

MARYKNOLL HISTORY IN TANZANIA  
CHAPTER NINE

MUSOMA DIOCESE POST-INDEPENDENCE  
PARISHES OF SOUTH MARA

MUSOMA CATHEDRAL PARISH, MARY MOTHER OF GOD CATHEDRAL:

In Volume Two of the Africa History we left off writing about Musoma Town Parish in the year 1964. There was a period of about two years when the staffing of the parish was fluid. Fr. Laurenti Magesa, the elder, had been pastor up to 1964 and Fr. Steve Schroepel had been assigned to Musoma from 1961 to the beginning of 1964. Fr. Jack Manning was stationed at Musoma in 1965, although it is not known for how many months he was there. In either 1965 or 1966 Fr. Tarcisius Sije was assigned to be pastor of Musoma but he did not stay long. In mid-1966 Fr. Bob Vujs was assigned to Musoma and he was alone in the parish for most of the year he was there.

Vujs had previously worked in Zanaki Parish where he learned and used Kizanaki. In 1964 he went on furlough and on his return in April he went to the language course for Swahili that Sr. Anita MacWilliam had just initiated using extra buildings at Makoko. He was at Makoko for four months learning Swahili and then was assigned to Bunda Parish, where Ed Wroblewski was pastor at that time. In 1966 Musoma Town Parish suddenly found itself without a priest and Vujs was assigned there. Both Moe Morrissey and John Wymes were living there but had diocesan jobs, and Morrissey went back to the United States later in 1966 to work in seminary formation. Wymes also left Musoma in 1967.

Vujs discovered that even though Musoma was still a small town in 1966, with a population of only about 10,000 to 15,000, it had noticeable urban characteristics, especially in relation to the rural parishes of Zanaki and Bunda. In Musoma people worked and so were not available during the day. There were several secondary schools in the town and whereas his work in rural parishes was to visit outstations, in the town teaching in the schools became one of the priorities. He did not have outstations in Musoma, with the exception of a small chapel at Nyamiongo, near Makoko three miles from the center of town, where Mass was celebrated several times a month. The language in the town was Swahili, even though the Kwaya ethnic group was the majority of the population. Vujs described his activities in the parish:

I visited the hospital three mornings a week and in the afternoon to distribute communion, did a lot of teaching, which was a full schedule, did many liturgies, and visited homes. I tried to introduce some liturgical innovations from Vatican II. I spent about \$110 to improve the sanctuary and to lift the roof of the church to allow for better ventilation.

On Easter Sunday, 1967, the church was so jam packed that I had our Head Catechist, an older, very respected man, help me distribute communion, the first time a lay person did this. This ruffled the feathers of other priests in the

diocese, even though I explained that I was overwhelmed with work during Holy Week. The Bishop called me in to give me a reprimand. I may not have done everything diplomatically those days, but I was on good, solid theological ground. At the time there was a lot of literature out about Eucharistic Ministers. And a few years later they became common. Clergy are cautious by nature and were hesitant to make changes in accordance with Vatican II.

People regularly came to the parish for various purposes, so there was no organized schedule, except maybe on weekends. One example of how busy the town parish could be occurred one Saturday afternoon. Vujs conducted a big wedding for a Peace Corps couple, then had infant baptisms, and as he was finishing the baptisms a deceased person was brought to the parish for Christian burial.

An Englishman who had come for the wedding was watching all this and afterwards he joked to Vujs, "Gee, Father, everything goes on here. You hatch 'em, match 'em and dispatch 'em!"

Because there were so many burials and much other work, and because Vujs was alone in the parish, he chose one of the men to do the Catholic burials at the cemetery. Vujs taught the man the prayers and gave him holy water to sprinkle on the caskets and grave sites. Vujs said that "people were very pleased."

Vujs said that the African people, above all the Kwaya people, were very concerned that the dead were properly buried with all the rites and use of holy water. Otherwise the spirits of the dead would come back and disturb the living, or worse cause some kind of calamity. Many of the Kwaya living just outside of the town requested Vujs to bless the graves of their deceased relatives and ancestors buried at the homesteads, and that was another time-consuming activity that Vujs engaged in, going around to many homes to bless the graves with holy water.

Priests who had been in the parish before Vujs became pastor had complained that they were being called out at night several times a week to take the Sacrament of the Sick to people, often followed by a request to take the sick person to the hospital. Vujs warded this off by going on his motorcycle and then arranging to give the sacrament to all the sick people in the parish in the day time. Since he did not use a vehicle to visit the homes people knew he couldn't take the sick person to the hospital. As a result, no one came into the parish at night for requests like this.

Vujs was also the first priest in Musoma Town Parish to not wear the white cassock. He wore a white short-sleeved shirt, with a cross pinned to the collar. Within a few years all the Maryknoll priests in Musoma and Shinyanga replaced the cassocks, which were very hot, for dress shirts or clerical shirts in a few cases. In the 1970s and 1980s even most African priests wore dress shirts, with crosses or medals attached, but since the 1990s they have been wearing clerical shirts and collars, in order to be identified, and a few Maryknoll priests do the same. Expatriate priests are readily identifiable as priests, even without clerical attire, because of their very good language ability in Swahili and/or an indigenous language.

As of Easter, 1967, Fr. James Busongo, a diocesan priest originally from Tabora, had already arrived in Musoma in anticipation of his being named pastor of Musoma Town Parish. He had previously worked at Zanaki Parish. Vujs went on furlough shortly

after Easter and on his return in October, 1967, he was assigned to the new urban assignment in Dar es Salaam.

Vujs later wrote that in the beginning he viewed pastoral work in Musoma Town as interesting and challenging, being a semi-urban situation, but after some months he found it dull. He said it would be better to have older priests in the town, so they do not have to undergo rough travel out to outstations. One matter that disgruntled Vujs was his perception of government officials in the town, who were not interested in serving the nation and the people, but only in serving their personal or tribal interests.

When Busongo became pastor, John Wymes may still have been in Musoma doing diocesan work, but he left that year for the United States. Living at the Bishop's house, on the parish compound, were Brothers Hubert Bacher and John Walsh, who was in Musoma from 1966 to 1968. The diocese realized that someone was needed to help Busongo in the parish and in 1968 Fr. Ken Sullivan was assigned to Musoma. He had been at Muhoji up to 1966 when his mother became sick at home in New York. Sullivan went on an extended home leave but then was able to return to Tanzania in 1968, and was assigned to Musoma Town Parish. He had already taken a short course in Swahili in 1963 and was able to begin work in the town parish right away, even though he was far from fluent. In 1972 he went to the language school to take the formal course in Swahili.

Both Sullivan and Busongo were together in the town parish up till 1972. Sullivan made only a few comments about his time there.

That was a good experience. Of course, being a town parish it's a different type of life, and also living with an African priest. The work (in a town parish) is different.

A major undertaking occurred in 1970/71 when the new cathedral was built, a large and very well designed church, which replaced the old original church built by Joe Glynn in 1952.

From 1971 to 1974 Ed Wroblewski was spiritual counselor at the secondary schools in Musoma Town, which had all been nationalized at that time, since the Tanzania government encouraged religious instruction and other religious activities, including celebration of Mass, in government schools. In addition to being a school chaplain Wroblewski also taught religion in the schools. He lived at the Bishop's house for part of the time and then out in Makoko.

In 1972 Sullivan took the intermediate course in Kiswahili and was then assigned to Komuge Parish, to replace Dick Quinn who was moving to Kisii Diocese in Kenya. James Busongo also left Musoma in 1972 and was assigned to Zanaki Parish, where he was joined by Jim Conard.

Fr. Jim Lehr, who was pastor at Mabui Parish, was informed in 1972 that he would be assigned to Musoma and he requested a course in Swahili. In his previous assignments, mainly in Mabui, he had been using the Kijita and Kikwaya languages, but he knew he would need Swahili in the town. In late 1972 he took the intermediate course in Swahili for two months, and at the beginning of 1973 he moved to Musoma Town Parish to join Fr. Alexander Choka, who had become pastor in 1972. In September, 1973,

Lehr went to Maryknoll, NY, for updating in theology and then he returned to Musoma in 1974.

Lehr was interviewed in 1989 and talked about a number of activities he engaged in at the parish. He acknowledged that in 1973 he and Choka did not know what they should do in a town parish – similar to what other Maryknollers said when beginning work in this parish. All that was going on was daily Mass, two Masses on Sunday at the Cathedral, and Mass at Nyamiongo, near Makoko, every Sunday. Lehr commented that Choka did not have any training in how to be a pastor and he never scheduled anything except for the Masses. However, Lehr said he was able to do whatever he wanted.

African diocesan priests seemed not to know how to go about scheduling their days and weeks in carrying out pastoral work, an issue commented on by Fr. John Casey, who came to Musoma Town Parish in 1980. Casey thought that lack of training and mentoring by Maryknollers were causal factors in this deficiency. According to Casey, each Maryknoller set his own schedule and priorities, unlike Religious Orders which tend to have uniform practices, schedules, and styles of pastoral work in each parish they staff. As a result, African priests did not know what they should do when they became pastors.

Lehr had been a pastor for many years and he knew that there was a lot of work to do in the parish. One ministry he started was visiting the government hospital in the town, going around from bed to bed, speaking to all the people no matter what their religion. In 1973 he was still wearing his white cassock but at the hospital blood and other fluids on the floor were smearing the bottom of the cassock so he changed his dress. He began wearing gray pants, a gray shirt either with a Roman collar or an insignia that indicated he was a Catholic priest. He kept up hospital ministry until he was named pastor in 1977 – but he did not leave off his interest in this ministry.

In addition, Lehr investigated and found many primary schools in the town, a number which grew to sixteen by the 1980s. He commented that he could not sit around doing nothing and even though the pastor was not assigning him any work he decided to address what he thought were the major needs in the town parish. Since they were allowed to teach religion in the schools he began going to primary schools, along with the two catechists in the parish. There were so many schools they could reach only twelve of them, four each for Lehr and the two catechists, and only for the Standard Seven pupils. Lehr said that the government originally permitted religious education four or five days a week, but when Catholic parishes (and other faith denominations) could not utilize these opportunities the government cut down religious periods to only two a week. Later Maryknoll Sisters and IHSA Sisters, who came to the parish in 1978, began teaching religion in schools, and they were able to reach Standards Five to Seven.

An additional source of teachers emerged when Lehr initiated small Christian communities (SCCs) in the parish in 1977. A few parishioners from the SCCs volunteered to teach religion, which enabled all the upper grades to receive instruction and even lower grades in some schools. The volunteers were hesitant to teach religion in schools, claiming they did not know how. Lehr said that a young Catholic teacher set up a syllabus for the volunteers and this facilitated their ability to teach.

Lehr did not demand much from the volunteers, just to ensure the school children learned basic prayers and some other basic tenets of the faith. He told the volunteers, “Our children are not getting any (religious) education at all, not unless you people at home start doing the instructing.” One of the volunteers expressed surprise to Lehr that

Catholic children in the fifth grade (Standard Five) could not even make the sign of the Cross. Lehr responded, "I know. That's what I've been trying to tell you."

Some of the Catholic school teachers also agreed to teach the religion period, which usually was allotted a slot on Fridays. Seminars were held at the parish for the Catholic teachers and the volunteers, to provide them with materials, information and good methods for teaching religion in schools.

Although not directly assigned to Musoma Town Parish, Fr. Tom Tiscornia moved from Masonga Parish to live at St. Pius Seminary at Makoko in mid-1974 to replace Fr. Ed Wroblewski as chaplain at the secondary schools in Musoma town. Tiscornia had been on OTP from 1970 to 1972, was ordained in 1973 and on return to Musoma Diocese in July, 1973, he first took a refresher course in Swahili and then was assigned to Masonga for one year. He described the work in Musoma.

I taught Religious Education at Musoma Secondary School, Mara Secondary School, and Bweri Teachers' Training College. We were using the religious education program developed at GABA in Uganda and encouraged for use throughout East Africa. It was based on the life and literature of the people of East Africa.

It was ecumenical. We had a team of a Lutheran, an Anglican, an African Inland Church person, and myself. I didn't just teach Catholics; I taught all the Christians in one of the Forms.

I was also involved with the Young Christian Students Organization in the schools and did liturgies on the weekends with them. I also did some catechetical instruction, preparing some of the students for Baptism, which I enjoyed. It was enjoyable because they were young people who had chosen for themselves to be Christians.

I lived at the seminary and ate with the seminary staff, but didn't have anything to do with the seminary. My coming and going was good because I always changed the subject. Rather than talking about the seminary I would bring in news from the town or of other things happening in the area.

Living at the seminary enabled Tiscornia to become good friends with the Christian Brothers who were teaching there. Two diocesan priests on the staff, Al Balina and Justin Samba, later become Bishops, Balina in Geita and Shinyanga, and Samba in Musoma. Tiscornia commented, "It was good to become socially and pastorally acquainted with some Tanzanians."

Another thing I was involved with was the Mwembeni Youth Centre that was developed by Sister Mary Moriarty in Musoma Town. That started off as a simple facility beside the cathedral in Musoma. It wasn't being used, so we opened it up for the youth of the town to come in. We scrounged around to get materials, such as bottle caps from bars so they could play checkers, and old books to start a library. We got some money, from sponsors, Maryknoll and the youth themselves, to buy some simple games and other things. That started in 1974/75 and has grown immensely.

Tiscornia explained in an interview that the word ‘youth’ in Tanzania refers to people under the age of thirty-five, both single and married. Many of the so-called youth who used the youth center in Musoma were what in the U.S. would be called young adults, many of them in their twenties and some even older.

All through the 1970s, 1980s and 1990s the youth center, called Matumaini Youth Center (*matumaini* means hope in Swahili), continued its myriad programs for the town youth. This was run by Sr. Mary Moriarty and programs included boxing, weight lifting, board games, reading rooms, computer and guitar lessons, table tennis, aerobics, and sports such as basketball, soccer, volleyball and netball. The diocese and regional government collaborated to grant a large plot of land for this purpose. Some Maryknoll priests and language students occasionally came into the town in late afternoon to participate in the basketball games, which drew a crowd almost every afternoon. Both boxers and basketball players from Musoma qualified for the national teams and some boxers went to the Olympics, at least one winning a medal in boxing. Although on the parish compound, the priests did not get directly involved in running the youth programs.

In the early 1980s Maryknoll Sisters Mary Reese and Rosalie Lacorte came to Musoma and started micro-financing projects, an AIDS education program, and the famous Tupendane Center (*tupendane* means ‘let us love one another’), which provided a two-year vocational training program for girls who had finished primary school and were not going on to secondary school. In the 1980s only about five percent of girls in Tanzania went to secondary school. For more information about all the programs that Maryknoll Sisters did in Musoma Town Parish, please see the book by Sr. Katie Erisman, pages 47, 69, 83-84, 99-100, 109-110, and 133-134.

Other Maryknoll Sisters also served in Musoma Town at times, and other ministries included visiting small Christian communities and teaching religion in primary and secondary schools.

After three and a half years as school chaplain, at the very end of 1977 Tiscornia was assigned to Nyarombo Parish in North Mara. He did not say whether another priest replaced him as schools’ chaplain in Musoma.

Around the year 1980 other buildings were provided for use by the Youth Center, also on the compound of the town parish, and the buildings at Mwembeni were refurbished and expanded to make it a day secondary school. Over the years a number of Maryknoll Lay Missioners taught in this school. The school has become a large day secondary school, fulfilling a vital need in the town.

Small Christian Communities (called *Jumuiya* in Swahili) became one of the most important facets of parish life and structure, as Jim Lehr related:

Small Christian communities helped greatly in unifying the parish. People became more interested in all the things going on in the parish, rather than just Sunday and daily Mass. The people met and prayed together in small groups, which was a great help to the people themselves. It gave them an interest in the church and they saw it wasn’t just something the priest had.

It helped especially with regards to the parish council. Parish council members were chosen from the SCCs. So, they were SCC representatives who

really knew the people rather than just someone chosen to fill a slot. They really participated in the parish.

In the next Chapter on parishes of North Mara we will see that communities were started in Nyarombo Parish in the mid-1960s. This successful innovation was extended to other parishes in Musoma and in the early 1970s the concept was taken to AMECEA. The Bishops of AMECEA issued documents in both 1973 and 1977, stating that Small Christian Communities would be the priority for the Church in East Africa. Much more will be said about this when we get to Nyarombo Parish.

The IHSA Sisters also made a great contribution to the parish, although Lehr said that when the first two began living in the parish, in 1978, they did not get involved in anything and parishioners did not even know they were there. Some parishioners became aware of their presence and complained to Lehr that they were not doing anything and were treating the people with a haughty attitude. Lehr went and talked with the Sisters, telling them they had to become active in the parish and relate well with parishioners. The Sisters started teaching religion in schools, helped Lehr in the establishment of SCCs, and one of them worked in the parish office. Lehr said that the Sisters were the ones who made the breakthrough in getting the parishioners to realize that SCCs were for Christians to discuss their faith, not merely another forum for the priest to preach. The Sisters also visited Christians in their homes and once they began being active they became fully integrated into the parish.

Several major celebrations took place at the Cathedral, such as the priesthood ordinations of Justin Samba, Laurenti Magesa (the younger), Charles Masaga, and Alfonse Timira, and the ordinations to Bishop of Anthony Mayala in 1979, and Justin Samba in 1988. Musoma Town Parish's parish council was responsible for raising the money and organizing the celebrations of these events.

Another important ministry that Lehr started was hospital ministry, as he explained:

When I went into the town in 1973 there was nothing being done in the hospital. I became interested in visiting the hospital and did this from 1973 to 1977. I would try to visit the hospital every day, visit the sick, and bring communion to the Catholics once a week. In 1977 I became pastor and concentrated on primary school education and the establishment of small Christian communities.

Lehr became pastor in January, 1977, when Choka left to work in the Catechist Training Centre at Komuge. Lehr was joined by Fr. Charles Masaga, who stayed at Musoma for two years. Lehr said that he did not have time to continue hospital ministry, but he did not lose interest in this important ministry. After resigning as pastor in 1983 he became full-time chaplain at Musoma Hospital, as we will see later in this chapter. During his two years at Musoma Masaga helped in the primary school religious education program, both in organization and teaching, and also visited SCCs.

Lehr said that in those years (1970s and 1980s) there were break-ins and thefts at the rectory and the Bishop's house. There was also a theft of items from the Maryknoll

Sisters' house near the parish. Lehr said that there was a noticeable increase of violence in the town in the years 1977 to 1983, which he attributed to the deplorable economic condition of the country in those years. This was also during the Villagization Program, which resulted in more and more people moving into the town. Another factor was the war to oust Idi Amin. "People came back and they had a lot of guns. They had gone through a lot of violence in the war and that also would have been a contributing factor."

In 1979 the regional government rounded up and jailed many men suspected of crimes and violence, and for a while there was a peaceful lull in the town.

Sometime in either the late 1970s or possibly the early 1980s Lehr realized that the town of Musoma was extending southeast towards the main road between the Kenya border and the city of Mwanza, and he took steps to obtain a plot of land at a place called Rwamlimi. All he built there was a kigango (a building for teaching catechumens and children seeking to make First Communion). Later in the 1980s diocesan Fr. Godfrey Biseko built a church there. In 1992 Rwamlimi was erected as a parish. St. Albert Teachers Training College is also located within the territory of Rwamlimi Parish.

In 1978 Brother Kevin Dargan was assigned to the parish as an OTP student. He studied Swahili at the language school in the final four months of 1977, then worked in regional administration at Makoko for a few months in 1978. He was supposed to assist the Makoko Family Centre, but the courses had been suspended for a period in 1978. As a result, Dargan moved into the town parish in April, 1978, and stayed there till July, 1979. In 1978/79, in addition to Masaga, Frs. Joseph Masatu and Tobias Magesa were living at the town parish. Masatu was recovering from serious injuries suffered in an automobile accident and Magesa had recently returned from the United States.

Dargan liked teaching and taught school children in schools and in the very large courses they had at the parish preparing school-age children for first communion, confirmation and a few for baptism. Dargan said that there were about 400 to 500 children in these sacrament courses every year. He estimated that there were about 10,000 people in the parish. The population of Musoma Town in 1979 was probably close to 50,000.

Dargan also visited small Christian communities. He was assigned to regularly visit six of them, in the outer sections of the parish. SCCs were a priority for Lehr at that time, and Dargan said that there were about fourteen SCCs in 1979. One of the SCCs that Dargan regularly visited was at the Field Force Unit police post on the outskirts of Musoma.

Dargan was in Musoma when the war between Uganda and Tanzania broke out. As was stated earlier, Musoma was directly affected by the war. One night not long after the war began Dargan had an experience that bordered between the surreal and downright frightening. While in Musoma he did not have a motorcycle and walked everywhere. One evening, just as it was getting dark, he was called out to bring communion to a sick person. He carried the pyx in one pocket and his identification card in another pocket. While walking in the grass behind the international airport (actually a long tarmac airstrip, with a small building next to it used for customs and immigration, located almost in the center of town), a man with a gun jumped out of the bushes and accused Dargan of being a Ugandan spy. He asked Dargan who he was. Dargan foolishly said he was a priest taking communion to a sick person. The man then asked for identification, which

stated that Dargan was a Brother. So the man said, "You're lying; you don't even know what you are."

The man took Dargan to the Field Force Unit, not far from the airport, where Dargan used to visit the small Christian community. The whole time the man had his gun in Dargan's back and Dargan feared the gun would go off. They walked into a darkened room, lit by a 10-watt bulb, where a man was seated behind a desk. This man was the officer in charge. Dargan sat down, sweating profusely, not knowing what would happen. The officer then looked up and said, "Brother, what are you doing here?" Dargan responded, "I'm taking the Eucharist to a sick person and I've got the pyx in my hand." The officer said, "Well, hold on, I've got to take care of a spy we just caught."

The officer then saw the guard behind Dargan pointing the gun at him. The officer jumped up and asked, "Is Jesus here?" Dargan said, "Yes." The officer then genuflected in front of Dargan and the pyx and began swatting the guard with a stick. He yelled at the guard, "What have you done? You arrested Jesus."

As it turned out, luckily for Dargan, the officer was a member of Bwiregi Parish, where Ed Hayes was pastor, and a member of the SCC that Dargan regularly visited. Everything turned out alright, but Dargan decided he would not go out on any more night calls while the war was going on.

Earlier in 1978 the Africa Region was divided in two, to the Tanzania Region and the Kenya Region. The headquarters for the Tanzania Region was established at Makoko, in the language school at first and then later in the Brown House. Fr. Bill Daley was the first Regional Superior for Tanzania, from 1978 to 1983. However, Lehr said that the change of Region had little effect on Musoma Town Parish and on the diocese. Although a few Maryknollers from Musoma Diocese moved to Kenya in the 1980s, no one left the diocese in the 1970s.

In 1980 Fr. John Casey was assigned to Musoma Parish. He had been at Bunda from the beginning of 1975 to the end of 1978 and in 1979 he went to the United States for a year to get more credits in scripture. He was one of many priests in Tanzania who were asked to do some teaching in the TEFO (Theological Education and Formation Overseas) Program for two seminarians from 1980 to the first half of 1983. (More will be said about this later, when we cover Zanaki Parish.) On his return to Tanzania in 1980 Casey went to live at Musoma and began doing parish work. Later in 1980 Lehr went on furlough to the U.S. and to do a mission renewal program, returning to Musoma at the beginning of 1981.

Casey said that his main ministries in the town were teaching catechumens, school children in schools and in the sacrament courses at the parish, and working with adults in the small Christian communities. Casey said the following about his time in town parish ministry.

I liked the town. You have a lot of people within close distance and don't have long safaris to distant kigangos. I liked it for that reason that people are relatively close by. Also in the town you get a better response than in a bush area. People in the town are more open to new ideas and new approaches to life than people in the bush, because they're a mixture of different ethnic groups. If you're dealing with just one ethnic group it's hard to crack that group, because they all

agree on their general outlook on life. There's no dissent among them. But within a town you have different groups and they get used to hearing different opinions and different ways of looking at life. It's easier to approach them with Christianity.

You also have the possibility of drawing on better educated people to help you out in your work.

Casey also commented on the SCCs and that they were expected to help a lot with the catechumenate, since the town parish did not have many catechists. In rural parishes he relied very much on his catechists and did a lot of updating for them, but in the town parish this was not the practice. The priests did a lot with the SCCs but Casey felt that these groups were not yet as effective as they could have been. In the 1980s this was still a new form of church structure in Musoma. Casey continued to live and work in Musoma Parish until 1989, when he moved to Makoko to begin a new ministry of teaching scripture to the novices of the IHSA Sisters.

In 1983 Lehr resigned as pastor and was replaced by Fr. Alphonse Timira. Lehr said that beginning in 1979 he regularly asked Bishop Mayala if he would like to turn the parish over to African diocesan priests, since this was the main town parish in the diocese – and in fact the only town parish, since Tarime was still quite small even in 1980. But Mayala, who was a student in Makoko Seminary when Lehr was Rector in 1960, told Lehr to continue on as pastor. Finally, in 1983 Bishop Mayala allowed Lehr to resign and Timira was assigned as pastor in his place. But Lehr continued to live in Musoma and began his new ministry as full-time chaplain at Musoma Hospital. Later in the 1980s Timira was replaced as pastor by Fr. Alexander Choka, who had been pastor in the 1970s.

Lehr talked at length in two interviews, in 1989 and 2001, about hospital chaplaincy, which he did from 1983 to 1997.

I used to get up at 5:00 am, wash and say the office (breviary). At 5:30 am I would go to the hospital to distribute communion, because the doctors started their rounds at 6:00. At 6:00 I would come back to my house, say Mass and have breakfast. Then at 9:00 I would go back to the hospital to visit every patient in all the wards.

There were 200 beds in the hospital but usually more patients than that, as in some cases there were two to a bed, especially in the maternity ward. Each ward had thirty to forty beds and I would go down one side stopping at each bed to talk to the person and then come back the other side. One day I passed by a man who was sleeping, but on my way back I heard a voice saying, "Padri, Padri (Swahili for Father), you haven't visited me today." The man had woken up and even though he was not a Catholic he said if he was sleeping I should wake him up, since he liked to be visited. But I didn't like waking people up, unless they were Catholics who had asked for communion.

There were fewer beds in the maternity ward, only about fourteen to twenty. At first I did not want to visit this ward, thinking they would not want a man there, especially if a woman was going into labor. But the nurses asked why I wasn't going there, so I began going, and it was good.

I had a small room which I used as a storeroom and office. Between 11:30 am and 12:00 noon some people, including nurses, would come to talk over personal matters. Between 12:00 and 2:00 pm I would have lunch back at my house and a rest. Then from 2:00 to 4:00 pm I would again visit the hospital and go around to every bed again. Sometimes a new person would have come in during the noon hours.

If the person was new in the hospital and a Catholic I would inquire about his/her status in the church and if the person would like to receive communion.

Later I began having the rosary at 3:30 pm, for those who were interested. By the end of the day I was pretty tired.

Lehr lived at the parish rectory for much of the 1980s but then later in the 1980s he got his own small house. He said that when he began the doctors and nurses were suspicious of his presence but after they saw what he was doing, and that he was adding a valuable dimension to their medical work, by encouraging the patients, they appreciated his presence. When a new doctor would be assigned to Musoma Hospital the doctor might be suspicious or even hostile to Lehr's presence, but in all cases they would come around to seeing the great value to his presence and ministry in the hospital.

There were constant shortages of medications, bandages and other items necessary in a hospital. Lehr often went out to buy items such as malaria medicine, paracetamol, which is like Tylenol, and vitamins like folic acid for people who were anemic. Many patients in Musoma Hospital were anemic.

One time in the early 1990s there was a cholera epidemic in Musoma, overwhelming the hospital with a crush of patients. Since they were all vomiting and had diarrhea the hospital removed all mattresses from the beds, forcing the patients to sleep on the bed springs only. Lehr said:

There were no medicines. The hospital was trying to put the people in quarantine, which the people didn't understand. The government was also trying to educate the people to build pit latrines at their homes. They would just go out into the bush to relieve themselves, which contributes to the spread of the disease.

We had no I.V.s, no glucose, and no saline solution and the people were all getting dehydrated from the cholera. [Most people who die from cholera die from severe dehydration.] Every day for ten days I would go out in the morning to all the pharmacies to buy all the glucose and saline solution available and bring them back to the hospital. Then the next day I would go out again to see if they had gotten more.

Finally it slowed down a little. We had a lucky break. By then I was physically and emotionally drained.

Lehr said that the people could not afford to buy medications, a problem magnified when the AIDS epidemic hit East Africa in the late 1980s and into the 1990s. Therapies were developed in the United States in the 1990s that cost about \$10,000.00 a year in the U.S., but only \$500.00 a year in Tanzania. The average wage-earner, however, received only about \$35.00 to \$40.00 a month, a pittance compared to the cost of HIV/AIDS treatments – and many subsistence farmers had no income at all. Thus, the

death rate from AIDS was very high all through the 1980s and 1990s. Much more will be said about this disease in future chapters of this Volume. At this time, we will just note that in the early 2000s Anti-Retroviral (ARV) therapies were made available for free to millions of people infected with HIV in East Africa, and all over Africa, by the PEPFAR program from the U.S. and from other international sources, saving countless numbers of lives.

Lehr said that one ward he always enjoyed visiting was the Children's Ward. He carried candy, which he gave to each child. Then their mothers began asking for some candy, called *pipi* in Swahili, and eventually even the nurses wanted some candy. He had to carry pocketfuls of candy each day. On Lehr's return to the United States after 1997 a priest who had worked in Tanzania one day called out to him, "Father, give me some *pipi*," showing that Lehr's reputation had travelled along with him back to New York. He commented a little about the children's ward.

In the children's ward the parents stay with the children. This is true in the other wards, someone had to stay with the person, to take care of the person. The nurses wouldn't do that. The parents would go out to buy food to bring in to their children. They would sleep on mats beside the child's bed.

In the children's ward you would see children suffering so much, and there was so little you could do for them. The worst cases were the burn cases. You would see the burned flesh; it was painful to see them. If I knew them, the children would say, "Padri, Padri, help me." Of course, I couldn't do anything.

One other disease that Lehr felt compelled to respond to was diabetes.

Two of my sisters were diabetetic. One died in 1943 at age 23. So, I was very interested in diabetes. In Tanzania I discovered that black-skinned people are prone to diabetes and hypertension. So, I began testing blood sugars.

I was the only one in all of Musoma who had a machine for testing. One of my sisters began sending me test strips, about once every two years. The doctors would not do anything to treat diabetes unless the patients were tested.

It is estimated that there are three million people in East Africa – Uganda, Tanzania, Kenya and Zambia – who are diabetetic, but only a half million know. I arranged with (MM Fr.) Joe Healey in Dar es Salaam to check different pharmaceutical places and he found one that used to send me insulin by plane. I would administer insulin to those who needed it.

While in Musoma Lehr taught nurses how to test the blood sugar levels and administer insulin. After he left Musoma he continued to send out test strips and insulin from the U.S., to Fr. Ken Sullivan, who remained in Musoma up till 2011, for use by the nurses. Nurses regularly wrote to Lehr in New York, saying they did not have enough medicines and testing equipment, and that the number of diabetes patients seemed to be increasing. Many people requested to be tested.

In 1997, after fourteen years doing hospital chaplaincy work, Lehr was feeling almost burned out. Today, this would be called compassion fatigue. The structural

problem of hospitals without medicine and patients without the financial means to buy medicines in private pharmacies in the town, a condition that persisted without an end in sight, eventually caused Lehr “to feel emotionally drained”. Sullivan took on the ministry of visiting the hospital after Lehr left and referred to Musoma Hospital as the “house of horrors.” Sullivan had been working in Mwisenge, a major Center of Musoma Town Parish, since 1992 and he officially retired in 1997, when he moved to the White House at Makoko, where he continued to reside until 2012. (There were two Society Houses at Makoko, distinguished by their colors, one brown and the other white. The houses are still there but no longer owned by the Maryknoll Society.)

Lehr was asked in 1997 to transfer to Mombasa, Kenya, an easier place to live than Musoma in terms of accommodations, travel and purchasing supplies. However, he was asked to be Catholic Chaplain at three hospitals in Mombasa and Lehr said that there were five hospitals in all. There were Maryknoll priests, Brothers and Lay Missioners living in Mombasa in the late 1990s, of whom one Brother and several Lay Missioners were doing medical ministry, so he would have had a good community to be a part of, but Lehr felt that the request was at that time beyond his physical capacity to carry out.

Lehr returned to Maryknoll, NY, and became a part-time chaplain at Westchester Hospital. He continued this until his own physical infirmities made it impossible for him to carry out this ministry properly. However, he continued to send medicines and equipment – or money to purchase things – to Musoma for as long as he was able.

John Casey said that while he was at Bunda Parish from 1974 to 1978 he had started coming in to Makoko to teach scripture to the IHSA novices. In 1979 he went to the U.S. for further credits in scripture in the U.S. On his return to Musoma in 1980 he taught in the TEFO program and did parish work in the town parish from 1980 to 1988, working under three pastors – Lehr, Alfonse Timira and Alexander Choka – all of whom he got along with quite well. Casey said that Timira had adjusted easily to the modern world and understood the specific dynamics of urban ministry better than most diocesan African priests in Musoma, who had come from a rural, tribal milieu.

In 1988 Casey was asked by Sr. Laetitia, the head of the IHSA Sisters, to work full-time teaching the novices at Makoko and also the postulants at Baraki Farm, across from the Mara River near Komuge Parish. By the late 1980s there was a new bridge over the Mara River, making travel much easier. Casey agreed and moved to Makoko. In 1992 he was interviewed and described his work.

I teach the novices at Makoko on Mondays and Tuesdays. On Wednesday morning I go to Baraki and teach the postulants on Wednesday and Thursday morning. On Thursday afternoon I return to Makoko. I say all the Sunday Masses at the novitiate and the daily Masses on those days I am here.

The teaching of the girls is good, but since they are accepted right after the seventh grade one could question whether four years of formation is enough to make a change in these girls so they are really ready to be religious. They go through a four-year training period before they take their first vows. You could question whether it’s long enough because they have had a number of failures, of young Sisters leaving not too long after taking first vows.

Now they are trying to get girls who have finished secondary school, but it's very, very difficult. They are trying to avoid taking girls directly from Standard Seven. If the girls don't go to secondary school, they want them to have some other kind of training course, such as a domestic science course, so they spend a couple of years doing something after primary school before they go to Baraki. This year they have three secondary school graduates. This year's candidates look like a good class, a lot of intelligent girls.

In that particular year, 1992, there were eighteen girls in the first year at Baraki, called the candidate year, and nine in the Postulancy year. At Makoko there were nine girls in each of the two classes of novitiate. The second year novices served in parishes for three months and then returned to the Novitiate to complete their formation program. Casey commented on the formation program.

Their training is good, but it's a question of how quickly. How quickly can you hope to change people's mind set. The type of formation they get in the local society here in many ways is antithetical to what you want in a religious. They have certain attitudes and it is very hard to change those attitudes.

As of the early 1990s the IHSA Sisters had plateaued at around 100, sometimes slightly over and at other times slightly under. Casey wondered whether the slow growth, as compared to other indigenous congregations, was due to the Formation Program or some other issues that needed to be examined and addressed. He noted, though, that the Sisters' congregations in Tabora and Bukoba had hundreds of Sisters, whereas Musoma's was barely growing. As was seen in Volume One, Chapter Two, the IHSA Sisters never grew very fast, reaching 180 in the year 2012, but their educational standards and quality were dramatically reformed. In the 2000s girls who wished to join had to be secondary school graduates, and in most cases they needed to have had either work experience or post-secondary education prior to joining the Postulancy at Baraki.

Casey continued to teach scripture at the Novitiate up till the year 1997 and then retired in the United States.

Another priest moved to Makoko in February, 1987, Fr. Joe Healey, who had been stationed in Iramba Parish since the end of 1982. Prior to that he had first worked in the Social Communications Department of AMECEA in Nairobi from 1968 to 1974, then in the year 1975 he took a sabbatical. On his return to East Africa in 1976 he was intrigued by two new innovations, one secular, Ujamaa Villagization in Tanzania, and the other ecclesial, the initiation of Small Christian Communities (SCCs) by the Bishops of AMECEA in 1973 and re-emphasized in 1976. Healey chose to go to Rulenge Diocese in western Tanzania where the Bishop, Christopher Mwoleka, had actively worked to form close to 2,000 SCCs in his diocese. For want of a better place to put comments on Healey's ministry in Rulenge, we will briefly look at it here.

Healey explained the purpose of this and the manner in which he lived while at Rulenge.

Bishop Mwoleka was encouraging priests, sisters, and other pastoral workers to live with the people in the villages, more a ministry of being with people rather than of doing things for people. So, I joined a small community in Rulenge, which included the Little Brothers of Charles de Foucault.

While I was pastorally responsible for one outstation I had plenty of time to share and live with the people on the local level, more of an in-depth evangelization through sharing daily life. At that time I became very interested in the growth of SCCs, and being at the grassroots, living in a small village in an ujamaa context, I was able to be animator of SCCs. The SCCs had been developed very much in accordance with the ten-cell system of government villagization.

The 2,000 SCCs had been started from the top down and after five years we did an evaluation and discovered that only 15% of them had continued. So, we learned that you can't have a mass introduction of SCCs from the top. In the neighboring diocese of Kigoma they used a different strategy of selecting a few parishes for in-depth education and formation, rather than trying to blanket the whole diocese.

I lived with two Brothers and our day would begin with meditation and common prayers followed by work in farms, three days a week in the communal farm with the people and the other three days in our private gardens. Afternoons were for necessary work in the house, visiting people around the village and attending village meetings. We also had Mass several afternoons a week and I visited two or three SCCs every week, in the afternoon. In the evening we would have prayers, supper, and spend a little time reading. Since we didn't have either electricity or water in the house, we went to bed early.

There were Maryknoll Sisters living in two villages in Rulenge Diocese at that same time, about thirty miles from where I was.

After two years, in 1978, I was asked by Maryknoll to return to New York and work in the Formation/Education Department. But I thought my experience in Rulenge was very valuable. Even today animating small Christian communities is a key part of my missionary ministry.

While Healey lived at Iramba he had already begun writing books on aspects of African culture, portraying similarities between indigenous African literary forms and biblical literature, and ways in which indigenous knowledge can inculturate Christian themes. While at Iramba Healey felt that his tasks outside the parish were preventing him from giving proper attention to the parish itself, and he and the Region mutually agreed that an assignment to Makoko was preferable. He was made the Social Communications Coordinator for the Tanzania Region and began living at the Brown House. Healey explained the purpose of his work.

Since 1982 one of the Regional priorities has been that the good experiments and projects in inculturation that have happened in Maryknoll areas in Tanzania should be written up and circulated. I started collaborating with Fr. Don Sybertz of Shinyanga in writing African proverbs, sayings and riddles, doing this part-time while I was at Iramba. We produced one book in Swahili, called

“Preaching the Gospel in Proverbs,” and in 1987 we started work on book two. I also wrote another book on African stories and I sent articles to Maryknoll News and the Maryknoll Magazine, as a form of reverse mission.

He also had a book published by Orbis Books at that time, “A Fifth Gospel,” explicating the gospel values of traditional African religion.

While at Makoko Healey took on other tasks, such as membership on a committee of the Religious Superiors Association of Tanzania, called the Mission Awareness Committee. This committee tried to promote the missionary activity of the local church in East Africa. He also began to be more deeply involved with Small Christian Communities (SCCs) and began going around to various dioceses in Tanzania and Kenya giving workshops on SCCs. He joined an SCC at Makoko that he went to every week, “in order to keep myself rooted in a pastoral situation at the local level.”

Healey established good international contacts and channeled financial donations to AMECEA in Nairobi, so that one candidate a year, from one of the seven countries, could go to either the U.S. or Europe for a one-year course in journalism and communications.

Healey lived at Makoko until 1995, when he moved to the Society House in Dar es Salaam, where he lived till 2007, when this house was closed. There were three major pursuits to which he devoted his time at both places. The first was in animation of the local church to be missionary. In addition to his work on the Mission Awareness Committee he also wrote a paper titled “Now it is Your Turn; African Missionaries Go to the Ends of the Earth.”

Healey stated that mission has three very diverse manifestations. First is pastoral work in a setting different from one’s home country; second is evangelization in the wide sense; and third is mission *ad gentes* (to the nations), meaning evangelization in a radically different cultural, religious and social setting. He put forth the example of a Nigerian priest working (in the year 2000) in the parish in Ossining, where Maryknoll is located, and Healey asked whether this is missionary. His answer was that the priest was doing pastoral work, but not true missionary work. Likewise, a Maryknoll priest working in a parish in Africa doing merely sacramental work is doing pastoral work but not mission.

A number of missionary societies have been started in former countries, including the Apostles of Jesus that Maryknoll helped get started in the 1970s. Healey said their purpose is truly missionary.

If a diocesan priest from Dar es Salaam works in the Archdiocese of New York purely as a pastor, that is okay. He did not sign up to be a missionary. But if someone has joined a missionary society like the Apostles of Jesus, then we would assume he is going overseas to do missionary work more in the *ad gentes* style.

To clarify this Healey used a phrase from Holy Ghost Father Vincent Donovan, who worked with the Masai in Tanzania and later wrote a book called “Christianity Rediscovered,” published by Orbis. The phrase was the ‘Choke Law:’ when the pastoral needs of a local community in which one has done primary evangelization for several

generations begin choking off one's time and energy to do primary evangelization. Healey said, "If you feel you are spending too much time on the pastoral care of the Christian community, then it's time for you as a missionary to move on."

He offered two concrete examples. In a parish a priest should compare the amount of time he spends in the catechumenate, or what is called RCIA in the United States, versus time spent in sacramental administration. In Dar es Salaam, where seventy percent of the population is Muslim, the question for a missionary is how to give witness in such an environment.

Healey's second concern was on promoting Small Christian Communities. At the Africa Regional Assembly at Arusha in May, 1999 (the first assembly after Kenya and Tanzania re-joined to form one Africa Region) Healey gave a talk called "Small Christian Communities and the New Way of Being Maryknoll in Africa." When interviewed in the year 2000 Healey pointed out that in John Bauer's History of Christianity in Africa the main reference to Maryknoll was in the section on SCCs. In November, 1999, Healey travelled with several people from East Africa to the International Consultation on Small Christian Communities, held at Cochabamba, Bolivia. According to Healey, the distinguishing characteristics of SCCs in Africa are that they are integrally linked to the parish and part of a grass-roots formation of church from the bottom up.

Although Brazil is credited with beginning Basic Christian Communities (Comunidad de base) in 1956, with the establishment of Ministers of the Word in all the places where a priest seldom visited, Healey said that actually this whole movement erupted independently throughout the world – 'spontaneous combustion' as he referred to it. In East Africa the beginning came from Marie France Jassy's research in North Mara and Maryknoll Fr. Dan Zwack's promotion of local communities of faith, which gradually became called Small Christian Communities. (To be treated extensively in the next chapter on parishes in North Mara.) Eventually, in 1973 and 1976 AMECEA promulgated SCCs as the new way of being church in East Africa.

Although for much of the Church in East Africa the establishment of SCCs came from the top down, through statements by the Bishops of AMECEA, Healey said that these served felt needs of African Catholics.

One of my favorite Bishops is Bishop Sarpong of Kumasi, Ghana. He's an anthropologist. He was asked to state the core African value in one word and he responded, "participation."

SCCs met a felt need, for community, for family, for relationship. They serve the African cultural values of participation, joint responsibility and sharing. These values caused the SCC movement to take off.

Healey said that many pastoral decisions in parishes pass through the SCCs. Maryknollers working in East Africa were working with and utilizing the SCCs to perform many pastoral tasks. One especially was funerals. Seldom did people come to the rectory to arrange a funeral, but often the SCC cooperated with the family to organize one.

Continuing work on African Proverbs was Healey's third important interest, and by the year 2000 he had produced an African Proverb CD Rom, which contained some fifty books and 28,000 proverbs, all with English translation, scriptural reference, and possible application. He operated a web site on proverbs that was changed every month. Each month it had a proverb of the month, from a different country of Africa each time.

The work on proverbs had three sections: the work done in Sukumaland by Sybertz and Fr. George Cotter; special collections of other materials; and a third section on endangered proverbs. Healey wryly observed that although the Sukuma are the second largest ethnic group in East Africa (after the Kikuyu of Kenya), it is the Maasai, a much smaller ethnic group, which has received much more literary attention. For instance, in the Library of Congress there are 126 books on the Maasai, but only 22 on the Sukuma.

In fact, use of proverbs ebbs and flows. In Tanzania, as people moved into urban areas many rural proverbs dropped out of use, whereas others became popular. Healey said that they were able to collate 267 proverbs/sayings on the African Kitenge cloths bought and worn by many people.

Many of the sayings are coded messages that boys and girls use about relationships. New contexts create new applications of the proverbs. Women anthropologists criticize African proverbs as a way that men use to control women and the status quo. What we're saying today is that new proverbs have to be created about women, relationships, equality, and social justice, and they are going to come from the urban areas.

Songs of pop culture are another way in which new maxims are being spread. So, the urban scene is where people are creating a new culture, an oral culture different than the traditional proverb.

When the Society House in Dar es Salaam was closed in 2007, Healey moved to the Gleason Residence in Nairobi. (Cf Maryknoll History in Africa, Volume One, Chapter Seven, pages 288-294.)

After Lehr and Casey left the parish, Musoma Town Parish has continually been staffed by diocesan priests of Musoma Diocese. The parish is now a huge parish. The church can hold close to 2,000 people and yet Masses on Sunday and other special occasions are so crowded that people have to stand (or sit) outside the church. As of 2011, Alexander Choka, now a Monsignor, was retired but still residing in the parish. The pastor was Fr. Robert Luvakubandi.

In 2012 the population of the town was just under 135,000. Several of the town parish's former small outstations have become parishes of their own, such as Mwisenge (St. Augustine Parish), Nyamiongo (St. John the Baptist Parish) and Rwamlimi (Christ the King Parish), all relatively large parishes today. The town parish has about 10,000 to 20,000 Catholics. Despite the growth in the number of Catholics in the town of Musoma, the new parishes that split off from the town parish have taken many of the Catholics.

## NYEGINA, OUR LADY OF CONSOLATION PARISH:

In Volume One we left off the history of Nyegina Parish in the years 1961/62. These were years when there was a transition in Nyegina Parish. John Graser had been pastor up to the year 1962, when he went on furlough, and on return to Tanganyika at the end of 1962 he was assigned to be pastor of Mabui Parish. Tom McGovern, stationed in Nyegina since 1954, was named pastor to replace Graser. Dan Zwack was also in Nyegina in the years 1960 to 1962, doing pastoral work and learning the Kikwaya language. In late 1962 he was assigned to be pastor of Nyarombo Parish, where he was able to resume pastoral ministry in Luo, the first language he had learned. Zwack was a linguist and also spoke Swahili and French. Given the changeover in personnel, Fr. Jim Roy, who was ordained in 1961, was assigned directly to Nyegina to learn Kikwaya. Beginning at the end of 1962 McGovern and Roy remained as the two priests stationed at the mission up to 1965.

Not long after Roy arrived at Nyegina in 1961 he came down with malaria and had to fly to Nairobi, accompanied by two other Maryknollers, for treatment and rest. He flew back, rested and recovered, and resumed his language study. He said about his early days:

The task of Maryknoll at that time was to build up the local church. They were working hard on different languages; there's a language problem in Musoma Diocese. They inherited much from the White Fathers, who were pastoral minded, very good in culture and language, and these things were very much a part of Maryknoll's tradition.

Roy mentioned that while he was in Nyegina from 1961 to 1965 the Maryknoll Sisters handed over staffing of the dispensary to the IHSA Sisters and went elsewhere. In addition to medical work the IHSA Sisters also did pastoral work.

The transition at Nyegina was not in personnel only. McGovern wrote a diary in January, 1963, the first diary from there in four years and a little over a year after Independence. He wrote:

The old peaceful days of running a mission are over. Now there are new challenges and groping for answers. This includes social and economic factors. Paths as straight forward as the catechism have become labyrinthine.

He said that there was a three-day seminar in Musoma that month at which several catechetical matters were discussed, such as increased use of scripture in the catechumenate, the need for a catechists' training school, and the need for a new religious education book for use in schools.

In February, 1963, McGovern and Roy tried to respond to the new national call for development by urging the local people to collaborate with the priests to start a trade school. The mission would donate materials and school buildings, formerly used by the seminary, but the people would have to collect fees and pay salaries. When McGovern realized that the people wanted the mission to pay for everything, he withdrew his offer. In the end a tailoring school was started, with ten boys and one teacher. Several months

later this was complemented with a domestic science course taught by the IHSA Sisters two afternoons a week to about thirty-five young women.

The two priests at Nyegina also joined with other Maryknoll priests in the Musoma area to discuss starting an adult education program, one of the priorities of the new independent government. McGovern wrote, "This is more difficult than it sounds. It means three or four afternoons a week, for an hour or so, for six months." They tried to combine it with the sacrament course but the older women complained that they wanted to learn "*dini*" (religion) only.

Teaching religion in primary schools was a pastoral priority. McGovern commended the people for building new schools, called TANU schools, even if the buildings were not the strongest. However, often when McGovern showed up at a school the children were just playing out in the field. He wanted the teachers, most of whom were Catholic and had been educated at Nyegina Primary School, to teach religion in these schools, but they refused unless paid. So, catechists taught religion in schools. McGovern, the IHSA Sisters and a couple of catechists went to the two largest TANU schools on a regular basis.

In November, 1963, the Area Commissioner appealed to the priests to complement their religious services with service to the country, especially in overcoming ignorance. McGovern and Roy were informed of literacy kits available in Dar es Salaam and ordered several cartons. A kit was given to each man in the catechumenate and Vedasto, who worked in the parish office, trained the men how to use them in order to learn how to read. They also opened a library at the parish; the school teachers in particular appreciated this facility.

In 1964 construction began on a new rectory for the parish. The old one was not torn down, but turned into a large storeroom. The Indian contractor who did most of the construction at Mara Secondary School was given the contract to build the new rectory. Throughout the early 1960s they also continued establishing new outstations, as more and more people became Christian.

In 1965 Jim Roy was transferred to Mugango Parish and was replaced at Nyegina by Steve Schroepel. In 1966 McGovern went on furlough and did not return to Tanzania. Schroepel became pastor and was joined in 1967 by Don Donovan. Donovan had been stationed in Masonga Parish, a Luo-speaking parish, but in 1966 he went on furlough and on his return to Tanzania he took the course in Swahili at the language school. He worked in Nyegina till 1969 when he returned to Masonga as the priests there were leaving for other assignments. With the arrival of two priests who did not know Kikwaya – Schroepel and Donovan – the language of Nyegina Catholic Parish switched permanently to Swahili, at least as far as Mass and other sacraments were concerned. Most parishioners continued to go to confession in Kikwaya.

Schroepel remained as pastor in Nyegina until 1970, when he was joined by Joe Trainor, another Maryknoller who had first learned Luo but then in early 1970 studied Swahili at the language school. While in language school Trainor was asked if he could help out during Holy Week with Mass and other services in Nyegina, which he agreed to, and this led him to being assigned to Nyegina. In 1971 Schroepel was assigned to Mugango Parish and Trainor became pastor of Nyegina.

Trainor said that there were two matters that he tried to address: local church income from the people that was very low and lack of marriages. He said that there

would be 1,000 people in church on Sunday but the collection would amount to only \$2.00 at most. He talked about this to the people at Mass, but Trainor did not say whether the people increased their offering.

There were also very few communions at Mass, caused by lack of Catholic marriages. Conversely the parish was doing hundreds of infant baptisms every year. Trainor complained that he did not think the mandatory bride price system imposed on the Kwaya by Bishop Blomjous in the 1940s, twelve cows per marriage, stabilized Kwaya marriage as it was intended. Rather it seemed to just prevent young Catholics from arranging a Catholic marriage. He tried to cajole parents of the bride to allow marriages and he also sought dispensations for some couples. As a result he did get a few married, but not many.

After Schroepel left Nyegina in 1971 Trainor was alone there for most of the year. He was joined in 1972 by John Conway, who was doing his OTP training. Conway was a former de la Salle Christian Brother who first arrived in Tanzania in 1963 and taught at one of the Christian Brothers' schools, in Moshi, for a year. In 1964 he joined the staff at Mara Secondary School in Musoma, where he taught up till the year 1969. During these years he established very good relations with Maryknoll priests, Brothers and Sisters and their zeal for mission made a great impression on him. On Trinity Sunday in 1969 Conway made the decision to become a Maryknoll priest and wrote to his community to request permission for this transition.

Conway already had a Masters Degree in Science but he accepted the advice of Bishop Rudin and others to go to the United States to get his Masters Degree in Theology (he had already studied some theology at the undergraduate level at Catholic University). From 1969 to 1970 he studied theology in the New York area resulting in his M.A. in Theology and in the fall of 1970 he joined the Maryknoll Novitiate at Hingham along with the final graduation class from Glen Ellyn. At Hingham he took CPE (Clinical Pastoral Education) at Boston City Hospital, which Conway considered very good preparation for pastoral ministry.

In 1971 he was assigned to Tanzania for OTP. He arrived in Musoma in September, 1971, studied Swahili at the language school and in January, 1972, went to Nyegina. Being an older man with former experience as a secondary school teacher in Africa, his presence was appreciated in the diocese and he was often asked by Bishop Rudin to prepare written materials for meetings and seminars. Conway talked about the very good reception he received from Trainor at Nyegina.

Joe Trainor was most gracious. He gave me use of his motorcycle and the freedom to go around to all the nine outstations of the parish. I was permitted to function at *Ibadas* (Sunday services without a priest) and do adult catechesis. At the same time in Tanzania there was an adult education program, a very politicized program in order to build up in people a sense of nationhood. It was a literacy program that I was able to capitalize on for language, for learning about rural life, and to do catechesis at the same time. I was actually an instructor in that program.

With Joe's motorcycle I went out five or six afternoons a week, leaving Nyegina around 2:00 pm and coming back just in time for supper. I also worked

with the catechists, one for each outstation, and I also personally taught in the catechumenate.

One thing that Conway joked about was the cultural divide with regard to time. He was always the first one to arrive at a scheduled event and he commented, "From that time I have never worn a watch. I have a watch but I do not wear it."

In January, 1973, they were joined at Nyegina by Brother Jim Fahy, who had just completed his Swahili language course. However, several months later he became intrigued by youth work going on at the new Maryknoll mission at Kebirigo, in Kisii Diocese in Kenya, and Fahy asked if he could join that mission. This was agreed and in June, 1973, he moved to Kenya.

Trainor also went out to outstations regularly but in addition to his motorcycle he had a car, which he always used for the trips to outstations. Trainor had a habit of giving out clothes and money to people and while he was living with Conway an episode of clothes distribution almost caused a riot, as narrated by Trainor.

CRS brought in fifty bales of clothing but in Musoma there was no place to store them. So, they brought them to our old rectory in Nyegina. Of course the people saw them, because they had received clothing once before. I said to myself, "This is going to be awful. What are we going to do about this?" We had no catechists' meeting coming up and I had no one to consult with.

They started coming in the first day, about 400, and the next day about 1,000. I said that we'll have to do something right away because they are all over the mission and getting very unruly. I told John Conway that we'll start with the women first and he separated the women's clothes in one room and the men's in another. But it got way out of hand, even with women stuffing dresses inside their clothes and claiming they were pregnant.

I told John to go to the Bishop's house and have him get the police to come up here. But the Bishop refused to believe it, saying that I always exaggerate. By the third day there were close to 2,000 or 3,000 at the mission. I told John to go directly to the police. The police came and stopped the riot. They then went around to houses and brought back all the clothes, which I didn't want. The police also arrested ten kids and put them in jail. Most of the windows in the old rectory had been broken.

When the court case came up I said that I was probably responsible for not having good organization and that I did not want to press charges. The magistrate told the kids that the Father was being kind to them, but they would have to serve a sentence. He sentenced them to two weeks of working around the mission, cutting grass, white-washing walls and things like that.

While Conway was on OTP he did first and second oath to Maryknoll, received by Fr. James Moe Morrissey, the new Regional Superior, and was ordained a deacon at Nyegina Parish by Bishop Rudin. In April, 1973, he went back to New York and was ordained a priest in May, 1973. Several months later he returned to Tanzania and to Nyegina. In late 1973 Trainor went on furlough to the U.S. and then went back working

for the Development Department. Trainor returned to East Africa in 1979, but went to work in Kenya, starting in Mombasa.

Thus, beginning in 1974, Conway became pastor and was alone for a while. In September, 1974, Fr. Joe Carney was assigned to Tanzania, after many years studying and teaching in the U.S., and studied Swahili at the language school. In January, 1975, he joined Conway in Nyegina. Carney had been in Tanzania previously, doing research for his doctoral thesis on the evolution of Maryknoll's catechetical systems, published in 1973. (These two volumes on Maryknoll history in Tanzania make extensive use of this thesis.)

Conway and Carney were together for only about five or six months. On Pentecost Sunday, 1975, Joe Glynn, at that time the Vicar General of Maryknoll, visited Musoma Diocese looking for Maryknollers to join the new Units going to Sudan and Ethiopia. Conway volunteered for the Sudan Unit, where it was planned that Maryknoll would start a national pastoral institute, and left Nyegina not long after this visit.

Fr. John Eybel was assigned to Nyegina to replace Conway. He had worked in Kowak, speaking Luo, but then took the Swahili language course in the latter half of 1974. He was at first assigned to Tarime Parish in the first half of 1975 and then moved to Nyegina when Conway left. Eybel stayed in Nyegina till late in the year 1975 and then was assigned to St. Pius Seminary in Makoko.

Carney stayed on till 1976 and then decided to leave the work in Tanzania. At the end of 1975 Fr. Ken Sullivan was assigned from Komuge Parish to Nyegina. When Carney left Tanzania Sullivan became pastor.

Sullivan, in an interview fifteen years later, acknowledged that he had a difficult time at Nyegina.

I had a pre-conceived idea of what had happened before at Nyegina, a lot of baptisms, but without much preparation or instructions, and nothing happened. So, I fought that. I was constantly dealing with the catechumens, with those coming up for baptism, or with children's baptisms, to find out whether they came to church, or prayed, or received the sacraments. There were a lot of difficulties at that time in Nyegina.

I was very strict on attendance at Mass and on who is going to take care of the babies being brought in for baptism. The women had no husbands. So, that was kind of a tough time.

I was lucky that I had good Sisters there at that time. Sr. Consolata had been Superior of the IHSA Sisters and when she stepped down she went back into parish work, at Nyegina. She was a great help. I knew her from Zanaki days (late 1950s); she had been one of the first girls to come out of Zanaki to join the IHSA Sisters. Sr. Peter Claver was also there.

Fortunately, Fr. Del Robinson came to Nyegina for a year to a year and a half, from about mid-1976 to late in 1977. After finishing his term on Maryknoll's General Council in 1972 he stayed on in the U.S. for several years doing administration work at Maryknoll's center. While at Nyegina Robinson had health problems and had to return permanently to the U.S. in 1977. Nyegina also got an OTP student, Ed Dougherty, who

arrived at the parish in January, 1977, after taking Swahili at the language school from September to December, 1976. Dougherty stayed at Nyegina for only one year, though, moving on to Ingri Parish for the second year of his OTP assignment. Sullivan commented that they had a good time living together. With the good community of Maryknollers and IHSA Sisters, difficulties in pastoral work were mitigated.

Dougherty did not have to be involved in the decisions over who qualified for baptism and stated that he enjoyed his time at Nyegina. While in the seminary, both at St. Charles Borromeo near Philadelphia and at Maryknoll, NY, he had been taking classes in anthropology and linguistics and he looked forward to observing at the grassroots what he had been studying in an academic setting, as he explained.

Anthropology speaks to the situation in Africa, looking at past and present civilizations that are rural, agricultural, subsistence societies, and peasant societies. This was also the parish where Joe Carney, who had written his thesis on Africa in 1973, had been a previous pastor. It was interesting to see his observations from a sociological and anthropological viewpoint.

Nyegina was also the site of investigations by White Father Hugo Huber, who did a study on bridewealth and marriage among the Bakwaya, the predominant group in Nyegina. I wrote to him to ask what he thought should be the missiological approach when I was there. He wrote back saying that he did not think Kwaya society would have changed that much. He pointed out a couple of facets of his book, such as the introduction of bridewealth by missionaries and the matrilineal nature of Kwaya society. Being matrilineal it was interesting to see the power of women among the Bakwaya people.

So my interest in anthropology provided a focus for me as I was beginning to use the Swahili language. I was also learning of the similarities of the Bantu languages, Swahili and Kikwaya, and of the cultural similarities.

Once I was invited to a wedding feast and I asked, "Where's the groom?" They answered that he's in the army, 800 miles away. So, I asked, "How do you have a wedding? Who takes the girl?" They said, "Well, she's already been paid." She was just delaying outside until she received the money from the groom's male relatives. So, I began to see how things operated, with bridewealth and matrilineal marriage and all that.

Then I was sitting there and a man came and asked me to dance. I got red-faced from embarrassment and said, "Men don't dance." They all laughed. I pointed at the women sitting across the hall and said that I would dance with one of them. They looked at me and said, "No. That's not the way it goes." So, I thought I knew anthropology but this was a real introduction (to another culture).

Dougherty also described the parish of Nyegina at that time. It had become a relatively compact parish, with only about eight outstations (Conway had said nine; the number of outstations in a parish have always tended to fluctuate), and none more than an hour's drive. Most were only about a half-hour away from the mission. Dougherty later worked in a much larger parish territory-wise (Zanaki in the 1980s), so in comparison Nyegina was not large. The language school had recommended teaching religion in primary schools as a good means of learning Swahili. Dougherty taught about six to eight

hours a week, which meant spending another six to eight hours a week preparing the lessons. He also used to go to one particular outstation every Sunday, to preside over the Sunday service without a priest and preach. Several years later, when he returned to greet the people at that place, after his Swahili had become good, the people told Dougherty that they had thought he was retarded. They couldn't understand anything he was saying. The school children also did not understand him but learned what they could. Dougherty said, though, that his first assignment of learning Swahili in Nyegina was a good experience. When he left Nyegina after a year he went to a Luo-speaking parish, Ingri, where practice in speaking Swahili was greatly limited.

The value of regular reflection sessions while on OTP was discussed briefly by Dougherty. Three seminarians came out together in 1976, Dougherty, Mike Snyder, who went first to Kiagata Parish, and Bob Jalbert, who went to Shinyanga Diocese. In 1977/78 Fr. Carroll Houle was stationed in Kiagata Parish and met every week with Snyder and Dougherty, and at other times he met with Jalbert. In 1978 Dougherty went to Ingri Parish and Snyder to Komuge, but the weekly meetings continued. Dougherty described what transpired at these meetings.

We would sit down and talk about our experiences and what was going on, not only in the mission but in our own personal experiences. We discussed how we were getting along and what we saw the priests doing, our involvement in the mission, our ministerial identity, and things of that nature.

It was a very good time and clarified a lot of questions. It helped me clarify whether I wanted to be a missionary. We talked about personal things and also professional matters, such as the nature of mission, African society, and how we could put the pieces together.

One of the most prominent reflections was to be at the grass roots and to go into people's homes. In Kwaya society when a person dies they bring all the person's possessions together and burn them. I attended a couple of those. People had very few possessions, for instance a bowl, a couple of dresses, a spear, a spoon to stir ugali, or a few things like this. This was real basic existence. It made me think about the inequalities in the world and the tremendous survivability of people, their resilience and strength. In African society if you can make it past age five you are a tough person. So, this taught me a lot about real life in African society.

Both Robinson and Dougherty had left the parish by the end of 1977 and Sullivan was alone in the parish. In 1978 his problematic relations with parishioners regarding decisions about infant and adult baptism were compounded by several robberies at the parish. This was, of course, the time when Tanzania's economy was at its lowest ebb, and theft and violence had increased. Not only were there break-ins, but things were constantly disappearing from the rectory. Sullivan came to the conclusion that someone who worked at the rectory or parish was doing the stealing – or maybe even more than one. In an interview, he commented:

This was very stressful. This was also when I came down with a real serious attack of malaria, the only time I had such a bad bout of malaria. It was probably connected with the stress.

One man, a very shrewd and hard individual, was arrested and brought to court. He had come to Nyegina dressed as a policeman, a bogus policeman, and he fooled me. I had to testify against him.

So, I decided to close the mission. I told the cook and houseboy that they were terminated because the mission was being closed. This was easier than bringing a court case. Bishop Rudin agreed and just left the mission closed.

This history has already referred to the psychosomatic symptoms experienced by several Maryknollers working in Tanzania in the 1970s and early 1980s, due to the stress of working in such a difficult environment at that time. Sullivan decided to return to the United States and join the Development Department, where he worked in various places but particularly in St. Louis up to 1983.

Nyegina Parish remained closed for perhaps a year but then Fr. Edward Gorczaty agreed to come and be pastor. For quite a few years beginning in 1979 the Polish priests staffed Nyegina Parish. Sometime in late 1979 Fr. James Moe Morrissey came to Nyegina for a year or so, after he had completed his term as Africa Regional Superior in late 1978. Morrissey was never interviewed so we have no documentation on his one or two years in Nyegina.

Another Maryknoller came in January, 1982, Brother Kevin Dargan, who had been working in Masonga Parish for two years. On his arrival there were three Polish priests at Nyegina, of whom Gorczaty was still one of them. Dargan said that, although he was a Brother, sacramental ministry was the main focus of pastoral ministry.

I did a lot more Eucharistic services, but also went to schools for instruction. We had a large amount of sick calls. We established one day a week in which the priests would go around for confession and anointing. Then I would go out to take communion. I would go into a village and I could have forty to fifty people, all sick or old people.

That was the place where I discovered the need, not for primary evangelization, but for re-evangelization. Among the Kwaya there was a real need to re-evangelize because you would go into a village where most of the people were Catholic but hadn't been to church and were not involved.

The reason was the catechumenate was not done right. Catechesis was very weak but there were many baptisms. We inherited this, the fact that people have been baptized but have not had anything.

Dargan also went out to outstations to lead services without a priest. He was allowed to distribute communion at these services. He especially remembered one midnight Christmas service at Itaro outstation, where the liturgy, singing, and whole celebration were excellent and faith-inspiring.

Given the re-evangelizing needs in Nyegina and lack of priests, Dargan felt that the only ones who could really address this situation were the catechists. At Nyegina they

met with the catechists once a month, in which they would go over teaching methods, discuss problems, see how school coverage was going, and do practice classes. For the schools, Nyegina had a very good religious instruction syllabus, set up by IHSA Sr. Consolata John. A problem noted by Dargan was lack of sufficient catechists.

In 1984 Dargan was assigned to the Makoko Family Center, to replace Fr. Dave Jones. After that no other Maryknoller was assigned to Nyegina.

It is not known when the transition from Polish priests to diocesan priests took place, but as of 2012 Nyegina was staffed by two diocesan priests. A visit to the parish in 2012 was on Ash Wednesday and naturally both priests were at outstations conducting Mass and distributing ashes. There is a new, large, and well-built church, which has replaced two former churches, both completely torn down. In the middle of the church, along the center aisle, are floor plaques noting that three White Fathers who died at Nyegina are buried underneath the church. The priests died in the early 1900s of malaria.

The old rectory is still there, used for storage. Nyegina Secondary School was adding Forms Five and Six beginning in 2012, and the priests intended to use the old rectory as a hostel for students at the school. Accommodation will be free and the students will get their food at the school, which is close by. The new rectory is in a quadrangle surrounded by a large hedge on one side and other buildings and trees in the back, giving the quadrangle fairly good security. Although built fifty years previously, the rectory must have been very well built, as it is spacious and very pleasant.

The IHSA Sisters have a beautiful large convent on the property. Several Sisters reside there, doing a combination of teaching and pastoral work. The very old house that the Maryknoll Sisters lived in is still standing, but used only for storage.

The church is crowded at Sunday Masses. On a short visit we could not assess the quality of faith in Nyegina, but hopefully the problem of poor catechesis of fifty/sixty years previously has been suitably addressed with good catechesis of the younger generations. The putative weakness of Kwaya marriage caused by matrilineal marriage structures may still be a problem but there was no evidence to judge one way or another.

Nyegina is still a village, but not the tiny village described by Maryknollers in the 1950s and 1960s. In addition to schools and the mission compound are many houses, shops, hotelis (small cafes), and government buildings, such as a dispensary. The narrow dirt road out to the main road is still a tough four-mile trip, very difficult when it rains. At least there is a bridge over a stream at the halfway point, ensuring that with four-wheel a vehicle can make it to the main Musoma-Majita highway. The main road is a good murrum road, which becomes a tarmac road about three miles before Musoma.

Heading west from Nyegina is a continuation of the narrow, dirt road that goes down about two or three miles to the lake. There one can pick up the road to Makoko, about five or six miles away. Along this downhill slope west from Nyegina is a very large block farm, about a kilometre long and a half-kilometre wide, planted with cassava and maize. Presumably sections of the block farm are “owned” by individual farmers (i.e. designated for use by individuals, without actual ownership), with plowing and harvesting done on a cooperative basis. Outside of the village of Nyegina there are very few houses and much of the terrain remains rocky and bushy, except when one goes

down close to the lake. Perhaps after Ujamaa Villagization people decided to remain living in the village and do farming outside.

### MUGANGO, ST. JOHN THE EVANGELIST PARISH:

In the previous volume we left off the history of Mugango with Fr. John Casey taking over from Fr. Bill Madden as pastor in 1969, when Madden went to Nairobi. In an interview many years later Casey commented that Mugango was not a large parish, with the furthest outstation only ten miles away, and that he was able to function without undue problems in Swahili. The local Waruri people were very similar to both the Bakwaya and Bajita, and practiced matrilineal marriage similar to the Bakwaya.

Casey had studied Swahili in Musoma in 1960 and at his subsequent assignments – in Bunda and Issenye briefly and in Zanaki – he began functioning in Swahili only. Likewise, when he came to Mugango in 1968 he used Swahili only, as he did not know the local languages. Up until then the previous priests in Mugango, John Wymes and Bill Madden, had been using local languages, Kijita and Kikwaya, although even Madden had switched to Swahili in the mid-1960s. By the late 1960s almost all the parishes of South Mara had switched from using local languages to Swahili.

As was noted in Volume One, the catechumenate was done in the outstations, several periods a week in the afternoon hours. The whole period of instruction prior to adult baptism was a year. Casey said in an interview that in all parishes where he worked the catechumenate was his primary focus and this was true in Mugango as well. He felt that he was moderately successful in imparting good catechesis to the people of the parish. “There was no big wave of conversions, but they came along at a steady rate. Each kigango had a group of catechumens.” Casey also taught religious instruction in the school, at least the local school at the mission and maybe at one or two other schools, time permitting.

After Madden left for Kenya an Associate Maryknoll priest came to Mugango, Fr. Bill Picard, from the Diocese of Youngstown, Ohio, at the end of 1969 when he had finished the Swahili course. However, in 1970 he moved to Issenye Parish and was replaced at Mugango briefly by Ed Wroblewski. At the end of 1970 or beginning of 1971 Steve Schroepel came to Mugango. Casey stayed as pastor up till 1974, when he went for a sabbatical to study scripture at Weston College outside of Boston, and on his return to Tanzania he was assigned to be pastor at Bunda Parish.

Schroepel was pastor till the end of 1975 or early 1976. Unfortunately, he was never interviewed for the history project, so we have no documentation on his work. In 1976 Schroepel returned to the United States and did Development work for Maryknoll in the U.S. for many years.

In 1976 Fr. Jim Conard was assigned to Mugango to replace Schroepel. Conard had worked in Iramba Parish for many years and prior to coming to Mugango he had been at Zanaki Parish for about three years. Conard had the following to say about his two years in Mugango.

I enjoyed Mugango because it's right on Lake Victoria. It was like Green Bay (Conard's home), looking out over the lake. Compared to other places I served it was like a two-year vacation.

But I did a few things. I put in an altar, tabernacle, doors and windows at the Mwiringo outstation so that we could keep the Eucharist on reserve there. I put electricity in at the mission. I received a grant from Maryknoll and brought electricity up from the town, which was only a quarter of a mile away, and I was able to electrify both the church and the house.

I also put in an electric grinding mill near the cotton ginnery, which had three-phase electricity. Our house had only single-phase electricity. There was no grinding mill in the area. So, this made it possible for people to get their maize ground and gave work to people. It was never very profitable since in Mugango there is much more cassava than corn.

Bill Daley, the new Regional Superior of Tanzania, said that I would be surprised when local priests and the Bishop see the electricity in Mugango. He said that I would be moved. And sure enough I paid only one electric bill and was moved to Kowak.

Conard was the last Maryknoll priest to work in Mugango. After that it was staffed by diocesan priests.

#### MABUI, PARISH:

In the previous volume on Maryknoll in Tanzania we left off treatment of Mabui Parish in 1963, when Fr. John Graser had been assigned to replace Fr. Rab Murphy as pastor. Graser had been pastor of Nyegina and after his furlough in 1962 he was changed to be pastor of Mabui. He claimed that Bishop Rudin liked to change pastors after about six years or so. Bill Madden was still in Mabui in 1963 and stayed there until April, 1964.

It was at that time that the post-independence changes were taking place in Tanzania (still called Tanganyika prior to April, 1964), with people much busier in their farms, others migrating to towns, and Swahili being used more and more. Madden took the short course in Swahili in the summer of 1963 at Maryknoll, NY, taught by George Pfister and then took the full Swahili course at Makoko in the fall of 1965 (he was stationed at Mugango at this time). Graser knew Kikwaya and was able to adjust to using Kijita in Mabui, as both languages are close.

While at Nyegina Graser had shortened the catechumenate and had many adult baptisms. He brought this form of the catechumenate to Mabui. Madden commented on this:

In the early days the catechumenate was longer and they all did the final six months living at the mission, called the Sacrament Course. Then there was a changeover, when the full catechumenate was done outside in outstations, because we felt it was a hardship, people trying to get food, bringing food in for the week, and staying at the parish away from their homes. Some had young families and you couldn't bring the whole family in.

At the same time he complained that this changeover caused a lot of conflict among the priests.

We used to have endless meetings and got into a lot of conflict on mission methods and on how long people should prepare for baptism. Some said baptize them as fast as possible and others said to have long periods of training. That was a big sore point and there were lots of different views on that.

In April, 1964, it was necessary for the diocese to make several immediate personnel changes. Fr. John Wymes, the pastor of Mugango, was changed to the Bishop's house to be diocesan secretary and treasurer. Bill Madden was transferred to Mugango as pastor, replacing Wymes. Fr. Jim Lehr had been in Kiagata Parish for two months, starting to learn Kikuria, but was transferred to Mabui to be with Graser. Despite the presence of both Muhoji and Mugango Parishes, Mabui was still a large parish territory-wise, and Bishop Rudin apparently thought it needed two priests. Lehr had been pastor of Mabui in the 1950s and still knew the Kijita language, although while in Musoma from 1960 to 1964, teaching at St. Pius Seminary, he had picked up Swahili. In April, 1964, he was the only one available to go to Mabui.

Lehr had been used to the long catechumenate and Sacrament Course at the mission but discovered that everything had completely changed in the catechumenate when he arrived in Mabui in 1964. He accepted the change, although he thought the instructions were superficial and inadequate, particularly since many of the newly baptized studied for only six months. They were supposed to attend instructions in their outstations (referred to always by the Maryknoll missionaries with the Swahili word *kigangos*) at least four days a week, but often either the catechist or some or most of the catechumenates did not show up.

Both Graser and Lehr were indefatigable workers and each went to an outstation to teach almost every weekday afternoon.

In the years 1963 to 1967, while Graser was pastor, there were about 500 baptisms a year. He strongly defended the practice of short catechumenates and trying to baptize as many people as possible, which led to polite arguments with Lehr, who preferred a stricter policy. Lehr's argument, stated in a later interview, was that by the year 1967 there was no increase in the number of people going to Mass, from the 1000 attending in 1963. Furthermore, church income had actually dropped somewhat.

The taciturn, inhospitable nature of the Bajita people was still a unique feature of this ethnic group, a characteristic that has probably endured until the current century. Graser said that he never felt their alleged lack of friendliness, perhaps because he was not interested in visiting people in their homes. He was good friends with some of the catechists, especially Corneli Magoti, the head catechist and father of two priests, and always received a good welcome at their homes. Lehr had gotten used to the Bajita personality and was not perturbed when he had to eat alone in people's houses or when none of the school children would greet him. Those who worked with the Bajita people said that this was the only ethnic group in all of Musoma Diocese that had this peculiar trait of aloofness.

Graser talked about the extended stays of four SVD priests from the Department of Anthropology in Freiburg University in Switzerland, two Swiss and two originally from Poland, in Tanzania to study cultural, linguistic and ethnographic characteristics of East Africa people. One, Polish priest Fr. Joseph Penkofski, stayed at Mabui for seven months. One area that Graser and Penkofski discussed was the endless amount of work

that women had to do, such as washing of clothes and household utensils, gathering water and firewood, gardening, food preparation, and care of the children, whereas men seemed to have little work, except for the heavy cultivating. Conversely, men seemed to spend much of the day in conversation and discussions. This unequal division of labor has been researched by university departments in East Africa in other places as well.

In 1966 Graser took the Swahili course at Makoko and then was asked to live at Muhoji with John Hudert for some months, to serve the Bantu-speaking people of that parish (Hudert was serving the Luo). In March, 1967, Graser went on furlough to the U.S. and on his return to Tanzania in July, 1967, he was asked by Joe Glynn to be procurator of the language school.

Jim Lehr then became pastor. One of the first things he did was to make the catechumenate stricter and longer.

The people had learned the catechism very quickly, without any real absorption, and had no sense of being Christians. I tried to get baptisms but the number went down because we were being stricter on the requirements of baptism. Before we were having about 500 baptisms a year but after I became pastor the number went down to about 35 a year.

There were three long-time catechists whom Lehr knew before and considered not only good catechists but excellent married men: Corneli Magoti (mentioned above), Alexander Malima, and Narcisius Mboyi. Lehr discussed the stricter regulations with them and they all agreed to re-institute a longer period of catechetical instructions accompanied by strict questioning of those seeking baptism. These three plus Lehr made sure that any other catechists teaching in outstations were conscientiously coming to teach in the afternoons. Up-dating of catechists also took place at the mission every month, similar to the practice in other parishes.

When the Komuge Catechist Training Centre was started Alexander Malima, with his wife and family, were sent for the two-year course. Furthermore, one catechist was sent to Komuge in each of the following two courses. On return to Mabui each of them received a salary (more of a generous stipend) in accordance with the contract signed with the catechist school. Most of the money came from Maryknoll via a diocesan subsidy but the parish was supposed to come up with some of the money. The money was sufficient until Maryknoll stopped the subsidies. Those who took the course brought back the new catechetical books, such as *Njia ya Uzima* (Way of Life) and new methods of teaching, which were implemented in Mabui. They had also absorbed the emphasis at Komuge on the integral connection between faith in Jesus of Nazareth and engagement in rural and community development.

Lehr said that he had no parish council in the late 1960s and early 1970s but that he sought the advice of the catechists and leading Catholics in the parish before making major decisions or choosing who would be a suitable catechist.

Lehr was alone for close to a year after Graser left, but in 1968 newly ordained diocesan priest Fr. Joseph Masatu came for two years. Masatu was also a hard worker and the two divided up the outstations between them. Masatu went to four places, one every afternoon, and Lehr went to three outstations and continued to teach at the mission. They would teach the catechumens for about an hour and also go over lessons and

possible questions with the catechists. Both Lehr and Masatu also did a lot of home-visiting of Christians in all the outstations who were registered in the baptism book but not coming to Mass on Sundays.

On Sundays they alternated with saying Mass at the mission followed by going to the large outstation of Murungi, about three miles away, with the other going to one of the other large outstations. Celebration of Mass was not all the priests did at outstations; after Mass many people would want to talk with them about personal matters (called *shauris* or *shidas* in Swahili) and sometimes there would be an extra event such as infant baptisms. Generally, Lehr did not return to the mission on Sunday until mid-afternoon, after which his practice was to go into Musoma for a day off until Monday afternoon.

In 1970 Masatu was assigned elsewhere and in December, 1970, Fr. Ray McCabe was assigned to Mabui. When Lehr was assigned to Musoma Parish in 1972 McCabe became the pastor and remained in Mabui up till 1988. Lehr first went to Makoko to take the full Swahili course from September to December, 1972, and then moved into the town parish in 1973.

In mid-1971 Fr. Laurenti Magesa (the elder) was assigned to Mabui and stayed until 1974. His home was Nyegina and he said that the Kijita language was very similar to the Kikwaya language of Nyegina, so he had no problem communicating with people and he was well received by the people of Mabui Parish. In 1974 Magesa went to the U.S. for a program in alcohol rehabilitation that he used to the benefit of many people, primarily in Kenya, for many years afterward.

General pastoral work describes the type of work that McCabe did in the eighteen years he was in Mabui. He said that there was no typical day but that some things were routine, such as daily Mass, the monthly seminar for the catechists of the parish, and teaching religion in the primary school. He usually taught the children of Standard Seven, the final year of primary school. McCabe said that there were two values to this: first, the children got an understanding of the faith from him, and secondly he came to know them personally and understand them better. As they got older they felt free to talk with him.

Outstations ebbed and flowed according to McCabe. Some that were passive would suddenly come alive and conversely another one that was very active would begin to lose fervor.

After Lehr went to Musoma Fr. Jack Quinn came to Mabui in 1973, after doing his second course in Swahili at the language school. He had been ordained in 1971 but during his first Swahili course he came down with cerebral malaria and had to be flown to Nairobi to recuperate for a month. He was assigned to Zanaki Parish after that course but struggled with the language. In September, 1972, he took the Swahili course a second time and then went to Mabui in January, 1973. Lehr was still in the parish but stayed for only a month at most and then moved to Musoma.

Quinn liked his time at Mabui, commenting:

Mabui was very pleasant. I liked the area and the people and was more comfortable now with the language. Laurenti Magesa was living with us and used to help me with the language. The people were great. It was a large area and I had a lot of freedom. Ray (McCabe's) policy was to divide up the areas so each of us could concentrate on one area to avoid confusion in ways of handling the

ministry. I was out toward the end of (the peninsula) out near the island (Ukerewe Island).

After not many months Quinn's mother became very sick and he went back to the U.S. for thirteen months to take care of her. On his return in 1974 McCabe went on furlough to the U.S. and took the course in core theology, organized that year by Joe Brannigan.

While McCabe was in the U.S. Quinn, assisted by Magesa, helped in organizing the people to start some development projects.

This was during the time of villagization, when people were moved to live together in villages. The Village Chairman was Alexander Malima, our head catechist, who had been trained at Komuge Catechist School. I used to stand on top of the hill with him to plan out the village.

One day I used our house money to buy fuel for a tractor given to us by the government and we plowed 100 acres of land, to start a (communal) farm that we called *bega kwa bega* (shoulder to shoulder). That put a spark in those people and not only Catholics but people of all faiths.

They planted a cotton farm. Then I bought a grinding mill. The elders sat down with me and signed an agreement that after paying back this money they would use half the profits for maintenance and to expand the project. Other plans were to start a small fishery, a village store, and a village clinic. Later that 100 acres expanded to 500 acres.

Since this project took place in Mabui itself where McCabe was working, Quinn wrote a letter to him in New York inquiring if he had any objections to this project. McCabe wrote back saying, "Do what you like."

When McCabe returned to Mabui in December of 1974 he eventually expressed strong misgivings about the project, saying he thought Malima had duped Quinn into paying for projects that would make Malima look good in the eyes of villagers. Some tension built up until 1975 when Quinn asked Bishop Rudin to assign him elsewhere, to a place in need of primary evangelization. At that time a new parish was being opened in Mugumu and Quinn thought he would go there, but was instead assigned to Iramba Parish (Frank Flynn went to Mugumu; cf ahead in this chapter).

McCabe never mentioned this incident when interviewed many years later. He never got involved in any development projects while at Mabui, concentrating on pastoral work, i.e. sacramental and catechetical work, and visiting outstations. He also had a Vocations Club that met every month. There were always many boys from Mabui who took the entrance exam to join St. Pius Minor Seminary at Makoko, although McCabe did not say how many were accepted on average each year.

When Quinn left Mabui McCabe was alone for some months. One of the Polish priests, Fr. Edward Gorczaty, was assigned to Mabui after he finished the Swahili language course in mid-1975 and stayed until 1977. Another Polish priest was assigned to Mabui, Fr. Karol Szlachta, from 1979 to 1982. McCabe said that the Polish priests were very hard workers. "I personally found it satisfying to work with them, because they

were hard workers and willing to do anything I asked them. They seemed to be happy and found satisfaction in their work. This was a good experience for me.”

In 1974 Fr. Laurenti Magesa Corneli was ordained and came to Mabui, his home, for about eight months. His father Corneli Magoti was one of the head catechists at the mission. McCabe knew that Magesa had a reputation of being a very studious seminarian, and he commented:

(Magesa) was very well received by the people. Many did not know him as he had left (for the seminary) as a child. He had a reputation of being a book person who reads a lot and does not go out on the road. I don't know where they got that. With me he did good work and was out a lot. He went around on his motorcycle, visiting people, and did a lot of youth work in the short period he was with me.

People might be afraid of some of his ideas. For instance, he put in print that there should be a moratorium on expatriate missionaries coming to Tanzania. But that never bothered our relationship. He was a good person to live with. I was extremely pleased with Laurenti.

After his ordination Magesa was slated to go to Canada for further studies in theology but this was delayed because of some of his purportedly radical ideas published in ecclesial journals. After eight months he left Mabui and went on to get a Masters Degree and PhD in Missiology. He has taught at the Maryknoll Institute of African Studies (MIAS) in Nairobi since the 1990s up to the time of this volume being printed.

In 1975 seven villages of Bunda Parish were re-attached to Mabui Parish. Most had been in Muhoji Parish until it closed in 1969 and then Bunda inherited them. Most of the people in these villages were Bajita, from the Saragana Hills area (Saragana is now a parish in Bunda Diocese) and more properly belonged in Mabui Parish. McCabe said that they brought a new outlook to the parish.

In Bunda Parish the lay people had been organized to do a lot more on their own and they felt the leaders of Mabui Parish were kind of behind the times. The people from Bunda Parish had a good influence in working the other people up to being better leaders, more active leaders. The people of our parish had been turned in on themselves, thinking only of their own outstations.

Sandwiched in between the assignments of the two Polish priests, Associate Maryknoll Father Don Larmore was assigned to Mabui, directly after finishing the Swahili language course in May, 1977. Larmore was (and still is) a diocesan priest from Grand Island, Nebraska. From 1967 to 1977 he worked in the chancery office at Grand Island and often Maryknoll priests doing mission education and promotion stayed at the chancery, where Larmore got to know them. From his seminary days in Denver he had been nurturing an interest in overseas mission. After three years of processing his request to the diocese he was finally allowed to go to Maryknoll in late 1976 for the one-month orientation course. It was recommended he choose either South America or Africa and he chose the latter. He left his parish on January 1, 1977, and arrived first in Nairobi.

On arrival he discovered that the border between Kenya and Tanzania had just been closed. The only way he could get to Tanzania was with a round-trip airplane ticket between Nairobi and Dar es Salaam. Fortunately, Fr. John Casey – stationed in Bunda at that time – was in Dar es Salaam and he gave Larmore a ride to Musoma. Larmore arrived at the language school in Makoko on February 15, 1977. He talked about his time in the language school and Mabui.

Everybody at the language school and Bishop Rudin and then Ray McCabe were so welcoming they made me feel like Jiminy Christmas. McCabe was like a guru in those days and the Bishop used to send many newcomers, such as the Polish priests, to him. He was very good in the practical matters of getting started in the villages.

I was surprised that there were many catechumenates going on and we were going out to a lot of villages, some of them far away. Most of our villages were small but even then they could have good sized catechumenates. There were large villages that were centers, such as Saragana, Nkima and Majita itself. There were center catechists who worked the smaller villages linked to the center. Some villages were in Sabato (Seventh Day Adventist) areas, so there were very few Christians or catechumens in those places. At that time we hadn't even started talking about Small Christian communities, since most of the places were so small. I always used Swahili but most of the people themselves spoke Kijita; Swahili wasn't strong in that area.

We lived a very simple existence, basically on beans and rice.

In those days there was always a struggle about money and the goal of self-reliance (called *kujitegemea* in Swahili). Even if you asked for a \$200.00 subsidy for catechetics people (i.e. other Maryknollers at Unit meetings) would say you have to cut it down, because we are striving for self-reliance. I feel that is one reason why the Makoko Family Center was getting so few couples coming in. We had no subsidy and the people were living on a shoestring, they were so poor. So, there was no money to send people to the course.

It was just like Nyerere said (regarding the nation): we are not a church that is going to depend on anything from outside. I feel that we were Nyerere-ized. If you didn't have your own private resources there were a lot of things that couldn't be done. People who had a lot of personal resources from the U.S. went ahead and did a lot of things in education, health care and some development work. But in the church it was all self-reliance. But I just took it for granted, that this is the way the Church is here. You would bring in the catechists and feed them yourself.

During the year and a half Larmore was at Mabui he was visited by his parents and also by four priests from the diocese. In 1979 he went home on vacation to the U.S. and on his return to Tanzania he was assigned as pastor of Bunda Parish.

In 1983 McCabe was going to be alone as Fr. Thaddaeus Mattowo, a diocesan priest who had just been ordained, was being assigned to teach at St. Pius Seminary. He was in Mabui only about three to four months. Fr. Ken Sullivan returned to Tanzania that

year, after having worked in the U.S. for five years, and actually hoped to go to a frontier place such as Issenye. But Bishop Mayala asked him to go to Mabui to be with McCabe. Sullivan arrived in Mabui in September, 1983, and talked about his time there:

The parish work was pretty much the way it had been, with Ray and me covering outstations, trying to build them up. We worked with catechists, meeting with them regularly. Saragana was again in Mabui Parish and it was one of the liveliest and most active outstations we had. It was a big community and had a big church, built by the Bishop (Rudin). At most of the other outstations the churches had never been finished and had walls on only one end, with a roof and a frame. The people were supposed to enclose these churches but never got around to it.

I found the Bajita the most difficult people to work with of all the Bantu people in places I had been. They weren't a revealing people of themselves and were not a friendly people. The catechists' families were friendly, but even so there was a difference. The Bajita had a high opinion of themselves but they don't really live up to it. As a result my time out there wasn't as good.

I liked working with Ray. He and I got along very good. Ray is a funny person and he's very kind. But I felt that he had been out there too long.

Sullivan talked about one sad loss to the church at Saragana. An excellent and highly respected catechist there had married a second wife and was denied further reception of the sacraments. Later his first wife died but in the meantime he had taken even another wife, so he remained forbidden from the sacraments. Unlike some other catechists who took second wives and became embittered at the Church, this catechist continued to come to church.

In 1985 Lawrence W. Flynn was assigned to Mabui as an OTP student. We have no further documentation of his stay there. In 1986 Sullivan received a letter from the Maryknoll Promotion Department asking him to return to help with development work in the U.S. Sullivan talked it over with Ed Hayes, the Regional Superior at that time, and they both agreed that Sullivan could go, departing from Mabui in May, 1986.

McCabe remained in Mabui until 1989. He was alone for part of the time and then diocesan priest Fr. Godfried Biseko was assigned to Mabui, covering the parish for three months in late 1987 when McCabe was on furlough in the U.S. McCabe talked of how he appreciated getting a good assistant.

Godfried was highly organized and worked hard. He had a routine: about four days a week he would leave Mabui at 9:00 am and go to an outstation. On arrival he would discuss marriage situations or some other special problems with people whom he had asked to come early. Around noon youth who were choir members would come to the church and if Godfried was still there he would meet with them for a short time. Then he would go out visiting the sick or visiting homes if there was someone he especially wanted to see. Around 3:00 pm he would return to the church and again meet with any people who had special problems. If there was a small Christian community organized he would meet with them for a while. Finally he would have Mass in late afternoon and meet

with more people who might want to talk with him. He used to come back to the mission about 7:00 to 8:00 in the evening.

In 1988 another diocesan priest, Fr. Godfried Maruru, was assigned to Mabui. It is not known for how long he stayed at Mabui.

In May, 1989, after making a retreat, McCabe was assigned to Komuge Parish and left Mabui after spending over eighteen years there. After he left no other Maryknoller was assigned to Mabui. Diocesan priests have staffed it since 1989.

In November, 2010, a new diocese was established at Bunda and Mabui Parish was moved from Musoma Diocese to Bunda Diocese. Mabui is about equidistant from Musoma and Bunda, although it is difficult to judge which road is the better road. The official name of the parish is Virgin Mary of the Morning Star. The current pastor is Fr. Omas Machao.

### BUNDA PARISH:

In the previous volume on Tanzania we left off Bunda Parish in 1969, when Fr. Alexander Choka, who had been pastor at Bunda for a year, was assigned to a different parish and was replaced by three Maryknoll priests, who came to Bunda with the express intention of starting a team ministry. One was John Hudert, who had worked at Muhoji Parish until it closed in 1969, and had actually lived with Choka in 1968/69 for some months, to help with parish finances. All of Muhoji Parish was attached to Bunda and the Ikizu part of Zanaki Parish as well, making Bunda a very large parish territory-wise, with as many as fourteen different language groups. Swahili was seen as a necessity for ministry in Bunda and Hudert went to the language school in January, 1970 – although he claimed that he continued to struggle to learn Swahili during all five years he was in Bunda (he had originally learned Luo, a Nilotic language of no help in learning Swahili).

A second member of the team was Fr. Joe Hart, who had been ordained in 1966, learned Swahili very well, and had worked at first in Zanaki Parish up till 1969. He is the one who insisted on detaching Ikizu from Zanaki and making it a part of Bunda Parish.

The third member of the team was Fr. Carroll Houle, who had been ordained in 1962, went to Iramba Parish and learned the Kingoremi language. He stayed in Iramba until 1968, when he went on furlough to the U.S. On return to Tanzania he first took the Swahili course at the language school and then went to Bunda. Houle said that it was Hart who pushed for a team ministry at Bunda and that he and Hudert went along with it.

Team ministry functioned very well for a year and a half. Hudert explained:

This was an experiment that the Bishop accepted. Apparently there weren't many priests, because we took on a huge area. We broke up the work. Carroll was very good with youth; Joe was very good in catechetics, and I was good in liturgy. So, we were each responsible for (our own areas of expertise) in all parts of the parish.

If you have a team of men who can work together and have a prayer life, you can work it. But if people get pulled out and you have only two or even one, then there is no continuity and it breaks down.

According to Houle, the goals of the team ministry were “to work primarily on lay leadership, lay ministry, the parish council, and substation or outstation councils.” Houle had even suggested they suspend for a year the catechumenate in order to focus on lay leadership training, but the Catholics of the parish rejected this.

But our emphasis really was on the parish council. We did a lot of seminars. Joe Hart was a very good teacher, John Hudert was very good visiting people, and I was actually quite good at the actual facilitating of the leadership meetings and workshops. So, we used our skills and strengths. We didn’t divide up the parish into three geographical areas. We all went to different places, for Masses and other work. But we always exchanged ideas. Our emphasis was on working together and planning together.

Being huge territorially the parish had over forty outstations, which were divided up into eight large centers, of which Bunda was one. Each of the centers had Mass every weekend, usually on Sunday. As of 1970 the parish had five Komuge-trained catechists, who also worked closely with the priests in team planning and implementation. Houle even referred to them “as up to that time like little priests.” He also said that they, the priests, were essentially functioning like bishops, since they went around to many churches promoting not only faith but also unity within the one parish. Each outstation, according to Houle, was an actual church, with its own leaders, council, catechist, and congregation – and a church building, as simple as it may have been.

Hudert mentioned other initiatives they implemented at Bunda, such as catechumenates in stages, lay Eucharistic ministers, and two to three-day parish council meetings at the parish, to which about 100 people would come, from every outstation, sleeping all over the parish compound, with food supplied by the priests. These meetings took place about three times a year. They sent regular reports to Bishop Rudin describing what they were doing and it seems that Rudin had no objections (at least no overt objections).

Houle said that they had very good success in the first two years of team ministry, but then several external factors impacted the parish. First, the diocesan subsidies for trained catechists ended, in response to the goal of self-reliance. Throughout the diocese over half the trained catechists left parish catechetical ministry to seek jobs elsewhere that they felt paid salaries commensurate with their training and experience. Several trained catechists in Bunda also sought jobs elsewhere. Secondly, in mid-1970 Houle was asked by Maryknoll to return to the United States for a year and a half to take the Clinical Pastoral Education (CPE) program, in order to be a mentor and advisor for the OTP students who were going to Tanzania every year. From 1968 to 1971 this was voluntary, with only a few seminarians going overseas, but in 1972 it became mandatory for all seminarians after finishing their second year of theology.

Houle also commented on an internal quandary that began to become noticeable after a while.

There was a struggle of who has the leadership, who has the ministries. Is it broad based? Is it more than a few people like priests and catechists or what? At the time I was there we didn’t have a lot of tension with it, because we did it

slowly and carefully. But it got a little messy at different times I think later on and in different parishes.

Houle did not spell this out more and we can only speculate as to what specific matters he was referring. One can imagine that leaders of small outstations would resent any attempt by parish or center catechists to strongly impose directives or policies without full discussion with the leaders and people at outstations. Furthermore, members of the national Lay Council, as has been referred to in Chapter Seven, wanted to exert more authority over church policies at the national level, which resulted in the Bishops squelching the Council. Parish Councils probably also felt, in response to national independence and to documents of Vatican II on the role of the laity, that they too could have deliberative authority within parishes, including over parish finances. Of course, in Musoma Diocese, where local income was so low that priests' support was totally dependent on external subsidies and other programs were also subsidized by external funding, it would have been difficult for parish councils to exert much authority over finances.

Another matter that affected ministry in the parish was Joe Hart's move to concentrate on development projects he had started. He had an enormous water tank, which collected rain water from the church roof, built next to the church. This supplied water for a large poultry project based at the parish, which relied on medicines for inoculations from Kenya and animal feed from the city of Mwanza one hundred miles away. Hart was also doing extension work in animal husbandry programs throughout the parish. This work limited his time to devote to parish ministry and lay leadership training. At the end of 1972 Hart left Bunda for the United States and did not return to Tanzania.

Loss of Houle and Hart left Hudert alone in a very large parish with time-consuming agricultural projects and also a library, built by Houle, which required oversight and replenishment of journals and books. Fortunately, a Lay Missioner, Jerry Hansen, had come out to help in the Shinyanga Diocese Agricultural Program, and the Director of that program, Fr. Mike Duffy, lent Hansen to Bunda for six months. Hansen formalized the cattle-dipping program, and taught youth how to spray cattle and give poultry the inoculations necessary. Hudert talked about the pressures he was under.

When Hansen left it was getting very difficult. I was spending a good amount of time going to Mwanza and Kenya. I couldn't do it; I was burning the candle at both ends. We were doing a lot and had a lot of leadership programs, but all of a sudden there was only one person and one person could not do it all. There was no continuity.

Fortunately, Hudert did have some outlets. Every Wednesday evening there was a cook-out on the beach next to the language school (on the shore of Lake Victoria) to which many of the Maryknollers of Musoma Diocese, particularly those living in parishes south of the Mara River, came for an enjoyable social evening. Even though Bunda was fifty miles from Musoma Hudert usually went back at night. [Remember: in the 1960s and 1970s most Maryknollers in Tanzania were in their thirties. There were very few vehicles on the road at night and absolutely no armed highway robbers, so travel was safe. It took about an hour and a half to go from Musoma to Bunda.] Hudert also

used to take five-day trips, from early Monday morning to late on Friday afternoon, to Mombasa once a month or every six weeks. He traveled via the Serengeti Park to Arusha, Mount Kilimanjaro, Voi and on to Mombasa, enabling him to spend three days (two nights) at a beach hotel near Mombasa. There were also occasional hunting trips to hunting blocks near the Serengeti. Up to ten Maryknollers would go in a half-dozen cars or so and camp out for a couple of nights, bringing along lots of food and beer and killing a couple of antelope for their evening meals. The hunting trips were done purely for the camaraderie.

Hudert also put all the Masses on Saturday and Sunday, so he could cover as many places as possible every week. In August of 1974 he was assigned to the Promotion Department in the U.S. At about that time Saragana and the other outstations of the former Muhoji Parish were re-attached to their original parish of Mabui, greatly reducing the territorial size of Bunda Parish.

Before Hudert left Bunda, Carroll Houle moved there from Zanaki Parish. After finishing CPE in the U.S. Houle came back to Tanzania and was assigned to Zanaki. He worked with the OTP seminarians and began doing vocation work and teaching in secondary schools in Musoma, Mwanza and Shinyanga. In either 1973 or early 1974 Houle also became the Assistant Regional Coordinator, which required him to travel around visiting and interviewing Maryknollers, to gather their reflections about the purpose and values of mission in Tanzania at that time and looking towards the future. Houle filled in at Bunda on a temporary basis, for about seven or eight months. In 1975 Fr. George Delaney was assigned to Bunda to replace Houle, but he also stayed for only a short time.

Later in 1975 Fr. John Casey was assigned to Bunda, after he had taken a year's sabbatical in the U.S. to study scripture. He replaced Delaney, who was assigned to Shinyanga Diocese and Sayusayu Parish. Casey commented that he was alone for the four years he was in Bunda but that when he arrived all the churches of Muhoji Parish had been moved to Mabui and the development projects started by Hart had fizzled out, making his work lighter. Casey had become an accomplished scripture teacher by then and he spent almost every afternoon teaching in the parish classroom (kigango). He described the work at Bunda.

I had a lot of Komuge-trained catechists there and depended on them a lot. You just do what you can; there's a lot that you can't do. I had a parish council but I didn't have much faith in them. They were more talk than action.

I did not mind being alone at Bunda. At that time there were Maryknollers available and if I had made a complaint I could have gotten somebody. But I had had a bad experience living with someone previously so I was hesitant to have someone else come live with me. But I liked being there by myself.

Regarding the development projects that collapsed, it is worth writing here Casey's perspective on this.

One of our big failures here is that we never worked as a religious society. Everything is individual. All kinds of good projects have been started by different

people in different places and times, but it all depends on that one individual. The society never takes responsibility for it nor guarantees personnel for it. Most of them have collapsed after that one individual has pulled out for some reason or other. I think that is a real weakness.

In 1979 Casey left Bunda to take more scripture courses in the U.S. in order to get a degree in scripture. Maryknoll was initiating the TEFO program and Casey was tapped to teach scripture in this program. According to the Maryknoll Address List Fr. Rab Murphy was listed as living at Bunda in late 1978, but there is no other record of this. Murphy was stationed at Issenye Parish throughout the 1970s up to the mid-1980s, but possibly he filled in for Casey at Bunda for a few months in 1978.

To replace Casey, first Associate Maryknoll priest Don Larmore came to Bunda in 1979, after returning from a vacation in the U.S. He had been working in Mabui for a year and a half and was ready to be assigned pastor. Later in 1979 Fr. Mike Snyder was ordained and assigned to Tanzania and to Bunda. He had done OTP in Tanzania for two years, in Kiagata and Komuge, and knew Swahili. Thus, he was able to go directly to Bunda rather than to the language school. In August, 1979, another Maryknoll Associate priest, Fr. Bill Vos from the Diocese of St. Cloud, Minnesota, came to Tanzania and took the Swahili course at the language school. On finishing this course, he also was assigned to Bunda at the beginning of 1980.

The three priests formed a very good team, dividing up the ministries according to the gifts of each person. Snyder explained it in the following words:

We worked so much together to the point we wouldn't really know who was in charge. We divided up certain villages for a period of time but we would cross over a lot and didn't have a particular area of work. We all attended the parish council and catechists meetings.

Anyone with a special interest – teaching or whatever – always had that opportunity. I worked more with youth. Bill was new to Tanzania and for the first year or two he concentrated on one village, called Guta. Don did a lot of the overall administration of the parish and he would be in charge of the parish council meetings.

The parish was a very active, vibrant parish, according to Snyder.

There were about twenty-five villages in the parish, in addition to the parish itself. It was a growing place population-wise and Church-wise. There were hundreds of baptisms a year. The challenge was in having the structures that can sustain the continual life of the community. So, our work was in giving seminars, doing training, and spending time to get the people involved in their growing church. Financially, the parish was not self-sufficient, but in many other ways the people were alive and the community was theirs.

With a mixture of tribes it was very much a Swahili area and this was helpful in the development of the church. People could combat certain types of things, for example witchcraft. Witchcraft was very much alive among the

Sukuma, but people from other ethnic groups could persuade them how to combat their fear of witchcraft.

The priests resurrected a chicken project, on behalf of the parish youth, and also started a carpentry program. In morning hours the priests looked after these projects and often there would be people waiting to see the priests at the office. The priests would leave to go to villages later in the morning and be out for most of the day. Usually the purpose of these visits was not to say Mass but to attend meetings with small Christian communities and teach in the catechumenate. On occasion they would say Mass at a village during the week for a special reason. Snyder, being a sport lover, sponsored a soccer team in the town and on many late afternoons he would go down there to take part in a soccer game.

Snyder said that he also wanted to be closer to the town center, a mile and a half from the parish compound, located on the top of a hill overlooking the town. There was discussion even in 1979 of building a church in the town and maybe moving the parish there. Bunda had become a District Center and the town was growing rapidly.

Snyder first rented a spare room at the house of a Catholic family, with separate access from outside, and went there perhaps two days a week, eating with the family in the evening. Later he rented a small apartment for several years.

The purpose was to have closer contact with the people, to give them more service and accessibility to the priest. I enjoyed living with the family but living on my own was more difficult. I had to cook for myself, shop for myself, and I couldn't get out as much among the people. I stopped that in 1982 when Don Larmore was finishing his contract and going home. I moved back to the mission with Bill Vos. But I had experimented with a number of different things during those first three years and found them very enjoyable.

Vos also talked about his first few years in the parish.

I was from a rural part of Minnesota, from a farming background, and this helped me with my relationship with the people. Even the people in the town center are rural-minded. They are peasants and their mentality is a farm mentality. I grew up talking about the weather and crops and this is a focus of the people here.

Also my background as a diocesan priest made a difference in how I related with the Bishop and diocesan priests. I had a slightly different perspective on Church and ministry than the Maryknollers, who are life-long missionaries. I spent much of my time in Bunda living with African clergy, either ordained priests or seminarians in their pastoral year, more than any other Maryknoller at that time.

When I arrived the transition from Bishop Rudin to Bishop Mayala had already taken place. So, I started at the very inception of this local Church taking hold and self governing. I immediately struck up a good relationship with Bishop Mayala and he used to confide in me in some ways. He would tell me, "I'm learning how to be a Bishop," on-the-job training, so to speak. I think he felt

comfortable talking with me and I became one of the diocesan consultors for a good number of years.

The parish had been in existence for nineteen years, almost always in the charge of Maryknollers. It was well set up. Physically, the buildings at the mission and the building in the main town (i.e. the center built by Ed Wroblewski in the early 1960s) were in good shape. In terms of lay leadership, parish council and village level councils, a lot of work had been done. We had a good cadre of catechists, including some of the men who had been trained for two years at Komuge. A lot of people had been evangelized, catechized and baptized. These were some of the strengths of the parish. I estimate that there were about 10,000 Catholics in the parish when I came (1980).

There were other things that each of three priests did, utilizing their specific gifts. Larmore was good at liturgy and worked with the people on that. He also taught canon law and liturgy in the TEFO program. He said that he assisted the two seminarians to develop an inculturated baptismal ceremony as a project for credits in liturgy. As for Snyder, in addition to working with the youth of the parish he was also named the diocesan vocation director. Vos himself had good carpentry and mechanical skills and he took care of the buildings belonging to the parish. He also liked working with the catechists and the catechumens. "This was really good for me because the catechists taught me more than I taught them." Vos also stated that he and Larmore were used to team ministry in their dioceses in the U.S., so it was easy for them to adopt this style of ministry in Bunda.

Another component of their success in team ministry at Bunda was the weekly Pastoral-Theological Reflection (PTR) meeting every Monday morning. The TEFO program had begun in 1980, when two seminarians, Brian Barrons and Jose Aramburu, came to Tanzania. They studied Swahili from September to December, 1980, and then Aramburu came to live at Bunda, for six months, and Barrons went to Zanaki. The program was based at Zanaki and two Maryknoll priests were assigned there, Carroll Houle and Ed Dougherty. All five priests and the two seminarians attended PTR every Monday, alternating between the two parishes, and all attested to its great value. Snyder commented:

This was tremendously beneficial to me in my ministry, putting forth all my ideas as well as difficulties and what's happening with people, and then systematically trying to reflect on different things that were going on. We reflected on the meaning of death in Tanzania, how to treat people and respect the dead. We talked about leadership, about youth, and about the sacraments. We talked about so many things.

In addition to PTR the priests at Bunda usually socialized together in the evening for an hour or so prior to the evening meal, sitting on the back veranda that proffered them a magnificent view of the town and the plains extending down to Lake Victoria, an informal time for talking about the day or anything they liked. They also had evening prayer together. This was the only time of the day it could be guaranteed that they would

be together. Breakfast was just pick-up and each would usually be out somewhere during the lunch hour.

Snyder also talked about the horrible travails of the people in the 1980s, due primarily to two factors: the collapsed economy after the war against Idi Amin in Uganda in 1979, and several years of debilitating drought beginning in 1982.

All the reserves had been used up, so economically there was nothing. They were not making soap or cooking oil, and you couldn't get either kerosene or petrol. I learned how to go to the government offices to get permission to buy twenty litres (five gallons) of petrol or two tins of cooking oil or four bars of soap. I came to know everybody in the government offices and government stores.

There were poor people in the parish or older people outside of the town who were just trying to get some soap, but were treated dismissively by the government workers. As I became familiar in Bunda I talked with the workers, urging them to treat these poor and older people with respect.

I remember once after the drought hit and food prices rose that I drove 70 or 80 miles to find food for our parish workers. It was even worse in Shinyanga. At Bunda people had cassava, but they would pick it before it matured – when it was finger-sized rather than the size of a hand. People would seek work on other people's farms, not for money but for food.

People were actually selling some of their children to families in Mwanza or Shinyanga, in order to get money to buy food for their other children. It was a shock to me to hear that a family would sell their children to a place where they thought these children would be fed.

Whole families were picking up stakes and moving, fifty to eighty miles east towards Issenye and Mugumu (to the north of the Serengeti Park). Sukuma people walking by the mission would ask for water or some food. So, there was a mass migration going on.

Musoma Diocese never had a large, centrally organized food relief program similar to what transpired in Shinyanga Diocese (to be covered in a later Chapter). However, by 1985 Fr. Ed Dougherty of Zanaki Parish became coordinator of a diocesan food relief program and several times Catholic Relief Services brought truck loads of bulgur wheat, cooking oil, and powdered milk to Bunda. The priests liaised with leaders of churches at the villages to distribute food to select families on a list.

In 1981 the Maryknoll Sisters came to live in an ujamaa village called Kung'ombe a slight distance from Bunda. Sisters Bernice Rigney and Pat Gallogly and later Maureen Meyer did various forms of pastoral and development work in the village, such as women's development, visiting small Christian communities, and education. Two other Sisters, Mary Brummagyn and Joyce Burch, set up a dispensary in the village. They did not have a vehicle, using only public transportation, although they did have a motorcycle, and lived simply in a rented house in the village. Their purpose was to give Christian witness to being in solidarity with the poor.

According to Vos, the diocesan officials did not fully understand or appreciate this type of ministry but the Sisters said that Bishop Mayala welcomed them. However, Bishop Mayala wanted the dispensary to be larger and serve many more people than just those in one village. He tried to get Maryknoll to build a large medical clinic according to government standards. The Sisters found it difficult to explain their less lofty goals to the Bishop and asked Don Larmore to mediate for them. It seems that Larmore spoke in a more forthright manner than the Bishop expected, which may have created tension in their personal relationship. However, Larmore was ending his contract just a month or two later, and there was no long-lasting break in their relationships.

Gradually the dispensary grew to treating up to one hundred out-patients every day. It added a laboratory, malnutrition clinic, and classes in health and nutrition. Local people were trained to do these tasks. The Maryknoll Sisters stayed in Kung'ombe up till 1988. (Cf Erisman, pages 81-82)

In 1982 Larmore completed his five-year contract and returned to Nebraska. In 1985 he came back to Musoma Diocese and was assigned to Mugumu Parish. No Maryknoller replaced him in Bunda.

At that time a series of diocesan priests and seminarians began coming to live at Bunda for a short time. One of the first to come was Aloys Magabe and others who came were Castully Neema, Ambrose Chacha, Godfried Maruru, John Sasi, and Arastaric Bahati. Often the language used inside the rectory was Swahili rather than English, enabling Snyder, Vos, and later Larry Radice to become quite accomplished at the Swahili language.

Vos said that in fact he became the official formation facilitator for diocesan seminarians and Maryknollers on OTP or newly ordained Maryknollers who had not done OTP in Africa. Maryknollers assigned to Bunda were newly ordained Paul Ferrarone, two on OTP, Dave Smith and Bill Fryda, and another newly ordained priest, Fr. Larry Radice, who stayed in Bunda for four years. Vos said that part of his official work in Bunda was to mentor the new Maryknollers and the diocesan seminarians, including meeting with the Maryknoll OTP board and formation people in the diocese. In general he found this a fruitful and satisfying experience, although he had to make one agonizing decision, when he recommended that one of the diocesan seminarians not be allowed to go on for ordination.

From within Bunda Parish one man was ordained a priest while Vos was there and another man was professed a Brother. Additionally, five girls went on to become IHSA Sisters. These contributions to the local church were great sources of joy to Vos and the others who worked in Bunda. Later in Diocesan Senate meetings Vos used to meet those who did pastoral training at Bunda, and renewing these relationships was very affirming to him.

Working with so many young African and American men from highly dissimilar cultures, Vos was able to discern contrasting ways of operating. He said that the young Africans needed structure and direction in order to function well. The person in authority needed to tell them, in a non-authoritarian manner, what their daily and weekly schedule would be. If he went away for any length of time, Vos said that "things could fall apart fairly quickly, because they needed me as the control in their lives. Of course, regardless of culture, this depended on the personality of each individual."

In 1984 Vos went to the Maryknoll Chapter as a non-voting representative for the Associate Maryknoll priests and found this an energizing experience. He wrote a document on collaboration with the local Church in the United States and was asked to be a member of a Maryknoll commission focusing on this issue. After that he participated in reverse mission during his one-month vacation every year, implementing programs of the Society of the Propagation of the Faith (SPF) in his home diocese of St. Cloud, MN. "They scheduled my speaking engagements, interviews with the press, television, radio, schools, colleges, and seminary – every year I had a full schedule." He described other benefits of reverse mission.

This bridge role between the local church in the U.S. and in Tanzania keeps one's enthusiasm for ministry well kindled, rather than just staying at a very local level. I had the new Bishop of St. Cloud here in Bunda with me for three days and it's amazing how he would use this local church connection. He was talking about making contacts, twinning parishes or even twinning dioceses.

With regard to the Maryknollers who came in the mid to late 1980s, Ferrarone had done OTP in a different part of the world, learned Swahili after ordination in 1984, and lived at Bunda for a half-year to a year in 1985. After that he went to Shinyanga Diocese for much of 1986. He was never interviewed and we have no documentation on his stay at Bunda.

Of the OTP students, Dave Smith came first, at the beginning of 1983 after completing language school. He spent less than a year in Bunda but found it to be a very good experience. Being a multi-ethnic area, Swahili was used by many people and Smith was able to learn it fairly well in his six months there. Both Vos and Snyder were still in the parish that year and could handle most of the parish work, enabling Smith to really concentrate on learning language. However, he also went regularly to one of the centers, called Mcharo, attending meetings of the small Christian community, visiting families, and getting to know the poor, who were many. He usually went to this center on Sundays for the service without a priest. At these services, sometimes the catechist would preach and sometimes Smith would preach. One accomplishment that pleased him was to slowly convince the Christians of the SCC to build a house for a widow who had no male children and therefore no one to take care of her. Smith helped getting trees and other supplies. The house was finished only after Smith had gone to Dar es Salaam for the remainder of his OTP, but on a return visit to Bunda he was taken to see the house. The widow was overjoyed to see him and said, "This is David's house."

Fryda spent only a few months on OTP in 1987. He was a medical doctor trained at the famous Mayo Clinic in Rochester, Minnesota, and had worked in Shinyanga as a Maryknoll lay missionary from 1981 to 1983, as the diocesan medical officer. On return to the U.S. he worked for one year in private medical practice and then joined the seminary in 1984. He visited Tanzania for his summer vacation every year while in the seminary, but in 1987 the several months he lived at Bunda was considered his formal OTP training. He said, "I came for several months to Bunda to get some parish exposure, knowing that (in the future) I would not really be in a parish setting." While at Bunda he established a good friendship with his fellow Minnesotan Bill Vos, a friendship which

has lasted many years. Fryda was ordained in 1988 and went to Sengerema Hospital in Geita Diocese (to be included in the chapter about Mwanza Diocese).

The other Maryknoller who came to Bunda was Fr. Larry Radice, in August, 1985, shortly after he was ordained. At that time Mike Snyder had recently left Bunda, to first investigate possibilities for a diocesan youth program based in Musoma, prior to going to the U.S. for furlough. While in Musoma Bishop Mayala and Regional Superior Ed Hayes asked Snyder to accept an assignment to be pastor in Tarime Parish, where two young diocesan priests had died earlier in 1985 in automobile accidents, traumatizing the parish. Thus, when Radice came to Bunda it was with the intention of his replacing Snyder.

Radice had done OTP in Tanzania, in Ndoleleji Parish, from 1982 to 1984. However, during the language school he came down with malaria several times and did not do well learning Swahili. Furthermore, the language in Ndoleleji was Kisukuma and he did not have good practice opportunities to learn Swahili in his two years there. Thus, he asked if he could come back in August, 1985, to take up the Swahili course at about Lesson Ten. Unfortunately, there was a mis-communication and the Region wanted him to take the whole course again, beginning at Lesson One. As a result, Radice first went to Bunda in August, 1985, for four months, trying as best as he could in the parish with his limited Swahili and then he began the Swahili course at the language school in January, 1986. He commented on his time at Bunda:

I was hearing Swahili all the time, so it was a very good place, and Bill Vos was a great pastor. It was easy to fit in although for the first month or so I wasn't sure how to relate with the people. Not long afterward Fr. Castully Neema came and we divided up the parish into areas of responsibility. Each of us would say Mass in all geographic areas rotating around from one center to another. But each of us would concentrate on specific types of work.

One thing I learned not to do was give out alms. When I arrived there were people lined up outside the mission every morning asking for money. I decided early on that this was not the way to do mission

At Ndoleleji I learned about Tom Keefe. Twenty years later people were still talking about him, not the work he did building the mission or schools or clinic, but that he walked around visiting them. So, I thought that this is what I would like to do. I want to help the people but I don't have money to hand out. So, I did a lot of visiting and trying to understand the people's problems.

I had a strong interest in the environment and I gathered a small group of young people to start tree nurseries and to plant trees. When I first started talking about planting trees people would look at me and say, "What are you talking about. This is a dumb idea." But slowly I could sense a change in Bunda Parish and in the Bunda community. By the time I left Bunda people were coming to me to suggest the kinds of trees I should plant.

Our Masses were always in outstations, and I liked to say Mass on Saturdays and Sundays. During the week I would visit outstations, help in giving seminars, and attend catechists' meetings, which I liked. I never worked with the parish councils, which I felt did a lot of talking but had no follow-up action. Bill Vos and Padre Neema met with the parish council.

Radice said that the carpentry program at the center in the town had morphed more into a business rather than a training program for youth, so he focused more on his agricultural and environmental outreach with the youth. Sometimes he taught classes at the center in town on these topics.

One serious difficulty that drained Radice's enthusiasm was persistent theft within the house. He said that Bunda had an open house with many visitors and so it became impossible to figure out who was stealing. He complained that "I had to lock the door to my room just to go to the bathroom."

Radice stated that he was able to make some very good friends in Bunda, people who were not interested in making requests to him for monetary assistance. He also said that Neema was a very good diocesan priest to live and work with, for which he was grateful. Government people, including Julius Nyerere (who was no longer President in the late 1980s), also expressed appreciation to Radice for his environmental contributions. In 1989 he was asked to go back to the U.S. for society service. He first went to Nairobi to investigate various organizations doing environmental work, including with organic farming. After doing society service in the U.S. Radice went to Asia for mission.

Bill Vos also left Bunda at either the end of 1989 or beginning of 1990, and returned to his home diocese of St. Cloud. Prior to leaving Bunda Radice said that he regretted that no church had been built in the town, but neither he nor Vos were interested in overseeing construction, which would have taken them out of pastoral work.

Given the growth of the population in the town, the priests realized that they needed a good church facility there. In the 1970s the center built by Wroblewski had been occupied by the National Bank of Tanzania, but the bank moved to a better plot and the church got the center back. In the 1980s the Lutheran Church received permission to build a large hospital in Bunda and was granted a fourteen-hectare plot (35 acres) in the town, but then in 1983 it obtained a more spacious and scenic parcel of land a mile or two south of the town, on a hillside overlooking both the lake and Serengeti Park. Mike Snyder immediately went to see the District Commissioner, with whom the priests had very good relations, to ask if the Catholic Church could get the plot in the town. The DC agreed and granted the church the plot for free.

At first, in order to retain possession (not ownership; there is no private ownership in Tanzania) of the town plot, the priests and Christians planted crops in the land. They did not fence it, though, and no squatters tried to move in. Even in 2015 the plot is not fenced. Snyder began saying Mass at the center every Friday evening. After Snyder left in 1985 Vos enlarged the center, making it like a church, and started to say Mass in the town more often.

After Vos and Radice left in 1989 various priests have been stationed in Bunda, such as Polish priests for a time and members of the Apostles of Jesus, who currently staff the parish. At some time in the 1990s the decision was made to move the parish into the town and with the collaboration of Bishop Justin Samba a large, modern church was built, plus a rectory.

Bishop Samba had a desire that a contemplative congregation live in Musoma Diocese and in the 1990s he was able to bring in a group of Discalced Carmelite Sisters

from India. A convent was built for them at the original plot on the hill. They lived there for a number of years but eventually moved to a different diocese in Tanzania, where they now reside.

One other Maryknoll priest, Fr. Tom Shea, came to Bunda in 1995. He had left Wira Parish in Shinyanga Diocese in 1992, did administration work at St. Teresa's at Maryknoll, NY, for three years, and then requested an assignment back to Tanzania. However, he was first discovered to have prostate cancer. He had radical surgery done, but it did not remove all the cancer. The doctor said that he would still have years remaining in his life and could do productive work, so in 1995 he returned to Tanzania, working first in Bunda. We have no documentation on his time there and he did not stay too long. From Bunda he first moved to the Brown House in Musoma and then back to the parish of Wira, where he had previously worked.

Bunda became a new diocese in 2010 (November 27, 2010), with Rhenatus Leonard Nkwande named as the first Bishop of the diocese. The new diocese took territory from both Musoma and Mwanza dioceses, particularly the long peninsula down to and including the Ukerewe Islands. In addition to Bunda Parish, Mabui, Saragana, and Nyamuswa parishes, plus the sub-parish of Mageta, were taken from Musoma and added to Bunda Diocese.

Shortly after becoming Bishop, Nkwande decided to fix up the former rectory at the original parish plot on top of the hill and make it the Bishop's house. Diocesan offices, however, remained in the town.

In 2012 there were 1,090,000 people in Bunda Diocese, of whom 253,000 were Catholic, about 23.2%. There were fifteen parishes, served by sixteen diocesan priests and three Religious Order priests. Bunda Town was larger in 2012 than it was many decades earlier, but it is still not a huge town. Most of the diocese is very rural and poor.

#### ZANAKI, UGANDA MARTYRS PARISH:

In the previous Volume on Tanzania we left off writing about Zanaki in the year 1964, when Fr. John Casey came to replace Fr. Art Wille as pastor, so that Wille could go to establish the Komuge Catechists' Training Centre. Fr. Joe Baggot also came to join Casey at Zanaki. Fr. Bob Vujs was in the process of leaving Zanaki in 1964, to first study Swahili and then work in Bunda Parish and later Musoma Town Parish. Fr. James Busongo was still at Zanaki in 1964 and he remained there until assigned to be pastor in Musoma Town Parish at the beginning of 1967.

In the two years prior to 1964 a lot of work had been done, in response to the liturgical changes of Vatican II, which had begun in 1962, to educate the baptized Catholics about the Council and the changes it was enacting, as Vujs explained.

We put a lot of new things in. We brought in new vestments, had the altar facing the people, and changed the liturgy to the vernacular. [Vujs did not say whether this meant Swahili, or whether local languages were also used, such as Kizanaki. AMECEA was promulgating a Swahili Mass, which some priests may have used at Zanaki Parish, but Vujs knew only Kizanaki prior to 1964 and he may have had the Mass translated into Kizanaki.]

We were building a new outstation and I said to Art Wille, "Make sure you have the altar facing the people." I got good feedback from the people, who said that I always prepared them for any liturgical change. People used to say to me, "You started to teach us right from the time we were catechumens." They never saw a priest facing the wall, and knew the liturgical changes at that time, 1962/63.

We (priests) introduced the changes, although we would work with the catechists and talk it over with them. But we were being given seminars on Vatican II by people like Barnabas Ahearn and Adrian Hastings, who was also publishing articles in the journal coming from GABA, Uganda. So, we were passing this information on and instructing the people about the new way of expressing their faith in the Catholic Church.

Vujs and Wille had also started forming a parish council, although in the early 1960s it was still called an Elders' Council, consisting of elders from outstations and the large centers.

In 1964 Zanaki School had finally become a full primary school, up to Standard Seven. The priests had added Standards Five and Six the previous two years. At the end of 1963 the government abolished Standard Eight, since there were not enough teachers to teach in all eight Standards. From January, 1964, to the present (2015), primary school in Tanzania has had seven standards or grades only.

The IHSA Sisters were still teaching in the primary school as of 1964. In addition, Sr. Filomena, who had been taught to drive by Art Wille and had use of a vehicle, had started to teach women's development at the mission and at two or three centers. She taught subjects such as sewing, cooking, personal health, child care, and household hygiene. She also had a sewing machine and was teaching women how to use it. Unfortunately, at Zanaki itself very few women availed themselves of Sister's offer to teach. Joe Baggot offered a caustic but perhaps accurate comment: "One reason why few women come in is that men are afraid that their wives will pick up new ideas that will erode their patriarchal control over the families."

In December, 1963, to mid-January, 1964, the church was reconditioned and enlarged. Prior to that the church had been mainly several classrooms attached together in one building. An Indian contractor was given the job of knocking down all interior walls and adding on a sacristy at one end. On the first Sunday after the church had been re-finished President Nyerere and his wife came to Mass, as they were home in Butiama that weekend.

From 1964 to 1968 the only source we have is the interview with John Casey twenty years later. He did not say much about his time as pastor in Zanaki. He had been in Zanaki from 1956 to 1961 with Fathers Wille and Ken Sullivan, and so he was familiar with the parish. In 1961 he had been tapped to be pastor of Issenye Parish and he moved to Bunda and then Issenye. While on furlough in 1962 he was asked to be on the staff of the Brothers' Novitiate, for one year up to late 1963. In late 1963 he went to Zanaki. He made the following comments about Zanaki.

The work there was much the same way as before. The priests were mainly working with tribes other than the Wazanaki themselves. The big

outstations were Kiabakari and Buhemba, which were multi-tribal. The Wazanaki were resistant to Christianity.

Our emphasis in Zanaki was in the catechumenate and in school work.

Vujs left Zanaki in 1964 and Busongo early in 1967. Thus, newly ordained Fr. Joe Hart was assigned to Zanaki at the beginning of 1967, after he finished his Swahili course. Hart was a linguist and did well in picking up Swahili fairly quickly. Although the parish was not divided up geographically among the priests, Hart spent a lot of time going out to the Ikizu area and when he went to Bunda Parish in 1969 he insisted on having Ikizu separated from Zanaki and attached to Bunda.

In late 1967 Casey went on furlough to the U.S. and on return to Tanzania he stayed about a month in Zanaki and then went to Mugango Parish. Baggot was named pastor and stayed at Zanaki till 1970, when he went on furlough and then moved to Iramba Parish. Neither Baggot nor Hart was ever interviewed for the history project.

In 1969 Joe Hart organized two other priests to join him in forming a team ministry at Bunda Parish and Hart moved to this parish. This left Baggot alone in Zanaki, which was still a large parish at that time. Thus, Fr. Don Doherty was assigned to Zanaki early in 1969. He had been ordained in 1962, worked on Promotion for six years, took Swahili in the fall months of 1968 and was initially assigned to the parish in Arusha. He rejected this assignment (Cf Chapter Eight) and when he and Joe Glynn went to Musoma they were informed that Zanaki needed a priest.

Doherty said that although Baggot knew a little Kizanaki he used Swahili most of the time and he was good in the language, which was a great help to Doherty. Doherty described Zanaki as “the usual rural parish kind of thing, outstations, Mass safaris, training catechists, and leadership programs.”

When Doherty arrived in Zanaki in 1969 he had already gotten used to the many changes and positive ferment in the United States in response to Vatican II. In addition, the Seminary Study Year (SSY) was taking place throughout the country under the auspices of the Catechetical Centre at Bukumbi near Mwanza, led by Maryknoll Father Frank Murray. Doherty said, “It was a hopeful time. A lot of really important questions were being asked and it looked like the Church in Tanzania was really moving.” Doherty explained one of the major actions that he engaged in.

We formed teams of lay people, Sisters and priests and were doing a lot in missions. We went around to all the parishes of the deanery and gave talks, had seminars, and held discussion with the people on many of those topics. Fr. George Rosenbaum of Iramba Parish was on the team, several IHSA Sisters, and one catechist from Bunda Parish.

He said that unfortunately there were misunderstandings in the diocese regarding what he was teaching and some thought his teachings may have been verging towards the unorthodox. When Baggot was assigned to Iramba Parish in 1971, after his return from furlough, Fr. Moe Morrissey, who had just completed the full course in Swahili at the language school, was assigned as pastor of Zanaki at the beginning of 1971. At times he went with Doherty to the seminars to make sure that nothing radical was being taught. Morrissey, who was never interviewed, was elected Regional Superior in 1972 and

moved to Nairobi sometime that year. (Exact month is not known; it may have been early in 1972.)

Doherty also implemented a simple development project during his four years at Zanaki, the installation of shallow wells in various places throughout the parish, including one at Magorombe, where the parish was located. Maryknoll Father George Cotter, who was working in Shinyanga Diocese, had provided instructions about how to put in these wells. The wells were very popular and when the well was put in at the parish the people asked for another one to be put in just down the road.

There were four IHSA Sisters stationed at Zanaki in the early 1970s. Sisters Perpetua and Goretti taught in the school. The other two, Srs. Filomena and Patricia did pastoral work. As mentioned before, Filomena worked with women's development groups. In Doherty's final two years in the parish (1971/72) he worked as a team with Sr. Patricia and a catechist and he explained their programs in centers and outstations.

Sr. Patricia would teach something on health or nutrition or child care, and the catechist and I would concentrate on Church teaching. I made use of a poster with a drawing of a hut with a cross on the top, representing the church. I used this to try to teach the people that they are the church. They thought that the church was there only when the priest came, so I tried to help them realize that the church is the community of people living there. Then they are responsible for the church and the development of the church.

I also emphasized total human development. Project work, health work, and improvements in water are all connected with catechizing.

The local catechist would also be there and he would follow up with further instructions.

If people wanted to open up a new kigango we first went out there for six months with a program of education, without any Mass being celebrated. We would have training on health, catechetics, and other religious subjects, before we would get into sacramental work. They would then start their own catechetical program for catechumens and eventually it would open as a new outstation. Several places were opened, including one at Makutano, on the main highway between Kenya and Mwanza.

Doherty commented on the fact of living near President Julius Nyerere's home. In general this did not have much affect on the parish, except for Nyerere's teachings on self-reliance and African self-determination. Doherty heard Nyerere speak in Zanaki on occasion and said that Nyerere was very hard on his own people. "He felt that the Zanaki people were just not interested in development. They were a slow group to make any inroads with. In general this was true for the Church. We have not had any great success with the Wazanaki."

At the end of 1971 Fr. Carroll Houle came back to Musoma Diocese from his training in CPE and he was assigned to live and help at Zanaki Parish. It seems that Morrissey left at about this time. It is not clear if he began living in Nairobi as the Regional Superior elect or if he lived in Musoma for several months before moving to Nairobi. Houle collaborated with Doherty in the various educational programs in the parish, but he had region-wide tasks as well. He was the moderator for the OTP students

and met with them regularly. He also became the part-time vocation director for the Dioceses of Musoma, Mwanza and Shinyanga, a job that entailed periodic long travel. He also began to teach in secondary schools in all three of these dioceses, probably combining teaching and vocation work on each of his trips to the respective dioceses.

At the beginning of 1972 Fr. Jack Quinn was also assigned to Zanaki. He had been ordained in May, 1972, and took the Swahili language course from September to December, 1972. However, in the middle of the course he came down with cerebral malaria and needed to go to Nairobi for a month to recover. He was told that his full convalescence period would be several months in length. Thus, when he arrived at Zanaki he mainly concentrated on language study with a tutor. In August, 1972, he returned to the language school to take Swahili a second time.

Quinn was impressed with the educational programs that Doherty and Houle were carrying out in the parish and with the good spirit in the house in the eight months he lived there. Quinn mentioned that while he was at Zanaki one of the IHSA Sisters was forced to join Compulsory National Military Service.

Another minor but fascinating incident occurred at Zanaki, mentioned by Quinn and worth citing here. The road into the mission compound had a fork, one path leading to the rectory and the other to the convent. A large cross stood at the fork. Doherty had the figure of Jesus painted in black, to represent the African Christ. The Sisters strongly objected to this, claiming that Jesus was a Jew and therefore light-skinned. Even in the 21<sup>st</sup> century, research has discovered that deeply religious African Catholic women do not want the Holy Family depicted in black skin, preferring the traditional white figures that were originally brought to Africa. However, this attitude is changing in modern settings, such as universities.

At the end of 1972 or more likely beginning of 1973 Fr. James Busongo was assigned to Zanaki. Busongo had been at Zanaki in the early 1960s and then at Musoma Town Parish, after which he left the priesthood for some time. He was re-admitted to the priesthood in 1973 and sent to Zanaki, where it was felt that Houle could work with him, utilizing his CPE training. Houle said that he was with Busongo for six to eight months.

In 1973 Doherty was assigned to be pastor of Tarime Parish, to replace Joe Reinhart, who had been alone in Tarime and was being assigned to Buffalo in the United States to do Promotion Work. Thus, the two priests who remained at Zanaki in 1973 were Houle and Busongo. Houle commented that this year was very helpful for his complete learning of Swahili, which was the language that Busongo wanted to speak. Houle summarized his time there: "James Busongo and all the people at Zanaki were nice people, pleasant to live with. Some were going through their own struggles, such as Jack Quinn with language, but it was a happy household."

In 1973 Houle was appointed the Assistant Regional Coordinator, a job that required his frequent visiting of Maryknollers all over Tanzania, including to Dar es Salaam, as well as to Kenya, Sudan and Ethiopia. It was decided that Bunda would be the more convenient place for him to live. It was mid-way between the Dioceses of Shinyanga and Musoma, and Hudert was alone at Bunda and could use some help.

Regional Coordinator:

We will insert Carroll Houle's comments about his work as Assistant Regional Coordinator in the 1970s at this point. In the 1980s, when there were two Regions, he became the Area Coordinator, and his description of this work is in Volume One on Kenya. In 1973 Fr. Ed Killackey was appointed as Regional Coordinator and Houle as his Assistant. Killackey continued living in Kisii, Kenya, and began work not only with Maryknollers but also with AMECEA, the catechetical institutes of East Africa – especially GABA, which moved from Kampala to Eldoret, Kenya, in 1973/74 – and with the Bishops, particularly the Kenyan Bishops. (Cf Volume One, Chapter One, pages 33-34.) Houle made the following comments.

There was a big push at Maryknoll at that time for planning and research. Killackey and I went to the United States for seminars on these topics. I thought it was too much of a Madison Avenue planning approach and a mistake, because I had already started going around visiting people for a couple of months. I was interviewing people on what changes were taking place in their ministries and why were these changes happening.

For people older than me it was almost all catechumen work or building of houses, missions, churches, schools and that sort of thing. But then others were switching to decentralization of parishes to substations, leadership training, catechetical training, and working primarily with Christian communities. So, it switched from working with those who wanted to be Christians to those who already were Christians.

We did this out of necessity, but there were a lot of theological implications to it. So, I was really trying to get to where we are in mission and what that means to us theologically. I thought the big seminar in New York was okay, but I thought the whole theological component of mission was completely lacking. We did the planning but we eventually dropped it. East Africa is not Madison Avenue and we should have a different approach.

I needed a base out of which to work, so I went back to Bunda. Killackey stayed in Kenya and we didn't see each other much, which maybe helped us to work together. I did a lot of visiting. Killackey was more involved in facilitating meetings, reading and writing. He also looked at the larger picture, such as the social, economic and political scene on a larger scale. I stuck with just the Maryknoll scene and Maryknollers.

We had Regional Assemblies every year and a half and called other meetings which people attended. [Called Unit Coordinators at that time] A few people were interested in the larger picture, where mission was going, the changes that were taking place, and how they could respond to those changes. But the majority of our people saw this as more of an imposition from outside. People are more interested in using their time, energy and gifts for the immediate thing.

When I visited I would spend a couple of days with the person. If they were going to outstation Masses I would go with them. If they were teaching catechumens I would sit and listen. They appreciated that. It was a kind of affirmation. Then in the evening they would tell their own history. So, I found a really good response to me personally. But in larger groups most people would

not have been too interested. A few individuals were open to Pastoral Theological Reflection (PTR), but most were not.

We were supposed to follow through on some kind of research, but we had to spend a lot of time on planning and writing background information on this. That took a lot of time. And we were big, in Kenya and Tanzania, and we had big numbers (of personnel). I was also on the Regional Council at times and I continued my work with the OTP students.

In 1976 Carl Meulemans replaced Houle as Assistant Regional Coordinator and Houle went to Kiagata Parish for two years. In 1977 Ed Killackey went to the United States to become Maryknoll's Justice and Peace Coordinator in Washington, DC, and Meulemans became Regional Coordinator.

Regional Boards were started at that time and these had three meetings a year. Planning, which was tied to yearly budgets, continued to be important for all Maryknoll parishes and apostolates throughout the 1970s. The Plan usually consisted of statements of Objectives, Goals and Targets, accompanied by budget requests connected with the targets. The targets were also supposed to state who would implement the target and with what resources.

Plans were supposed to begin with an analysis of the reality, followed by a list of challenges and opportunities, and then a rationale for the plan. Only then was someone supposed to write down the Objectives, Goals and Targets, but the preliminary steps were often not taken. After the plan was submitted, implementation of the plan was supposed to be monitored and at the end of the year an evaluation was supposed to be done. Monitoring and evaluation were probably also weak parts of the process.

There was so much emphasis on Objectives, Goals and Targets, which were the main factors related to a Maryknoller's annual budget, that the other steps in the planning process received short shrift – especially the importance of doing thorough social analysis. Not a few Maryknollers just re-cycled their previous year's plan as the new plan, with maybe a few revisions and slightly changed budget requests.

In 1978 the Annual Regional Assembly voted to divide the Africa Region into two Regions – one each for Kenya and Tanzania. Kenya also took on the Units in Ethiopia and Sudan, and Tanzania took on the Unit in Zambia. The Regional Coordinator became known as the Area Coordinator. In 1978, Meulemans became Director of the Language School in Makoko and could not do much in terms of Area Coordination. Fr. Dave Schwingamer was sent to further studies and on his return to East Africa in 1981 he became Area Coordinator. He was replaced in 1986 by Carroll Houle.

In the 1980s the writing of a Plan was de-emphasized, although budget requests still had to have a rationale and statement of how the work was going to be implemented. The work of the Area Coordinator became focused more on broader research of the reality in Africa. Several strife-torn countries, particularly South Africa and Sudan, received close attention, analysis and advocacy. In the early 1980s there was also a great deal of concern directed at the drought-caused famine in Tanzania and Ethiopia. There was also famine in northern Kenya, but this did not require much Maryknoll attention, except for the one Maryknoller working in Turkana. Matters of justice and peace, economic analysis, and reconciliation became important concerns for the Area Coordinators.

We will continue here the history of Maryknoll's work in Zanaki Parish. With Houle leaving Zanaki at the end of 1973 somebody else had to come live with James Busongo. Thus, Bishop Rudin assigned Fr. Jim Conard, who had been working in Iramba Parish since his arrival in Tanzania in 1956, to live with Busongo in Zanaki and to be in charge of parish finances. Conard described some of the work he did in his three years at Zanaki.

I did a lot of development work at that time. I put in altars, doors and windows at Buhemba, Kiabakari and Nyakanga churches, and also did the building and put the roof on at Mazame church.

I also had an artificial insemination program for local cattle. People gave me their cows to herd and a government veterinary officer was assigned to do the insemination. The people would get their cows back after this and pay a small fee to cover the herder's salary. We also put in a number of cow dips.

While Conard was at Iramba Parish in the 1950s and 1960s he had started an artificial insemination program there, which slowly caught on with the Bangoreme people. In 1965 he requested a meeting with President Julius Nyerere at Butiama and gave him information about this program and showed him the instruments that they used. Nyerere immediately went to Cuba and asked Fidel Castro to supply Tanzania with financial help and people who could run a large artificial insemination program at his home in Butiama. Thus, people in Zanaki were aware of the benefits of this program to upgrade their cattle herds and Conard had no problem extending this to the Zanaki people.

Conard oversaw another development endeavor in 1975, a year in which the Musoma area suffered from drought and famine. A diocesan "Food-for-Work" program was started, through which people would receive cooking oil, bulgur wheat and other foods for doing self-help projects. Conard organized the people to repair a road to Kiabakari that had become so impassable that it had been closed for some time. This road greatly shortened the trip to Kiabakari. At first, one could travel on it only by motorcycle, but eventually even large trucks could pass.

Conard was also put in charge of Caritas for the diocese at that time. Zanaki was only seventeen miles from Musoma and the road was good, so he could get into the town and diocesan headquarters fairly quickly. This job took him out to other parishes, at least those that were willing to set up food relief programs. Some priests saw this as too much of an organizational hassle and did not accept it in their parishes. They had witnessed people using all kinds of ruses to try to get relief food they didn't deserve.

In 1976 Conard was transferred to Mugango Parish to replace Steve Schroepel, who was going to the U.S. to work on Promotion. Busongo also left Zanaki Parish at this time.

For the next three years there was no Maryknoll priest stationed in Zanaki. In 1978 the Maryknoll General Chapter agreed to a recommendation that an experiment be started in seminary formation, by having the theological education take place overseas in

the actual context in which the missionary priest would eventually work. Tanzania was chosen and Zanaki was chosen as the most suitable site for classroom training.

Thus, in 1979 Carroll Houle was re-assigned to Zanaki, joining diocesan Father Charles Masaga. In 1980 Fr. Ed Dougherty was also assigned to Zanaki. He was ordained in June, 1979, and on return to Musoma he took the refresher course in Swahili. He then went to Old Maswa Parish in Shinyanga Diocese to fill in for Fr. Paul Fagan for a few months, while Fagan was on furlough. Dougherty said that the people mainly spoke Kisukuma at Old Maswa, hindering his progress in Swahili.

We have already seen a number of comments about the TEFO program, but will here treat of it at length. Although he was not stationed at Zanaki, Fr. Mike Kirwen was the most instrumental person in getting approval for this program to take place in Tanzania and in organizing it.

### THEOLOGICAL EDUCATION FORMATION OVERSEAS (TEFO):

Kirwen was ordained in 1963 and went to the Luo-speaking area in North Mara, Musoma Diocese. He had taken a course in linguistics the previous summer at the University of Oklahoma and on arrival at Masonga Parish he immediately set about analyzing the structure of the language. He began to realize the importance of fully understanding the nuances of language as well as the cultural context in which missionaries were sent. In 1968 when the first OTP seminarians began arriving in Tanzania Kirwen thought that their immersion into the country was good regarding participation in community, daily experiences of a different culture, and language practice, but that solid theological reflection on these experiences was lacking. In 1970 he returned to the U.S. and went to the University of Toronto for his PhD in theology, two years in field work and two years of course work. "I learned the conceptual framework, that we move from desire to compassion to understanding to finally that we are in a different system. I gained skills to analyze this and understand this."

He taught at Maryknoll, NY, in 1975 and then returned to Tanzania, where he was assigned to Ingrid Parish in the Luo area. When the General Chapter of 1978 recommended an experimental overseas theological formation period, Kirwen realized that Tanzania could be an ideal place to put into practice ideas he had of contextualizing theological education in Maryknoll. He submitted his recommendations to the General Council for the TEFO program to take place in Tanzania, beginning in 1980, after all preparations had been concluded. The Maryknoll School of Theology was very dubious, saying there wouldn't be enough qualified teachers, no adequate library, and the students' time overseas would interfere with what they were studying at Maryknoll. However, the new Superior General, Fr. Jim Noonan, approved the experimental program in Tanzania, saying in so many words, "Unless the school of theology can prove that it will be detrimental then Tanzania can go ahead with it."

In the intervening year and a half Kirwen put together a two-year syllabus and a list of people who could teach the courses. The following priests were assigned: to Zanaki, Carroll Houle and Ed Dougherty; to Bunda, Don Larmore, Mike Snyder, and Bill Vos. Fr. Charles Masaga remained at Zanaki till late in 1980 or early 1981. Some of those tapped to teach were: Kirwen, Director of the Program and Theology professor; Houle, Formation Director; Jim Lee, Formation; Steve Scherer, Scripture; Snyder,

Pastoral Reflection; Dougherty, Pastoral Theological Reflection; Larmore, Canon Law and Liturgy; and John Sivalon, Theology. Fr. Dave Kelly came from Latin America to teach Theology. Some other theology professors also came from the U.S. at times, and some African seminary professors also gave classes. Scherer had actually started teaching Scripture at the newly opened national major seminary at Segerea, outside of Dar es Salaam, and flew up to Musoma on a regular basis to teach in the TEFO program. John Casey may also have taught some scripture classes, as he had been sent to the U.S. to get his Masters Degree in Scripture precisely for this purpose. Kirwen continued to be officially listed as residing in Ingri, but he spent a lot of time at Zanaki when classes were in session.

In 1980, Brian Barrons and Jose Aramburu, both of whom had finished one year of theology at Maryknoll, were chosen to go to Tanzania for the TEFO program. They first studied Swahili in the fall of 1980 at the language school in Makoko and then in December, 1980, Aramburu went to Bunda and Barrons to Zanaki, each for a pastoral and language immersion, although classes also began at Zanaki in January, 1981. The old convent at Zanaki was refurbished into a classroom and library. After six months, Aramburu moved to Zanaki, as the classroom part of the program was going into full gear.

Two young men were hired as field assistants. Classes took place from 9:00 am to 12:00 noon four days a week, and in the afternoon the two seminarians went out with their field assistants meeting and talking with people. Dougherty explained that with the informants they would discuss “particular theological, anthropological and sociological issues and get immediate feedback. For instance, in talking about God, they would ask people what is their notion of God, what does God mean for the person, and what does God mean for the group.”

The program was extended an extra year to May, 1983, in part because Barrons became very sick with malaria near the end of the course. In total the seminarians had four semesters (two years) of theology study and they needed only one more year at Maryknoll, as Deacons, to complete their studies. Barrons commented, “We did pastoral work but also studied. I thought it was a great course.” Kirwen felt satisfied that the course had accomplished its goals and used this program as his template for the Maryknoll Institute of African Studies that he founded in Nairobi in 1989. (Cf Volume One) Carroll Houle also gave it a good review, saying “overall I thought it was very successful.”

In 1982 three seminarians came to Tanzania for OTP, Larry Radice, Dave Smith, and Chris Schroeder, and they thought they might be taking at least part of the TEFO program, but it was not continued after the original two completed their course. The opposition by the Maryknoll School of Theology had become strong enough that Maryknoll never again contemplated having a full theology course overseas. Additionally, there were Maryknollers in Tanzania who deemed the time and energy expended too much for only two students.

Houle was interviewed in 1989 and discussed the value of TEFO in broader terms.

We, Maryknollers and other missionaries, need something like TEFO. We don't have many African theologians on whom we can call to help us, as scattered

as we are. There are no real centers for research and theological thinking like there are in Asia and Latin America. Something is beginning at CUEA (the Catholic University for East Africa, located in Nairobi, Kenya) but that's very academic. It doesn't tie in pastoral practice, ministry, and certainly doesn't look much at what mission is.

We could have made a contribution to ourselves and the larger Church if we had continued some form of TEFO. We would enable people with background in social sciences or theology, like John Sivalon and Dave Schwingamer and others to have some purpose, to do reflection, study and writing.

If you go from Cape Town all the way up the eastern side of the continent there is nothing going on in theological reflection that ties into ministry and especially mission, except maybe an institution like GABA. There is tremendous change going on in mission; it's swirling around us and we're not even aware of it. No one else is going to tell us what mission is. The local Church isn't going to tell us. Rome isn't going to tell us, except in general terms. So, I saw TEFO not primarily for two students.

We will return now to discussion of further history in the parish. When Houle moved to Zanaki from Kiagata Parish at the end of 1979 Kiagata remained devoid of a resident priest for many years and was made a major sub-parish of Zanaki. In Zanaki much of Houle's time was taken up with the TEFO program as Formation Director. He was also asked by Bishop Mayala to set up the diocesan pastoral department. Both he and Dougherty appreciated the PTR meetings every Monday, either at Zanaki or Bunda. Houle said that he observed that the priests got more out of this than the seminarians, who were new, still struggling to learn language and culture, and also spending much of their time studying theology.

In the parish Houle said that he continued to do what he had been doing all his career in rural parishes, namely "working heavily with local leadership, local ministries, and trying to broaden that base in each of the communities. Along with that we tried to do youth work, work with women's groups, and start some small socio-economic projects, especially with hybrid seeds." Houle also enjoyed chatting with President Nyerere when he was home in Butiama.

When the TEFO program ended in 1983, Houle returned to the U.S. on sabbatical and then began work on the Africa Desk at Maryknoll, NY. Fr. John Eybel was assigned to Zanaki in his place, shortly after returning from the United States, where he had taken the full course in CPE. He did not say much about his one year stay in Zanaki and in 1984 he transferred to Mwanza, where he set up a training course for Tanzanians in CPE.

Dougherty became pastor of Zanaki in 1983 and remained there till 1985. He said that even in the early 1980s Zanaki was still a very large parish territorially, in his estimation about 3,300 square miles (80 by 40 miles or so), and had many outstations. According to him there were between fifty and ninety thousand Wazanaki people but only about five hundred were Catholic. One huge advantage that Zanaki Parish had was a group of committed catechists. In 1980 there were six who had been trained for two years at the Komuge Catechist Training Centre and another six who had taken the six-month course. Of these twelve men, all remained active except for two. "They were really my

arms and ears. They were very loyal and that really helped in the growth of the church.” Dougherty became especially close to one catechist and his wife and often visited them at their home. The family were also welcomed to the rectory from time to time.

In addition to Kiagata, there were two other very large outstations in the parish, Kiabakari and Buhemba. Dougherty gave good descriptions of these two places, as they existed in the early to mid-1980s.

Zanaki was an exciting parish because Kiabakari was a semi-urban setting. It had an army base where there may have been 5,000 people. It had a prison, a commercial section of shops and stores, a market, and an *mnada*, Swahili for a place for a cattle auction held on a regular basis. It had a lot of services and facilities. It was different than the rest of the parish because it attracted people from all over Tanzania.

You could see the missionary influence from throughout Tanzania. People from southern Tanzania would greet you in a certain way and their knowledge of religion and catholicity was really sharp. The people from Moshi and Bukoba I called the super Catholics. The faith had been there a much longer time, opposed to people from our own areas. It was very interesting. You would see the different varieties of Catholicism at work there.

Buhemba was the second largest outstation. It had a national service camp. The Anglican Church there had a large farm and a training station for agriculture and horticulture. That was a very mixed area as well, people from different areas of Tanzania.

Being big, both Kiabakari and Buhemba required a lot of regular parish work: marriages, funerals, baptisms, teaching courses and things like that.

In 1997 Kiabakari was erected as a parish in Musoma Diocese and in November, 2015, Buhemba also became a parish. It was named St. John Paul II Parish and staffed by Resurrection Fathers.

In the outer reaches of the parish, in the Ikizu area on the border between Zanaki and Bunda Parishes, there were un-evangelized areas with people living very traditional lives that Dougherty liked going to. At times these areas were difficult to reach, when rivers got swollen by heavy rainfall, and the roads became impassable even for a motorcycle. Dougherty described his work with these people.

In my first three years in Zanaki I would go out there on a regular basis. In one village there were about fifty people, many adults in their twenties, who had never seen a white person and never been out of their area. They had heard of religion and maybe the Seventh Day Adventist Church, but in my six years in Zanaki I never saw anyone from any other church go there. It was just too remote. Sometimes I would go with the catechist, sometimes I would go by myself.

The strategy was to just make contact, to talk to people, to see what they were thinking, and to see if they were interested. Sometimes if there were school teachers in a place who were Catholic they would want to have a church presence.

One place is called Honyari, which I can use as an example. It is a village on the edge of the Serengeti. I started to walk around that village to see what

people would say or if they were interested. Those who had some interest would say, “What are you going to do for us? What is religion about?” I would give very fundamental answers – what a church is, that we follow a person named Jesus Christ, and we believe he is God. They had no experience with things like this, but they might ask some more questions. There was also a curiosity factor. There was no television there or any form of entertainment. Things that are new and different strike them. Also projects that would help them become more self-reliant would interest them.

During the famine a catechist or local leader who had heard I had given assistance elsewhere would invite me to their place. I would sit with the leaders and with any Catholics who were there. By helping people they would respond and then I would invite them to a service, either Mass or just a bible service. After a while we would send a catechist there and I would go there on a regular basis. After three years we had our first baptisms at Honyari, about twenty people. By the time I left Zanaki there were about one hundred people attending Mass. We continued going there having sessions covering different aspects of the church. I also used to help people with various hybrid seeds, to plant different kinds of vegetables.

Dougherty said that there were eight villages out in the remote, traditional areas of the parish and in the end six of the villages had people who chose to become Christian.

The priests continued to serve Kiagata from Zanaki all through the mid-1980s. Around 1982 three Lay Missioners from the Philippines were assigned to live at Kiagata, a married couple aged around fifty, Mel and Amador, and a single man in his late twenties, Bernadino Narding. Dougherty said that they lived very simply at Kiagata, without a vehicle or refrigerator, usually using public transport. They made good relations with the people of Kiagata, mainly Bakuria. At first the African people thought the Filipinos were Chinese, since they were familiar with Chinese who worked in Musoma Hospital. They also wondered why a married couple would be living in the rectory. Dougherty commented:

In the end I felt there were important benefits for both sides. Africans could say, “Well, there are people who are not priests or Sisters, who come from another country, and are here to be with us and to help us out.” And the Filipinos could experience having the desire to be in service and respond to the call of mission. They gave a different perspective to the work of mission and it was an exciting chapter in our time there.

Dougherty talked about the problem with fears of witchcraft and how the Bazanaki handled this suspicion. They would usually send the person alleged to be a witch a letter, ordering the person to leave the area. One woman received a letter but she couldn't read. She waited until her son came home but the people thought she was refusing to move. In the evening, after her son had come home, both the woman and son were shot with poisoned arrows and died.

In general, though, there was little violence in the parish territory in the 1980s.

When the famine hit Tanzania in 1984 Dougherty became very concerned and took action. He had experienced in a very concrete way the extreme lack of resources in Tanzania when he once had a bad tooth. At Musoma Hospital he saw people going in to the dentist, coming out bleeding from their mouths and holding their teeth in their hands. Both Dougherty and the dentist realized this primitive form of dentistry, without any anesthetic, was not for him. The dentist recommended that Dougherty go to Nairobi to be properly treated. Dougherty had also learned about the poverty and lack of health resources in northwestern Tanzania from burying many babies.

Because of the famine people were eating very little in a day, maybe only once a day or maybe only two or three times a week. Malnutrition increased dramatically. At first, Dougherty arranged food relief shipments only in Zanaki Parish, but in 1985 he became the diocesan coordinator of food relief for the parishes of South Mara.

In 1985 Dougherty was assigned back to the United States to the Development Department. When he left Zanaki at the end of 1985 no other Maryknoll priest was assigned to the parish, which was taken over by diocesan priests.

In addition to Kiabakari (Blessed Giorgio Frassati and St. Gemma Galgani Parish) and Buhemba (St. John Paul II Parish), one other parish was started within the former territory of Zanaki Parish, namely Butiama (Our Lady of Precious Blood Parish). Zanaki, Kiabakari and Butiama were staffed by Fidei Donum priests from Poland as of late 2015 and Buhemba by Resurrection Fathers also from Poland.

#### KIAGATA, ST. FRANCIS XAVIER PARISH:

In Volume Two, when we left off writing about this parish, Frank Flynn was just leaving in 1965, after having started the parish in 1960, and he was being replaced by Fr. Ray McCabe, who had worked in Komuge Parish since his arrival in Tanganyika in 1956 up to June, 1962, when he went on furlough. On return to Tanganyika he studied Swahili at a course organized in Shinyanga Town by Al Smidlein, then was assigned briefly to Iramba in 1963 and in 1964 to Tarime. McCabe arrived in Kiagata at Easter time in 1965, and Flynn left about two months later.

In the five years McCabe was at Kiagata, 1965 to 1970, he did basic pastoral work, i.e. visiting outstations for Mass, overseeing the catechumenate, administering the parish property and the parish overall, and mobilizing and helping the Catholics to build outstation chapels (vigango). In 1966 Fr. Dave Jones was assigned to Kiagata for two years. Jones had been in Bwiregi since his ordination in 1962 and had learned Kikuria, the language also used by most people in Kiagata Parish. McCabe said that Jones made a great contribution to the parish.

He's a great organizer and added a lot of life there. In a short time he had a large response and had larger sacramental courses coming in. The thing that he believed in was getting the husbands and wives together for the courses. He was successful at that, because the man usually says to let his wife study and he will come later, which he never does. Dave talked to them and persuaded them to come together.

It was very good to have them together like that. They learned together and later they would practice their faith and work together. They were more responsive and better Christians after the baptisms.

He worked through the catechists and did well in this. He organized the catechists much better than they had been organized before. He prepared and advised the main catechist at the mission and then would bring in the catechists from the whole parish for instructions. We had already sent our head catechist to Komuge for the two-year course, so Jones was helping the man who substituted for him in the meantime.

Jones was stationed at Kiagata for only two years or so and while there he was asked to organized courses for couples in Musoma, a program that quickly evolved to become the Makoko Family Centre serving all of Musoma Diocese and even couples from Shinyanga Diocese. (Cf Chapter Eight)

The years that McCabe was stationed at Kiagata were the immediate post-Vatican II years and the ferment and changes in the Church had a huge impact everywhere, including in the small parish of Kiagata. McCabe commented on this.

When they had the Seminar Study Year there was a big effort to get around to all the dioceses and parishes. A team was comprised of a couple of catechists, two or so IHSA Sisters, and two or three priests, who went to all the parishes in the deanery. They went to each parish twice and also went to one of our outstations. So, there was an organized effort to get the word out to the people of the changes and results of Vatican II.

In 1970 McCabe was assigned to Mabui Parish, where he remained for the next eighteen years. From 1970 to 1975 Frank Flynn was listed as the resident priest in Kiagata, but he was spending most of his time in those years preparing Mugumu to become a new parish. When Flynn was interviewed in 1989 he had little to say about this five year period.

In 1972 Fr. Tom Donnelly came to live with Flynn in Kiagata, immediately after taking a course in Swahili at the language school. Donnelly was there only a few months as he then was assigned to Dar es Salaam and in 1973 to Eldoret Diocese in Kenya. When in Kenya in 1975 Donnelly asked someone to go to Kiagata to interview Flynn about the dispenser (dresser) at the local dispensary, since this man, Lukas Maing'osia Marwa, had made an immense impression on Donnelly as an exemplary Christian.

Flynn said that he had known Marwa since the early 1950s, when Flynn was stationed at Iramba Parish and Kiagata was a major outstation of Iramba. Marwa had served in World War II and then in the late 1940s had worked in government service in Kenya. In 1950 he returned to his home country of Tanganyika, obtaining a job in government medical service. Beginning in 1960 Marwa worked in the government dispensary in Kiagata. In addition to his work, serving up to 100 patients in a day, he also spent extra time without pay, in evenings and on weekends, helping people with medical problems. He trained his two assistants very well.

Marwa was also on the local government committee for the Division (called a Tarafa in Swahili) and was the Treasurer of the Parish Council. He was married in the Church and had nine children. The oldest was studying nursing and the second oldest was in St. Pius Minor Seminary. The combination of being a wonderful family man, a responsible and active citizen in the Tanzanian government, and a loyal member of his local church was what endeared Marwa to everyone who knew him.

This is probably only one of many stories of admirable Tanzanian Catholics that Maryknoll missionaries can narrate to indicate the very real implantation of the church, not in terms of numbers only, but in regard to a quiet, constant display of deep faith.

In 1973 Flynn went on furlough and the parish was covered by Fr. Jim Conard from Iramba. In 1974 Flynn was able to take the Mission Renewal Program in Manila, Philippines, a ten-week program that focused on the theology emanating from Vatican II that he greatly appreciated. He had taken a very short renewal program at Maryknoll in 1965 but found it insufficient. In the late 1980s Flynn was able to take another course, a ten-week program on scripture in Israel. Flynn also kept up on his reading in theology and scripture.

In July, 1975, Flynn finally was able to move to establish Mugumu Parish. For a number of months Kiagata remained without a priest, until sometime in mid-1976 Fr. Carroll Houle was assigned to the parish. He had been Assistant Regional Coordinator, living in Bunda. In 1976 he was replaced as Regional Coordinator by Carl Meulemans, but Houle was still expected to mentor OTP students and Lay Missioners. He also regularly travelled around Musoma Diocese and to other dioceses, leading seminars. He agreed to go to Kiagata because it was a small parish and he could do parish work half-time and his other work half-time. Houle said that the parish had become demoralized in the months it was without a resident priest.

The first thing he did was to visit every Catholic in the whole parish. "I would take off about noon and I would just visit." He commented that he was alone the two years at Kiagata, except for six months when OTP student Mike Snyder stayed there in 1977. Houle said that he was able to get very close to the people because he was alone.

This brings up a question, if we're going to another country and people, whether the best way to become part of the people's life struggles and be part of them is to be alone. There's always a contradiction, since we want Maryknoll community and community with the people. It was probably the closest time I had with the people – even if it is not a good idea to be alone.

Even after Houle moved to Zanaki Parish in 1979, the priests of Zanaki continued to serve Kiagata as a major outstation, enabling Houle to maintain his relationship with the people of Kiagata. There were other things that Houle did in the parish, which he did not mention, but fortunately Snyder talked more expansively about Kiagata. Snyder arrived at Kiagata at the end of 1976, about five or six months after Houle began living there. He said that Small Christian communities (SCCs) were being emphasized at that time and this was the priority in the parish.

A lot of visitation was necessary, spending time with the people, and beginning to gather them together. We were trying to get people to pray together, urging them to pray openly, something which they were not accustomed to do.

But initially I was just trying to establish relationships and rapport with the people of the parish. As Carroll said, “For the first six months don’t do anything special in the parish. Just get around, know who everybody is, and let them know you and feel comfortable with you. After a good period you can then begin planning with them and doing things for the parish.”

In addition to establishing SCCs and forming good relations with people, Houle also met every Saturday with parish leaders, such as catechists, parish council leaders, or SCC leaders, for seminars and/or organizational meetings. There were eleven outstations in the parish, all located in ujamaa villages, all but three having their own catechist. None of the catechists were trained and all were relatively young, a challenge for the priests, according to Snyder. Thus, time needed to be spent in training them. Kiagata Parish had sent a man to the course at Komuge but he had already left work as a catechist by the year 1977. The parish had a head catechist at the mission, not trained at Komuge, and Houle worked closely with him. A fair number of catechists and other parishioners had attended the course at Makoko Family Centre and later on some of the catechists went for the six-month course at Komuge. Although most of the people were Bakuria, Kiswahili was a very serviceable language in the parish, since many had migrated from different parts of Kurialand north of the Mara River and each clan had linguistic differences.

Even though there were some very good Catholics in Kiagata, overall the parish had a low percentage of Catholics, only about five percent of the population – versus about fifteen percent for Musoma Diocese – according to an estimate of Snyder. Unsurprisingly, the great majority of Catholics were women and a good number of committed youth who were being attracted to the Church at that time, but the parish also had a decent number of committed men. Snyder said, “They were strong, dedicated and the pillars of the Church at that time, and Carroll relied very heavily upon them.”

Both Houle and Snyder taught in the catechumenate. In addition to lessons in the vigango, mainly taught by catechists, those approaching baptism came in several times to the mission for one week, living at a small camp on the mission property. Houle took a far greater part in the instructions for the people during this week.

Mike Snyder left Kiagata in late 1977 and moved to Komuge for the second half of his OTP training.

In 1979 the TEFO program was being started and Houle was asked to move to Zanaki as Formation Director for the two seminarians. When he left, Kiagata remained without a priest for many years, but was faithfully served by the priests of Zanaki as a major outstation. In the mid-1980s three Filipino Lay Missioners came to live in Kiagata, as we saw before in the section on Zanaki Parish. They did liturgical, educational, and development work in Kiagata, but unfortunately we do not have good documentation on their lives and ministries at Kiagata.

After Ed Dougherty left Zanaki Parish in 1985 it is not clear how often a priest came to Kiagata to say Mass, or from where. Fr. Joe Healey was stationed in Iramba Parish up to 1987, and he went to Kiagata from time to time. Possibly a diocesan priest

went out to Kiagata from Musoma on occasion on a Sunday, but we have no documentation on this.

After the Filipino Lay Missioners left Kiagata IHSAs began to serve Kiagata, living in the rectory. This began around the year 1987 or early in 1988. Justin Samba became Bishop of Musoma Diocese in 1989 and about the year 1990 he oversaw the building of a convent at Kiagata, into which the IHSAs moved either that year or in 1991. Usually there were four Sisters living in the convent in the ensuing years, although the number could go up or down. At times Sister-candidates or Novices who were in school came for a few months while on vacation.

Samba did not want Sisters living in a convent in a rural parish without a resident priest to serve them, primarily with daily Mass. He looked around the diocese to see who might be a suitable priest and finally requested Ray McCabe to accept to go to Kiagata. McCabe had been pastor there back in the 1960s, but after that had served for many years in Mabui Parish, and more recently in Komuge Parish (May, 1989, to early 1992). McCabe agreed to return to Kiagata, as he explained.

The Sisters were taking care of things for close to five years but a convent had just been built and the Bishop wanted someone (i.e. a priest) out there. There was a big difference between this time and when I was there before. There was now a convent and Sisters living there. The Sisters had done a lot of work with Small Christian Communities and one was a teacher in the local primary school. They were there the whole seven years that I was assigned to Kiagata.

For the seven years he was there McCabe mainly did basic pastoral work. In addition, he collaborated with the people to re-build with major extensions one outstation church, at Ryamasanga, that had originally been built in 1969, making it a decent sized church. Two other good sized outstation churches were also built, one at Kitaramanka, along the road to Iramba.

McCabe said that he received money for building these churches from a fund at Maryknoll, NY, set up by a retired Navy man named Florick. McCabe received about \$7,000.00 from this fund for each church, and was able to build with cement blocks, a cement floor and corrugated iron sheets on the roof. He hired a mason to do the skilled work with cement, but the people in each outstation did a lot of work, such as hauling in sand and rocks for the foundation, and making the cement blocks in a block-making machine.

Our emphasis was on the work the people did themselves in putting those churches up. They did tremendous work. The people set up a schedule for some women to come on the work days to prepare food. The food was either contributed or money was collected to buy food. At 2:00 pm in the afternoon everyone was given a meal. They kept this up during the whole time of building.

This created a great sense of community among the people and a feeling of ownership of their own church. They were very proud of what they had accomplished.

In 1999 McCabe retired and moved in to Musoma to live in the Brown House, the Society house located next to the language school in Makoko. He said that for a year or two the diocese found it difficult to get diocesan priests to accept an assignment to Kiagata, since an essential component of a pastor's responsibilities in this parish was to provide financial support to the Sisters from parish income. Kiagata was (and still is) a poor, rural parish. McCabe generally gave the Sisters a percentage of what was offered in the Sunday collection, an amount that the Sisters complained was too small. Once when Bishop Samba came to the parish for an anniversary celebration McCabe asked him what the Sisters were supposed to get and he discovered he was giving them only one tenth of what the Bishop recommended. According to McCabe, if the Sisters were to get their correct amount they would take all the money collected by the parish. Compounding the problem, money given to the Sisters did not stay with the local convent but had to be turned in to the IHSA congregation in Musoma.

Additionally, McCabe commented that he had recommended even back when the convent was being built that Kiagata was the wrong parish in which to locate a Sisters' convent. The convent should have been built in a parish either wealthy enough or large enough to be able to support Sisters. Despite not being able to assist the Sisters financially, the people of Kiagata did bring them food, including chickens and even cows at times.

A year or two after McCabe left Kiagata Parish a diocesan priest, Fr. Sabinus Moremi, was appointed pastor. After he moved in to Musoma, McCabe continued to go out to Kiagata on most Sundays to say Mass, at one outstation or another. However, beginning in the mid-2000s he began helping out in the parishes of Mugango and later Rwamlimi (on the outskirts of Musoma Town), and could no longer drive all the way out to Kiagata.

In 2006 Fr. Peter Kozyak, a Polish Fidei Donum priest, was assigned to Kiagata as pastor and he remained there up till the year 2010, at which time he was transferred to Komaswa Parish. For the next three years Bishop Michael Msonganzila was listed as the "pastor" of Kiagata and on most Sundays either he or his secretary went out to Kiagata to celebrate Mass. In 2013 Fr. Simon Mwita, who was ordained in 2012, was assigned as pastor and as of the writing of this volume in 2015 he remains pastor of Kiagata.

Kiagata Parish, notwithstanding its small size, has produced two outstanding diocesan priests for Musoma Diocese, Fathers Ambrose Chacha and Julius Magere, and in 2014 another young man from Kiagata was ordained a Capuchin priest. Several women from Kiagata have become IHSA Sisters.

#### IRAMBA, ST. PETER PARISH:

The year 1963 marked a transition at Iramba Parish and is where we left off in the previous Volume on Tanganyika. Dick Quinn had moved in 1961 to first Tarime and then Komuge parishes and Joe Jacobs had become pastor of Iramba, with Jim Conard his assistant. In 1962 Conard went to the United States to work on Mission Promotion for one year, returning to Iramba in late 1963. In September, 1962, newly ordained Carroll Houle came to Tanganyika and was immediately assigned to Iramba to learn the Kingoremi language. He and his classmate, Dave Jones, had arrived first in Nairobi and

the next day flew to Musoma. After one night in Musoma at the Bishop's house, Houle was driven out to Iramba by Jacobs – a jarring introduction to rural Tanganyika's rough, rutted roads, made even worse by the just concluded Uhuru rains and the faulty brakes of Jacobs' vehicle.

Houle began writing diaries on a fairly regular basis from Iramba, mainly describing the initial impressions that strike someone newly arrived in what for him was an exotic setting. These impressions and early incidents include, in no particular order, the challenge of learning an indigenous language, encounters with safari ants, views of mud huts, traditional Bangoreme clothing, musical instruments and dancing, circumcision, drinking local beer through a reed straw from a common pot, a meal made of cassava, poisonous snakes inside the rectory, wild animals such as baboons, buffalo and lions very close to the mission, an attempt by a parishioner to arrange a child marriage, giving the last sacraments to an old woman in her destitute mud hut, observing adult group baptisms and doing the baptism of twenty-six children in his first month.

In 1962 Jim Conard built a dispensary at the mission and hired a young man who had finished Standard Eight to be head of the dispensary, called in local British parlance a dresser. Conard sent this man to the gold mine on the Mara River to be taught the dresser's trade from an Italian doctor and brought medicines from Kenya every month. Maryknoll Sisters from Kowak, particularly Margaret O'Brien, made the tough, seventy-mile one-way trip from Kowak once a month to treat people at this dispensary. In 1970 the government plan called for a government health clinic to be built for the Ngoreme area. Conard persuaded the government to build it next to the mission by digging a two hundred foot deep well that served the mission, health clinic and schools. The government built a huge reserve tank, ensuring constant supply of water for all the developments at Iramba. The mission dispensary remained open till after Conard left Iramba in 1973. The government often did not have medicines, so people went to the government clinic for diagnosis and then came to the mission dispensary to buy the appropriate medications. Later in the 1970s the mission dispensary was closed and turned into a library.

In 1963 Jacobs returned to the United States to do Promotion work, and after that he did not return to Tanzania. For several months Fr. Ray McCabe lived in Iramba, as Houle was still too new to be the only priest in the parish. When Conard returned in November, 1963, McCabe transferred to Tarime Parish and in 1965 went to Kiagata. Conard resumed the types of development work he had been doing previously, as Houle explained.

I was with Jim Conard for four years and we got along well. He had a different idea of mission than mine, but he let me do the kind of work I was interested in and he supported me. Basically, I took the out places and he took around the mission, because he was building schools, churches, and a dispensary. I was more interested in parish councils and leadership training, because I could see that people were coming into the mission less and less. They had to have leadership and ministries out there where the people were.

Some of the outstations were way out, so I would stay overnight for two or three nights. (In a diary written in June, 1964, Houle described a four-day stay at an outstation called Ganga, twenty-two miles from Iramba, where he went around

visiting people in their homes in the daytime and showed slides at night. He called this pre-evangelization.)

I would say a couple of Masses, meet the adult catechumens, do some teaching, and meet with the elders or advisors, what we call an outstation council, both men and women. I would meet with people who wanted to get married or those who wanted their children baptized. I did a lot of visiting, especially of lax Catholics. There were always problems with daughters getting married outside the Church, because of the problem of bride price payment of cattle. They didn't want their daughters to get married in the Church until all the cows had been paid.

I also started to do a lot more of youth work at that time, both in out-places and on a parish level. We had three or four major meeting places where people from the smaller places would come together.

That was basically my five years at Iramba. The people were good and helpful. They're kind of a tough people, but they were very good to me.

Houle stated that he was greatly influenced in the value of de-centralizing the rural parishes of Musoma Diocese by Fr. Frank Murray and Marie France Jassy, who had obtained a degree in the sociology of religion and was brought to Tanzania to study the phenomenon of break-away independent churches. Much more will be said about Jassy when we look at Nyarombo Parish in the next chapter on North Mara. Houle commented:

Up to that time we saw the church basically as a center where the priest lived. So, we asked what did this mean for leadership and ministry patterns. The outstation church was where the people were, where they naturally gathered for their own religious needs. We did not incorporate these changes at the mission center at Iramba right away, but we did do it in the outstations.

In June, 1964, Houle wrote a diary from Iramba describing the difficulties of getting the people to assume their part in self-help development activities. The local development branch, called *Maendeleo* in Swahili, wanted to upgrade the mission primary school from fourth grade to eighth grade (actually only seventh grade, as in December, 1964, Tanzania dropped the eighth grade), making it the first full primary school in all of Ngoreme. Conard said that he had always had good, cooperative relations with local government officials and he offered to supervise the building with cement blocks rather than mud bricks. Maendeleo was supposed to supply all building materials, provide unskilled labor, and pay the skilled workers. Unfortunately, the amount collected sufficed for only two classrooms. Eventually, the head of the Development Office in Musoma agreed to provide money for the remaining two classrooms. The local people did at least contribute their unskilled labor. In the 1980s the primary school was turned into a secondary school.

As was noted in the previous Volume on Tanganyika, in 1965 Jim Conard supervised the construction of a new and very large church at Iramba, for the cost of \$16,000.00, of which \$10,000.00 was given to him by his godparents. The church was built of cement blocks in a cruciform style.

Churches were still being constructed in outstations. In 1973 Conard oversaw the construction of a church far from the mission and across a large river that was impassable when flooded.

Our policy in building was to put up cement block pillars, on which to put the roof made of corrugated metal sheets. Then the people would be expected to fill in the walls with mud blocks.

In two diaries written by Houle in May and June, 1966, he discussed two aspects of the new thrust in mission, first being ways that missionaries can cooperate in national development efforts. The parish had obtained a tractor through the help of Fr. John Donovan at Maryknoll, NY, and was being used to haul various building supplies to people expanding houses or businesses in the Iramba area. Conard also commented in a later interview that he used it to help people plow their land in order to plant corn. The main crop was finger millet, a nutritious grain crop that was at the same time back-breaking work. Corn would be much easier for the people to weed, harvest, grind, and cook. Conard said that Lou Bayless had introduced cassava to the Bangoreme in the early 1950s, when he came from Nyegina, and the people would rely on cassava during severe drought times. But with tractors – and Conard was able to use the profits from the first tractor to buy a second one – the ground could be broken and hundreds of acres of corn planted.

The corn fields were block farms. Conard's tractors did the plowing, at \$5.00 an acre, and the people did everything else. Each section of the block farm was recognized as an individual's plot. Conard said that this system worked very well until after 1967, when as a result of the Arusha Declaration the government nationalized the land. The block farms then became communal government land, with agricultural management under control of government officials. Production then began to lag.

One side effect of having hundreds of acres of corn growing near the Serengeti Plain was the incursions by Wart Hogs, Forest Pigs, baboons and monkeys. Those who liked to hunt would go out and shoot the wild pigs. This was a win-win solution: hunters would get delicious pork and the farmers would have their farms protected.

Efforts were also made to help the Bangoreme people with animal husbandry, since they were a cattle-herding people. In 1965 a Danish man working for the Food and Agricultural Organization (FAO) came to the mission wanting to start dairies in that area and Conard immediately expressed interest in cooperating with this. As a result he was able to bring to Iramba a large Holstein bull, with the intention of upgrading the local Zebu cattle. Local cattle could survive dry conditions and were mostly immune to local bovine diseases, but they were small in size and produced very little milk.

Unfortunately, Conard ran into cultural resistance and forms of sabotage. The first ten cows brought to the corral at the mission were all barren, so Conard took the bull, which he named Freddie, to the cattle dip where it gained access to other cows. However, Bangoreme men were afraid of this bull and the man in charge of the cattle dip poisoned it. As a result, Conard decided to use artificial insemination as the method of upgrading local cattle.

Cattle dips were another form of agricultural development for which Conard provided assistance. He received money from Maryknoll, Holland and Germany and over the years he built nineteen cattle dips in both South Mara and North Mara. He said that at first the Bangoreme did not fully comprehend the value of dips and that their cattle refused to go through the dips unless beaten with switches. In contrast, there were Nandi people from Kenya living in the Iramba area and they had learned the value of modern animal husbandry. They readily made use of the dips and their cattle were bigger and healthier. However, at the time of villagization Kenyans were forced to re-locate back to Kenya. By the mid-1970s the Bangoreme had accepted the innovations in animal husbandry and their cattle were much better off.

Eventually, two dairies were built with FAO assistance, one in South Mara and another one in North Mara, not far from Kowak.

Conard's move to Artificial Insemination (AI) happened by chance. When he was going on furlough to the U.S. in 1967 he sat next to a man on the airplane who was working for an AI Breeder Farm in Wisconsin, Conard's home state. Conard was invited to see the operation of the farm and on his return to Tanzania he wrote up a project proposal from the German funding agency Misereor and bought all the equipment. He sent several men from Iramba to the Animal Husbandry Training Institute in Kabete, Kenya, on the outskirts of Nairobi. The program was then started at Iramba, but not without teething problems, as Conard explained.

There was a lot of opposition. The man whose cow we first inseminated turned against me. When his calf was born without a hump, like the Zebu cattle, he let his other cows run over it in the night, killing the calf.

In the beginning I had a crew going around castrating the local bulls. You had to keep the other bulls away if you were going to have a herd of up-graded cows, but the people would let the bulls run around loose. I started cases against people for 'destroying our garden,' a legal term the people understood. When another bull came into our herd it was destroying our production.

The women didn't like it and said, "Next, they'll be inseminating us." They thought it was terrible to be inseminating cows.

But it progressed and after a while I brought out more machinery. My sister and her husband brought out liquid nitrogen tanks for me and we got a crew started throughout the region. We then built a plant for making liquid nitrogen, through a gift from the Dutch government.

After a while I turned over the whole thing to the Tanzania government.

As was mentioned above in the section of Zanaki Parish, Conard informed President Julius Nyerere of his AI program, first at Iramba and then at Zanaki, and Nyerere had agricultural experts come from Cuba to inaugurate and manage this program at Nyerere's farm at Butiama.

The second topic that Houle wrote about in his diaries of 1966 related to the themes of team work, collaboration and collegiality. There were two events that spurred reflection and discussion of these themes, first being the Africa Region Conference held in Nairobi in 1965. Houle said, "From this conference emerged a resolution that team

work was the order of the day, and team work could be most easily accomplished in the deaneries. We agreed that our Deanery was not to make rules to bind the men. Common action would be taken because we were convinced that such was necessary, where re-appraisal of existing policies was desirable or a policy was out-dated. The impetus would come from within and not be imposed from without.”

The other event was the Deanery meeting of April, 1966, at which Bishop John Rudin, recently returned from Vatican Council II, explained key doctrines of the Council and emphasized the theological basis for collegiality, referred to by Rudin as co-responsibility. Some immediate practical consequences were that catechists’ stipends would be distributed through the deaneries and no further projects or buildings should be undertaken without approval by the deanery.

Houle commented that he did not know what would come of these deliberations. Bishop Rudin brought out a facilitator named Dr. Bauer to help the Maryknollers in each deanery of the diocese to fully discuss and comprehend this new way of functioning. No one objected in theory with collegiality but they were not convinced that team work was possible or even desirable. Furthermore, there were the problems of distance, different ethnic groups, and different customs.

No further diaries were written about this topic, nor did any of the interviews refer to this. Some parishes did try team work, but it seems that individual Maryknollers remained free to implement their own individual ways of engaging in ministry in the diocese.

In 1968 Carroll Houle transferred over to Bunda Parish, where a team ministry was being started. In his place newly ordained Fr. George Rosenbaum came and joined Conard at Iramba. Rosenbaum stayed at Iramba until 1971 and then moved to Kowak Parish. He had studied Swahili at the language school in 1967 and functioned in that language only. He was never interviewed for the history project and never wrote a diary, so we have no documentation on his time at Iramba, except that we know from other sources that he was part of the deanery team that went around to parishes doing surveys for the Seminar Study Year and later running seminars on the results.

When Rosenbaum transferred to Kowak, Fr. Joe Baggot came to Iramba from Zanaki Parish. Baggot likewise was never interviewed and we have almost no mention of his three-year stay at Iramba. In 1973 he returned to the United States.

It should be noted that Frank Flynn was alone at Kiagata in the first five years of the 1970s and at times he went overseas either for furlough or a special up-dating course. He was also very pre-occupied with getting a parish started in Mugumu. As a result, the priests of Iramba often filled in for him at Kiagata.

In 1973 Jim Conard was requested by Bishop Rudin to accept a transfer to Zanaki Parish, to be the financial administrator of the parish in collaboration with the pastor, Fr. James Busongo. With both Baggot and Conard leaving Iramba, Fr. Bill Sweeney was assigned to be pastor of Iramba. Sweeney had been ordained in 1964, learned the Luo language at Kowak Parish and remained at Kowak until 1973, when he went to the language school to study Swahili. Sweeney likewise was never interviewed. He was joined briefly at the end of 1973 by Joe Sheehan, who then went back to the United States in early 1974. Sweeney was pastor in Iramba for two years, until 1975, and was joined in early 1975 by Fr. Jack Quinn, who had been at Mabui Parish for two years. Quinn had

had to take the Swahili course two times, due to severe malaria in his first course, but by 1975 he was becoming more comfortable in the language.

It was only a few months after Quinn arrived at Iramba that Sweeney left, to return to the United States and eventually leave the priesthood. A Lay Missioner, Charlie Wortman, was also at Iramba but he then moved to Shinyanga Diocese, leaving Quinn alone. Quinn felt that the parish had developed some kind of ennui, perhaps due in part to the fact that five priests who had been assigned to Iramba had all left the priesthood in recent years. He thought that the parish had become somewhat lax regarding sacramental discipline, regarding rules relating to marriage, particularly with regard to a specific problem in Ngoreme, called *moka mona*, sometimes referred to as woman marriage but actually the arrangement of an older woman to pay bride price for a younger woman to be the 'wife' of the older woman's fictive son, in order to raise up male offspring for the lineage. At that time a pastoral letter came out from Bishop Rudin reminding the priests and people of what the Church teaches and what Christians should follow.

In an interview some years later, Quinn pointed out that Iramba was by then an old parish, over twenty years old, with a large church building, and long-time Catholics. He came to the decision that one of his purposes was to try to restore discipline in regular Catholic practices in the parish. At that time, around 1975 or 1976, he also discovered that the dresser at the Catholic dispensary was embezzling money from dispensary income. Since the government health clinic was just next door, Quinn closed the mission dispensary, although he said that there was a reaction by the people.

People reacted, especially young people who were able to go the (mission) clinic and have social illnesses taken care of without any screening. If they had gone to the government clinic automatically they would have to name other people involved. So, there was a reaction among the young and there were a lot of young people at Iramba. But I was stubborn. If I think something has to be done I just do it, without any anxiety or sense of danger.

Another event disturbed Quinn. He took a boy with a lacerated leg to the hospital at Musoma to be treated and was told the boy needed to stay with someone for a month until the leg healed. The boy's father was an alcoholic, so Quinn agreed to let the boy live at the mission for the month. Unfortunately, the boy stole Quinn's radio and disappeared. When Quinn finally caught up to him and took the case to court in Musoma the judge demanded a bribe to find the boy guilty. The following Sunday Quinn preached about his travails at Mass saying, "This is what you people are living with. I try to correct an injustice and another injustice is handed to me."

This was followed by a series of disturbing events. First, one night while Quinn was reading at his desk an arrow flew in through the window, hitting the wall just behind his head. Windows at the mission were being broken, and at night he could hear voices outside the rectory. He asked the Regional Superior if he could get a gun, but the Superior (Morrissey) advised getting a night watchman. Not long afterwards Quinn heard the watchman shouting at night. When Quinn looked out the window he saw a group was pointing a gun at the watchman. Quinn shouted, ran out the door, and suddenly the gun went off. He hid the keys to the mission safe and ran to the school, wearing very few

clothes. At the school the head teacher did not want to open the door at first, until he saw it was Quinn. Quinn spent the night there, sitting on the floor of the head teacher's house. All night long mobs of people were running around the compound, shouting and hollering, because the gun shot and yelling had woken everybody up. In the morning, finally Quinn was able to go back to the mission, where he met the faithful Catholics and the widows who had been provided housing at the mission. The head teacher's wife gave birth prematurely the next day, undoubtedly due to the excitement.

One of the young men – probably one of the local thieves, according to Quinn – said to people in the night, "Let's look on the roof of the rectory, to see if (Quinn's) hiding there." Quinn suspected he knew about this spot because he had intentions to steal. When they did not see Quinn the word went out that Quinn was dead. When he appeared in the morning, there was jubilation.

The police came, rounded up a number of young men, and took them to jail in Musoma, where eventually many of them were imprisoned. Quinn said, "There was a celebration, the hill (i.e. where many people were living) was cleaned. I had a party for Filippo Hamati, the watchman, and things quieted down a bit."

A month or several months later, in early 1979, Quinn started experiencing pain in his chest while doing minor exertions. He went to see Sr. Margaret O'Brien at Kowak, who strongly recommended that Quinn check out what was wrong. Fr. Bill Daley, the new Tanzania Regional Superior, agreed and let Quinn go back to the U.S. When back in New York surgery was scheduled for three weeks later at Lenox Hill Hospital in New York City. In the meantime an angiogram was done on Quinn. That evening, while Quinn was eating supper, the nurses came and told him they were going to operate immediately. The angiogram had revealed how serious and urgent his heart condition was. Quinn had quadruple bypass surgery in February, 1979, and in fact he barely survived.

On return to Tanzania in August, 1979, the Regional Council decided that the tense matters at Iramba probably contributed to Quinn's physical problems and it was decided that Quinn would go to Komuge, where Art Wille was pastor.

In the immediate aftermath of Quinn's heart troubles in early 1979, it is not clear when a priest was assigned to Iramba. Anthony Mayala had become Bishop of Musoma Diocese in January, 1979, and filling the post at Iramba was probably not his first concern. But at some time prior to 1982 a diocesan priest was assigned to Iramba.

In November, 1982, another Maryknoll priest was assigned to Iramba, Fr. Joe Healey. Healey had had an interesting career up to that time. From 1968 to 1974 he had worked in the Social Communications Department of AMECEA in Nairobi and after a sabbatical in 1975 he lived in a village in Rulenge Diocese of western Tanzania for two and a half years. From 1978 to 1982 he worked for the Formation/Education Department in the United States. When he came back to Tanzania he wanted to work in a parish setting in a Maryknoll area, as he felt he had been too isolated from Maryknoll while in Rulenge. Fr. Godfried Biseko, a newly ordained diocesan priest, was the pastor at Iramba and Healey appreciated the opportunity to live and work with him. Healey described the division of pastoral tasks at Iramba.

As pastor (Biseko) was the administrator of the parish and took care of the books and office work. He also focused on the sacramental life of the parish and on different apostolic groups, such as the Legion of Mary, the Altar Society and the Vocation Club.

I focused more on missionary outreach. My first priority was developing the small Christian communities at Iramba, encouraging them to be missionaries to themselves. In addition, I coordinated the adult catechumenate.

In early 1985 Biseko was assigned to teach at the major seminary in Bukoba, and he was replaced at Iramba by a diocesan priest. Originally, Fr. Peter Misana, the pastor at Tarime Parish was supposed to come to Iramba but he died tragically in an automobile accident on December 19, 1984. Thus, in Misana's place Fr. William Wasonga was assigned to join Healey at Iramba. Healey said they both had similar ministerial perspectives, such as small Christian communities, but Healey found some difficulty in that Wasonga "wasn't interested in community prayer or that kind of spiritual community lifestyle. So, it was more like we were on our own."

At that time the priests of Iramba were also assigned to cover Kiangata Parish, which Healey found unsatisfying. "It was more of a sacramental filling station approach, which I just don't believe in. I would go once every two weeks or once a month, just for the sacramental needs of the parish, but not really be involved in the daily life of the parish."

Healey had tasks for the Maryknoll Region and these created some internal tension for him.

I was the Unit Representative of the Bunda-Serengeti Unit on the Regional Board and the theological moderator of the OTP students. I was also doing research and writing on African cultural expressions. These took me out of the parish a lot and I was losing the rhythm of accompanying the people on a day-by-day basis.

In the beginning of his stay at Iramba Healey would go out to outstations, including on Christmas Eve and Christmas Day, staying overnight at times, while the diocesan priests presided over the liturgical celebrations at the parish center. He also organized two or three seminars for Small Christian Communities every year and two or three seminars for the adult catechumenate every year, some of which were held at Makoko in Musoma. When adding up the time in outstations, trips into Musoma several times a month, plus his other travels for Regional purposes, he did not have many days to be at the parish center in Iramba. So, Healey realized that he was losing direct contact with life at Iramba. At the same time, he found his trips stimulating, learning what people were doing in other places.

One matter that gave Healey satisfaction as he was leaving Iramba was the selection of a woman to be Chair of the Parish Council. Healey said that he "tried to encourage women catechists, but there was a lot resistance to them because of cultural reasons." He and the other priests tried a number of experiments with youth, but were only partially successful. During his time at Iramba Healey facilitated a parish twinning arrangement with a parish from Ansbach, Germany.

There was once a cholera outbreak at Iramba and Healey said, “We worked very closely with the government leaders on transportation and on assuring that medicine and water were available in each of the dispensaries and villages to protect against a more widespread outbreak. In time of crisis people rally together and don’t think in terms of religious denomination or political persuasion, but of working together to solve a common problem.”

Iramba experienced violence while Healey was there. Once there was a serious ethnic clash between Kuria and Bangoreme, and there were several robberies at the parish, dispensary and government offices. Healey thought that in the 1980s contributing factors to violence were “low salaries and many people, especially youth, wandering around, able to easily get into trouble.”

In January, 1987, Healey came to the decision that he would be better off living at a central Regional place, because of his jobs in the Tanzania Region and his growing interest in publishing works on African cultural expressions. He was assigned to Makoko in Musoma and given the title of Social Communications Coordinator for the Region.

After he left Iramba no other Maryknoll priest came to this parish and it has been served mainly by diocesan priests. In 2012 the pastor was Fr. Johnston Kitunzi.

#### MUGUMU, ST. FRANCIS OF ASSISI PARISH:

After Ingri Parish was opened in 1962, no further parish was established in Musoma Diocese until Mugumu was officially erected in 1975. As was noted above, on the section on Kiagata Parish, while Fr. Frank Flynn was stationed at Kiagata he had been making plans to move permanently to Mugumu and get a parish started. The first priest to begin working in Mugumu, however, was an Associate Maryknoll priest, Fr. Bill Picard from Youngstown, Ohio, who was stationed in Issenye Parish from 1969 to 1971. Picard built a medium-sized house of mud walls and corrugated metal roof that had a cement floor. This was suitable for someone to stay in for several days or even for a week or two. It was not considered a permanent residence. Up to 1975 the priests stationed at Issenye were the ones who usually went to Mugumu for Mass and other parochial services, such as for other sacraments and to oversee the catechumenate. Although Flynn was at Kiagata he also went out to Mugumu from time to time.

Sometime in the early 1970s Bishop Rudin asked Frs. Ed Hayes and Joe Baggot to go to Mugumu to research who the people were living in the area. Rudin thought the Kuria were the main group but didn’t know for sure. Hayes and Baggot brought back a report saying that indeed the Kuria were the main group, mainly from the Bukira and Nyabasi sub-tribes.

In 1970 Mugumu was still a small place but it was beginning to grow. By 1975 the diocese decided that it was time to establish a parish there, but it wasn’t certain at first which Maryknoll priest (or priests) would go there. Fr. Jack Quinn heard rumors that either he or Fr. Bill Sweeney might be assigned to Mugumu, but in the end Bishop Rudin decided on Frank Flynn. Quinn went to Iramba Parish, where Sweeney had already been stationed for two years. Musoma Diocese was already facing a shortage of personnel and when Flynn left Kiagata there was no one to take his place there for a year or so, obligating priests from Iramba to serve it as an outstation.

In the months of July and August, 1975, Flynn began officially moving to Mugumu, living in the mud house two weeks each month and at Iramba the other two weeks. In September, 1975, he moved permanently into the safari house. When he arrived in Mugumu Flynn delayed in building a good rectory of cement blocks, because “I was trying to get unity between the people of the town and those on the outskirts of town, and between the two ethnic groups of Wakuria and Waikoma. If I had got involved in construction the basic work would have been neglected.”

The Kuria were (and still are) the largest ethnic group in the Mugumu area. The Waikoma are a fairly sizeable minority. There were a few other ethnic groups scattered about, including some from Kenya, such as the Kisii and Nandi. In the town, because of government offices, schools, businesses, and the large Mennonite Hospital, there were people from many parts of Tanzania. Swahili was the only language considered feasible for use in the parish, including in outstations even if only one ethnic group would be at liturgical services – although at services in outstations without a priest present it is likely that the Kuria language would be used, if all the people were Wakuria.

In 1975 the Mennonite Hospital was still being built and was finally finished in around 1978/79. The Mennonites planned to eventually turn the hospital over to the government. When Flynn arrived in Mugumu in 1975 there was only one other Euro/American couple in the town, a Mennonite couple from Canada. More and more Mennonites, usually from America, began moving in to Mugumu and in the 1970s several Norwegians came to start a Lutheran church in Mugumu. Thus, by 1980 there was a small but noticeable European-American community living in the town. Unlike in the 1940s and early 1950s, relations between the Mennonites and Maryknollers had become very good, although Flynn said that in the early 1970s a Mennonite woman absolutely refused to stay overnight at the Catholic mission of Iramba when their vehicle had broken down, forcing her husband to drive to the Mennonite mission forty miles away in the middle of the night (whether in their own repaired vehicle or another vehicle wasn't clarified). But at Mugumu there was admirable cooperation between all the expatriate missionaries, with the exception of the Seventh Day Adventists. In fact, they held ecumenical prayer services twice a year, in the afternoon of Christmas Eve or Christmas Day, and on Good Friday in the morning.

The different denominations got together not only for social and liturgical reasons, but also to discuss weightier topics, such as evangelization and cultural matters. At times a non-Catholic expatriate missionary would come to consult with Flynn on particular Kuria customs and how to approach people in a religious setting.

Flynn spent much of his time outside the town, building up the outstation churches, setting a good Mass schedule, and starting good sacrament courses. He said he was successful in some places and less so in others. From about 1979 to 1981 he oversaw the construction of a good rectory, finishing it with his own personal money. As soon as the rectory was completed Bishop Mayala urged him to build a new, large church. Flynn estimated that this would cost \$200,000, a percentage of which would be expected to come from the people, and he decided to delay this endeavor for the time being.

By 1981 Flynn began requesting in earnest that another priest be assigned to help him in Mugumu. Fr. Dick Baker had been working in Chang'ombe Parish for two years but hoped to get some experience in a rural parish. He had worked in Nyarombo Parish for less than a year after he finished language school, prior to going to Dar es Salaam.

Thus, he willingly moved to Mugumu. Since Flynn was going on home leave, Fr. Francis Chuwa, a member of the OSS Society (Opus Spiritus Sanctus) was assigned to help out at Mugumu. When Baker arrived in Mugumu the rectory was not yet completed and he stayed at a staff house at the Mennonite Hospital. When Flynn returned from home leave later in 1981, the rectory was soon completed.

Baker described what Mugumu Parish was like in 1981.

It was a big parish and included over thirty villages. Most were Kuria-speaking villages but there were some Waikoma villages and some mixed villages. My style was to visit the people (at their homes), introduce myself, get to know them, and welcome them to the church. It took me a year and a half to visit all the people.

I remember my first Mass there. It was in a hall with rocks on the floor, a roof above but no windows or doors. There were about fifty to sixty adults there, sitting on the rocks.

As Baker got to know people in the villages he discovered they were willing to learn about the gospel. There had been difficulty with some of the catechists in the past and as a result many Catholics had stopped practicing.

I started small catechetical groups in a couple of the villages and the people responded. I went to each village every week and did the teaching myself. After a while there were others who were willing to help and I had them teach the prayers. I taught scripture, liturgy and the dogmatic parts of catechesis. I went to six different villages each week, so we had six catechumenates going at the same time. It was a lot of work, but good work, and I enjoyed it. The people were responsive.

In 1982 Flynn was already deciding it was time to move on from Mugumu but then something happened that left him with no choice but to return to the United States. Around Palm Sunday of 1983 Flynn felt serious pangs in his chest, indicating heart trouble. He shortly left Mugumu and had a bypass operation in the U.S. When leaving Mugumu Flynn knew he wouldn't be returning there again but he thought that seven years were sufficient. After spending time in the U.S. he returned to Tanzania in December, 1984, and was assigned to Nyamwaga Parish, where his knowledge of Kikuria and Kiswahili would be very helpful. Shortly after he got back to Tanzania he was invited out to Mugumu for a thank-you celebration with the Catholics of the parish.

In the meantime, Fr. Tom Tiscornia had been assigned to Mugumu in early 1983. Tiscornia had first arrived in Tanzania in 1970 as an OTP student and worked in Komuge and Dar es Salaam. After ordination in 1973 he worked in Masonga Parish for a year, close to four years doing youth work and religious education in secondary schools in Musoma, and another three years in the parishes of Nyarombo, where he was with Dick Baker for six months, and Ingri. In 1980, while on furlough in the U.S. he joined the newly formed Vocation Recruitment team and was stationed in Chicago. Unfortunately, many members of the team withdrew and Tiscornia requested re-assignment to Tanzania, which was agreed to by the Superior General. On arrival back in Musoma Diocese in

January, 1983, he was assigned to Mugumu – partly in response to a request by Frank Flynn that Tiscornia go there in his place.

In an interview ten years later he described rural Tanzania in warm, idyllic tones.

It's very nice, very casual. Children go to school, people herd livestock, during the rainy season they farm, women gather firewood, cook, visit and spend time with each other. Sometimes they go to town to do some shopping, or visit, or go to the hospital if someone is sick. It's just a very, very pleasant life.

He also described a typical day in the rural mission of Mugumu.

Breakfast would just be bread, coffee, or maybe porridge, and then I might have to work on my motorcycle. I used my motorcycle a lot back then and it needed regular maintenance. I would go out to a village around noon, usually for Mass, after they had finished their farming. I would usually spend time discussing matters with the people, such as marriage difficulties, which were discussed in a group. After Mass I would go to someone's home for a meal, with several other people. I would get back to the parish around five or six o'clock in the evening.

We had a catechumenate and several days we would teach in the afternoons in Mugumu. We might do some shopping in the morning.

In the evening I would take a shower and just sit, relax and talk with those I was living with. At 7:00 pm we often listened to the BBC news on the radio and then would have supper at 7:30 pm. We didn't have electricity and so after supper we would use kerosene lanterns and just sit there talking to about 9:00 or 10:00 at night.

Tiscornia stayed only a little over a year in Mugumu and in April, 1984, he moved to Kowak Parish. He was replaced at Mugumu later that year by Fr. Brian Barrons. Barrons had taken the TEFO program up to 1983 in Zanaki Parish and was ordained in 1984. Mugumu was his first assignment on return to Tanzania and he was to remain there for ten years.

Sometime in 1983 Dick Baker was forced by circumstances to change his mode of operation in the parish, as he explained.

There was a nine-month period when I didn't have a car and had to go to villages on foot, so I spent time trying to organize the town. We had ten neighborhoods, called *mitaa* in Swahili, and today we would call them communities. We established leadership in each community and I encouraged people to live their Christian lives in the place where their families were. I then realized that there were a lot more Catholics than were coming to Church.

That led to building a church in Mugumu, which had been planned for many years. It was a District center. The hall that was being built had a weak foundation and eventually had to be dismantled. We raised money from the Maryknoll Foundation Desk, staffed by Fr. Norb Rans, from the Maryknoll Region, from private donations, and from the people through money drives, raffles, and the people pledging grain and animals.

(Maryknoll) Brother John Walsh was the architect and he flew down every couple of weeks with the contractor. The contractor had offices in Dar es Salaam and Nairobi, but used the Nairobi office, which was closer to Mugumu. John Walsh would come to make sure the builders were building according to the specifications of the plan. John was very generous with his time.

We had been having Mass in a school, which got too small. So, we were using a big meeting hall at government headquarters, made of corrugated metal sheets, and that got too small. When the church was opened there were 500 people coming to Mass every Sunday. Today (1992), I think they have to have two Masses.

The church was completed in 1985. As mentioned above, Brian Barrons arrived in Mugumu in the latter half of 1984. He had been ordained in June, 1984, and on arrival in Musoma Diocese he went directly to Mugumu, as he already knew Swahili. Interestingly, the new Regional Superior, Fr. Ed Hayes, arranged for Barrons to study Kikuria for two years, while living at Mugumu. Hayes was a long-time missionary among the Kuria, primarily in Nyamwaga Parish, and he presumed that this language was necessary in Mugumu as well. Barrons was the only Maryknoll priest in Mugumu to study Kikuria and he found it helpful, but it seems that Swahili was the language mainly used, given the multi-ethnic nature of the parish. Barrons described his first three years.

The first three years were mainly traditional mission work, going to outstations and teaching the catechumenate. But there was a need in that area for youth work and education, which I sort of took over. I started a vocational school, called Chipuka, and for my remaining years in Mugumu I was very involved in that.

Beginning in 1985 several Maryknoll seminarians came to Mugumu for their OTP training, first Pete Le Jacq in 1985. He was already a medical doctor, educated at Cornell Medical School in New York City. In the summer of 1983 he had gone to Tanzania, to Ndolejeji Parish to fill in for a doctor in the health clinic who was away on leave. When he was being assigned to OTP in 1984 he chose to return to Tanzania. After studying Swahili for four months he was assigned to Mugumu, where he was able to work in the Mennonite Hospital, a scant quarter-mile away from the Catholic mission.

There was only one other doctor in the hospital and once when he was sick with malaria Le Jacq was in charge for the whole week. The hospital was a large, busy 125-bed hospital. However, while on OTP Le Jacq, who was preparing for priesthood, worked in the hospital only two days a week and did parish work the rest of the time, such as “teaching religion in schools, teaching people who were preparing for baptism in the villages, and any local parish work right around the mission compound. Even though I wasn’t good on a motorcycle and I knew that rural life was physically difficult, Dick Baker, the pastor, was insistent that I go out to rural places in the day time. That was where I would learn language.”

Le Jacq said that the priority in the mid-1980s in Mugumu was primary evangelization, which he described as follows.

This means visiting areas where the church has not yet offered the gospel. If you find a Catholic person in that area you work with that person as a catechist and eventually set up a baptism course. Then you would have a regular Mass schedule of about once every two months. Finally it would become an official outstation, once it had an established Catholic community. So, literally it's slowly growing the Church.

Le Jacq was stationed in Mugumu for something under two years, returning to the seminary at Maryknoll, New York, in mid-1986. At that time, in the mid-1980s, the AIDS pandemic was beginning to ravage East Africa and doctors were diagnosing HIV infection in urban hospitals, but in his time at Mugumu Le Jacq said that they never came across HIV or AIDS. After Le Jacq was ordained in 1987 he returned to Tanzania and went to work at the huge government hospital, built with large grants of Catholic money from Europe, at Bugando in Mwanza.

In 1986 two other Maryknollers were assigned to Mugumu, Fr. Don Larmore, an Associate Maryknoll priest from Nebraska who had previously worked in Majita and Bunda Parishes before going back to Nebraska in 1982 when his father was dying, and Jim Eble, a seminarian on OTP, who came to Mugumu at the end of 1986. It is possible that Larmore arrived in Mugumu at the end of 1985 but in any event he and Eble moved in to one of the most unsettled, violent situations that Maryknoll missionaries had ever faced anywhere in Tanzania – the Kuria Wars. Dick Baker stated what happened.

In 1985 a difficulty started in North Mara that crept down to us in South Mara. It was a traditional problem between two of the major Kuria clans, the Wanyabasi and the Wakiyera (or Wakira). In Mugumu, where the Kuria had migrated from North Mara, the Wanyabasi and the Wakiyera were living together in the same villages.

A problem broke out between these two traditionally rival clans and with all the weapons that came back from the Tanzania-Uganda War a series of cattle raids were made. Each clan made accusations against the other clan. People had to leave villages dominated by the other clan and move to villages populated primarily by their own clan.

There were also cattle raids between the Masai and the Kuria and between the Masai and the small Kisii population living in the area. It was a difficult time and a lot of things were upset. Many people were killed, numerous cattle stolen, and hard feelings developed.

Although most people use the word 'clan' when talking of the Kuria sub-groups that fought the battles over cattle-raiding, Fr. Ed Hayes points out that the better word is 'sub-tribes,' which have clans within them. When a Kuria is asked his ethnic identity he does not call himself a Kuria but uses his sub-tribal affiliation as his identifying marker.

So tense was the situation that when Eble was being assigned to Mugumu from Tarime, where he had started off on OTP, the Tanzania Region almost cancelled this assignment in favor of somewhere else. Baker said that Don Larmore suggested that the

Church should become more active (in negotiating peace), “because the government’s attempts to bring peace to the area were not very successful.” Baker explained further:

We sat down – Don Larmore, Brian Barrons, Pete Le Jacq, and myself – to find out what we can do as Church to be a force for peace in that area. We decided that each of us would go to a certain number of villages and meet with the elders of the village. We asked them if we could bring them together for a meeting. We would provide transportation both to and from their villages, and they could spend the night in the church and we would be their hosts.

We invited Fr. Ed Hayes, who speaks the Kuria language and had a long history in the Kuria culture, and Fr. Aloys Magabe, the first Kuria priest from his particular clan. We, the priests, and the women’s group acted as the hosts of the meeting. [Magabe was uniquely qualified to mediate between the two sub-tribes; his father was of the Nyabasi group and his mother was from the Bukira group. He had relationships on both sides.]

We met with all the elders of all the different villages and they agreed to come. They wanted to come as soon as possible. We had refreshments, we killed a cow, and had a series of talks on how to come to agreements on how to handle the situation.

Sadly it didn’t follow through. They never really went through their traditional means of sealing the agreements that they came to. But it pointed out to the elders that the Church was a force for peace. It wasn’t taking sides, it wasn’t castigating the elders for causing the problems, and we tried to treat them with respect.

I remember that the president of these elders, who lived in one village, was going to address the youth in another village and he invited me to go and address them also, because he felt that our message, the Church message, was a good message.

I left Mugumu not too long after this event. We took pictures of the group of elders that day and I went around and personally distributed the pictures to each elder to encourage them to remember the resolutions they had made. They were all very thankful for the meeting and the respect we showed them. In the long run it turned out to be a very positive evangelization method, not that we meant it that way. Many of their grandchildren were turned to the Church, joined catechetical programs, and began to participate in the church in different villages. So, it was a very significant time for the Church.

In 1986 the Maryknoll General Council was inviting personnel from East Africa to join a new Unit being set up in the Diocese of El Obeid, Sudan, and Baker was one of five Maryknoll priests who chose to go. Maryknoll’s history in El Obeid is covered extensively in Volume One of the history. Baker departed from Mugumu at the end of 1986. Don Larmore was then named pastor.

Larmore remained very involved in trying to bring peace to the area and to serve ancillary needs, such as transporting people to the hospital. People were afraid to cross clan lines in order to go to Mugumu Hospital, but were able to do so in the vehicles of Larmore and Barrons. Hundreds of people died in the conflict and hundred of others were

badly injured. Larmore remarked, when interviewed, that one day a large lorry passed through Mugumu town hauling bodies to the hospital.

You could see the arms and legs of everybody sticking out, a whole dump truck full of bodies. They went up to the door of the Mennonite doctor at the hospital and wanted him to do an autopsy on all of them, to determine cause of death. He refused, because he was busy taking care of many people with all kinds of wounds.

You could hear gunshots at night in Mugumu. Every night for about three months, if you would go outside at night you would hear gunshots.

(Government officials) told us not to travel, but we needed to travel back and forth from one area to another, not carrying people. We also travelled to bring the elders in to the big meeting. This required a number of trips.

Although Baker thought that the meeting did not succeed in creating the conditions for peace, Larmore said that “it was the beginning of resolving all of that difficulty.” He mentioned that people felt that the original elders weren’t going to do anything, so they elected new elders and then things began to settle down. He added that government officials were at the meeting, but “the government just didn’t have influence out in that area, to bring about a settlement. The key people were Ed Hayes and Aloys Magabe, in bringing people together and negotiating a settlement.” It is also possible that so many had been killed and injured that people decided that war was not resolving whatever grievances they had.

Larmore added another intriguing comment: “I was there before and after the war but there was nothing in the newspapers. They kept this really downplayed. However, it upset our whole process of evangelization in the villages, except that we did build some vigango.”

Eble arrived at either the very end of 1986 or in early 1987 and he stated that by the time he got to Mugumu the war was winding down. He and others praised Larmore for another creative step he took, the production of a calendar with the name of everyone (almost all men) who had been killed, the person’s village, and the date on which that person was killed. In the middle of the calendar was the peace prayer of St. Francis of Assisi, translated into Swahili. The calendars were distributed to people in all of the villages, as a reminder of what happened, a way of remembering those who had died, and a cautionary warning of what could happen again.

Michael L. Fleisher has written a book called “Kuria Cattle Raiders: Violence and Vigilantism on the Tanzania/Kenya Frontier,” published in 2000 by the University of Michigan Press, Ann Arbor, Michigan. He interviewed many people and some of his most helpful informants were over a half dozen Maryknoll priests and Fr. Aloys Magabe.

Fleisher was able to identify a number of complex, inter-connected factors that eventually led to a deterioration of cohesive elements sustaining overall Kuria unity and outbreak of war between clans. Not least among these factors was the huge upsurge in guns that Kuria members of the Tanzania Army smuggled back in 1979 from the war against Uganda, as has already been stated. In the 1980s Masai were still using spears to

fight, but the Kuria now had guns, a much more lethal weapon. Masai used to steal cattle from the Kuria, but now the Kuria were able to steal Masai cattle.

The factors identified were:

- Strong clan (i.e. sub-tribe) affiliation and loyalty. For a Kuria, sub-tribe loyalty greatly supersedes overall ethnic identification. The war was between Kuria sub-tribes. Significantly during this whole time there was never any conflict with the Luo ethnic group just to the west of the Kuria.
- A high bride price in cattle. In the 1980s bride price ranged from thirty to forty cows. Households with many daughters and few sons could raise this bride price for each of the sons. Conversely, households with many sons and few daughters meant that only the oldest son could get the bride price to marry a wife. The other sons were constrained to seek other ways to get money, in order to marry.
- Cattle raiding in neighboring clans had traditional value for families. Young men who stole cattle from another clan were praised. They were also praised for killing men in neighboring clans during the course of a cattle raid.
- Colonialism introduced the monetary economy. Cattle became not only a traditional symbol of wealth but a source of cash.
- Ecological stress. Tanzania's population had grown rapidly after Independence and with large-scale internal migration most arable parts of the country had been settled. Sufficient land for subsistence animal herding had become scarce. Moreover, Tanzania suffered a severe drought in 1984/85, inflicting untold damage on both agriculture and pastoral life. It is undoubtedly not a coincidence that the Kuria inter-clan war broke out after months of extreme drought.
- Abysmally weak security apparatus in rural Tanzania. Tanzania had (and has) only one policeman for every ten thousand people. Police are only marginally educated and trained (primary school or maybe one or two years of secondary school, plus one year of police academy training), and lowly paid. Corruption is rampant in the police force.
- A futile attempt by Tanzania to substitute insufficient policing with a vigilante system, called *Sungusungu* in Swahili. Kuria strongly approve killing raiders coming from outside their villages/clan, but are ambivalent about turning in members of their own families, villages or clan for the same offense.
- Personal choice. Kuria men have other ways to earn money, such as the Army, Police and work in the gold mines near the Mara River. Many men engage in these economic activities and earn enough money to marry wives. Others have opted to engage in cattle raiding.
- Compartmentalization. Young Kuria men witness in the daytime the damage, deaths and misery inflicted by external raiders in their own villages, yet engage in this very same activity at night against rival clans.
- A sinister evolution from traditional cattle-raiding to organized criminal activity directly linked up with international syndicates. The men stealing cattle in this new century are members of gangs made up of men from various clans and are taking the cattle across the border to Kenya to sell to businessmen transporting the cattle to Nairobi or other places, within and outside Kenya. The businessmen may be legitimate or also connected to criminal syndicates. It is impossible to know

whether cattle being sold in an auction in Migori, twenty-five miles north of the border, originated in Tanzania or Kenya.

Fleisher sums up the current perplexing state of affairs (in the first decade of the 21<sup>st</sup> century) as follows:

The fact that the Kuria people generally, both in Tanzania and in Kenya, continue to display a measure of tolerance toward the cattle raiders in their midst that has not been characteristic of certain other ethnic groups (such as the Luo), known to have inflicted much harsher penalties, strongly suggests that beyond economics and the diagnostics of “modernization,” culturally significant values are also at play here.

The world of the Tanzania Kuria today is not being shaped by government nearly to the extent that officials would like to think. Although the state is striving, lamely, to impose its own brand of order in Kuria villages, the cattle raiders who live in those villages are resisting those efforts, and local people are mediating between them, struggling to find some viable third way. As the area’s cattle herd is being relentlessly “raided out,” and as cattle per capita declines inexorably, the people of Kuria communities are becoming poorer.

More will be said about this phenomenon when we look at the Kuria parishes in the next chapter on North Mara. For now, we will return briefly to other parish ministries and religious activities in Mugumu Parish.

Larmore mentioned that several African seminarians also came to Mugumu in the mid to late 1980s, one of whom, Aloys Temu, had family connections to Mugumu. His ethnic group was Chagga, from Moshi, but his father was a teacher working in Mugumu. In November, 1988, Justin Samba replaced Anthony Mayala as Bishop in Musoma, but apparently both of them sent seminarians to Mugumu for pastoral apprenticeship. Temu was ordained for Musoma Diocese and as of 2015 had been the long-time chaplain at Bugando Hospital in Mwanza.

Eble said that primary evangelization was still the priority in Mugumu in 1987, which meant doing a lot of leg work in outlying villages. Intertwined with the goal of starting new vigango (places where catechumens would be taught and liturgies celebrated) was another overriding goal, that of self-reliance. Self-reliance meant that Christians in a village would organize all their own Christian activities and as much as possible build a simple church and take care of local expenses in the church, including giving the catechist a small stipend. The two pastors, first Dick Baker and then Don Larmore, did most of the outreach to villages, in the form of primary evangelization and sacramental service to Catholic congregations. Barrons was almost exclusively in the town, as he was running Chipuka Vocational School, but on Sundays he would say Mass in outstations, several times a month. Barrons was also the one who usually went to Issenye to say Mass once a month, in the five years Issenye was without a resident priest.

Larmore described some of the places they went to.

We had a lot of villages and places where there was absolutely nothing and a long distance from Mugumu. They were remote and wild, on the edge of the Serengeti. They couldn't get teachers to go out there. And there was a lot of cattle theft out there.

Dick Baker had a film projector and he and I would show films in the cotton stores when they were empty. That was our way of getting people together and we would try to get somebody to be a catechist.

There were about twenty outstations and Issenye, when we were covering it, had twenty to thirty outstations.

Eble said that although going out for primary evangelization was the main goal, ironically he had to stay in the town since he had hurt his shoulder, requiring an operation, and he needed to recuperate. So, in fact he spent his year (less than a year) teaching adult catechumens at the parish and visiting people in the town. He also visited the hospital for a couple of hours most mornings during the week. There was also a village, called Chamoto, just outside of the town that he could walk to and Eble spent a significant amount of time visiting that village. Since his Swahili was developing fairly well Eble also led services without a priest in some places.

Attempts to inculturate the liturgy were also made. Eble said that after the Easter Vigil in 1987, at which twenty-five adults were baptized, local musicians playing an instrument that Eble called a witungu elicited exuberant singing and dancing by all the people who had come for the celebrations. The musicians had been invited by Larmore.

One outreach that the priests of Mugumu had to take on was a monthly trip to the hotels in Serengeti Park, to say Mass for workers in the lodges and park wardens. Larmore and Barrons alternated taking these trips, a weekend excursion they found refreshing and enjoyable.

As has already been mentioned above, one of the most important projects started by Maryknoll in Mugumu was the Chipuka Vocational Training School, initiated by Brian Barrons in 1985. It had two classes, one for young men in building skills, primarily carpentry and masonry, and for young women in domestic science and secretarial skills, a two-year, non-boarding school – at first it did not have boarding facilities. Those from rural areas stayed with relatives or friends in the town. Most students were Kuria but there were also Waikoma in the courses. Eble remarked that he was pleased that Waikoma were able to take the course. “The Waikoma were the group that got sort of left out; nobody was really working with them.” As of 1989, there was a boarding facility available for some of the students, although most were still day students. Supplying water and food for the boarders was a constant difficulty, however.

When Eble arrived at the beginning of 1987 Barrons was on home leave, so Eble was asked to assume the role of acting principal. He merely had to check that the school was operating smoothly each day. The teachers did everything else.

One student who went to Chipuka in the mid-1980s was Agnes Odege, who then joined the IHSA Sisters. In the 2000s she became the secretary of Bishop Samba. Larmore commented that so capable was she he expected her to eventually become the Mother General of the IHSA Sisters.

In 1988 Barrons expanded the work of Chipuka by buying a plot of land for farming and a couple of power mills for grinding corn into flour. However, at that time materials were still scarce in Tanzania and he had difficulties getting spare parts and even diesel for running the mills. Larmore said that Barrons had trouble in the beginning finding competent, trustworthy people to oversee operation of the power mills, but he was able to bring in a man from Tarime to be in charge. The power mills were then able to generate enough money to pay for themselves, plus a small profit for the school.

At some time in mid-1989, Bishop Samba, on his own authority without discussing it with Larmore, the pastor of the parish, brought in the Holy Spirit Sisters, a congregation from Moshi, of the same ethnic group, the Chagga, as Samba. The Bishop also had a convent built for the Sisters. It was envisioned that the Sisters would assist in the operation of Chipuka School and eventually management would be turned over to them. Larmore did not directly object to the plan of having Sisters eventually manage the school, however he took exception to the unilateral manner in which the decision had been made, with no discussion with the priests in the parish. Since Issenye Parish was still empty (since the beginning of 1985) and it also met Maryknollers' goals of primary evangelization, Larmore requested an assignment to Issenye, which was agreed to. He moved there in late 1989. He also thought it was time for Barrons to be pastor at Mugumu.

Larmore was replaced at Mugumu in 1990 by another Associate Maryknoll priest, Fr. Steve Brown from the Diocese of San Jose, California. He arrived at the end of December, 1990, after studying Swahili at the language school. In the time between Larmore moving to Issenye and Brown coming to Mugumu, it is not known if Barrons was the only priest in the parish or not. A diocesan priest, Fr. William Wasonga, who had been at Iramba Parish in the 1980s, was stationed in Mugumu in 1992 and it could be that he first came in 1990.

Regarding Chipuka Vocational School we have very little information from Brian Barrons himself. When he was interviewed at Maryknoll, NY, in 2001, he was asked questions almost exclusively about his time in China, and his time in Mugumu was almost overlooked. Fortunately, we have other sources for the history, especially Fr. Bill Stanley, who was assigned to Mugumu in December, 1992, right after finishing language school. Unfortunately, Brown was never interviewed for the history project.

Stanley said that as of 1993 the school had expanded to 150 students, in four classes: for young men, carpentry and masonry; and for young women, tailoring and office/secretarial skills. The school had become a full boarding school. The 600-acre farm supplied most of the food, but provision of water remained problematic – at times the reserve tanks went empty – and having enough food and other supplies for the school was not always assured. Stanley commented:

To go out to the local pumps and carry water was a lot of work. Getting enough water for 150 students was a constant chore. So, the school was a lot of work, but it was a hopeful, joyful place, too.

Barrons remained as Director of Chipuka up till the end of 1993, when he was asked to return to the United States to work in the Vocations Department. At that time, Brown was assigned to be both pastor and Director of the school. The school needed

funding from outside sources and Brown, through a lot of hard work, was able to come up with enough money. As of about 1993 or 1994, there were nine Holy Spirit Sisters living in the convent at Mugumu, some working in the school and others doing women's development work in villages.

In June, 1996, Brown completed his contract with Maryknoll and returned to the United States. A diocesan priest was assigned to Mugumu to be pastor and Director of Chipuka School. Stanley did not have access to sources of outside funding, used only a motorcycle, and was not interested in running the school, preferring to continue primary evangelization in villages, which he found faith-enriching and personally fulfilling. It seems that neither Bishop Samba nor the new pastor of Mugumu realized that the school required external funding to operate well, instead thinking that the school, farm and power mills would bring in money for the diocese. Stanley left Mugumu in August, 1997, a year after the transition had taken place, and he said that not long after that everything collapsed. The school closed and the power mills ceased to function, in great part due to nepotism – someone had brought in an incompetent relative to run the mills. Farm production also drastically declined.

When interviewed in April, 2005, Don Larmore said that the diocese was seeking a way to re-open Chipuka Vocational School and had approached Maryknoll for funding. As of then there were priests from India working in the parish. However, it is not known if funding was found or if the vocational school was ever re-opened. The website for Mugumu Town shows that there is a vocational school, with a different name, operating there as of 2015, managed by a team of Tanzanian and expatriate (non-Catholic) personnel.

Stanley also talked about his and Brown's work in the parish. He had done his OTP in Venezuela but as his ordination approached in 1992 he asked if he could go to Tanzania, a place that he found attractive and exciting, especially after he talked in the U.S. with Maryknollers who had worked in Africa. After arrival in Tanzania, at the language school in Musoma and then on going out to Mugumu, he remarked on his initial impressions.

The first thing that struck me was the beauty of the land and how wide open it was. It was sparsely populated, so different than the barrio in Caracas, where people lived on top of one another.

My second impression was the poverty. I had lived in urban poverty in Caracas, but I wasn't prepared for the poverty in Tanzania. Mugumu was the poorest place I have ever seen.

I had wonderful impressions, too, of the people: warm, friendly, hospitable, gracious, very interested in relationships, talking, sharing and making friends. They didn't have the technology, such as computers and televisions. They were still very much focused on community. In the evenings everyone was out talking, sharing and visiting.

Stanley picked up Swahili fairly quickly. He said that for his first two months he didn't even have a motorcycle and had to walk out to the villages, which "really allowed me to practice Swahili." At least one of the villages was eight miles from Mugumu,

which meant having to walk back home in late afternoon a second eight miles. After two months he bought a motorcycle and used only that for the five years he was in Mugumu, in part to prove that a diocesan priest could be assigned to Mugumu even without a large, four-wheel vehicle. He said that the visits to villages included walking around from house to house, visiting the sick, and visiting people who hadn't gone to church in a long time. The church leaders would choose for him which houses to visit.

Team ministry was adopted as the style of ministry in Mugumu Parish.

We had a team approach, especially when Steve Brown was the pastor. There was a lay missionary couple, Pete and Johanna Kailing, and a single woman, Janet Hackert, who worked with us. We were also in contact with the lay missionary couple in Issenye, Eric and Margo Cambier, who were administrators of that parish after Fr. Jim Eble left from there. Every six weeks we would get together for PTR (Pastoral Theological Reflection). One of us would be in charge of the PTR session, choosing and preparing the theme.

We had over twenty-two outstations, a big church, and it was a very busy parish, a lot going on. There were about twenty different ethnic groups (in the town), because Mugumu was a District Center (Serengeti District).

While I was there we witnessed the first multi-party elections in Tanzania's history (in 1995). That year we also celebrated twenty years since the parish was established. All five years I was there were good years in terms of food. They were good rainfall years. On the whole there was enough food, although some areas of the parish had difficulty.

Steve Brown was a wonderful teacher for me. I learned a great deal about working with people and making time for people. At the same time, he was very good at setting limits. Those were important skills to learn in mission.

Other facets of the parish included Small Christian Communities – “another version of family or clan that was vital in the parish” – a deliberative parish council, participation, and openness and accountability to the parishioners. The priests issued frequent reports to the parish about activities and parish financial matters. Leadership meetings were held every month, at which parish business was discussed, the upcoming schedule explained, and leadership training exercises carried out. These meetings in the center were complemented by numerous training sessions in the villages. As is common in a town parish with a significant rural outreach, there was a constructive tension between focus on the parish center or emphasis on the villages. Stanley felt that a priest had to be careful not to become encumbered with excessive administration and consequently less time to spend with the people. In Mugumu, Mass was held at the parish center only once a month, so that Sunday Mass could reach all or most of the villages every month.

Distances within the parish and the ruggedness of travel were unavoidable impediments to parish work. Stanley said that several Bishops from overseas visited them in Mugumu and they were amazed at how large the parish was – as large geographically as some dioceses in the United States. Its remoteness from Musoma could cause parishioners to be insular, cut off from the wider church. Efforts were made to participate in diocesan events. Several times a year leaders went in to Musoma for some church

event or other. Travel was not only difficult but also expensive, so much depended on what the parish budget could afford.

The priests and lay missionaries also took part in meetings of the Bunda-Serengeti Deanery, which included the parishes of Bunda, Issenye, Mugumu and Iramba. They met several times a year and if possible they tried to have common celebrations at Christmas and Easter.

One great success that Stanley achieved in his five years was in facilitating five villages to build good churches, made of cement blocks and corrugated metal roofs. Each year he worked intensively with one village community in accomplishing this task. The buildings became multi-purpose, used for Mass, meetings, teaching religion, and health clinics. Often the most active communities were smaller, about 100 or so people, whereas a few of the larger communities, numbering perhaps 200 people, had some dissension between leaders.

Stanley said that they also helped people start small projects in villages, such as teams of oxen that would plow fields and enable people to earn some money. Sadly, he discovered that after he left Mugumu the oxen were sold to get money for the parish. He added, however, that “the multi-purpose centers were the efforts that the people put a lot of energy into and they were still there ten, fifteen, and twenty years later.”

Even in the mid-1990s the area was still largely non-Christian, but the efforts of local communities in villages to pull together to accomplish something was attracting non-Catholics to join the Catholic community. Thus, although building up the catechumenate and increasing baptisms was not the priority, in fact they were able to get catechumenates started. “When they became Christians it wasn’t just for a season. They really understood what the faith was about and accepted it in their hearts.” Stanley added:

It was building a sense of community, worshiping with them, being with them in good times and bad, supporting them when there was a funeral, or sadness, or a death, or hunger. That brought people together and caught the attention of other people. People were not anti-religion, just indifferent. They had their own traditional African religion, so when they saw something new they had to know what difference it would make in their lives.

Mugumu Parish sent in boys to St. Pius Seminary, but Stanley thought that some of their best candidates were asked to leave the seminary, because they would question things rather than be subservient. Some girls from Mugumu also went to Moshi to join the Holy Spirit Sisters but all left. Stanley said that the ethnic factor in this congregation – overwhelmingly Chagga – militated against the girls from Mugumu being accepted. The Mugumu girls felt as though and were treated as if they were outsiders. Many girls, however, joined the IHSA Sisters, a multi-ethnic congregation, and Stanley said that a fair number of them persevered and became Sisters.

As mentioned above Brown returned to the U.S. in June, 1996. At about that time and into 1997, the Mennonite doctors, including long-time Dr. Buckwalder, had either left or were in the process of leaving and the Mennonites were unable to continue management of the hospital. They were in the process of turning it over to the government.

Fr. Julius Ogolla was assigned to be pastor of Mugumu Parish, and about a year later in August, 1997, Stanley also departed from Mugumu, to first take a renewal program in Israel. Later he was assigned to Shinyanga Diocese.

While Stanley was with Ogolla he noticed that Ogolla's pastoral methods were different than the Maryknollers, more hierarchical, vertical and unilateral. Reports ceased to be issued to parishioners and input for deliberative decisions was not sought. Stanley stated that "this was an eye-opening experience for me. It was a good learning experience, but it wasn't easy. There are cultural differences and differences about vision. I haven't quite figured out all those things."

As was noted above, in the 2000s priests from India served in Mugumu Parish. In 2012 the parish was served by diocesan priests: Fr. Aloys Magabe was pastor, assisted by Fr. Simon Mwita.

While Barrons was in Mugumu he oversaw the building of an outstation at Rung'abhure, in the vicinity between Mugumu and Iramba. This was erected to be a parish in 2001 and is staffed by diocesan priests. As a result, there are four parishes in the Serengeti Deanery.

Mugumu is the district center for Serengeti District, which in 2012 had an estimated population of about 233,000, a density of 21 per square kilometre. The current population of Mugumu town is not known, but the town has grown greatly since the 1980s and 1990s. As of the year 2002, Mugumu Hospital was still the only hospital in the whole district. There are over a dozen secondary schools in the district, with one or two in Mugumu town. There were fewer than 100 primary schools in the district, with only about 70% of children going to primary school.

Provision of water remained tenuous up till the year 2010, when President Jakaya Kikwete inaugurated a huge dam and reservoir not far from the town, where three rivers feed a large natural water catchment system. Despite this, not all town residents have a sufficient amount of water. Roads are still terrible; in 2002 there were only eighty miles of gravel and maybe a couple of miles of paved road.

In 2007 a proposal was made in the national legislature for a huge, international airport on the outskirts of Mugumu that would primarily serve Serengeti National Park. The park's northwestern gate is only twenty-five miles from Mugumu, and the airport would be complemented with a paved road to the park. The proposers claimed this would double visitors to the park from 800,000 to 1.6 million each year, an immense economic boon for the area and the country. It received strong support from then Prime Minister Edward Lowassa, the losing candidate for President in 2015, and from the later Prime Minister Mizengo Pinda. An American financier has agreed to fund construction of the airport to the tune of \$350 million.

Local business people in Mugumu heartily favor this development as do many involved in Tanzania's tourist industry. They relish the prospect of improved roads, ease of travel to Arusha and Musoma, and a huge increase in customers, especially visitors from overseas.

The Director General of Tanzania's National Parks system opposed this project in 2007, but he was removed from his post shortly after that and Lowassa said that the project would go ahead. Serengeti Watch, a non-governmental organization that advocates on behalf of park preservation, opposes this development. Citing research from

the Franklin Zoological Society, a long-time collaborator with Serengeti Park, Serengeti Watch said that increased visitors would inflict harm on the park's natural eco-system and lead inexorably to a reduction in the number of animals – similar to what has happened to neighboring Masai-Mara National Park in Kenya, after its rapid expansion of the number of lodges in the park and consequent huge influx of tourists being driven around the park. The airport and the proposed tarmac road from Arusha through the park to Mugumu would also impede the annual wildebeest migration from Tanzania to Kenya and back, according to Serengeti Watch.

However, the proposal for the tarmac road through the park has been dropped. The Tanzania government has instead opted for a southern route through the Rift Valley, around Lake Eyasi, and on to Mwanza, although the final route has not yet been determined. Despite this, the proposed construction of the airport in Mugumu is still moving toward approval as of late 2015.

### ISSENYE, OUR LADY OF MT. CARMEL PARISH:

When we left off writing about this parish in the previous volume on Tanzania it was stated that the two long-time Maryknollers assigned to Issenye, Frs. Rab Murphy and Bill McCarthy, did not send any diaries from there nor were they ever interviewed for the history project. So, we have no documentation of their work in Issenye. Murphy was stationed there from 1963 until October, 1984, when he was transferred to Kowak Parish. He was at Kowak for only a few months until he got very sick, went to Nairobi for treatment, and died on February 7, 1985. McCarthy was there from 1964 until 1975, when he moved to Chang'ombe Parish in Dar es Salaam for two years. He then went to the United States.

For two or three years they were assisted at Issenye by Fr. Bill Picard, an Associate Maryknoll priest from Youngstown, Ohio. He also was never interviewed.

After Rab left, Issenye Parish was without a priest for five years, but it remained a stated priority of Maryknoll to work in this parish, given its marginalized location on the outskirts of Musoma Diocese and recognition of its opportunities for primary evangelization. Even in the 1980s, according to Fr. John Casey, when he was interviewed in 1992, there were relatively few Christians in both Issenye and its major outstation Nata. From 1985 to 1990 Issenye, Nata and the hotels in the Serengeti National Park were served by the Maryknollers stationed at Mugumu Parish, as mentioned above. Finally, at the end of 1989 Larmore transferred over to Issenye from Mugumu, making it more logical to put Issenye at the end of this chapter.

Larmore had been the pastor of Mugumu and felt it was time for Barrons to become pastor. He added that they used to joke about the two parishes, covering places a hundred miles or more from Musoma town.

We called it the 'fertile crescent' and said that Maryknoll would always keep these two places and even extend beyond it. We said those were places for primary evangelization and that we would keep that. We made resolutions that even if everything else disappeared (in Musoma Diocese) we'd keep that area.

Larmore said that he enjoyed Issenye and tried to bring further developments to the parish, since it had been without a priest for five years. Issenye took over outreach to the hotels (Seronea and Lobo) in the Serengeti Plain and Fr. Jim Eble, who came to Issenye in 1990, always enjoyed his monthly weekend trips to the Serengeti to celebrate Mass for the hotel workers.

Larmore said that “we built a number of places – vigango – along with the people. They hauled in the rocks and laid down the floor, pounding the rocks all night. I provided money and carried in building supplies. A guy by the name of Moshi was my builder.”

Bishop Justin Samba had become Bishop of Musoma Diocese at the beginning of 1989 and he had an interest in the outer reaches of the diocese, such as Issenye and Mugumu and places beyond. Sometime in the early 1990s the Prefect of the Congregation for the Evangelization of Peoples (formerly called Propaganda Fide), Cardinal Jozef Tomko, visited Musoma and was taken to Issenye by Bishop Samba. Larmore escorted Tomko around.

We came to some rivers that were flooded and had to wait next to the rivers for several hours. We also had celebrations for him in some places. He was enamored of this and always asked about it. After I left, Tomko provided money to Musoma to build rectories in Nata and Mugeta, to start a big project to help people out at Fort Ikoma, and to build a new convent at Issenye. His visit was a high point of my stay at Issenye.

Larmore said the emphasis was on primary evangelization.

Our big thing was bringing leaders in to the mission and having seminars for them. We got some excellent catechists out of that. When Bishop Samba re-started the Catechist School (at Komuge; in 1995) they were ready to go to the school. So, we got good leaders from these villages that had nothing. I remember the name of one of them – God Bless Mwana. (*Mwana* means child in Swahili.) He’s one of the best leaders in the parish. He was leading the *Ibada* (Sunday service without a priest) for a year and a half before he was baptized.”

When Komuge Catechist College was opened in 1995 it was a two-year course for Sisters, men without their wives, and the occasional single woman who wanted to take the course. A Congregation of Sisters from Italy was brought in by Bishop Samba to run the course. Later Sisters from India took over administering and teaching in the college. Because of the dedicated and comprehensive work that Larmore and Eble had done teaching leaders and catechists of Issenye Parish from 1990 to 1995 the parish was able to send close to a dozen men to the Catechist College.

In mid-1994 Larmore received word that his father was very ill and he returned to Nebraska in July, 1994. His father died the following Christmas. Larmore continued working in parishes in the Diocese of Grand Isle until August, 2002, when he returned to Tanzania and was assigned to Mtoni Parish in Dar es Salaam.

Jim Eble was ordained in 1988 and on his arrival in Tanzania he asked if he could go to Ndolejeji Parish in Shinyanga Diocese to begin a not fully formed type of

apostolate with the Wataturu people, a semi-nomadic people living in a very hot, arid area located between Sukumaland and Lake Eyasi in the Rift Valley. After a year or so he had a misunderstanding with the Wataturu regarding his intentions in wanting to live with them and build a house of cement blocks. He went to Dar es Salaam to reflect on what happened and what he should do next. He had been on OTP at both Tarime and Mugumu Parishes in 1985 to 1987, and had developed a very good relationship with Larmore at Mugumu. When he heard in 1990 that Larmore had moved to Issenye Parish, Eble decided to move there and work in the parish with Larmore. An opportunity to do primary evangelization in a marginalized place was an important consideration for Eble. One day he just showed up at Issenye, without either Larmore or the diocese knowing that this was his plan.

Eble was happy in Issenye during his four years with Larmore. He had felt isolated and lonely working with the Wataturu but in Issenye he had a good community. He explained the work in Issenye Parish.

By then I knew Swahili and could operate as a missionary in an explicit way: by speaking Swahili, forming relationships, and working mainly in the villages. It was a very rural situation. The Issenye people were welcoming but not too interested in Christianity.

There were three main ethnic groups there, the Waissenye, Wanata and Waikizu. The first two are similar but the Waikizu are a little bit different. All three groups were the hunters of the Serengeti, before there was a park. [Please refer back to Volume Two, Chapter One, on the history of Tanzania in the 19<sup>th</sup> century and the formation of the Sukuma people. Small isolated groups of Bantu people lived in the Serengeti area going back centuries ago, living primarily by hunting animals. As the Wasukuma migrated into those areas many of the small groups became assimilated into Sukuma language and culture.] They said that they are now tiny, itty-bitty people but in the old days they were big and strong, because they were eating meat.

The people were denied permission to live or hunt in the park, which changed their lives. The land is not good. They tried to plant maize but this would dry up every year. They were able to harvest sorghum and millet, which do well in a dry area. They also had cassava, which is a famine reserve crop. An additional crop that many of them planted was cotton, a cash crop promoted by the government.

We had about fifteen outstations. The work was the building up of the Christian community, the people themselves, gathered around their simple rural chapel.

There were other things we were involved with, such as helping people who were injured or had a family member killed by Masai who had come in to steal cattle. There was also still cattle rustling going on among the Kuria themselves. And there was famine for a couple of years; in response we organized food assistance.

We scheduled baptisms in hunting season and would go out to kill up to four antelope for meat. We would invite the whole village to the baptism ceremony and feast.

The local people could get the occasional license to hunt but later it was being misused and the government clamped down. They were going out in big trucks with automatic rifles, killing big animals like zebra and Cape Buffalo.

Eble was asked if he could describe what primary evangelization entails in practice and offered the following description.

It's an explicit sounding of the gospel, in words and in deeds. We try to live in a way that means what we say, that we are followers of Christ. Then we explicitly talk about the Christ event: of his life, his way of living, his death and his resurrection. It means that people who accept this want to live in that way.

We would go out all the time, visiting the villages and getting to know the people. The catechists were key people in this. People in the villages would come to know that Don and I were priests and they would come to sign up for the catechumenate.

At the mission, since we were out in the villages all the time, we didn't develop the parish center. The people at the mission didn't like this and complained, "Why aren't we doing anything here? Why aren't we building a hospital?"

The villages were large, perhaps twenty to one hundred homes in a village. These were probably the remnants of the former ujamaa villages. After the Ujamaa period ended many people decided to remain living in the villages, where services were available, rather than go back to their remote, scattered households. Eble's modus operandi was to go around the whole village – which he called a "walkabout" – first visiting homes of Christians. People would come to the home to inquire why an American is at the home and some would then invite Eble to visit their homes. Some places had a kigango, i.e. a little chapel/classroom for teaching the catechumenate. If there was no kigango, they used a classroom at the local school.

Eble said that they received a moderately successful response and were able to start a catechumenate in most places, taught by the catechists. When the priests went out to a particular village they also helped in teaching the catechumenate.

Trips to the Serengeti Park to say Mass at the hotels on weekends, perhaps one weekend a month, were always enjoyable excursions for Eble. He would leave on Saturday morning, take an animal-viewing drive in the park, and stay overnight on Saturday night. Sometimes he could get a room at the hotel, if it did not have too many guests; otherwise he would stay at the house of one of the Catholics. The Catholic congregation for Sunday Mass included people from the room-cleaning women to even top managers. Eble did not know if the Catholics ever formed a Small Christian Community that would meet during the week. One aspect of hotel employment that weakened community-building was the constant change-over of personnel. Thus, the Catholic community did not have much stability. The Catholics did have a Sunday service without a priest on other weekends, led by a catechist who lived there.

In 1993 an OTP seminarian, Jose Padin, was assigned to Issenye for a year. After ordination he went to Mozambique.

When Larmore left Issenye in 1994 Eble was alone for two years and the lack of community and sense of isolation began to affect him. The parish was very big, too much for one priest. He said that he did not suffer from burn-out and had outlets, such as going in to Musoma town on a regular basis to socialize with other Maryknollers. In 1996 he was asked to return to the United States to work in the Vocation Department. Eble said, "I probably wouldn't have taken the vocation job if I had had someone out there with me. But those were two tough years when I was there alone."

When Eble left Issenye in early or mid-1996 the parish remained without a priest for a number of years. For a couple of years Eric and Margo Cambier, a Maryknoll Lay Missioner couple, lived in the rectory and administered the parish. Maryknoll had stated in previous years that the Issenye/Mugumu territory was a priority for the Society, given its remoteness, lack of resources, and possibilities for primary evangelization. Likewise, Bishop Justin Samba constantly reminded the few remaining Maryknollers in Musoma that this was supposed to be a Maryknoll priority. However, there was nobody available from Maryknoll to go to Issenye and in fact no other Maryknoll priest has ever worked in Issenye after 1996.

Don Larmore in an interview in 2005 reflected on this.

We have moved from rural ministry to urban ministry, beginning from about the mid-1990s on. There were only a few people who had a real vocation to rural ministry. Almost everybody wants urban ministry because that is where the real needs are.

In 2002, when Larmore returned to Tanzania, he first went to Musoma to talk with Bishop Samba about a possible assignment. Samba offered him a place called Bukima, which was even more remote than Issenye and Mugumu and very poor. Larmore turned this down, in part because the Seventh Day Adventist Church had a very strong presence in Bukima already. He had also had some conflict with Samba previously with regard to the Bishop's tendency to make unilateral decisions about parishes without any consultation with the pastors. Thus, Larmore opted to go to Dar es Salaam and later to Mwanza.

Eventually, diocesan priests were assigned to Issenye Parish and as of 2012 diocesan priests were staffing this parish.

### SERENGETI NATIONAL PARK:

The Serengeti Park is an internationally renowned World Heritage Site that receives 350,000 tourists from all over the world every year. Because it lies within Mara Region, coterminous with Musoma Diocese, it was inextricably although not directly linked with Maryknoll from the 1940s to the 1990s, when the last Maryknollers left the parishes of Mugumu and Issenye. Maryknollers often took game-viewing trips into the park, hunted in specific areas on the edge of the park, and said Mass at the hotels on a very regular basis. Thus, it is of some worth to make a few comments about the park.

The size of the park is 5,700 square miles, slightly larger than the State of Connecticut. It is famous for the migration of 1.5 million wildebeest from Tanzania to

Kenya and back every year, accompanied by hundreds of thousands of zebra and gazelles. All the large animals are found in the park, including about 2,500 to 3,000 lions and several large herds of elephants in the more forested northwestern parts of the park. The one animal in serious danger of disappearing is the rhinoceros, due to poaching. There is also poaching of elephants.

The park is just one part of a much larger serengeti eco-system that stretches into Kenya and to other parks and reserves in all directions from the park. In addition to the small bands of Bantu hunters that lived in the southern parts of the eco-system going back hundreds of years Maasai cattle-herders migrated to the serengeti area 400 or so years ago, moving around in nomadic fashion in their endless search for forage and water. The word *siringet* is a Maasai word meaning 'endless plains.' The terrain is primarily almost-treeless, savannah grasslands, but to the north are open woodlands and hills, and to the west, near Lake Victoria, are swampy grasslands covered by black cotton soil.

The first European to travel around the Serengeti was a German in 1892. From then to the 1920s other Europeans made occasional camping trips into the Serengeti. After one British explorer and his companions shot fifty lions in one expedition, the British colonial government established a small game reserve in 1921 and a full one in 1929. Finally, in 1951, it was officially declared the Serengeti National Park. In 1959, to preserve wildlife, the British Colonial Government evicted all Maasai from the park and moved them to the Ngorongoro Conservation Area, a decision that is still marked by intense controversy, as the Maasai had lived in harmony with the animals for hundreds of years. Supporters of Maasai point out that it is the heavy tourist footprint that is the threat to wildlife, not Maasai nomads.

The first hotel (or lodge) built in the park was Seronera Lodge, followed by Lobo Lodge. There are still relatively few lodges and luxury tented campsites in the park, perhaps a dozen or so, especially when compared to neighboring Masai-Mara National Park in Kenya, a much smaller park that has scores of lodges and campsites.

In June, 2014, a proposition to build a tarmac road through the park was rescinded by the East African Court of Justice in Arusha, which ruled that the road would negatively affect the migration of animals to other countries. The Tanzania government is now researching alternative routes south of the park, to link Arusha and Mwanza, the country's second and third-largest cities. However, a proposed international airport in Mugumu, on the northwestern boundary of the park, is still moving forward towards approval by the government.

The Serengeti is not only a hugely valuable economic asset for Tanzania but also a fragile eco-system. Its internally integrated sets of supports for the health of the whole eco-system are dependent on all parts remaining healthy. Thus, the governments of Kenya and Tanzania have to balance how much to develop this asset with protecting and preserving the sustainability of the area's ecology. Tourists should also take time to read and learn about what their 'safari' to the park will potentially do to long-term viability of the park and its animals.

#### REGIONAL SOCIETY HOUSE; BROWN HOUSE:

Fr. Ed Hayes, the Regional Superior of Tanzania from 1983 to 1989, has written a very humorous narrative of the construction of the Brown House in the early 1970s,

although this will be only a summary. After the language school was started the Maryknoll Sisters on the staff and those taking the course lived at the Maryknoll Sisters' convent at Makoko, very near the language school. Another small pre-fabricated (pre-fab) house had been built in the early 1960s for priests teaching at the seminary or at Mara Secondary School when it shared buildings with the seminary. When Mara Secondary School moved into Musoma Town Sisters began living in this modest house, called "the Chalet."

In 1972 the Maryknoll Sisters decided to turn over their convent to the IHSA Sisters, a building that eventually became the IHSA Motherhouse. Fr. Moe Morrissey, the Africa Regional Superior contracted with the Timsales Company of Kenya to install a large pre-fab house, which could house the two Sisters on the language school staff plus other women, Sisters or lay women, taking the course. Brother John Wohead was loaned from Shinyanga to put in the foundation. A perfectionist, Wohead delayed in finishing the foundation, eliciting sarcastic remarks by Morrissey, such as "Is he digging down to China?" and "What is he building, a skyscraper?" Eventually, sometime in 1973 the foundation was completed and in a few days Timsales erected the pre-fab building.

In 1978 the Africa Region was divided into two Regions and for the first time the Tanzania Region needed accommodations and office space for the Regional Superior. After discussion, Fr. Bill Daley, Tanzania's first Regional Superior (1978-1983) decided to live at the language school. Maryknoll Sister Paul Mary Moriarty was asked to be Regional Treasurer/Secretary, a task she performed for the next twenty years. She was assisted by a man named Boniface Noronha. Up till the year 1995 the Regional Financial Office was located at Makoko, in offices in the language school.

In 1983 Hayes was elected Regional Superior and went to the U.S. for an orientation course on regional leadership. At that time the Director of the Language School, Fr. George Delaney, decided to make the school co-ed and extensions were added to the school. In return, the Tanzania Region took possession of the large, pre-fab house ever after affectionately known as the 'Brown House.' For the next thirty years the Brown House functioned as a Society House, accommodating retired Maryknollers and others visiting Musoma. When Regional Superiors from other parts of the world visited Musoma they all inquired where the Regional Society House was, viewing the Brown House as totally inadequate for such a purpose. In fact, the Apostolic Nuncio even said to Hayes, "Build yourself a decent house." Hayes took pride in informing people that this simple residence was the Maryknoll Fathers and Brothers Regional Society House for Tanzania. Of course, there was a more grandiose society residence in Dar es Salaam – albeit not much more luxurious.

Hayes lived in a large, self-contained room at the end of the house. However, he had a second house built between the Brown House and the language school, which due to its white color was named the "White House" (no relationship to a famous building in Washington, DC, with the same name). Hayes moved into this building, which was later expanded, and Fr. Brendan Smith also came to reside in the white house when he was assigned from Rosana Parish to be the Maryknoll procurator. Conversely, when Fr. Joe Healey moved to Makoko from Iramba, he lived at the language school, but took his meals at the Brown House. In the 1990s and 2000s other retired Maryknollers lived in the White House, with the Brown House usually reserved for guests.

The Region had a large storeroom at the language school with videos of current movies (current in the 1980s and 1990s) available for language school students and missionaries to watch. It was decided to move this service to its own building and a cylindrical building was built down closer to the Brown House. Eventually, the television in this building was connected to cable from Musoma.

When Fr. Mike Snyder became Regional Superior (1989-1995), he lived in the White House for a few years and then had an additional building constructed up closer to the language school, into which he moved.

Beginning in the early 1990s Maryknollers in Tanzania began to join the Retirement Community (now called the Senior Missioner Community) and live in the Brown House. They could have lived at the Gleason Residence in Nairobi but as they had always worked in Musoma Diocese they preferred to live out their retirement in Musoma. Those who lived in the Brown and White Houses were Fathers Joe Reinhart, Ken Sullivan, Frank Flynn, Ray McCabe, Art Wille, and Brother John Frangenburg. Although ostensibly retired, all continued to carry out various ministerial duties in the diocese. The large, compatible community at the Brown House made it a welcoming place throughout the 1990s and 2000s. The residents, no matter which building they lived in, all took their meals at the Brown House. In June, 1999, Joe Reinhart died suddenly while living at Makoko and was buried in the cemetery at St. Pius Seminary.

Other Maryknollers in Tanzania retired elsewhere, such as in a parish or the Society House in Dar es Salaam. Almost all, as their health declined, went back to the United States for high quality care at either the retirement homes at Maryknoll, NY, or Los Altos, California, or at St. Teresa's Nursing Home at Maryknoll, NY.

In 1995 Fr. John Sivalon was elected Regional Superior of Tanzania and he opted to remain living in Dar es Salaam, where he was teaching at Dar es Salaam University. He decided to move the Regional Finance Office to Dar es Salaam and a separate row of offices was constructed on the property of the Society House in Oyster Bay in Dar. Sivalon also requested Fr. Dave Smith to move from Ndoleleji Parish to Dar es Salaam to be the Regional Treasurer, and not long afterwards Sivalon asked Boniface Noronha to also move to Dar to be Assistant Regional Treasurer. Noronha is still living in Dar as of 2016, performing services for the Maryknoll Africa Region.

In 1998 the two Regions joined, again forming the Africa Region, and Sivalon became the Regional of the combined Region. Thus, the Finance Office in Dar es Salaam became the regional office for the Africa Region, although the Society House in Nairobi continued to provide many financial services. Fr. John Lange was in charge of the guest house in Nairobi and he also handled financial matters for the Maryknoll personnel in Kenya and other adjacent countries (Sudan, Ethiopia). Archival documents remained stored in Nairobi. In the year 2000 Lange was replaced by Fr. Bob Jalbert as Director of the Society Guest House in Nairobi and he too performed financial services. When he moved to the United States in 2003 a lay man was hired to be the financial officer in Nairobi. In 2008 Fr. Doug May was assigned from Egypt to Nairobi and he became the Regional Treasurer and Director of the Guest House. Since that time the Regional Finance Office has remained in Nairobi and beginning in 2011 a layman has done the day-to-day work of finance officer.

When Sivalon's term ended in 2001 the next two Africa Regional Superiors likewise lived in Tanzania, Fr. Tom Tiscornia in Dar es Salaam (2001-2007), and Fr. Dave Smith in Mwanza (2007-2010). In 2002 Sivalon was elected Superior General.

In 2010 Fr. Lance Nadeau was elected Africa Regional Superior. He had been working at Kenyatta University in Nairobi and chose to continue living and working there, commuting once or twice a week to the Regional Office at Manyani Road in the Westlands area fifteen miles from the university.

In 2007 the Society House in Oyster Bay, Dar es Salaam, was closed, leaving only the Brown House as a Society House in Tanzania. The last one to live in the Brown House was Ray McCabe (he actually lived in one of the other buildings). He returned to the U.S. at the end of 2012, to Los Altos, California, where he died in 2014. When McCabe left Musoma the Brown House and the other buildings were turned over to the Diocese of Musoma.

In 2016, as this history is being written, there is an election going on for a new Regional Superior. Whoever is elected will probably opt to remain in his current apostolate and location, while carrying out regional superior duties part-time. Consequent changes made with regard to society houses and finance offices may be made, but these can not be foreseen at this time.

#### REGIONAL COUNCIL AND REGIONAL BOARD:

Fr. Art Wille was on a number of regional councils from the 1950s, when Fr. Paul Bordenet was Regional Superior, up until the 1980s, when Fr. Ed Hayes was Regional. He reflected on some of the major events and issues that the Regional Councils, first of Africa and then of Tanzania, were concerned with.

In the 1960s and 1970s major decisions were made with regard to distributing Maryknoll personnel from the Dioceses of Musoma and Shinyanga to rural dioceses of western Kenya (Kisii and Eldoret), to the urban areas of Dar es Salaam, Arusha and Nairobi, and to establish Units in Ethiopia, Sudan and Zambia. When interviewed many years later Wille opined that these were good decisions, even if not all of them lasted permanently, and even though it resulted in declining numbers of Maryknollers available to work in the original two dioceses.

Wille was also on the Regional Council when the Regional Assembly held in Musoma in early 1978 approved dividing the Region into two new Regions: Tanzania, which included Zambia, and Kenya, which included Sudan and Ethiopia (between 1978 and 1987 there was no Maryknoller stationed in Ethiopia). Wille explained that Maryknollers working in Kenya desired to have their own Region, as the two countries' social and political systems were very different and at that time the border was closed between the two countries. An additional rationale of having a separate Region in Kenya was the different ecclesial conditions: in Kenya Maryknoll had only one parish in each of several dioceses scattered throughout the country, versus Maryknoll's conundrum of virtual control of the two original dioceses in Tanzania.

The main preoccupations of the Regional Councils during all those years, according to Wille, were morale, health and concern for young Maryknollers who were overworking themselves in the early decades of Maryknoll's presence in Tanzania. Vacations in Nairobi, in addition to the annual retreat, were encouraged, as there were very few outlets in Tanzania.

In the 1970s the Regional Council promoted a new structure, the formation of pastoral units coordinated by a Board of unit coordinators. These units were regional structures and are to be distinguished from the Units started by Maryknoll's General Council in places like Sudan and Ethiopia. Pastoral units were recommended by Maryknoll's General Chapter as a mean of fostering theological up-dating after Vatican II and to encourage systematic planning in all apostolates. The Regional Council organized many seminars, talks and workshops in both Tanzania and Kenya. Wille said that "this was one of the priorities of all the Regional Councils after Vatican II."

Regional Councils in the 1970s and 1980s also discussed the question of "specialized ministries," such as school, hospital and university chaplaincy, work in counseling centres, or work in other special diocesan apostolates. Although this was controversial in those years, as some Maryknollers thought that Maryknoll in Africa should focus solely on pastoral work, Wille pointed out that Maryknoll had been doing non-pastoral work right from the beginning, such as Diocesan Education Secretaries, teaching in seminaries and at Mara Secondary School, and helping to establish the Tanzania Episcopal Conference. In fact, according to Wille, most Maryknollers remained in parish work, at least through the 1990s. Since then this issue has been mute.

#### MWISENGE, ST. AUGUSTINE PARISH:

In 1992 Mwisenge was a large outstation of Musoma Town Parish, located about a mile or two from the town parish. The Cathedral had been the only parish in Musoma Town until June 29, 1986, when two large outstations were erected to be parishes on the same day: Nyamiongo near Makoko and Rwamlimi, located on the tarmac road going from Musoma Town out to the main highway from Kenya to Mwanza. The church at Nyamiongo had been built in the early 1960s by Fr. Laurenti Magesa, the first African diocesan priest ordained in Musoma, while he was stationed at Musoma Town Parish from 1961 to 1964. In the 1970s, when Fr. Jim Lehr was pastor of Musoma Town Parish, he established an outstation at Rwamlimi that had a kigango (i.e. a large classroom for the catechumenate that could be used as a chapel for Mass on Sunday). The first pastors of these two parishes were Fr. James Busongo at Nyamiongo, assisted by Fr. Joe Reinhart, the Director of the Language School; and Fr. Leo Kazeri at Rwamlimi, later assisted by Fr. Godfried Biseko, who built the church. From the late 1970s there were always Maryknoll priests living at Makoko, such as the Regional Superiors, Language School Directors, and others on occasion, and it is likely that they all helped out with Sunday Mass at these various churches/parishes in Musoma Town.

Mwisenge was a heavily populated area of the town and received Mass every Sunday, said in a school classroom because a church had not yet been built. Usually one of the priests from the town parish came to celebrate Mass, but Fr. Carl Meulemans, who was stationed at Makoko from 1989 to 1991 teaching in the seminary and conducting interviews for the Maryknoll History Project also said Mass at Mwisenge on occasion.

None of our sources give an actual reason why it was decided to open a parish at Mwisenge in 1992. However, that year two Maryknoll priests became available to work in Musoma and both preferred to work in the town. One, Fr. Ken Sullivan, had formerly worked in Musoma Town Parish (1968 to 1972) and was familiar with Mwisenge. He had worked in a number of parishes in Musoma Diocese and from 1991 to 1992 he took a

one-year sabbatical for theological updating and to address personal issues. On return to Musoma in mid-1992 he first looked at the possibility of working in Issenye Parish but when that did not materialize he accepted to help found the parish of Mwisenge with Fr. Joe Reinhart, with whom Sullivan knew he would have a good living and working relationship.

Reinhart is considered the founder of Mwisenge Parish. He had been the Director of the Language School from 1986 to mid-1992 and went on furlough in June, 1992, with the assignment to work full-time in establishing a parish at Mwisenge on his return to Tanzania. While directing the language school he helped out pastorally in nearby Nyamiongo Parish but also became familiar with Mwisenge. Furthermore, he had been stationed in Musoma Town in the late 1950s as Education Secretary and then had taught at St. Pius Seminary from 1964 to 1970, so he was quite accustomed to work in Musoma town. Sullivan was requested to accompany Reinhart at Mwisenge.

On Reinhart's return to Musoma later in 1992 he and Sullivan moved into a house next to the plot for the parish. A foundation for the large church had been put in, although construction of the church was to take two years. The house they first rented proved to be too small and after one exasperating year they moved to a larger house that was much more pleasant to live in.

The plot for the parish was not a particularly large one but it had sufficient room for a large church, a rectory, and other developments. Several years after Reinhart and Sullivan began working at Mwisenge Bishop Justin Samba received money for a project and built a Kindergarten (or nursery school), and a building for training the Kindergarten teachers. (Samba, as was his wont, did this without informing the priests or discussing its viability with them. As has been mentioned in the reports from other parishes where Maryknollers worked, Bishop Samba regularly initiated building projects in parishes and assigned Sisters from various Congregations to parishes without any discussion at all with the priests working in the parishes.) A Sister from a Carmelite Congregation came to help in the training of the Kindergarten teachers and later a convent for this Congregation of Sisters was built beside the parish compound. It was walled to give the Sisters privacy. Sullivan said that the Kindergarten building, which was like a very large classroom with several side classrooms, was converted in the 2000s into a large social hall for parish meetings and other events.

When the church was completed it was large enough for the parish congregation, but as Musoma's population continued to grow the church became so full that they scheduled two Masses each Sunday. By the year 2012 Sullivan estimated that there were about 5,000 Catholics in the parish.

In the 1990s the two priests at Mwisenge also covered Nyamiongo as an outstation, even though it had been made a parish in 1986 and Fr. Godfried Biseko had built a large church there. In 1992 he moved to Rwamlimi to build a large church and rectory, leaving Nyamiongo empty. When Reinhart and Sullivan left Mwisenge in 1997, to retire to Makoko, the Claretian Fathers who had taken up residence at the former Makoko Family Centre were given pastoral responsibility for Nyamiongo Parish.

In addition to the normal routines of a parish, such as daily and Sunday Mass, religious instruction for school children, and an adult catechumenate, the pastoral emphasis in Mwisenge Parish was Small Christian Communities (SCCs). By the 1990s SCCs had become a normative aspect of every parish not only in Musoma Diocese but

throughout East Africa. Sullivan did not say how many SCCs were in the parish but he indicated that there were more than ten.

Joe (Reinhart) and I used to visit the SCCs (when interviewed Sullivan used the Swahili word *jumuiyas* when talking about SCCs) and we would say Mass at a Jumuiya maybe once every two months or so, especially on the Feast Day of the Jumuiya. Jumuiyas had Saints' names, such as Francis Xavier, Peter, Paul or others and when the feast came we would say Mass at that Jumuiya.

In the beginning we would announce that a Jumuiya was going to have Mass and a huge crowd would show up. At the ordinary meetings very few people would come, so most of the people at the Jumuiya Mass were not active members but merely from the neighborhood. I argued that the Mass should be for only active Jumuiya members and we stopped announcing the Masses at the church.

As the years went on I discovered that we had to pay attention to the jumuiyas or they would not function well on their own – unless they had exceptional leaders. There were several weaknesses to the Jumuiya structure. They were neighborhood gatherings, so only people from the local neighborhood would come, usually women for prayer purposes. The meetings were held in afternoon hours when the more capable people would be at work. Sometimes the person who took over leadership of a jumuiya would try to pretend to be a quasi-priest, monopolizing all discussion. We priests could not make it to every SCC every week, since there were so many and some met at the same time. We also had other parish matters to attend to. You can't just start an SCC and expect it to continue on its own.

The meetings for the week were announced on Sunday in church. At times I would go to a meeting and there would be no one there. Very few men attended jumuiya meetings; just women and younger people. Middle school and secondary school students were welcome to attend.

One of the things we wanted Jumuiyas to do was to know the catechumens from their neighborhoods and actively incorporate them into the Christian life and into the Jumuiya. We can not expect people to go through the catechumenate and suddenly be full-blown Christians. It is our purpose with the Jumuiya members to give an example of what a Christian is supposed to be. The purpose of SCCs is to get together to talk about Jesus Christ, the gospel and what the gospel means to us as Christians. This takes time. The Jumuiya is trying to bring that down to a level where everybody is able to understand. But with many Jumuiyas we priests can not get around to each one too often. Whatever catechists are in the parish should be members also of a jumuiya, to help with that on-going understanding of Christianity.

According to Sullivan (Reinhart was never interviewed regarding his work in Mwisenge Parish) reducing the role of Small Christian Communities to being merely fund-raising organs of the parish and diocese was not a problem in Mwisenge or other parishes of Musoma, such as had become the case by the 2010s in other places. At times a Jumuiya would collect money to offer assistance to a person or family, for example if someone died. As for parish support, Christians donate in two ways, through the Sunday

collection and an annual church tax. Sullivan said that if parishes taxed SCCs that would be adding a double tax on people who are already supporting the parish and it could also deter people from joining an SCC or remaining a member.

Although SCCs are not taxed in Musoma Diocese, since the onset of the new millennium Tanzanian Bishops have been demanding greatly increased financial contributions from Tanzanian Catholics. When interviewed in 2012 Sullivan bemoaned the multiplication of collections for the Church, including even at small outstations. He said that the people were very generous but he did not know what the outcome of so many collections would be.

In 1997 Sullivan formally retired in the Africa Region and moved to Makoko, living at first in the white house and later the Brown House. Later that year Reinhart also retired and moved to the white house. As has been mentioned earlier, Reinhart died at Makoko on June 12, 1999, and was buried at the cemetery on the grounds of St. Pius Seminary. In 1997, when the two of them retired and moved into the Brown House, two diocesan priests died: Fr. Joseph Masatu, who had been ordained in 1965 at Mugango Parish and was one of the first five priests of Musoma Diocese, and Fr. Castully Neema.

Diocesan priests have staffed Mwisenge Parish since 1997. There is a spacious rectory, although it is unclear when its construction was completed. While living at Mwisenge Sullivan and Reinhart had moved to a third house, as the second house they lived in was too large for their needs. It is unclear whether they were the first ones to live in the rectory before they retired to Makoko. Since 1997 there have usually been two priests assigned to Mwisenge, which has become a very active parish. In 2012 the pastor of Mwisenge Parish was Fr. Ambrose Chacha, but as of 2016 the pastor is Fr. Peter Malima.

At about the time he retired, or just before, Sullivan began helping establish a large outstation – or sub-parish – about four to five miles from the center of Musoma Town along the road to Majita on top of the rise going south from the town. The place is called Buhare and in 2012 this was at about the edge of the expansion of Musoma's rapidly growing population. From the top of the elevation about five hundred feet above the town one has a superb panoramic view of Musoma Town, Mara Bay, and Lake Victoria. The first two buildings constructed at Buhare were an adequate church (for the congregation as of 2010, but probably not for the year 2020) and a hall/classroom in which to hold the catechumenate and instructions for school children preparing for reception of sacraments. When he was interviewed in 2012 Sullivan commented on the steady progress of Buhare.

One of the priests from Mwisenge comes out every Sunday to say Mass. This year we had seventy people in the catechumenate, including adults and school children. The Sunday collection averages about \$135.00 per month, which is good for an outstation. It's developing and it's going to be a bigger place. People are constantly moving in and many are families with children. The front of the church near the altar is filled every Sunday with very young children. They are almost always very well behaved. There are five SCCs in Buhare and each one meets every week.

The people of Buhare would like it to become a parish and Bishop Michael Msonganzila has not refused, even though staffing could be problematic. In the meantime he has told the people that they have to build a good, adequate rectory, sufficient for two priests. Sullivan ceased living in Makoko in 2011 but for the next four years he travelled to Tanzania in December/January each year, visiting Buhare and providing financial assistance to help develop it to a parish. After February, 2015, physical limitations prevented him from further travel to Tanzania but he has continued to send financial assistance through the diocese to construct a rectory. In 2016 Sullivan commented that he hoped to live long enough to see Buhare erected to parish status.

After he retired to Makoko in 1997 Sullivan embarked on a new type of apostolate in the town, which he talked about in an interview in September, 2003.

My main work here in Musoma is something I always wanted to do as a priest: spend more time with the sick. When I joined the Navy in 1944 I signed up for the hospital corp. I went through nursing training in San Diego and did this work for twenty months in the Navy. I think it was an act of God that put me in a work that allowed me to be with the sick and learn about nursing. As a priest it was something I always wanted to do full-time.

This opportunity has come now because working with people with AIDS is very difficult. Our people are not only sick with AIDS, but they are also very poor, and there is no cure, no way out. Working with them has been a really fulfilling time in my life as a priest. The stigma attached to an HIV diagnosis adds insult to injury.

When doing rounds in Musoma Hospital Sullivan does not pray over the sick, leaving this ministry to his pastoral assistant and to the pastor of the town parish.

I decided my ministry was not going to be only for Christians, but for everybody. I visit people not so much as a priest but as a person who's interested in them, who wants to be with them at this time in their lives. I encourage them to know their pastor or Imam and ask them to pray with them. If someone asks me for communion or anointing, I will do it. I am not minimizing my priesthood, but that's not the number one thing.

In this ministry Sullivan believed that the Small Christian Communities should be involved and he worked closely with the SCCs and their leaders, to facilitate their involvement in this difficult but essential ministry.

He felt great satisfaction in this ministry and further stated, "The sick often turn the table around and minister to us. They want to know what is going on in my life. That is the way Africans are."

The most difficult part of this ministry was seeing people suffer.

I do it not because it's fun but because it's what I should do as a Christian. I try to be compassionate, as Jesus is compassionate to people during the most trying time of their lives. I'm not afraid to take their hand, to touch them, to let

them know that I am not afraid. I want them to know that I am happy to be there with them and not because I am forced to be there. One of my prayers is that I have good enough health to continue doing this.

As of 2003 Sullivan had been doing this ministry for close to seven years and at that time there was no treatment for AIDS. Thus, he was witnessing many deaths, but this did not depress him. He explained that his faith helped him cope with death, summed up in the phrase: “The Lord gives life and takes it away, then awards you with everlasting life.”

In fact, Sullivan far preferred doing this ministry than parish work. The latter meant endless amounts of administrative work, attendance at meetings, and other matters that did not energize him. “I’m doing what I enjoy doing, which for me is the definition of retirement. Without hesitation I can say that this has been the happiest time in my life.”

Much more will be said in this history of Maryknoll in Tanzania about the AIDS pandemic, especially when we treat of Maryknoll’s work in Mwanza from the late 1980s to the present. It was estimated in the year 2000 that the HIV infection rate for those over the age 15 in Tanzania was about 15%, but it could have been closer to 30% in the Lake Victoria area. Since there was no treatment until about the year 2004, when the Anti-Retroviral Therapies (ARTs) became available at an affordable cost for Tanzania, the emphasis was on prevention and counseling for those affected. Sullivan was interviewed in 2003 but probably beginning about a year later the ARTs started to become available in Musoma, often distributed through Catholic institutions (Cf the section on Kowak Hospital in the next chapter). However, people continued to suffer and die, and a compassionate ministry of outreach remained necessary.

While Sullivan was living at Makoko, doing this AIDS ministry, he also distributed equipment and money being sent every year from New York by Fr. Jim Lehr, who had been the long-time chaplain of Musoma Hospital and remained in communication with a number of people on the staff of the hospital.

In 2011 Sullivan moved back to the Assistant Living Section of Maryknoll’s headquarters in New York. He said that he immensely enjoyed his years in Africa (in ten different assignments in Musoma Diocese) and the best of these years were his work in AIDS ministry.

### HOUSE OF COMPASSION;

Fr. Mike Bassano was assigned to Tanzania in mid-2008 and went first to the language school to study Kiswahili. He was originally a diocesan priest, ordained in 1975 for the Syracuse Diocese, where he worked in three parishes up to 1987. The murders of Archbishop Oscar Romero and the four church women in 1980 profoundly affected him and during the ensuing years he contemplated ministry overseas. This resulted in his joining Maryknoll as an Associate Priest in 1987, and assignment to Chile, where he arrived at the end of the repressive, authoritarian regime of Augusto Pinochet (Pinochet was removed from office through a plebiscite in 1990). He worked in several poor neighborhoods, called *publaciones*, witnessing first-hand the effects of military oppression that convinced Bassano to join a group protesting – usually surreptitiously –

torture in prisons. These protests, carried out very quickly, were risky and could have caused Bassano's expulsion from the country, or worse imprisonment and torture.

After ten years he decided to become a Maryknoll priest, although the process was delayed due to some resistance in Syracuse to losing a priest (from 1975 to 2010 the number of priests in Syracuse Diocese fell from 350 to 125, forcing the diocese to close over forty parishes) and bureaucratic procedures in Maryknoll. Finally, in January, 1998, he was able to take his first oath to Maryknoll and was assigned to Thailand. (He took his final oath in Thailand in the year 2000.) Bassano wanted to go to a place where all the Maryknoll entities, priests, Brothers, Sisters and Lay Missioners, were working collaboratively as a true community and Thailand was offered to him as one of these possibilities.

In Thailand he studied the Thai language, which he found much more difficult than Spanish, worked in a slum area near the port of Bangkok for several years with a Redemptorist priest, and then in the hill country of northern Thailand with PIME Fathers (the missionary society from Italy) populated by indigenous peoples. After a couple of years there he discovered that Buddhist Monks were making ministry to people with AIDS a major focus and Bassano volunteered to work in one of the Buddhist Temples. While in Thailand the Anti-Retroviral Therapies (ARTs) became available at a very inexpensive cost, enabling many people with AIDS to be treated and live full lives. In 2007 Bassano decided to move to Tanzania and was assigned there in 2008.

Although Swahili is an easier language than Thai, at age 60 Bassano found it difficult learning another language, but he kept at it. While in language school he had to decide what kind of ministry to engage in afterward, since he preferred not to do parish work. Fr. Godfrey Biseko had started homes for select groups of extremely poor people in the Musoma area, one at Makoko and another about fifteen miles south of Makoko at a tiny village called Kigera-Eyuma, next to an inlet of Lake Victoria. Each home was called the House of Compassion and Biseko invited the language students to visit the homes. Many aspects of the home at Kigera-Eyuma impressed Bassano, as he explained.

I wanted something more, because of my experience at the Temple in Thailand or in the communities in Chile. So, during language school I went to take a look. The home was a one-square-block complex of people who live together, who are mentally challenged, physically challenged, recovering from leprosy, or homeless kids – almost like a L'Arches Community, but a little more extensive. There are seventy people, with the staff and everybody there.

When I first got there I felt that this is where I wanted to be and this is what I wanted to do. We would have liturgy together every day, so it's like a parish but not a parish.

I was in charge of the older men, taking out their bed pans in the morning, exactly what I was doing in Thailand. At night I made sure they were in their beds and put the mosquito nets over them. Some of them I gave their shower or bath every day. It was more like palliative care, for those in need, and I felt I fit in doing that. I went there to live on December 15, 2008, right after finishing language school and I have been there ever since. (Bassano was interviewed in February, 2012.)

Bassano received an official assignment from Bishop Michael Msonganzila to the home as Assistant Moderator to Fr. Biseko. A Sisters' Order had several Sisters stationed at the home and volunteers from Europe would come at times for several months or even longer. The village of Kigera-Eyuma is an outstation of Nyegina Parish and on Sunday Catholics of the village came to the chapel of the home for Mass – although they were very few, according to Bassano. The accommodations were very basic and food was simple. Proximity to the lake gave them ample access to fish, which was delicious, but the diet tended to be monotonous – as Bassano joked, “Fish and rice one day, and for variety rice and fish the next day.”

Bassano's schedule was to be present at the home from Tuesday to Sunday. On Sunday afternoon he used to go into Musoma – either getting a ride from someone or on public transportation; Bassano had no vehicle – and then took a bus to Mwanza, to visit the Maryknoll Parish of Mabatini for a day off. He would return to Musoma on Tuesday morning and get a ride back out to the home in Kigera-Eyuma Tuesday afternoon. He said that it was essential for him to get away and relax every week, because of the demanding nature of his care at the House of Compassion.

While at the home he resurrected another form of ministry that he had been doing in Chile, dramatic proclamations of sections of the gospel in a public arena. Each Saturday afternoon he would recite from memory, in Swahili, several chapters from one of the gospels followed by the singing of Swahili songs pertaining to the gospel passage. The translation he had was based on the Swahili bible, but put into a form adapted for dramatic rendition before an audience. At the House of Compassion about fifteen to twenty of the residents were led out to the gate of the compound, where they could sit in the shade under the broad, verdant boughs of a mango tree. Sometimes children from the neighborhood would come by to listen, and the occasional by-passer would stop to listen for some minutes. Bassano had studied acting when younger and enjoyed opportunities to teach the gospel in a dramatic fashion. Over the course of several years he was able to dramatically narrate most of the three synoptic gospels.

Each of the physically or mentally challenged (or both) residents at the House of Compassion comes with his/her unique heart-wrenching story and in writings for Maryknoll publications Bassano has related a few of these stories. To put the situation into its full context in Tanzania he gave some statistics.

There's a growing disparity between the rich and poor. There are 45 million people in Tanzania and 54% live below the poverty level. Families do not want to care for or do not have the money to spend on the needs or medical needs of handicapped members. So, they just put them out of the households on their own. There could be several hundred thousand of such people today and this is why the Houses of Compassion were started. Their problems range from physical, mental or intellectual handicaps, to AIDS, to Hansen's Disease (leprosy). The family says to them: “Leave us. We can't care for you anymore.” So, these destitute people end up on the streets.

Generally, such people would migrate to towns or cities, where they might be able to eke out a living by begging. Tanzania's warm climate enables them to sleep outdoors

with little covering – although mosquito-borne malaria can be a danger from this. Those brought to the House of Compassion have usually been found on the streets of Musoma. Bassano in one of his writings described his mission and motivation:

The journey of life has many surprises, wonders and challenges in store for us as we live each day. But one thing is certain: we are guided by the Spirit of God to live, not just for ourselves, but to reach out in loving concern to all of our sisters and brothers on this earth.

In 2013 Bassano decided to go to an even more difficult place, to the nation of South Sudan, which had won its Independence from Sudan just two years previously. Since then he has worked there, at first in Malakal, until this city was destroyed in savage internecine fighting between the two main ethnic groups in the country. He then went to Juba and in 2015 to a rural area in the southeastern part of the country, where he has continued his caring ministry to people direly affected by war and poverty.

This concludes this chapter on parishes and other apostolates in South Mara. The next chapter will delve into the history of Maryknoll in North Mara.