast 1,200 to 1,500 years ago. In Kenya, an analysis of Swahili and the local Giriama language, a Bantu language, found that they share close to 90% similar vocabulary. Basically, Bantu languages have noun classes, no article (the, a, an), and contain both tenses and pronouns as prefixes or suffixes within the verb. Adjectives follow the nouns rather than preceding them as in English. Likewise, the subject of a sentence often comes after the verb rather than before it. However, unlike Bantu tribal languages, Swahili has no tones that can change the meaning of a verb tense or of a word spelled the same. Swahili sounds are generally easy to learn for an English-speaking person, with a few exceptions. One of the most difficult for Americans has been words beginning with the 'ng' sound, the same sound as in the word 'sing,' but at the beginning of the word rather than the end. Two major differences between Swahili and tribal languages are Swahili's extensive vocabulary and its long history as a written language. Very little is written in tribal languages, except for bibles and catechetical materials. As a fascinating aside: African culture is an oral culture and even educated East Africans have great difficulty reading their own tribal languages.

In the 1960s the Tanzania government established the Swahili Institute in Dar es Salaam, to produce a uniform version of Kiswahili (called Standard Swahili, the form of Swahili spoken in mainland Tanzania) and also to create new words in Swahili. MacWilliam commented on this.

Swahili is a language that is growing and evolving very quickly. One purpose of the Institute is to coin new words. Right now they are trying to create a comprehensive legal vocabulary. Previously they borrowed from either English or Arabic, but now they want to use Bantu terms.

The Institute sought vocabularies of various tribes that were written. We supplied the Kuria list of vocabulary words. Two examples are the word now used for State House, *Ikulu*, which was the Sukuma word for a big house. Parliament is now called *Bunge*, a word for an assembly of elders used by an ethnic group in one part of the country. The Institute uses students from the Linguistics Department of the University of Dar es Salaam, who come from all over the country.

Swahili is the only language in the country that has been in written form for centuries and is the only one now being developed for use in modern twentieth-century Tanzania. At the beginning Swahili writings were done in Arabic script. All of these writings were poetry, in the classical Arabic style of poetry. When missionaries came in the 19<sup>th</sup> century, beginning in Zanzibar, they wrote down Swahili in Roman script. Since missionaries came from literate societies they wanted to have languages written down.

It is now being written and at a very rapid pace. For instance, Swahili is the only language used on the floor of Parliament. [Note: English is permitted even in the 21<sup>st</sup> century, but almost never spoken in Parliament.]

Swahili is spoken in Tanzania, Kenya, northern Mozambique, and eastern Congo (DRC). It also has very limited use in Uganda and South Sudan, where English is preferred as the *lingua franca*. Sub-Saharan countries have chosen English, French, Arabic or Portuguese as the national languages, with a few exceptions: Amharic is the national language in Ethiopia and Somali in Somalia. South Africa, Namibia and Botswana have rejected the Afrikaner language, opting instead for English.

MacWilliam commented on other aspects of the school, going forward from 1973 and from what they had learned about needs at the school. One thing was the proliferation of materials and journals coming from the Swahili Institute, making it difficult for the staff at Makoko to keep up and to reproduce those materials that would be of benefit to the newcomers. She also mentioned that since Musoma was a small, rural town with few entertainment outlets, it was difficult preventing boredom for expatriates used to living in large towns and cities. She bemoaned the fact that “Lake Victoria, perhaps the most beautiful lake in the world,” could not be used for swimming, because of bilharzia.

On the other hand the Tanzanian teachers were doing constant in-house learning, with courses and use of materials in the library. The teachers who were only Primary School graduates were about to get High School certification. They felt that they also had learned much more about Swahili than when they started teaching at Makoko, particularly with regard to modern Swahili vocabulary.

Financial questions were inherently important matters for the staff at the school. The school had developed such a good reputation that they were getting more requests than they could handle, and were discussing whether or not to expand the facilities. (It was never expanded; the number of expatriate missionaries coming to Tanzania began to decline and other Swahili-learning institutes were opened.) There was only one house for a married couple to stay in, but as of 1973 they were getting requests from several couples each year.

The language school itself could house only men, up to the year 1983. The Maryknoll Sisters stayed at the Sisters’ convent at Makoko along with Anita MacWilliam and Anita Magovern, who were on the staff. While Glynn was Regional Superior a pre-fab house, referred to as the chalet, was built for overflow female students at the language school. Shortly after Moe Morrissey was elected Regional Superior in 1972 the Maryknoll Sisters decided to discontinue formation of the IHSA Sisters and turn the buildings over to the IHSA congregation. Thus, Morrissey organized the construction of a larger pre-fab building, in which women students could reside. Brother John Wohead

came to put in the foundations, followed by a company from Kenya (TIMSALES) bringing and putting up the walls and roof. This is the building that became known as the Brown House.

Fr. Bill Daley was elected Regional Superior of Tanzania, when Kenya and Tanzania became separate regions in 1978, and he lived at a room in the language school set aside for regional purposes.

The school was also hiring some new teachers, who had gone through Teachers' Training Colleges in Tanzania, and were from other parts of the country. They were eligible for higher salaries and also needed adequate accommodation for their families, not at the school but in the town, for which they needed sufficient recompense.

The cost per person was about \$2,000.00 for the four-month Swahili course, which included accommodations, food, laundry and other living costs, somewhat expensive for many of the Religious congregations. Other expenses, such as for soda, alcoholic beverages, and trips outside the school, were individual personal expenses. The school also received a subsidy from Maryknoll. However, as it was difficult to increase income, some of the wishes to expand could not be implemented.

In 1978 Sheerin developed very serious heart problems and had to permanently leave Tanzania. In the early 1980s Anita MacWilliam transferred from Makoko to the Swahili Institute in Dar es Salaam, where she worked on producing a new dictionary in Swahili, plus other tasks.

When Sheerin had to abruptly leave Tanzania, Fr. Carl Meulemans, who had been the Africa Regional Coordinator since the beginning of 1976 (Cf ahead in this Chapter) and had some background in linguistics, was asked to take over temporarily as Director. This assignment turned out to be four years. He was fortunate when he started that he still had Anita MacWilliam on the staff to help him and tribal languages were no longer taught. The biggest difficulty he had was that 1978 was in the midst of the economic collapse and the border with Kenya was closed. Getting food and supplies for the language school was a problem, but permission to bring in provisions in containers from the United States helped immensely. Fr. Dave Jones' monthly trips to Kenya also helped, as well as the pig and poultry projects he ran at the adjacent Family Life Course.

Meulemans said that when he began he discovered a letter in the files written four years earlier by Sheerin, requesting a replacement back then, due to his health problems. Meulemans decided that he should try to set up the school to run on its own.

For one course I stepped back to continue the regional coordination work and let the teachers run the school on their own. It was disastrous. There were probably multiple reasons, but I realized that I had to get more personally involved. So, I dropped most coordination work, especially visitations to missions, and only produced the Regional Newsletter. Then in 1981, Fr. Dave Schwinghamer came back from studies in the U.S. and was assigned as Regional Coordinator.

In late 1978, not long after Meulemans took over as Director of the language school, war broke out between Tanzania and Uganda, embroiling northwestern Tanzania in the conflict. The war had begun in October, 1978, when dissident troops in Uganda

tried to kill Idi Amin. Amin barely escaped with his life. When the Vice-President, General Mustafa Adrisi, was injured in a suspicious car accident, troops mutinied against Amin and serious fighting broke out. Some of the mutinous troops fled to northwestern Tanzania, west of Lake Victoria, and were joined by Ugandan anti-Amin exiles to fight against Amin. Amin had his army invade this region, called Kagera, which he had been claiming really belonged to Uganda. In Tanzania, President Nyerere mobilized troops from many sources and its army grew from 40,000 to 100,000 almost overnight.

Tanzania received weapons from Russia and Uganda received weapons, tanks and 2,500 troops from Libya. However, Ugandan troops pilfered many of the Libyan weapons, including tanks, and took the military hardware with them while fleeing to northeastern Uganda. Slowly the Tanzania troops moved into Uganda and onwards towards Kampala. At a place called Lukaya, north of Masaka, the pivotal battle took place on March 11/12, 1979, in which the Tanzanian troops in a pincer movement from two directions routed the Libyan troops, killing some 250 Libyans – and 600 Libyans total over the course of the war. The Tanzanian army continued to Kampala, reaching it on April 10, 1979. Idi Amin fled, first to Libya and then to Saudi Arabia, where he lived for the rest of his life.

Musoma was directly affected. Some planes from Uganda came and bombed the Mwanza area, without causing much damage or loss of life. As a result, Tanzania put SAM anti-aircraft missiles in Musoma and also built an Army base very near the Maryknoll compound in Makoko. As fighting raged west of the lake three Tanzanian fighter jets flew up from Mwanza and flew over Musoma town. Thinking they were Ugandan planes Tanzanian Army forces fired the SAM missiles, bringing down two of their own planes. Luckily, the third plane was able to evade the missiles.

Meulemans said that in addition to the Army base, the government also graded all the roads along the lake shore for defense purposes. People dug ditches for bomb shelters. At the language school blankets were put up in all the windows, so that the building would be dark at night. One unfortunate consequence of the war, according to Meulemans, was the militarization of the country.

A lot of people were drafted. I remember visiting one catechist's home in Nassa (where Meulemans had been stationed in 1976, before moving to Makoko). It was Christmas time, the war was on, and his wife was home. But the catechist was not there. He had been drafted, then went missing, and never came home.

The war changed the country; it militarized Tanzania, although Tanzania always had those training camps for South Africa, in the south of the country.

Many Kuria men fought in the war and came home with both military experience and guns. After the war armed cattle rustling in Kuria tribal territories increased significantly, as we will see when treating Kuria parishes.

While Meulemans was Director, in 1979 Fr. Frank McGourn, the Director of the Maryknoll Language School in Cochabamba, Bolivia, visited Musoma and recommended that Meulemans produce a Swahili grammar text to accompany the other course materials. With the help of the Tanzanian teachers Meulemans wrote a grammar text and tested it in the next two introductory courses. Some students helped him publish it using

stencils and a Notre Dame Sister, Janet Miller, added illustrations of life scenes that she had observed in the area around Makoko/Musoma. In addition to the grammar text, called 'Karibu,' meaning Welcome in Swahili, Meulemans also produced an orientation manual for all new students.

In 1979 there were several traumatic events at the language school. Things were being pilfered from the school property and Meulemans, Ed Philips, who was Procurator for both the school and the Region at that time, and Bill Daley, the Regional Superior, who was living at Makoko, decided that they could not trust the Kwaya guards. Kwaya is the local ethnic group living around Makoko and Musoma. The Kwaya guards were replaced by Kuria men. This created some local political problems, because loss of a job meant loss of income. This situation was compounded by a serious case later in 1979, the rape of a Sister, who was a student at the school, residing at the Brown House, in the middle of the night. The Sister had to return to the U.S. and the other students at the school were greatly upset. Two men were eventually tried in court for the rape and convicted, but it took a long time for Meulemans and others at the language school to regain their sense of security. Philips, the language school manager, immediately had a strong fence and gate installed around the Brown House, and had catch locks put on the inside of all bedroom doors.

In December, 1981, Meulemans oversaw an evaluation of the school, which had been recommended by McGourn. Prior to this Meulemans visited Cochabamba, to see how that school did its evaluation. In 1981 three Maryknollers came to do an official visitation and evaluation, Frs. Raphael Davila and George Delaney, and Sr. Anita Magovern, who had previously worked at Makoko.

In 1982 Meulemans became sick, due to tension, overwork, and probably lingering effects of the traumatic events of 1979, which resulted in a form of burnout, and he returned to the United States to recuperate. He was replaced by Delaney, who remained at Makoko until 1986 and then was assigned to the United States where he began work in Maryknoll's Office of Society Personnel.

When Delaney began as Director Fr. Ed Hayes had just been elected the new Regional Superior of Tanzania and he went to the United States to learn what was required in his new job. Delaney then made the decision to make the language school co-ed. The Brown House became the Regional House (and a Society House), where the Regional Superior and Language School Director lived. It also had extra bedrooms for guests. There were other houses on the compound and two of the Regional Superiors, Hayes and Mike Snyder, lived in these houses. When John Sivalon became Regional Superior in 1995 he remained living in Dar es Salaam. While living at the Brown House Delaney added the back, screened-in veranda, where much comradery was enjoyed on many an evening before and after supper. The Brown House gradually became the retirement home for Maryknollers living in Tanzania, mostly from Musoma Diocese.

Delaney was never interviewed for the history project, but as his four years were during Tanzania's economic nadir we can presume keeping the language school supplied was one of his main preoccupations. Matters became a little easier in 1983, when the border to Kenya was re-opened, even though food and supplies within Tanzania remained scarce. In 1986 Delaney was replaced at the language school by Fr. Joe Reinhart.

By 1986 Reinhart had had a long and varied career. He came out in 1950, worked in Kuria work on two occasions, in Rosana and Tarime, was Diocesan Education Secretary in Musoma for several years and later went to the minor seminary in Makoko, first as teacher and then as Rector. After that he worked in Maryknoll Promotion in Buffalo, NY, which was only a two-hour ride from his home near Toronto – and in the 1970s it was easy to cross the border between the United States and Canada. After that he went to Zambia for five years and then to Nairobi for three years. In June, 1986, he returned to Tanzania.

In his interview Reinhart said very little about his time at the language school, except for physical concerns, such as a broken ankle and a heart bypass operation he had in 1987. In his first year as Director Reinhart was very active, planting trees and playing handball. However, he found himself getting quickly winded while playing handball. Fortunately, a medical doctor, Dr. Homer Smathers, who had been invited to join Fr./Dr. Scott Harris in Tanzania, was taking Swahili at the school and he examined Reinhart. Smathers told Hayes, the Regional Superior, that Reinhart should return immediately to the U.S. for an operation. He received a triple bypass operation and not long afterwards returned to Makoko to resume his duties at the language school.

Bob Jalbert, who replaced him in 1992, said that Reinhart was friendly, had a good sense of humor, and got along very well with the Tanzanian people. He was also of German nationality and thus strictly insisted that everyone do their work fully and correctly, from teachers to custodial staff. In the six years he was at the language school Tanzania's economic situation began to ease and it became easier to buy food and supplies in Musoma town.

In addition to his work at the language school, Reinhart also helped at nearby Nyamiongo Parish, primarily by saying Mass on Sundays and doing some other parish work there on Saturday. He also saw himself as the pastor of the language students, who were in the cultural adjustment period in a new country. Some of the students were Protestant missionaries and Reinhart discovered that these denominations put great emphasis on bible teaching and programs. He commented in his interview that he thought the Catholic Church was far too weak in bible study and hoped that the Catholic Church in Tanzania would find a way to rectify this.

In 1992 Reinhart was assigned to open a new parish just on the outskirts of Musoma town center, called Mwisenge, and he was joined at this new parish that year by Ken Sullivan. To replace Reinhart, Bob Jalbert was assigned to the language school. However, Jalbert delayed in going to Musoma, due to his mother's cancer, remaining in the United States and helping out in his home parish in Massachusetts for a number of months. Thus, in the interim Fr. Mike Snyder, who was the Regional Superior of Tanzania and living at Makoko, took on the extra job of administering the language school. Finally, either at the end of 1992 or beginning of 1993 Jalbert came to Makoko.

Jalbert had done his Overseas Training in Shinyanga Diocese, at Nyalikungu Parish, from 1977 to 1978, but after ordination he did pastoral work in Nairobi, at Umoja Parish. He had also worked at the Formation-Education Department at Maryknoll, NY, prior to returning to East Africa in 1992. A return to Tanzania was something new for him, but he made the adjustment very well.

Even though Jalbert was a good administrator he also had difficulties at the language school. He had to do orientation for the language students, who were

newcomers to Tanzania, negotiate teachers' salaries, and deal with problems connected to the Makoko property, a duty shared with others living in the Regional House (Brown House). One matter that persistently plagued the Makoko property was theft of sections of the chain link fence that surrounded the property. Jalbert was also on a water committee that had to address problems of providing water to the large number of institutions at Makoko.

When he began as Director in 1993 he promised to give six years to this assignment, but he realized that when he finished there would be no other priest or Brother from the Maryknoll Society to replace him. One decision he implemented was to reduce the number of workers at the language school, which was overstaffed. He decreased the staff from 45 to 29. In his last three years as Director Jalbert budgeted for the severance pay that would be due to the workers if the language school was closed when he departed.

In 1998 Jalbert informed Regional Leadership (in 1998 the Kenya and Tanzania Regions rejoined to form one Africa Region; Jalbert was on the Regional Council) that he would be leaving in 1999 to work in slum ministry in Kenya, and that they had to put in place a transition process. Many options were considered but in the end the best solution seemed to have Lay Missioners continue administration, so that the school would remain open and Maryknoll would continue to provide sponsorship. A Lay Missioner couple living in Musoma, Joanne (Kosik) Miya and her husband Martin Miya were running a 'Fundi' School (Technical Training School), and people were sure they could administer the language school. In August, 1999, Jalbert left to take the Spiritual Renewal Program in Israel and the Miyas took over at Makoko. Unfortunately, after six months the Regional Council decided that for financial reasons it would turn over the property to the Diocese of Musoma. The Diocese was informed that Maryknoll would terminate its subsidy once the transition was completed and that the Diocese might consider an alternative purpose for the buildings, such as a hostel for diocesan priests.

The Diocese of Musoma, however, decided to try to continue operating the language school. Ed Hayes was requested to administer the final course and he recommended to Bishop Justin Samba that one of the Polish priests, Fr. Ed Gorczaty, who had been in Musoma Diocese since 1975 and spoke very good Swahili, was the best person to be the new Director. Hayes oversaw the transition of the language school to the Diocese, which included giving all the workers very generous severance benefits. So generous were the benefits that the workers were able to buy land or finish building their houses. Jalbert visited Musoma several years later and former language school employees thanked him for the generous severance package.

The Diocese took over the school at the beginning of 2001. Hayes and Gorczaty worked together in January, 2001, accepting the students and interviewing workers to ascertain who would like to continue. Gorczaty became Director in February, 2001. The school had a much smaller budget than when Maryknoll sponsored it. Even though salaries would be lower, all but two employees (teachers, staff, security, grounds) agreed to continue working. All eight teachers remained on staff; although their salaries would be lower than what Maryknoll had been paying they would be commensurate with teachers' salaries of the same grade. Food was very simple but always good and nutritious. As of 2014 the language school, now called the Makoko Language School,

was still open, still providing quality teaching of Swahili, and Gorczaty was still the Director.

#### KOMUGE CATECHIST TRAINING CENTER:

Evangelization and catechetical instruction of those wishing to join the Catholic faith were essential and indispensable purposes of Maryknoll right from the beginning of their arrival in Tanganyika in 1946, in conjunction with establishing the structures of vibrant dioceses and parishes. In the previous volume on Tanzania (Volume Two of the Maryknoll Africa History) we saw that the first Maryknoll priests in Musoma Vicariate/Prefecture followed the White Fathers catechetical methods, such as the four-year catechumenate, periodic stages marked by the conferring of medals, and a final six-month intense period of instruction, called the Sacrament Course, during which the catechumens lived at the mission and had instruction every day. Also following on a White Fathers' practice, almost every parish in both Maryknoll dioceses had monthly meetings for all the catechists, at which some type of up-dating for them was an integral part of the day. In the late 1950s Frs. Alden Mike Pierce at Tatwe Parish and Art Wille at Zanaki began having all the catechists come in every week for a full-day session on what they were going to teach in both the catechumenate and at schools the following week. One period in the day was also devoted to the Sunday readings and suggestions on what the catechists could preach at their services without a priest.

In the 1950s the length of the catechumenate was shortened to about 21 months and some efforts were made to make the content more relevant to the lives of the Tanganyikan people. In the late 1950s, as Maryknollers became aware of the rapid social and economic changes coming about in Tanganyika, they began to question the structure, teaching methods, and content of the catechumenate. In his thesis on Maryknoll's mission work in Tanzania ("A History of the Functional Structure of Maryknoll Mission in Musoma and Shinyanga Dioceses," Chapter Six, 'The Evolution of Catechetical Methods'), Joe Carney identified three weaknesses in the traditional catechetical system: "The separation of the Christian message from the social milieu of African culture, no matter the fears of African marriage customs; the emphasis on rote memory work rather than a thoughtful reflection and discussion of Christian truths; and a system wherein virtue was to a great extent measured by regular attendance at an event (i.e. Mass)."

As the 1950s progressed, in some places the catechumenate was shortened to one year, with no Sacrament Course at the mission. Emphasis was placed on improving teaching in the outstations and increasing the number of days in which instruction would take place (i.e. about four or five days a week over the course of a year). Larger outstations were being called Centers in some parishes and the final Sacrament Course was being held at these Centers rather than at the mission. Thus, by the early 1960s the catechetical program in most parishes had been de-centralized, with even greater emphasis on improving the knowledge and teaching ability of the catechists. By the early or mid-1960s having people come in to live at the Mission for the Sacrament Course had been abandoned.

Throughout this evolution of Maryknoll's catechetical methods was the awareness of the essential role of the catechist. Even with the expansion of the number of parishes to around twenty in each diocese, there were not enough parishes or priests to adequately

serve the people in such a far-flung territory. There were very few African priests. None of the African Sisters (also very few as of the early 1960s) were educated well enough to oversee a parish-wide catechetical program. New catechetical materials were being published, focusing on the lived situation of the people of East Africa and making more use of biblical content, and Maryknollers were adopting these within their parishes. Several Maryknoll priests had visited the catechist training center at Ndala in Tabora Diocese to try to learn about the new ideas coming from Europe and circulating around East Africa. But how could these new ideas and innovations in catechetics be disseminated in the parishes of Musoma and Shinyanga Dioceses? There was only one group who could implement needed improvement – the catechists. Therefore, a certain number of able, upstanding catechists from each parish needed comprehensive training in order to be the parish directors of religious instruction (both in the catechumenate and in schools).

Mwanza Diocese started a catechist training center in the late 1950s and this was followed by Shinyanga Diocese opening such a center at Mipa in 1961. The courses were of two years, had instructions in doctrine, scripture, teaching methods, liturgy and singing, and included courses for the catechists' wives. The graduates were envisioned to be full-time staff members back at their parishes, with salaries paid by Maryknoll subsidies. Shortly after the course started at Mipa its Director, George Weber, introduced a strong agricultural component to the catechists' learning – in recognition of two novel realities: President Julius Nyerere's option for improved farming methods to spearhead self-reliant development, and that catechists had to model Christianity not merely by being classroom teachers but also in the manner in which they lived in their rural communities.

The priests of Musoma Diocese also began in the 1950s discussing the need for a catechist training center and Msgr. Grondin asked Fr. Dick Quinn to build one in Iramba Parish. However, shortly after he began making blocks for it plans were changed. Iramba was considered too far off the main highway. Art Wille, who was eventually chosen to be the first Director, narrated in an interview what happened.

The whole question of starting a catechist training center had been going on in the diocese for a long time and finally we had a meeting in Musoma. At this meeting we decided to push Bishop Rudin to appoint someone to start the catechist center. Rudin appointed Mike Pierce, but Pierce first asked if he could go to Lumen Vitae Catechetical Centre (in Belgium) for the intensive two-year course in catechetics. Through the intervention of Bishop Blomjous he got a place (from 1963 to 1964). On his return, though, Blomjous was opening the Bukumbi Pastoral Institute and made Matthias Koenen the Director. Blomjous asked Mike to work with him (Koenen). So, instead of opening the catechist center here in Musoma Mike chose the higher position, where he would teach priests and Sisters.

So, there was no one to open the catechist school but the pressure was still on. Then the Bishop asked me. Then there was a debate where to put it. Those of us in the diocese said everything is at either Nyegina or Kowak, so let's spread our activities out. Finally it was decided that the catechist school would be at Komuge.

Wille had worked at Komuge Parish from 1952 to 1955 and then been pastor at Zanaki Parish from 1955 to the end of 1963. He was going on home leave in 1964. While on leave he visited the famous catechist school in Puno, Peru, and on return to Musoma he likewise visited the White Fathers' school in Mwanza and the catechist school at Mipa. The catechist school was built at Komuge during the year 1965 and opened on February 7, 1966. One problem they initially had at Komuge was lack of water, but they dug a deep well, which successfully produced sufficient water.

The school was built along the lines of Mipa, but with sixteen houses for families (rather than twelve as at Mipa), three classrooms, a chapel, and other buildings, such as a storeroom. A similar syllabus to Mipa was put in place, with great emphasis on scripture, liturgy, church history, sociology, and pedagogy. African style singing in Mass and other services was taught and strongly encouraged. The academic courses were oriented toward the nation-building goals of newly independent Tanzania, making use of President Nyerere's talks and books. Just as Weber had, Wille too realized that the catechist had to be a leader in agricultural development in his community and introduced hybrid seeds and techniques of modern farming to the catechists.

Seeds that were introduced by Wille included Katumani maize, a drought-resistant, fast-growing maize, Serena sorghum from Uganda, several crops from the Ukiligulu Agricultural Training Centre near Mwanza, and Townsville Luzern cattle grass suitable for dry areas. Other agricultural improvements taught were use of the steel-tipped plow – necessary for western Tanzania's thick soil – fertilizer use, and proper spacing of crops. Fr. Dick Quinn wrote a diary from Komuge in June, 1966, and praised the stunted sorghum crop brought in by Wille (this sorghum was originally developed in California, Wille's home State). Quinn wrote, "Local sorghum grows eight to ten feet high and is planted a foot apart. Ours grows only two and a half feet high and is planted inches apart. A mere half acre produces bushels of grain." Wille also brought some hybrid dairy cattle to show the catechists how much milk these cows can produce.

Thus, as of 1966 each of the two Maryknoll dioceses had catechist training centres. Joe Carney noted that there was an increase in the number of catechist centres in East Africa from six in 1961 to twenty-two in 1969, ten in Tanzania, four each in Zambia and Uganda, and two each in Malawi and Kenya.

In the first course the staff consisted of Wille and MM Sister Agnes Jude, who remained at Komuge only for the first course. For the second course the catechists themselves chose one of the other catechists, Anthony Sanya, to be one of the instructors. Sanya remained at Komuge for eight years. After Sr. Agnes left several IHSA Sisters came to teach at Komuge, particularly Srs. Bernadette and Patricia Titus. Beginning in January, 1969, the Maryknoll OTP (Overseas Training Program) students began teaching at Komuge, such as Pete Loan, George Delaney, Tom Tiscornia and Randy Madonna, each for about a year as part of their overseas training program.

Maryknoll, NY, started the OTP program in 1968 as an experiment, to see if sending theology students overseas for two years would make their final theology studies more relevant after their return to the major seminary. Three countries were chosen, one of them Tanzania, and each of these countries received two students each year. Beginning in 1972 this program became mandatory for all theology students who had completed two years. In Africa and Latin America the overseas program was for two years, but in Asia it

was extended to three years, as languages were considered more difficult. In Tanzania the OTP students first went to the language school at Makoko in September, for the four-month course in Swahili. In January they reported to Komuge, one to teach in the catechist school and the other to do parish work. Wille commented on why Komuge was chosen in Tanzania as the locale for placing OTP students.

It's very important that new people be put into a place where there is a good spirit. Komuge was chosen for two reasons. First, it was a very good parish, alive with lots of good ideas and activities. It had good catechumens and good catechists and Dick Quinn was having scripture taught by dramatizing the word of God.

Second, the catechists' school allowed the students a good opportunity to learn the language because they were forced to teach, and teaching is an excellent way to learn language. I would add that it got the students into a good relationship with people, people who were admirable. The catechists, their wives and families were an inspiration.

So, these were the reasons why Komuge was chosen.

After one year the OTP students moved on to a different assignment in Tanzania, usually to Shinyanga Diocese, and the next group came to Komuge.

Wille said that the catechist students at the first course were the top catechists from each of the parishes and that in subsequent courses the high quality of students continued. They did practice teaching, both in schools and outstations, and also did some practice lessons in the classroom at the centre, demonstrating to the other catechists how they teach. Wille commented on one unfortunate criticism of a few priests that the centre was emphasizing politics, farming and development. He said that if they just came to Komuge they would have seen the actual syllabus listing the many religious subjects and strong catechetical thrust of the course.

In 1970 one of the diocesan priests, Fr. Joseph Masatu, who had been ordained in 1965, was sent to the Gaba Catechetical Institute in Kampala, Uganda, with the intention that on his return to Musoma he would replace Wille as Director of Komuge. A year later Fr. Alexander Choka from the diocese was also sent to Gaba. Masatu came to Komuge in 1971, taught with Wille for a while, and in 1972 he was made Director. Wille was assigned to be pastor of Komuge Parish as Quinn had gone to the U.S. for a course in core theology and then was assigned to Kisii, Kenya, in February, 1972. Wille continued to teach courses in the catechist centre, even though he was full-time pastor in the parish. In 1977 Masatu was transferred elsewhere and Choka was made Director of Komuge.

While pastor at Komuge Parish Wille decided with one of his trained catechists to start an Ujamaa Village around the parish compound (cf Chapter Seven, pages 23-24).

In the late 1960s, in response to directives from Maryknoll, NY, and to discussions among Maryknollers themselves in both Musoma and Shinyanga Dioceses about the need for self-reliant financing, it was decided that stipends to parishes to pay the salaries of trained catechists would be phased out over a period of ten years. This meant that parishes could afford very few salaried, full-time catechists; in fact, for many parishes even paying the salary for one was beyond the means of the parishioners.

Wille said that the loss of a stipend created a problem in the parishes of the diocese.

The catechists had spent two years training and expected a lot more than the parishes could pay them, and as a result many of them left. They couldn't work full-time and didn't want to work part-time, although some did stay. Some stayed on because of their training and their influence. They were highly respected because they were good teachers and dedicated people. Very quickly most of them were absorbed by the government, either in local government jobs or in the Universal Primary Education (UPE) program.

The catechists felt that this was unjust. They said, "The priests are getting that support, why aren't we? We have families." It was difficult to ask them to carry on (as catechists). It had been my goal that by farming they could support their families decently.

Another historical event also had huge consequences for the purpose of Komuge Catechist Training Centre. In 1973 forced villagization throughout Tanzania resulted in the Diocese of Musoma having 350 villages, each of which needed a part-time catechist, hopefully with some training (cf Chapter Seven). Thus, Komuge Catechist Centre changed from a two-year course to a six-month course, meaning that over 60 catechists could be trained every two years. These men were told from the beginning that they would not be getting salaries on their return to their home villages, except for a small stipend that the Catholics of the village could afford. After some years, though, Komuge Catechist Centre was closed – but only for a few years. In 1982 Wille went to the United States for a sabbatical program at the Vatican II Institute in California and on return to Tanzania in 1983 he moved to Baraki to help the IHSA Sisters develop their large property there.

Around 1984 or 1985 one of the first Polish priests to arrive in Musoma Diocese in 1975, Fr. Edward Gorczaty, was assigned as pastor of Komuge Parish. He saw the empty buildings of the catechist training centre and renovated them, so that short courses of about three weeks could be held there. In each of the houses, previously built as family residences, four or so people could stay for the short course. One who made use of this facility was Fr. Carl Meulemans, who was stationed in Kowak Parish from 1986 to 1989. Along with an IHSA Sister, Sr. Imelda, also stationed at Kowak, they gave several one-week courses each year, first to a group of Luo catechists and then to a group of Kuria catechists. They used pedagogical materials from the Lumko Institute of South Africa, which Sr. Margaret Monroe of the Makoko Family Center had brought back in the mid-1970s after she attended the training course at Lumko.

In May, 1989, Fr. Ray McCabe was assigned to Komuge Parish and it seems that the Catechist Training Centre was again closed. McCabe stayed until early in 1993 and was replaced at Komuge Parish by the Apostles of Jesus, who were still staffing the parish in 2012. Sometime after the year 2000 the catechist centre was re-opened as Komuge Catechetical College, a two-year program offering a diploma in catechetical and religious studies. Men and women, mainly in their twenties and usually unmarried, come without spouses or families. Many of the students are aspirants or postulants of Sisters' Religious Congregations. After concluding their course they seek to be hired by dioceses

throughout Tanzania to work in diocesan religious education departments. Some, though, are hired by parishes as full-time directors of catechetics, if the parishes can afford a full-time salary. By 2012 many of the urban parishes could afford such a salary.

#### MAKOKO FAMILY CENTRE:

After the Komuge Catechist Training Centre was started in 1966 the priests of Kuria Deanery, which included the parishes of Tarime, Rosana, Bwiregi and Isibania in Kenya, came to a consensus decision along with the priests of the Luo Deanery of North Mara that they wanted more of their catechists to receive training, even if for only three weeks or so. In 1967 they requested Fr. Dave Jones to accept an assignment to set up a three-week program in Makoko, on the same compound as the seminary and language school, to do this teaching. The Maryknoll Sisters had been running a girls' middle school at Makoko, but this was closed in 1967 as it was producing few vocations for the IHSA Sisters. The final class at Makoko was taken to Isango Girls Middle School near Komuge Parish freeing up the buildings at Makoko for Jones to use.

Jones had been ordained in 1962 and his first assignment was to Bwiregi with Fr. Ed Hayes. Jones stayed there until 1966 and then moved to Kiagata Parish, where he began learning Swahili. He already knew Kikuria, which he was able to use at Kiagata.

The purpose of the course originally was to improve the knowledge of the part-time catechists in teaching methods, scripture, and the new catechetical materials coming out. However, right from the start Jones realized that to produce good catechists, who would be expected to be leaders in their villages, more was needed, as Hayes explained.

Dave's whole thing on how to be a catechist wasn't how to teach but how to live. The first thing was Christian life, your witness to people as a Christian, and immediately that got into the family. You have to be a good husband and a good father – the catechists were all men in those days – before you could be a good catechist. It got very much involved in family relationships and their own discussions. Dave was very good at getting people to talk among themselves.

They really got into marriage and into relationships with their wives and children. Dave wanted them to go back and talk with their wives. The catechists responded, "We can't. We can't sit down and talk with our wives about these things. Can we bring our wives here? If they hear the same things from you and the other instructors, and if we hear it together, then maybe we can talk."

Hayes said that Jones came to talk it over with the other priests in the Kuria Deanery. Hayes was very opposed to the idea, saying that it was not possible for a husband and wife to leave their farm for three weeks. Bwiregi was prime farm land, with very fertile soil and ample rainfall, enabling farmers to produce two crops a year. The Kuria plateau is over 5,000 feet in altitude, but it is warm enough in the high rainfall areas of western Tanzania and Kenya at altitudes under 6,000 feet to obtain two harvests of maize each year, since these areas lie almost right on the equator. At altitudes over 6,000 feet only one crop is possible. As a result the farmers in Bwiregi were cultivating their farms throughout the year. Hayes argued that the good people were hard workers

and these were the kinds of people that the Church wanted. They would not be able to go to Musoma for three weeks, over fifty miles away from the Kuria plateau.

In the end, however, the priests agreed. Hayes said that the course with the couples turned out to be a rousing success. Hayes echoed what many priests of Musoma have said, that the family life courses were “one of the best things we have ever had in the diocese.” After that first course all subsequent courses were for husband and wife, and for all parishioners, not only catechists. Hayes said, “The course was a tremendous help in the parish. When they came back they were dedicated, they were faithful, and were ready to work for the church.”

Right from the beginning in 1968 Maryknoll Sister Margaret Monroe joined the staff and remained there until 1989. Sister Anunciata of the IHSA Sisters was also on the staff in the center’s early years. A Kuria couple, Aniceti and Angela, were hired as full-time staff and a Luo man was also hired to lead the sessions when all the participants were Luo. Sometime in the mid-1970s Monroe went to Lumko, South Africa, where an innovative pedagogical method had been produced for adult conscientization, based on the book “Pedagogy of the Oppressed,” by Paulo Freire of Brazil. She began using these materials in the course at Makoko. Sr. Catherine Erisman, in her history of the Maryknoll Sisters in Tanzania, said that at Makoko “Monroe was put in charge of the education program, where Christian formation was the most important objective.” (Page 69)

The course expanded to three sessions over several years. Erisman wrote:

The first was a three-week session on Christian marriage. The couples then returned for a two-week session on Leadership. Aspects of love, the last session, brought the couples back to Makoko for ten days.

They studied scripture, religious subjects, nutrition, child care, agriculture, animal husbandry, and participated in liturgical services.

Hayes later commented on significant components of the course, especially with regard to addressing some negative aspects of a patriarchal culture. It was Kuria custom for men to not eat with their wives and children – a custom shared with other ethnic groups of northwestern Tanzania. One woman told a story of her husband eating alone and taking all the meat. When he finished he ordered his wife to bring him more meat, which the wife had tried to set aside for the children. At the family life course she was able to bring up this example in a group and the solution recommended was for the whole family to eat together when the family was alone. If there were men visiting the home then African custom would be followed, and the husband alone would eat with the visitors. Hayes further commented that he was surprised to learn which man it was, as he was a very good man. The man, in fact, had not realized that he was taking the children’s meat and he readily changed his behavior.

Hayes mentioned in his interview that there were other changes in husband-wife relations as a result of the course. Missioners who have worked in East Africa for decades have noted that there has been a slow but inexorable improvement in recognition of women’s equality within marriage.

Many years later, in an interview, Ed Hayes reflected on the value of evangelizing whole families. He said that in 1961 he and his classmate Wayman Deasy took a trip by

road to Uganda. Fr. Bernard F. Meyer, one of Maryknoll's first five missionaries to China in 1918, was visiting Nairobi at that time and asked to go along. Meyer had an ornery nature and an obstinate manner of aggressive questioning, and Hayes and Deasy tried to find ways to turn him down. Meyer would not be refused, however.

In those days vacationing Maryknollers made a practice of stopping at missions overnight (just as did missionaries of other Missionary Societies), and Hayes feared that Meyer would embarrass them with argumentative questioning of their hosts in Uganda, all missionaries with decades of experience in Africa – and Meyer did just that. At each stop he asked the host missionaries many questions and ended up saying, “You’ve been going about it all wrong.”

What Meyer was saying, and what Hayes never forgot, was: “You don’t baptize individuals, you baptize a culture. It doesn’t do any good to take a person out of his home and baptize that person, or take a child out of school and baptize, or take an old lady out of her home and baptize her, you’ve got to get the whole family. That’s where the culture is, the culture is in the family.”

Despite Meyer’s prickliness on the trip, Hayes later reflected that he was right. These thoughts percolated for the next few years that he was at Bwiregi Mission and when Jones expanded the short course for catechists at Makoko to include family catechesis, Hayes realized that the Makoko program was on the right track.

When Bishop John Rudin was interviewed many years later, after he had retired from Musoma, he also commended the Makoko Family Centre. “It was one of those original ideas. Jones realized that we do a lot for catechists, seminarians, and Sisters, but we do nothing for families. It had a great effect on the diocese. Although you had to be a Catholic or catechumen to attend, when they went home the effects spread out to the wider community.”

Because of Rudin’s firm support of the Centre Jones built a chapel after Rudin had retired and dedicated it to the memory of Bishop Rudin by placing a plaque on the wall of the chapel with the words “In Honor of Bishop John Rudin.” In the year 2012 Ed Hayes went to a meeting with other Maryknollers in Mwanza and discovered at Mabatini Parish a beautiful portrait of Bishop Rudin done by a Polish woman working at Kowak. This woman was a true artist and did other distinguished art work in Musoma Diocese. Fr. Jim Eble, the pastor of Mabatini at that time, who had never met Rudin, asked Hayes if he would like the portrait.

When Hayes went back to Musoma he went to the chapel and noticed that the plaque placed there by Jones over twenty years earlier was missing. The Claretian Fathers were in charge of the buildings used by the Family Centre and Hayes asked one of the priests if he knew where the plaque was. This priest had just recently come to Musoma and did not know. The priest said he would try to find the plaque, but in the meantime he put the portrait of Rudin on the wall.

From the beginning the Centre raised pigs and rabbits and several years later a large chicken and egg project was started. In the 1980s the Chicken Hatchery was hatching 1,000 hybrid chicks every week, which Tanzanian farmers could buy and take home to try to upgrade their flocks at home. Eggs were also sold locally. The language school was an important customer for eggs, chickens, pork and bacon. Even at the height of the economic collapse in the late 1970s and early 1980s, these high-protein foods were

available – although during the terrible drought year of 1982 Jones had trouble getting animal feed and many of the pigs died.

The program was extended to other parts of Musoma Diocese and not long afterward to the Dioceses of Shinyanga and Mwanza. As the Family Centre became well known in the Musoma area even President Nyerere learned of it, as his home was in nearby Butiama. When the border between Tanzania and Kenya was closed, Jones was able to get official presidential permission to cross the border in his pickup truck to obtain supplies from Nairobi for the Centre, and for other missionaries (as has been mentioned previously in this Chapter and the previous Chapter). In Kenya, Jones got permission from the National Commissioner of the Police in order to cross into Kenya at Isibania, even though Kenya never officially closed the border.

Many of the Maryknoll parishes in Shinyanga Diocese sent couples to the courses, such as from Mwamapalala Parish, where Frs. Carl Meulemans and Bill Gilligan worked in the mid-1970s. Fr. Tom Shea often sent couples from his parish in Wira and Fr. Paul Fagan sent couples from Old Maswa Parish. Meulemans later said that given the large numbers of Sukuma Catholics traveling the long distance to Musoma for the courses, an arrangement was made whereby the staff of Makoko went to Wira Parish for a period of time to conduct the courses in Sukumaland. Wira was a more central place for Shinyanga Diocese than Shinyanga Town, and several large facilities were built there in order to have courses, retreats and other meetings, not only for laity but also for priests, Brothers and Sisters.

The family courses continued on till the end of 1984, when Jones was asked to be the Director of Catholic Relief Services in West Africa. It is not known how many couples attended the three sessions over the eighteen years the Centre was in operation but they must number in the thousands. Ed Hayes said that just from Bwiregi there were hundreds of couples who attended and that they were “the heart and soul of the parish. All the leaders of Bwiregi Church itself as well as the leaders of all the outstation churches attended.” Some of the attendees were hired by the Family Centre, and in fact all those who worked for the Centre had gone to the courses.

In the early 1970s Jones requested that the priests attend, at least for a few days of one of the sessions. Some priests resisted but Hayes went for a few days, while he was taking the Swahili course at the language school. He witnessed first-hand some of the talks and examples being presented to try to improve love and affection between husband and wife.

In 1979 the IHSA Sisters requested use of the buildings for their novitiate, since the original purpose of the school buildings was to educate aspirants to the Sisters. Land was obtained from the government and a new Makoko Family Centre was built. Some sixty buildings were constructed, which included classrooms, accommodation facilities for couples, some of whom came with small children, and for all the agricultural and animal husbandry projects of the Centre. The Pork Butchery was expanded and it was at this time that the large Chicken Hatchery was built. Jones also had a residence built for himself with a large living room, where Unit meetings and other large gatherings of Maryknollers could be held.

On July 30, 1980, the new Family Centre was officially opened, a special event attended by President Nyerere.

In 1979 Bishop John Rudin retired and was replaced by Bishop Anthony Mayala, the first Tanzanian Bishop of Musoma Diocese. It seems that Mayala was unsure of what his role was as Bishop and he thought he should have control of all apostolic activities in the Diocese. This probably led to some conflict with Jones, who was budgeting for and administering all the money for the numerous programs and projects at the Centre, and wanted to strictly ensure that all the money was used as requested from Maryknoll and other overseas funding agencies. Perhaps this was the reason why Jones, Maryknoll, and the Diocese agreed in 1984 that Jones should withdraw from the Centre and take on his new post with CRS.

When Jones withdrew Brother Kevin Dargan was assigned to Makoko from Nyegina Parish, where he had been for close to three years. An African diocesan priest was made Director but after a year or so he withdrew and Sr. Margaret Monroe became Director. She also continued to teach courses at the Centre along with the two Tanzanian instructors, although the number of couples attending went down. Dargan also taught in the program, oversaw the agricultural projects and taught adult education in the Makoko area. Later another diocesan priest came but administration of the Centre suffered. At the end of 1988 it was decided that the Centre be closed and it was handed over to the Claretian Fathers, a Religious Order from India that was just coming in to Musoma. The Claretians' main objective in taking a large facility in Musoma was to have a novitiate for vocations that they had decided to seek in Tanzania. Monroe left Musoma for another assignment and Dargan was assigned to Shinyanga Diocese to help Fr. Marv Deutsch at the newly opened Youth Centre in Shinyanga Town.

When the Family Centre closed Dargan said: "If we're going to be of service to the local Church we have to be open to move and to change as needs arise. Makoko Family Centre was a need that arose. I was asked by the Director to move there and I saw that the time had come (for it to close). I could have stayed, there was no problem, but I saw that there was a real need for a change."

While at Makoko Dargan made some very good friends and many people used to drop by his house for a visit. He always served them tea and he joked, "I think I had more people dropping in for tea than any place around; I should have opened a tea shop." When he left Makoko the people of the adult education group he had worked with gave him a going away party, which Dargan appreciated. Even after moving to Shinyanga Dargan made occasional trips back to Makoko to visit the good friends he made there.

One other priest who worked in Musoma Diocese from the 1950s to the middle of the 1970s was Fr. Joe Corso. He transferred permanently to Kenya later in the 1970s and was asked what contribution Maryknoll made to Musoma Diocese. He mentioned a lot of things but singled out the Family Centre as perhaps the most important contribution that Maryknoll made to Musoma. He had worked with the Kuria people (and also the Luo people) and Corso said that Kuria couples were outstanding examples of true Catholic families. As a result, he felt confident that the Church had been established on a firm footing in Musoma Diocese.

Before moving on, let us look briefly at overall statistics of Musoma Diocese in the period we are now treating, from 1961 to about 1990 or the early 1990s, and at a few other unique developments.

## DIOCESE OF MUSOMA:

As was noted in Chapter Two Musoma Diocese was erected as a diocese on July 5, 1957, and on October 3, 1957, John Rudin was consecrated the first Bishop of the Diocese. In 1978 he submitted his letter of resignation to the Vatican. He was only 62 years old, but as of the late 1970s most of the Bishops in Tanzania were Africans and Rudin readily acknowledged that it was time to hand over Musoma Diocese to a local Bishop. On January 12, 1979, he was replaced by Anthony Mayala, who was consecrated Bishop on April 22, 1979. Mayala was an ethnic Sukuma from Mwanza. Mayala remained in Musoma until November 18, 1987, when he was made Archbishop of Mwanza. He was replaced in October, 1988, by Justin Samba, a diocesan priest of Musoma, although an ethnic Chagga originally from the Moshi area near Mount Kilimanjaro. Samba was consecrated Bishop of Musoma on January 6, 1989.

Although we are going beyond the time period of this chapter, it should be mentioned that Bishop Samba died suddenly in office on August 23, 2006, and was replaced in November, 2007, by Michael Msonganzila, who was consecrated Bishop on January 20, 2008. Msonganzila is an ethnic Sukuma originally from Mwanza. As of the writing of this history in 2015 he is still the Bishop of Musoma.

There was steady growth of Catholics in Musoma throughout the 1950s and 1960s, reaching a total of 99,000 in 1970 out of a total population of 535,000, making Catholics 18.5% of the population. After that the number of Catholics continued to rise each decade, reaching 205,000 in the year 2000, but percentage-wise this constituted only 17.5% of Musoma's total population. In fact, over the three decades from 1970 to the end of the 20<sup>th</sup> century the percentage regularly hovered around eighteen percent. The number of parishes increased from eighteen in 1970 (Muhoji had been closed in 1969) to thirty-four as of 2005, with all but two (Mugumu and Nyamiongo) of the new parishes opened after 1990.

In November, 2010, the new Diocese of Bunda was opened, taking some of the parishes of Musoma. This move actually resulted in a slight increase in the percentage of Catholics in the remaining sections of Musoma Diocese, to close to 21%, indicating that the density of Catholics in the northern parts of the diocese was greater than in the southern part, such as the area bordering the Serengeti Plain and the long peninsula spreading down to the Ukerewe Islands.

With regard to diocesan administration, as was mentioned in Chapter Two Frs. Moe Morrissey and John Wymes were the last two Maryknollers to be Diocesan Education Secretaries, Wymes turning over this task to an African priest in 1967. In the 1960s Wymes was also the Bishop's secretary and did diocesan financial administration for a while. Brother Hubert Bacher had come in 1958 and was the diocesan financial administrator until he returned to the United States at the beginning of 1970.

In 1965 Maryknoll Sister (Paul) Mary Moriarty moved from Rosana Mission to Musoma to be the Bishop's secretary. When Bacher left Tanzania, Moriarty took on the job of diocesan treasurer as well, for both Bishops Rudin and Anthony Mayala. While living in Musoma, Moriarty also ran a large and highly respected youth program at the grounds of Musoma Parish, for the forty years she was in Musoma. In 1987 Mayala moved to be Archbishop of Mwanza and Moriarty moved her office from Musoma to

Makoko. As of 1983 she had also been secretary of the Regional Superior and after 1987 she worked only for the Maryknoll Society, doing both secretarial duties and financial administration for the Tanzania Region. While doing this for the diocese she trained several IHSA Sisters in financial administration and the current treasurer for the Diocese of Musoma is IHSA Sr. Maria Emerentiana.

Brother Kevin Dargan was working at Musoma Town Parish, as an OTP student, when Bishop Mayala began as the Ordinary of the Diocese in April, 1979. Dargan said that Mayala was young and arrived with a lot of energy. Mayala immediately formed a priests' council for the diocese and a number of diocesan departments. Dargan himself was on two committees, an education committee with MM Sister Gert Maley and Christian Brother Brendan Foley, and a catechetical committee with MM Sister Margaret Monroe and Fathers Art Wille, Alexander Choka, and Marion, a Polish priest.

In the 1980s a new Bishop's house was built not far from the large compound at Makoko and the rectory at Musoma Parish where Rudin lived reverted to parish use only. In the 2000s a large building was built in the center of Musoma town, just a quarter mile from the town parish, to be used for diocesan offices, guest rooms, diocesan meetings, and a Catholic bookshop.

Before moving on the parishes in Musoma Diocese we will look at two *sui generis* happenings emanating from or within the diocese – one the short, aborted attempt to take an urban parish in Arusha Diocese and the other, which had successful, long-term consequences in Musoma Diocese, the invitation to priests from Poland to work in Musoma.

#### ST. TERESA PARISH, ARUSHA:

Since the mid-1960s the Africa Regional Superior, Fr. Joe Glynn, had been advocating that Maryknoll should not remain concentrated in only two dioceses, Musoma and Shinyanga, but needed to move out to other places to gain wider perspectives on the Church in East Africa. He felt that Africanization of the Church was coming very quickly and that both Musoma and Shinyanga Dioceses would soon be under African Bishops (it actually took a decade or more). He also strongly believed that the cities of East Africa would continue to grow rapidly (he was absolutely correct in this prognosis) and that Maryknoll must begin pastoral work in urban areas. In 1966 Maryknoll made a commitment to take a parish in Dar es Salaam (Cf a future chapter of this volume) and in 1968 likewise accepted to open a new parish in Nairobi. In 1967 Bishop Dennis V. Durning of Arusha Diocese, which had recently been separated from the Diocese of Moshi, in 1963, requested Maryknoll to assign several priests to run the town parish in Arusha, called St. Teresa's.

Durning was a member of the American Holy Ghost Fathers and their specialty in Arusha Diocese was working with the Masai people, the famous semi-nomadic cattle herders of the East African savannah plains. The Masai straddled the border between Kenya and Tanzania, with the majority living in Kenya. As of the 1960s very few Masai had become Christians, due primarily to their nomadic culture and practice of polygamy. If Maryknollers took the town parish then the Holy Ghost missionaries could concentrate on the rural (very, very rural) parishes with the Masai.

In 1968 there were only ten parishes in the diocese and only 12,000 Catholics, about four percent of the total population. There were 19 Holy Ghost priests and one diocesan priest. Although Masai may have been the majority in the diocese, there were other ethnic groups also, such as the Meru to the north and east of the 14,000 foot high mountain called Mount Meru, which was about fifteen miles to the north of Arusha town. To the south were the Iraqw and Mbulu ethnic groups. In the environs of the town were European settlers, Indian traders and Africans from many ethnic groups of Tanzania. The town parish had a sizeable number of European and Goan Catholics, who preferred English to Swahili, making it a polyglot parish with its inherent complexity for pastoral work. Goans were originally from a small Portuguese province on the coast of southwestern India, brought at first to East Africa to help build the railroads and ports, eventually going into business and the civil service. They had been evangelized by St. Francis Xavier in the 17<sup>th</sup> century and many Goans had become Catholic. They brought their traditional, devotional style of Catholicism to Tanzania and the other countries of East Africa where they settled.

Arusha was also just beginning to be the jumping off spot to Tanzania's famous national parks, although at that time the international airport had not yet been built, and tourism was not yet the huge industry it was about to become. Coffee was a major crop in the higher areas to the north of the town. In lower elevations south of the town maize and bananas were grown, and herds of cattle, sheep and goats were grazed. Arusha had been a town for European settlers and the central location of those most adamantly opposed to majority rule for Africans. It was this group that had wanted to secede from Tanzania in the 1950s and join Kenya. Many of the most racist settlers had left the Arusha area by 1968, although much of the government civil service in Arusha was still manned by Europeans, the only town in the country where that was still true. Arusha was also the headquarters of the East African Community (EAC) and many of the Europeans, Goans, and Africans from neighboring countries of East Africa living in Arusha town worked for this organization.

Glynn thought that this was a very worthwhile posting for Maryknoll, being an urban situation where Swahili could be used. (It is not clear if Glynn was fully cognizant of the large European and Goan presence in the parish.) He assigned Fr. Ed Wroblewski, who went to Arusha in June of 1968. Wroblewski had previously worked in Musoma Diocese for ten years and spoke good Swahili. Later in 1968 Fr. Lionel Bouffard was assigned to Arusha, after completing the course in Swahili at the Makoko Language School. He stayed for only six months, primarily to practice his Swahili, and then returned to Shinyanga Diocese, where he had previously worked from 1963 to 1967.

To replace Bouffard, the Africa Regional Council decided to assign a new language student, Fr. Don Doherty, who had been ordained in 1962, worked on Promotion in the U.S. for six years, and was studying Swahili at the language school in the latter half of 1968. Doherty did well in the language and went directly to Arusha after finishing his language course. However, the situation in Arusha was radically different than what he expected mission work in Africa to be. He had been in Musoma for four months and had gone around visiting the rural parishes, and this was the kind of work he expected to be doing in Africa. He commented:

The problem I felt at that time was I had come from development and was very interested in being a missionary in Africa. What I found in Musoma was a rural kind of situation where most of the Maryknollers worked. I wasn't happy to be assigned to a place that was far away, with few Maryknollers, and not a rural situation. Furthermore, in Arusha we lived in the Holy Ghost Center House and I felt like a guest. They were still building a little house for us.

We went out visiting Europeans, who had beautiful houses and lawns, and then I was assigned to work with the Goans, who wanted to only speak English. The music they were interested in was all Sacred Heart of Jesus from old songbooks. They were a very conservative, traditional group. This was after Vatican II and I was looking forward to working with Africans in building an African Church moving forward. But Arusha was more like working in a traditional parish in Brooklyn.

Being new in Africa what I needed was a rural experience, the real basic African life experience in Musoma. After one week I put all my belongings in my car and drove to Nairobi. I said to Joe Glynn, "That's it" – what they called my "Arusha Declaration."

[Comment: In the non-Maryknoll dioceses of Kenya and Tanzania where Maryknollers were assigned in the 1960s and early 1970s, many reported that they found these dioceses very traditional whereas the Maryknollers were trying to implement the directives of Vatican II. Joe Glynn himself was pastorally conservative, had been out of pastoral work since 1962, and it seems that he did not fully appreciate the different model of church that the younger Maryknollers were trying to implement in Africa. Since it was he who had pushed for Maryknoll to go into these places, he expressed anguish in an interview in the late 1980s that Maryknoll had difficulty working in these dioceses, where conflict with the local Church was not uncommon.]

From Nairobi Doherty went back to Musoma Diocese and was assigned to Zanaki Parish, where Fr. Joe Baggot was alone in 1969.

Bouffard stayed on in Arusha for a few more months but then Fr. John Wymes was assigned there to join Wroblewski. Wymes had been in Musoma Diocese for about fourteen years, spoke Swahili, and he and Wroblewski had been together for some time, in both Mabui and Musoma town.

Wroblewski said that he had not been forewarned of the large European presence in Arusha but when he first arrived he went through the church. He saw on the wall a picture of the Black Madonna, modeled on the Polish Madonna, Our Lady of Czestochowa. He was struck by this and inquired. He discovered that in World War II 200,000 Polish displaced by the fighting were in Russian camps and Britain had agreed to disburse them throughout their colonies. 10,000 were taken to the Tengeru location not far from Arusha. Many later left but in 1968 there were still about 25 Polish families living in or near Arusha. Wroblewski was of Polish nationality and could speak and hear Polish. In Arusha he was delighted that two of the Polish women ran a butchery and he could buy his favorite kinds of Polish meats at this shop.

Wroblewski went around meeting Catholic families from all the nationalities in the parish. He said there were about 100 European Catholic families and a very large

group of Goans, who were in business. Their businesses had not yet been nationalized; Wroblewski left Arusha in late 1969 before nationalization of private businesses had become a major issue. He also went around meeting the families of the various African ethnic groups. Probably the majority of African Catholics were from the Chagga ethnic group, although Wroblewski never mentioned the ethnic make-up of the African congregation. Some of the Catholics were from Uganda and Kenya, mainly assigned to work at the EAC. They appreciated the town parish where they could use English; the Ugandans especially were not good in Swahili. Wroblewski found this diversity a welcome challenge.

I looked on it as an opportunity to work with the educated people, those who had influence and could be models for the people. Some were lawyers on the East African court. Also in Arusha was the European primary boarding school, so that the European children would be prepared to go on to education overseas. So, there were Europeans who had been recruited to teach in this school.

While I was in the parish two of President Nyerere's children were in this school. They were registered for religious education but not coming to class – we had instructions on Saturday afternoons – and once when the President came to Arusha and attended Mass at our parish I requested an opportunity to talk with him privately after Mass. As I was away that particular Sunday, Lionel Bouffard met with Nyerere. Bouffard told Nyerere that his children were delinquent. Nyerere received this news graciously and thanked him. We don't know what he told his children, but later they started attending the religious instructions.

Another opportunity came up in 1968 that Wroblewski decided to tap into. Fr. Frank Murray, who had led the Seminar Study Year at Bukumbi Pastoral Centre, had come in contact with the Christian Family Movement in the United States and he invited a couple, with their six children, to come to Musoma. In the late 1960s some Maryknollers in Tanzania were trying to find opportunities to include American laity in mission, some seven years prior to the establishment of the Maryknoll Lay Missioners. Wroblewski thought this would be perfect for his parish, particularly as they could introduce this movement in English with the educated Africans in Arusha. So, he arranged for the whole family to travel through the Serengeti Plain to Arusha and stay at the home of a woman who was on leave. Wroblewski explained what he hoped from this.

I arranged with about fifteen couples to come and listen to an explanation by this couple of the Christian Family Movement. If the Africans responded to it they would try to form among themselves a little kind of cluster, a group that would begin discussing family problems and how to develop the 'Observe, Judge and Act' method. And when they were established they would be the leaders of new cells, and then they could put it into Swahili.

Unfortunately, while the parents were giving their presentation to the group, the children were playing at the home where they were staying, supervised by some baby-sitters. Some kind of a scuffle between brothers took place over a bicycle, the bicycle fell on the younger boy and the brake handle went through his eye into his brain. The boy

was taken to the hospital in Arusha. Wroblewski knew the pilot of the flying doctor service and arranged to have the boy and his mother flown to Nairobi for a brain scan. This showed brain damage and the doctors said there was nothing they could do. They weren't even sure that the boy would survive.

The other five children were taken in by another Catholic family who had six children of their own. In the meantime, Wroblewski took the father to Musoma to get his passport, which he had left there, and then they flew to Nairobi. The grandparents in the U.S. said the children should all come back to the U.S. immediately. Wroblewski accompanied the children to Europe where the airlines took over and escorted the children to their family in the U.S. About a month later the parents decided to fly the boy back to the U.S. The boy had permanent brain damage and never recovered. Wroblewski said that after they left Nairobi he never heard from the family again. The parents were obviously traumatized by this, but it was the kind of accident that could have happened even in the United States.

Unfortunately, the Christian Family Movement was never started in either Arusha or Musoma.

Before Bouffard left Arusha both he and Wroblewski decided that they would try to start some form of youth program in the parish. The term youth here referred to young adults in their twenties. There was a constant influx of young people from rural areas, mainly young men, coming into Arusha looking for jobs at the companies in the town. Wroblewski said, "Our idea was to make this a vibrant kind of parish, utilizing the capabilities and leadership of the people who were there. We began to invite the young people to this mission and were trying to provide them with some facilities."

One difficulty they ran into was that they were living in the Holy Ghost center house and when the missionaries from the rural areas came in to the town they expected to have good accommodations and meals, and privacy. Wroblewski and Bouffard began to feel that the real reason Maryknoll had been invited to the town parish was to provide hospitality to the Holy Ghost rural missionaries. Whether true or not, Wroblewski also thought that the Holy Ghost Fathers did not consider youth work and other town activities the Maryknollers were initiating to be true mission work. Their opinion, according to Wroblewski, was that only work out in the bush with Masai was true mission.

Another factor in the town was the migration of many Catholics from the nearby Chagga ethnic group from Moshi to Arusha. Again, whether true or not, Wroblewski said it seemed that the Holy Ghost priests thought the reason for Chagga migration to Arusha was to get their children into good schools, as the good schools in Moshi were full, and to get their sons into the diocesan minor seminary. The Holy Ghost priests, according to Wroblewski, wanted these educational opportunities to be taken by Masai.

Given some of these dynamics, Wroblewski and Bouffard decided to rent a house nearby (or perhaps this decision happened after Wymes had replaced Bouffard in February or March of 1969) and informed the Holy Ghost Society that the parish would be separate from the Holy Ghost center house. The Maryknollers also established good relations with the Anglican priest in the town and requested use of the Anglican parish hall for the youth activities that they were organizing, a collaborative undertaking that worked out well.

The town of Arusha was growing rapidly and given the increasing urban needs Wroblewski and Wymes submitted two proposals to Bishop Durning and his diocesan consultants. One was to build a parish center, with overnight accommodations, which could be used on occasion for guest accommodations for priests. The other was to build another urban parish on the outskirts of the town, since the town was growing and physically expanding all the time. Wroblewski said in an interview some years later that both these proposals were rejected by the diocese, although later on, after Maryknoll had withdrawn from Arusha, both of these things were done.

Wroblewski also tried to organize another event that could be of true service in the town. The chairman of the parish council was a surgeon at the large government hospital. One Sunday Wroblewski asked him how things were going and the doctor replied, "Not well." Wroblewski related what was at issue.

He said that he wouldn't be able to do any surgeries that week because there was a severe shortage of blood in the hospital. It was unfortunate because he had some caesarian sections scheduled that week. I told him that since he was the parish council chairman he should stand up at the end of Sunday Mass and announce this problem to the people. I said that I would follow him and announce a blood drive at the parish.

We had the blood donation the following Sunday after Mass, but most of the blood was donated by Europeans; very few Africans came. I asked what the reason was and was told two interesting things.

A catechist told me that the rural African women were saying: "We have had priests come and ask for money, but this is the first one to ask for our blood." I found out that the obstacle in the African mentality, which I didn't appreciate, is that blood is the life principal. If I give blood I'm giving my life really. If they were feeling sick they would say that they have bad blood. They would then cut themselves to let the 'bad blood' run out.

At that very time there were vagrant women being killed, mainly widows who scrounge around looking for any way to get something for survival. Their bodies were being found just when I was announcing the blood drive. The rumor was that a witch doctor was murdering them to get their blood. So, my talk on blood was in association with all these happenings.

Wroblewski felt that he and Wymes were doing good work in the parish, working with the educated people in the town, initiating outreach and activities for young adults, supplementing medical work in the town, and getting a good parish council going. But for some reason there was conflict between him and the Holy Ghost Fathers, for reasons he did not comprehend. In November, 1969, he received a letter from Bishop Durning that he was no longer the pastor of St. Teresa's Parish and that the African priest, the only diocesan priest in the diocese, would be the new pastor within two weeks. The letter gave no explanation for the reasons behind this decision. Furthermore, Wroblewski got no explanation from Joe Glynn.

Wroblewski drafted a letter to the Africa Regional Council, to the Apostolic Delegate, to other Bishops in Tanzania, and to the Maryknoll Superior General. Before sending it he asked one member of the Regional Council to review the letter, to see if it

was acceptable. This person saw no objections to the letter and recommended that he send it. The letter precipitated a meeting between the Africa Regional Council and Bishop Durning. Durning said that this letter was typical of how Wroblewski operated, stirring things up. However, the Regional Council member who had reviewed the letter said he had approved it and saw no problems with it. According to Wroblewski, this changed the tenor of the meeting. The outcome, however, was that Maryknoll would also withdraw John Wymes and that no other Maryknoller would be assigned to Arusha.

This ended the Maryknoll attempt to work in this particular diocese. It is difficult to know in 2015 the full dynamics of what caused a conflict between several consultors of Bishop Durning and Ed Wroblewski. Various Maryknollers who were alive then and had some, admittedly second-hand, knowledge to what happened in Arusha were consulted. They supported Wroblewski's contention that the consultors, who later became famous for writing about work with the Masai, could not understand what the Maryknollers were trying to achieve in an urban parish setting and furthermore that they did want the Maryknollers to set aside time from parish work to run the guest house for the Holy Ghost Fathers. Apparently, when they came in from their rural parishes they did not appreciate the youth work and other types of active urban ministry taking place where they wanted a quiet rest. Unfortunately, these divergent interests led to an intractable conflict that could not be settled locally. Bishop Durning acted peremptorily rather than first calling for a meeting with the Maryknollers in Arusha, along with at least Joe Glynn and maybe one other member of the Region Council, to fully air out the issues that were causing such serious divisions. That the Holy Ghost Fathers later implemented the recommendations of the Maryknollers regarding the town parish, its particular needs, and rapid growth raises further perplexing questions. Whether traditional styles of religiosity of certain groups in the parish played a part in this saga is not known. This was only four years after the end of Vatican II, and many Catholics were still holding firmly to their pre-Vatican religious beliefs.

Arusha continued to grow rapidly, becoming the third largest city in Tanzania (Mwanza is the country's second largest). Arusha became an Archdiocese in March, 1999. After Durning resigned in 1989 two African Bishops have succeeded him. The current one is Archbishop Josaphat Louis Lebulu, who has been bishop since November, 1998. In 2012 there were a total of 2.3 million people living within the diocesan territory, of whom 500,000 were Catholic, about 21.6% of the total. There were a total of 127 priests, of whom 48 were diocesan, serving 43 parishes. The city of Arusha alone has about a half dozen parishes.

The Archdiocese still has an important outreach to the Masai, one of many nomadic/semi-nomadic pastoral groups in Africa whose traditional way of life and survival is under extreme stress. According to the diocesan website, Masai are still two-thirds of the total population of the diocesan territory, but many are still not Christian. [This figure can not possibly be correct. Estimates from various websites put Masai population in all of Tanzania at 430,000 to 800,000, but the consensus is that there are about a half million. This would be less than 25% of the total number of people in Arusha Archdiocese.] Evangelization of the Masai is one of the diocesan priorities.

Given the growth of urban areas in and around Arusha, much diocesan effort is addressed at urban conditions and needs. There are many slums in Arusha and of course

the majority of Catholics live in or close to the city. Many Masai have also moved into Arusha; it is estimated that a quarter to half of Masai men have had to migrate into urban areas trying to eke out a living.

The Archdiocese also has an agricultural outreach. Its program emphasizes settled, commercial farming and enabling farmers to have access to markets and good prices by means of Cooperatives. [Editorial note: these priorities seem inconsistent with attestations of the priority of ministry to the Masai. Masai are semi-nomadic, do not believe in settled existence, and do not practice cattle-herding for commercial purposes. However, due to decreases in the size of cattle herds, growing population, and the need for money, many Masai families are now cultivating grains and vegetables, and many people have sought modern ways of participating in the monetary economy. Since the clergy of Arusha are from areas that practice settled, commercial agriculture, the modern paradigm seems to have prevailed in Catholic Church development activities.]

In the early 2000s the Archdiocese had an effective program of assisting children of those infected with HIV. Many of the children had lost one or both parents and needed food, educational, and counseling assistance. Since the introduction of Anti-Retroviral treatments (ARVs), enabling infected adults to live longer, productive lives, external donors have terminated funding for the children's program.

Arusha has an international conference center, many upscale hotels, the International Criminal Tribunal for Rwanda, an international airport, primarily to serve tourists traveling on to Serengeti Park and Ngorongoro Conservation Area plus other national parks in central Tanzania, and many businesses and industries. Because of its altitude, Arusha has a good climate, mild during the warm season and noticeably cool in the southern hemisphere's "winter" months, June to August. Because of its good climate many different religious orders have contracted to work in the Archdiocese and several have opened houses of formation there.

#### POLISH PRIESTS:

In 1974 correspondence between the Maryknoll General Council and the University of Lublin in Poland was aimed at an exchange of seminary professors between Maryknoll and Poland, as a means of enrichment for both entities. This unfortunately never came to fruition, except that a Polish Dominican priest gave visiting lectures at Maryknoll.

In June, 1974, Fr. Ed Wroblewski was going back to the United States, where he was about to start a long career as homiletics teacher in the Maryknoll seminaries. After leaving Arusha at the end of 1969 he had been working for five years in Musoma Diocese, primarily as spiritual director and chaplain in the secondary schools of Musoma town. He understood the Polish language and was going to take a side trip to Poland to visit relatives. He was asked by the General Council to visit the university to inquire about the exchange of professors.

Before going to Poland Wroblewski asked Bishop John Rudin if there was anything he could do for the Bishop while in Poland. Rudin replied, "Yes, see if you can get me some priests." At that time Maryknollers were leaving Musoma to go to Kenya, Ethiopia and Sudan and not being sufficiently replaced by newly ordained from the United States. Likewise there still had been very few ordinations of diocesan priests in

Musoma as of the mid-1970s. The diocese had to staff eighteen parishes and was about to open a new parish in Mugumu, and also had to staff diocesan institutions. Rudin was eager to obtain priests from anywhere to meet his staffing needs. At that time Poland had many vocations and the diocesan Bishops of Poland were agreeable to use some of their priests to help the universal church. Wroblewski wasn't sure if Rudin was serious, but he said he would inquire about it.

Wroblewski knew a priest who worked for the Bishop who was General Secretary of Poland's National Episcopal Conference and was taken to speak with the Bishop. In their conversation Wroblewski asked, "By the way, my Bishop says he wonders if he can get some priests from Poland to work as missionaries; how would I do that?" This Bishop immediately got on the phone and Wroblewski heard him say, "Yes, I will bring him right down."

Wroblewski was then introduced to the secretary of the Society for the Propagation of the Faith (SPF). This priest asked Wroblewski if he was looking for missionaries and if his Bishop would take them. When Wroblewski replied affirmatively the secretary said that they actually had four priests studying English in London at that time. The priests were newly ordained and had been in England for a year awaiting a visa to go to Zambia. These priests were part of a program called Fidei Donum (donation of the faith), by which European dioceses agreed to send ten percent of their priests to mission dioceses, in order to help the universal church. This program was started by Pope Paul VI in the 1960s.

Wroblewski was then taken to meet the Bishop who was head of the SPF and also Bishop Herbert Bednorz of Katowice Diocese, where the four priests had been ordained. Bishop Bednorz said that if the priests could not go to Africa by September, then he wanted them back in his diocese in Poland. There was no progress in getting their visas for Zambia. Rudin later commented that Archbishop Milingo of Lusaka, Zambia, had told them to just come to Zambia and then he would take care of the visas. Milingo did not realize that the planes would not allow the priests to fly to Zambia without visas.

Wroblewski knew he had to act quickly. He first called Bishop Rudin to confirm that he wanted the priests. But Rudin said that he had no money to bring them to Tanzania or provide living expenses while they were in the diocese. Thus, Wroblewski immediately phoned Joe Glynn, who was on the General Council at Maryknoll, NY. After explaining the situation, Glynn agreed to subsidize the priests. The money would be paid in Musoma from the Diocese but be subsidized by Maryknoll through regular budgeting processes. The agreement was that the Polish priests would get the same living expenses as the Maryknoll priests in Musoma, such as personal allowance, viatique (i.e. room and board), travel expense back to Poland after three years, vacation allowance, and medical coverage. According to Rudin this was one of the conditions that Bishop Bednorz insisted on in the agreement with Maryknoll. At that time, the depths of the Cold War, it was not possible for the Church in Poland to transfer hard currency to African countries.

The Bishop who was head of the SPF said he didn't want the Polish priests to travel to Tanzania under the American flag. Wroblewski replied that they would definitely not travel as Americans. They would go to Tanzania under the Vatican flag. [Neither Wroblewski nor Bishop Rudin explained what the obstacle was to travelling to Tanzania with Polish passports.] While in Poland Wroblewski made inquiries with staff

of the seminary of Katowice and was told that all four priests were well respected and had very good records in the seminary.

In January, 1975, three of the priests, Edward Gorczaty, Kasmir, and Marion, arrived in Musoma and began study of Kiswahili. The other priest went to Iringa Diocese in Tanzania but later got sick and returned to Poland. A fifth priest, Fr. Karol Szlatchka from the Diocese of Krakow, led at that time by Cardinal Karol Wojtyla who later became Pope John Paul II, went to Iringa briefly but then moved to Dar es Salaam, where he was the only Polish priest. In 1978 Bishop Rudin was asked if he would accept Szlatchka to Musoma, which was readily agreed to. This was the time of transition in Musoma Diocese, when Bishop Mayala was taking over for Rudin.

In an interview fifteen years later Bishop Rudin said that in 1975 he visited Bishop Bednorz in Poland and the families of the three priests from Katowice Diocese. He said that he expected them to make a great contribution to Musoma Diocese and that all five learned Swahili very quickly.

They were very strong on catechetics. That is what they do because in Poland everybody is baptized. Their main effort in Poland was to teach the children. In Poland they were not allowed to use schools or go on government property. The children were sitting out in cemeteries, and every part of the rectory, and any place in the church. So, they came down to Musoma with that real zeal for teaching.

When the priests first arrived it was anticipated that after five years Maryknoll would begin to reduce the subsidy each year by ten percent, until eventually it would be the sole responsibility of Musoma Diocese or the sending dioceses in Poland to provide for the living expenses of the priests in Musoma. However, according to Wroblewski Maryknoll did not reduce the subsidy for at least the first twenty years.

After their contract ended two of the priests from Katowice returned to their diocese and the Diocese of Katowice was finally able to send priests to Zambia. One of the original priests, Fr. Ed Gorczaty, has remained in Musoma Diocese up to the present (2015) and is currently the Director of Makoko Language School. To replace the priests from Katowice the Diocese of Krakow assumed the supply of Fidei Donum priests and generally there are from two to eight Polish priests working in Musoma Diocese in any given year (in 2013 there were seven in the diocese). Over the years Fidei Donum priests from Poland have come from other dioceses in addition to Krakow. This has turned out to be one of the most successful programs that Maryknoll has sponsored in Tanzania. Relationships between the Polish priests and Maryknoll priests have always been excellent, as well as between them and African diocesan priests.

Fr. Ed Hayes commented on one other intriguing aspect of the Polish priests' residence in Tanzania. This happened during the economic collapse, but Hayes said that whereas for the American missionaries this was depressing it seemed just business (or lack of business) as usual for the Polish. In Poland in the 1970s and 1980s one had to pay bribes to get services from government offices and if one walked into a shop usually the shelves were devoid of basic goods – unless one was willing to pay a black market price, just as in Tanzania in those same years.

Wroblewski said that in subsequent decades other Religious from Poland came to Musoma Diocese, such as the Resurrection Fathers and several Resurrection Sisters. In 2013 two Resurrection Sisters were teaching at Chief Wanzagi Girls Secondary School, located in Butiama Parish several kilometres from the mission. The first pastor of Butiama was Karoli Szlatchka, who later built a new mission at Nyamuswa, which is now part of Bunda Diocese. Szlatchka died suddenly in 2002 and is buried at Nyamuswa. Butiama was staffed by Fidei Donum priests up to the year 2003, when the Resurrection Fathers took over. In the year 2012 another Resurrection Sister was working in the House of Compassion not far from Nyegina Parish.

In 1987 Cardinal Franciszek Macharski, the Archbishop of Krakow who replaced Cardinal Woytila when the latter became Pope John Paul II, came on a short visit to Tanzania and to Musoma. His main purpose was to visit the parishes where the priests of Poland were working. While in Musoma he had dinner on Saturday evening with Bishop Anthony Mayala and said Mass on Sunday morning in Musoma's cathedral. Fr. Ed Hayes was Regional Superior at that time and living in the Regional Society House in Makoko, called the Brown House. He attended both the dinner and Mass. At the Mass the Cardinal gave a rousing talk in Polish translated by one of the Polish priests. After Mass he was supposed to rush off to Mugango Parish where one of the Polish priests was stationed, but Hayes received word that the Cardinal wanted to visit him at the Brown House. Hayes said it wasn't necessary since the Cardinal had a busy schedule but the priests said the Cardinal insisted on seeing him, as Hayes related.

I prepared tea and other refreshments and welcomed the Cardinal and those with him. After a short while the Cardinal told the others to leave the room as he wanted to speak privately with me. He placed his hands on my shoulders and in strongly accented English he said that he did not tell the truth at Mass in the morning. He asked me if I understood, which I didn't. He then explained that he had said at Mass that he thanked Bishop Mayala profusely for being the father to his Polish priests and providing for all their expenses. After the Mass the Polish priests informed him that it was Maryknoll that provided the subsidies.

He said to me, "No, No. You, Maryknoll, are the father of my priests and I am very, very grateful." I found out later that it was only when he came to Musoma that he discovered that Maryknoll was supporting his priests.

In the next Chapter we will move on to treat the parishes of Musoma Diocese subsequent to where we left off in Chapters Three and Four. We will not re-visit routine parish matters such as Mass, sacraments, and catechetics, but look at new types of ministries that arose in the decades after Independence.