

HISTORY OF MARYKNOLL IN AFRICA
CHAPTER ELEVEN
SHINYANGA DIOCESE – SOUTHERN PARISHES

In the previous volume on Musoma Diocese the general points of information about world and Tanzanian national events that influenced the thinking of Maryknoll personnel in the Diocese of Musoma and Shinyanga were thoroughly covered in Chapter Seven. Thus, in this chapter we will just briefly mention some matters specific to Shinyanga Diocese and then treat each parish separately and in more detail.

In Volume Two (the first volume on Tanzania) Chapters Five and Six looked at the history of Shinyanga Diocese from 1954 to about 1961 or shortly thereafter, depending on the particular circumstances of the parish. It also gave special treatment to the establishment of Mipa Catechist School, Shinyanga Commercial College (Shycom), and language learning at Gula and Shinyanga Town. Thus, this chapter on Shinyanga will be devoted almost exclusively to events in the respective parishes – with a few exceptions, such as the very important agricultural program run by the Diocese of Shinyanga to educate Sukuma farmers and provide them with inputs and marketing assistance so that they could increase yields and income, the chaplaincy at Shinyanga Secondary School, the establishment of Shinyanga Youth Centre in the late 1980s, and the building of the Cathedral at Ngokolo Parish plus other diocesan buildings.

First we will look at a few events that impacted Shinyanga Diocese as a whole. Beginning in April, 1964, Bishop McGurkin resumed writing mission diaries back to Maryknoll, NY, a regular practice he continued until October, 1969. These diaries exhibited a marked difference in content from his diaries of the 1950s, when he talked of mundane details from various parishes or narrated anecdotes relating to culture or beliefs. His diaries of the 1960s contained his reflections on the changes in the church in response to the Second Vatican Council, first and foremost the Church's concern for the people's lived situation and the need for Church involvement in socio-economic development. In 1964, he listed a number of development projects that Maryknollers in the diocese had engaged in. As for Buhangija, he mentioned the Middle School and the School for the Blind, a national school that drew the attention even of President Julius Nyerere.

In a long, thoughtful diary in November, 1966, he quoted from two sources about change, first from Adrian Hastings, a historian of the Church, especially of the African Church.

Today mission work needs to concentrate on liturgy, catechetics, and direct pastoral work, rather than on the management of schools and hospitals. Secondly, ministry will be more varied than what is presently covered in priestly training. Third, it has to pay attention to the growth points of society.

Dynamic concern with these three matters will determine whether the Church in the next ten years has grown healthier or whether, clinging to old ways of thinking and patterns of work, it grows only in numbers while declining in vigor and relevance.

McGurkin also wrote about the liturgy, quoting from Fr. Frank Murray.

Unlike the European, the African has retained a strong sense of symbolism. Without external expression of his religious beliefs in cult it is extremely difficult for him to accept their validity. The comparative drabness and lifelessness of Christian worship as brought by missionaries has been one of the reasons for Africans flocking to sects, which despite their other shortcomings offer extensive and lively participation in worship. Can we afford to delay in exploiting the potentialities of the sense of the symbolic and the flair for music that is still found in Africa?

In a diary of April, 1967, McGurkin discussed the progress of catechetical renewal, which included the two year course for head catechists in parishes, short courses for the other catechists, and revised content more apropos to the changed social context in Tanzania. McGurkin thought, however, that the progress was spotty and that implementation depended on the ability of the catechist to use effective teaching methods. He recommended greater use of gospel stories rather than a preponderance of doctrine. In addition, the excellent quality of life exhibited by the teachers (i.e. catechists and priests) is probably foremost in having a fruitful catechumenate.

McGurkin discussed polygamy and other marriage questions, primarily to observe how thorny are the dilemmas missionaries encounter. "If there were no marriage problems missionaries would have no problems in Africa. Missioners spend hours and hours trying to solve impossible cases." McGurkin cited several polygamous African Chiefs who were very good to all their wives and children and also active in Church, except for reception of sacraments. In the end, though, he could offer no resolution of the gulf between African marriage and Church canon law.

Several of his diaries in the late 1960s discussed events in the nation, particularly President Nyerere's move towards socialism. Please refer back to Chapter Seven for a complete commentary on this. McGurkin reiterated that the Church has to also be involved in the people's struggle to overcome poverty and its consequences.

In July, 1968, in response to questions from a visiting television production team from Germany about lack of priests – they wondered if lack of trust in Africans was a causal factor – McGurkin stated:

Can we select good, educated, married men to preside at the celebration of the Eucharist? It would not mean doing away with the Clergy as we know it today. We need people highly trained in theological disciplines. But the celebration of the Eucharist need not necessarily be limited to these scholars. Deep faith and sound morals would be the qualities desired.

It is unfair that people living in outlying areas have so little opportunity to participate in the Eucharist, just once a month or less.

A solution needs to be found to make the Eucharist available to smaller, neighborhood groups, to make it available more frequently, at least every Sunday.

At the conclusion of this volume, after having looked at all the dioceses and countries where Maryknoll worked in Africa, this question of the "Eucharistic Famine" will be revisited. For now we will just observe that Bishop McGurkin gave voice to this issue almost fifty years ago and it has not found any workable solution in all the decades

since then – despite being constantly cited as an obvious deficiency in the Church’s ministerial and sacramental structure.

Bishop McGurkin’s ruminations about an alternative, supplementary form of priesthood raise questions about the contextual factors that could have elicited such reflections. He partly answered these questions by observing that 1968 was the Tanzanian Church’s one hundredth anniversary and that he thought the Church in Tanzania could survive on its own, although help from overseas was still sorely needed. He added: “But the Church can not develop strongly unless the laity are given more responsibility in pastoral and ministerial roles.”

Another factor, undoubtedly, was Maryknoll’s internal demographic realities, already apparent in the 1960s. In 1959/60 McGurkin was moving rapidly forward in establishing parishes, confident that Maryknoll would continue to have over one hundred join the seminary every year and ordain over fifty a year. He probably expected at least five new priests every year for Shinyanga alone. By 1968 he recognized that more Maryknoll priests were leaving Tanzania than coming, that local ordinations were increasing very slowly, and that the Regional Superior, Joe Glynn, was asking for Maryknollers to go to urban parishes in Tanzania and Kenya. Staffing parishes in Shinyanga became very difficult, to the point that Maryknollers in the early 1970s set up team ministries of two or three priests to administer several parishes from one central residence. Some catechists in Shinyanga were given permission to distribute communion at services without a priest on Sundays, but the idea of an alternative priesthood (referred to pejoratively by some as a second-class priesthood) was never seriously entertained.

It might be worthwhile to interject here some statistics. After the rapid establishment of fourteen additional parishes from 1956 to 1963, in addition to the original six, (seven new parishes just in the years 1962/63 alone), Bishop McGurkin established only one other parish before he retired in 1975, at Mwanhuzi (or Ng’wanhuzi, the official spelling in the Catholic directory of Tanzania). The number of Catholics grew slowly but steadily, from 5,000 in 1953, only one percent of Shinyanga’s total population, to 44,000 in 1970, and to 72,000 in 1980, around six percent of the population in both of these years. However, the number of diocesan priests grew very slowly, to only six ordained as of 1980. This was exacerbated by the constant decline in the number of Maryknoll priests, from a high of about forty in the early 1960s to fewer than twenty by the year 1980. Fortunately, priests from other Religious Orders, especially the Society of African Missions (SMA) had come to the diocese and staffed several parishes.

Despite the slow growth in the number of Catholics the ratio of Catholics per priest steadily increased from 300 per priest in 1956 to 1,250 in 1970, to 2,570 by 1980. A huge majority of Catholics were receiving Mass only once a month, and even less than that for some. This trend would continue into the new millennium. In 2014, if the statistics of Shinyanga Diocese are reliable, the Catholic population had grown to 767,000, about thirty percent of the Region’s total population. This results in a ratio of 12,000 Catholics for each priest – and 27,400 for each parish. Bishop McGurkin’s suggested solution to the dearth of priests is even more apropos today than in 1968.

Fr. Dan Ohmann was asked about this rapid rise in the number of Catholics in Shinyanga Diocese since the year 2000 and he confirmed that the increase was obvious to those working there. He said this was due to several factors: many rural dwellers of Mwanza District have moved into the outer reaches of Shinyanga Diocese seeking new land to cultivate and most of them are Catholic; there have been remarkable inroads in reducing infant mortality, especially with Measles vaccinations and other vaccinations; and in addition to the hundreds of infant baptisms consequent on fewer children dying, each parish now has several hundred adult baptisms every year. Ohmann couldn't explain why but did affirm that the Sukuma people have decided to become Christian, beginning in the new millennium – in contrast to their reluctance to join a Christian religion throughout the 20th century. However, he said that the figure of 2.5 million people for the total population of the territory under Shinyanga Diocese is probably low; he estimated that by 2015 the total was probably around three million (making the Catholic population around 25.6% of the total population, likely the more correct figure).

Culture continued to capture McGurkin's interest and in his diary of August, 1968, he quoted at length from a book, "Transition in African Beliefs," by Ralph E.S. Tanner, whose research was sponsored by the Africa Region. The book tried to help expatriate missionaries know the differences in Sukuma culture from their own, such as the importance of politeness, avoidance of confrontation, different conceptions of time and private property, lack of need of privacy, the value of inter-dependence rather than independence, the necessity of shared decision-making by many rather than by one leader, truth is often what serves a person's and the person's family's self-interest, the wealth of proverbs and sayings that would be worthwhile for an expatriate priest to learn, and the preeminent value of hospitality. Priests had built-in obstacles to learning local customs because they could not participate in village gossip, dancing, and many other social ceremonies inevitably engaged in with non-Christians. Even visits to homes of families could be deceptive, as the family would rush to substitute Christian symbols (statues, etc.) for the objects of traditional religion that might be sitting on top of cupboards or on tables.

The Sukuma had a strong belief in God long before the expatriate missionary arrived and the priest should promote this rather than bring something new. Priests should understand that the Sukuma word for God may denote something radically different than what the English word for God means for an American missionary. The use of the word 'pagan' was a misnomer; when a Sukuma says "*Nati na dini*" (I have no religion), he means merely that he is not a member of a world religion, such as Christianity or Islam, not that he does not believe in God. Because of poverty Anglican pastors took meals at their parishioners' homes as often as possible, out of necessity, whereas American priests did not need such local beneficence. Tanner seemed to imply that American strength through independence may have been a weakness, in fact, hindering formation of true relationships with the Sukuma people. Finally, it should be recognized that the moral reasoning of those with empty stomachs is quite different from those with full stomachs.

Bishop McGurkin wondered if Tanner's book would have been out of date in a few years. However, even in the 21st century missionaries with a deep appreciation for African culture would affirm the contemporary relevance of all the insights listed above.

A year later McGurkin wrote about the rapid changes coming about in Tanzania and expressed fears that change could cause a moral breakdown in society. He also listed a number of suggestions from an article on sociological research written by a White Father, especially on what is needed to assure the sustainability of development projects. Most importantly the project must be one sought, understood, and fully participated in by African beneficiaries in order to last beyond the time that an expatriate initiates and assists the project. Many development projects had collapsed and would continue to collapse as the decades went on. McGurkin wrote:

(Church) leaders are doing serious re-thinking on development projects and the cultural changes involved in this development. The impact of change on people must be carefully considered, especially if the people are not convinced that change is what they want. Change is coming, like it or not, but what changes are bringing permanent good is still the question.

Also in 1969 McGurkin commented in his diaries on the support that Tanzania was giving to liberation of the countries of southern Africa, including training of Freedom Fighters in forested areas of southern Tanzania. While McGurkin had reservations about the use of military violence to bring liberation, he stated that the Church fully supported the following goals of Tanzania foreign policy: anti-neo-colonialism, African unity, cooperation with UN organizations, the pursuit of world peace, non-alignment, and efforts to end racialism and colonialism.

In 1969 construction of the Tan-Zam railway from Dar es Salaam to the copper fields of Zambia was begun, financed by China and built with a lot of Chinese labor. The purpose was to free Zambia from having to export its copper through the White-run countries of Rhodesia (later Zimbabwe) and Mozambique. McGurkin wondered, though, whether the railway would be economically feasible, especially given that the Suez Canal had just been closed by Egypt, necessitating Zambia's copper exports to travel around the southern tip of Africa. Unforeseen in 1969, in the 1970s world demand for copper declined and the price of copper plummeted, throwing Zambia's economy into a downward free-fall. The non-viability of the Tan-Zam Railway was to become just one of a number of structural elements negatively affecting Tanzania's economy throughout the 1970s and 1980s.

McGurkin also wrote that accompanying China's development assistance was the flood of colorful, pictorial journals from China, written in English, extolling the greatness of China and the weakness of the West.

In September, 1969, in one of his last diaries Bishop McGurkin wrote about a new Marriage Bill in the Tanzanian Parliament that would make polygamy legal in national law, but would surround it with provisions protecting the rights of the woman. He said that polygamy was a de facto cultural reality and that it was unrealistic for the Church to object to the bill, which the Church did not do.

Due to inability to pay bride price couples were eloping and cohabiting without marriage and the Bill would declare that any couple that had lived together for two years would be considered legally married and their children would be considered legitimate. The Bill however called for payment of bride price in installments. The Bill also established rules about divorce and called for the establishment of Conciliation Boards.

The theology department of Kipalapala Seminary advocated that the Catholic Church be allowed to set up its own Reconciliation Boards, and that this permission be extended to other faiths as well.

In McGurkin's final diary, in October, 1969, he discussed at length the Tanzania government's Education Bill that would effect the nationalization of all schools in the country (with the exception of the seminaries and an extremely few private schools that catered mainly to the elite). This was achieved in 1970. McGurkin noted that in fact the government was paying all the salaries and setting the syllabi, so that there was nothing radical in nationalization. Several factors were at play: first, universal education in Tanzania was no longer to be deemed the route to a white-collar job, as was the case of the limited access to education in 1961, but to aid the national effort in forging one nation and making the population capable of achieving rural self-reliance. Furthermore, expatriate teachers were to be replaced by native Tanzanians so that by 1974 there would be no more than 80 expatriate teachers in the whole country. Brothers, Sisters and the few priests teaching in schools became anxious about their continued tenure and many opted to seek other ministries. The Maryknoll Sisters withdrew from the three girls' high schools they had administered (considered the top three girls' high schools in the country) and the De la Salle Christian Brothers withdrew from Mara Secondary School, as we saw in Chapter Two. In the immediate aftermath of Africanization of the teaching corps there was a significant decline in the standard of teaching in secondary schools, although eventually the quality of teaching improved.

The Bill also stated that ownership of school property would remain in Church hands, but that the government would assume no financial liability for the property nor would it pay rent for use of the school buildings. The government also retained periods for religious instruction in public schools every week, although it was up to the Church to provide the teachers.

Unsaid by McGurkin was that many priests felt relieved to be free of having to handle teachers' salary payments each month and the accompanying labor travails of persistent teachers' demands – particularly for loans and advances on salaries.

McGurkin did have sharp criticism, however, of acrimonious statements about Church involvement in education by some government officials, who claimed that the Church's objectives in education were parochial and sectarian. McGurkin said, "Efficient administration of a very large number of schools depends on the good will and cooperation of the Voluntary Agencies."

We have already noted in the Volume on Musoma Diocese that a scant fifteen or so years later, in 1986, the government reversed its policy and not only allowed but actually requested the Catholic Church (and other denominations) to open private secondary schools.

[Bishop Edward McGurkin wrote numerous and long diaries from August, 1954, to October, 1969, with the exception of a hiatus from August, 1958, to April, 1964, perhaps due to the Second Vatican Council. His diaries number some 200 to 300 pages, of which there is only one paper copy each. However, all his diaries have been summarized to 73 pages, put on digital format and saved at Maryknoll Archives.

All the other diaries from Shinyanga Diocese from 1954 to 1969 have also been summarized, put on digital format, and placed in the Maryknoll Archives.

This History picks, chooses and further summarizes what the Editor perceives as the most cogent matters, issues and events contained in the diaries and interviews.]

In 1989 Fr. Charles Callahan was interviewed for the history project and he talked about two intriguing matters that were discussed in the early 1970s. First was a Regional Council meeting in 1970 at which the language issue was discussed, specifically for Shinyanga whether to continue regular use of Kisukuma or to move to Kiswahili for liturgical and catechetical events. The first one to have learned only Swahili and then been assigned to work in Shinyanga Diocese was OTP seminarian Pete Loan. He was stationed in Ndoleleji for a few months in either late 1969 or early 1970 and was using Swahili. (He had studied Kiswahili at the Language School in the fall of 1968.) He was asked by the Regional Council how he fared and he claimed that he had no trouble using only Kiswahili in Ndoleleji. This won over the Regional Council, which made the decision to make Kiswahili the primary language for Maryknollers in both Musoma and Shinyanga Dioceses. However, Callahan stated that all the older Maryknollers who had learned Kisukuma found it preposterous that a missionary could function well in the late 1960s in Ndoleleji without knowledge of Kisukuma.

The other issue that came up in 1972, while Callahan was studying Kiswahili at the Language School, was a proposed clergy exchange program between Shinyanga Diocese, which had only four diocesan priests at that time, and Sumbawanga Diocese in southern Tanzania, which had many diocesan priests. One or two Maryknoll priests would go to another diocese in need, in exchange for four to six priests from Sumbawanga, and in fact Callahan received letters from the Bishop of Tabora requesting him to go to Tabora Diocese after Language School. However, the diocesan priests of Shinyanga rejected the exchange, saying that the other diocese would send to Shinyanga unsuitable, problematic priests. The exchange never took place.

In 1975 a momentous event took place in the diocese. On January 30, 1975, Bishop Edward McGurkin resigned and was replaced that day by Bishop Castor Sekwa. McGurkin returned to Maryknoll in the United States and Sekwa took up residence at Buhangija, for the next ten years or so. Lou Bayless reported that shortly after Sekwa became Bishop hurricane-force winds tore the roof off of Buhangija rectory – according to Bayless, nature’s way of celebrating this momentous event.

When Castor Sekwa became Bishop in January, 1975, only one more parish had been established, Ng’wanhuzi in 1974, in addition to the original twenty as of 1963. In the twenty-one parishes there were about 55,000 to 60,000 Catholics, slightly less than six percent of the total population of Shinyanga Region. Over the next twenty-one years, until Sekwa’s death on June 4, 1996, three more parishes were established, including the Cathedral Parish at Ngokolo; the number of diocesan priests had increased from six to twenty-five; and the number of Catholics had increased to around 160,000, between seven and eight percent of the total population. His time as Bishop was characterized by the direst economic circumstances that Tanzania ever experienced, with the effects of the economic collapse only beginning to ebb at the time of his death. Despite this, his achievements were notable, especially construction of a beautiful cathedral at Ngokolo and the establishment of a large diocesan youth centre, both of which Bishop Sekwa survived long enough to witness.

Shinyanga Diocese was affected by the national events of the 1960s and 1970s, such as the calls for self-reliance, the edict making Swahili the national language, the Arusha Declaration in 1967 that led to nationalization of industry, land, commercial enterprises and schools, the Ujamaa Villagization program of the mid-1970s, the war to oust Idi Amin in 1978/79, and the total economic collapse in the late 1970s and early 1980s, all of which were covered in the chapters in Volume Three on Musoma.

By early or mid-1983 two national catastrophes were acutely impacting the country, the beginning of what turned out to be a calamitous drought and famine over the last half of 1983 and all of 1984, and huge shortages of many basic supplies, due to the total economic collapse. Lack of gasoline and diesel left very few transport vehicles operating and many secondary school students had to walk miles from their homes to the school when vacation periods ended. In 1983 and 1984 Maryknollers were also finding it very difficult to obtain fuel for their vehicles – due to shortages; not due to the cost of fuel or missionaries' lack of money. Fr. Marv Deutsch wrote in a letter to his family that the shortages of fuel were due to lack of foreign exchange, impeding the country's ability to import crude oil.

By the beginning of 1984 it had become apparent that Tanzania was in the throes of a severe drought, similar to what occurred in Ethiopia that same year, which drew overwhelming international attention. Other countries in East Africa also suffered from drought that year. All received food relief from international agencies, although much of the food was supplied by U.S. AID.

In Shinyanga Diocese food was delivered by the Catholic Relief Services to dioceses and parishes, which in turn distributed bags to people in villages and churches. As we go through each parish we will cite comments from various priests and Brothers about the Maryknoll response in Shinyanga Diocese. For now we will just quote a short remark written by Deutsch: “(This) severe drought was by far the greatest I experienced in my over thirty years in Tanzania. Without foreign help, thousands of people would have died of starvation.” The most common grain that was distributed in Shinyanga was bulgur wheat, the taste of which appealed to the Sukuma people, fortunately.

In addition to food relief, the Tanzanian government ordered every farmer to plant one acre of millet, the traditional food for Tanzanian people, and also distributed seeds for planting sorghum. Both millet and sorghum are drought resistant and can survive even a severe shortage of rain, but they attract many birds, which can devour almost a whole field's harvest, and school children had to spend many full days in the fields chasing the birds away. Furthermore, Sukuma people prefer the taste of corn. Despite their preferences, drought conditions required following the government's mandates.

Beginning in late 1985 and through 1986 rain came regularly during the growing seasons and the famine conditions receded. Furthermore, due to the changeover of Presidency in 1985, from Julius Nyerere to Ali Hassan Mwinyi, who acceded to the structural adjustment policies of the International Monetary Fund and liberalized the economy, some investment money began flowing into Tanzania and many goods started becoming available. In October, 1986, Deutsch reported that it had become much easier to buy petrol (i.e. gasoline) for vehicles, alleviating travel concerns. He was a member of the Regional Council and had to go to frequent meetings. Nyerere was the first African President to voluntarily resign, setting an excellent precedent for Tanzania and for Africa

(although only a few Presidents in other sub-Saharan African countries followed Nyerere's lead).

By the mid-1980s the AIDS pandemic had become widespread in Tanzania and in its first two decades HIV/AIDS had no cure. The rate of increase in HIV infection rose dramatically and the number of people dying excruciating deaths became unbearable. Much more will be said about this as we go through the parishes, not only in Shinyanga but also and especially in Dar es Salaam and Mwanza.

In mid-1987 the Maryknollers in Tanzania received permission from the government to use short-wave radios for communication between parishes and diocesan offices. The Tanzanian telephone system did not function well and many places didn't even bother installing phones. Communication by short-wave caught on quickly and soon even the IHSA Sisters were using the radios. The society house in Dar es Salaam also got a short-wave radio and there was communication every day between Dar, Buhangija and Makoko. In the mid to late 1990s some parishes and individuals were buying computers and setting up email accounts and in the new millennium almost everybody purchased cell phones, eliminating the need for short-wave radios.

In 1987 western Tanzania's infrastructure was improved enormously with the construction of the 250 mile tarmac road from the Kenya border to Mwanza, including a fifteen-mile extension into Musoma. It would be over ten years, though, before a tarmac road was put in between Shinyanga and Mwanza.

In 1989 Bishop Sekwa developed osteoarthritis in his hip, which required two operations. This was the same time that two large construction projects were taking place at Ngokolo, the building of the cathedral and the youth centre, both being overseen by Marv Deutsch. In 1992 Sekwa was stricken with a far more serious health condition, a brain tumor. He was operated on in Nairobi in both 1992 and 1993, with his condition somewhat improving each time. Thus, he was able to preside at the official blessing of the new cathedral at Ngokolo in May, 1994, but shortly after that his condition precipitously declined, until his eventual death on June 4, 1996.

After Sekwa's death it was over a year until a new Bishop was appointed, Bishop Aloysius Balina, on August 8, 1997, even though he had been Apostolic Administrator since mid-1994. Balina was a diocesan priest from Shinyanga Diocese and was born at Ntuzu in Bariadi District on June 21, 1945. In the late 1950s he was a student at Sayusayu Middle School where Maryknoll Father Al Smidlein had responsibility for the school and the students. Balina was an altar boy and also was made the sacristan in the church, tasks to which he dedicated himself and through which a very good friendship was developed between him and Smidlein. After ordination on June 27, 1971, he worked in Buhangija Parish and then in the late 1970s he was appointed rector of St. Pius Seminary at Makoko, in Musoma. On January 6, 1985, at the age of thirty-nine, Balina was ordained a bishop by Pope John Paul II in Rome and then on March 10, 1985, he was installed as the first Bishop of the newly erected Diocese of Geita, across the bay from Mwanza, in a large area directly south of Lake Victoria. Although there were some other small ethnic groups indigenous to the territory of Geita Diocese, the majority population were Basukuma, many of whom had migrated to Geita only in the latter half of the 20th century.

When Balina became Bishop of Shinyanga, he moved to a house about a half-mile from the cathedral. Most diocesan offices were at Ngokolo near the cathedral, although the chancery and treasurer's offices remained at Buhangija, at least up until the mid-2000s. Balina was to remain Bishop until his death in November, 2012. This was a period of peace and growing prosperity for the nation of Tanzania, and corresponding economic development in Shinyanga Region and the diocese. Balina had always promoted economic development in his many years as Rector of St. Pius Seminary and Bishop of Geita, and in Shinyanga he set about building a large diocesan center in the new diocesan plot. Fr. Herb Gappa commented in 2005: "Bishop Balina has many ideas but what's holding him back is lack of personnel that is available, and I suppose finances."

Gappa also said that in the mid-2000s there were proposals to move some of the old parishes into the nearby towns, such as moving Gula to the town of Lalago and Malili to the town of Dutwa, rather than rehabilitate the old churches and parishes. But as of 2016, these proposals have not been implemented.

After Balina died it was again a long time before a new Bishop was appointed to Shinyanga. Finally on February 2, 2015, a priest from Sumbawanga Diocese in southwestern Tanzania, Fr. Liberatus Sangu, was appointed and at the age of 52 he was ordained the fourth Bishop of Shinyanga on April 12, 2015, by Cardinal Polycarp Pengo of the Archdiocese of Dar es Salaam. Sangu was born on February 19, 1963, and was ordained a priest on July 9, 1994.

When Sangu began his episcopacy Shinyanga Diocese had become an immense diocese, if the official statistics are valid. In the year 2014, the last year for which we have statistics from the Tanzania Episcopal Conference (TEC), there were 28 parishes in the diocese, administered by 64 priests, of whom 44 were diocesan priests. There were 767,000 Catholics, out of a total population of 2.5 million (or perhaps three million, according to Fr. Dan Ohmann). By the year 2015 at least a half dozen diocesan priests had died, plus two Bishops who had originally been priests of Shinyanga Diocese, and several other diocesan priests were in ill health. To put this in perspective, as of 1960 there had been only three diocesan priests ordained. In 2015 Shinyanga was still a rather young diocese yet only sixty years after becoming a diocese over ten of its priests were no longer active. In this time only about fifty-five men had been ordained diocesan priests, an average of less than one per year, although this rate has slightly increased in recent years.

During this time, of course, most expatriate priests had left Shinyanga Diocese. As of the end of 2015, there were only three Maryknoll priests remaining in the diocese and no Brothers. Fortunately for the diocese, there were over a dozen Religious Order/Society priests working in the diocese, some of them from other parts of East Africa.

In any event, the slow growth of the diocesan priesthood in Shinyanga and the loss of most expatriate missionary priests had resulted in a stunningly high Catholic/priest ratio: over 12,000 Catholics per priest, and about 27,400 per parish. All indications point to this ratio remaining very high well into the future.

Shinyanga town itself had grown quite a bit since the diocese's inception, but the greatest growth took place in northern parts of the diocese, especially in the town of

Bariadi but also in Nyalikungu. Bariadi had become a District center and in 2012 a new Region was established called Simiyu Region, with Bariadi as its regional center.

With the abrogation of the plan to put a tarmac road through the Serengeti Plain from Arusha, there are new plans to build this tarmac road through the northern section of Shinyanga Region to Bariadi, and then on to Mwanza from there. The exact route of this highway is not known. But two of the newer parishes, Mwanhuzi and Bukumbi, could find themselves situated on this highway, with a concomitant rapid growth in population.

The extent to which the new highway will help Shinyanga in its development aspirations can not be accurately assessed at present. However, one possible outcome could be the division of Shinyanga Diocese, with Bariadi becoming a new diocese. There are already three dioceses serving the Sukuma people (Mwanza, Shinyanga, and Geita) and Bariadi would become a fourth. However, there is nothing definite about this as of this writing. It can be added that there are many Sukuma people living in Tabora Archdiocese, Bunda Diocese and even in Dar es Salaam.

Nationally, Tanzania continued to have peaceful democratic elections every five years, with each successive President following the law of serving for two terms only. However, in 1992 a constitutional change allowed a multi-party system in Tanzania. Despite this, in a 1994 parliamentary by-election the CCM Party (Chama cha Mapinduzi, meaning Revolutionary Party) won overwhelmingly, gaining 202 of the 232 elected seats. In 1995 Benjamin W. Mkapa succeeded Mwinyi as President and in 2005 Jakaya Kikwete succeeded Mkapa as President. All the elected Presidents of Tanzania, including the current one, John Magufuli, have so far been members of the CCM Party.

As Nyerere was a Christian and Mwinyi a Muslim, it has become customary to have Christians and Muslims alternate as Presidents. There is nothing in law about this, although many Tanzanian citizens believe it to be a constitutional mandate, a non-factual belief that has helped maintain sectarian peace in the nation. The three Christians, Nyerere, Mkapa and Magufuli, have all been Catholics – and very devout Catholics – eliciting overt desires in other Christian denominations for a non-Catholic in the next round. That Catholics have won the Presidency three times may be testimony to the excellent Catholic school system in the country.

During the two administrations preceding Magufuli's Tanzania experienced impressive economic growth, yet this was accompanied by growing income inequality and corruption in government. Thus, Magufuli has made the rooting out of corruption one of his primary policy goals.

The 2000 election in Zanzibar resulted in outbreaks of violence, particularly on the island of Pemba, when the CUF Party lost to the son of the former Presidential strongman of Zanzibar, Abeid Karume, in an election marred by many irregularities. At least 23 were killed, hundreds injured, and people fleeing by boat to Kenya were attacked by Zanzibar government forces. In 2002 there was a reconciliation pact signed by the CUF Party and the CCM Party of the mainland, and beginning with the election of 2005 there has been no further outbreak of violence in Zanzibar. [This paragraph is a summary of an article in Wikipedia.]

Zanzibar has also been the chief locus of ascending Muslim radicalism beginning about 2010, which has spread to the mainland. Between 2012 and 2016 one priest was killed in Zanzibar and another had acid sprayed on his face, and at least ten churches

have been bombed or burnt, including one Catholic Church in Arusha that was bombed in 2013.

Bishop Bernadin Francis Mfumbisa of Kondoa Diocese in central Tanzania, where there are many Muslims with whom he is trying to engage in peaceful dialogue, offered the following comments to the Huffington Post in February, 2014.

Tanzania has a large Muslim population estimated at 35%. A group known as Uamsho in Kiswahili (awakening) is inciting violence, especially in Zanzibar. Pamphlets with specific messages against Christians and Christian institutions have been recovered. On the mainland at least one radio station was banned because of inciting sectarian violence. Funding for these activities appears to come from abroad as the streets are awash with audio and videocassettes encouraging Muslims to harm 'kafirs' (non-Muslims).

There is an extremist fringe, it is true, but the vast majority of Muslims are peaceful. In Kondoa where I live more than 90% of the people are Muslim. About 80% of my own family are Muslims and so far we are living together fine. The major problem is external influence, which brings with it new interpretations of Islam.

When we look at Maryknoll's work in the Archdioceses of Dar es Salaam and Mwanza more will be said about this issue.

According to the World Bank, Tanzania's population in 2014 was 47.4 million (others estimated it at over 50 million as of the end of 2015), and had a gross domestic product (GDP) of \$46 billion in 2014 (ppp of about \$68 billion), and a per capita income of \$865 (ppp of about \$1,250), with a projected growth of a robust seven percent in 2015. [Ppp means Purchasing Power Parity, i.e. what can be bought in Tanzania in comparison to what would be needed to buy the same things in the United States. In other words, one would need close to \$15.00 in the U.S. to buy what can be bought for only \$10.00 in Tanzania.] The economic sectors experiencing strong growth were construction, transport and financial services. The World Bank attributed Tanzania's good economic growth in the new century to its accession to economic and structural reforms recommended by the World Bank and IMF. Inflation in the two years prior to 2016 was low, thanks to reduced costs of food imports and a huge decline in the price of oil imports.

Despite the economic growth poverty remained high; an estimated 28% of the population, about 12 million people, lived below the poverty line in 2012 (some missionaries claimed it was over 50%) and the income inequality was most pronounced between urban and rural areas.

In consort with these figures missionaries doing social analysis strongly dispute the value of IMF structural adjustment programs and judging a country by a narrow focus on its GDP growth. They state that social indicators, which now include environmental assessments, are a more reliable way of evaluating a nation's progress.

Fortunately, Tanzania has had success in some social sectors, especially education, with free primary education, the extension of day secondary schools to all administrative divisions in the country, and an increase in higher education loans enabling more Tanzanians to gain university degrees. The fertility rate has come down in

recent decades, but there were still 800,000 young people as of 2016 entering the job market each year. Unless subsistence agriculture is going to absorb the vast majority of these young people there will be hordes of idle young adults in all the urban parts of the nation.

The priorities of the new government in 2016 were: increasing government revenues by means of efficient tax collection; investment in good health systems; making significant improvements in the quality of education; increasing access to potable water; and increasing availability of electricity. It would also like to greatly improve the economic viability of the subsistence agricultural sector.

With this introduction, we can now begin looking at the parishes of southern Shinyanga Diocese and then move to the northern part of the diocese, i.e. those parishes north of Gula Parish. As Buhangija was the cathedral parish for many years, we will begin there.

BUHANGIJA: MARY MEDIATRIX OF ALL GRACES PARISH:

In Chapter Five we left off writing about Buhangija in the early 1960s, when Fr. Paul Fagan worked there first as curate and then when he became pastor from 1964 to 1966. He had been preceded as pastor by Frs. Charlie Liberatore (1958-1961), Dick Hochwalt (1961-1963), and Phil Sheerin (1963-1964). Fagan talked about his work in visiting outstations and families, and teaching in the catechumenate, the primary ministries of the parish priests at Buhangija. There was also a lot of administrative work to be done, which Fagan was unaware of and learned of only when he became pastor – a form of work that Fagan did not enjoy doing at all.

Buhangija was also the seat of the diocese until the new cathedral was built at Ngokolo, in a different part of Shinyanga town, in 1991. Bishop Ed McGurkin lived at the large residence very simply, taking part in the social and prayer life of the community. Others who were assigned to Buhangija, for diocesan jobs, were Fr. Ed Killackey (Education Secretary) from 1962 to 1966, Fr. John Ridyard (Bishop's Secretary) from 1963 to 1970, and Brother Frank Norris from 1961 to 1969. Others who resided briefly at Buhangija were Fr. George Pfister and Fr. Joe Sullivan (studying Kisukuma).

One who was assigned to the parish for a longer term was Fr. Lionel Bouffard. He was ordained in 1963, studied Kisukuma at Shinyanga Town Parish, the course taught by Phil Sheerin, and then went briefly to the parishes of Bugisi and Busanda. In September, 1964, he was assigned to Buhangija, where he remained until late 1966. He then was assigned to Sayusayu. Bouffard was interviewed but did not say anything about his time at Buhangija, except that the pastors he assisted were first Fagan and then Hochwalt.

In mid-1966 Fagan went on furlough and was replaced as pastor at Buhangija by Dick Hochwalt, the former pastor. Hochwalt had been teaching at Kipalapala Seminary for a year and after his stint as pastor at Buhangija he again went back to Kipalapala in 1968. When interviewed in 1989, Hochwalt indicated that the work in Buhangija was as Fagan described it: the catechumenate, teaching in schools, and visiting outstations for

Mass. The two parishes in Shinyanga divided up the work, with the Town Parish concentrating on the town and Buhangija covering the rural outstations.

As was noted in Chapter Five in Volume Two, both a School for the Blind and a Girls Middle School, grades four to eight, later shortened to grade seven, had been started in the early 1960s. Maryknoll Sisters staffed both these schools, along with lay staff. A medical clinic had also been opened around the year 1959 or 1960, staffed by Maryknoll Sisters Ann Humecke, Katie Taepke, Mary Lou Andrews and Marian Teresa Dury. The clinic was given the name Mary Hannan Mahoney, the first of seven clinics in Shinyanga Diocese with this name. Mrs. Mahoney was the wife of Dr. Robert Mahoney of Connecticut, a long-time donor to Maryknoll. She died of cancer but had offered her sufferings up for the success of missionary work in Shinyanga. Maryknoll Sisters staffed five of the clinics: Buhangija, Sayusayu, Mipa, Ng'wanangi-Nassa, and Ng'wamapalala.

The girls of the middle school helped the Maryknoll Sisters in their mobile clinic trips to outstations, helping with many of the non-skilled tasks and also teaching the rural women Kiswahili, and they also assisted the Blind School by making bricks, sewing school uniforms, and starting a recreational club.

Due to lack of medical personnel, the Maryknoll Sisters had to withdraw from Buhangija MHM clinic in 1974, and from most of the other clinics in Shinyanga Diocese at about that time. Bishop Ed McGurkin was upset by this as he thought the Sisters' work in the medical field was exemplary Christian witness. However, there were many factors at work, including the return of scores of Sisters back to the United States. It is fully explained in Sr. Katie Erisman's book, pages 53-55. In Buhangija the MM Sisters were replaced by the Sisters of Our Lady of Kilimanjaro from Moshi and, in fact, Sisters from various congregations of African Sisters were found to staff all the clinics.

The Maryknoll Sisters also withdrew from the staff of the Girls Middle School in 1969. A lay woman, Margaret Christopher, was appointed the Headmistress. The middle school remained open for several more years but eventually was changed to a secondary school. By the 1970s special middle schools for girls were not necessary in Tanzania, as a result of the government's program of universal primary education.

At the beginning of 1967 Fagan came back from his furlough, stayed in Buhangija for two months or so and then moved to Old Maswa, where he was pastor for the next forty years. Hochwalt stayed in Buhangija only to the end of 1968 and then went to Kipalapala. Other Maryknoll priests who taught at Kipalapala were: Fr. George Buckley, 1964-1966, and Fr. George Putnam, 1965 to 1968 and 1973 to 1976. Hochwalt left Kipalapala in 1970 and went to Bugisi Parish for less than a year, after which he went to St. Pius Seminary in Makoko. Hochwalt was replaced in 1968 as pastor in Buhangija by Fr. Charles Liberatore, also a former pastor.

In the mid to late 1960s the changes of Vatican II were introduced to Shinyanga Diocese, as to all over the world. The priests stationed at Buhangija did not think that there were any radical, earth-shattering repercussions from this. Already many of the hymns were being sung in Kisukuma, people were hearing the Sunday readings in their own language, and some of the priests had already begun facing the people while celebrating Mass. Thus, the changes came gradually and smoothly. Hochwalt said that

parish work basically remained the same: running a good catechumenate, going to outstations, and administering the sacraments.

As for the Brothers at Buhangija, Frank Norris left in 1969 and moved to Sayusayu, where he remained until 1974. In 1968 George Carlonas came to live at Buhangija for three years. He had actually been living in Shinyanga since the early 1960s but for some years his address was listed as Shinyanga Town Parish and in other years Buhangija. During these years he oversaw many different construction projects, such as the Catechist School at Mipa, the Shinyanga Commercial School (SHYCOM), an extension to the church at Shinyanga Town Parish, the Girls' Middle School at Buhangija, the Secondary School at Mwadui (outside the mine), at which Fr. Bill Tokus became Chaplain in 1968, plus construction projects in Salawe, Old Maswa, Nyalikungu, Ng'wamapalala, Ndoleleji, and a round church at Mhunzi, which was not a parish but a large outstation of Ndoleleji. Carlonas said he used the same architectural design for all the churches and rectories, at the request of Bishop McGurkin, in order to keep the price down. A church generally cost \$12,000 to build and a rectory \$7,000.

Carlonas said that he got along very well with the priests. He had done much of the construction in the northern part of the diocese, in the parishes of Ng'wanangi, Chamugasa and Malili, and got along extremely well with George Egan and Eppy James. Both Egan and Carlonas were World War II veterans. In addition to the priests, the Brothers also got together themselves at times and would take some time off together in Mwanza for a few days. Carlonas also had very good relations with his African workers and maintained a good friendship with some for years afterward. Carlonas did not learn Swahili and used only Kisukuma – or English – in talking with the workers. Carlonas' good relations extended as well to Bishop McGurkin, with whom he always had a respectful, friendly and trusting relationship.

Whereas Carlonas did the actual contracting work in the Nassa deanery, in Shinyanga he often worked through local contractors. He was an architect, though, and he drew the designs and gave them to the contractors.

In 1970 Carlonas was assigned back to the United States, as he explained.

Fr. Joe Glynn told me that there would be no more construction, only maintenance. He said that I would not enjoy doing merely maintenance. I didn't think so, but it is true that they didn't do much building (after 1970). We had very few missions when I went over (in 1956, only six missions) and we expanded to twenty. After a while the missions were about fifteen miles apart and it was felt that the people could travel that distance into the mission.

Having very few missions made it pleasant, because as soon as you finished one job you had two or three more waiting for you, big jobs. That's what I enjoyed; it kept me very busy.

My heart was in Africa. To me, it was very, very hard to readjust to the States. I was always very happy. When I lived at Chamugasa we could go out to the Serengeti for recreation on a Sunday afternoon. We would chase the animals to see how fast they can run. We once timed an ostrich at thirty miles per hour. We also witnessed the wildebeest migration one year. The herd was sixty feet wide and miles long. We estimated that there were over 200,000 animals in the

herd. I would occasionally see a lion, which was scary if I was on a motorcycle. Lions weren't just in the park but also outside of it and I once came upon one while going on my motorcycle to the next mission.

The only difficult things were the sicknesses. I had hepatitis once; boy, that was murder. I also had malaria frequently. Otherwise I enjoyed myself. Every day was a good day for me because I had a job to do and I could see the finished product myself.

Just five years after Carlonas departed, Castor Sekwa was named Bishop of Shinyanga and initiated several huge building projects (cf ahead under Ngokolo, pages 25 ff). A claim could be made that Glynn was short-sighted in his belief that the age of construction in the church in East Africa was over, but this perception was shared by other Maryknollers in the late 1960s and early 1970s, since no new parishes were being constructed in either Musoma or Shinyanga. But in fact there were a few more parishes built in the mid-1970s and 1980s and even in the new century Maryknollers engaged in several large construction projects at parishes in Mwanza and Dar es Salaam – and in 1991 Glynn himself initiated the establishment and construction of a new parish in Nairobi (Doonholm).

Carlonas also mentioned several powerful windstorms that badly damaged buildings by taking off the roofs. Violent equatorial rain and wind storms are not technically tornados but seem to have the explosive power of one. Fortunately, Bishop McGurkin bought insurance for all the churches and rectories, so the diocese was reimbursed for the repair costs after a destructive storm. There were also times when Carlonas had to go purchase supplies and left instructions for the workers on the construction for that day, only to return and discover they did not understand. This would result in having to redo the work the next day.

A third Brother also came to Buhangija, Bro. Kieran Stretton in 1970 and stayed until 1976, after Bishop McGurkin had retired. Neither Norris nor Stretton were interviewed for the history project. Norris did construction and maintenance work and Stretton helped with administration work for the diocese.

By the beginning of 1970 Fr. Charles Liberatore was needed to assist Bishop McGurkin, when Ridyard departed from Shinyanga. Thus, Liberatore continued to live at Buhangija, doing the work of Bishop's secretary and also helping out in the parish, up till 1978, when he moved to Dar es Salaam. During his time at Buhangija, both as pastor and diocesan chancellor, he dispensed medicine from his office, making it a quasi-dispensary. He had accumulated much experiential knowledge of local illnesses and proper treatment while at Sayusayu prior to coming to Buhangija and his dispensary ministry proved very effective. He was also instrumental in getting the Mary Hannon Mahoney clinic started at Buhangija and at other parishes. Unfortunately, Liberatore was never interviewed for the history project, due to his untimely death in June, 1981.

Fr. Zachary Buluda was appointed pastor, either in late 1969 or the beginning of 1970. In May, 1970, Fr. Leo Kennedy was assigned to Buhangija as the assistant pastor to Buluda. Kennedy had been ordained in 1959 and had previously worked in a number of parishes in Shinyanga Diocese and most recently in Busanda, where he was pastor

from 1966 to 1969. In 1969 he went on furlough and on return he took the Swahili course at Makoko. Following this he went, with Ed Killackey, to Moshi for several months of Swahili practice, he and Killackey living at separate parishes in Moshi town. In May, 1970, Kennedy moved to Buhangija and a short while later Killackey went to Kisii, Kenya.

Killackey had a great anecdote about his language study in Moshi, where the Chagga are the local ethnic group. He early on learned that Kilaki was a common Chagga name and on one of the first Sundays when he preached he said, "My name is Killackey. I have never been in Moshi, but I see that my father has." He added that the Chagga people got the joke immediately and burst out laughing.

Kennedy stated that he picked up Swahili without any complications or great difficulties and that in Buhangija he used both Swahili and Kisukuma. Since Buhangija was responsible for the rural outstations, where people mainly spoke Kisukuma, this was the language he used there. They did not have any responsibilities in the town, which was covered by the town parish, so Kennedy had only limited times when knowledge of Swahili was needed. (In later years he worked in Nyalikungu town, where facility in Kiswahili was necessary.)

Most of the priests and Brothers living at the large house at Buhangija were involved in diocesan administration, so conversation at dinner did not revolve around parish matters. In addition to the large community living at the house, there were always guests coming for several days. Thus, conversation was more about general matters happening in the country or in the world.

On June 27, 1971, Fr. Aloys Balina was ordained a priest and assigned to Buhangija, giving the parish two diocesan priests. Balina, of course, was to eventually become a Bishop of Shinyanga Diocese (in November, 1997). Shortly after that, a Maryknoll Associate priest, Fr. Paul Archambeault from Portland, Maine, who had been working first at Ndoleleji Parish, requested Kennedy to join him in a team ministry at Malili Parish, where they would also be responsible for Chamugasa Parish. Kennedy moved to Malili either at the end of 1971 or beginning of 1972.

In 1970 Fr. Mike Duffy was assigned to Buhangija. He had been at Salawe Parish with Fr. George Cotter and in mid-1969 they decided to close Salawe as a parish, anticipating that the Head Catechist would be given permission to perform many of the sacramental tasks that a priest does, except for confecting the Eucharist at Mass. It would be an outstation of Shinyanga Town, sixty miles away, but continue to function as a quasi-parish under the Catechist. According to Duffy, Rome did not allow this.

On return to Tanzania Duffy studied Swahili at the language school and then went to Moshi for four months of practice. In mid-1970 he came to Buhangija, but requested Bishop McGurkin for permission to set up a comprehensive agricultural and social development program under the auspices of the diocese. He had already begun initiating agricultural outreach programs in Salawe and had received a very good response from the Sukuma farmers. This became a very big program, which will be treated as a separate section in this chapter. Although he was listed as living at Buhangija, he actually resided in his own small house in a different part of town.

Beginning in late 1969 George Cotter was also listed as living at Buhangija, up to 1971. He had become very interested in helping people dig and put in shallow wells

while he was at Salawe Parish from 1967 to 1969, and he resumed this outreach ministry in various places in the diocese when he returned from furlough at the end of 1969. It is unknown if he studied Swahili at the language school at this time or if he had learned it earlier. He knew Kisukuma, which he had studied when he first came to Shinyanga Diocese in 1960. In 1971 Cotter moved to Sayusayu and then went to the United States in 1972 to take on a new task of publishing a book to help missionaries draft funding proposals for development projects. Cotter was unfortunately never interviewed for the history project.

A more long-lasting assignment to Buhangija occurred in 1972, with the assignment of Fr. Lou Bayless as Diocesan Procurator, with residence at Buhangija. He had actually been the first Maryknoll pastor of Buhangija, beginning in May, 1956, after which he became the first pastor in two other parishes – Shinyanga Town (1957 to 1960) and Malampaka (1963 to 1971). After going on furlough in 1971, he returned to Shinyanga in 1972 and was assigned to Buhangija, where he was reunited with Zachary Buluda, who had been Bayless' curate at Busanda Parish in the mid-1950s. Bayless had good relations with Buluda and likewise formed good relations with the young Al Balina.

Thus, in 1972 those living at Buhangija were: Bishop McGurkin, Frs. Charlie Liberatore, Lou Bayless, Zachary Buluda, Aloys Balina, and Brother Kieran Stretton. Bayless was to live at Buhangija up to the year 1997. Of the priests living there, only the two diocesan priests were officially assigned to the parish, although both Liberatore and Bayless helped with Sunday Masses. Bishop McGurkin would also have taken a Mass at Buhangija on a Sunday, if he was there. For the next twenty years the Maryknoll priests and Brothers assigned to Buhangija were there primarily for diocesan administration and building maintenance.

One of the first assignments that Bishop Sekwa gave was to ask Bayless to be chaplain at the government hospital in Shinyanga town. Bayless explained this duty:

First of all I take care of all the patients in the hospital. I visit and talk to everyone regardless of religion, including Muslims. The Muslims even said that I am different than the others because I go to everybody. I don't push religion or give a religious talk; it is just to say hello to everybody.

I go every day in the morning and evening and am able to cover all the wards two or three times a week. With Catholics I arrange to provide them sacraments, for instance anointing of the sick if there is anyone in danger of death. On Thursday and Sunday I bring communion to any Catholic who has requested the Eucharist. I go the day before and check out all the Catholics in the hospital.

There is no chapel at the hospital so I don't say Mass there. It is close to the town parish and anyway the patients can't get out of bed.

I visit Kolandoto Hospital occasionally, about once every two weeks. I would like to schedule twice a week to go there. Early in the morning would be a convenient time to visit there.

I occasionally see the other ministers, but not in the hospital. I very seldom see them at the hospital and am disappointed that they are not more active in helping out their own people. I like to talk to them when they come. Canon Magoke is the Anglican minister and I see him and talk to him in the town

frequently. We're very friendly. He's a very fine man. I would talk to any of the Protestants but some of them, such as the Sabbato, are a bit tenacious and try to back you into a corner – but I hold my own.

Kolandoto is a large private hospital that was built by Protestant faiths. It is located several miles north of Shinyanga town.

One day in 1976 the Warden from the prison was at the hospital and met Bayless there. He asked Bayless if he would agree to be the prison chaplain and say Mass for the prisoners. Bayless agreed and as of 1976 he was also Prison Chaplain. He started off saying Mass once a month but then the prisoners asked for Mass every week. Bayless explained:

That was fine. Every week I have Sunday Mass there. Out of a group of about fifty around ten receive communion. Of the fifty about twenty to thirty would be Catholic and the rest are catechumens. Each ward has a catechist who is also a prisoner. Some of them are very good at teaching.

I have no problem entering the prison. Other visitors have to sign the book, have their names written in the log book, the reason for their visit, for how long they are going to be there, and then signed out when they leave. But for me they don't bother with that at all. They set up a big table inside and it is going very well.

Bayless was interviewed in May, 1989, and as of then he was still carrying out the duties of hospital chaplain and prison chaplain. Given these duties he was not directly affected by the Ujamaa Villagization in 1973 but he remarked that it was very unjust in his opinion. He said it was particularly painful for those who had already put money into building houses of cement blocks and metal roofs, only to be forced to move many miles. As a result, Bayless tended to stay aloof of Tanzanian politics. He remained living at Buhangija until 1997, when he retired to the United States. He died at Maryknoll, NY, on March 16, 2001.

In 1976, as Fr. Charles Liberatore was going to be moving to Dar es Salaam in 1977, Fr. George Putnam was assigned to Buhangija to help with diocesan administration, but unfortunately he was never interviewed regarding his five years there. He remained in Buhangija until 1981, at which time he transferred to the Society House in Dar es Salaam. As was noted before, throughout the 1970s and 1980s the parish priests in Buhangija were African diocesan priests.

In the late 1970s several other Maryknoll priests had their addresses listed as Buhangija but if they actually resided there it would have been for only a brief time. These are: Frs. Joe McCabe, Ed Phillips, Jim Lee, and Jim Lenihan. Kevin King may also have been at Buhangija briefly in 1978.

After Brother Kieran Stretton left in 1975 two other Maryknoll Brothers came to Buhangija, Cyril Vellicig in 1975 and John Wohead in 1979. Both remained living at Buhangija for many years.

By the beginning of 1975 Vellicig had been living at Makoko for a year and a half, doing the procuration for the language school and the Maryknollers living in the

Musoma area. In 1973 he had taken the Swahili course at Makoko and then gone to Dar es Salaam for two months to do language practice. He had hoped to go back to Mwamapalala where he had previously worked but was asked by the Regional Council to fill in at Makoko as Brother Brian Fraher was having health problems. At Makoko he did maintenance work and also oversaw the buildings, staff and procuring of supplies. At the beginning of 1975 Fr. Charles Liberatore of Buhangija came to Makoko and presented Vellicig with a job description of assisting Liberatore: diocesan administration, oversight of the staff at Buhangija, and supervision of the building crew of the diocese. Vellicig accepted this offer and moved to Buhangija in March, 1975, just two months after Castor Sekwa had become Bishop. When Liberatore left Buhangija in 1977 Vellicig became the diocesan treasurer, a post he retained for many years afterward.

During his years at Buhangija Vellicig was able to take several renewal programs in the United States, which he appreciated, but he unfortunately missed out on taking the renewal program in the Holy Land in 1987, due to bureaucratic malfunctioning. He was an active member of the Maryknoll Unit in Shinyanga and enjoyed the social get-togethers connected with this, even though he was not directly involved in pastoral work. He kept up his health through exercise, playing racquet ball and tennis, at which he was better than average. In late 1988 he had operations to remove cataracts, after which he had to recuperate for a number of months. Vellicig used this time for reading and private spiritual reflection, exercises he found very helpful. It gave him time to think about how he would use his time wisely as he moved into his elder years.

While he had been at Mwamapalala Maryknoll Sisters were running the medical clinic there and he had good relations with them, with occasional back-and-forth visits for meals or other events. By the time he came to Buhangija the Maryknoll Sisters had already left, replaced by the IHSA Sisters. Vellicig had good relations with these Sisters also, although he usually saw them only for formal work-related reasons.

While Vellicig was at Buhangija the Lay Missioner program was just getting started and one issue needed a resolution, namely whether the lay missioners, particularly the women, could be allowed to stay at the society house in Dar es Salaam. Vellicig felt that since the priests and Brothers were committed to celibacy, their privacy in this house should be respected. But the majority of Maryknollers voted to let lay missioners stay at the house and Vellicig later stated that this was the correct decision. He said it was just a question of adjusting to something new, which for him took some time.

In 2005, at the age of 83, Vellicig retired to the United States, going first to the retirement home in Los Altos, California.

In 1979 Brother John Wohead was assigned to Buhangija and this also would become a long-time assignment. Prior to this he had been at Ng'wanangi-Nassa Parish since 1965, where he carried out a variety of construction projects. He was requested by Bishop Sekwa to move to Buhangija to help with the establishment of a diocesan youth centre, whose construction was moving along at a snail's pace. Wohead gave a long explanation of the difficulties this project was encountering, but essentially the problem was the contractor, a man by the name of Rajani (Fr. Marv Deutsch, the future Director of the Youth Centre, called the contractor Patel), was using the permission to buy building materials for the Youth Centre, a church project, to purchase large volumes of materials for his other building contracts for which the cost of materials would be much

higher. By delaying work on church projects he could consistently claim on his procurement requests that the materials were for church projects. He also wanted to be paid in foreign exchange rather than Tanzania shillings. Eventually, Mr. Rajani, who had in the meantime moved to Dar es Salaam, was tracked down by an SMA Brother, Brother Kees (full name not known), threatened with legal action if he did not agree to settle for the little that had been done, and told to break the contract, which he agreed to. Brother Kees was an architect and a proficient builder, who was managing a vocational school at the SMA Parish in Shinyanga Diocese. He also designed the plans for the cathedral at Ngokolo.

Wohead and Cyril Vellicig took on the task of building the youth centre. It turned out to be cheaper and more efficient for the diocese to employ a team of builders supervised by the Brothers than to have a contractor, even though Bishop Sekwa was initially reluctant to follow this path. The most important step was when Deutsch, who was chaplain of St. Paul the Apostle Secondary School, the diocesan secondary school located between Shinyanga Town and Mwadui Mine, accepted the task of finishing construction of the youth centre and brought out friends from Minnesota, who were excellent builders. After the youth centre was completed Deutsch took on the task of overseeing construction of additional buildings at the diocesan headquarters at Ngokolo and doing finishing work inside the new cathedral.

Brother Kees had offered to train someone to be a diocesan foreman for building projects, but Bishop Sekwa was unable to choose someone. Fortunately, Peter Eigenmann, a Swiss man running a trade school in Shinyanga under the auspices of Misereor, a German funding agency, forwarded a man named Angelus, who turned out to be an excellent building supervisor for the diocese.

In addition to his construction work with the youth centre and later with the cathedral, Wohead oversaw a number of other building projects, such as putting on good roofs and indoor plumbing in the convents of the two Sisters' congregations at Buhangija, the IHSA and Kilimanjaro Sisters, making improvements to six teachers' houses of Buhangija Secondary School, installing a large number of outdoor latrines at the school, and in 1987 building a nursery school at Nyalikungu Parish.

In August, 1983, Fr. Dick Hochwalt was assigned to Buhangija, to be Chancellor of Shinyanga Diocese. He had been pastor of Buhangija in the 1960s, followed by a seminary teaching career at Kipalapala and St. Pius Minor Seminary at Makoko up to 1975, and then had been pastor of Ng'wanangi-Nassa Parish from 1976 to 1982. In 1982 to 1983 he served a short stint at the Maryknoll Treasury Department in New York and took some updating programs in Rome, after which he went to Buhangija.

When Hochwalt was interviewed in 1989, he commented that the age of the missionary was more or less over. The local Bishops and priests were taking over the pastoral work and missionaries were in a subsidiary capacity to assist the local church, as he explained.

We are now in service work, with myself as chancellor and judicial vicar. This is absolutely the work that we should do until such time that they have enough people trained, an African priest who first of all is willing to take the job.

I can assist the Bishop because English is the language used in this particular church. It's used for all correspondence and I can produce in minutes what would take him several hours.

I also assist the pastors in the parishes and they want it. They do not look at the color of one's skin. We also provide a connection to the universal church. Another element we add is the very good doctrine of Vatican II.

As was noted above (page fifteen) about beliefs in 1970 that the church would engage in no further construction, it could likewise be claimed that Hochwalt's statement in 1989 that the age of the missionary was over may have been slightly premature, but not really false.

At some time in the 1980s Buhangija was suppressed as a parish, with all its records transferred to Shinyanga Town Parish. Buhangija was then seen as the residence of the Bishop, a diocesan and Maryknoll guest house, and its church as an outstation chapel of the town parish. Sometime in the mid-1980s Bishop Sekwa moved his office to the newly acquired plot at Ngokolo and before the year 1990 he also began to reside at Ngokolo. In 1989 Hochwalt expected Buhangija to be re-established as a parish and that he would be named pastor, at least for a certain period of time, an expectation implemented in 1990.

The diocesan consultors want it to be a parish again and take the outstations. The town parish is too big, with many pastoral situations. Thus, Buhangija is needed as a parish and Ngokolo needs to be established as another parish. (Ngokolo, the cathedral parish, was erected in 1991.)

Despite not being a parish in the 1980s, Buhangija continued to conduct its own catechumenate and adult baptisms. Hochwalt commented that almost all the adults being baptized were women, with very few men (in the 1980s). He added that in many respects parish work in Shinyanga Diocese remained the same as in previous decades.

We are still trying to get converts, we're still going out visiting, still taking the Mass out to people, still trying to teach the kids in school (i.e. religious education), still getting the Shiku Joses together (i.e. the adult catechumenate), and still baptizing people.

In 1989 Bishop Sekwa developed serious rheumatoid arthritis in his hip, which slowed him down tremendously, until he was operated on in July, 1991, with double hip-replacement procedures. He remained in good health throughout 1991 but in 1992 began feeling weak and tired, leading to a trip to Nairobi for a diagnosis. In February or March of 1992 he was diagnosed with a brain tumor, although surgeries in both 1992 and 1993 enabled him to function, albeit at a greatly reduced pace, up till 1994. However, beginning even in 1989 Dick Hochwalt took over much of the administration, which he admitted he liked and was already doing. From 1989 to Sekwa's death on June 4, 1996, Hochwalt, according to Brother Kevin Dargan, was the de facto administrator of the diocese. In mid-1994 Bishop Aloysius Balina of Geita Diocese was named Apostolic

Administrator of Shinyanga Diocese but as he had a full load of work to do in Geita, Hochwalt continued to do the day to day administration in Shinyanga.

In 1989 Hochwalt listed the numerous types of construction and other development work taking place in the diocese.

In the last two or three years development in the diocese has really blossomed. We have the Matanda Agricultural program, the Youth Centre, the cathedral at Ngokolo, and plans for more dispensaries. Shinyanga has developed into a major city. It is growing and becoming more and more important. These areas where we live are two of the most populous regions in all of Tanzania. (In addition to Shinyanga, it was not clear which other region Hochwalt was referring to, but probably Mwanza Region.) They have food, cattle, diamonds and produce more tax revenue than any other place. The entrepreneurship in Shinyanga Town is fantastic. There's money here and people who are willing to do things.

Hochwalt contrasted the era of the 1950s and 1960s with the current era in Tanzania in the late 1980s.

Under colonialism to be Christian was a sign of education, a sign of being upwardly mobile. With independence we have moved into a second generation. European influence is waning and with the rise of the petrol dollar there is now a dependence on Middle-eastern, Muslim countries for oil and development projects. We're seeing a resurgence of Islam, which is a real challenge to the Church, because Islam is out to make this country an Islamic State.

Yet, here in the Town Parish there is a group of lay Christians who are really strong and devoted to the Church. They have an association called the Catholic Professionals of Tanzania, who gather to discuss how they can bring Christianity into their work places. They invited the Bishop to give them a talk on duality, the problem of applying Christian principles in situations, such as in their offices or government offices that are anti-Christian. Their emergence is an important development.

Hochwalt also commented positively about the presence of lay missionaries, some from the U.S. and others from Europe, in Shinyanga. From Europe were Peter Eigenmann, from Switzerland, living in Shinyanga with his wife and teaching in a trade school, and Andreas Weck, from Germany, also living with his wife and two children at the Matanda Agricultural School near Buhangija, a Misereor funded project. Two Maryknoll Lay Missioners, Kerry and Teresa Watrin, were also stationed at Buhangija from 1987 to 1990. Hochwalt assessed their work as follows: "The work they do can make a tremendous contribution to the whole structure of the church, to the whole witness of a good Christian life." At the same time, Hochwalt feared that expatriate laity might be clericalized in the minds of local Sukuma people, even though all the lay missionaries living in Shinyanga were married couples. Being expatriates who had a close personal relationship with priests, Brothers and Sisters, they might have been perceived by the Sukuma to be in a special category of priests/Sisters reserved for married expatriate missionaries.

In the 1970s Maryknoll introduced the planning and budgeting process to all regions throughout the world, and mandated the establishment of pastoral units as a participatory form of decision making. The Maryknollers in Buhangija responded in various ways, some affirmative, others dubious. Cyril Vellicig said that he found all the reading coming from Maryknoll far too time-consuming and that he and others considered the planning process cumbersome, to the extent that some just stopped asking for budgetary assistance. He stated, "I just can not do it after working in the office all day and I do not get relaxation studying these other things." However, the social element of the monthly unit meetings was a very positive thing for Vellicig. "It's about the only occasion we do get together these days. We're getting older, the roads are bad, and we do a lot less travelling."

John Wohead was non-committal on the value of discussions in unit meetings, but he appreciated the discussions. He had a conservative nature and traditional religiosity and was skeptical of abrupt or major changes. Thus, he perceived some suggestions as possibly diversions from true church teaching. At the same time, Wohead expressed appreciation for some spiritual renewal programs he attended, such as one at Weston, Massachusetts. There were also some very good short seminars at Nyegezi and Bukumbi, both near Mwanza, sponsored by the White Fathers, which Wohead found very helpful. Spirituality and contemplation became important for him as he was moving into his senior years at Buhangija.

An ambivalent attitude towards units and planning was also expressed by Hochwalt. He felt that each Maryknoll General Council proposed something new that they encouraged the Maryknoll Regions to adopt. He commented, "We follow along, but generally the work remains the same. We are appreciative of Maryknoll, because it has given us the opportunity to fulfill our vocation of a missionary life, but our missionary life is here. Maybe we are too restricted, too parochial. Maybe Maryknoll should make us think of larger things, but generally the work remains what it always has been."

Bayless, Vellicig, Wohead and Hochwalt were all interviewed in 1989 but remained in Buhangija for many years after. As already mentioned, Bayless returned to the U.S. in 1997, and Vellicig in 2005. In 2003 John Wohead retired to Los Altos, California, and died on November 16, 2011. Hochwalt remained in Buhangija until 2003, when his health failed. He returned to the U.S. and died on November 16, 2003.

One other Maryknoller was assigned to Buhangija in 1990, Fr. Ernie Brunelle, making a total of five Maryknollers living at Buhangija from 1991 to 1997, when Lou Bayless retired to the United States. Brunelle had been on Development work in the U.S. in the 1980s, where he also experienced some heart problems. These were cleared up and he was cleared to return to Tanzania in 1990.

When Brunelle arrived Dick Hochwalt had already become the pastor of the newly re-established parish of Buhangija, while retaining his position of diocesan chancellor. Fr. Zachary Buluda, now a monsignor, was living in the parish and helping with Masses and other pastoral work. A newly ordained priest, Fr. Sospeter Shole, was assigned to Buhangija after his ordination in 1990 and Brunelle shared with him the Mass visits to outstations. Brunelle said that there was one outstation in particular, Ng'helegani, where he celebrated Mass most Sundays, giving him the opportunity to know the people of this outstation extra well. Shole remained at Buhangija up till 1998

although for three years, from 1993 to 1996, he was in Rome doing advanced studies. Shole grew up in the vicinity of Nyalikungu Parish.

Dick Hochwalt obtained money from America to help the people build a chapel at Ng'helegani, made of red bricks and corrugated iron roof. As was the practice by the 1990s, the people raised money on their own and did much of the work themselves.

In the mid-1990s there was another drought in Shinyanga, an area prone to persistent dry conditions, and Brunelle assisted people to start simple money-earning activities, such as making rosaries, necklaces and bracelets from local materials. He also helped another group of young men and women to open a workshop that turned scrap metal into tools and parts for vehicles and bicycles. This latter project succeeded while there was an abundance of scrap metal available for free, but later when the metal became scarce the workshop had to close. The prohibitive cost of scrap metal ruled out purchasing it from elsewhere. The men and women shared the tools and each went on his or her own – but at least with some skills in iron work and welding. Regarding this type of apostolate, Brunelle commented:

I wasn't sure whether this was proper pastoral work, when I had a lot of direct pastoral work to do. Though it has taken a lot of time and effort, I think it's been worthwhile. I believe it's in the line of the corporal works of mercy, helping people to help themselves.

Brunelle added that due to the perpetual dry conditions in Shinyanga many men left their rural homes to seek a wage-income elsewhere. A few men even deserted their families for good. As a result there were many households headed solely by women. If the rains came late, they could lose the grains they had planted, such as maize and sorghum. Sweet potatoes grow quickly and were an alternative crop in a drought year, but even this was not always successful. Some people, with access to water from a well, for instance, could grow vegetables for sale, in order to earn a small income to purchase necessities. With regard to a bad drought in 1995, Brunelle said: "Most people don't have access to water and consequently have a difficult time feeding their families or getting any income at all."

Drought did not usually result in outright starvation but more likely in an increased incidence of malnutrition. Malnutrition has many consequences, according to Brunelle, such as susceptibility to many diseases including malaria and tuberculosis. Additionally, lack of water leads to less washing, which can cause an increase in skin diseases such as scabies and skin rashes. Malnutrition is especially stressful for pregnant women.

One response begun by Brunelle was to help set up a small fund to help the most needy, to be disbursed by members of the parish who knew which families were in the most dire straits.

The challenge of persistent drought and the phenomenon of single-headed households were exacerbated in the 1990s by the AIDS pandemic that hit Tanzania hard. Shinyanga was not spared from this. Brunelle said that in response the Small Christian Communities (SCCs) prayed for those with AIDS and visited the families to offer solace, comfort and assistance. One man, not a Catholic, was so impressed with the Catholic

community's willingness to visit him that he asked for instructions and was baptized prior to succumbing to his disease.

The school for the blind, established in 1962, had been taken over by the government and was still functioning very well in the 1990s, according to Brunelle. With Braille machines from the Perkins Institute, the children learned to read and write very quickly. Brunelle said there were other important qualities imparted by residence at the school, such as socialization into the community, confidence in oneself, and ability to use the other senses to substitute for lack of sight. The children could adeptly carry tins of water from the well back to their dormitories and even play soccer by listening to the sound of the ball going through the grass.

Brunelle was informed that there were scores of Braille machines lying in disrepair in a storehouse. Fortunately, he met a Sukuma man, Gaspar Lubasha, a committed Catholic, who had been taught to teach the blind and keep the Braille machines in good working order. He offered to repair the machines and Brunelle supplied kerosene to clean them. Twenty machines were repaired and distributed to the blind students. When Brunelle went to the U.S. on home leave, he visited the Perkins School for the Blind in Watertown, Massachusetts, where the machines are made, and bought \$1,000 worth of spare parts. On Brunelle's return to Buhangija with the parts, Lubasha was able to repair many more machines.

Brunelle also brought out parts to repair another broken machine that duplicates sheets written in Braille and was being stored unused in the storehouse. Lubasha was able to repair this machine as well. With repaired machines and Lubasha's help in preparing educational materials, the Buhangija Blind School's performance improved dramatically in the 1990s.

Another ministry that Brunelle performed was teaching religion in secondary schools. Most of the schools were in the vicinity of Shinyanga Town, but one was an hour's drive over rough, heavily rutted roads. Fr. Marv Deutsch and Brother Kevin Dargan, who were running the diocesan Youth Centre, had requested Brunelle to assist them with this in order to reach all the schools and classes. Even though Brunelle had never taught he found it less taxing than he expected. He taught in Swahili, which was a second language for him, as his primary language in Shinyanga Diocese had always been Kisukuma. Brunelle taught Form One and the students taught him the correct Swahili words when he was at a loss. "Gradually I became better at Kiswahili and more at ease with teaching; now I feel fairly comfortable with both." Brunelle said that instruction in secondary schools was essential, since the students received almost no other formation in the faith, except for sermons on Sunday.

Over the years working in Sukuma land Brunelle discovered the people's beliefs in God. The Sukuma language has various names for God, such as 'shepherd,' 'the one who is present to us,' and 'the one who is in charge.' These beliefs are compatible with the scriptural deposit of faith and Christian teaching, and Brunelle realized that missionaries do not bring to Africa faith in God, but build on it with the people. He explained:

In the past some missionaries were very negative towards the culture. In recent years, especially since the Second Vatican Council, we understand a great

deal more about the theology of mission, and how God is revealed even through non-Christian religions.

Some traditional Sukuma dances were very erotic, according to our viewpoint, but maybe they (i.e. the Sukuma people) were not offended by this, within their own cultural perspectives. Now we have a Sukuma dance leader who will be leading the dancing for the celebration for the blessing of our chapel.

With regard to the matter of Maryknoll Society impact on missionaries in Shinyanga, noted above in the opinions of Hochwalt, Vellicig and Wohead, Brunelle commented:

It is our responsibility to care for ourselves spiritually and to work together as a community. To that end we have an annual retreat, we get together annually for regional assemblies, and we try to give each other moral support by way of sharing ideas, planning together, and praying together. We have our liturgies together and these gatherings are generally an invigorating exercise.

Given the large Maryknoll community living at Buhangija, which also received guests regularly, there was a good social life in the residence. Brunelle also liked his own private time, listening to music and reading. At other times the community would watch recent movies on video, or play cards and other games.

A year or two before he left Tanzania permanently and retired in the United States, Brunelle summarized his many years working in Shinyanga Diocese.

For me, life and ministry here is a very fulfilling way to live. Our lives are very rich, due in large part to the joy, hope, acceptance of hardship, and perseverance of the Sukuma people. We Americans are very impatient but I have learned a lot about patience, and I think I have slowed down a lot.

Brunelle returned to the U.S. in 1999 and retired at Maryknoll, NY.

After the retirements in the United States of Lou Bayless and Ernie Brunelle in the 1990s one other Maryknoll priest was assigned to Buhangija, Fr. Leo Kennedy in the year 2000. Kennedy had worked in Buhangija in 1970 to 1971 (Cf above page sixteen). After that he worked in various parishes in the diocese and from 1995 to 2000 he was stationed at Ndoleleji. In the intervening thirty years since he was previously at Buhangija he had not worked there again, but in the year 2000 it was like coming back to a place that had briefly been home for him. Kennedy was interviewed in 1989, so we have no information on his five years in Buhangija in the early 2000s.

Between late 2005 and early 2006, the last two Maryknollers stationed in Buhangija, Fr. Leo Kennedy and Brother Cyril Vellicig, retired and went back to the United States. Diocesan priests have staffed the parish since either the late 1990s or the early 2000s.

In February, 2012, Fr. Danstan Sitta, the pastor, said that there were two priests assigned to the parish, which continued as a complement to the two town parishes – Immaculate Heart of Mary Parish in the town, and Mater Misericordiae, the cathedral

parish at Ngokolo – by covering rural outstations. Buhangija is at the southern boundary of the town, over a mile from the town center, and just beyond the parish compound one enters the beginning of rural Sukuma land.

In 2012 the Mary Hannon Mahoney Maternity Clinic was still in operation at Buhangija. The two groups of Tanzanian Sisters, the IHSA Sisters and the Kilimanjaro Sisters, still had their convents at Buhangija and were engaged in various apostolates. In addition to Buhangija Secondary School, the School for the Blind, and a very large primary school there was a new educational addition, an English-medium primary school staffed by several Sisters from Kenya, where better quality English is spoken. Middle-class Tanzanians want their children to have the advantage of using English throughout the seven years of primary school, so that by the time they start secondary school they will be fluent in English. In 2012, the children in Standard Two (second grade), who had studied in English for only one year and one month, were still far from proficient in English. However, they presumably became quite at ease in English by the time they reached Standard Four. In recent years English-medium primary schools have sprung up in urban areas throughout Tanzania, making one wonder if the gap between the rich and the poor will widen further in coming years.

Fr. Sitta said that they intended to start a new secondary school at Buhangija in the near future, probably a private school.

Fr. Sitta also mentioned that Msgr. Zachary Buluda was 89 years old that year (2012), in poor health, and living out his final years at something akin to a nursing facility at Bugando Hospital in Mwanza. Priests from Shinyanga Diocese regularly went to Mwanza to offer assistance to Buluda, as there was no formal arrangement for retirement and skilled nursing care for elderly priests in the diocese.

Apparently there were other priests in the diocese with health problems, such as diabetes, and in 2012 Bishop Balina was in a critical stage of what was to be the final year of his life. Two priests that this author met in Shinyanga in February, 2012, were overweight and lacking energy, even though both were relatively young (i.e. under age 60). One wonders if a sedentary lifestyle and non-nutritious diet were taking a toll on diocesan priests.

The church at Buhangija was the same small church built by Bishop McGurkin way back in the 1950s, albeit with some extensions. Whether it was large enough for the congregation in the second decade of the 21st century could not be determined. Perhaps if there are enough Masses at the church on Sunday it suffices.

SHINYANGA TOWN, IMMACULATE HEART OF MARY PARISH:

In Chapter Six of the previous volume we left off writing about the town parish as of the early 1960s. As of then Fr. Al Smidlein, the pastor, had started social discussion groups for the educated laity in the town, tea parties for the women of the parish so that they would know one another and develop a strong sense of camaraderie, and the Shinyanga Commercial School (SHYCOM), all discussed in Chapter Six.

As far as pastoral work in the town was concerned, Smidlein was basically the only pastoral agent and at that time Shinyanga was not a large town. However, in the early 1960s other Maryknoll priests lived adjacent to the rectory, studying Kisukuma. In the late 1960s others came to live at the town parish rectory, such as Fr. Mike Duffy for a

while. But Duffy's assignment in Shinyanga in the years 1969 to 1975 was to manage the diocesan agricultural program and for most of these years he lived in his own house.

In 1964 Smidlein organized a seminar at the parish social hall for priests and the Bishop on the priest's role in socio-economic development. A White Father, Fr. Lavoie, the Director of the Social Training Centre at Nyegezi, led the discussions. The Regional Director for Community Development also attended. Priests came from all over Shinyanga Diocese. According to Bishop McGurkin, Lavoie made the following points:

What is in the encyclicals does not mean that the priest has to do it all himself. The Church is more than the clerics. The priest should be interested and show his interest, and try to get his people interested in these projects. But this does not mean that the priest has to get actively involved.

Social, economic and agricultural development programs were to become one of the hallmarks of Shinyanga Diocese's outreach to the Sukuma people, as we will see.

In the town parish, in addition to the social programs already mentioned, Smidlein also started a library and reading room, which were well attended by the town's young people. While in Shinyanga Town, as has already been mentioned, he developed a serious interest in learning about Islam, given that there were a fair number of Muslims living in the town.

Smidlein was unfortunately never interviewed for the history project, due to his untimely death of pancreatic cancer in October, 1988. He served the town parish for thirteen years as pastor, up till 1972, making the parish an integral component of the town and its ongoing progress and development. During these years he also expanded the size of the church, with the help of Brother John Walsh, who drafted the architectural designs. After going on furlough to the U.S. in 1972, Smidlein decided it was time to move on and he transferred to the parish at Mwadui Mine.

Fr. Tom Shea talked briefly about Smidlein:

Al was a beloved pastor in Shinyanga Town, a very hospitable and kind person. He was highly regarded by many people in the town and also at Mwadui Mine, where he went after leaving Shinyanga Town. He had great interest in the Lions Club and was one of the leaders of the Lions Club throughout East Africa. Because Shinyanga Town had many Muslims he became knowledgeable about Islam and in helping people understand the faith of their neighbors, so that people could live together peacefully.

According to the address list, Fr. Eppie James was assigned to Shinyanga Town in 1972. James stayed for one year at most, if even that, and he also was never interviewed. When Smidlein left the town parish, Fr. Zachary Buluda was made the pastor. Later in 1972 Fr. Aloys Balina was assigned to the town parish. After some years Buluda was assigned to Busanda and Balina was named pastor.

In 1973, Fr. Ed Davis was assigned to the town parish and he said he lived there with African priests (Buluda and Balina, most likely). Davis had been ordained in 1961

and worked on Maryknoll Promotion in the U.S. for nine years. In 1970 he was assigned to Tanzania and studied Kiswahili at the language school. After this he went to Moshi for some months to practice Swahili after which he was assigned to Nyalikungu Parish in Shinyanga Diocese later in 1971.

Davis unfortunately did not mention any details about his life and work at the town parish. In 1974 he went on home leave to the U.S. and on return to Tanzania he was assigned to Chang'ombe Parish in Dar es Salaam.

In 1974 Fr. Randy Madonna returned to Tanzania after his ordination in June of that year. He had been on OTP from 1970 to 1972, working in Musoma Diocese, primarily at the Komuge Catechist Training Centre. He was stationed at Shinyanga Town Parish from 1974 to sometime early in 1980. He likewise was never interviewed. It is unfortunate that the Maryknoll priests stationed at the town parish the longest were not interviewed, namely Smidlein and Madonna. That is over a twenty year period for which we have very little documented history. In 1980 Madonna returned to the United States and later he left Maryknoll.

While Madonna was in the parish, Joe McCabe came as an OTP student for one year and later, in 1978, he was assigned to the town parish for a short while, after he had been ordained. Fr. Will Ament also worked in Shinyanga Town Parish in the years 1976 and 1977. Ament likewise was never interviewed. Before he was assigned to the town parish Ament had worked at Ng'wamapalala Parish from 1971 to 1974.

After Madonna departed from the town parish in 1980, no other Maryknoller was assigned to this parish.

In 2012 the pastor of the town parish, Fr. Sospeter Shole, was interviewed. He was ordained in 1990 and worked at Buhangija Parish for eight years, during which time he obtained an advanced church degree in Rome. In 1998 he was made pastor of the town parish and in 2008 he was appointed the Vicar General of the diocese. Shole said that by 2012 the parish had become very large. It served two large sub-parishes that could be elevated to parishes if there were sufficient priests. Furthermore, the parish had additional outstations, some of which were quite distant, such as one that was 70 kilometres (45 miles) from the town. Even as of the year 2012 the roads outside the town were terrible and they took a heavy toll on the four-wheel drive vehicles needed for the Mass trips. He had only one other priest to assist him.

Shole commented on the state of the diocese, explaining that the numbers of Catholics were growing rapidly and the faith of the people was becoming increasingly strong. Proudly he stated, "Sukumaland is very Christian now." However, the diocese sorely lacked priests. Most of the Maryknoll priests had left; there were only a few SMA priests, who had first come in the late 1970s; and diocesan vocations had never increased to a sufficient level. Several of the diocesan priests had serious health problems, some due to old age, and compounding this, not mentioned by Shole, were the deaths of some five or six diocesan priests in the previous twenty-five years.

Shole concluded: "Local ordinations have not been enough to replace the numbers of missionaries who have left. Not a few parishes have many outstations but often only one priest. The continual growth in the number of Catholics puts even more pressure on the church."

Self-reliance, the major goal of Maryknoll in the 1960s and 1970s, remained an unfulfilled goal even in the 2010s. Shole said that urban parishes can collect enough from Catholics to fund all the basic ministries and tasks of the parish, but rural parishes have great difficulty. He gave one example, from Ng'wamapalala Parish, which collected a total of \$7,000 for the whole year. This was sufficient for only one priest. The most expensive cost to a parish is for running the large four-wheel drive vehicles, given how many outstations the priests have to travel to and the rough state of the roads. Shole said that it can cost \$3,000 or more just to run one vehicle per year.

Although rural parishes had significant financial problems, Shole felt that in 2012 the diocese was solvent and able to carry out the necessary administrative functions.

As for the language of liturgy in the diocese, Shole thought that the old Catholics who studied the catechism in Kisukuma have maintained a strong faith and therefore it should be alright to use Kisukuma in Mass. This would apply only to rural parishes; in urban parishes Kiswahili is mandatory.

Shole said that there was one problem affecting the faith of the people, the belief in miracle cures by diviners. People from all over Tanzania, and from other countries in eastern Africa, were flocking to a place called Loliondo, near Arusha, where it was believed that a diviner could cure almost every disease, by having the patient drink from a cup filled with a secret fluid. Naturally, he charged a high fee, equal to about \$60.00 at that time, a very large amount for the majority of Tanzanians. Since even in America from one-quarter to one-third of people feel better after taking a placebo, it can be presumed that many Tanzanians would leave Loliondo feeling cured.

East African people believe in the efficacy of three means of healing: by diviners, through prayer, and by means of modern medicine at dispensaries and hospitals. Often an individual African person will try all three means for an intractable illness, hoping that one will have an effect.

In 2013 Shole was transferred to Mipa to be Director of the Catechist Training Centre there.

While in Shinyanga town on a pleasant evening in February, 2012, Brother Loren Beaudry and Fr. Frank Breen had a chance conversation with a Sukuma businessman. His description of his commercial activities shed light on the evolution of commercial enterprise in Tanzania after the socialist policies of the Arusha Declaration were steadily rescinded beginning in 1986.

He had a pickup truck, which he used to carry agricultural crops from the rural area to markets or silos in Shinyanga Town, although he had plans to buy a large lorry in the near future. Sukuma farmers, according to this man, prefer to sell their agricultural produce to private buyers like him rather than to the government agencies or to cooperatives, because they get paid immediately and the private buyers pay a higher price (the latter claim could not be verified). He said that one indispensable tool of modern commerce in Shinyanga is the cell phone. He phones farmers to make arrangements to buy their crops, scheduling the day and place for the collection. There is no haggling over price; he tells the farmer the price and the farmer accepts it. The farmer could choose to look elsewhere, but apparently the price is generally known by farmers and the businessmen.

Thus, private enterprise has become normative in Tanzania. It was being carried out by local Sukuma businessmen, not by corporations or very wealthy businessmen of non-African nationalities. The man we talked with was definitely not rich. If private enterprise in agricultural regions of Tanzania is being carried out by local people, in ways that benefit all in the local community and help promote the common good, then this can be judged beneficial economic progress.

NGOKOLO, MATER MISERICORDIAE CATHEDRAL PARISH:

Maryknoll never worked in this parish but did assist in building the cathedral church in the late 1980s and early 1990s, thus we can include it in this history. The building of the church began in 1987 and was completed only in 1994, although the parish was officially erected in 1991. Although far from complete, the cathedral began being used for Mass and even some special occasions, such as ordinations, in 1991. As has previously been mentioned, Brother Kees, the SMA Brother who was a builder and an architect, was directly involved in the design and construction of the cathedral. However, the main architect was a Tanzanian, Anacletus Mukajanga, who had been teaching at Dar es Salaam University and then accepted an offer to work for Brother Kees. Mukajanga's name was the one on the architectural plans for the cathedral.

In a series of letters sent from Tanzania in the early 1990s Fr. Marv Deutsch, who oversaw the construction beginning in 1989, detailed the history of the establishment of the property at Ngokolo and the construction of all the buildings on the property. The following are select comments from these letters.

When Bishop Sekwa was consecrated in 1975 he continued to function out of Buhangija as Bishop McGurkin had done, but everyone knew that this was not ideal, especially as the diocese began to develop, with the number of Catholics increasing dramatically. In the early 1980s the Bishop received a large parcel of land equivalent to almost two square blocks (size uncertain; perhaps twenty acres or so) on the edge of Shinyanga town, a place called Ngokolo.

A master plan was developed. On the largest section the Bishop's house, a cathedral, a hostel for priests, diocesan offices, a conference room, and a convent with an adjoining kindergarten school would be built. On the other section across the road a youth center and dispensary would be built. In 1988, when I entered the scene to work on the Youth Center (cf ahead), the Bishop's house was complete, the work on the Cathedral was well underway, and the Sisters' Convent and adjoining nursery school were progressing nicely.

In April, 1989, after the youth center was blessed, the Bishop wanted to move on to new construction: a 22-bedroom priests' hostel and the diocesan offices/conference room close to the hostel. He didn't have enough money to hire a contractor and the Maryknoll Brothers refused to act as contractors, so the Bishop came to me. I refused a number of times but finally I reluctantly agreed. The Bishop said he had a very good foreman, named Angelo, who could handle the day-to-day supervision. All I had to do was be of assistance to him and keep an eye on the project.

I proceeded to help Angelo lay out the footings, using knowledge I had learned years earlier from Maryknoll Brother George Carlonas. The first thing I did was modify the plans somewhat by putting the dining area in the first phase instead of the second phase.

Unfortunately, after a few months Angelo went to his home, having been diagnosed with AIDS, and died about six weeks later. I carried on without him and actually by the time I was to go on home leave in mid-1991 the project was going very well with much of the construction completed.

Despite this rosy assessment, in fact Deutsch ran into a number of stressful setbacks that were affecting his health. Certain changes in the plans were made, such as a decision by Bishop Sekwa to put showers in each room of the hostel. Fortunately, Deutsch had a very good plumber as well as good carpenters, who made cabinets for the hostel and later the benches for the cathedral. At times there were attempted thefts of materials and a pipe threader was stolen, although a week later fortunately found. Workers, according to African custom, regularly asked for time off to attend funerals, and with the AIDS pandemic spiking there were many deaths in the early 1990s.

In May, 1991, there occurred a very stressful event during a trip from Dar es Salaam to Shinyanga in two pickup trucks, which were carrying a refrigerator and stove, and the diocese's seven-ton lorry, which was carrying building supplies and ceramic tiles for the hostel's dining room. The driver had sold the good tires on the lorry and replaced them with old tires. On a steep incline, about 75 miles from Dodoma where they were to spend the first night, one of the tires had a blow out and the lorry tipped over. The driver made it to Dodoma to inform the priests of the accident. They returned the next day to find the assistant driver had protected the truck from thieves and nothing was missing. Fortunately, Italian missionaries in Dodoma let Deutsch use their lorry to take the supplies to Dodoma and store them at the diocesan storeroom there. Dodoma is 300 miles from Dar es Salaam and is about halfway from Dar to Shinyanga.

The next month Deutsch collected a new three-ton truck in Dar es Salaam, went to Dodoma where he met one of the diocesan pickups, and carried the tiles slowly and safely to Shinyanga. Once the tiles arrived, and the plumbing and electrical work in the hostel was completed, in early July, 1991, the hostel hosted its first event – a workshop for youth directors. Deutsch reported that it also housed priests who came later in July for three ordinations, which were held in the cathedral. Even though much interior work remained for the cathedral, the shell was up and “it looks pretty good.”

However, in addition to overseeing the construction Deutsch was still managing the Youth Centre, teaching religion in local secondary schools, and attending meetings of the Regional Council. All these commitments were taking a toll. Luckily by mid-1991 almost all the hostel construction had been done and Deutsch was able to go on a welcome three-month furlough in the United States.

Or, so he thought.

Before leaving Shinyanga Bishop Sekwa asked him to consult an architect in the U.S. who could change the sanctuary plans. Fr. Dick Hochwalt said that the sanctuary as originally envisioned was too small. Furthermore, the builder putting up the beams, the main structural supports for the cathedral, said that he would like special materials for the upper walls.

Through friends in Minnesota Deutsch got some excellent architectural plans for the sanctuary. He also came to the decision to use white aluminum siding on the outside upper walls of the cathedral and 4 by 8 foot paneling on the inside. While in the U.S. Deutsch put together all the materials needed to finish the cathedral and arranged to have a container bring them to Shinyanga.

The container arrived in Shinyanga on February 20, 1992, enabling Deutsch to oversee work on the final touches in the hostel and office block, and begin work on the cathedral's upper walls. Deutsch was also able to start with the terrazzo floor inside the cathedral. Even the latter work had its setback, as the foreman had started drinking heavily, was not paying his workers, deserted his work, and fled to his home in Bukoba across Lake Victoria. The setting of the terrazzo on one-third of the church was botched. It all had to be chipped out and done over but eventually the work was done, since the foreman's replacement, named Luhende, had learned how to do terrazzo work.

In August, 1992, Deutsch reported:

The construction of the priests' hostel and office block/conference room is going along nicely. There were enough ceramic tiles left over to do the conference room, the Bishop's new office, and two other rooms. A touch of elegance, I would say. The cathedral is moving along too.

Four months later, on Christmas Day, 1992, Deutsch wrote again.

This past year has been a challenging time for me, with long hours of work. The conference center is now complete and was used for the first time for the diocesan priests' retreat from December 14 to 18. My co-worker here at the youth center, Brother Kevin Dargan, a first-class chef, supervised the setting up of the kitchen and dining hall, as well as all the meals. The center now has very good facilities: two refrigerators, a deep freeze, two electric stoves, and many kitchen implements that came out on the container from Minnesota.

The cathedral, named Mother of Mercy, was used this morning, Christmas Day, for the 10:00 am Mass, with the Bishop presiding and over 2000 people present. The terrazzo floor is now 95% finished and one hundred pews have been installed.

As was noted above on pages 8/9, in February, 1992, Bishop Sekwa was diagnosed with a brain tumor and operated on. This temporarily alleviated his condition so that he was able to carry out the basic functions of a Bishop throughout 1992 – until he needed a second operation in 1993. The second operation enabled him to carry on up till 1994, but after May, 1994, his health began to inexorably decline.

In 1993 the final work in the cathedral received another setback, regarding procuring high quality wood for the benches. A businessman of Indian nationality in Tabora sent only one of three shipments of wood that he had been paid for, claiming that his equipment had broken down and he was bankrupt. Deutsch had to purchase replacement wood from the Shinyanga area. Compounding this, the contractor in Nairobi for making the benches did not fully pay the workers in Shinyanga who were actually doing the work.

Throughout 1993 other things were added to the cathedral, such as bells from Germany on the bell tower, all the benches, the priest's chair, a mahogany baptismal font, confessionals, and stations of the cross. A parking lot was added, with neem trees planted in diamond-shaped parking squares. The original intention was that the cathedral be blessed in 1993, but this was postponed until 1994, due in part to the finishing work that remained and also to Bishop Sekwa's health in 1993. His second surgery for brain cancer impaired him from attending any events until 1994. Finally, Mater Misericordiae Cathedral was officially blessed on May 18, 1994, the twentieth anniversary of Sekwa's Episcopal ordination.

Since the construction work was done with local labor and Marv Deutsch in effect acted as chief contractor – for nothing – Deutsch estimated that he saved the diocese a couple of hundred thousand dollars. Several weeks prior to the cathedral's blessing Deutsch went on furlough to the United States. In appreciation, Bishop Sekwa wrote an official letter to Deutsch, saying the following:

With quiet efficiency, in good humor always, you carried out the construction, of the Youth Centre itself, the facilities there, of the Hostel and offices, and always of the Cathedral. I need to express my admiration and gratitude for this work. Ngokolo now stands as it is because you entered in the work and carried it through to completion.

Your work has at times brought you to exhaustion, yet you continued on without complaint, always looking to the goal, always ready to assist and to do. Thank you.

Sekwa's health continued to deteriorate and he succumbed to his illness on June 4, 1996.

SHINYANGA SECONDARY SCHOOL, ST PAUL THE APOSTLE PARISH:

In 1967 Fr. Bill Tokus was assigned to be pastor of St. Paul the Apostle centre at Shinyanga Secondary School, a government school built a year or two before that with monetary aid from the United States. It was built eighteen miles from Shinyanga Town so that it could access electricity and water from the adjacent Williamson Diamond Mines (also called Mwadui Mine), an arrangement accepted by the British manager of the mine.

In 1968 the Shinyanga Secondary School Catholic Chaplain's Centre, built by Brother George Carlonas, was officially opened. Tokus had been ordained in 1960 and studied Kisukuma in 1960/61. After that he had assignments in Shinyanga Town (1961), Mwanangi-Nassa (1962-1964), and Nyalikungu (1965-1967). In these assignments he had shown an affinity for and effectiveness in ministry to youth, especially secondary school youth, so he was a logical choice to be the chaplain at Shinyanga Secondary School. Tokus built a house, library and chapel on the edge of the school property

Tokus lived at St. Paul Chaplaincy Centre until 1982, although for much of 1981 he was on sabbatical in Rome. During that time it was not officially a parish although it functioned as one. It was erected as St. Paul the Apostle Parish in 1984, two years after Tokus had left Shinyanga.

One project that Tokus got involved in was the construction of a diocesan youth centre in Shinyanga Town in 1979. This was a diocesan project but at that time the plot at Ngokolo had not yet been procured and there were no funds for construction. Thus, this project lay in limbo for a number of years.

In January, 1981, Tokus went on a sabbatical, much of which was spent in Rome. He had hoped that the youth centre would be completed in 1982 and he intended to return to be Director of the youth centre. However, as nothing transpired he decided to transfer to Dar es Salaam, where he became chaplain at Dar es Salaam University. Unfortunately, he was never interviewed for the history project.

Fr. Marv Deutsch, who took over at St. Paul Chaplaincy Centre in mid-1982, had the following to say about Tokus' work:

Tokus did a good job in setting up the Chaplain Centre and establishing the traditions whereby it was part and parcel of the school community. When I came I was accepted as a non-paid member of the community. In fact, the buildings are on school property.

That was an experiment under Bishop McGurkin. The original plan was that it would be an ecumenical centre, with the chapel multi-denominational. But none of the other denominations was interested in funding it, so Bishop McGurkin funded it. It became a Catholic Chaplaincy, although open to ecumenical work, which was one of the good things about work at Shinyanga Secondary School.

In 1975 Fr. Phil Wallace was assigned to the Chaplaincy Centre and while there he began the Yesu Caritas reflection group that a number of Maryknollers faithfully attended every month, coming from parishes in the relative vicinity of Shinyanga Secondary School, such as Shinyanga Town, Mipa, Mwadui, Wira, Malampaka, Sayusayu and Nyalikungu. The school was located eighteen miles from Shinyanga Town, very near to Mwadui Mine. Wallace returned to the United States in 1977 and joined the Mission Education and Promotion Department.

In 1982 Fr. Marv Deutsch was assigned to be chaplain at Shinyanga Secondary School, in place of Tokus. Deutsch had been diocesan youth director in Dar es Salaam Archdiocese from 1972 to 1981 and then had done a nine-month renewal program in Rome up till June, 1982. After a month in the U.S. to celebrate his 25th anniversary of priesthood, he arrived at the secondary school in July, 1982.

He wasted no time in getting started. There had been no chaplain for six months, after Tokus had left the school. Deutsch met with the altar boys and with the student parish council after Mass on his first Sunday there. The next day, Monday July 18, 1982, he began his teaching chores.

There were two British volunteers teaching in the school, and one of them, Dave Ecklund, made out the teaching schedule. Often religious classes, which are not credit subjects nor tested in the national exams at the end of the fourth year, are relegated to afternoon hours, when everybody is sleepy. However, Ecklund put most of Deutsch's periods in morning hours.

Deutsch said that there were 600 students in the school, all boys, from Form One to Form Six (four years of secondary school, and two years of 'high' school, according to

the British system). Of these, about 350 came to Deutsch's classes, of whom around 225 would be Catholics and the rest Protestant or even a few Muslims. Of the Catholics usually about thirty to forty each year were catechumens preparing for Baptism. Deutsch said, "It was very ecumenical. I had every Protestant denomination. It was a very interesting experience and I had a very good relationship with those Protestant kids, no problem."

The school was in a terrible state of disrepair and did not have enough chairs and desks. Students had to sit on the floor during classes. Thus, Deutsch asked if he could teach them in the library of the Chaplaincy Centre, which was readily agreed to by the Headmaster. This move helped both the school and Deutsch's religious education work.

Deutsch started ordering containers from the United States, not only for himself but for others in the diocese. He then had the containers remodeled for other uses. At Shinyanga Secondary School there were twenty blind students from the School for the Blind in Buhangija. Two of the teachers at the school were specialized in working with the blind. Deutsch set up one of the containers as a club house for the blind students and gave them guitars and games suitable for blind youth. "I developed a very good relationship with those boys. They had a marvelous choir, using the guitars. They put on shows at graduation time."

Two other containers were used at the school, one as a guest house and the other as a carpentry shop, where Deutsch stored all his tools. Deutsch was a good carpenter, able to do skilled craftsmanship with wood, and he did not let anyone else use his tools, especially his electric saw. (Cf Chapter Seven, page 31, in the previous volume about the shipment of scores of containers from the United States, to offset the complete dearth of building supplies and other basic goods in Tanzania. Without the container shipments, Maryknollers would not have been able to carry out construction and other projects.)

There were many broken chairs in the school's storehouse and one immediate project that Deutsch began was repairing the chairs. Ecklund helped him as well as Larry Radice, an OTP student in Shinyanga in 1982. Boys from the school also helped and appreciated learning some carpentry skills. By the end of 1983 some 400 desks and 400 chairs had been repaired and put back to use. Several years later Deutsch had more chairs brought in containers from the United States.

Over the six years he was at Shinyanga Secondary School, Deutsch liked to keep physically busy in addition to teaching and pastoral work. He fixed up several more containers as guest houses or club houses, and planted a garden and flowers, particularly the bougainvillea, a beautiful flower that blooms all year in Tanzania's tropical climate.

In 1982, Deutsch's first year at the school, he was requested to teach English to the 125 boys in Form One. Due to limits on his time, he had to teach all 125 together in one class, for three periods a week. Normally, the boys would have been split up into three separate classes of about forty in each class. Deutsch admitted that this was not a good way to teach, but he had no alternative. Deutsch did not report whether he continued teaching English after 1982.

In July, 1983, Deutsch wrote a letter to his mother stating that the country was in the early stages of drought and that due to lack of foreign exchange there were severe shortages of basic goods and fuel for their vehicles. Shortages of sugar and corn flour,

crucial foodstuffs for the school, had become critical. The school had to cook beans on charcoal stoves, an inefficient time-consuming activity.

At his house Deutsch had a large freezer and could buy meat and other groceries at Mwadui Mine, so he survived the drought and failed national economy fairly well. He had a small garden outside his house and was able to grow or buy basic things such as fruit, vegetables, beans and rice. In addition to these, there were many canned goods that had been brought in containers from the U.S. available for sale to Maryknollers at the Maryknoll Language School in Musoma.

By July, 1984, the food shortages had become severe and Deutsch was spending all his spare time outside of his teaching responsibilities in food distribution. As was mentioned above, tons of food were delivered by the Catholic Relief Services to dioceses and parishes, and Deutsch was one of the recipients. Most of the food that Deutsch received was distributed in the neighboring villages of Utemini and Masagala. Although they asked for seeds Deutsch said that bulgur wheat, the main relief food donated, would not grow in Tanzania's climatic conditions.

By January, 1985, the situation in the area around Shinyanga Secondary School and Mwadui Mine had improved. The bulgur wheat shipments staved off starvation and there was enough rain from November, 1984, to January, 1985, to enable people to harvest a good crop of millet beginning in late January, 1985. However, the famine persisted in other parts of Shinyanga.

While the food relief effort was going on, there was another development regarding the Chaplaincy Centre's status. In 1983 the new Code of Canon Law was issued, which allowed the erection of personal parishes, such as at school or university campuses. In 1984 the Chaplaincy at Shinyanga Secondary School was elevated to parish status and named St. Paul the Apostle Parish, with Deutsch named as pastor. As a result, he could perform all sacraments at St. Paul's, including marriage, and register them in the parish register. Already by then a number of people from the area were coming to the school chapel for Sunday Mass, so this formalized whatever sacramental administration Deutsch was doing. As the two neighboring parishes, Mipa and Wira, were each fifteen miles away, Deutsch offered to cover several outstations, especially Utemini, which Fr. Tom Shea, the pastor of Wira, was delighted to allow.

There were usually about twenty-five to thirty baptized each year, of whom practically all were young people. About half the baptisms were of students in the school and the other half of youth from outstations. The catechumenate went on for two to three years, depending on the attendance of the catechumens.

Deutsch commented in 1985 that the Young Christian Students (YCS) was very well organized and he facilitated seminars at the Chaplaincy Centre during holiday months. As of late 1985 the AIDS epidemic was becoming very noticeable and Deutsch thought that the seminars would curtail promiscuity, which was a causal factor in the spread of HIV.

In late 1985 Deutsch sent a letter and pictures to his family in the U.S. showing Sukuma girls wearing dresses without cloths (called Kitenge Cloths) wrapped around the dresses, indicating a possible social change taking place in rural Tanzania. He said that when American girls started wearing jeans the retail companies sent loads of unsold dresses to countries like Tanzania as "second-hand clothes." Sukuma girls liked the

dresses very much and started wearing them all the time, in the process discarding their traditional Kitenge cloths.

In mid-1985 Deutsch went on furlough to the United States and filled up a container with tools, 100 folding chairs for the school, and two TV sets for showing videos. At that time there was no television station in Shinyanga. He also brought about 100 videos, to be used primarily for educational purposes with the school boys. However, he also had current popular movies and many priests, Brothers and Sisters used to come to his place to watch movies. In the mid-1980s he was the only one in Shinyanga Diocese with such a set-up.

Consequent to the changed government policies of the Mwinyi administration, parents were building private community-managed high schools in Tanzania, including in Shinyanga Region, as reported by Deutsch in a letter of February, 1987. Deutsch's concern was that there were no teachers for religious education in these schools. At a meeting of Young Catholic Students (YCS) at Shinyanga Town Parish that month, he raised the issue for discussion of how to start YCS groups in all these new community schools. Deutsch hosted another meeting of YCS members in March, 1987, and he indicated in a letter that YCS representatives came from many schools.

In July, 1987, Bishop Sekwa asked Deutsch if he would agree to open the new Youth Centre in Shinyanga Town, a construction project that had been going on since 1982, but delayed due to contractor problems and shortages of building materials. Deutsch responded that he would have to look for someone else to replace him at the secondary school the following year, in 1988. He was taking a furlough in the U.S. in mid-1988 and on his return to Shinyanga he would embark on completion of the construction of the Youth Centre. In 1987 Maryknoll had allocated \$150,000 towards completion of the construction and Deutsch oversaw some building in 1987 and 1988.

In January, 1988, Deutsch had a health scare, however. He flew to Nairobi and was checked by the cardiologist at Nairobi Hospital. Fortunately, there was no heart condition and in the end the doctors prescribed a week or two of rest and a reduced work load when Deutsch returned to Shinyanga. Deutsch wholeheartedly agreed with this advice but on return to Shinyanga he went right back to his full-speed-ahead work schedule.

Deutsch remained as chaplain at Shinyanga Secondary School until April of 1988, at which time he was replaced by Fr. Dan Cashman, S.M.A. (Society of African Missions), who had previously been a headmaster at a secondary school in Nigeria for ten years. Deutsch went to Nairobi in May and in June left for a pilgrimage to Medjugorje in Yugoslavia, followed by furlough in Minnesota. While in Minnesota he filled up a container with building supplies, in order to begin construction of the new youth centre in Shinyanga Town on his return to Tanzania in September, 1988.

QUEEN OF PEACE YOUTH CENTRE:

In July, 1987, Fr. Marv Deutsch was requested by Bishop Castor Sekwa to take over completion of the construction of a diocesan youth centre in Shinyanga Town and open the centre. This project had been started in 1979 and Fr. Bill Tokus had hoped to become Director of the Youth Centre in 1982 or 1983. But not enough money was

allocated to the construction and the Asian contractor misused some of the money. He then fled to England in 1987.

The Maryknoll Superior General, Fr. Bill Boteler, visited Shinyanga in 1986 or 1987, saw the partially completed youth centre, and agreed to allocate \$150,000 towards completion of the construction. With the contractor gone, Brothers Cyril Vellicig and John Wohead of Buhangija were asked to take over as contractors, but they refused. Vellicig did, however, raise the roofs of the completed buildings by a foot. As of 1987 the walls and roofs of four buildings had been completed, but not the inside work.

In 1987 while he was still chaplain at Shinyanga Secondary School Deutsch oversaw some construction, primarily on the residence, which was completed in January, 1988.

In April, 1988, Deutsch finished as the secondary school chaplain and left for a furlough in the United States. While in Minneapolis from June to August he visited a friend of his who referred him to a master builder named Bill Hess. Hess in turn informed him of an expert electrician named Dennis Kluge. Both of them gave Deutsch complete lists of the building materials and electrical equipment he would need for completing the Youth Centre, and then both said they would like to go to Tanzania to do the work – and also to do some hunting near the Serengeti when the work was finished. Deutsch was overjoyed at this and agreed to pay their way over and back. On hearing of this, a woman friend of Deutsch's family, Fran Lamosse, also asked to go to Shinyanga, saying she would do the cooking and pay her own way. In addition she brought along her son Roger, an experienced welder. The four of them planned on going to Shinyanga in early January, 1989.

Deutsch arrived back in Tanzania in late August and stayed at Buhangija until October. While waiting for the containers and the builders from Minnesota, he accomplished a few things at the youth centre, such as painting and having TANESCO (Tanzania's electric utility) connect electricity from the town to the centre. With electricity in his house at the youth centre he was able to move in. One important matter was to break the contract with the Indian contractor, who wanted \$225,000 to complete the construction. Deutsch knew that because he had sent most of the building supplies from the U.S. and since much of the work would be done by his American friends he knew he could do it for much less than that. Furthermore, Maryknoll had allocated only \$150,000. Several years later Deutsch reported that after the initial construction had been completed he was able to add two dormitories, a water tank, a tennis court, a basketball court, an outdoor toilet, and a garage, and still had \$50,000 left over, which he sent to Sr. Paul Mary Moriarty in Musoma for her youth centre there.

Deutsch had two containers of goods dispatched from the U.S. in August, 1988, and by October the containers had arrived in the port of Mombasa. From there they were transported by lorry 900 miles to Shinyanga. Fortunately the roads were tarmac almost the whole way, with only the final 100 miles from Mwanza on a gravel road, and it took the drivers only four days to drive the distance – “record time,” according to Deutsch. However, at night, after unloading all the items from the lorries into the centre's library, thieves tried to break in and steal, but were scared off by Deutsch's dog, named Blackie. Several years later Blackie was killed by eating poisoned meat hurled over the Youth Centre's fence. In Deutsch's letters to the U.S. he mentioned several times over the years

experiences he had with robberies or attempted robberies, an inevitable concern in a very poor country.

In 1988 Brother Kevin Dargan completed his assignment at Makoko Family Centre and went on sabbatical for some months. He had been assigned to assist Deutsch at the Youth Centre and he arrived in Shinyanga in early 1989. Thus, in the last two months of 1988 Deutsch knew he had five people coming in January, 1989, and he busied himself preparing accommodations for this group, including setting up an automatic washing machine that could do two loads of laundry a day.

Dargan was viewed as a valuable asset for the Youth Centre for several reasons. He was a very good teacher and teaching religion in local secondary schools around Shinyanga was one of the job definitions of the Centre. He was an accomplished chef, experienced at organizing nutritious meals for large groups. Additionally, Dargan helped in the management of the Youth Centre, which hosted both daily activities for youth and regular seminars and workshops. One aspect of this was organizing the books in the library, another of Dargan's talents. After starting to live at the Youth Centre Dargan said he appreciated daily Mass in the small chapel and the dialogue homilies he had with Deutsch and any others present.

The four people from Minnesota arrived in Nairobi on January 11, 1989, and several days later they drove down to Shinyanga. The three craftsmen dove right into the work. They worked such long hours, accomplished so much in one month, and did it all so professionally that they astounded the Tanzanian workers assisting them as well as Bishop Sekwa, who came every day to witness the progress. Sekwa commented that he did not know that Americans worked so hard at physical jobs, but having seen it with his own eyes he knew why America was such a developed country. At first Deutsch was wary of how well Roger Lamosse would fit in and relate to the others, as he was dealing with personal issues back in the U.S. He was also a heavy smoker and hoped to quit smoking "cold turkey," while in East Africa, but within a day that hope was abandoned. However, it turned out that he was not only a good welder but also very creative. He added artistic designs to the wire mesh welding on all the windows, giving the Youth Centre a classy cosmopolitan look.

Brother Cyril Vellicig offered some of his workers to help, two first-class masons and a very good painter. Two young Tanzanians worked with Dennis Kluge, the electrician, every day and relished the opportunity to learn how Americans install electricity. Over the ensuing years they used that knowledge to assist Deutsch in various electrical projects. The Youth Centre was attached to the national grid coming from hydro-electric dams in southern Tanzania, by means of two 60-ton transformers put on the diocesan property. Thus, it did not need to rely on diesel generators.

After three weeks, in early February, Bill Hess and Kluge had finished their work and, as promised, Deutsch took them to the Serengeti for hunting. They went to Mugumu Parish, where they were welcomed by Fathers Don Larmore and Brian Barrons. The priests at Mugumu had permission to kill six animals a week, in order to provide meat for the students in Chipuka Technical School. Hess and Kluge were able to go on the hunt that week, accompanied by the Game Warden, and they shot six antelopes and one guinea fowl. They had some gazelle meat that night and were amazed at how tender and

delicious game meat was. The Lamosses stayed behind in Shinyanga, in order to attend the official opening of the Youth Centre in April.

On April 3, 1989, the official opening took place of the newly named Queen of Peace Youth Centre, which was blessed by Bishop Sekwa. Most of the priests of the diocese came, along with over 300 young people and several government dignitaries. Many trees were planted on the compound. In just a few years they had grown to an impressive height and by the year 2012 the whole compound was enveloped in trees and shade.

Shortly after the opening, a retreat for YCS members attracted 80 youth, with about 35 sleeping at the Centre. The popularity of this event, which was intended to be an annual affair, convinced Deutsch to add two hostels to the Centre so large groups could sleep there. Various games, such as ping pong tables, were set up and invitations sent to nearby secondary schools for youth to access the games and library. The Centre became well used. Several months later a television for video use was installed, to show movies and educational programs.

In October, 1989, ten sewing machines were procured, so that the Centre could start a domestic science course for girls. Sixteen girls joined the class, which was taught by Paula Eingeman, a Swiss volunteer. Each course lasted for three months. When Eingeman returned to Switzerland, Priska Lugohe, a Tanzanian, was hired as the teacher. In August, 1992, there were twenty in the class, including two boys.

Teaching religion in secondary/high schools was a priority, a task planned and organized by Kevin Dargan, and shared primarily by Dargan, Fr. Ernie Brunelle of Buhangija Parish, and Charles Gambaseni, a staff member of the Youth Centre. Due to other commitments (especially construction of the cathedral and other diocesan buildings, cited above) Deutsch was not able to do as much teaching as he would have liked. He said the following about Dargan:

Brother Kevin was intelligent and had an excellent memory. He loved books and specialized in history. He put together an excellent library which he codified. He also taught many classes in the secondary schools and was well liked. We were opposites in temperament and personality; perhaps that is why we lasted six years together at the youth centre.

Dargan remained at the Youth Centre until 1995 and was then assigned to the Regional House in Makoko. Several years later he went to the U.S., where he worked in the Maryknoll Center Library for many years. He was interviewed in 1989 at the time the Youth Centre was just getting started so he could not give any evaluation of its progress over the years.

Deutsch had other plans for the Youth Centre, such as starting a carpentry training centre, but shortly after the official opening of the Youth Centre Bishop Sekwa requested him to assist with the construction of the diocesan buildings adjacent to the Cathedral. From late 1989 to mid-1994 much of Deutsch's time was occupied by these construction responsibilities.

However, in February, 1991, he wrote a letter explaining about two significant seminars held at the Centre, one for 35 building contractors, and another important one for 45 AIDS counselors, including religious leaders from various faiths. A video documentary of the life of a famous Ugandan singer, Philly Lutaya, who died of AIDS in 1989, was shown. Lutaya had spent his final years educating people about the cause and how to avoid contracting the HIV virus. Deutsch claimed that as of early 1991 there were 1.25 million with HIV in Uganda and 800,000 in Tanzania. This scourge only increased throughout the 1990s.

Deutsch thought it was necessary to teach firmly about sexual morality, including even advocating complete abstinence. He stated: "We have the Young Christian Students' organization, which has been quite successful in promoting Catholic principles regarding sex and morality. I consider my teaching in high schools and the retreat work at the youth centre as the most important of my work."

In December, 1991, Deutsch wrote in a letter that in addition to the trees and shrubs, "the centre has been very fruitful in other ways. Hundreds of youth come to this place for various activities, including sports, domestic science courses, use of the library, retreats, and other uses." The YCS retreats at Holy Week every year continued to draw increasing numbers of students. The April, 1992, retreat was on becoming a new creation and Deutsch commented: "The response was excellent, which is very encouraging."

In January, 1993, they were honored with a special visitor at the Youth Centre, the Apostolic Nuncio to Tanzania, Archbishop Augustino Marchetto, who had come to visit Bishop Sekwa, due to the latter's diagnosis of cancer, and to see the new Cathedral. While at Ngokolo he passed by to view the Youth Centre and was duly impressed.

Non-youth groups also used the facilities at the Youth Centre, such as a group of Tanzanian doctors from all over the country in August, 1992, and the Red Cross in May, 1993. Deutsch said that for outside groups there is a small charge each day. Deutsch explained that "they like to come here because of the park-like atmosphere that has become very attractive, as the trees and shrubs have grown to maturity. We have also put in outdoor seating areas made of concrete and multi-colored stones, which are plentiful and cheap in our area."

Several of the expatriate volunteers liked to come on Sunday evenings to play tennis. Deutsch and Vellicig, both avid tennis players, joined them. The youth of Shinyanga also liked playing tennis, which they could do from Monday to Friday.

In addition to the above mentioned seminars/workshops, Deutsch started having frequent vocation days, either for groups from parishes or from a high school. The speaker at one of these vocations days was IHSA Sister Susanna Ndaki, whose father was a catechist in Gula Parish when Deutsch was there in the 1950s. Deutsch remembered Sr. Susanna as a young girl back in those days.

In July, 1993, Deutsch experienced chest pains and shortness of breath and went to Nairobi to be checked by a cardiologist. It turned out there was nothing wrong with his heart. He was diagnosed with hyperventilation, which mimics a heart problem, and is caused by too much stress and not enough rest. The doctors told him to cut down on his work schedule. He promised himself to do so, but it does not appear that his work load decreased in the ensuing year.

In 1994 Deutsch wrote in letters home that he was becoming exhausted with the double work he had to do, youth work and diocesan construction on the Cathedral grounds.

My health was breaking down. My body and mind were wearing out with all the stress and double duty which I was attempting to do, together with my youth work. Somehow I held out. The Cathedral was blessed on May 18, 1994, one month before my 66th birthday. In May I went to the U.S. on sabbatical, to get a rest and to regain my strength.

The Youth Centre was impacted in a personal way by a major event in the neighboring country of Rwanda in Easter of 1994. Easter arrived somewhat early that year, on April 3rd. The day before, while Deutsch and Dargan were running the annual Holy Week retreat, for 100 students that year, a Belgium couple and their daughter showed up asking if they could park their vehicle at the Youth Centre for security purposes. They attended the Holy Saturday Vigil Mass with the students and left on Easter Sunday for the Serengeti. Three days later, on April 6th, the Rwandan Genocide began, a horrific event almost beyond imagination. The couple sent a postcard to Deutsch saying how lucky they were to have been out of the country when the genocide occurred.

Deutsch went on furlough to the United States in mid-1994, and was then due to go again in 1997. He was to turn 69 at the time of the 1997 furlough, so he decided it was appropriate for him to retire as Director of the Youth Centre. In 1996 Bishop Aloys Balina appointed Fr. Philemon Machagija to be Assistant Director, giving him one year to learn from Deutsch the duties of running the Centre. In 1996, Deutsch went to the U.S. for six months and worked in a Retreat Center in Waconia, Minnesota.

On his return to Shinyanga in December, 1996, he said:

I found that Fr. Machagija was doing a very fine job teaching in the schools and running the Centre. Another job opened up for me, directing a special year called a Spiritual Formation Year that had been added on to the seminary training period. The dioceses had added this because of the failure of some diocesan priests regarding celibacy.

In our diocese there were seven seminarians who had finished two years of college and were in the program. Fr. Amadeus, the chaplain at Shinyanga Secondary School, did not feel qualified to run this program and I was requested by Bishop Balina to take it over. I readily agreed, because my studies in Rome in 1981/82 centered on spirituality. I had no problem in fulfilling this assignment.

I taught several classes every day, and prayed and worked with the seminarians. We had manual labor almost every day. I dined with the seminarians and Fr. Amadeus, who took care of administration. My central theme was helping the seminarians develop a personal relationship and friendship with Jesus Christ. I saw the spiritual formation year as a training of the heart.

My last days in Africa were spent with these young men helping them in their spiritual formation year. I enjoyed it very much. It was a good note to leave on.

Deutsch finished up in 1997 and returned to his home, where he began giving retreats and spiritual direction in the Archdiocese of St. Paul and Minneapolis. In 2004, he moved to the Maryknoll retirement home in Los Altos, California.

In February, 2012, the Administrator of the Youth Centre was Sr. Elizabeth of the Franciscan Sisters of the Poor, a Religious Order started in the Philippines and that had opened a convent in Kenya. Sr. Elizabeth was one of three Kenyan Sisters of this Order who had been assigned to Shinyanga in November, 2011. The Franciscan Sisters in Kenya have all been sent on for special training. Sr. Elizabeth's training was in computer and library science. The other two Sisters were teaching in the English Medium Primary School at Buhangija. All three lived in the house formerly occupied by Marv Deutsch and Kevin Dargan, which was sufficient for three women.

Sr. Elizabeth said that technically Fr. Dunstan Sitta, the pastor of Buhangija Parish, was the Director of the Youth Centre, but she did all the day-to-day work. The types of programs offered at the Youth Centre were workshops, meetings and special days for the youth of Shinyanga. In addition, the Centre can also be booked by non-Youth and non-Church groups and organizations for seminars/workshops, for even up to a week or more.

There were no accommodations, per se, at the Youth Centre, although it had a Guest House available at a very reasonable price, only \$10.00 a night, which included breakfast. The Centre always had water and electricity, making it a more dependable place to stay than one of the new hotels in Shinyanga Town. The Centre also had a cafeteria at which meals could be purchased.

The youth of Shinyanga can come to the Centre to do private study, either in one of the classrooms if there is no course going on, or in outdoor, open kiosks that have chairs around a cement table and which are covered by corrugated metal roofs.

Other facilities at the Centre include: library, internet café, bookshop, computer training classroom, a workshop for sewing diocesan clothes, and a tailoring classroom. Sr. Elizabeth had been there only three months but hoped to begin in 2012 a two-year course in computer/office practices. This course would not only provide useful skills to the youth of Shinyanga but its fees would help run the Youth Centre.

Sr. Elizabeth said that the Youth Centre had few sources of income and no sources from outside. So, they had to seek local means of becoming self-reliant, such as the facilities for outside groups, the Guest House and cafeteria, and the proposed fees-paying course in computer/office practices.

All the trees planted twenty years previously had grown to great heights, providing ample shade to the whole compound, helping to ward off Shinyanga's constant heat.

SHINYANGA DIOCESE AGRICULTURAL PROGRAM:

The first paragraphs of this chapter highlighted the changed tone of Bishop Edward McGurkin's diaries, which began to focus on extra-ecclesial matters such as rural development. He mentioned that there were a number of varied efforts being made by

priests and Brothers in Shinyanga Diocese to improve the economic and social standing of the average rural Tanzania farmer and his family. He himself brought two laymen from Europe, Frans van de Laak and Josef Rott, to the diocese in 1964 and sent them to Ndoleleji to initiate an agricultural development program there, funded by Misereor of Germany. (More will be said about this when we get to Ndoleleji.)

Although begun in 1965, the official Ndoleleji Agricultural Scheme (NAS) ran from 1967 to 1970. It achieved some success and was extended to 1973. But in 1970 it was decided that Rott move into Shinyanga Town to work on a diocesan level agricultural program after his leave in mid-1970. Fr. Mike Duffy was also being assigned to the diocesan program in 1970. In Ndoleleji Rott was replaced by Jurgen Feldhaus, who came with his wife Rosa.

It was mentioned above that Fathers Mike Duffy and George Cotter were assigned to Salawe Parish, south of Shinyanga Town, in the late 1960s (cf page 16). While there Cotter became interested in water development, or more specifically building of shallow wells that could access the ground water about twelve feet below ground level. Duffy said, "For some geologic reason there are springs of water ten to twelve feet down all around Salawe." The people had been using these springs both for watering their cattle and other animals and for human use.

When Cotter showed them how to build wells and pump the water out with simple suction pumps that could be made easily and cheaply, with parts that could be maintained and repaired with ordinary household tools, the people became very enthusiastic and were even willing to pay the required cost of cement. This became a very successful project and as of May, 1969, thirty-two pumps were functioning in Salawe and neighboring parishes. After Cotter left Salawe in 1969 he expanded the shallow well program to other parishes in the diocese.

Duffy was a graduate of Princeton University and ordained in 1964. He first studied Kisukuma at the language school in Musoma and then worked at Ng'wanangi-Nassa Parish before being assigned to Salawe with Jim Lenihan. In Salawe Duffy noticed the thick black cotton soil, called *mbuga* in Swahili, or what he called mountain clay soil, which was a richly fertile soil but difficult to cultivate.

There were hundreds of thousands of acres of it, all the way up to the lake, and it was very profitable to plant cotton in it and many other crops also. But it was the kind of soil that got as hard as a tarmac road in the dry season and they really couldn't work it. They didn't have the power to work it. When it was wet it got too slippery and cattle couldn't work it very well. You couldn't work it by hand. It had to be worked by tractors.

Everyone from missionaries to the government thought cotton would be a very profitable crop for the Sukuma and they were trying to find ways to farm it more efficiently. So, I bought a tractor and got into the cultivation of the soil. I tried to study what the soil was like, what had been done at agriculture research stations, what was successful and what wasn't. I got some of the farmers interested in using the soils in a new way, through surface drainage to remove water from lying on top of the soil, so that it becomes more easily cultivated and much more fertile.

Duffy and Cotter also developed several hundred acres of marshland into a rich rice-growing project. In addition Duffy used to take the farmers, all men, into Mwanza to the research station to observe the crops, cattle and other farm improvements. There were about fifty men in all and Duffy could take all of them over the course of a year by taking seven or so at a time. The government had good research stations but no organized program of extension, although someone would come to Salawe on occasion for a week or two. These involvements led Duffy to the opinion that improving subsistence agriculture was a contribution essential for Church mission at that time. Duffy explained the rationale as follows:

The purpose of the whole effort is simply to help or enable the people to grow from being subsistence peasants to productive peasant farmers. This means definite human growth: intellectual, human, and moral. It means, hopefully, bringing into their future the best of their past cultural values. It also means economic and social improvement of the milieu in which they live.

Maendeleo (Development) is the Tanzanian national effort and will be for a long time. I believe that we, as Church, can and must use our personnel, our position, and our money, at least now at the outset, in two ways.

First, we must form on the local level groups of men and women (and secondarily of youth) who are interested and can be taught ways to improve their own human, material situation. Groups are crucial; a lone innovator in the face of traditional society is branded as *ndoshi*, a threat. So, local group formation is first, not for the sake of a group, but a group open and responsive to development.

Second, these programs will not fail; they are not technically risky. Pursuing them as a Diocese will demonstrate concrete development possibilities and will positively connect progress with the Church, in the eyes of the people.

Government personnel will work with us. We will retain 'Visitor' status. They will become the major reference people for the local group. We hope to get off to a reasonable start. Reasonable, because it is anchored in a group and it is technically sure. Our role is a midwife's role, enabling the people to succeed and the government to play a responsible role.

In response to this Bishop McGurkin wrote:

Tanzania's next five-year plan, beginning in 1969, calls for more intensive effort at rural development. Planners accept that industrialization is a very long-term hope. Its main resources are in farming and it is a nation of farmers. So, better farming must be their objective. Our missionaries have much to contribute and we will do what we can to help.

These above two statements expressed forthrightly and clearly Shinyanga Diocese's option for socio-economic-agricultural development as a constitutive dimension of Church ministry in rural Tanzania. Priests and Brothers with agricultural and technical skills received a green light to occupy much of their time in these facets of community outreach, with full support and backing of the diocese. *Gaudium et Spes* (the Church in the Modern World) had definitely found a home in Shinyanga Diocese.

In early summer of 1969 Duffy left Salawe for furlough and on his return to Tanzania he went to Musoma to study Swahili. (Cotter also left Salawe at the same time and moved to Buhangija. Cf below about Salawe Parish.) After language school Duffy went to Moshi for four months in 1970 to practice Swahili and then returned to Shinyanga in mid-1970, with the express purpose of setting up a diocesan agricultural extension program, as he explained.

I came back to Buhangija. The Bishop was living there and he was running ad hoc many development programs in the diocese. I wanted to start one agricultural program, which meant crops and animals, agricultural machinery, and agricultural inputs, such as better seeds, fertilizers, insecticides and herbicides. Bishop McGurkin agreed to this provided I take over from him management of the other socio-economic development programs in the diocese. These were basically a water program run by Frans Van der Laack, a women's development program run by Maryknoll Sisters in Maswa Deanery, and a maternity educational program at Buhangija. There was also lots of accounting to do for these programs with Misereor in Germany, and the Germans are very strict with regard to accounting. Actually, I did not have to run these programs, but only do the finances, and make sure the ingredients, like medicine and transport, etc. were operational.

The diocesan agricultural program, also funded by Misereor, grew quickly and Duffy needed to hire staff. Josef Rott, an educated agriculturalist from Germany, was the Agricultural Supervisor of the diocesan program, while Duffy was the overall program manager. Rott married Marie France, who had done the research in North Mara of Musoma Diocese that led to the formation of Small Christian Communities. In 1970 she had moved to Shinyanga after studying Swahili in Musoma, in order to continue with her research. In 1971 Rott and France married. Duffy said that at first he tried to decentralize the programs to the parishes where mission staff were interested.

Some were interested in chickens, some in other types of livestock, some in better field husbandry, some in fertilizer, and some were interested in better seed. We tried to have the missions sponsor this and we would work through them on the level of organizing the people.

At first we tried to work with government people as our extension officers. They were agreeable since we could supply seed and other inputs, which they couldn't get. But then we realized that they had no transport, not even a bicycle, nor any budget. Some were not interested, as they wanted to be bank tellers or something like that. So, we dropped that.

But the mission part of the program was successful.

After deliberating with Fathers Dan Ohmann and John Lange, both from Mid-Western farming backgrounds, they decided to bring out their own extension workers from the U.S., men who were already doing active farm work. Four came and joined the European volunteers, some already in Shinyanga and others newly arrived. They all

studied Swahili and were assigned to various missions. Although all were taken aback at the stage of agriculture in Tanzania and one man returned to the U.S. after less than one year, the diocesan program had great success in the first two years.

However, this was the time when Ujamaa villagization was being forced on rural people all over the country. All the industries, wholesale and retail enterprises had been nationalized. For these and other reasons there were shortages of many basic supplies. Duffy could not get essential agricultural inputs, such as seed, fertilizers and veterinary supplies, no matter what monetary resources his program had. They tried to bring all these supplies down from Kenya but by 1974 border controls were getting progressively stricter, making it nearly impossible to import agricultural inputs from Kenya.

Duffy strongly opposed the introduction of a strict form of socialism and he became frustrated at the inability to procure necessary agricultural inputs. Duffy had actually visited President Nyerere at least twice in Butiama to express his concerns about communal farming and nationalization of industries and cooperatives. These visits did not change Nyerere's mind although he gave Duffy a polite hearing.

Thus, Duffy decided to depart from Tanzania in 1974 and he recommended to Bishop McGurkin that the diocesan program run to its end in 1975 and then be shut down. However, McGurkin was very reluctant to abandon what was a successful and needed program. Duffy then wrote a long memorandum vehemently critical of Ujamaa that he intended to send to all Catholic Bishops and top government officials, including the President. Before sending it Duffy sought advice from a lawyer in Mwanza, who told him not to send it from within Tanzania. Thus, in mid-1974 he went to Kenya and mailed numerous copies of his document to the above named leaders in Tanzania. The document caused a stir in Tanzania but there were no repercussions. At least one Bishop publicly supported Duffy's critique at a meeting of Bishops, but most knew that at that time it was futile to criticize either the Ujamaa policies or their implementation.

Duffy returned to the United States for several years but later returned to Nairobi, Kenya, to teach in seminaries and do university chaplaincy.

When Duffy left, Josef Rott kept the program going. Bishop McGurkin wanted the agricultural program to continue and he asked for one of the Maryknollers to volunteer, to which Fr. Ken Thesing agreed. He had been ordained in 1969 and after three years on Promotion in the U.S. he came to Tanzania in 1972, studied Swahili, and was assigned to Ndoleleji at the beginning of 1973. Around June, 1974, he began spending part of every week in Shinyanga to manage the program, returning to Ndoleleji on Thursday or Friday to be in the parish over the weekend. In his year and a half at Ndoleleji he concentrated on learning parish work, but as he was from Minnesota and had a farming background he participated in the agricultural projects in the parish, such as the windmills providing clean water for household use and a twenty-acre plot used by catechist trainees at the parish catechetical school to grow sorghum and cotton for their own individual use. At the end of most days Thesing would go to the farm and help the catechists in their farming chores.

Thesing continued his part-time work in Shinyanga up to the end of 1975, when the Rotts, who by then had three children, were finishing their contract with the diocese and returning to live in Germany. Even after leaving Tanzania the Rotts and later their children maintained good relations and communication with a number of Maryknollers

who had gotten to know them in Musoma and Shinyanga. Thesing moved into Shinyanga Town in 1975 to run the program full-time.

When Thesing began in 1974 there were still three volunteer farmers from the United States and two more came that year, making a total of five. In 1975 the Maryknoll Lay Missioner Program started and two of the volunteers, Charlie Wortman and Jerry Hansen, joined the Lay Missioners. Bob Cashin, who came in 1977, was also a Lay Missioner. Hansen worked in Old Maswa and Wortman in Shinyanga Town. Thesing said that more and more Wortman took over control of the program in Shinyanga Town.

In the mid-1970s, as already noted above, there were extreme shortages of many basic goods in Tanzania, and Thesing acknowledged that the program suffered as it was originally envisioned.

We were less able to sustain even the intermediate type of technology that the program was trying to establish. We couldn't buy oxen equipment, oxen weeders, materials to make oxen carts, vaccinations for chickens and cattle, and couldn't buy cattle dip to control the ticks and keep the upgraded cattle alive. We couldn't get the necessary ingredients to keep the seed farm going.

In the late 1970s we made the decision to cut back on the program. Until the economic conditions improved and the people could do what we were demonstrating, we should stop many of the projects. With Charlie Wortman in charge we moved back to just three very simple projects: a Chinese water pump for irrigating vegetable gardens, a simple oxen weeder we could make at the local level, and provision of seeds that we could purchase from a company in Arusha.

The American farmers had trained Tanzanian counterparts, who were able to do quite well as long as we could supply them with the inputs. But as the economic conditions got worse and worse we became known as the only agricultural program able to supply inputs. But everything had to be imported from Kenya or overseas, using foreign exchange, and we weren't set up to do that type of massive importing and supplying. We felt that we should not be showing what was possible in our demonstrations until the country had the ability to enable people to imitate what they were seeing.

Thus, the decision was made to drastically curtail the program, although it continued on throughout the 1980s, primarily as a seed distribution program through the parishes. Five parishes, three in Shinyanga Diocese (Ndoleleji, Old Maswa, and Shinyanga/Buhangija) and two in Musoma Diocese (Iramba and Komuge) were directly affected, as the American farmers withdrew in the late 1970s and beginning of the 1980s. However, all parishes in Shinyanga Diocese were affected, since all were distribution points for the hybrid seeds from Arusha. One of the farmers, Tom Borer, started in Ndoleleji and then moved to Malili Parish, where Fr. Aloys Balina was pastor. Balina had shown himself early on very interested in development and capable of organizing programs. When Charlie Wortman left Shinyanga his trained Tanzania counterpart carried on the program effectively, but primarily as a seed distribution program. Wortman, incidentally, married a Sukuma woman, the daughter of a former Chief and highly educated. Apparently Wortman's family and neighbors in Nebraska did not know

what to expect with an African bride, but were overwhelmed and won over with her natural grace and friendliness.

In an interview some ten years later Thesing admitted that the program was a failure in the respect it couldn't accomplish what it initially intended. But this was due to external matters, mainly Tanzania's failed economy and resulting lack of almost all basic supplies, problems beyond the control of the people running the program. However, Thesing added:

I think the program was successful; the farmers were very responsive. They picked up on what we were doing. Many of our ideas were good insights and it's just a question of continuing to learn. We could start right over again if economic conditions were such that the supports for such a program were there.

I simply had to say that "I can't control that. I, too, am like the people – a victim." So, in the sense of spirituality, it was making sense out of all of that. This whole process was much bigger than I am or the Church is. This was a situation we could no longer control. We missionaries had generally been in control but that is something we're growing out of.

Thesing remained as Program Supervisor up till 1980 and then moved to Gula Parish, where he lived at a major sub-parish called Ng'wabusalu. In 1982 he moved to Ndoleleji Parish. He had been elected to the Regional Council in 1975, an office he retained until 1984, when he went to the Maryknoll Chapter in New York and was elected to the General Council.

MIPA, ST. JOSEPH THE WORKER PARISH:

In Volume Two, Chapter Six, we left off the history of this parish in the early part of 1964, when Fr. George Weber had been requested to accept the job as Rector of the major seminary at Maryknoll, NY. In the first months of 1964 he was alone in the parish, performing double duty as Director of the Catechist Training Centre, newly named the Sacred Heart Leadership Training School, and pastor in the parish. Fr. Phil Sheerin had concluded his interim role as pastor at the end of 1963 and moved to Musoma to begin his new position as Director of the Language School.

In April, 1964, Weber went to the U.S. In his place, Fr. Dick McGarr was assigned to be Director of the Training School and Fr. Zachary Buluda was appointed pastor of the parish. In May, 1964, McGarr wrote a diary; the following are excerpts from this diary:

At the main road a half-mile from the mission is a new Community Centre, built with Maryknoll money and Weber's leadership, which has two classrooms, a store, storage rooms, and a Home Economics work room. There is also the village leader's house and the maize grinding power mill, which works from morning to evening at a very reasonable price and provides the people a profit. At the store the people are able to buy a number of necessary household

items. The people are saving their money in the Mipa Credit Union. The Community Centre is nearly finished and the people await the start of courses in reading, writing, cooking and sewing. These are outward signs of the people themselves building a new community.

The biggest miracle: they were working together. The people carried rocks for the floor of the new centre; village by village they came, working side by side to build “their” house.

He went on to write, however, that there could be trouble brewing. The head of the Credit Union was a man from Kenya, trained at Nyegezi Social Training Centre. In great part due to tribalism spurious charges were brought against him that he was not serving the cooperative members correctly and he decided to return to Kenya with his family. Then the Regional Cooperatives Officer came to a meeting with the Credit Union’s leaders and asked them who would take care of the books, run the store and teach in the community centre. They chose a boy who had finished only primary school to run the store, while awaiting a retired school teacher to return from a short training course in simple accounting at Nyegezi. McGarr’s sardonic observation was that “the people realize that they need a man like (the Kenyan who had been there).”

There were no further diaries from Mipa after May, 1964, and McGarr, who stayed at Mipa until the end of 1969, was never interviewed. From Mipa he was assigned to Old Maswa in 1970 and in 1973 he moved to Kampala, Uganda, to be on the staff of GABA Catechetical Institute.

In 1963 Brother John Wohead was assigned to Mipa from Bugisi, in order to build a convent for Maryknoll Sisters. Three Sisters came in 1965, Muriel Vollmer, Giovanna Maria Guastella, and Denis McCarthy, to run a dispensary/maternal child health clinic, head the catechetical program, not only for Mipa Parish but for other parishes, and teach the women in the Catechist Training Centre at Mipa. Due to many changes in ministry of Maryknoll Sisters, by 1969 the only Sister who remained in Mipa was Sr. McCarthy. Unfortunately, one evening she was sitting in her house and several thieves broke in and walked in where she was sitting. She wasn’t hurt but afraid to live alone. Thus, the Sisters made the decision to fully withdraw from Mipa that year. (Cf Erisman, pages 19-20, 38.)

In 1968 Fr. Bob Lefebvre was assigned to the parish at Mipa. He was having some personal problems so the Region requested Fr. Charlie Callahan, who had just returned from furlough in the U.S., to go there. Callahan stayed there for one year and was then transferred to Wira Parish.

According to Fr. Herb Gappa, the first two seminarians to come to Tanzania on OTP, Pete Loan and Harry Coffey, moved to Mipa in late 1969, to work in the Catechist Training School and in the parish. They stayed there until June of 1970 and returned to Maryknoll, NY. No other OTP seminarians came to Mipa in subsequent years. McGarr also had left earlier in 1970 and the Catechist Training Centre was closed at the end of that year’s course.

Fr. Jim Lenihan reminisced when he was interviewed for the history project about the Catechist Training School. He had been stationed in Salawe Parish from 1961 to 1967 and then at Sayusayu from 1967 to 1970, and he said that he and other priests were

invited to Mipa to teach for several days on specific topics. Lenihan, for example, gave classes to the catechists on the establishment and functions of a parish council. He elaborated on why the Mipa Training School changed its purpose and goals.

As far as I recall in the beginning after (the catechists) graduated they were assured of getting a minimum salary. At that time there was a diocesan subsidy for catechists, to pay the salary for the Mipa-trained catechist and to help the other catechists in the parish. There was a great spirit in the early days, in the first three classes, a period of six years. There was great comradeship among the catechists and the classmates would get together every two or three years or so and do a kind of non-structured evaluation.

But for various reasons, they became so numerous after a period of time it began to be a financial problem for some of the parishes. There had to be minimum living conditions; you couldn't just put them in a mud brick building with a thatched roof. They had to set an example in having a clean house, a cement building with a metal roof.

The Mipa School had no control over how the pastor in the parish treated the catechist, whether he's under-financed or over-financed, or whether they were given special consideration relative to the other catechists who work in the parish but had not gone to the School.

But basically it became a financial problem. If you had four Mipa-trained catechists you were talking 1200 to 1300 shillings a month (around \$180 a month). There was also some attrition of catechists for various reasons. So, that's why they dropped the two-year course and started making it a short one, about three or four months, I forget.

Lefebvre stayed as pastor in Mipa until the end of 1971 and then went to the United States in 1972 for a one-year course in Clinical Pastoral Education training. Following this he went to Indonesia, where he had a long career working for CRS and the Indonesian Bishops' Conference.

With Lefebvre leaving Mipa, Fr. Herb Gappa was assigned by Bishop McGurkin to the parish at Mipa at the beginning of 1972 to be pastor. He was the only priest in the parish, because the catechist school was closed and the health clinic also had been closed. However, the IHSA Sisters were living in the convent that was previously the residence of the Maryknoll Sisters, but were only working in the primary school. Gappa said that he was in luck that Mwadui Mine was nearby and he had an official Pass to enter and purchase food and other household goods. Although other Maryknoll priests, especially Fr. Eppie James, who was in Buhangija at that time, would visit on occasion, Gappa got very few visitors. He went into Shinyanga two or three times a month and also visited Fr. Al Smidlein at Mwadui Mine on a regular basis. But for the most part in the evenings he would entertain himself playing his baritone ukulele or studying Kisukuma. He had been in Shinyanga only four years and was still learning the language.

Since he was alone he found himself doing much of his socializing with the Sukuma people, especially with the catechists and their families. Much of his parish work was going out to outstations for Mass or other purposes and inevitably he was invited to

have a meal with some of the people. He got to know many people – and some of the people very well – friendships that endured for decades afterwards.

Late in 1972 he went to Nairobi for a vacation and while there he received a phone call from the U.S. that his mother had a burst aneurysm. Gappa left for his home immediately and was then assigned to Promotion work for the next three years.

Once again Fr. Charlie Callahan was asked to provide emergency relief at Mipa Parish. He had hoped to study Kiswahili in 1968 but finally got his chance in 1972. He had been at Wira Parish since late 1968 as pastor, assisted by Fr. Tom Shea. Callahan thought he would be at Mipa for only a month or a little longer, but then Gappa never came back. So, Callahan ended up in Mipa for six years. Callahan said that Mipa was just a regular parish, not as difficult as other places since it was not very big and the roads tended to be passable most of the time.

But it was tough work and I was alone. We had twenty-five outstations, fifteen schools, and many catechists. Every day I was on a safari, with about only three or four days a month left for other things. I had catechists' meetings every month. But it was an easy parish to cover physically.

Before Callahan came, Fr. John Ridyard and Brother Vic Marshall had come to Mipa to get the Catechist Training School ready to reopen, which was renamed the Diocesan Leadership Training School. While Gappa was still in the parish Fr. Joe Kaboye was assigned to be Director of the School, and when Callahan arrived the Leadership Training School was functioning again. However, it was no longer a two-year course, but offered short courses, from two weeks to three months in duration. The purpose was not to train a few to be Head Catechists in parishes, but to train many catechists and even other parish leaders to be able to provide more quality service in their outstations. In addition to a Director and permanent Catechist on the staff, various Maryknoll priests came to teach courses or lead seminars, such as Fathers Bill Gilligan, Jim Lee, Tom Shea, Carl Meulemans, and George Delaney. In the 1970s several parishes started their own catechist training courses, such as at Sayusayu, Ndoleleji, Mwanhuzi, and Wira.

There was no mention of either the Credit Union or Cooperative Grinding Mill by either Gappa or Callahan, when they were interviewed. After 1968 the priests no longer supervised the Credit Union, which continued to function independently throughout the 1970s.

Two of the IHSA Sisters were teaching in the Leadership Training School when Callahan came (either at the very end of 1972 or the beginning of 1973). One of the other Sisters, Katherine Boke, was expected to do some kind of pastoral work. Sr. Dorothy, one of the members of the IHSA Sisters' leadership team, came to Mipa to ask Callahan what he wanted Sr. Boke to do. Callahan said it depended on Boke's preference and skills. But when she said she wanted to work with nursery school children in Mipa village, Callahan said he didn't see that as an important ministry. In the end, he stated that if Boke wanted to do pastoral work she should go out to outstations with Callahan, including on Sundays, and work with women. This was agreed, and Callahan said, "She was in Mipa for three

years and I had no problem with her.” The IHSA Sisters may also have helped in the Maternity/Child Health Clinic as well.

In 1977 Callahan went on furlough and presumed that on his return he would not go back to Mipa. He expected to be assigned to a rural parish, which would have been his preference. However, in the meantime Fr. Joe Kaboye had been afflicted with a serious heart illness and had been moved to Mwadui Parish, because of the ease of living inside the mine. But he could not live alone and Callahan was requested to live with Kaboye in Mwadui. Kaboye moved into Shinyanga Town and eventually succumbed to his heart ailment in 1978. As we will see, Callahan was to remain in Mwadui until his own death in 1994.

After Callahan left Mipa in 1977 no other Maryknoller worked in this parish.

At some time, either in the late 1980s or in the 1990s, Fr. Tony Gill, an SMA priest, was assigned to Mipa Training School, and was offering three-month training courses. These were not specifically for catechists, but some attendees from distant parishes perceived it as a catechist training school and thought the certificate would confer on them the status of a trained catechist back at the parish. Gill was assisted by a Sister from Moshi and by Fr. James Nyangindu. Gill was transferred elsewhere in the late 1990s or around 2000 but other SMA priests continued to run the school up till the mid-2000s. Sometime prior to 2010 diocesan priests took over administration of the school.

On a visit in 2012 to Mipa, the parish and the Leadership Training School were both operating as normal, although it was not clear what the duration of the course was. There were two priests at Mipa, one working in the parish and the other at the Training School. One of the IHSA Sisters was doing pastoral work in the parish and she was the only one at Mipa on the day we visited.

On the compound were a very large primary school and a moderately sized Health Clinic, which contained beds for in-patients. The latter was one of the Mary Hannon Maternity Health Clinics started back in the early 1960s.

In addition to the IHSA Sisters, who had a Formation House at Mipa, there was another congregation of Sisters residing at Mipa, the Sisters of the Sacred Heart.

In 2014 Fr. Sospeter Shole was assigned from Shinyanga Town Parish to be Director of the Leadership Training School at Mipa.

MWADUI: HOLY CROSS PARISH:

As was noted in the previous volume in 1962 a parish was established inside the Williamson Diamond Mine, usually referred to as Mwadui Mine, and the following priests served there up till 1976: Frs. George Mikolajczyk, Joe Brannigan, and Al Smidlein. Neither Mikolajczyk nor Smidlein was interviewed for the history project and Brannigan had little to say about his time in this parish. Furthermore, no diaries were written by anyone stationed there. Thus, we left off the history in 1976.

In August, 1976, Smidlein left Tanzania for furlough and studies in the United States. In 1980 Smidlein returned to East Africa and went to Mombasa Diocese in Kenya to teach in a Muslim High School and promote good relationships with Muslim leaders. Several months before Smidlein left Mwadui, Fr. Joe Kaboye was assigned to Mwadui,

since he had been afflicted with a serious heart ailment and Mwadui was an easy parish in which to do ministry.

In 1977, while he was working in Mipa Parish, Fr. Charles Callahan went on furlough, presuming that on return he would go to a different parish. He preferred to go to one in a very rural area – “in the bush,” as he referred to it. However, Bishop Sekwa had other plans, as Callahan narrated:

The Bishop said, “Well, I have only one priority and that is Mwadui.” I was dumbfounded; that was the one place I was sure I wasn’t going to. The Bishop said, “You get along with Kaboye, he’s got a bad heart, and I don’t want him living there by himself. You run the parish as the pastor.”

Callahan moved to Mwadui in November, 1977. Joe Kaboye died in 1978.

It should be noted that all through the 1950s and 1960s and even into the 1970s Mwadui Mine was considered a plush oasis in the middle of the dry Shinyanga wasteland. Because of the Europeans working for the diamond mine, the town had beautiful houses, constant electricity and running water, a well-stocked grocery and household goods store, tennis courts, and a swimming pool with its adjacent clubhouse and restaurant. Not far away was a picturesque but surreal scene: a pond with a few boats moored in a marina! There was also a small golf course as part of the mine. The Mine had an additional facility that often proved very helpful: its own airstrip and airplane. Maryknollers and other church personnel in Shinyanga Diocese on occasion availed themselves of this convenience, to fly to Dar es Salaam and Nairobi.

Callahan served in Mwadui Parish up till his death in 1994. In an interview in 1989 he commented on some notable differences between this parish and the rural parishes he had previously served in.

The biggest difference is that there are many different ethnic groups here; they’re not all Sukuma. And all the ethnic groups are different; I didn’t realize how different they were.

Another difference is that here no one ever asks for anything. Instead, they want to know what they can do. I don’t know if we spoiled the Sukuma in the other parishes. The lay people here do all the work.

In other parishes people have constant *shidas* (problems), but that is not so here.

The parish had no outstations, but did have more than one Mass on Sundays: one in English and one in Swahili. In Mwadui Parish there were no catechists. There had been one old catechist, but he had a government job and was not able to teach religion. In Callahan’s first year a Catholic Women’s Group was started and they asked him what they could do. He said they could teach religion, which is what they did. They were almost all primary school teachers, in the three large schools in the parish. Callahan said that in addition to the three primary schools there was also a secondary school and a training school. In addition to teaching religion in schools during the periods allocated by

the government, the women also taught a Sacrament course to children preparing for First Communion or Confirmation. This was done in the church during non-school hours.

In 1968 there were an estimated 10,000 people living in the mine compound, which was probably around twenty-five to thirty square miles in area. Of these, about 1,000 were European, mainly British but also a fair number of South Africans. By 1990 this had been completely reversed; the only non-African remaining within the mine compound was Callahan.

One major facet of Callahan's work in Mwadui Parish was in visiting the hospital inside the mine. However, he did not elaborate on this.

Callahan gave another example of how the Catholics in Mwadui did everything, namely organizing the celebration of Corpus Christi, a huge event in Shinyanga Diocese. Callahan said he did not have to do anything; the parish council planned and carried out all aspects of the procession and other festivities.

In mid-1984 Shinyanga was stricken with an extreme drought and famine, as commented on above. The people in Mwadui, all working and earning salaries, were not directly affected by this. The mine was able to fly food down from Kenya, which the people working in the mine could buy. However, in July, 1984, four containers of relief food was delivered to Shinyanga Diocese by train and off-loaded within the mine compound. This was for distribution through other parishes in the diocese.

In general Callahan was in good health over all the years he worked at Mwadui. In 1975, while he was at Wira Parish, he came down with hepatitis, and needed to recover and recuperate for four or five months, but later resumed his full work load. In late August, 1985, at age 64, he felt pains in his chest, which was diagnosed at Mwadui Hospital as angina, pains caused by poor circulation in the arteries leading into the heart. He was flown to Nairobi for further tests. It was not a severe condition and could be treated with medications, although the doctor in Nairobi said that it was a mild heart attack that Callahan experienced. He returned to Mwadui and continued on as pastor there.

He realized that he had to slow down and not take things too seriously. He commented, "Things that used to be a big deal aren't such a big deal anymore."

The parishes of Mipa and St. Paul Secondary School Chaplaincy were not far away, and the priests of these parishes would help out in the other parishes when needed, including going to another parish for large Reconciliation Services in which private confession would be offered to all who wanted it. They often visited back and forth for social purposes as well.

Callahan was always a people person and developed many good friendships, among other priests, with the Sukuma people, and with people of other ethnic groups in his parish at Mwadui. He lived in Mwadui Parish for almost seventeen years and he expressed the opinion that remaining faithfully in a place for a long time, serving the people in a kind, friendly manner, was true mission work. He observed, though, that in Shinyanga Diocese and even in a parish like Mwadui, where everyone was ostensibly Christian, there were opportunities for primary evangelization, which by the late 1980s had become one of the catchwords of mission.

At the beginning of 1994 he was diagnosed with terminal cancer and given less than six months to live. He was at his home in Connecticut but flew back to Nairobi, Kenya in June, 1994, and was immediately admitted to Nairobi Hospital. He died on June 9, 1994. His body was flown to Shinyanga and buried in the cemetery at Ngokolo Cathedral. Callahan was the first one to be buried there.

Sometime near the end of his life Callahan stated, "The Sukuma people are the most beautiful, most hospitable, and most wonderful people in the world."

WIRA, ST. THERESA OF LISIEUX PARISH:

In Volume Two we looked at Wira Parish up to the year 1968. It had been founded in the year 1959 by Fr. Tom Keefe, its first pastor, who was joined by Fr. Phil McCue. In 1962 Keefe went to start Ndoleleji Parish and McCue was joined by Fr. John Ganly. In 1967 Fr. Bob Lefebvre was made pastor, assisted by Fr. Dennis Behan. When Lefebvre moved to Mipa Parish in 1968 Behan was made pastor of Wira.

In September or October of 1968 Behan made a sudden decision to return to the United States and leave Maryknoll. Bishop McGurkin sent Fr. Richard Hochwalt to Wira to investigate if the parish was worth keeping open or if it could be incorporated into Buhangija Parish. Hochwalt reported that it was a very good parish with many good people. Thus, McGurkin made the decision to assign Fr. Charles Callahan from Mipa to be pastor in Wira, to be assisted by Fr. Tom Shea, who had been ordained just the previous year in 1967. Both Callahan and Shea arrived in Wira in November, 1968. Shea described the parish as it was in 1968:

It was a wonderful place, a very rural mission. It was on the other side of the Williamson Diamond Mine, so often Cal (Callahan's nickname) and I would go into the mine to get food and supplies. The parish had about fifteen outstations and by the time I finished (early 1990s) it had thirty-one outstations. I wanted to build up the outstations as much as possible. It was a very large parish; about thirty miles north to south and sixty miles from east to west.

The nearby town of Ukenyenge had a large population of Arab Muslims, who spoke Kisukuma fluently since they had been living in Sukuma land since the 19th century. They were traders and ran many businesses in the town, including a bus service. Shea said he had good relations with them.

I found them to be extremely helpful and pleasant. A lot of them were my friends and I was the guest of honor at all the Muslim feasts in Ukenyenge. I invited them to Wira for Easter and Christmas on occasion, and they came as Muslims.

Much of the area is a flat, dry, treeless savannah plain, punctuated with intermittent outcroppings of small rocky hills, baobab trees, and tiny and very poor homesteads scattered here and there. Southern Shinyanga Region, of which Wira is a part, was and is prone to periodic droughts, about every seven to ten years, some worse

than others. Even in good rainfall years the dry season is long and very dusty. Daytime temperatures are quite hot and nights can be warm, although tempered by the dry conditions. Because of the dryness, evenings can be pleasant.

Shea commented that the people of Wira were easy to work with.

The people around Lake Victoria are a much more aggressive type people, but the people down in Shinyanga, in the hinterland, are a much quieter, more amenable type of people.

The late 1960s were the immediate post-Vatican Council years and the priests were active in starting parish councils and including lay input and participation in leadership of the parishes. In 1968 the Seminar Study Year was going on and every month all the priests of the diocese came into Buhangija to discuss actions in their parishes in response to Vatican II. The terms 'self-government' and 'self-reliance' were constant refrains and foremost goals of each of the parishes. Shea offered his opinion on this.

You wonder why this wasn't put into effect years before, centuries before. The Church belongs to all of us and the direction of the Church shouldn't be just the direction of a priest but of all the people who make up a parish. We were saying to our lay leaders, "We want the Church to be self-governing, to do all the things it can do as an African Church, not as something that's European."

Callahan remained in Wira until 1972, when he went on furlough and then studied Kiswahili. In late 1972 he was asked to go back to Mipa Parish, to replace Fr. Herb Gappa, whose mother had become very sick. Initially, it was thought that Callahan would return to Wira, but Gappa was assigned to Promotion in the U.S., so Callahan stayed in Mipa. Shea stayed on in Wira and for the next twenty years there were blocks of years when he was alone.

In the 1970s Shea modified the catechumenate, which was referred to with its Sukuma term *bulangwa*. This implied a three-year period of initiation into the Catholic religion. In Wira the catechumens from all over the parish came into the mission for a month once a year, for each of three years. This way they got to meet all the others who were undergoing the catechetical instructions in preparation for baptism. They ranged in age from teenage years to older people. School children, whether for baptism or First Communion, had separate instructions as they had to adjust to the school calendar. Adult baptism took place twice a year, in May and September.

We'd have a hundred to one hundred and fifty people for morning prayer, evening prayer, daily Mass and all of the activities. They would clean the property, have Sukuma dances, and do all the things that made it a celebration. There would be four catechists and myself, and choir leaders, and those who organize the Sukuma tribal dancing. If you have enough leadership, there is no problem.

Sukuma tribal dancing involves hundreds of people and is a very nice way of celebrating the culture and traditions of the Sukuma. At baptism we would have tribal dancing and almost everyone from surrounding villages would come in to join. There would be 4,000 people dancing in concentric circles, all the circles going around and around. And I'd be part of the dance. There would be five or six huge drums, of different sizes, playing for hours, from about eight at night to midnight, for five days.

I think Wira was unique in this, because it was a very Sukuma parish. There were no towns around with non-Sukuma people. I followed the model of Fr. David Clemente of Bujora (a White Father who ran a Sukuma cultural centre outside of Mwanza) that Sukuma culture and customs are very important. The whole emphasis was that when you join the Catholic Church you're also bringing in your own culture and your own customs; we're not trying to make anyone a European.

Over the course of twenty-four years that Shea was stationed in Wira, from 1968 to 1992, there were about 5,000 baptisms, bringing the number of Catholics up to about six thousand when he left for the U.S. in 1993, about seven percent of the 85,000 or so people in the whole territory of the parish. (Shea later returned from 1995 to 2002, but we have no documentation on these years.) Because of the manner in which the *bulangwa* was carried out, Shea commented:

When you become a Christian, certainly in our parish, they became members of the larger Christian family. They got to know all sorts of other people interested in becoming Christians. In joining the parish, which was part of the diocese, which was part of the larger Tanzania Catholic Church, they experienced the great sense of being part of a big family.

Wira Parish had no school or dispensary on the property, although Maryknoll Sisters and later Sisters of the other two African congregations, the IHSA Sisters and the Mt. Kilimanjaro Sisters, did come twice a month for mobile maternity clinics, called the Well-Baby Clinic. Hundreds of women with babies would come for these clinics. The clinics were open to people of all faiths, including Muslim. In fact, according to Shea, ninety percent of the people who made use of Wira's social outreach were non-baptized practitioners of African traditional religion.

Instead of a school or dispensary, Shea built a social hall at the parish and later he built guest quarters. As a result, he could have seminars or courses for a weekend, or even a week or two at the parish. In the 1970s many of the government literacy programs were held in the parish social hall. On two occasions two Maryknoll Sisters, Anita Magovern and Peg Donovan, came to give seminars to the women of the parish.

In the 1980s the guest rooms were of a sufficient standard that the Maryknollers in Tanzania could have their retreats at Wira, since the border to Kenya was closed. Even after the border was opened in 1984 the practice of using Wira for retreats and other Maryknoll meetings continued. Some of those who led seminars at Wira were Marc Ellis on Social Justice, Fr. Jack Sullivan and Sr. Marie Rieckelman on Social Dynamics, Fr. Benedict Groeschel on Psychology, and others.

Within the parish Shea also organized one-week courses conducted by the staff of Makoko Family Centre. He had already been sending couples to Musoma for the course at Makoko for at least a half dozen years when the staff of Makoko volunteered to come to Wira. This made it possible for many more of Wira's parishioners to avail themselves of the family life training. Before that, Shea had to rent the Makoko Family Centre bus (at a concessional rate) and use his pickup truck to take the couples to Makoko. Shea said that by 1984, when Fr. Dave Jones finished his time as Director of Makoko Family Centre, Wira had thirty-two churches, with normally two catechists per church, and all sixty-four with their wives had taken the three sessions of three-week courses at Makoko. Shea looked at this as their training for being catechists. In addition to this, Mipa Training School had been reformulated in 1972 into a short-term training school for catechists and other parish leaders, and catechists from Wira Parish were sent for training at these courses also. Including the catechists' wives in the family courses added an extra value for the parish. Shea commented, "They came back with new ideas for people in the village."

Shea said that going to Makoko broadened the vision of the Sukuma people in Wira Parish, who had not travelled very far and almost never saw a non-Sukuma. "When they went to Musoma and discovered all sorts of other people, different ways of looking at things, and different ways of how Maryknollers worked up in Musoma Diocese, it opened up a new world for them."

The catechists of Shinyanga Diocese received one very valuable perk, as related by Shea.

The catechists and other designated church workers could go into any Catholic dispensary/clinic, such as at Buhangija, Mipa, Sayusayu, Ndoleleji, Old Maswa, or Nassa, and be treated free of charge, or there was a very minimal fee that would be sent back to the priest in the parish.

Since Wira Parish was a very rural parish it did not have Small Christian Communities as in urban areas. Shea said, "We felt that each outstation was the Christian community. It is for the lay people to have their small communities. But that particular term, small Christian Community, never got off the ground."

Shea was concerned about the environment in Shinyanga Region and one contribution he made was to plant trees on the compound of Wira and to encourage the Christians of all his outstations to likewise plant trees – and many of them did so. Shea estimates that he planted or spurred the Christians to plant a total of several thousand trees.

Cotton was a major crop in the whole area around Wira, and still is in the new century. Shea lived through the changes regarding marketing the crop brought about by the Arusha Declaration and subsequent nationalization of the Lake Victoria Federation Cooperative. When it was locally owned by the thousands of members, the cooperative union paid for the crop immediately and distributed dividends equitably to all members. After nationalization, payment for the crop could take from one to two years and dividends went only to top officials, according to Shea. Thus, cotton production

plummeted in the 1970s and 1980s. With the opening up of marketing to private enterprise in the late 1980s, cotton production began to pick up.

Shea added that there were good things that the government did in the 1970s, such as literacy education and promotion of women's groups, but the Sukuma never approved of the Arusha Declaration, because of the nationalization of the cotton cooperative and the forced re-locating of millions of people into Ujamaa Villages in 1973/74. The radical and rapid nature of these changes caused widespread rejection of Ujamaa in Sukuma land.

The shortages of basic goods and petrol for his vehicle made life very difficult for Shea in the 1970s and 1980s. He estimated that the real beginning of shortages happened in the early 1970s and then got progressively worse. His mother visited him in Tanzania in 1981 and was shocked to see Dar es Salaam, the huge capital city, almost completely devoid of everything. Being able to shop in the Mwadui Mine store, obtain goods that were brought in containers from the United States, and purchase food and other items that Fr. Dave Jones brought to Musoma from Kenya enabled Shea to survive. His biggest difficulty was getting petrol. It was rationed and he could buy only twenty litres (five gallons) at a time. He probably got about ten kilometres per litre, so this would enable him to drive only 200 kilometres (125 miles). Getting to distant outstations was very difficult in the 1970s and 1980s.

Shea observed that it was at this time that many Maryknollers were leaving Shinyanga Diocese, which had fifty-five Maryknoll priests and Brothers in 1967 but twenty in 1980. Some had gone back to the United States, some to Dar es Salaam, some to the new Units in Ethiopia and Zambia, and others to Kenya. The perception was that most had gone to Kenya, but in actuality that was only one of the places they went. Shea said that "some of the priests had become tired. Because of Ujamaa, life in Tanzania was very difficult to live and a lot of people opted for something else. For most of them it was Kenya."

In the mid-1970s Maryknoll introduced the pastoral planning method known as Objectives, Goals and Targets. Shea thought that this was of benefit, as "we had to analyze what we were looking to do, how we were going to do it, and what resources did we have. We did the same thing with our parish councils: what we were going to do in this parish and how we were going to do it. This went through the whole system; it wasn't something academic."

In 1981 Fr. Jim Lenihan was welcomed by Shea to join him in Wira Parish. Lenihan had been working in Shinyanga Diocese since 1955 and from 1978 to May, 1980, was stationed in Ng'wanangi-Nassa. He went to the U.S. for his 25th anniversary of priesthood and was then asked to go for an assessment with regard to his use of alcohol. Lenihan admitted to being an alcoholic and took the six-month program. He remained in recovery and sober for the remainder of his life. In January, 1981, he took the Mission Renewal Program and in April he was re-assigned to Tanzania. He had two requests with regard to his new assignment: that he not live alone and that he not be pastor. Tom Shea agreed to these conditions and Lenihan moved to Wira. Lenihan commented:

We worked well together. There were a lot of outstations there and Tom always had a proclivity for going out in an outstation and spending a day. So, that

fitted with my start there. While I was there, for the first three years, we started to focus a little more on the Sacraments of Penance and Marriage.

Tom always had those *siku joses* (the period of time when catechumens stay at the mission) and that's one of the things I enjoyed. It helped me to get to know the people. I would teach a couple of the classes, which I also enjoyed.

Lenihan was not exactly a newcomer to Wira, as he had covered it as an outstation from 1955 to 1958, when he was stationed at Buhangija. He said that many people remembered that he used to drink beer, although none knew that he had a problem. People started to ask him how he was able to stop drinking.

They would ask me, "Where is this medicine that you're taking for this problem of drinking?" When they seemed to be serious I would arrange for us to get together. I would tell them, "Well, it is medicine, but it is not a tablet or an injection, but a way of life, a different way of lifestyle." And that's how I started working with teachers, catechists, some of the people, farmers, and some medical people.

I was still working with Tom in parish activities but just before I went home in 1984 Bishop Castor Sekwa approached me on behalf of the TEC, saying they were looking for someone to start a small residential treatment program for Tanzanian priests who had a drinking problem.

I agreed and during that summer I took studies in alcoholism at Rutgers University. When I returned to Wira Tom agreed that I could use a small building that had four bedrooms not far from the rectory. That way, everything would be separate from the parish and the rectory. It worked out great. I generally had from one to three at a time. Although I resided at Wira I was no longer in the parish, but I told Tom that if I was there on a Sunday I could take a Mass, either at the parish or an outstation.

If there were no residents in the treatment building I would go around giving seminars and workshops. I also went to seminaries, as far away as Peramiho in Songea and over to Bukoba. I was invited to talk to priests' groups in those places and then some would invite me to give a couple of days seminar to people in their parishes, Christian or non-Christian. That was very helpful, I think, for educating the people. By the end of the second day I would have up to 75 people.

If they wanted to see me I divided them up into two types: one for those who think they personally have a problem and the other for those who are living with someone whose drinking is affecting them. The first group would go into the fellowship of AA, and the second would form an Al-Anon group.

Lenihan was due for a furlough in 1987 and had already been approached to accept an assignment at the Maryknoll headquarters in New York. Thus, he approached Bishop Anthony Mayala of Musoma Diocese, who was the contact person on the TEC for the alcohol rehabilitation program, to inform him that he was leaving Tanzania and the program needed someone else to continue it. Lenihan gave Mayala three names, recommending any one of them as suitable, but when it came time for him to leave no

one had yet been chosen as his replacement. Lenihan said that he just left it in God's hands.

After returning to the United States Lenihan remained there working in his new assignment. In the mid-1990s he contracted terminal cancer and he passed away on October 2, 1998.

We have already seen how parishes in Shinyanga Diocese were affected by the drought of 1984 (actually from early 1983 to the beginning of 1985) and Wira was likewise stricken with almost complete loss of rain that year. Local government officials knew that the Church was very effective in implementing progressive measures and programs and Shea explained his involvement in the food relief effort.

The relief agencies and the government stipulated that where there is a Catholic Parish the Catholic priest in that parish is to be the head of the local relief effort. From May of 1984 to May of 1985 my entire time was spent in relief efforts. Lorries would come in with up to 25,000 bags of maize, milk powder and cooking oil, which we would store in some of the buildings on our property. People came in from each of the thirty-five or so villages in Wira Parish, government and church leaders together, and take the relief food out to the villages for distribution.

People had to pay Shs. 40/- for each item of relief they received; so 120/- for three items. (Forty Tanzanian shillings, up till June, 1984, was equal to about \$5.70. After June, 1984, the Tanzanian shilling was devalued and for the rest of 1984 TShs. 40/- was equal to \$3.33. The shilling continued to lose value every year after that.) The money was brought to me and I took it to Buhangija, to the CRS headquarters there. Even though it was a lot of money, I never had any problem with stealing. The people all knew me and I was highly respected in that area.

Shea said that he had good cooperation with the local government officials. He gave them a little extra food, since they had to expend extra effort in organizing the people in their own areas. It also facilitated the distribution, without any hassles or quarreling. In some parishes the priests were strict towards the government officials and other leaders and ran into trouble. Shea learned a lesson in 1974, when there had been a modest drought and one government official wanted to turn the church solely into a meeting hall for government purposes. Shea went to Bishop McGurkin, who talked with high-ranking people in Shinyanga Town, and the man was transferred from Wira. However, Shea decided that it is best to find ways to work with local government officials, even if in America it might seem somewhat corrupt, so that services such as food relief would be provided without problems.

Shea said, "Everybody understood that this is how life is. You take care of the people on the top, so that the people on the bottom will be taken care of."

In 1973, during a minor drought and villagization, there was an outbreak of witchcraft hysteria; several young women were killed and their bodies dissected. Body parts were ground and the powder sold as a cure. Local diviners demanded that sacrifices

be made to counter the evil taking place. Each adult or family was ordered to pay something, but the Sukuma in the Wira area refused to pay, saying that they were Christian and didn't believe in witchcraft anymore.

Likewise, thievery was not a serious problem in the Wira area. Armed robbery and house break-ins did become more prevalent in the mid or late 1980s, and was met by the local vigilante groups called *sungusungu*, but there was very little of this in the immediate Wira area. Shea said:

There was more robbery further out, thirty or forty miles from the mission. And after the Uganda War in 1979 many people came back with guns, which was never the situation before. With people needing to get just the basic necessities of life more stealing did begin.

An endemic problem in Sukuma land, however, was cattle rustling, a recurrent vice even into the 1990s.

Another social problem, AIDS, was also not a factor in Wira Parish, according to Shea. There were people who came back from urban areas infected with HIV and died at home, but that was about all. Shea referred to a report from Fr. Pete LeJacq, who was working extensively with people dying of AIDS in Mwanza, who stated that most HIV infections occurred along the highway from Mombasa to Nairobi to the Tanzania border, then down past Musoma to Mwanza and on to Burundi, the highway travelled by the huge lorries carrying supplies into the landlocked countries of Burundi and Rwanda. This highway, East Africa's most important trunk route, was referred to as the "AIDS highway." Shea said that after the genocide in Rwanda the lorries stopped coming and HIV infections subsequently declined in western Tanzania.

Even though Jim Lenihan was approached by a number of people to help them stop drinking alcoholic drinks, mainly locally brewed beer and a powerful drink usually referred to as gin, Shea did not think that alcoholism was an overriding problem in Wira. He did feel that there was an increase in consumption of local beer when the economy was very bad, as there was nothing else to do and nothing else that one could buy. It appeared to him that when the economy improved, drinking of beer decreased.

In the mid to late 1980s things began to improve economically in Tanzania. Shea explained that with the retirement of Julius Nyerere from the Presidency "a whole new group of people came into the government and civil service." All kinds of consumer goods became available again.

Shea was also chosen to be Unit Coordinator, for the southern Shinyanga area, in the 1980s. The main foci in that decade were on deepening Maryknollers' understanding of the planning process, the question of how to incorporate lay missionaries into the structure of Maryknoll, and having seminars at the Unit level, a smaller structure than the Maryknoll Region. Shea said that he had very good relations with all the other Maryknollers and diocesan priests in Shinyanga Diocese all his years there, although he said that naturally Maryknollers had disagreements over policy questions.

A major one was in regard to how the priests and Brothers should relate to the Lay Missioners and incorporate them into the structures of the Maryknoll Society. Throughout the 1980s and into the beginning of the 1990s this was a major bone of

contention, until the Vatican decreed that Laity could not be an integral part of the Maryknoll Society and that they needed to form their own independent association. When established in the early 1990s it was at first called the Association of the Faithful, but later the name was changed to Maryknoll Lay Missioners. Even though an independent organization, albeit with the Maryknoll name, interpersonal relations between priests, Brothers and Lay Missioners have always remained very good. However, in Shinyanga Diocese the last Maryknoll Lay Missioners departed in the early 1990s.

The Church in Shinyanga continued its steady, inexorable growth in numbers, although it would be over twenty years before Catholic growth reached stratospheric dimensions. Shea said that Wira Parish had not many but a few vocations. However, the young men who sought priesthood preferred Religious Orders to diocesan priesthood, and the two women who went into the Sisters likewise chose an overseas Order, the Medical Missioners of Mary from Ireland, rather than a Tanzanian indigenous congregation, such as the IHSA Sisters.

In 1987 Shea went on furlough to the U.S. and returned to Wira in November of that year. Two weeks later he received word that his mother had a stroke and was not expected to live much longer. Since he was an only child, Shea went back to the U.S. (Belmont, MA) and stayed with his mother the whole time. She lasted twenty months, much of it either disabled or in a coma, until she died in July, 1989. In the twenty months that Shea was away several diocesan priests covered Wira Parish for him, particularly Frs. Amede Ndege and Elias Sabuni. Shea then returned to Wira, which had become home for him. While in the U.S. all that time he maintained a very close connection to Wira, as he explained.

The whole time I was at home with my mother I received probably an average of ten letters a week, if not more, from different people in my parish. The letters were mainly written in Kisukuma, but also Swahili, and from both men and women.

Around the year 1990 President Ali Hassan Mwinyi visited Shinyanga and came to the territory of Wira Parish to open a new government dispensary at a place called Nhobola, five or ten miles from the parish. As Shea was an invited dignitary and the Muslim Sheikhs were going to wear their white kanzus, Shea put on his white cassock, which led to him being humorously mis-identified by the President as the Bishop of Shinyanga Diocese.

Shea continued working in Wira Parish up till the end of 1992. During all the 24 years he had only two hired staff, both very loyal men. One was his cook Lukas, who had been there in 1968 and stayed with him until 1992 and for a few more years in the 1990s; the other was his driver David Paul, who was Shea's right hand man in the parish. David was the son of one of the catechists who had been working in the parish in 1968.

According to Shea, in 1992 there were only thirteen Maryknollers in Shinyanga Diocese and about twenty diocesan priests. There were also a half dozen or so SMA priests.

When he left Wira, Shea thought it was for good. He had promoted self-reliance and the parish had good income and good leadership. He thought this was a model parish

to turn over to the diocese, to be served by diocesan priests. He then went to Chamugasa Parish for all of 1993. In January, 1994, he went to Rome for a two-month sabbatical renewal course and was then assigned in March, 1994, to be Administrator of St. Teresa's Nursing Home at Maryknoll, NY. He said that Maryknoll had known of his good work organizing seminars, accommodations and hospitality at Wira and Maryknoll leadership thought this made him perfect for St. Teresa's. It was supposed to be a three-year assignment, with an option to be renewed.

In June, 1994, when he heard that Fr. Charlie Callahan was in Nairobi in imminent likelihood of death, Shea decided to fly to Nairobi to see Callahan, as the latter was Shea's first pastor and they had been very good friends. Unfortunately, he couldn't fly until July, a month after Callahan died, but he was able to go to the cemetery at the cathedral grounds in Shinyanga Town and bless Callahan's grave. He also met a lot of Catholics from Mwadui, where Callahan had been pastor, and whom Shea knew.

In August, 1994, he went for a blood test for what he thought was Lyme Disease. It turned out to be prostate cancer. He was operated on, which showed that the cancer had metastasized and spread in his body. He was treated with radiation treatments for the last two months of 1994. In January, 1995, he received the diagnosis that he would have some years remaining in his life, but not many, perhaps eight more years. He was only 54 years old. As a result, Shea asked if he could go back to Tanzania, to Shinyanga Diocese.

In February, 1995, he went back to Shinyanga Diocese and returned to Wira as assistant to the pastor. He took this totally unexpected change in his life with a tranquil, spiritual attitude, saying: "God works in strange ways. So, we are going to see what happens."

In fact, he was gifted with seven more years. In April, 2002, Shea's cancer reached a critical stage and it was decided that he return to the United States. Fr. Bill Fryda, a doctor, was to accompany him on the flight from Nairobi to New York. However, after boarding the plane at Nairobi Airport, Fryda determined that Shea would not survive the flight and he was taken to Nairobi Hospital, where he died on April 17, 2002. His body was flown to Mwadui and taken for burial at the cemetery plot next to the cathedral at Ngokolo in Shinyanga Town, making two Maryknollers buried there.

Shea summed up some of the contributions of Maryknoll to Shinyanga Diocese. Among these were instituting democratic principles of decision-making in parishes through parish councils, cooperating with the changes recommended by the Second Vatican Council, involving all the Christians in building up their own church, training of catechists, and offering opportunities for lay leadership training.

Wira Parish is currently served by diocesan priests.

BUSANDA, OUR LADY OF LOURDES PARISH:

When we left off the history of Busanda in Volume Two, Chapter Five, Fr. Leo Kennedy had just been assigned as pastor in 1966, as the two priests there had gone elsewhere: Dennis Behan to Wira Parish and John McGuire back to the United States. Kennedy had been a rotating fill-in priest in four parishes in the previous three years, in Malili, Ng'wanangi, Mipa and Salawe, in addition to his six-month home leave in 1965. He finally received an assignment where he would be in a place for several years and he also was the pastor. This was not his first time in Busanda; he had been stationed there

from November, 1960, to November, 1963, when Fr. George Daly was pastor. Daly was a hard worker and divided up the responsibilities in the parish between the two priests, two facets of parish work that Kennedy followed in the future. Kennedy, however, was a little more relaxed and easy-going, with regard to relations with people and to the progress of projects. Kennedy talked about his time in Busanda from 1966 to 1969.

There had not been many changes in the work but this time I was making decisions. Daly used to make quick decisions and he had the funds to carry out his decisions. I did not have many funds.

As pastor I found myself doing pretty much what I had been doing as curate three years earlier: teaching the adult catechumenes and meeting with the catechists. But we were also trying to implement the things that came from Vatican II, which included trying to get reports and get people from Tabora to give seminars.

Daly had already started parish councils. As I said, he did things quickly. He had many parish council meetings, to which he gave more authority and decision-making power. That was a big change. Liturgies and prayers were done in Kisukuma, although they were a direct translation from the old books.

We priests had a lot of meetings and seminars, and we were picking up where the Church was moving, but I don't know if the ordinary people were understanding the changes. There were also up-dating programs down in Tabora. I also took two programs at Maryknoll, the Mission Renewal Program and an earlier one that had a different name. These helped me to understand the Church better and also my own self. Much of it had to do with personal relationships. There were reams of papers to read but after I came back to Shinyanga I didn't have time to read them all.

In 1969 Kennedy went on furlough again and on return to Tanzania he first went to Musoma to study Kiswahili. Fr. Phil Sheerin had been his language director for Kisukuma in 1959 and Sheerin was again Director of the Language School for Swahili in 1969. After finishing his course, Kennedy went to Moshi for practice and then was assigned to Buhangija in 1970.

While Kennedy was on home leave and studying Swahili, Fr. Jim Lenihan came to Busanda for a year or so, 1969 to maybe 1970. In 1970 he also went to Musoma to study Swahili, followed by a few months of practice in Moshi. When he was interviewed, Lenihan did not mention anything about his time in Busanda.

From 1970 to 1974 Fr. Ed Schoellmann was assigned to Busanda. He was unfortunately never interviewed for the history project, so we have no documentation on his time in Busanda. After Schoellmann left Busanda in 1974, for a very new assignment in Ethiopia, no other Maryknoller has been assigned to the parish of Busanda.

Both a dispensary and a clinic for people with Hansen's Disease (leprosy) had been started in the 1950s and even as of today these are still in operation.

BUGISI, MARY MOTHER OF GOD PARISH:

In Volume Two, Chapter Six, we covered Maryknoll's work in this parish up to 1964, when the pastor Fr. Dick McGarr was transferred to be Director of Mipa Catechist Training School right after Easter of 1964. At that time, he was the last Maryknoll priest in the parish and it is not clear who took over after him. However, Fr. Castor Sekwa had been in the parish in 1963 and it is likely that he became pastor for at least a few years.

In 1970 Fr. Dick Hochwalt was assigned to Bugisi, for only one year at most. When interviewed he unfortunately did not mention anything about his time in this parish.

In the 1970s and 1980s a priest nicknamed 'Fr. Chips' was pastor in Bugisi.

In 1986 another Maryknoller, newly ordained Fr. Paul Ferrarone, was assigned to Bugisi. He was also never interviewed. He stayed only one year and then returned to the U.S., where he later left Maryknoll.

According to the Shinyanga Diocese website, Bugisi has a dispensary and maternity/child health clinic. The Don Bosco Secondary School is located within the parish. The Salesians of Don Bosco, from India, staffed both the parish and the school, although the diocesan website of 2012 listed an SMA priest, Fr. Bembolio Delos Santos, as the parish Administrator. As of 2010 there were two groups of Sisters living within the parish, the Sisters of Notre Dame (SND), who were probably teaching in the secondary school, and Our Lady of Apostles congregation.

SALAWE, OUR LADY OF FATIMA PARISH:

In 1966 Fr. Mike Duffy was assigned to Salawe with Fr. Jim Lenihan, who had been there since the parish was established in 1961. Lenihan remained there until 1967 and then went to Sayusayu, as was covered in Volume Two. When Lenihan left Salawe Fr. George Cotter came in his place to be pastor.

Duffy had been ordained in 1964 and worked in Ng'wanangi-Nassa for a year before being assigned to Salawe. Cotter had been ordained in 1960 and had worked in Gula and Ndoleleji prior to coming to Salawe in 1967. At Salawe they became very involved in water and agricultural development, as has been noted above in the section on the Diocesan Agricultural Program (pages 45 to 47).

Duffy characterized the pastoral work in the parish as follows:

Salawe was located at the end of the line in the diocese, to the southwest, and the number of people was building up rapidly. It was not far from Smith's Sound, which is at the bottom of Lake Victoria, on its furthest southeastern edge. We were building up outstations; not actually doing the physical building ourselves. The people were doing that. Our work was to organize them to start a little group, establish an outstation, and construct a building. Our apostolate was mainly going to the outstations, both of us.

I thought it was great, out in the boondocks. I would get to Mwanza only once in four months, six months if it rained.

We also did a more sophisticated adult catechumenate, what they called a *siku jose*. There was a new series of books in Sukuma from the White Fathers in

Mwanza Diocese, which were well thought out and well done. We started with a biblical focus and compared it to African customs. We had a very fine catechist from the Mipa Catechist School who came in fresh and he could run the whole thing.

We had a good group of catechists. Lenihan was great working with men, and we had an outstanding group of catechists in the outstations. They were young, not like the old catechists under the White Fathers who claimed to know everything from time immemorial. It was a pleasure to work with them.

We ourselves had a heavy influence on catechetical work because the outstations were small in terms of people and it was a new place. So, we got to know virtually everybody and they got to know us. It was terrible in terms of travel but it was wonderful as far as people went.

It was a new area. Sukuma were coming into the area from different places to farm in some very good soils.

Duffy said that he thought it was important to get men first in the catechumenate and the women would come along afterward. However, there were both men and women in the catechumenates, with men slightly in the majority because of his and Cotter's emphasis on getting men.

The parish therefore had three major goals: running good catechetical programs, visiting outstations, and assisting the farmers with development programs.

Duffy said that Salawe was a safe place to live. There was no thievery and he could even leave the door unlocked, go to Nairobi for two weeks, and come back to find nothing taken. In the 1960s people were still jubilant with their new independence. The forced changes of the 1970s had not yet taken place. And in the 1960s there was plenty of food around, for the people and for their cows, and also the cotton crop was doing very well. "It was a successful, hopeful time." Duffy also described a typical trip to an outstation for Mass.

You got there about 9:00 or 10:00 in the morning, depending on distance and the state of the roads, and waited for everybody to show up. Then we had Mass. After Mass we discussed any problems in the outstation, catechetical questions, or any other matters dealing with religion. And then I sat around with the men for three hours at a marvelous meal, eating fish or chicken and drinking tea, a great way to get to know people and to let them know you.

Duffy had been doing these kinds of apostolate with Lenihan for a year or so, when it was time for Lenihan to go on furlough in the United States in 1967.

Jim decided that it would be better for the people to get used to someone else and that he would take an assignment somewhere else when he came back. So, George Cotter came from eastern Shinyanga. He had never been to Salawe before but George loved the bush and he loved to hunt. He was good in language, enthusiastic about everything, and a great teacher. The people were fascinated by him. So, it was successful. He went along with the old regime that we'd been

doing reasonably well for years. George became interested in water development, the shallow wells, and in straight mission work.

George also got interested in proverbs; as I said, he was great in language. He went around with a notebook and collected proverbs. He had a great memory. He would even correct people, saying that the Sukuma in a different place said the proverb differently. The people were fascinated by this, because they seldom went very far away. And he got them interested in proverbs.

Their culture was not a written culture; it was by way of proverbs, the sapientia or wisdom tradition. He would compare the biblical proverbs to the Sukuma proverbs and the people would get very excited. They were an oral people and he hit that one right on the head. That was very successful and popular. It gave them a handle to contrast the Christian outlook with the traditional outlook.

The Sukuma could remember any proverb once they heard it, along with all its nuances and different shades of meaning. That sort of helped them to evangelize themselves and it was a very interesting time.

In 1969 both Duffy and Cotter were coming up for furlough and Cotter proposed that Salawe be an experiment in a parish that could function on its own without a priest. This idea came in part from the new thrust of Vatican II that the Church is the People of God. They both decided that Salawe could be run as an outstation from Shinyanga Town. Duffy explained how they went about accomplishing this.

In those days we really expected that there would be some give somehow in ordaining a catechist, so the people could take charge of their own Christian lives, practices and liturgies. So, when we closed Salawe we didn't just walk out. We told the people what was going to happen and how it was going to be run.

Of course, the changes we expected to happen for catechists never happened; it was disallowed in Rome. But I think the Christian life of the people was really solid and good. They were quite loyal to the Church and enthusiastic about Christianity, especially liturgies. They loved big holy days and seasons.

In the summer of 1969 both Cotter and Duffy departed from Salawe and it ceased to be an independent parish for the next several years. Duffy had already begun discussions to head the diocesan agricultural program and on return to Tanzania he first went on to study Kiswahili at the language school. In 1970 he moved to Shinyanga Town to begin as manager of the agricultural program.

Cotter moved to Buhangija in late 1969 and lived there till 1971, combining parish work with continuation of his shallow well water program. It is not clear if or when Cotter went to the language school to study Kiswahili.

Salawe was without a resident priest up till the end of 1973. In 1974 Bishop McGurkin asked Jim Lenihan to return to Salawe to try to revive the parish and to see if it could actually function as a quasi-parish without a priest. By then it was clear that catechists were not going to be ordained priests for local villages. The impending

priesthood shortage was also being recognized, as Maryknollers were becoming fewer and fewer and ordinations to the diocesan priesthood for Shinyanga were still very few.

Lenihan did not address specifically the two to three years he was in Salawe from 1974 to 1976, but he said that after the 1970s his approach in mission changed. Mission in Shinyanga in the 1950s and 1960s was primarily building up the physical structures of a parish, i.e. a church, rectory and outstation chapels, and also establishing a well-functioning catechumenate taught by well-prepared catechists. Beginning when he went back to Salawe in 1974, these were not his main priorities, as he commented:

I began to understand more what is the Church. It's people, people are the church. Physical plants had to be maintained, but I didn't get involved too much in building any more. I concentrated on spending time with catechists. They are one way to multiply oneself.

I also spent a lot of time trying to develop parish councils, to help them see that they have a lot of responsibility and to help them to handle it. As time went by I had to make sure I didn't take over their responsibilities. If they made mistakes I had to allow it. It is a growing process.

Another focus of mine was to make the parish self-reliant. I told the people that they were going to have a Tanzanian priest someday and they would have to support him. We began with the altar bread and wine, making that the responsibility of the parish. That was a new idea at that time, but then other Maryknollers started adopting this.

In my first time in Salawe I had the parish council agree to give 200 shillings a month for viatique, but then the others who came afterwards dropped this.

In fact, in almost all Maryknoll parishes the priests and Brothers continued to rely on the Maryknoll viatique. Lenihan said that he also was reluctant to start anything that was not going to be sustained after he left, whether by the parishioners or the priest(s) who followed him. He felt that lack of continuity was a weakness in Maryknoll's work in Shinyanga Diocese.

In general comments when he was interviewed in 1989, Lenihan said that one issue that he was insistent on was to have some kind of commonality with regard to pastoral protocols. Rules regarding infant baptism or marriage were examples. Otherwise one priest would have one set of rules and the next priest who came in would adopt a different set of rules. He stated, "There was some kind of commonality. At least there was discussion on it and some agreement on general guidelines. If we could come to a valid understanding and develop certain general criteria it would be helpful for the people. If someone comes in and changes things it is a tough situation for the people. It can destroy their spirit."

Lenihan moved to Kilulu Parish, with Fr. Julius Kwili, for a few months in late 1976 and then went to the United States to do Promotion work for two years.

After 1967 Salawe was again without a resident priest for some time. In the ensuing years it sometimes had a priest stationed there and at other times no priest. In 1989 when Lenihan was interviewed there was no priest at Salawe. This would have been the responsibility of diocesan priests, but life and ministry in Salawe would have been a

very difficult assignment. Despite Lenihan's hopes that parishes in Shinyanga Diocese could become self-reliant, in fact the costs of operating a four-wheel-drive vehicle in Salawe would have been prodigious. (And prodigious even in 2016, especially compared to the very low income levels of most rural Sukuma.)

In 1999 another Maryknoll priest came to Salawe for some years, Fr. Edward 'Lou' Quinn. He remained there until 2005, when he went back to the United States to retire in Los Altos, California. Quinn was never interviewed for the history project, so we do not know much about his six years in Salawe.

Salawe is still listed as a parish on the diocesan website. Other than the church there are no other institutions listed under the parish. Likewise, there are no religious orders, either of women or men, living at Salawe.

With this parish, we come to the end of Chapter Eleven. Chapter Twelve will look at the parishes of northern Shinyanga Diocese.