

MARYKNOLL HISTORY IN TANZANIA
CHAPTER 13
SHINYANGA DIOCESE, NORTHERN PARISHES

SAYUSAYU, ST. MICHAEL THE ARCHANGEL PARISH:

Sayusayu was the oldest parish in Shinyanga Diocese, started by the White Fathers in 1928, and initially the central place for the original seven Maryknollers who came to Shinyanga in 1954. In Volume Two we left off writing the history of Maryknoll in this parish in 1967, when Fathers Joe Brannigan and Bob Lefebvre were transferred, Brannigan to Mwadui Mine and Lefebvre to Mipa.

At that time, there were also two Maryknoll Brothers in Sayusayu: one was Cyril Vellicig, who supervised maintenance of the mission compound and of the numerous schools that were under the mission. Schools were still being managed by the Catholic Church up till nationalization of all schools in 1969. Vellicig also had a carpentry workshop at Sayusayu, where he had power tools, although he did not consider himself a master carpenter. Regarding the schools, Vellicig said: "We inherited a lot of schools from the White Fathers. They were put up in a hurry and they really needed repairs. So, I was going out to the schools, making repairs or putting up additional classrooms."

Vellicig said a typical day in the mid-1960s was to attend Mass in the morning, have breakfast, and then go to his workshop, where he met his building team. Most days they would go out to one school or another. In the evening, he enjoyed the sundowner with the priests at the mission before supper. Vellicig loved classical musical and during his years in Tanzania (Tanganyika at first) he used whatever technology was available to listen to music in the evening after supper.

While Vellicig was at Sayusayu the practice of a group of Maryknollers going out to Lake Eyasi, to camp and hunt, was begun, and Vellicig made sure to go every year.

That was one of the happiest times, camping for five days, hunting, and enjoying the austere beauty of the place. We did that once every year, for ten or twelve years. Sometimes as many as fourteen went, in other years only three or four. Sometimes we wouldn't hunt; we'd just camp and it was quiet and just beautiful. These were memorable experiences that I would look forward to every year.

Vellicig was also energized by taking vacations with others. The companionship was important for him, plus playing golf, tennis – he was a good tennis player – and going out for a good meal and a movie. "That was where you really relaxed."

Vellicig was transferred to Mwamapalala Parish in 1968, and was replaced in Sayusayu by Brother Frank Norris, who stayed there until 1974. Norris was never interviewed for the history project. He had experience in building and was also an accomplished architect, so he probably assisted Sayusayu and other nearby parishes with these skills.

The other Brother at Sayusayu, from 1959 to 1967, was Vic Marshall. Marshall was an excellent mechanic and established an auto garage at Sayusayu, where he spent most of his days working on the vehicles of Maryknollers working in the northern

sections of Shinyanga Diocese. He was unfortunately never interviewed for the history project. After leaving Sayusayu he was stationed in Mwamapalala for one year and then moved to Old Maswa.

To replace the two departing priests, Fathers Lionel Bouffard and Jim Lenihan were assigned to Sayusayu. Bouffard had been ordained in 1963 and was assigned to various parishes in the southern part of Shinyanga, but mainly in Buhangija from 1964 to 1966. In 1966 he moved to Sayusayu and was with Brannigan until the latter moved to Mwadui Mine in 1967. Bouffard was in Sayusayu for only one year, until his furlough in mid-1967, and he did not say much about his time in this parish. On return to Tanzania after furlough at the beginning of 1968 he studied Swahili at the language school in Makoko and then went to Arusha for the remainder of 1968.

Lenihan was a member of the large ordination class of 1955 that was assigned directly to Shinyanga Diocese – before it had become a diocese – and had worked in several parishes in the diocese. From 1961 to 1967 he was stationed in Salawe, a parish that he established. In 1967 he went on furlough and on return to Tanzania he was assigned by Bishop McGurkin to go to Sayusayu, with an unusual request: “Try to rebuild the Christian community.”

Lenihan did not understand what the Bishop was referring to, as he had been at the opposite end of the diocese and did not know what was happening in the Maswa area. However, he was shocked to see only about twenty-five people at Mass on Sundays, in the huge church that had been built many years previously. He discussed this predicament with Bouffard, and then in 1969 with Fr. Herb Gappa, who had been ordained in 1968, studied Kisukuma at the language school, and received his first assignment to Sayusayu at the beginning of 1969. Lenihan’s advice was:

Let’s not get upset about church attendance. Why don’t we go out to every village, not every outstation, but every village, sit down with the Christians in that village, and do that two or three times in each place. We will ask them, “What’s going on in this place?” We will try to find out where they are having difficulties.

It took a lot of time, almost two years. One good effect was that they began to come to church. It was very difficult because they had complaints over some things. They had lost the spirit of community.

A place that has collapsed spiritually is extremely difficult to rebuild. It’s an easier challenge for me to go to a new place. That was the toughest two years of my life in Tanzania and I had to change my whole way of doing things. I am talking about patience. It was wrenching for me, because we Maryknollers are doers. But when it was over I appreciated that the people knew they had responsibility for their church, whether there was a priest around or not. So, they were difficult years, but satisfying.

In 1968 Lenihan was the only priest in Sayusayu, although there were Maryknoll Brothers there and Maryknoll Sisters working in the Mary Hannon Mahoney Maternity clinic. Sisters Dennis McCarthy and Joan Michael Kirsch did pastoral work, worked with catechists, and ran a domestic science course for girls. The boys’ middle school had by

the late 1960s become a full primary school, for both boys and girls. In 1974 the Maryknoll Sisters were replaced at Sayusayu by the IHSA Sisters.

After Gappa came to Sayusayu in early 1969, perhaps March or April, he was with Lenihan for only several months. Lenihan then went to Busanda to fill in for Leo Kennedy who was going on home leave. In 1970 Lenihan also went on furlough and on return to Tanzania he went to the language school to learn Kiswahili, after which he was assigned to Nyalikungu.

In late 1969 Gappa was the only priest for about a month, still struggling to learn Kisukuma, and as he said, "Sayu was a busy place." Later in 1969 Fr. Castor Sekwa was assigned as pastor of Sayusayu, which happened to be his home parish. Although diocesan priests were already being made pastors in the 1960s, including Sekwa, this was the first instance when a newly ordained Maryknoll priest was stationed in a parish with a diocesan priest as pastor. Gappa was still in a learning situation in the two years he was at Sayusayu, as he explained.

I was mostly out on the motorcycle. Almost every day I would have Mass safaris and after Mass we would sit around and talk. This was tough and much of the time I didn't have any idea what they were talking about. There were ten outstations in the parish, although I forget how many schools there were. Shortly after Lenihan left, the schools were nationalized. I had to pay teachers' salaries for two months and then our responsibility for the schools stopped. We did have to make decisions on property, what belonged to the mission and what to the school, but Charlie Liberatore helped me on this.

I tried to teach some agriculture but had to learn how to use a hoe, and have people laugh at me because I didn't know how to use a hoe. I also taught religion in the schools. Mainly I tried to get around to talk with people.

Because of the big primary school and the health clinic there was always a lot of foot traffic at the mission, plus sports activities.

Gappa remained at Sayusayu up till the beginning of 1971 and was then transferred to Ndoleleji. It is not known for how much longer Sekwa remained pastor in Sayusayu.

Beginning in 1971 a succession of Maryknoll priests were assigned to Sayusayu, up till the end of 1982, but none was interviewed for the history project. Fr. George Cotter was stationed in Sayusayu in 1971, with Brother Frank Norris. In 1972 and 1973 Fathers John Ganly and Phil McCue, both of whom knew Kisukuma but had studied Swahili in 1971, served Sayusayu. McCue may have been pastor, as he was older. Fr. John Lange said that he was stationed in Sayusayu for six months, from late 1972 till February, 1973, filling in while the parish was empty. It is possible that Ganly and McCue had gone to the U.S. for updating and renewal at this time. Lange then went to the language school to learn Kiswahili.

In 1973 Fathers Bill Murphy and Ignatius Pambe were assigned to Sayusayu. Murphy (this is the younger Bill Murphy) was ordained in 1971 and went to the language school to learn Kiswahili, even though he was being assigned to Shinyanga Diocese, a Kisukuma-speaking diocese. This was part of the new policy for newly ordained

Maryknoll priests. Murphy's first assignment was to Nyalikungu for two years, and then in 1973 he transferred to Sayusayu. Murphy stayed in Sayusayu for two years and then went back to the United States at the beginning of 1976. He was never interviewed for the history project.

From 1973 to 1975 the Maswa Deanery met every month at Sayusayu to receive input and reflect as a group on how to enhance their pastoral work in the parishes and improve the quality of religious teaching. The priests from Mwamapalala were Carl Meulemans, Will Ament, and Bill Gilligan. They joined Murphy and Pambe, the Maryknoll Sisters, and the IHSA Sisters at Sayusayu for monthly gatherings on a four-month cycle. One month would be a social get-together, the next they would have input, for instance from Marie France, the third month would be a retreat day, and in the final month they would have a planning meeting. After that, the four-month cycle would begin again. After a year or so, the head catechists from each of the parishes were also included in the gatherings each month. The parishes that cooperated in this deanery effort were Sayusayu, Mwamapalala and Kilulu.

The priests of the deanery expanded this to begin running short workshops for all catechists of the three parishes several times a year. This led to the realization that Mipa Catechist School had to be re-vitalized and to offer three-month courses for catechists.

In 1976 Fr. George Delaney was assigned to Sayusayu and he was to remain there for over six years, up till either the end of 1982 or beginning of 1983, at which point he was made the Director of the Maryknoll Language School in Makoko. Delaney was the first Maryknoll priest to reside at Sayusayu for longer than four years, giving the parish greater consistency and normalcy. It is very unfortunate that he was never interviewed for the history project, as he could have provided much information about the third decade of Maryknoll's presence in Sayusayu.

Delaney had been in the second group of OTP seminarians who came to Tanzania in 1969. After this two-year assignment, he returned to New York and was ordained in 1972, returning again to Tanzania after ordination. He first worked in Musoma Diocese for three years, at Masonga and Bunda Parishes, and then moved to Sayusayu in 1976.

Even though he was not interviewed we know from other sources that Delaney followed up on the deanery gatherings and the workshops for catechists by offering courses at Sayusayu for the catechists of the parishes in the deanery. Ed Davis gave a description of the courses.

The school for catechists at Sayusayu was quite successful and operated seriously. The course was open to catechists from the parishes close by: Sayusayu itself, Nyalikungu, Malampaka, Mwamapalala, Old Maswa (Bariadi was part of Old Maswa Parish), and Kilulu. The "professors" were Delaney, Steve Scherrer, Bill Gilligan, Ed Davis, Kevin King, and some veteran catechists.

The classes were given for one week each month, and the course went on for six to seven months. At the end, each catechist received a certificate (*cheti* in Swahili). The students stayed at Sayusayu for the whole week, with daily Mass and prayer, in addition to their classes. After the course, the catechists felt a lot more confident in their task, in part because they had a certificate. Some of the catechists did surprisingly well. And the priests enjoyed being together at Sayusayu for a week each month.

While on OTP Delaney had taught at both Komuge and Mipa Catechist Training Schools, and at Sayusayu he was able to put this experience and knowledge to good use. Delaney ran these courses for several years.

When Delaney was assigned to the language school at the beginning of 1983, responsibility for Sayusayu Parish was handed to diocesan priests. However, Delaney was not the last Maryknoll priest to work in this parish. In 1993, Fr. Edward ‘Lou’ Quinn came to Tanzania and after studying Swahili at the language school he was assigned to Sayusayu. Quinn had been ordained in 1951 and spent most of his priestly career working in Taiwan, where he spoke Chinese. Thus, when he came to Tanzania he had been ordained for over forty years and was in his late 60s, almost seventy years old. Lou, as he is known by everyone, had a delightful, somewhat quirky, personality that fit right in with the African person-centered philosophy. He managed to learn Swahili well enough to say Mass, preach, administer the sacraments and travel around talking with people. He was so naturally friendly and so interested in people that the Sukuma people readily gravitated to him. The children at the huge primary school also took enjoyment in his funny stories and the games he used, in order to teach a religious message. Lou remained in Sayusayu up till 1999, when he transferred to Salawe Parish.

Over the years Sayusayu did not have additional development projects beyond the school and maternity clinic, as it was out of town and the government focus was on the town of Nyalikungu. The IHSA Sisters have resided continuously in Sayusayu since their arrival in 1974, and they still work in the maternity clinic.

Around the year 2010 the diocese decided to have its own preparatory seminary and Shanwa, very near Sayusayu, was chosen as the place to build it. The seminary, called St. Aloysius Gonzaga Minor Seminary, was opened in 2011. This locale was chosen not because Sayusayu is the oldest parish in the diocese but because it is centrally located in Shinyanga Diocese and conveniently situated for boys from neighboring dioceses. There was also sufficient land on which to build this school. It is a preparatory seminary for boys prior to their joining Form One in a minor seminary (i.e. secondary school level) either in Mwanza or Musoma. The seminary in Shanwa serves four dioceses: Shinyanga, Mwanza, Geita, and Musoma.

In the year 2018 Sayusayu will celebrate ninety years since it became a parish.

NYALIKUNGU, OUR LADY OF MARTYRS PARISH:

In Volume Two we took the history of this parish up to the year 1971 when Fr. Lionel Bouffard was in the process of finishing up his two years as pastor in Nyalikungu, much of this time living alone. Bouffard was a linguist and he learned Swahili well, in addition to the Kisukuma he already knew. He also spoke two European languages, German and French. His good knowledge of Swahili was a boon to the town parish, which needed a pastor fluent in Swahili as government workers were from many of Tanzania’s different ethnic groups.

Nyalikungu in 1971 was still not a large town and the church was still adequate for the Catholic congregation at that time. This would not be the case not too many years later, as the town’s population steadily increased. It has already been noted in writing

about other parishes that the design for the churches in the 1950s and 1960s, in part to cut down on cost, was for relatively small churches, adequate in the first two decades of Shinyanga Diocese's existence but not for the later years. It is possible, given the very slow growth in the number of Sukuma Catholics up to the 1970s, that Bishop Edward McGurkin did not foresee that in the latter part of the century there would be many more Catholics.

The first priest assigned to join Bouffard in 1971 was Fr. Ed Davis. Davis had been ordained in 1961 and then worked in the United States for nine years on Promotion. He asked the Superior General, Fr. John McCormick, if he could be assigned overseas and his wish was granted. Davis left it up to Maryknoll to choose the place, although he said that he wanted a relatively easy language and to work with the poor. He expected to go to Latin America but was assigned to Africa in 1970. On first arrival in Nairobi the Regional Superior, Fr. Joe Glynn, told Davis that he would be joining the newly ordained Maryknollers in Kisii Diocese in Kenya, but after going to the language school, the Director, Fr. Phil Sheerin, said that under no circumstances would Davis study the very difficult tribal language of Kisii. Davis was already in his mid-thirties and at that age learning a new language is even more difficult than for those in their twenties.

Davis said that he struggled to learn Kiswahili, which is the easiest of the African languages to learn. He was not the only older priest who had difficulty learning Swahili in the language school but he persevered and kept studying. After finishing the course he went to Moshi. He joked that, "They sent me for an extended time to live with some African priests who preferred to speak English rather than Swahili. It took me a long time to get the language but I did get it quite well eventually." After some months in Moshi Davis was assigned to Shinyanga Diocese and to Nyalikungu.

He was together with Bouffard for only a few months and in January, 1972, Bouffard moved to Dar es Salaam. Davis was alone in Nyalikungu for some months. This was a town parish, more complex than rural missions, and one of the larger parishes in the diocese. Davis said that he was supposed to receive direction and assistance from an African priest from a neighboring parish, but in fact that never happened. Finally after a few months, Fr. Jim Lenihan was assigned to Nyalikungu to be pastor.

Fr. Bill Murphy, just ordained in 1971, was also assigned to Nyalikungu in 1972, sometime after he finished studying Swahili at the language school. Assignment to a town parish, where there was a lot of Swahili rather than Kisukuma, was a wise assignment for someone new. Murphy stayed in Nyalikungu until the end of 1973 and then was transferred to Sayusayu.

When interviewed, Davis did not say much about his year or so in Nyalikungu. It was a typical town parish and both he and Murphy were in the beginning stages of learning Kiswahili. In 1972 or early 1973 Davis was transferred to Shinyanga Town Parish. In mid-1973 he went on furlough to the U.S. and on his return to Tanzania he was asked to move to Chang'ombe, Maryknoll's parish in Dar es Salaam.

Lenihan likewise stayed in Nyalikungu Parish for only a couple of years and said the following about his time there.

In the town Swahili was used and I tried to focus on the town so that I could practice my Swahili. But when I went to outstations the people were all Sukuma and I immediately found myself back in Kisukuma. To grow some

fluency in Swahili I tried to spend a lot of time with people in the town, through visiting and going to meetings.

It was different. This was the first time I had been a town parish. The people were government workers and had to keep work hours. There was not much night work, such as meetings, as town people rarely went out at night. There were no lights in the town in those days, except for what people had in their homes. There was very little electricity, only in the boma (government buildings) and a very few other places in the town. We also did not have electricity in the rectory in the 1970s.

There were people of different ethnic groups in the town. Learning the customs of each ethnic group was a learning process for me. Sukuma are not an aggressive people, but some other ethnic groups are. The different ethnic groups also had different ways of dealing with the church. But people in a sense had more initiative.

It was a challenge because there were so many tribes. I had to educate people that we are all Christians. It doesn't mean we forget our ethnicity but let's remember we are all baptized.

Lenihan also discussed the division of work with Davis and Murphy.

We didn't divide up the territory of the parish into three places and say one covers one place and the others each take their places. If you tended to just one group of people and one group of catechists, then you were never going to get to know anybody else.

Ed liked to do a little bit of everything in the town, then later he began to take some outstations. Bill was the same way. When Bill came he could sort of speak Swahili, so I told him to stay at Nyalikungu on Sundays where he could speak Swahili and only go to those outstations where he could speak Swahili.

In 1972 the IHSA Sisters had begun to live in Nyalikungu Parish, at first at a house on the compound of the Nyalikungu-Maswa Middle School until their convent was completed by the end of the year. Lenihan said that there were three of them assigned to Nyalikungu and he established very good relations with all of them. One of them, Sr. Rose Miriam, was a relative of Julius Nyerere and Lenihan became a very good friend of hers. Two of the Sisters were Luo, Sr. Teresa, who worked in Nyalikungu Hospital, and Sr. Imelda, who taught in the middle school. (Please note: this was probably a full primary school, Standard One to Seven, in the early 1970s. Lenihan had become accustomed to using the old classification of schools prior to nationalization of the schools.) Sr. Rose Miriam did pastoral work, primarily with the women of the parish. Sr. Imelda was an older Sister, and Lenihan mentioned another contribution she made to Nyalikungu.

Sr. Imelda always came to the parish council meeting, which was new in those days for Sisters to come to the parish council meetings. She had a lot of common sense and made very good observations. The men respected her. Most of the parish council members were men in those days; there were some women. She

was a great influence in a positive way for the parish council and for the spirit of the Church. She was a good worker and I had a lot of respect for her.

While Lenihan was at Nyalikungu in the early 1970s most of those who studied in the catechumenate for baptism were young adults, men and women, and some older people. Very few, if any, government employees signed up for the catechumenate. Most of the Christians in the parish were those who were previously baptized. This was the only town in which Lenihan worked and he said this was one difference he noticed compared to rural parishes.

Whereas in the first dozen or so years of establishing Shinyanga Diocese most Maryknollers, including Lenihan, were heavily involved in starting parishes and in building, Lenihan said that after 1966 he did not do any more building.

I began to understand that the Church is people. The physical plants had to be maintained, but I concentrated on spending more time with the catechists. I looked on them as a way to multiply myself; when I go they will remain.

I also spent a lot of time trying to develop parish councils, helping them to take on responsibility. I was careful as time went by not to take over any of their responsibilities. Parish councils are set up that the priest is the president of the council, but I had to allow them to make mistakes. It was a growing process.

Another focus of mine was to help the people to become financially self-reliant in the parish. I told them that at some time they would have a Tanzanian priest and they would have to support him. That was also a criterion for projects: can the people pay for them and can they maintain them. I was one of the first ones in the diocese to push for self-reliance. Maryknoll used to pay for hosts, wine and candles. At a meeting at Sayusayu (on May 29, 1968) I gave a paper saying the people should be paying for these things, since we are celebrating the Eucharist for the people. That was a new idea at the time. But then Maryknoll priests started budgeting for these items in their parish budgets. They said we have to look ahead to the future when Tanzanian priests will be in parishes and won't have foreign income.

Sometimes it worked out, but when you left a parish and someone else took over you had no control over what they would do. That has always been a concern of mine. As Maryknollers working in Shinyanga Diocese we had to make a commitment that we would continue to develop what the previous pastor was doing to create self-reliance. If someone doesn't do this, then people will lose heart. That common commitment was not there, as far as I am concerned.

We were also trying to develop common criteria for the baptism of infants. There were many different types of marriage and marital situations. At least there was discussion about it and some general agreement on guidelines. So, there was growth in working together because we saw that some uniform rules were necessary.

I also encouraged vocations because right from the beginning our thrust was to build up a native Church. I facilitated a lot of vocations, but not all persevered.

In 1973 Lenihan went on home leave and on return to Shinyanga Diocese Bishop McGurkin asked him to return to Salawe, the parish that Lenihan had started. This time the Bishop told Lenihan, “The goal that I’m asking you to try to work for is to help the people be without a priest.”

When Lenihan left Nyalikungu Bill Murphy was alone for some months. In 1973 Murphy was transferred to Sayusayu and Fr. John Lange came to Nyalikungu in his place. Lange had been at Sayusayu up till February, 1973, and then took the Swahili course at Makoko. After this he went to Jericho Parish in Nairobi for Swahili practice. Thus, he missed the forced relocation of people into Ujamaa Villages in mid-1973, which he heard was a tense situation. He came to Nyalikungu at the end of September, 1973.

When Lange arrived at Nyalikungu he found the rectory in a somewhat dilapidated condition, with door locks broken, toilets not functioning, and most of the lights not working. Unfortunately, he didn’t have a vehicle yet and was forced to take several bus trips to Mwanza to get all the items needed to make repairs.

Newly ordained Fr. Ignatius Pambe had been at Nyalikungu briefly and had also moved to Sayusayu. However, he had left boxes of his personal belongings in the bedroom that Lange was given, and it took months before Lange could persuade Pambe to take his boxes to Sayusayu.

Even though Murphy and Pambe were assigned to Sayusayu, they came back to Nyalikungu on a regular basis for a few days. They had what could be referred to as an open-house policy and various people would be in the rectory most of the day while they were at Nyalikungu – a situation that irritated Lange, who preferred privacy in his own place of residence. Lange called this a chaotic way of living, but he noted that Murphy and Pambe seemed to thrive in this sort of setting. Fortunately for Lange, after just a few months Murphy and Pambe settled permanently at Sayusayu (only about ten to fifteen kilometres from Nyalikungu) and Lange was able to enjoy his privacy.

Lange commented that he “found those first days in Maswa quite frustrating.”

Lange did not say much about the nature of pastoral work in the town parish, which also had some outstations. We can presume he followed the normal practices that had been previously established. Mass was celebrated at the town parish every Sunday and visits for Mass and other purposes were made to outstations every month on a set schedule. Although Lange knew Kisukuma, he became fluent in Swahili from living in this town parish. He developed cordial relations with the IHSA Sisters and appreciated the good advice that Sr. Imelda could give him. Lange and the Sisters would visit back and forth on occasion, but they did not directly work together.

Nyalikungu was affected by the drought of 1976 and Lange set up a food-for-work scheme, through which people worked in four places near the town and one other place about seven miles away. The people were required to bring in a tin (called *debe* in Swahili) of cattle manure and then spread it around large fields in those five places, in order to improve soil fertility. For the work, each person would be given a tin of corn flour, equal to about 20 kilograms or 44 pounds. Lange was able to buy the flour locally, from various shops and stores, such as the government-owned Regional Trading Company, at a price that was not prohibitive.

As the benefits of this program were long-term in an area prone to periodic drought and famine, it could be used as a model, arising from the grass-roots, of an

effective intervention in agricultural sustainability. Lange was born in Dubuque, Iowa, and although he did not grow up a farmer his father had been born and raised on a farm. Thus, Lange understood many aspects of farming. He did not say whether or not he liaised with Ken Thesing, who was running the Diocesan Agricultural Program at that time, but it is likely that they did have regular discussions.

In January, 1975, Bishop McGurkin resigned as Bishop and Castor Sekwa was ordained and installed as the second Bishop of Shinyanga Diocese. Lange said there was not a great change in the diocese, except that when Sekwa was conferring the sacrament of Confirmation he tended to act in an imperious manner, upsetting the Catholics in the parish. Lange got along fine with the Bishop but preferred that he not come to Nyalikungu Parish too often.

In 1977 Lange had a bad accident on a motorcycle, severely hurting his back, a persistent condition that plagued him for many years. Luckily for him, Bill Murphy was still coming back to Nyalikungu for several days at a time on a regular basis. Lange had to adjust his work, as he explained.

My back was so bad I couldn't even get into a car for weeks. All I could do was walk from home to the hospital, visit the patients, then walk back and lie down. So, I did a little bit of everything, walking, sitting and lying down. I couldn't do anything for a long period of time without a great deal of discomfort. I couldn't leave Nyalikungu because my back was so bad I couldn't have made the journey. But I made it up to Easter of 1977 and then I left.

Lange flew to Dar es Salaam and from there to the U.S., where he had an operation in May. While recuperating he took the Mission Renewal Program at Maryknoll, NY. He fully intended to go back to Nyalikungu at the end of the year or beginning of 1978, but in the meantime he received letters from Fr. Ken Thesing and from Fr. Moe Morrissey, the Regional Superior, requesting Lange to accept the position of Maryknoll procurator in Dar es Salaam, a task of vital urgency for Maryknoll, as the White Fathers said they would no longer be able to do this work. Lange began in Dar in 1978, at the new house just built in Oyster Bay. Bishop Sekwa was disturbed that he was losing a priest in one of the parishes, but he realized how bad Lange's back was.

After having worked in Shinyanga Diocese for sixteen years, Lange was to be away for over thirty years, working in the Archdioceses of Dar es Salaam and Nairobi. He eventually returned to Shinyanga, to Mwanhuzi Parish, in 2013, but when he was first interviewed in 1989 he probably did not anticipate returning to Shinyanga twenty-four years later. He reflected on some of Maryknoll's contributions to Shinyanga in its first thirty-five years staffing the diocese.

We produced the men who are now priests in Shinyanga, having formed them in the parishes and sent them on. Except for the first two priests ordained (Zachary Buluda and Joseph Kaboye) there is a Maryknoll priest behind every one of the (Sukuma) priests now ordained. Also, Fr. Dick Hochwalt and others spent years in the seminary training them.

Our contribution to lay leadership has been immense. When I compare it with my trip to Botswana, where they have virtually no trained lay leaders, you

see how advanced Shinyanga Diocese is. Botswana is priests and a mass of unformed people.

Lange added that establishment and formation of Small Christian Communities was another positive contribution to Shinyanga. For example, the priest did not have to stay at the parish center to say Mass every Sunday, but could go out to other communities. Even without a priest, each community in the parish would have a faith-filled celebration every Sunday, including the congregation at the parish church.

Lange also told of one of the enjoyable experiences he had at Nyalikungu.

One peak experience for me was the harvest Mass I had at the home of Anthony Bayege in Masanwa (an outstation of Nyalikungu). He invited all of his and his wife's godchildren to help them harvest a very large field of sorghum, and I went out there. I used to go out there to get away or if I was feeling really uptight and stay overnight. We all worked together in the field, ate a meal together, and then had Mass in the evening. It was one of the most glorious Masses I ever had, because we were together, working together, all day.

During the four years Lange was pastor two Maryknoll seminarians on OTP came to Nyalikungu, Al Waszok in 1974/75 and Bob Jalbert in 1977/78. When Lange left for treatment and an operation on his back in the United States, Jalbert stayed on and Fr. Bill Gilligan was assigned to Nyalikungu as pastor. Jalbert was interviewed for the history project but his comments about Nyalikungu were lost. Gilligan was never interviewed for the history project.

Gilligan remained as pastor up till the year 1982 and then went to the United States to work for the Maryknoll Development Department. One innovation he introduced was to decentralize the parish into three Centres, of which Nyalikungu was one. Each was considered more of a sub-parish, with not only its own parish council and catechist but its own bank account. In a sense, the priest(s) at Nyalikungu were serving three parishes. Apparently, the Catholics in the other two Centres liked their autonomy and independence from Nyalikungu. Furthermore, it seems that Bishop Sekwa did not prohibit this innovation, even if there was never any intention to officially establish the other two Centres as parishes. These were the years, late 1970s and early 1980s, when major Centres of Gula and Ndoleleji Parishes were being treated as autonomous sub-parishes, with the possibility of becoming new parishes.

It is not clear who was assigned to Nyalikungu when Gilligan went to the U.S. In September, 1985, the parish had not had a resident priest for about eight months and Fr. Leo Kennedy, who was stationed in Old Maswa Parish, was asked to move to Nyalikungu. He was joined by newly ordained Fr. Dave Smith, who had done his OTP in Tanzania from 1982 to 1984. Smith said that the parishioners were overjoyed to be getting a priest, after so many months without one, and ecstatic to be getting two priests. Kennedy had worked in a number of parishes in Shinyanga Diocese since his ordination in 1959, all but Buhangija rural parishes, and he commented on the contrast of being in a town parish.

It's different because (Nyalikungu) is a combination town and urban/rural type of thing. You have to be aware of the different ways people involved in education teach, the different ways people dress, and the things they want. You have to be aware of the people in the town. A lot of them are important business people, or work in schools, government or secondary schools. People out in the villages lead a simpler life.

In the beginning I was a little nervous working with these people. But I enjoyed being close to places to visit, such as the hospital or people in their homes, and in having people around. In rural areas you wouldn't see people unless it was a special event. In the town we meet all kinds of people, and everyone is just working normally.

Here the church is built up, we have a parish council, they work on finances, and the parish was not broke when I came. But we have the rural/urban problem and the difficulty of handling finances in three different places.

The priests were also faced with some minor maintenance chores when they arrived, such as repairing toilets and outdoor latrines, and installing water tanks. Kennedy said that water sufficiency was always a problem.

In 1985 and 1986 Tanzania was still experiencing severe economic shortages of even the most basic goods. At about this time Kennedy heard that Brother Kevin Dargan at the Makoko Family Centre was teaching women how to make soap from local natural resources. The Centre was raising pigs for meat and was able to get a good supply of pig fat. Leaves and vegetables can also be used as the basic ingredient. Kennedy took a group of women from Nyalikungu to Makoko to be taught how to make soap.

This was a time-consuming endeavor and when the women came back to Nyalikungu they set about making soap for sale locally. Due to lack of material they produced only two boxes of soap and began selling it on the street. At that point, a Tanzanian version of Keystone Kops appeared on the scene.

Tanzania was still officially a socialist country and all production was supposed to be done by state-owned factories, including the production of soap. Unfortunately, there was no soap in the country. When the women started selling soap on the street, suddenly a policeman, possibly from the administrative police, who have much less education, arrested the women for engaging in private enterprise. When they were asked who taught them how to make the soap, they answered that it was Kennedy.

Kennedy was then taken to the court and accused of "destroying the economy of Tanzania." When the magistrate asked how Kennedy was doing this, the policeman answered that it was in selling bars of soap on the street. The magistrate asked to see the soap and when only two boxes of soap were pointed out, he asked if this was all the soap being sold. The policeman said yes. The magistrate, obviously an intelligent man who possessed common sense, then said, "Case dismissed," and he promptly confiscated the evidence – to take home to his family.

Smith discussed the issue of decentralization that they faced when they first arrived in Nyalikungu.

When we first got there things had pretty much fallen apart. There wasn't too much organization, so we tried to divide up our work according to our interests, abilities and energies. There are three Centres and there was somewhat of an identity problem. The parish in the town wanted nothing to do with the outlying villages. That was a struggle because they didn't want to do anything on a parish level.

For example, I started a vocation club but didn't want three vocation clubs. When you have a catechist seminar you don't want to have three catechist seminars. We did push for more unity; it was slow going but it did get organized.

Nyalikungu was an active, responsive parish and Smith highlighted aspects of ordinary parish work.

Nyalikungu was a very nice introduction to my priestly vocation. It was a small parish, fourteen outstations for two priests. So I could get to know the people very well. It's a thriving place because in the town are people with education who are willing to help the Church. The catechumenate is thriving. We were baptizing fifty adults every year, maybe 250 teenagers, and 300 children and infants. It was a good introduction to the sacramental life of a priest.

I became very popular doing weddings. I don't know why, but I seemed to do a lot of weddings – maybe because Leo Kennedy went home on furlough in 1986. That left me in charge at one point, but it was a good experience. It was hectic because it was Easter. I was alone for my first Easter and had to do all the Services and Baptisms alone.

We were working towards self-sufficiency in the parish. I worked a lot with catechists, giving seminars, and helping them be more proficient in proclaiming the faith in the villages. Leo and I tried to get to every village in the parish every month. I was more or less in charge of youth in the parish, and organized a youth club, the choirs, the altar boys, and a soccer league. Leo worked with the women's group, trying to get it going again.

I tried to make an outreach to non-Christians, especially when you couldn't get out to the villages by any means, even a bicycle. I walked to villages, going out for a few days and being escorted to various villages by the catechists. We would stop and talk to Christians and non-Christians along the way and that made a big impression.

Smith said he was very happy in Nyalikungu because it was small enough that he was able to know a lot of people. However, in December, 1987, after just two years in the parish he was requested by Fr. Ed Hayes, the Tanzania Regional Superior, to accept a transfer to Ndoleleji, where he would be named pastor. Smith reluctantly accepted this transfer (cf the section on Ndoleleji in Chapter Twelve).

Smith commented that he really appreciated the peaceful, gentle nature of the Sukuma people, even though there were a couple of spectacular armed robberies by gangs in the Maswa area while he was there.

At the end of December, 1987, at just about the time Smith was moving to Ndoleleji, Lance Nadeau, an OTP seminarian, was assigned to Nyalikungu. He had originally gone to Cairo, Egypt, in 1986, following on his interest in the Middle East, Islam, and Arabic culture, but because of visa problems he had to leave Egypt in June, 1987. He went to Tanzania and studied Swahili in the language school, after which he went to Nyalikungu. He was a unique OTP student because he already had a PhD in Theology and was a good teacher. When interviewed in April, 1989, he gave an explanation of his life and work in Nyalikungu.

My work is in two big broad areas. Parish work would be visiting our outstations or other responsibilities directly associated with the parish, such as on Sundays or going to the prison. We are responsible for the (pastoral) care of prisoners. I teach the catechumenate and preach every other Sunday. Two days a week I go to outstations and on Sundays I help with the liturgy here or preach.

Two days a week I teach in schools. One day is in the girls secondary school and I also do a Sunday service there. Another day I teach in the RMA Chuo (Chuo means college; this was the college for Rural Medical Aids).

On the other days I do things in the parish, such as communion calls or visiting the hospital.

In the parish we are solidifying the gains we have made. Financially, it is in good shape. The number of Christians has risen. There has been additional construction, such as the kindergarten school that serves 150 kids every day. We have a good group of catechists. The parish is 27 years old, so our goals are to maintain and improve what has already been done over 25 years.

The outstations were all established many years ago although one new one was started several years ago. This one was people moving back to an area from which they had been moved during the time of villagization. Two of the Centres could be parishes, in terms of the number of people, although I don't think they could support themselves financially.

The vigango (i.e. the classrooms used for catechist lessons) are in good shape. Several needed to be fixed up in recent years but all are in good shape now. The Centres have metal sheets on the roofs but most of the outstations have grass roofs and mudbrick walls.

Kennedy talked about some of the ways in which Nadeau positively impacted the mission.

Lance has a good sense of humor and personality, and he's a good man to live with. I like it because I can consult with him and talk with him and he understands. He is a professional teacher and has helped the girls secondary school, which is a new development here, and the rural medical aid school. He is giving sermons, which is a break for me. And he is very involved in prison work.

With regard to prison work, Nadeau said that one disappointment he had was failure to get young children, aged five to ten years old, out of the prison, despite months of trying to arrange this.

Resolution of intra-family conflicts was another of Nadeau's goals, but likewise with only limited success.

A major complaint that Nadeau had, echoed by all the Maryknoll OTP candidates in Tanzania – in other words, during their first two years living and working in East Africa – regarded the persistent requests for money from Catholics in the parish. “I am here to help people in their Christian commitment, but not to be a financial helper. Yet often I think that people see me in this way.” He discussed this with Kennedy and it was also discussed at a meeting of all the OTP students, but without a clear solution.

Kennedy was interviewed in April of 1989 and although he continued to work in Shinyanga Diocese up to the year 2006 (after Nyalikungu he was in Ndoleleji and Buhangija), he was never interviewed again. In this interview he summed up Maryknoll's achievements in the diocese and he commented on challenges remaining as the 1990s were just beginning. Although made in 1989 these comments were as pertinent as if he had made them seventeen years later.

When we first came it was a young church and in the 1950s there was a lot of building to be done. There were six parishes and we built it up to twenty, and did the same with schools. The parishes (i.e. churches and rectories) were not built that big. I guess we did not realize that the population was going to grow so much.

The Church has been built up also, not in number of parishes, but in training of catechists and church leaders. We were always willing to have parish councils and to update our priests to new issues, concerns and currents in the Church and in the world. Christians have grown, not only in numbers, but in quality.

Some questions we had many years ago we still have today, such as support for local clergy, marriage problems, and which infants can be admitted to baptism.

We've been replaced by local priests. Whereas we had forty Maryknoll priests in the diocese many years ago, we have only slightly over ten today. There are more African priests being ordained and they are taking our places. I lived with several of them and we always got along good, although they have a different style of working. They were in charge and made decisions without consulting with me. We Maryknollers like to get more participation from the people and catechists, but African priests just tell people what they have decided. In fact, today (1989), with the exception of Buhangija, Maryknollers and African priests are not living together. This different style of being pastor may be the reason for this.

We had American Lay Missioners here, for agriculture at first and later mainly for medical work. This was done competently. We (priests) got along with them and enjoyed working with them, although I am not sure how much community they had and whether the inevitable isolation of our life here decreased their happiness.

In the old days we ourselves used to do a lot of visiting back and forth, even at night. Now we do not do it much even in the daytime, partly due to cost of

petrol and the amount of work we have to do. Fear of insecurity inhibits our travelling at night. People can't get jobs, food or money, and they are looking for an easy way to get it. There is a lot of corruption and we have heard of guns being stolen. I personally never experienced the famine hardships, but I heard they were very hard times.

Living conditions, sometimes it is tough. Continually year after year taking care of the viatique job (i.e. food and supplies procurement for the mission) was a hassle and pain. We had to travel long distances, like to Mwanza or Shinyanga, to get food. People frequently got sick and once I broke my ankle. This bothered me and slowed me down, and usually I am a happy guy.

From the Sukuma people I have gained an appreciation for the way they relate to people, how friendly they are, and how they accept one another whether rich or poor. By accepting me, and many people have accepted me, it helps me to be open and accept other people. They accept you as a person and appreciate you visiting and talking with them. When I go visiting in this town (Nyalikungu) they show they can relax with me, that I'm not discussing big projects all the time and I'm not afraid of people. That's how Africans are and that has rubbed off on me.

To these comments Nadeau added that Maryknoll made major contributions in agricultural development, other types of development projects, the youth centre in Shinyanga and other types of youth programs. Medical work, in establishing dispensaries and maternal health clinics, was a second important contribution.

Nadeau also talked about parish self-reliance and laity participation.

Because the Maryknoll priest is self-supporting, that helps the parish to solidify its financial gains. They keep saying that they have never had it so good financially.

The pastoral approach that Leo has is to draw people into the parish, encourage them to take more responsibility for parish life, and to make decisions. We are less strict (than diocesan priests) in holding people away from baptisms and marriages.

Nadeau received good feedback from people on his sermons. He made friends with people in the town, with whom he could spend time and share refreshments. He was struck with the calluses on people's hands as they received communion, indicative of the hard work and hard lives that people in rural Sukumaland lived. Awareness of the harshness of life made even more amazing for Nadeau the Sukuma people's "strength, joys, their ways of welcoming you, their good humor and vitality. I am also amazed at how beautiful and majestic the country is, and of the subtlety and complexity of African culture."

Nadeau completed his OTP training in June, 1989, and returned to Maryknoll, NY. After ordination in 1990 he was able to go to Cairo to work in the Middle-East Unit. In 1999 he came back to East Africa and began work in Kenyatta University.

Kennedy remained in Nyalikungu up till 1995, when he went on furlough. On return to Tanzania he was assigned to Ndoleleji. Since 1995 diocesan priests have served Nyalikungu Parish.

In 2016, in addition to the nursery school started in 1988 there is an English-medium Primary school at the parish. The IHSA Sisters still live in the convent built many decades earlier. The town has grown tremendously and the church is far too small, despite some extensions that were made in previous years. Fr. John Lange is helping the pastor to build a new and much larger church. In 2012 the pastor was Fr. Martin Mhango but as many transfers of priests were made in 2015 it is not known if he is still the pastor in Nyalikungu.

St. Aloysius Gonzaga Minor Seminary, started in 2011, is located in nearby Shanwa and officially listed as connected to Nyalikungu Parish. This seminary has a pre-secondary program for boys from Shinyanga, Musoma, Geita and Mwanza Dioceses, to enable them to qualify to begin secondary education.

MALAMPAKA, OUR LADY OF MERCY PARISH:

As was related in Volume Two, Fr. Lou Bayless had started Malampaka Parish in 1963 and remained there until he went on furlough in 1971. To replace him, Fr. Ignatius Pambe, who had just recently been ordained, was assigned to this parish. In 1973 Pambe was transferred to Nyalikungu Parish, as Fr. Bill Murphy was there alone, had been in Tanzania only two years, and spoke only Swahili. When Fr. John Lange was assigned to Nyalikungu, Pambe and Murphy were transferred to Sayusayu.

To replace Pambe, Fr. Ernie Brunelle was assigned to Malampaka, arriving there in the beginning of May, 1973. Brunelle had been in Kilulu previously but by early 1972 he was having stressful personal issues. Fr. Carroll Houle recommended that Brunelle use his furlough to take Clinical Pastoral Education (CPE) in the U.S., which Houle believed would assist Brunelle to address his personal issues in a safe, supportive environment. Brunelle took two quarters of CPE, interspersed with a four-month theological renewal program at Maryknoll, NY. After some vacation time at his home, he felt renewed and was ready to return to Tanzania. Prior to taking a parish assignment he went to the language school to study Swahili, the language he used almost exclusively in Malampaka.

Not too many days after he began living at Malampaka, Brunelle was awoken in the middle of the night by a noise in the house. He saw a light under the door of what had been Pambe's bedroom, even though Pambe had long since moved to Nyalikungu. Brunelle ran barefoot to the police station a quarter mile away, cutting the bottom of his feet, and brought some policemen to the house. The thief had already carried Pambe's radio and tape recorder to bushes outside the bedroom window and was getting ready to carry all the beddings out the window. The police were waiting for him and apprehended him once he set foot on the ground. All of Fr. Pambe's belongings were recovered and he came a short while later to take his things to Nyalikungu.

Brunelle said that Malampaka was a good parish and that Bayless had set up the outstations very well. The parish had many good catechists, a head catechist who had been trained at Bukumbi, the White Fathers' catechist training centre outside of Mwanza, and a well-organized catechumenate. A schedule had been arranged whereby all the outstations received Mass during the month, and Brunelle happily followed that schedule. Visiting outstations and saying Mass for the people were the happiest moments of his

years in Malampaka, a ministry that Brunelle faithfully carried out his whole seven years in the parish.

Brunelle also followed the practice of meeting with the catechists once every month, to help them go over lesson plans and the Sunday readings. Catechists were doing the preaching every Sunday in outstations. Brunelle also met regularly with the parish council.

In order to have the siku jose (final one-month special sacrament course just prior to Adult Baptism) at the mission, Brunelle built a large mud-brick office and a very large mud-brick kigango (classroom for teaching religion). Every year about thirty to forty adults were baptized and they would live in these buildings or with families in the town for the month leading up to their baptism at Easter. The Head Catechist, Anatoli, was a holy and very helpful man, with a wonderful family, who lived next door to the church. Brunelle and Anatoli shared duties of teaching the sacrament course.

Brunelle summed up his ministries in Malampaka as three major works: saying Mass in outstations, evangelization through preaching, and teaching religion, mainly in the sacrament course.

In 1973, not too long after he arrived at Malampaka, Brunelle's father died in the United States and he was not able to go back for the funeral. He shared his loss with Bill Murphy, who was at Nyalikungu at that time, and found true consolation from this sharing.

In 1973 Fr. Elias Sabuni, a newly ordained diocesan priest, whom Brunelle knew as a seminarian in Kilulu, was assigned to Malampaka. Sabuni had relatives in the town of Malampaka and preferred to stay only in the town, particularly at a shop that belonged to the parish. Brunelle found it difficult to assign any work to Sabuni, who was often away from the rectory, and after a year their communication completely broke down. Bishop McGurkin transferred Sabuni to Shinyanga Town Parish.

To help Brunelle in the parish, a seminarian was assigned to Malampaka for his pastoral year. This was good fortune for Brunelle because on the day before Christmas of 1974 he was decorating the church when he fell from a ladder and broke bones in his right foot and heel. He sent a man by bicycle to Sayusayu to request Fr. Pambe to come say Mass on Christmas Eve in the evening, which Pambe did. On Christmas Day, the seminarian conducted a Service without a Priest, while Brunelle was transported to Mwadui Hospital. He had to wear a cast on his leg for months and never totally healed from this accident.

In addition to the three types of work listed above (outstation Masses, preaching, and teaching), Brunelle also regularly visited the health clinic in the town and a prison near the town of Malya, twenty miles west of Malampaka, almost into Mwanza Diocese. On one visit to the hospital he met a woman who had been burned badly in her house, in a fire set deliberately by the family of her husband. She was in terrible pain and Brunelle visited her at least once every week. This woman appreciated these visits so much that she later became a Catholic.

Prison ministry had been begun in Malampaka by Lou Bayless, who had been a Prison Inspector when he was in Musoma Diocese, assisting the British Administration in the prison in Musoma. Bayless came with this certification to Shinyanga Diocese and was able to pass it on to Brunelle. Brunelle visited the prison once a month or so but was able

to continue for only a few years. In the late 1970s the Tanzania government passed a law forbidding expatriate priests from going into prisons. Brunelle wondered if the sub-human conditions at Malya Prison were one reason why the government did not want expatriates witnessing this. The food was unpalatable and woefully insufficient, with men being released from prison reduced to just skin and bones. In addition there was so little access to water that the men could seldom wash. Two of Malampaka's parish council members had been incarcerated in Malya Prison and attested to the deplorable state of prison conditions.

The prison adversely affected the environment as well. Once when passing near the prison Brunelle saw a large lorry carrying a full load of cut logs, intended for use as firewood for the prison. Trees in the area were disappearing, so voracious was the prison's need for firewood. Other forests were also being cut down at an alarming rate, according to Brunelle, such as the magnificent *maninga* trees (a hardwood tree excellent for building and furniture) on the road to Tabora, and indigenous trees in other places in order to plant tobacco. The indigenous trees were replaced by Neem trees, a tree with many positive uses but which risked the dangers of monoculture forestry.

In accordance with the Vatican Two liturgical changes, both Brunelle and Fr. Tom Shea in Wira Parish decided to try adult baptism by immersion. At Malampaka Brunelle had a tank built with steps leading up to the top. Each person to be baptized was told to bring an extra change of clothes. On the day of baptism, each man or woman climbed up and into the tank and Brunelle dunked the person's head under water, reciting the baptismal formula. Each then went to the sacristy, men and women separately, to change into the clean and dry set of clothes, after which white cloths were wrapped around their shoulders and garlands of flowers put on their heads. The whole group processed into the church and was received exuberantly by the congregation, with loud singing, shouts of joy, and women ululating in traditional fashion.

Brunelle thought this was successful, but Bishop Castor Sekwa declared it unsanitary and forbade baptism by immersion. More likely he thought it too closely resembled the manner of baptism by Pentecostal sects in Tanzania. In fact, baptism by immersion has never caught on in the Catholic Church anywhere in the world, even though it had been approved by Rome.

Over his seven years Brunelle established several new outstations, which included building chapels (called kigangos) for teaching religion and for Mass or Services without a priest, the latter led by a catechist. Almost every weekday Brunelle went out to an outstation, travelling on either his Suzuki motorcycle or in his Peugeot pickup truck. He said that he was lucky in that he was able to obtain good catechists in all the outstations.

After he had been in Malampaka a year or so, Brunelle chose a young man named Emmanuel to go to the course at Bukumbi. Emmanuel finished the course, got married and returned to help with religious teaching at Malampaka. Very soon it was discovered that he had cancer. Emmanuel was operated on, but the surgery was unsuccessful, and within a short time he died, a tragic outcome for Brunelle and the parish.

Compounding this, at the very same time a member of the parish council came down with cancer of the jaw and he too succumbed to his disease. This was a stressful period in the parish, according to Brunelle.

Not everything was bad, however. Without intending it, Brunelle befriended an English man who was raising chickens near Malya. This had been an animal husbandry project started by the colonial administration. On Brunelle's first visit there, with the intention only to buy chickens, the man invited Brunelle in for lunch. They became friends and visited one another regularly. A year or so later the man went back to England and decided to become an Anglican priest. He married, had a family and served in parishes in London, Wales and other parts of England. Over many years, Brunelle visited the man and his family when he was travelling between the United States and Tanzania. This friendship was an ironic twist to Brunelle's career, as he said that when he first went to Tanzania he not only did not know how to relate to Protestant clergy but did not even think it of any worth.

Brunelle couldn't remember the exact year, but one year the country was enduring hardships and Catholic Relief Services (CRS) sent bales of clothes to Malampaka for Brunelle to distribute to the people. Such an undertaking could cause chaos. But with the help of the parish council and the catechists, Brunelle set up an organized system and many people received good clothes for free.

In 1980 Brunelle was getting ready to go to the United States for furlough and then begin work for the Maryknoll Development Department. He had also developed a heart condition and it was felt that living in the U.S. would be helpful for him at that time. In March, 1980, a month before his departure, Brunelle's sister Claire came to Malampaka for a visit. En route, she met Fr. Tom Shea and his mother at the airport in Paris and they all flew together to Dar es Salaam, where Brunelle met them.

On Easter Sunday in 1980, Brunelle took his sister, the chairwoman of the parish council and a number of boys from the choir at Malampaka to the outstation of Badi, for Brunelle's last Mass in the parish and for a going-away celebration. While at Badi the clouds opened up and it rained heavily up till nightfall. They were unable to start their return journey until about 11:00 pm. When they reached the river, which had been dry in the morning, they found a raging torrent, carrying branches and other debris downstream. The whole group had to wait a couple of hours for the river to subside, although the boys used the time to dance and have fun. At around 2:00 am, the boys walked through the river and said it was passable. Brunelle ventured in, but just before climbing the bank the engine conked out. He opened the hood and dried out all the wires and plugs, and the engine started again. Once on the road, they saw it was deeply rutted by tractors and other large vehicles that had gone through the river earlier. But the boys walked ahead choosing the best way and pushed Brunelle's Peugeot pickup the three hundred yards up to dry road. The tired travelers arrived back at Malampaka at about 3:00 am.

After Brunelle left Malampaka, no other Maryknoll priest has served in this parish. He stayed in the United States for ten years, coming back in 1990 to Shinyanga Diocese, where he was assigned to Buhangija. Brunelle commented that mission work in rural Shinyanga could be stressful at times but also rewarding. At Malampaka each outstation had an effective council and catechist, people were coming into the catechumenate, and the number of Catholics steadily grew.

The parish is served by diocesan priests. Given its prime location along the railway line and on the main road from Maswa to Mwanza, the town has many government institutions, such as health and education facilities, and there are many businesses in the town.

MWAMAPALALA (NG'WAMAPALALA), QUEEN OF THE WORLD PARISH:

As was noted in Volume Two, this parish was established in March, 1959, but it was not until 1960 that the first pastor, Fr. Bob Julien, was able to live at Mwamapalala (this spelling will be used here). Julien was assisted by Fr. Ernie Brunelle. In 1965 Fr. George Pfister was named pastor and was assisted first by Fr. Joe Sullivan and then Fr. Tom McDonnell, who replaced Pfister as pastor in 1970. In 1972 McDonnell returned to the United States and worked on Promotion. He was replaced as pastor by Fr. Mike Callanan, who was at Mwamapalala for two years only, 1972 to 1973. Fr. Will Ament was assigned to Mwamapalala in 1971 and served there as Assistant Pastor up till 1974. None of those who worked in the parish from 1965 to 1974 was interviewed for the history project, accounting for this quick summary of that nine year period.

Callanan, prior to becoming pastor at Mwamapalala in 1972, had been at several parishes since arriving in Shinyanga in 1960 and most recently, from 1967 to 1971, he had been pastor at Chamugasa. Just by coincidence, he replaced Tom McDonnell at Chamugasa and then at Mwamapalala. Callanan was a very effective pastor and was well liked by the people at Mwamapalala during his two years there.

Mwamapalala was a parish that was well organized and in which a lot of updating had been done. Pfister, as pastor in the 1960s, had cooperated wholeheartedly with the Seminar Study Year and sent many of his parish leaders for training in the new model of parish. Callanan followed up on this and consolidated the great strides that the parish had already made.

During this time Brother Cyril Vellicig was assigned to Mwamapalala, residing there from 1969 to 1973. He was sent there by the Bishop to build a convent and dispensary for the Maryknoll Sisters, who came in 1970 to expand the medical work there. For several years previously Sr. Bernadette Myers came from Sayusayu, operating a mobile clinic one day a week. In 1970 Sr. Katie Taepke moved to Mwamapalala to do full-time medical work, and she was joined by Srs. Ann Klaus and Sue Rech, who did development work with women. The original small dispensary was turned into a pre-school and the government, with help from the local people, built a full primary school on a hill overlooking the mission compound.

Various Sisters were assigned to Mwamapalala in the 1970s and Lay Missioner Liz Mach came in 1979. Mach worked with Sr. Marion Hughes, who had come in 1974. They stayed in Mwamapalala until the end of 1979 and then both moved to Gula Parish. They were replaced at Mwamapalala by the IHSA Sisters.

Mach said that the clinic at Mwamapalala was very busy, with many deliveries of babies, requiring the help of three midwives, all Tanzanian women. The clinic also had mobile clinics twice a week. An IHSA Sister, Sr. Theresa, came to live with them in 1979 and as she spoke only Swahili, this was the language used inside the convent. It was a hectic time because they were turning over administration of the clinic to the IHSA Sisters and also preparing the house in Gula to which they would be moving.

When Vellicig came in 1969 his first task was to oversee the construction of a girls secondary boarding school. When it was completed, the convent and dispensary

were begun. All of these construction projects were done by a contractor, overseen by Vellicig. Vellicig talked about his time in Mwamapalala.

I loved every moment at Mwamapalala. It was one of the best places I have been to and I enjoyed the work. I liked the priests I lived with and the conversations we had. I was with George Pfister, Joe Sullivan, Mike Callanan and Will Ament. Ament was a literary man. Sometimes he would recite poetry or we would discuss literary things. I enjoyed it and found it stimulating.

We got along quite well with the Sisters, although our generation did not think we had to have constant companionship with them. We would have meals at their place on occasion and they would come to the rectory for a meal now and then.

As was mentioned above, when Vellicig was at Sayusayu in the 1960s he used to join other Maryknollers on an annual camping trip to Lake Eyasi, a respite that Vellicig continued to enjoy while he was at Mwamapalala.

In 1973 Vellicig went to the language school to study Swahili and while there he heard of a group of Maryknollers that were trying to start a team to cover several parishes. However, three dropped out for various reasons: Callanan went back to Chamugasa briefly, after which he returned to the United States for some time and then transferred to Nairobi, Kenya; Dick McGarr went to GABA in Kampala, Uganda, to teach catechetics; and Paul Fagan spent extra time in the U.S. in order to study Tropical Agriculture at the University of Wisconsin and on return to Tanzania he went back to Old Maswa Parish. After finishing the language school Vellicig went to Dar es Salaam for two months of Swahili practice, hoping to return to Mwamapalala, but he was asked to go to the Makoko Language School to replace Bro. Brian Fraher in overseeing maintenance, as Fraher was having health problems. From Makoko Vellicig was assigned to oversee maintenance at Buhangija, a task that led to him being appointed diocesan treasurer. He never was re-assigned to Mwamapalala.

Thus, in 1973 three other Maryknollers, Frs. Will Ament, Bill Gilligan and Carl Meulemans, began the team apostolate at Mwamapalala, serving this parish and three others: Kilulu, Old Maswa and Somanda (Somanda was not a parish; it was the church for the people of Bariadi, which was a small town in 1973). Meulemans had been at Gula Parish but went to the language school for one-month in April/May, 1973, for a Swahili refresher course, and while there he was persuaded to join the budding interparish team. Gilligan had also been at Gula from 1969 to 1971. While in the U.S. on furlough in 1972 he may have taken a renewal course and on return to Tanzania in 1973 he went to the language school, presumably to study Swahili.

When the three who were on furlough in 1973 came back to East Africa and decided to go elsewhere, the three Maryknollers in Mwamapalala dropped the word team, but continued to serve two parishes, Mwamapalala and Kilulu.

It should be noted that team ministry was a very new concept in 1973 – radically new according to many of the older missionaries – and those who had been pastors for a number of years did not readily perceive the value of this new type of parish

configuration. As we will see below, a team ministry approach was also started at Mwanangi-Nassa Parish at about the same time. In Mwamapalala apparently the dispute became heated and there were hurt feelings at that time. Those who established the team at Mwamapalala in 1973 invited Fr. Carroll Houle, who had taken several quarters of CPE, to assist them to talk through their feelings and focus on achievable goals. The team approach in Nassa likewise did not last more than a couple of years.

These were also the years when the special Units were being established by the Maryknoll General Council, such as in Sudan and Ethiopia in Africa, and others in different parts of the world. Units were expected to be true team ministries, in which each member used his talents and skills in cooperation with the other members. There was no leader although there was a designated contact person. Decisions were to be made by consensus. Consensus means that if one member has strong objections to a proposed decision, further discussion is obligatory until a decision acceptable to all members of the group can be attained. A member can have some measure of disagreement or reservations with the decision, but as long as all can agree to proceed without any strong objections then the decision becomes actionable. The focus of the team is on group goals achieved collaboratively rather than on individual pursuits, even though the success of the group is dependent on the effort of each individual, done within the context of team objectives and agreed-on decisions. Teams needed to spend sufficient time in discussion, reflection and discernment, in order to ensure not only that they were achieving their goals but also acting together in consort.

Given the general character of Maryknollers as strong individuals able to do a lot of work in difficult situations by themselves, the Maryknoll General Council called all Unit members to New York for a six-month preparatory orientation on this very new model of ministry in mission.

That the concept and practice of team ministry did not really take root nor last long in Tanzania perhaps indicates that there was not sufficient preparation prior to its implementation.

With regard to Mwamapalala, Meulemans elaborated on what had been planned and on what they ended up doing.

We wanted to start a team project for Somanda (Bariadi), Kilulu, Old Maswa, and Mwamapalala. We didn't have as many priests as we used to and we thought a team could cover this three-parish area. The team of three priests functioned for about six months, but when the other three who were on furlough came back they did not join us. So, Ament, Gilligan and I ended up serving only Mwamapalala and Kilulu.

We developed seminars for the people in the outstations (twenty in Kilulu and twenty-five in Mwamapalala) and also seminars for Maswa Deanery. After the Maryknoll Chapter of 1972 pastoral units were formed in 1973. We began meeting in the Deanery at Sayusayu every month to share, plan things together, and agree on objectives. For me it was one of the nicest times I had in mission, those three years working with the catechists and having programs at the deanery level. (Cf above under Sayusayu for more details about the four-month cycle of pastoral meetings.)

A number of catechists had been trained at Mipa, which closed in 1970. In 1972 they decided to make it a leadership training school, with brief catechist courses once a year. So, we brought our catechists into the parish monthly, for instruction and for planning the following month's activities. When we found that wasn't sufficient we started having three to five-day workshops for the Eucharistic ministers.

The deanery picked up on this and we decided to have interparish workshops at Sayusayu, which had more facilities. This went on for a couple of years and then people said that we needed longer term courses. So, they started three-month courses at Mipa. Later, George Delaney ran programs for catechists of Maswa Deanery at Sayusayu for a couple of years and a similar type of thing happened at Ndoleleji.

The short-term courses replaced the two-year course that had originally been held at Mipa. The catechist graduates of those long courses were given houses at the parishes, built by the diocese with grant money from Rome, and a salary also from the diocese. When the goal of self-reliance became paramount it became necessary for parishes to pay their own catechist(s). Some of the catechists then went into government service.

By 1974 Will Ament had begun working full-time in Kilulu, Monday through Friday, coming back to Mwamapalala on weekends. In late 1974 Meulemans went on furlough to the U.S., leaving Gilligan alone in Mwamapalala. The deanery gatherings and catechist workshops continued, however.

When Meulemans returned to Mwamapalala in 1975 he assisted three Maryknoll Sisters, Peg Donovan, Anita Magovern, and Janet Miller, in the Sisters' three-year program of training, for parishes of Shinyanga Diocese. Meulemans had let it be known, though, that he was willing to be Assistant Regional Coordinator. When he was appointed ARC he moved to Nassa Parish, and he was replaced at Mwamapalala by Fr. Mike Bishop. Bishop had worked in Kenya from 1970 to 1975 and initially learned the Kisii tribal language. When he left the Kisii area, he studied Swahili, but was still in the learning stage of this when he was assigned to Mwamapalala. This was in either late 1975 or early 1976.

In 1975 Bill Gilligan went back to the U.S., where in addition to furlough he took two quarters of CPE training and also helped with promotion work in Boston. He returned in 1976 but was then transferred to Nyalikungu in 1977. In his place Fr. Ed Davis was assigned to Mwamapalala to assist Bishop. Davis had worked in Nyalikungu Parish from 1971 to 1973, after which he went to Chang'ombe Parish in Dar es Salaam from 1974 to 1977. After his furlough, he was intending to return to Chang'ombe in 1978, but the new Regional Superior, Fr. Bill Daley, asked Davis to go back to Shinyanga Diocese. The reason he gave was that Maryknoll wanted to close out Chang'ombe before taking another place in the city and Daley didn't want the Archdiocese (led by Cardinal Rugambwa at that time) to think Maryknoll had enough personnel to staff two parishes in the city. Davis agreed to go back to Shinyanga and was assigned to Mwamapalala.

In less than a year Bishop became sick and had to return to the United States, where he worked on Promotion in California for a year or two. Davis became pastor of

Mwamapalala and stayed there until 1986. During these years three Maryknoll priests were assigned to assist him, Fr. Kevin King from 1979 to 1982, Fr. Jim Travis from 1982 to the beginning of 1984, and Fr. Paul Ferrarone briefly in 1985. Unfortunately, none of them was interviewed for the history project.

In 1986 Davis was asked to return to the U.S. to do Development work for Maryknoll, which he agreed to. It was also his 25th anniversary of priesthood that year. Some years later he reflected on his life in Tanzania.

I really love the African people. I went to Africa to enjoy them and I learned a lot from them. They are a very hospitable and generous people. They don't get excited, even if it seems the sky is falling down. So, it was a nice, wonderful experience. I have told people, and I am not exaggerating, that I was in Tanzania for seventeen years and it was like living in the vestibule of heaven.

I don't mean that I didn't have conflicts, but overall it was a wonderful experience.

After Davis left, no other Maryknoll priest was assigned to Mwamapalala. He was succeeded by priests of the Society of Africa Missions (SMA, an acronym for its French title), who a few years later also took on staffing at nearby Kilulu Parish. Significantly, a young man from Mwamapalala, Joseph Chacha, whom Davis knew well and whose vocation he fostered, became the first Tanzanian ordained for the SMA Society. Sometime in the early 2000s the SMA priests could no longer staff Mwamapalala Parish and it was turned back to the diocese.

In subsequent years Mwamapalala has become a large parish, given its location on the main road between Nyalikungu (Maswa) and Bariadi. The dispensary and Mary Mahoney Maternity Clinic are still in operation, as well as the girls secondary school. The latter is a government school although it is considered to be connected to the parish. The IHSA Sisters were replaced at some time by the Sisters of Our Lady of Apostles (OLA). The pastor in 2012 was Fr. Sosthenes Masegese.

KILULU, HOLY FAMILY PARISH:

In Volume Two the history of Maryknoll in Kilulu went up to 1968, when Fathers Don Sybertz and Ed Schoellmann were transferred to other parishes, and Fathers Phil McCue and Ernie Brunelle came in their place. McCue had been ordained in 1958 and Brunelle in 1959, although McCue was several years older than Brunelle as he had been in military service prior to joining the seminary. Both had learned Kisukuma and had worked in several parishes in Shinyanga Diocese prior to coming to Kilulu. McCue was unfortunately never interviewed for the history project, which has been a loss for this history as he served in a number of parishes in both Tanzania and Kenya. Thus, the history of Maryknoll's final years in Kilulu, up to April, 1972, come from an interview with Brunelle in 2016.

As was noted in Volume Two, Kilulu was isolated from main roads, located nine miles from the Chief's Camp at Lugulu along a dirt road that was not passable during times of heavy rain. The eight-mile road from Bariadi was better and usually passable.

However, there was a lot of thick bush between Kilulu and Bariadi and still many wild animals in the late 1960s and early 1970s.

The mission itself was an oasis with a garden and fruit trees. The parish also had a large field of cotton to enhance parish revenues, and after the new church was built the old church was used to store the cotton. The compound containing the rectory was surrounded by a wall, giving privacy and security. The old church had been replaced with a cement block church, built by Bishop McGurkin's contractor and builders. The old rectory had been improved by Brother John Wohead: the mud block walls were covered with stone facing, the grass roof was replaced with metal sheets, and reeds serving as the ceiling were removed and regular ceiling board installed. The reeds in the ceiling were covered with bat dung and Brunelle opined that this may have contributed to the serious eye problems that Fr. George Mikolajczyk experienced in his later years (Mikolajczyk had been pastor in the mid-1950s).

The parish had many outstations in a far flung territory and roads to all these places were terrible. During the rainy season many of the roads were impassable and even going from Kilulu to the main Maswa/Bariadi road was often not possible. This was a difficult mission psychologically if one was stationed there alone, in addition to the physical problems. It was a mission that required a Land Rover, which McCue had; Brunelle's small Volkswagen was not an appropriate vehicle for this place.

Mass was usually celebrated at Kilulu every Sunday. There were two or three large Centres, and they also received Mass on Sundays, although not every Sunday. On a rare occasion Mass might be celebrated at a Centre rather than at Kilulu. The priests went out to every outstation for Mass once a month in each place, weather permitting. There were so many outstations that almost every weekday the priests were going to one place or another.

In those years, late 1960s and early 1970s, right after Vatican II and the Seminar Study Year at Bukumbi, the Maryknollers in Shinyanga Diocese had a lot of updating about the changes taking place in the Church and the theological rationale behind them. For some, though, the process of post-Vatican change was confusing or they felt that it made the Church too loose. The rapidity of these changes, compounded with the stresses caused by Kilulu's geographical isolation, had a deleterious impact on the priests' spiritual and physical morale. Lack of attentiveness to increasing stress may have been a weakness in the diocese at that time, when ten to fifteen years' of toil in an arduous, isolated place was starting to exact its cost.

McCue and Brunelle inherited a very good catechetical system from the Maryknollers who preceded them. This system had been originally set up by the White Fathers. A mainstay of this system was the monthly meeting with all catechists at the mission, to go over catechetical lessons and the Sunday readings for the upcoming month. Brunelle thought that the catechists were well prepared to teach in the outstations and were faithful in carrying out their duties. Visits to every outstation every month reinforced what the catechists were doing. The system also included stages over a two-year period, marked by ritual signification, and a final month of intensive preparation at the mission just before baptism, called siku jose. The old church served as a dormitory for those sleeping at the mission during the siku jose month.

Brunelle said that the White Fathers had written diaries every month, in French, and they were kept at every mission. But at some time White Father representatives went

to each mission and collected all the diaries, which they took to their Archives in Europe. One of the White Fathers stationed at Kilulu after it had just been established as a parish in 1939 came down with Black Water Fever and died. His body was brought back from the hospital and buried at the cemetery at Kilulu – “making the mission a sacred shrine,” according to Brunelle.

The rectory did not have water inside the house and the priests had to use an outdoor latrine that was about 100 yards away. McCue and Brunelle discussed plans for bringing piped water into the rectory but nothing was done for a couple of years. In the meantime, Brunelle asked Franz Van der Laake to come check the purity of the water in a nearby stream. Van der Laake said the water was good and a catchment dam could create a reservoir, from which clean water could be pumped by a diesel engine to a large cement tank on top of a hill near the village. In 1969 or the beginning of 1970 this was done by the local government. The local government also extended piping into the village. Guards day and night were hired to ensure the engine and pump were not stolen. Brunelle saw this as an opportunity to include the rectory in this development.

While McCue was away on vacation in Nairobi, Brunelle invited Bro. Frank Norris to Kilulu to put plumbing in the house. He connected the rectory to the pipes in the village and turned a spare room in the rectory into the new bathroom, with a toilet and shower. Money for the plumbing came from a special account at the diocese, which held surplus funds earned by the dispensary. The dispensary's expenses were low as it had only two employees but was able to charge patients the same fee as the Protestant Health Clinic. Thus, it netted a sizeable surplus every year. Norris completed the work in only one month, and when McCue returned from vacation he was surprised to find a functioning bathroom inside the rectory.

This and another incident created conflict between McCue and Brunelle. Apparently McCue, being pastor, thought that he should have overseen this improvement in the house, even though he tended to be overly deliberate in coming to decisions and taking action. One other time, again when McCue was on a month's vacation, Brunelle introduced the four new Swahili canons of the Mass, one each Sunday. When McCue returned to Kilulu he angrily exclaimed that he did not want to introduce them that quickly. Fortunately, their relations in the rectory were harmonious most of the time.

Brunelle's use of dispensary money to install water in the rectory also led to conflict with the parish council. The latter wished to use the money for parish use, so that the Catholics could avoid paying the annual church tax. Brunelle argued that dispensary money came from non-Catholics as well as Catholics and was therefore not parish money. Fr. Marv Deutsch had built the dispensary in the early 1960s.

The *Misale ya Waumini*, the full missal in Swahili containing all four of the new Eucharistic Canons of Mass, all the Sunday readings for the three year cycle, and the Service Without a Priest (called in Swahili 'Ibada Bila Padre') was published by TMP Press in 1968. In Sukumaland, before use of local languages in Mass was allowed, the priest said his part in Latin and the congregation sang almost all the parts of the Mass in Kisukuma. Since they were used to using their own local language the switch to using Kiswahili rather than Latin in Mass caused little discomfort for the Catholics. A few years later the canons and readings of the Mass were produced in Kisukuma, which some

priests used rather than Swahili. In rural parts of the diocese priests who knew Kisukuma preached in this language. In towns Swahili was requisite.

In Kilulu neither priest knew Swahili before 1971. They could read Swahili and celebrated Mass using the new Swahili Eucharistic Prayers, but they had to preach in Kisukuma. In 1970 McCue went on furlough and on return to Tanzania at the beginning of 1971 he went to the language school to learn Swahili. On completion of the course he went to Gula for part of a year and then to Sayusayu.

This left Brunelle alone in this large parish, which required a lot of work. Roads that were periodically impassable limited the opportunities that Brunelle had to visit Maryknollers in other parishes. The rectory was also quite large, which seemed to exacerbate Brunelle's sense of loneliness. Brunelle said that it was also a time of ferment in the Church, particularly caused by priests leaving the priesthood. In fact, two of his classmates came to Kilulu to inform Brunelle that they were leaving the priesthood.

Due to a combination of all these factors, by the beginning of 1972 Brunelle was feeling stressed out and even confused whether he wanted to continue in Maryknoll. Fortunately, he talked it over with Fr. Carroll Houle, who had recently taken courses in Clinical Pastoral Education (CPE) in the U.S. and Houle advised Brunelle to use his upcoming furlough to take CPE. In April, 1972, Brunelle left for his furlough, going through the Orient on his way back to the U.S. He took two quarters of CPE at Andover-Newton Theological School near Boston and the theological renewal program at Maryknoll, NY, in the fall of 1972. In 1973 he felt renewed and returned to Tanzania, going to the language school first to study Kiswahili. On completion of this course he was assigned to Malampaka.

When Brunelle left Kilulu in 1972 the parish remained without a priest for several years, but was served by the priests stationed in Mwamapalala. In 1974 Fr. Will Ament, one of the team members serving several parishes from their base in Mwamapalala, began ministering to Kilulu Parish full-time. In 1975 he returned to the United States and sometime after that he withdrew from Maryknoll. Since then no other Maryknoll priest has been assigned to Kilulu.

The parish has not been developed much since 1972. The bush is cleared, the wild animals are gone, and thousands of people have moved into the huge area east of Kilulu, to farm and herd cattle. Thus, the parish is still very big – and the roads are not much better than they were in the 1970s. When interviewed in 2005, Fr. Herb Gappa, who worked in the neighboring parish of Bariadi until 2003, said that the priests at Kilulu were being advised to move the parish further out towards the Serengeti, where there were many people settling. However, as of 2016 the parish remains in Kilulu.

OLD MASWA, ST. ANNE PARISH:

Fr. Paul Fagan was assigned to Old Maswa in July, 1967, as the new pastor, replacing Fr. Charlie Callahan, who was transferred to Mipa Parish. Fagan had been on furlough in the U.S. and had also taken courses in agriculture at the University of Wisconsin. On arrival at Old Maswa Fagan encountered a well established parish, with nine outstations that Callahan visited regularly. Fagan described Old Maswa in 1967:

When I first came here there was nothing. You could look out the window and see nothing but grass or sisal plants, but no people. No one knocked at the door all day long. People wouldn't even know I was here. So, the work was all out in the outstations.

There was no parish council, which meant you had to go out to meet people and see what they were doing. Callahan was great at meeting people and he knew almost everyone in the parish.

I started development work, which went on from 1967 to about 1974. I did a lot of agricultural work, cleaning up the property, planting trees, and fixing buildings that needed repair.

Fagan elaborated on the agricultural work he did in 1967.

I got an acre of rocky ground and that was a year we had big rains. So the fertilizer worked excellent and we had the best field of corn anywhere around. I got seventeen bags of corn (each bag weighed 200 pounds). My neighbor who gave me part of the land only got one basket of corn.

It was a good start and I continued to do farming. I taught people use of fertilizer, spacing, and how to plant in rows.

People had said that Old Maswa was going to die because the soil was worn out and they were moving away. Then we started using fertilizer. It took three years before anyone would try it and now we can't keep them away from it.

So, that demonstration project was very successful. That's why I feel free to do other things now.

Fagan formed a group of about twenty farmers from Old Maswa and a nearby outstation called Bupandigila, for whom he provided fertilizer. He also had a smaller group near the mission and gave a detailed description of the cooperative farming effort of this group.

We started a little group here at the mission of about six to eight people to plant each other's fields. Someone would blow a cow horn at 6:00 in the morning and we'd be out in the fields by 6:30. We'd go on to about 10:00 am, stop for a little porridge, and keep on going again until about 2:00 pm. In one day we'd have one acre planted. We'd use string, plant one or two seeds every foot, and put fertilizer under it. It was a lot of work and discouraging for some, but as a group we were able to do it. It really paid off because people could see the difference between our fields and theirs. We'd harvest from ten to fifteen bags an acre whereas they'd get only two to three.

For the first three years no one else tried to use fertilizer, but when Fagan's group was having great harvests interest in using fertilizer perked up. In an interview in 1989 he commented, "The problem now is that people can't get fertilizer. People know that if they use fertilizer they get good crops. Everyone uses it that can get it."

In addition to agricultural work, Fagan was very busy with pastoral work. One thing he had to learn was the variant of Kisukuma in the northern part of the diocese, where the people are called Batuzu or Banantuzu. After a couple of years of being corrected he came to the full awareness that Kinyantuzu was not a different language but very different from normative Kisukuma of around Shinyanga Town. Fagan later went to learn Kiswahili at the language school, but throughout his career in Shinyanga Diocese, in Old Maswa up till 2009 and at Nkololo since then, he has functioned mainly in Kisukuma. He explained about the pastoral work in his early years at Old Maswa.

I was covering all the outstations and going to the school down the road to say Mass. That was our main work. We had baptism classes and catechumenates here at the parish several times a year. Everyone came in because we had no centres; it was all outstations.

Then we started catechist meetings and parish councils, and moved into a sort of different phase.

In the late 1960s parishes were starting parish councils in response to Vatican II. Fagan joked that in his first year or two the parish was easy, because there were no meetings. Fagan said, “The documents of Vatican II were being published and we knew that we had to have parish councils and catechist meetings and lay participation.” The parish council and catechist meetings were started in Old Maswa in 1968.

In 1970 Fr. Dick McGarr was assigned to Old Maswa. He had been the Director of Mipa Catechist School up till 1970, when it was decided to close the two-year program, while the diocese evaluated what the next purpose of the school would be. As McGarr was an expert in catechetics and teaching methods, he was a welcome addition to the staff at Old Maswa, where there were four trained catechists, all graduates of Mipa. McGarr remained at Old Maswa up till 1972, when he went to England for an advanced course in Catechetics. On return to Tanzania in 1973, he was expected to join the team ministry being formed at Mwamapalala, but instead McGarr took a position on the staff of GABA Catechetical Institute in Kampala, Uganda.

Fagan talked briefly about the four trained catechists at Old Maswa.

We still have two of the original four (as of 1989), who have been here since 1963 and 1967. So, through these catechists there is a lot of history and a lot of continuity. Another one, Boniface Magumba, moved in 1967 to Somanda, which became the government district centre of Bariadi. That was a very good move, because Boniface was very stable, very influential, very simple, and he got along with people, both the government class and the simple people. He later died, but one of his daughters became an IHSA Sister. The fourth catechist later on left catechetical work.

In 1974 Lay Missioner Jerry Hansen was assigned to Old Maswa, as part of the diocesan Agricultural Program. Fagan said that this brought a big change to the parish.

That was sort of like starting over again, as not only parish work expanded but we went heavy into development work. I had done agricultural work and Jerry

had done animal husbandry. We worked with exotic cows (i.e. breeds from overseas), goats, chickens, and oxen for weeding.

Jerry's real bent was working with the handicapped, which he got into about the year 1976, and this is still going even now (in 1989). Rick Fedders, the Lay Missioner who followed him in 1980, worked for two more years directing the handicapped work. That was a whole era with the Lay Missioners, who were here a good eight years.

It was shortly after the forced villagization, when everyone had to move, that Hansen came and started introducing animal husbandry projects. As was noted in the section of the diocesan Agricultural Program, the difficulty procuring inputs, such as seeds, fertilizer, animal feed, and machinery parts, drastically impacted this program.

As a result, Hansen turned to making ox carts and demonstrating their use with oxen in the fields. He taught the handicapped how to make the carts. When spare parts for tractors became unavailable, people willingly took to using oxen to plow fields.

Funding for the buildings, tools and materials came from Maryknoll's project funding desk. The program started slowly with only four young men, then added a few women for sewing, and eventually was able to train twenty. As of 1989, there were only twelve in the program, but many of the former students had been able to start their own small businesses in local villages or towns.

In 1976 OTP seminarian Kevin King was assigned to Old Maswa. He was never interviewed for the history project, so we have no information about his time there. After his ordination in 1978 he returned to Shinyanga Diocese and worked in Mwamapalala Parish.

The designation of Bariadi as a District Centre in the early 1970s brought some welcome infrastructural changes to the area, particularly in improvement of the road from Shinyanga Town to Bariadi and building of bridges over two rivers. Before that, travel from Old Maswa to Shinyanga was very tenuous. Bariadi Town began to grow but with villagization and forced relocation in 1973, new construction came to a temporary halt. Fagan commented, "Once that scare was over people began building again and Bariadi has become a big town, and a big parish."

There had been an active church Centre at Somanda since the 1950s but in 1976 Fagan realized that Bariadi needed its own parish, as he narrated.

It was about 1974 that I fixed up the chapel and put the Blessed Sacrament in it. We started giving it more attention because of the growing number of people there. That's when I invited Herb (Gappa), who went to language school in 1976 (for Kiswahili) and came here in 1977. Actually, he moved to Bariadi, moved in with the catechist, in 1977.

Although Gappa administered Bariadi as a new parish since the beginning of 1978 the Catholic website for Shinyanga Diocese lists the establishment of Bariadi Parish as 1984. Much more will be said about this parish below.

Events of nature – notably the droughts and famine in 1978 and 1984 – affected Old Maswa Parish, just as all the other parishes. Fagan said that in 1977/78 the rains failed, creating drought conditions. Fagan went to the U.S. that year and asked for contributions, mainly \$20.00 for a bag of corn, an appeal that raised a lot of money. “We dropped almost everything and went into full-time food relief.” A similar situation presented itself with the far more drastic drought of 1984. We have already seen how other parishes responded, but Fagan did not provide any details about Old Maswa’s response to the 1984 famine.

In the early 1980s Fagan decided that he would move forthrightly in decentralizing the parish into three Centres, of which Old Maswa was one. This effort had its precedence in the establishment of the large Centre of Bariadi in the early 1970s and its rapid evolution to being established as a parish. Right from the early 1980s Fagan looked on the other two centres, Nkololo and Mhango, as future parishes in their own right. He explained how this came about:

We had been planning this for some time. We had been building Centres, not just building up the people but also we built full-size churches that could hold 600 to 700 people seated and can crowd in 900 people if standing.

There’s no one parish of Old Maswa anymore. We have three Centres, each working independently, even financially. We have no meetings together, except for a special reason or for a catechists’ retreat or for a seminar in which a priest is coming in from elsewhere. It’s like running three parishes instead of one.

The church in Mhango was completed in 1978 and the one at Nkololo in 1981. By 1989 the parish had become so decentralized that Fagan said the real pastors in the three Centres, of which Old Maswa was one, were the head catechists.

In 1983 Fr. Leo Kennedy was assigned from Mwanangi-Nassa Parish, after a break in the United States, to assist Fagan at Old Maswa. He summarized his two and a half years in the parish.

This was a different parish because Paul is a very active guy. His emphasis was on building and projects. I was not involved in the projects or building myself, so I did the regular parish work. I went to outstations and did religious instructions. After two and a half years I was assigned in October, 1985, to be pastor of Nyalikungu Parish.

Having completed construction of the large churches in the two Centres, Fagan set his eyes on the initiation of medical work in Old Maswa as his new priority. He narrated the progression of his ideas in this regard.

When nationalization came about they wanted a dispensary in every village. I decided (in 1983) to start a village dispensary, to build the building and hand it over to the local village government. I had many doubts about who would manage it, staff it, and how they would get medicine. The Bishop (Castor Sekwa) had even more doubts. He said that I should start a mission dispensary and the

diocesan medical board would oversee it. So, instead of building it further away near the village we decided to build it right here on the mission grounds.

The original influence was Dr., now Fr., Bill Fryda, who was here to help it get off the ground. The dispensary opened in 1985, but then Fryda left us. This was what I was afraid of, that I would be overseeing it and I didn't know anything about it. Later, though, Sr. Katie Taepke became available to help us oversee the work.

When it was opened, the dispensary had only one Rural Medical Aide (RMA) and three girls who had received some training by Dr. Fryda. By 1989 the full staff was twenty-eight, of whom there was one Medical Assistant, two RMAs, one male nurse, a nurse/midwife, an MCH nurse, three nurses with one year of training, and two laboratory technicians trained locally. The dispensary staff also included some pre-nurses, assistants, and two girls who "kept an eye on things and kept things clean."

Sr. Taepke was stationed in Bariadi as of the beginning of 1984 and travelled to Old Maswa three days a week to oversee the dispensary. She managed the medications storeroom, made sure medications were being used properly, and supervised the work of all the staff. Fagan said, "It's a big job."

Later in 1984 Lay Missioner Joanne Kosik came to Bariadi and she trained the laboratory technicians at Old Maswa. Several years later, as the dispensary in Old Maswa was expanded, Taepke began coming almost daily. In 1989 she taught a young Sukuma man to be in charge of the storeroom, which she commented was "a big responsibility, ordering and dispensing of medications."

As of 1989 there were three sections to the clinic: an outpatient dispensary serving 100 people a day, on occasion even up to 200; a mother/child health clinic, which was the biggest in Bariadi District; and a maternity ward with eleven beds, with plans to expand it. The clinic did about thirty to forty deliveries a month. The clinic also administered childhood vaccinations and was able to give mothers supplemental vitamins.

Old Maswa Dispensary also had a training program for young men and women who hoped to go on for further training/education in medical work. One requirement for government training was the need to know English, a subject that was taught in the Old Maswa program by Kosik. Other subjects taught were basic introductions to anatomy, physiology, nursing arts, medicine, and other basic topics of rural, tropical health. The young trainees also did practical work in the dispensary, in order to gain practical experience.

Money for construction of the churches in the Centres and for the initial buildings in the dispensary came from Project Funding requests that Fr. George Cotter helped Fagan submit in the late 1970s. After that Fagan did much of the fund-raising himself in the United States with his own personal donors. He was able to build staff housing for some of the staff, but many of the nurses and auxiliary staff had to live off property, either with family or in rental houses. In the early 1990s Fagan built a convent and the IHSA Sisters came to live in the parish and oversee the medical clinic. Patients were charged for diagnosis and treatment, which covered on-going expenses for medications

and salaries, but Fagan had to raise money in the United States for construction of new buildings.

Fagan's long-time routine has been to go to his home in Wisconsin every Fall for two or so months and do appeals in parishes, anywhere from three to even eight in a given year. He also arranged for Old Maswa to have two sister parishes in Wisconsin, which send money each year.

Fagan mentioned that things had been peaceful and secure at his previous parish of Buhangija in the mid-1960s, but as he increased development projects at Old Maswa there were recurrent problems of theft. The worst was the theft of his Land Rover from the mission compound one night while Fagan was away – although Fr. Herb Gappa and Lay Missioner Jerry Hansen were in the rectory that night. By 1989 he had eighty people hired to do various things at the mission, including the night watchmen, and there was constant pilfering, with subsequent court cases. Fagan said, “We chalk that up as part of progress.”

Because of the development, government officials regularly visited Old Maswa and in fact President Julius Nyerere paid a visit to the parish in 1980, to observe the agricultural and animal husbandry projects. As of then, Fagan had also put in a water tank to irrigate the parish garden.

Fagan showered praise on his long-time parish manager or administrator, Mattayo Alfonse Dwasi, who started at this position in 1974 and stayed up till his death in March, 1989. Mattayo was very well known in the area and offered the hospitality to all the visitors who came to witness the development at Old Maswa. His funeral was a major event, attended by the Area Commissioners from Shinyanga and Mwanza plus many other government officials and dignitaries. The funeral coincided with the Mass for the Blessing of the Holy Oils in Shinyanga, making it impossible for Bishop Sekwa and many of the priests to come, but most later came to offer their respects to the family.

Other Maryknoll priests were assigned to Old Maswa at various times, such as Herb Gappa in 1977 to start Bariadi Parish, Kennedy in the mid-1980s, Fr. John Zeitler, an Associate Maryknoll priest, from 1991 to 1993, and Fr. Bill Stanley in 1998, with the intention of starting Ngulyati Parish (cf below), previously referred to as Mhango Centre.

In 1989 Fagan summed up the progress made in the twenty-two years he had been there, such as the establishment of Bariadi Parish, the decentralization of the parish into three Centres, the initiation of various development projects, and the building of a medical clinic. He had sent many boys to the minor seminary but as of 1989 none had yet been ordained priests. One of the boys had gone to Morogoro to join the Holy Spirit Fathers. Fagan had also sent a number of girls to the IHSA convent, and two had become Sisters. One was the daughter of the former catechist at Bariadi, Boniface Mugumba. Fagan said that Bishop Alfonse Balina was born in Old Maswa but raised in Kilulu, where he celebrated his first Mass. But Old Maswa put on a big celebration for Balina when he was ordained Bishop for Geita Diocese in 1985.

There were plans in 1989 to send two or three more catechists from Old Maswa to the one-year course at Bukumbi near Mwanza. Fagan built churches in Centres with sturdy tabernacles in which the Eucharist could be safely stored, so that the Head

Catechists, with permission from the Bishop, could distribute communion on Sundays at Services without a Priest.

The Head Catechists were being paid salaries by their own Centres and other catechists were also receiving stipends, although not all of them. Because of the constant devaluations of the Tanzanian shilling in the 1980s, creating inflation, it was difficult to budget for what was needed financially each year. Each centre was financially independent, which forced the leaders of each Centre Council to come up with ways of raising money. Fagan said that as of 1989 parishioners had responded well in increasing the amount they gave to the church. The Centres were also experimenting with alternative ways to raise money, such as a simple fishing project at one place.

At Old Maswa there was a grinding mill and shop, which brought in enough money for on-going parish expenses. The parish also ran a canteen, selling tea and donuts to people coming to the dispensary, but it did not make any profit.

In 1987 Fagan was able to take a three-month renewal course in theology at the North American College in Rome, which included a ten-day trip to Israel to visit biblical sites. He stated that he profited very much from this opportunity.

In the late 1990s diocesan priests were assigned to Old Maswa to assist Fagan in the parish, the first being Fr. Charles Lwanga Masana. In fact, Masana was acting pastor in 1998 and 1999, while Fagan was home in Wisconsin taking care of his mother. In 1998, Ngulyati obtained a resident priest, Maryknoll Fr. Bill Stanley, who remained living there until 2004. Thus, after returning to Old Maswa in 2000, Fagan was able to concentrate much of his attention on the one remaining Centre that had not yet become a parish, namely Nkololo. Masana was transferred to be pastor of Ndoleleji Parish in the early 2000s, but he was replaced at Old Maswa by two diocesan priests in succession, Fr. Ndoto, who died, and Fr. Josaphat Mahalu, who was ordained in 2003. In the 1960s and 1970s Old Maswa had been a huge parish of 1,200 square miles, but once the other three places had been established what remained of Old Maswa was very manageable for one or two diocesan priests.

In the year 2000 Fagan oversaw the construction of a church at Nkololo, which unfortunately burnt down while he was home in the United States. Fagan usually took a trip to the U.S. for about two months in the fall every year to raise funds for his projects in Tanzania.

After Stanley left Ngulyati at the beginning of 2004, it was the responsibility of Old Maswa for several years to serve Ngulyati as a sub-parish, up till about 2006 or 2007, when a diocesan priest was assigned there. But Fagan did not go to Ngulyati much, preferring to focus on getting the necessary parish buildings constructed at Nkololo and making a start at constructing a dispensary in 2004. In 2008, Fagan decided to move to Nkololo and in that year he withdrew from the Maryknoll Society and was incardinated into the Diocese of Shinyanga as a diocesan priest.

Fr. Mahalu was appointed pastor of Old Maswa and was still stationed there up till 2015. During that year there were many changes of personnel in the diocese and thus it is not known who the pastor of Old Maswa Parish was in 2016. The IHSA Sisters are still there, and the Dispensary/Maternity Clinic is still offering good service. Even though the parish is not even close to being as big territory-wise as in earlier decades, it is a busy parish.

BARIADI, ST. JOHN THE EVANGELIST PARISH:

Bariadi was named a District centre in 1972. There had been a church in Somanda, located in the northern section of Bariadi town, since the 1950s, serving the small population of Catholics in the town. But with it being named a District, the town began to grow, slowly at first. Town growth was extremely slow during the travails and uncertainties of villagization in 1973, but as of 1974 growth, in terms of buildings and commerce, began to pick up. As a result, Fr. Paul Fagan, the pastor of neighboring Old Maswa Parish, which was responsible for Somanda Church, realized that the town needed to become a parish and he began to scout around for someone to be pastor in Bariadi.

In 1972 Fr. Herb Gappa had gone back to the U.S. due to his mother's brain aneurysm and then worked on Maryknoll Promotion in Minneapolis up to 1976. During this time he started getting frequent letters from Fagan earnestly imploring him to accept the job of pastor at Bariadi. Gappa returned to Tanzania in the fall of 1976 and at first took the Swahili course at Makoko Language School. He was intrigued by the prospect of being pastor but wanted to think it over. Gappa said he took a trip down to Shinyanga, to Old Maswa and Bariadi, in October, 1976, during a short break from the language school.

I was aghast at the changes and how bad things looked. It was the end of the dry season and all around the area there wasn't any grass; the land was bare. People had been moved into villages and there were people living in something like cornstalk houses. It was very, very hard. It took me almost a year to re-adjust to Tanzania, a normal reaction to having been away from Tanzania for a few years.

In any event, Gappa agreed to go to Bariadi and this was very acceptable to Bishop Sekwa. In 1977 he moved to Old Maswa and not too much later he built an extension on to the house of the catechist in Bariadi, Boniface Magumba, and moved into this house with Boniface, his wife Solina, and their nine children, where he commenced to live for the next five years. Gappa had a very small room in which to sleep and store his few belongings, and a kerosene burner for making eggs and coffee in the morning. He took his other meals with the family. For transport, all he had in the beginning was a motorcycle, although a few years later he got a four-wheel-drive vehicle and eventually a tractor. Regarding living with a family, Gappa said:

It was unusual but a very good experience for me to live with a family for five years. Boniface became like my advisor and we would talk over everything we did. It was a very, very profitable five years, but it wasn't easy; we made it through the five years without any serious conflict.

Gappa commented on the immense poverty in the 1970s in that area. For example, he remembered that there were catechists who were embarrassed to stand in front of a group because there were holes in the back of their pants.

Gappa remained living with Catechist Magumba's family until 1982, when the office of the parish was finally built and he moved into the office. It was another year

before the roofing material could be procured and he was able to complete construction of the rectory, into which he moved in 1983. He was actually administering Bariadi as a new parish as of 1978, but the parish was not officially erected until 1984.

In the 1960s Bariadi was actually a very tiny place, just a few stores at a junction for several roads. When Gappa was at Sayusayu he passed by Bariadi several times, but it made no impression on him. He talked about the people in Bariadi.

We did not think too highly of the Ntuzu people, the sub-tribe here. They were bush, sneaky, fighting with the Maasai, and we considered the rest of Sukuma land a grade or two above these people. After working and living with them, of course I found out they weren't so bad.

The town was just beginning to grow in 1977 and Gappa needed time to understand where he should prioritize his work. Poverty was immense and it seemed to him that the churches were almost empty of parishioners. He talked it over with Boniface Magumba and they decided on three objectives, as described by Gappa.

First was to build up the people; second was to build those buildings deemed necessary; and third was to engage in development, specifically stewardship of the land.

I used as many different skill sets that I had, such as theology, language, management, architecture, liturgy, theology of church, and what a church building is, in order to design the whole program. I also brought horticulture into use.

Jerry Hansen was living in Old Maswa at that time and Boniface and I would go up there for a day off and stay to talk things over with them.

A chapel (kigango) had been built by Fr. Tom Gibbons in 1960 and we started working in that place at first. It was about three-quarters full on Sundays. Then I started saying Mass in the prison and people began noticing that there was something going on. We started programs, seminars and meetings, and people began coming. It didn't take long before there were people standing outside during Mass.

We started another Mass and pretty soon there were more people outside during Mass than inside. That's when we started making plans for the most appropriate buildings that we needed, in order to do the most important thing – apostolic work.

Due to the shortage of priests in Shinyanga Diocese Gappa did not want to build large centres that might become parishes in the future. He and Boniface decided to concentrate intensely on building up Small Christian Communities. Boniface also worked hard to develop a good religious education program. An immensely beneficial addition to the parish was the arrival of Maryknoll Sisters in March, 1979, although their living conditions were tenuous for several years and never very comfortable. Sr. Ann Klaus started working with the SCCs and then branched out to working with women, teaching literacy and domestic science skills. Sr. Janet Miller worked in both the parish and in schools, developing a religious education syllabus and a good religious education program. Miller was replaced in 1979 by Associate Maryknoll Sr. Kathryn Wrinn. Wrinn

was a member of the Mercy Sisters from Connecticut and learned Swahili. She was a professional at pastoral work and made a lasting contribution to the parish, especially with her emphasis on Small Christian Communities. Gappa was initially wary that outreach to so many SCCs would be unsustainable in the long run but after a few years he completely changed his mind, declaring, “We have twenty-four SCCs in the town, and maybe a few in outstations. These are the building blocks of the church these days. (2005) When people come in to be baptized they have to know their community and be a part of it.”

Most of the SCCs met on Sunday afternoons, which made it difficult for Gappa to get to them on a frequent basis. On some Sundays he would go around to two or three SCCs, but at other times the SCC meeting was going so good that Gappa would stay the whole afternoon at just this one group. SCCs helped their members with funerals or weddings, and offered other forms of assistance if a family was in special need. The communities were expected to know who was being baptized from among the families in the community, encourage them, and approve of their reception of the sacraments. At the weekly meetings the members read the scripture, reflected on it with a group discussion, and often decided on some kind of group action. These various activities of the SCCs were very attractive to other people in the town, according to Gappa, and therefore a source of future converts.

Many of the SCCs also had their own choirs and composed their own original hymns, based on bible stories, which they sang at prayer services, in schools, and at the parish on feast days, on a rotating basis. In 1990, Maryknoll Sister Margaret Monroe came to Bariadi and worked with the SCCs, particularly with the choirs in developing this choir ministry. Monroe lived in Bariadi with Sr. Katie Taepke, who was doing health ministry and had been in Bariadi since 1983. (Cf below Taepke’s work in natural family planning and health work.)

While Gappa was still living in Boniface’s house an IHSA Sister came to Bariadi, Sr. Euphrasia Nyaki of the Chagga ethnic group, who had been a secretary before joining the convent. She came to Bariadi not as a professed Sister but to do her pre-novitiate training. Gappa made immediate use of her secretarial skills in the office, which became the focal point in the parish, because at that time neither the rectory nor church had been built.

Gappa wanted the IHSA Sisters to come permanently to Bariadi, but there was no convent and no plans to build a convent. He offered to rent a decent house, in which they could live temporarily, but the Sisters insisted that they would not locate in Bariadi unless there was an actual convent.

Some time after that Gappa hired one woman to be a receptionist in the office and later a second woman. These women were taught how to administer the parish registers and other books, and how to meet people who came to the office, each with a different concern. The women were actually able to handle many of the simple administrative matters, freeing Gappa to concentrate on parish ministerial concerns. While on Development work in the U.S. Gappa had gone around to many parishes and seen a variety of ways in which parishes were structured and administered. One common position in parishes was the job of parish administrator, someone who coordinates all the administrative matters within the parish. He believed that such a position was needed in

Tanzanian parishes as well, even if it meant that parishioners had to collect enough money to pay the small salaries. It was probably more appropriate to call the two women clerks rather than parish administrators – Gappa called them receptionists, although they did a lot more than just welcome people to the office.

Gappa made the decision to hire local people and train them to do various tasks in the parish, including tractor drivers. A second parish catechist, Mark Masunga Bukaliga, was hired to assist Boniface. By the year 2000, Gappa had about twenty people working for the parish. He and Paul Fagan also collaborated on many tasks, for instance exchanging workers, machines, and even diesel at times between parishes if one of the parishes had extra work to be done.

In 1983 the parish experienced a sad event, the demise of their beloved Head Catechist, Boniface Magumba. However, he lived long enough to see one his daughters join the IHSA Sisters in Musoma, Sr. Lucy Boniface, also called Sr. Lucy Magumba, whom Herb Gappa praised as one of the outstanding Sisters in this congregation and who in fact was elected the Mother General of the IHSA Sisters in the 2010s.

In the late 1970s Gappa started a vocation club, which produced not only Sr. Lucy but also Katerina Tarimo, who joined the Maryknoll Sisters, and Fr. Pascal Kasase, a diocesan priest. As of 2005 these were the only vocations from the parish who completed their seminary/convent preparation, but there were fifteen seminarians from Bariadi Parish in 2005, from whom Gappa hoped to have a few ordained.

In the 1970s there were other clubs or associations started, such as a Women's Group, a St. Vincent de Paul Society, and a Spread of the Gospel Club. By the year 2000 the parish usually had at least fifty altar servers, who learned much about the church and liturgy. Another group of crucial importance to the parish was the Green Bariadi Group, about which more will be said below.

In the 1980s, when Gappa was ready to build at the parish, Tanzania's economy was at rock bottom, with almost no goods available in the country. Thus, Gappa and Fagan decided to obtain their building supplies from the United States and send them out by container. Brother Regis, a Salvatorian Brother stationed in New Holstein, Wisconsin, packed the containers and arranged for their shipment to Tanzania. Gappa and Fagan had difficulty off-loading the first container from the train at Malampaka, finally figuring out a way to move it by two Land Rovers onto the flatbed that would be pulled by the tractor. As more containers came in, the procedure for off-loading became routine and they were able to go down to Malampaka and bring a container back to Bariadi or Old Maswa in one day.

In addition to construction materials, contents of the containers included equipment and medicine for the dispensary in Old Maswa, spare parts for machines, clothes, and other items. As of 1989 over twenty containers had been shipped from the U.S. to the two parishes. At times Gappa had to go to Kenya to procure building supplies. Everything was available in Kenya but carrying goods across the border was frustrating on some of the trips.

With regard to designs for buildings at the parish, particularly the rectory and church, Gappa did not like the buildings he saw in other parishes and decided to make the designs himself. He did get assistance from Brother Kees, a Missionary of Africa

stationed at a place called Kalwande, who was an architect. A good builder located at Kilulu Parish, named Marsiali Hieranimo, was referred to and hired by Gappa. Hieranimo turned out to be very helpful in overseeing all of Gappa's construction efforts. The church foundation was begun in 1983, with parishioners digging with hoes, bringing sand from the river, setting up the scaffolding, and carrying pans full of cement. Over a period of several years the Christians also contributed about \$100,000.00 towards the building of the church. The church is a very large rectangular building, with the altar in the center of the church and walls, painted by local artists, adorned with colorful African portraits of Jesus, Mary and other Saints. Benches were added and the church was able to hold 1,000 people. By 1990 the first Sunday Mass was overflowing and a second Mass had to be added, with about 600 attending this Mass.

One of the most important programs that Gappa promoted and facilitated was the planting of the leucaena tree in the Bariadi area, as a source of firewood, feed for cattle, and nitrogen fixation in the soil. While on Development in the U.S., from 1972 to 1976, he began reflecting on what major contributions Maryknoll missionaries were offering in the developing countries, and he soon focused on the problems of lack of food and the spread of deforestation from the Sahel down to eastern Africa. Thus in 1978, a year after he arrived back in Tanzania, he began a comprehensive program of planting leucaena trees at the mission compound and encouraging – cajoling might be a better word – the local Sukuma people to also plant this tree.

The leucaena tree originally came from Central America but by the 1970s and early 1980s it had been introduced to tropical countries all over the world, as a miracle tree. It is fast growing, able to reach a height of twenty feet in about two to three years, is suitable for dry and even arid conditions, and has many beneficial uses. It is an excellent source of firewood, as branches can be cut off and then re-grow. It is a very efficient tree for nitrogen fixation, able to replenish soil with 1000 pounds of nitrogen per hectare of land each year. Its legume provides an excellent source of high-protein cattle fodder. The tree has only two potential drawbacks: the legume contains an amino acid toxic to non-ruminant animals (cattle are not affected), and in some places it can spread like an invasive weed, if not carefully controlled. Fortunately, Bariadi received the benefits and avoided the negatives. Gappa explained how the program developed.

We began with the leucaena tree in 1980, I think, and were the first in the District. We started planting loads of other things and talking about it in church. I tried to convince them of what was happening with slash and burn agriculture. For the blessing of the seeds it could take up to four Sundays of talks before we started blessing the seeds. One of those Sundays would include a tour of our property and explanation of what we were trying to do, of loosening and revitalizing the soil. So, there were three points I emphasized: planting of trees, revitalizing the soil, and our permanent bed garden.

A few years later I brought in sunhemp, a leguminous plant that works wonders in loosening the soil and adding humus, but it never caught on.

I had a simple theology. If someone dies St. Peter will ask where they're from. If they say Shinyanga, they will be asked only two questions: "How many

trees did you plant and how many did you cut down?” The answer determines whether they go to heaven or down below.

Over twelve years some people caught on. But there was a newness to it and people were hesitant. Cattle herders were aggressively opposed, as there were places they could no longer herd their cows.

Gappa planted hundreds of trees on the mission compound and asked the SCCs to get from one to five acres of land, on which future building could take place, and where people could farm and plant trees. As of 1989, there were five sites with close to fifteen acres. Gappa commented, “I think of the overall program, that this is something we should be doing at Maryknoll.”

Because of Gappa’s growing interest in environmental preservation, and his increasing knowledge of the diverse aspects of ecological justice, in 1992 he went to Brazil for the first international conference on the environment and global climate change, called the Rio Summit.

By the mid-1990s Gappa estimates that he had facilitated the planting of 15,000 trees throughout the parish. It was at that time that he initiated the Green Bariadi Group, which as of 2016 was still active in the parish. Members were from all segments of the parish – older men, school teachers, farmers, businesspeople, and housewives – and in Gappa’s mind they would continue to promote good ecological practices, such as tree-planting and sustainable agriculture. Gappa said there were three basic practices that constituted good agriculture: replenishing the soil with nitrogen (organically as much as possible); crop rotation; and putting in drought resistant crops such as cassava and sorghum. (On a visit to Bariadi in February, 2012, Frank Breen and Loren Beaudry met a youth group planting flowers around the church. Perhaps they were members of the Green Bariadi Group.)

By the time Gappa was leaving the parish in 2003 he had observed a real conversion in the local people to the importance of trees. “It’s just normal now. People will laugh at others who do not have trees. In the beginning they laughed at me because I was planting trees.” Frank Breen noticed this change in 2012. When he visited in 1992 the place was almost devoid of trees, except for the parish compound. In 2012 the town, even with all the commercial and governmental development, was a veritable forest of trees everywhere.

In 1983 another Maryknoll Sister, Sr. Katie Taepke, came to Bariadi to set up a natural family planning clinic. Sr. Kathryn Wrinn had been alone for some months or possibly for over a year, after Katerina Tarimo had gone to the United States to join the Maryknoll Sisters. Taepke was invited by Gappa to live at Bariadi and work with women on natural family planning and other domestic science skills.

In the 1970s and 1980s the Catholic Church in East Africa heavily promoted training in what were called natural family planning methods, to counter government efforts to reduce the national birth rate by providing free distribution each month of anti-ovulation pills, complemented by education of women in proper storage and use of the pills. Rural Tanzania’s fertility rate and birth rate were unsustainably high, but in 1968 Pope Paul VI had rejected use of pills and other methods to regulate and space births, while at the same time affirming the need to lower the birth rate, as was directly

expressed by the Second Vatican Council's Declaration on the Church in the Modern World. Thus, the Church decided to expend great effort in teaching couples about the monthly reproductive cycle and how this knowledge can be used to "naturally" reduce the number of children a couple might have. However, as beneficial as knowledge of the human reproductive system was for the women, it soon became obvious that the natural method could not work without highly committed couples and the full cooperation of the men, a matter of dubious prospect in a very patriarchal societal system.

By the 21st century Tanzania's fertility rate had come down, especially in urban areas. The operative factors in this decline were the changed economic situation as people moved into towns and cities, rapid and large-scale expansion of girls' education, and the resulting economic alternatives for women. This has been augmented by the choice of very many African women not to be married, albeit to have one or two children that the women raise by themselves.

Not long after Taepke arrived in January, 1984, Fr. Paul Fagan of Old Maswa Parish requested Taepke to assist the dispensary that had been started in 1983 at Old Maswa by Dr. Bill Fryda, a Maryknoll Lay Missioner. Taepke began going to Old Maswa three days a week, and working in Bariadi Parish two days a week, which often in fact extended to three days.

Taepke had been in Tanzania since 1957 and had worked in Maryknoll dispensaries in Rosana, Nyegina, Kowak, Sayusayu and Mwamapalala, plus at another large hospital in Singida run by Sisters from Ireland. Thus, she had a lot of experience to offer to the dispensary at Old Maswa, which continued to grow while she was there.

Taepke heard of Joanne Kosik, a Lay Missioner studying Swahili in Musoma, who was a laboratory technician, and Taepke persuaded Kosik to come to Bariadi in June, 1984, after completion of her course. Kosik trained local Sukuma to be lab technicians, including several for Old Maswa. In 1986 she married a local mechanic, named Hussein Miya, who helped both Bariadi and Old Maswa parishes, and Kosik had to terminate her contract with the Lay Missioner Program for several years. Around the year 1989 or 1990 she was able to renew her contract with the Maryknoll Lay Missioner Program and she has continued to live in Tanzania since then, both in Shinyanga and Mwanza Dioceses.

In 1990 Taepke was joined by Sr. Margaret Monroe, who concentrated on pastoral work in Bariadi. In 1991 they finished their contracts. Sr. Katie Erisman, in the *History of the Maryknoll Sisters in Tanzania*, commented, "The presence of the Maryknoll Sisters in Shinyanga Diocese now came to an end after thirty-four years, since 1957."

Taepke summed up the contributions of the Maryknoll Sisters in Shinyanga as education, professional medical work that expanded as the years went on, enabling many young Tanzanians to go on for further education and training in medical work, teaching women about preventive health methods that helped greatly lower the infant mortality rate, earning the respect of government officials, with whom they had good relations throughout all the years, helping women with homecraft skills, and instilling in women greater self-regard for their dignity and status in society.

AIDS had become an overwhelming health crisis by the 1990s in Tanzania, but neither Taepke nor Gappa mentioned it very much. As we will see later in the Chapters

on Dar es Salaam and Mwanza, AIDS in Tanzania was localized in urban centers and especially along the truck route from Kenya down past Lake Victoria and on to Burundi and Rwanda. Rural areas of Tanzania, such as Sukuma land, had a low incidence of AIDS, mainly of men and some women coming back from urban areas, such as Mwanza, to die at home. Gappa did say, though, that “many of the funerals we are doing are AIDS related, and it is sad to see grandparents now taking care of their grandchildren. AIDS is an economic factor. It affects every family, every branch of government, and every branch of life.”

The parish put up banners about AIDS, educating parishioners about the crucial elements that cause it, primarily sexual infidelity. The parish had seminars and the Green Bariadi Group composed songs about AIDS.

In the 1990s there were new efforts to strengthen the parish’s catechetical efforts. Gappa said that “we sent people to Mipa, not to be catechists as such, but to be getting faith formation, leadership formation, and how to be of assistance to small Christian communities.” He added, however, that people identified attendance at a training institution that conferred a certificate with obtaining a job back in the parish that would pay a salary or stipend. These disparate perceptions nullified the value of training in Gappa’s mind and he ended up sending very few to Mipa.

In Shinyanga Diocese the number of seminarians increased in the 1990s, a positive change that continued into the 2000s, producing a slight increase in ordinations to three or four per year. Seminarians were sent to parishes for pastoral experience during school breaks or for their pastoral year. Gappa received a number of seminarians at Bariadi and talked about how he set about helping them understand their future ministries.

I figured my role was to facilitate their theological and pastoral development. I gave them notebooks on which to record every day how they saw the parish operating and to answer three questions: what is the church; how should we be church; and why should we be church? I told them to bring us an evaluation when they finished their pastoral experience and take these three questions to their theology classes at the seminary. This was to get them used to doing social analysis, to understand why they were to be ordained, and to be able to articulate what pastoral ministry is.

Accommodating seminarians from a few weeks to half a year or more was a pleasant experience, according to Gappa. They learned many things, from administering parish books, to driving tractors, to building, and to teaching with the catechists.

In the 1990s the parish started four Centres, using the four Evangelists as Saints’ names. Gappa began saying Mass at Saint Luke Centre every Sunday, in addition to the two Masses held in Bariadi. The Saint Matthew Centre was halfway to Ngulyati but Gappa estimated that by the 2010s Bariadi town would expand out to the Centre. There were trees planted on each of the four plots and St. Luke Centre also had two shallow wells installed for water. All four Centres had multi-purpose buildings of thirty-five by seventy feet, which could be partitioned into four classrooms. One of the buildings was used as a kindergarten during the week.

As of early in 1990 the government had started a secondary school in Bariadi Town and Gappa and others from the parish taught religion in the school.

There were four different groups preparing for baptism or reception of other sacraments (Confirmation or First Communion): older people were taught in Kisukuma; young adults were taught in Kiswahili; then the secondary school students were a third group and the primary school pupils the fourth group. Sometimes there were prisoners also undergoing the catechumenate.

Water has always been a matter of critical concern in Sukuma land and in the mid-1990s Gappa, in conjunction with government officials, turned his attention to the provision of water.

That's when we began the shallow well program, a two-year program through which each Small Christian Community would have a clean, safe, local water supply for their people. For six months nothing happened. Suddenly, one day in 1994 a Dutch man named Tom, working for the Shinyanga Water Program, came into my office and said nothing was going on in Shinyanga. He said that he had heard my name and asked if there were some way he could help me.

Gappa was hesitant to drill for water, fearing that he would come up empty in his first three tries and turn the people against his plan for shallow wells. Tom was able to provide two kits of all the drilling equipment needed. Gappa assigned the builder, Hieranimo, to the task of drilling, which proceeded apace in all the twenty-four SCCs. Gappa said that by the 1990s people understood his theology and trusted him, fostering good cooperation from throughout the parish. As of 2003, all but two SCCs had one or two shallow wells in their locality, enabling the people to get clean, safe water.

Gappa said that this accompanied a real change in mentality in the local people. "Before they were *Walifti* people. (This word comes from the common phrase of people asking a vehicle owner for a "free lift" somewhere.) Now they are people taking control of their own lives."

The wells were not free grants to the people. They had to organize themselves, elect officers, take up collections, look for a good source for a shallow well, with our help, and then dig the hole. Sometimes the whole village would be out there helping to dig.

A number of people became 'charter members.' To be a charter member one had to make a financial contribution and be registered. Charter members would then receive the water for free. Others had to pay for water.

The big difference here was ownership. Instead of being given something, this was from them. The Dutch supplied the cement rings and I supplied the pump. The group had to show me their banking account book, with at least Shs. 30,000/- in it for maintenance. (About \$50.00 in the year 2000.)

There is no word in Swahili for maintenance. So, you can see what kind of a revolution this was. There were shallow wells before this, but three-fourths were not working, because nobody knew whose they were or who was going to take care of them.

After the two-year program ended at the end of 1995, Bariadi District had become the number one district in the nation for shallow well production. Gappa exclaimed, “Number one, from a people who were stubborn and backward!” He added that the program’s success went beyond both the parish and the question of water. The local people of Bariadi discovered what they could do on their own. The wider community had a big celebration, called ‘Earth and Water Day,’ attended by Bishop Balina and government dignitaries, and by people of all faiths, including Muslims.

There was continual follow-up. The parish sold supplies for maintenance of the wells and extra pumps. Officers of the groups were given seminars on how to manage the account books and do maintenance.

Gappa said that the success of this program highlighted two differences from how Ujamaa Socialism was implemented. One factor was incorporating people right from the start in all aspects of planning and carrying out the plans. The second factor was ownership, local versus national government. Gappa added that there was a third factor in Bariadi, the trust that the people put in his advice. “There was a lot of resistance to shallow wells, with people saying we have plenty of women who can go for water anywhere. But there were enough people who did not want to be given something but take ownership of it and say, ‘This is ours.’”

Sadly, the national change-over from socialism went beyond private initiative in consort with government assistance to complete reliance on private enterprise. The Dutch left Tanzania and the government then contracted private for-profit companies to build the wells, with the inevitable result that purchase of water became too expensive for most rural Tanzanians.

Gappa commented that not only was water affected by privatization but also disputes increased exponentially around land cases, with wealthy people trying to claim ownership of many under-used plots. To ensure that the Centres and SCCs would retain their plots Gappa encouraged the Christians to farm all the land as a group, to show clearly that it belonged to the church. Produce could be sold and the money given to the Centre or SCC for church use.

At the beginning of 2003 Gappa was requested to return to the United States to work for the Maryknoll Development Department. He said he had only six weeks to make preparations for the handing over of Bariadi’s many programs and management of the parish’s machines, such as tractors and trucks. Gappa had been telling his employees, who numbered about twenty in 2003, that when he left the parish many of them would not keep their jobs, as diocesan priests would not be able to pay the salaries. As the day approached, he terminated all of the employees, with benefits.

On Gappa’s final day in the parish Bishop Balina and several priests came for the celebration, a lengthy Mass and liturgy, which Gappa likened almost to a funeral, so sad was it for him to say good-bye and for the people to return the same sentiments.

The parish had achieved much of what was intended, such as making a direct connection between faith and the imperative for humans to care for and nurture the natural environment, the establishment of small Christian communities as the pillars of the parish, a very good catechumenate program, which had about 250 catechumens studying for baptism in Gappa’s final years, and many laity committed to cooperating

with the priests in maintaining a self-reliant parish. Between 1978 and 2003, the twenty-five years Gappa was in the parish, he estimated that over 4,000 people had been baptized – over 150 a year. All the necessary buildings had been built. Gappa foresaw no difficulties for diocesan priests to come and administer the parish.

Bariadi by then had become a large town of about 20,000 in 2003, with almost all the goods that the parish required sold in the town. No longer was it necessary to bring containers from America or even to go to Nairobi to procure supplies. In 2005 Gappa commented: “Tanzania has moved from a socialist bent to a capitalist bent and has again brought in outsiders to make things work, such as the phone system, the brewery, the diamond and gold mines, and other such things. There’s a lot more investment, including from South Africa, and goods are now available everywhere.”

In March, 2012, Bariadi became the seat of a new Region, called Simiyu Region, with five Districts, giving the Sukuma ethnic group three large Regions (along with Shinyanga and Mwanza). The 2012 population of this new Region was 1,584,157, with a density of 160 per square mile. Bariadi Town itself had a population of 35,000 and has continued to grow rapidly. The Region is suitable for mixed agriculture, although cattle herding is losing favor as land becomes more densely populated. Agriculture is the mainstay of the economy, although Dutwa Ward contains one of the world’s largest nickel deposits. A new tarmac road has been completed connecting Bariadi to the Mwanza-Kenya highway and a tarmac road south of the Serengeti Plain on to Ngorongoro and Arusha is planned. Sooner or later a tarmac road south to Nyalikungu (Maswa) and Shinyanga Town will be built.

The parish is very active. In 2012 the parish priests were Fathers Kizito Nyanga and Fabian Kushoka. However, in 2015 most parishes had changeovers of priest assignments, so it is not known who the priests were in 2016. The Green Bariadi Group is still carrying on with its efforts to promote sustainable use of the land. And there is an English Medium Primary School in the parish, fittingly called the Herb Gappa English Medium Primary School.

NGULYATI, ST. JOSEPHINA BAKHITA DESIGNATED PARISH:

Fr. Paul Fagan of Old Maswa Parish had three major Centres that he served in his parish (he referred to Old Maswa itself as the fourth Centre), of which Bariadi became a parish beginning in 1978 (officially in 1984). A second one was Ngulyati (alternative spelling is Nguliati), also referred to as Mhango, which Fagan hoped would also be erected a new parish. Finally, in the mid-1990s the opportunity presented itself with the availability of Fr. Bill Stanley.

Stanley had been ordained in 1992 and after language school he worked in Mugumu Parish up to 1997. In the fall of 1997 he took the special Spiritual Program in Israel/Palestine, which was based in Bethlehem. On return to Tanzania in December, 1997, he was presented with three options by the Tanzania Regional Council, all of which were in urban areas such as Dar es Salaam or the town of Musoma. While in Mwanza at that time, Stanley talked with an SMA priest, Fr. Patrick Devine, who recommended he look into Ngulyati, which was a very rural place, located fifteen miles northwest of

Bariadi and about twelve miles due west of Old Maswa. Stanley visited Old Maswa and Ngulyati and immediately felt that this was the place he wanted.

The year 1997 up till mid-1998 was one of the famous El Nino years, when the rains are extra heavy in East Africa, and northern Shinyanga experienced very heavy rainfall from November, 1997, till June, 1998. Stanley said that Lake Victoria rose to its highest level since the famous Uhuru Rains of 1961-62. He described that first trip from Old Maswa to Ngulyati.

The rivers were swollen, ran over their banks and washed out bridges. The approaches to one bridge were eaten away and the vehicle had only an inch on each side to go over the bridge. We got out of the vehicle to help the driver know exactly where to pass. Once I arrived there I decided that this was for me, because of the beauty of the place and the people I met – but also by just some kind of sixth sense that told me I could be happy there in Ngulyati.

The first pastor of Old Maswa Parish, Fr. Charlie Callahan, built a small house at Ngulyati in 1963 or 1964, where he would stay for a couple of weeks once every two or three months. The house was later used by the catechist, until he built his own house. This was the house into which Stanley moved and lived for six years.

Ngulyati was not too far from the town of Bariadi, which had become a large commercial center by the late 1990s, but the roads were often impassable or not easily passable. Thus, Stanley preferred to do his shopping in the town of Magu, located on the main Mwanza highway about 45 miles from Ngulyati. Despite the extra distance the road was an all-weather gravel road, ensuring an uneventful trip. He had to cross the Simiyu River, which was the dividing line between the dioceses of Shinyanga and Mwanza. He occasionally stopped at the neighboring parish of Kabila, which was in Mwanza Archdiocese.

Prior to moving into Ngulyati in early 1998, Stanley went to Mugumu to retrieve a few of his belongings, which included his motorcycle and dogs, but when he arrived at his new parish Fagan was home in Wisconsin taking care of his 95-year-old mother, who was ill and dying. Fagan was the only surviving son and accepted the responsibility to care for her. Thus, even though Herb Gappa was in Bariadi and a young diocesan priest, Fr. Charles Lwanga Masana, was stationed in Old Maswa covering for Fagan – Stanley said that Masana gave him a very good welcome and much appreciated assistance – Stanley felt isolated for his first six months at Ngulyati, in major part due to the heavy rains that on most days made the roads impassable. However, a potentially depressing start to ministry in his new place turned out to have a silver lining.

Circumstances forced me to begin walking out to villages, which proved to be a really good experience. I got to know the parish and learned about the people. I couldn't always go out for supplies but the people brought me food and other supplies I needed. The first six months were a hard six months but I felt that I really connected there. The people who know me said that I truly came into my own at that time.

Almost all the people in the parish were Sukuma, subsistence farmers who grew rice as their main food and cash crop. Stanley took the opportunity presented to him by learning a lot about rice, how to raise it, and about farming in general, knowledge that he appreciated obtaining. He used Swahili as his sole language, but was able to hear some of the Sukuma language. Each year he made a resolution that on the following year he would go to the language school to learn Kisukuma, but he never got around to it.

Old Maswa Parish had over thirty outstations and as a result Paul Fagan did not get out to Ngulyati very much. The name 'Ngulyati' means Billy Goat and the place got its name from a hill above the village where there were goats running wild. After settling in, Stanley began going out by motorcycle to all the villages in the new parish, which was officially referred to as a sub-parish. Ngulyati was never erected as a parish and as of 2016 it has still not become a parish. Only a motorcycle could go to many of the places, as narrow cow paths were the only routes. There were no roads but so many paths that it took months to learn the correct ones to take to a specific village.

Fortunately, Ngulyati had a catechist, Zacharia Nsumba, who had been trained for two years at Mipa Catechist School back in the 1960s. Nsumba had built a house about a half mile from the parish, where he raised twelve children. He was extremely helpful to Stanley in the first year, going out with him on the motorcycle to show him each village and how to get there. In all there were fourteen villages in the sub-parish, thirteen in addition to Ngulyati.

Around the year 2000 Nsumba asked for retirement, as he had gotten older and had some back injuries. Stanley replaced him with two catechists, whom he sent to Mipa for the three-month course that had replaced the two-year course of the 1960s. In fact, Stanley said he was a firm believer in catechist training and he sent two men from each of the other thirteen places, so that by the time he left Ngulyati Sub-Parish in 2003 there were twenty-eight catechists in all. Whatever money was raised in the parish was used in this way. The program at Mipa in the late 1990s and early 2000s was as follows, according to Stanley.

The SMA priests were running Mipa Training School, but assisted by diocesan priests. Many different priests and others came to teach specific classes. It was a three month course and after several years out teaching a catechist could go back to Mipa for an additional three-month refresher course.

The course taught a familiarization to scripture, church teachings, including the Church's social teachings, a lot of liturgy, covering all the seasons of the liturgical year, and some lessons on canon law, taught by priests invited in to teach the subject that each one specialized in.

The two men who replaced Nsumba as catechists at Ngulyati were Antony Limbu and Mattias Shiwa, whom Stanley regarded as excellent men and essential assistants to him in the parish. Limbu was older and had been assisting in the parish previously; he served therefore as a source of continuity in the parish. Stanley observed, "The Sukuma are a traditional people. They very much trust tradition, things that they know. And Antony represented that."

Parish self-sufficiency was one of the goals that Stanley set for the parish. He said that on his first Easter Sunday in the parish, three months after he arrived, the total

collection was about \$20.00. Six years later, on Easter of 2003, the collection was \$1,900.00, a staggeringly phenomenal amount in a rural parish of Sukuma land. Stanley expressed his belief that one of the reasons for this was that he was able to work in what he called a peripheral mission, not near a central place. This enabled him to have the freedom to try experimental methods that he believed would build up the mission, elicit great participation, and foster local self-support.

One action was to give a financial report every month, listing all sources of income and how it was spent. In the beginning Stanley was spending much of his own money on parish programs, which he publicly reported to parishioners. He gently but persistently pointed out that in the future African priests would not have access to outside funding and therefore the parishioners had to come up with the necessary funds for parish programs. "The people really responded," Stanley said. "I am proud of how they worked very hard in those years."

Stanley also said that he had learned not to give weekly pleas for money in a farming area. "They haven't had the industrial revolution. They were not getting weekly salaries nor even monthly salaries. We had no government workers. We were in a rural village where the major industry was farming. When they get their crops in that is when they have money to contribute. They have many things to spend their money on, including contributing to the Church."

Another important action was to show the people that the money was being spent on themselves, within the parish, such as for sending leaders to the Mipa Training School, doing things in the churches, and in building. Stanley got money from Maryknoll to build chapels in eight places and parishioners raised money for five other places. In each place the building was a large, multi-purpose building. The spirit of self-reliance was what Stanley considered "one of my major achievements, along with working with the people."

As a result of the good spirit in the parish there were 2,000 baptisms in the six years Stanley was there. The parish had a two-year catechumenate, with three stages celebrated liturgically leading up to baptism, which was considered the fourth stage.

Small Christian Communities were another essential component of the parish, as Stanley explained:

By the time I left there were forty-five active SCCs. Because the people were farmers they did not have much money. So, I encouraged each community to have a one-acre plot, either given by the government, or leased from a family, or bought from someone. That is where they got the money to run the parish. It also gave them a sense of ownership over the parish.

Complementing these actions, Stanley handed over most of the decision-making authority to the parishioners, through their parish council. The parish council decided how money was to be used and who should go to the Mipa Training School. The parish had a building committee, to which all parishioners were expected to contribute. Stanley was receiving a transportation grant from Maryknoll each year, but he told the people that he would use that money for building chapels provided that the parish would raise enough money to pay for his vehicle's gasoline. [Editor note: gasoline is only one part of a vehicle's expense. Two other major expenses are insurance and maintenance. Stanley

did not say how these expenses were paid. Stanley's reasoning may have been that once the multi-purpose buildings were built, then the parish could raise gasoline money for an African priest's vehicle, with the expectation that the diocese would cover insurance and maintenance costs.]

The chapels truly had multiple purposes. They were used for educational purposes, whether religious or other types of education, for occasional health clinics, particularly for AIDS/HIV prevention and treatment workshops, and for meetings. Stanley and other priests often had to say Mass outdoors, under a tree for example, difficult to do when it rained six months of the year. Having a building with a roof over one's head was much appreciated. Furthermore, the buildings were cement block structures, which Stanley stated "were symbols that the Church is going to stay." Some of the plots also had shallow wells installed in them. (Cf the Shallow Well Project in Bariadi, above.)

As important as were the chapels and local involvement in building them, which gave the people confidence and pride in their accomplishments, Stanley said that his most important achievement was in building community. "Buildings can be used for other purposes or knocked down, but if you build a sense of community in the hearts of the people, that is what will last."

Sometimes a particular church or the parish would decide to use the money in a way that Stanley had serious reservations about (he did not give any examples). If so, he would raise his concerns and sometimes he was able to convince the people to change the expenditure's purpose, but at other times the people rejected Stanley's views. Stanley felt it was important to let the people have the final say. He elaborated on this:

I tried to give them as much freedom as possible and that was a new thing for them. They were used to Sukuma kings, to hierarchical authority, and being told what to do. Unfortunately, the Church has become the new Sukuma Kingdom, with the Bishops taking on that role.

So, I tried to give the people a changed mind set. It was not easy as they are very traditional. Some people embraced the change and I think that given a chance they will embrace it. I felt that they were proud of what they could do by themselves in the parish.

In general women did not have positions of leadership, except in Small Christian Communities, where there were a number of women functioning as leaders. Leadership meetings, what most parishes called Parish Council Meetings, were held every month, and there were always a few women at these meetings. Stanley also introduced girl altar servers, a very new thing for Sukuma Catholics. However, he realized that in only six years he could not bring about what would be a sea change in gender attitudes. [Editor note: even the seventy years that Maryknoll has been in East Africa are far from sufficient. Patriarchal attitudes still dominate in all East African societies.]

The physical isolation of Ngulyati was only one aspect of the isolation that Stanley felt. When he left there in 2003 he was still in his forties but all the other Maryknollers in Shinyanga were over seventy years of age. (Herb Gappa was in his early sixties then, but he had left Shinyanga Diocese in 2002.) Thus, lack of a peer support

group was felt keenly by Stanley. He did have some friends among African diocesan priests, who were similar in age to him, and with some Maryknoll Lay Missioners.

Stanley commented on this predicament in 2004:

Peer support is very important for a missionary in a foreign culture, even though you get support from the people. This was something really lacking for me in Ngulyati. I had only a motorcycle, so I took a bus some fifty miles to be with a group of other Maryknollers close in age to me. But the bus trip would be tiring and after a while these trips took a toll.

Furthermore, my main support group were Lay Missioners, who were rapidly going down in numbers by the early 2000s. I could go to Musoma for a break for a few days, where there were people of like vision, or at times to Nairobi.

I tried to get some my age to come to Ngulyati, but they all preferred some place with amenities, such as Mwanza, and not as remote as here.

This is an issue we will have to address. As we keep getting smaller and smaller, we are getting more and more isolated. Having an Assembly once a year just doesn't do it.

Stanley said that there were deanery meetings, which helped, but due to bad roads and the threat of rain making them impassable, priests wanted to conclude the meetings early in order to rush back to their parishes. Stanley did have one frequent visitor, Fr. Lou Quinn, who was stationed in Sayusayu in 1997/98 and then way off in Salawe from 1999 to 2005. "Lou was my faithful friend and visitor." Stanley heard stories about the great camaraderie that Maryknollers had back in the 1960s and 1970s, when there was a large group of young priests and Brothers, who had weekly beach parties next to Lake Victoria in Musoma or made trips from Shinyanga Diocese to Mwanza for several days every month or two. But by the 1990s the older Maryknollers were not interested in the travel required for these get-togethers. "By the time I got there, everybody seemed exhausted."

Compounding his isolation in his first three years in Ngulyati, he had no radio call. In the year 2000 Maryknoll finally bought him the equipment for making radio calls to other parishes. (Unfortunately, cell phones did not come into East Africa until about the year 2008, after Stanley had left Tanzania.)

Ten years previously, when Stanley was in Mugumu Parish, there were frequent meetings of Maryknollers for Pastoral Theological Reflection (PTR), which he found spiritually and pastorally enriching and refreshing, and the priests also took regular forays into the Serengeti Park, where they could stay in one of the lodges for a couple of nights. Thus, he had good peer group friendship and recreation, along with opportunities to bounce his ideas off others. While at Ngulyati Stanley had established good friendships with some SMA priests, especially one younger one, who unfortunately moved to a different diocese a long distance away. Furthermore, by the early 2000s almost all the SMA priests had moved to parishes near Mwanza and Kahama (southwest of Shinyanga Town, in a different diocese), except for one in Kilulu Parish.

In January, 2004, Stanley went back to the United States and requested a one-year leave of absence, to discern what to do next. After the year was over, he withdrew from

Maryknoll and the priesthood. In 2004 a diocesan priest stationed at Old Maswa took on the responsibility of serving the Sub-Parish of Ngulyati. Stanley summed up his six-year ministry in Ngulyati as follows:

I feel I have learned a great deal and I hope I shared with them a great deal too. As Americans we have our own cultural gifts, such as good organizational ability and reliability. African culture tends to have a fatalistic attitude with regard to having the power to change things. I feel as though I brought a balance between these two often contradictory mind-sets.

Although Ngulyati would remain without a priest for several years after Stanley left, he hoped it would eventually become a parish. In conjunction with the people of the sub-parish, it was given a Saint's name, St. Josephina Bakhita from Sudan. Bakhita had come to the faith as an adult, something which many of the Christians of Ngulyati could identify with, according to Stanley.

Stanley thought that there were forty-six diocesan priests in Shinyanga Diocese when he left in 2004 and he felt that Maryknoll had established the diocese on sound footing. In fact, the official statistics for 2004 stated that there were only twenty-nine diocesan priests, although the total number of priests, including expatriate missionaries, was forty-three. Given that there were twenty-four other parishes and not all the priests were healthy the diocese was not able to assign a priest to Ngulyati. Some priests were also needed for administrative or teaching positions, there were about a half dozen or more priests overseas doing university or advanced studies, and many of the parishes needed two or even three priests. Thus, Ngulyati was given the term "Designated Parish," (in Swahili *Parokia Teule*).

Around the year 2006 or 2007 a diocesan priest was assigned to Ngulyati but he was transferred elsewhere after a year or so. Once again the sub-parish was without a resident priest and the fervor of the early 2000s began to wither away.

At the beginning of 2009 Fr. Ed Davis decided to return to Tanzania. He had been pastor of Mtoni Parish in Dar es Salaam up till 2006, when it was turned over to the diocese. He retired to Los Altos for two years but then decided that he would like to go back to Tanzania. Fr. Ed Dougherty, the Superior General, said that Davis should look around Tanzania and see where he could help. After a lengthy trip Davis concluded that it would be nice to return to Shinyanga Diocese, a decision that delighted Bishop Balina, who said that he had seven parishes without a priest (primarily those places designated to be future parishes). Balina said it was up to Davis to choose. In the end, Davis chose Ngulyati, to which he moved in May, 2009.

He suggested a third, alternative spelling of the name of the place – Nguliyati. He said that maybe someone knows which is the correct spelling, but in fact there is no correct spelling for many African place names. All the spellings have some legitimacy.

When Davis arrived he found the morale in the parish very low. He was told very good reports on the work that Stanley did, but after five years of limited service many people had discontinued practicing their faith. The fourteen large multi-purpose centres were almost empty on days that Mass was scheduled. The catechumenate had suffered terribly, having been reduced to being a means of earning money. The period for baptism

preparation had been shortened to only three weeks. On the day before baptism there was only one criterion for being baptized – the payment of money. Some or many who never studied at all paid their money and were baptized, after which they promptly disappeared from the church.

(A perplexing phenomenon in the Catholic Church in East Africa has been the large number of people who faithfully attend the catechumenate, are baptized, and quickly afterward cease coming to church. At baptism they take on what is called a “Christian” name, although it can be a name from the Old Testament as well. Once they are baptized and “get a name,” the vast majority discontinue active church participation, even many of those who have taken a one-year or two-year catechumenate. This is especially true of school children, aged eight to sixteen, who study for Baptism, whereas those children who were baptized as infants and then study for First Communion generally remain practicing Catholics. For adults, strong involvement by members of the Small Christian Communities has helped ensure that newly baptized adults will continue practicing their faith.)

There had been a good harvest in 2008 but in the two years that Davis was in the parish, from mid-2009 to sometime in late 2011, the rains were poor and the harvests not good. It was a paradoxical situation for someone like a priest who used a vehicle to get around: rains were not good enough to get good harvests but were just frequent enough to make the roads very muddy and often impassable. At least by 2009 a decent road had been put in to Bariadi, although it still took Davis an hour to drive to the town.

With poor harvests from 2009 to 2011 there were food shortages, which compounded the depressed spirit in the parish.

The house had never been improved. There was no indoor plumbing and Davis had to use an outdoor latrine. Cooking was also done in a separate small room, on a charcoal stove. Even to take a shower, he had to go outside to a small room beside the latrine, in which he used a bucket shower lifted up after putting warm water in it. Davis received a grant from Maryknoll to build a large community centre, which consisted of two large rooms and two small rooms. Construction of this was completed before Davis left Ngulyati in late 2011 and is now used as a nursery school (referred to in Swahili as a *chekechea* school). This was one of the purposes of the community centre that Davis intended, although he would have used the building for many other purposes as well. There were discussions to build a new rectory, but Davis left Ngulyati before any definite plans could be made.

Despite all these problems, Davis said that he had two good years in the parish. He sent four men for catechist training, as he recognized that “the whole place needed to be re-evangelized.” Two of the men went to a two-year course at the Emmaus Catechetical Centre, run by the Franciscan Capuchin Sisters at Sanya Juu in Moshi Diocese, and the other two went to the Komuge Catechetical School, also for two years, which in the late 2000s was being run by the Ivrea Sisters of the Immaculate Conception.

Unfortunately, health reasons forced Davis to return to the United States late in the year 2011. He hoped to be able to return to Ngulyati after a year or so, but this was not to be. He was replaced by two priests, one of whom, Fr. Augustino Mhangilwa, was there for only a few months. The other, Fr. Michael Kumalija, remained in Ngulyati at least through the year 2013.

With several ordinations a year there is a slow increase in the number of diocesan priests, but some are retired, others in poor health, and not a few have gone elsewhere for studies. Bishop Balina had been encouraged by the Apostolic Nuncio to Tanzania to erect new parishes and the Nuncio, of Indian nationality, would provide some priests. However, Balina seemed to be disinterested in getting priests from India. Thus, prospective parishes remained only designated parishes.

In 2016 two of the designated parishes were erected to full parish status, of which Ngulyati was one, on the Feast of Christ the King, November 20, 2016. Mhunze was also erected as a full parish in 2016. It is not known who the pastor was in Ngulyati as the year 2016 came to a close, but it is good to know that Paul Fagan's dream of creating four parishes from one had come to fruition.

NKOLOLO, ST. PETER THE APOSTLE PARISH:

Since the beginning of the 1970s the long-time pastor of Old Maswa Parish, Fr. Paul Fagan, had wanted to develop the three major Centres of that parish into new parishes. In 1984 Bariadi was erected as a parish (although administered as a separate parish from the beginning of 1978), and in 1998 Ngulyati became what was termed a Designated Parish, although as of 2016 it is not known if there was a resident priest there. In the year 2000 Fagan returned from spending close to two years in the United States caring for his elderly mother, and in that year he began turning much of his attention to building up Nkololo to parish status.

A church was built at Nkololo in 2000, which unfortunately burned down in 2001 while Fagan was in the U.S. After returning to Old Maswa later in 2001 Fagan devoted even more energy to building a church and rectory at Nkololo, and beginning in 2004 a dispensary.

Nkololo is about twenty-five to thirty kilometres (fifteen to eighteen miles) from Old Maswa, on a gravel road that is almost always passable even if slippery during heavy rains. The road also passes over several small rivers, traversed by simple bridges that are impassable only when a raging river flows over the bridge, an impediment that lasts for only one to several hours. Building an all-weather road was a major goal of Fagan when he began concentrating on Nkololo. Fagan said that this has been one of his most important contributions to the town of Nkololo.

Nkololo is now the biggest town in the district outside of Bariadi itself. Whereas we had only three little trucks here fifteen years ago there are now a dozen semi trucks with trailers. They haul corn and cotton out of here and haul goods by the tens of tons into here. We can buy a lot of goods here in the stores.

Nkololo is in the northernmost part of Simiyu Region – formerly in Shinyanga Region – only a few miles from Serengeti Park. Administratively, it is a *Tarafa*, in English a Division. Many people have moved into the area since the mid or late 1980s and the town of Nkololo, a tiny village in 1980, had become a fairly large town as of 2012. The town was laid out well, with several good gravel roads in the town, although no tarmac roads. There is a commercial section, a residential section, with some houses worth tens of thousands of dollars, built by successful business people, a section set aside

for government offices, and a section set aside for the parish and hospital. Fagan was able to get a total of thirteen acres for both the parish and hospital.

In 2008 Fagan decided to withdraw from Maryknoll and be incardinated into Shinyanga Diocese, so that he could move to and live in Nkololo, while he developed the parish and build what he hoped would eventually be one of several district hospitals. He had many sponsors and good sources of funding from his home in the western part of Wisconsin, where he continued to go every fall. His outside funding enabled him to build not only the hospital, but also the all-weather road, the parish facilities at Nkololo and large churches in the three major Centres.

Fagan said that the Tanzania government stipulated that there should be one hospital for every 200,000 people. Bariadi District at the beginning of 2012 had 800,000 people in the district, but after the new region was established new districts were broken off from Bariadi, reducing its population to 423,000 – which meant that a second district hospital was required. In 2012 Fagan hoped Nkololo Hospital would be soon be upgraded to a District Designated Hospital (DDH), which would enable it to have all salaries and equipment paid by the government.

The dispensary built at Nkololo in 2004 was greatly enlarged and upgraded to a Clinical Health Centre in 2010, with an Assistant Medical Officer (AMO) in charge, assisted by two nursing officers, a number of trained nurses and nurse attendants, and four people in the laboratory, of whom three have to be a lab technician, a lab assistant, and a lab attendant. As of 2012, the salaries of some of the staff were being paid by the government, and the government was assisting in assigning trained people to the health centre. The AMO is not an MD, but he is considered a doctor, as the word medical is in his job classification.

A crucially important addition to the hospital was the laboratory, which in February, 2012, received the highest classification, Class B2, for a laboratory. At that time it was the only such laboratory in the Region, outside of the District Hospital in Bariadi. This classification meant that the hospital could do many sophisticated procedures, such as blood transfusions. Fagan said, “This will save a lot of lives.” It was also an important step towards being upgraded from Health Centre to Hospital.

The hospital also had wards that could hold over 100 patients, a large office block, a surgery building, and in back of the rectory was a large guest house that could accommodate up to eight people, two to a room. At times medical trainers came to Nkololo for several days to lead training workshops for hospital staff. Doctors also came at times to do special medical procedures.

In the parish, Fagan built a very large church that can hold close to 800 people seated in the pews, and over 1,000 if people are standing. The parish as of 2012 had eighteen outstations, which were served by four centres, of which Nkololo was one of the four – in other words, a parish configuration similar to what he had at Old Maswa when he began there. Fagan’s schedule was to say Mass at 8:30 am every Sunday morning and then go to one of the other three centres to say Mass. On the fourth Sunday there was only one Mass, at 11:00 am at Nkololo, at which 700 to 800 people were in attendance.

On Sundays people of the outstations were expected to attend Mass at Nkololo or their Centre. When Fagan was saying Mass at either the church in Nkololo or in a Centre, rosary and confessions preceded Mass. During rainy season many people were unable to

travel to the centre as the small rivers (what would be called creeks in the American Mid-West) flooded, making it difficult to pass, except for young men who could carry their bicycles through the river. Fagan commented that there were many hills in the parish, which created many rivers.

On the three Sundays every month when Fagan did not say Mass at a particular centre, people stayed at their local outstations for a prayer service. Each of the three large centres outside of Nkololo had tabernacles, where the Eucharist was reserved. The Centre Catechists had been officially appointed Eucharistic Ministers by the Bishop and they distributed communion at the Sunday services, after which they took communion to one or even two outstations. The Eucharistic Ministers at each of the four Centres had motorcycles that enabled them to go out to the outstations. On occasion on a Sunday, after saying Mass at Nkololo and a Centre, Fagan would go to say a third Mass at a particular outstation. Nkololo had Mass every weekday morning, and each of the other three Centres had a catechist-led service at which communion was distributed. Fagan estimated that there were about eighty people receiving communion every morning and he commented: “We are pretty well covered for the Eucharist.”

Another reason Fagan wanted Eucharistic Ministers officially appointed in each Centre was so that they could take communion out to those in danger of death, called Holy Viaticum. The catechists could not anoint a sick person, but they could help the person to make a good Act of Contrition and then give them Viaticum.

Nkololo was one of the few parishes in the diocese where the Centres had strong locks on the doors and very secure tabernacles, necessary conditions to get permission from the Bishop to reserve the Eucharist at a Centre church. The church at Nkololo had another distinction – a consecrated altar, the only church in the diocese to have received this honor. Fagan said that the altar had to be made of stone, cemented into the bedrock, making it immovable. In 2010, when the church at Nkololo was dedicated as a shrine of Divine Mercy, Bishop Aloysius Balina consecrated the altar in a special ceremony. “I had never seen an altar consecrated,” explained Fagan. “The Bishop used a whole bottle of Chrism Oil, pouring it over the whole altar. It was a long ceremony. He said that when he got back to Shinyanga Town he would tell the pastor of the cathedral to build such an altar.”

The Shrine to Divine Mercy has been a major component of the parish. The Sunday after Easter had been re-named by Pope John Paul II as Divine Mercy Sunday. This was celebrated in a big way at Nkololo, with festivities beginning on Saturday afternoon, with prayer, readings, singing and dramatizations, led by different groups, going on all night until Sunday morning. The celebration concludes with Mass at about 10:30 am. As of 2012 over 1,000 people were attending the celebration each year, from all over the parish, plus pilgrims from a few neighboring parishes.

Nkololo had a sound two-year catechumenate, taught by trained catechists. Two of the catechists had over a year of training, one at Mipa and the other at Komuge in Musoma Diocese. Others had attended the three-month courses at Mipa in more recent years. For outstations catechists, Fagan had set up a one day a month course at Nkololo, taught by Fagan and the trained catechists. Some of the new catechists were women.

Prior to baptism, the catechumens were expected to take an intensive one-month final preparation at their Centres, with lessons all day every day for the month. Other

lessons over the two years took place one day a week at the outstations. Fagan said that by the 2010s the number of baptisms had dropped, from over a thousand a year when he was at Old Maswa to only several hundred a year as of 2012. Baptisms took place in the four Centres.

Since the parish was so de-centralized, Fagan feared that parishioners did not know one another. Almost nothing was done at parish level, except for the Divine Mercy celebration, the Palm Sunday Mass, and the catechist course one day every month.

Building the hospital consumed most of Fagan's financial resources, but he also planted trees all around the parish compound and over the years he paid the secondary school fees for an estimated 400 young Tanzanians. By the year 2012 he had to reduce his educational assistance, as the cost of schooling had risen dramatically and many of the students hoped to go on to college or university, an even greater expense. Assisting students had become unsustainable for Fagan. Another educational contribution that Fagan made to the town of Nkololo was to build a large hostel for girls who attended the government day school in the town. Dormitories for sleeping were upstairs; the ground floor had a large hall for dining and use as a study hall at night. Bathrooms and toilets were indoors. All of the buildings Fagan built had electricity.

As of 2016 Fagan was still serving the parish of Nkololo, despite his getting on in years. He was in his mid-eighties but still in good health. Fulfilling his dream of building what would become a district hospital was one goal that kept him going. Another was his role in what he termed the "salvation of souls," i.e. bringing God's mercy to the people in concrete form.

MWANANGI-NASSA, OUR LADY OF BON SECOURS PARISH:

The correct spelling of this parish is Ng'wanangi, but we will use the spelling of Mwanangi – for an American easier to write and easier to pronounce. The spelling of Ng'wanangi is used in the websites of both the Tanzania Episcopal Conference and Shinyanga Diocese. The parish had been founded in 1948 and was one of the original six parishes to which the first Maryknollers in Shinyanga Diocese went in 1954.

In Volume Three the history of this parish had taken us up to the year 1964. The two original long-time pastors, Frs. Eppy James and George Egan, had moved elsewhere, Eppy to learn Swahili and teach in St. Pius Seminary from 1960 to 1963, and Egan in 1964 to St. Pius Seminary. Fr. Bill Tokus had also been in Mwanangi in 1962 and 1963, after which he moved to Nyalikungu. In place of these priests, at the end of 1963 Fr. Bob Lefebvre was assigned as pastor of Mwanangi, but in 1964 he was moved to Sayusayu.

In 1964 Fr. Moe Zerr had just been assigned to Sayusayu and he was requested by Bishop McGurkin to move to Mwanangi-Nassa in place of Lefebvre. Zerr had been at St. Pius Seminary from 1961 to the end of 1963, as a teacher and Rector for two years. He returned to Shinyanga Diocese at the end of 1963 and at first went to Bugisi for just a few weeks or a month and then moved to Sayusayu. He arrived at Mwanangi in May of 1964, and he commented:

I was delighted to go to Ng'wanangi because I knew the people there were more progressive and were willing to talk back to you, which I liked. I was looking forward to the challenge.

My emphasis was on catechists and parish councils. That was the time of Vatican II and its emphasis on parish councils. I spent a lot of time on that, a lot of time.

The catechumenates were held at the mission. I always spent time there teaching with the three trained catechists. They had taken the two-year course at Mipa. They were capable men and very faithful to the church.

Over a two-year period, from 1964 to 1965, Zerr was assisted by Frs. Leo Kennedy, Walt Stinson and Mike Duffy. In those two years Kennedy was being used by Bishop McGurkin as a temporary fill-in priest, moving from parish to parish for six months or so in each parish. He was in Mwanangi for the latter half of 1964. Stinson came to Mwanangi late in 1964 and stayed there for several months in 1965, after which he returned to the United States.

Duffy had been ordained in 1964 and went to Makoko to study Kisukuma. The language school had not yet been built, so those studying languages, either Swahili or tribal languages, stayed in various buildings and studied language in seminary classrooms. Fr. Joe Glynn, the Regional Superior, had arranged to have a pre-fab building, referred to as "the chalet," erected just outside the seminary property, and it was in this building that Duffy slept. Duffy said that in the fall of 1964 there were eight Maryknoll priests studying language; the five new-comers studied local languages – two of them learned Kisukuma – and older Maryknollers studied Kiswahili.

Duffy arrived in Mwanangi in June, 1965, and stayed until June, 1966. He discussed at some length what Mwanangi-Nassa was like in the year he was there.

Ng'wanangi was a great big place, with a big school and a big hospital staffed by Maryknoll Sisters. The lake was nearby and we were on the main road between Mwanza and Musoma. The area was a relatively wealthy area, because of the cotton. Ng'wanangi was an old mission that the White Fathers had actually built up quite a bit and we had built even more and more. It had many outstations and Moe (Zerr), who was great to be with, and I simply did the outstation work, going to outstations endlessly. At some of them we stayed overnight. And of course, I was trying to learn Sukuma at the same time.

In that year we were not much influenced by Vatican II (the Council had just ended in December, 1965), except that we said Mass partially in Sukuma and partially in Swahili. The main emphasis was on catechetics, how you do it and how you cover the basics in one year. Neither Moe nor I were specialists in this but we had good people to update us and there were good books coming out from the White Fathers in Mwanza.

The program at Ng'wanangi was for people to start the catechumenate in the outstations with preparatory classes taught by local catechists. We worked with the catechists as a group, gave them books, encouraged and trained them. We also gave them directives on who they could accept and who they couldn't. After a period of time and having passed a test, the catechumens came in to the mission

for the final long course, taught by the five of us – Moe and me and the three trained catechists.

Several of the Maryknoll Sisters were very good in catechetical work. Some of the catechetical work was with adult women and they were very helpful in that. A woman and a man were quite different in those days. A man had some experience and a woman didn't have much experience except in the village. The Maryknoll Sisters were quite helpful. And we got along fine.

The Maryknoll Sisters had come to Nassa in 1961 (cf Erisman, pp 18, 40 and 54), at first to do pastoral and catechetical work. The first three Sisters were Eileen Kelly, Denis McCarthy, and Bridget Chapman. Chapman, who was very capable at catechetics, remained until the late 1960s and was replaced by Sr. Juan Marie Banks. McCarthy continued living in Mwanangi up till 1973, when the Maryknoll Sisters withdrew from Mwanangi.

In 1962 the forty-bed Mary Hannon Mahoney Maternal-Child Health Clinic was opened and staffed by various Maryknoll Sisters, particularly Sr. Mary Reese, who came in 1964 and stayed at Nassa until 1967. She had previously worked in Kowak and mentioned that Nassa was not as busy as Kowak. It was during the time of the changes brought by Vatican II, including the Sisters wearing regular clothes rather than the Religious Habit and their dropping of religious and prayer exercises inside the convent, replaced by going out more to visit and know the African people. Reese expounded on this in an interview many years later.

We used to go out more to the people, with the feeling that we had more interest in them and were becoming more aware of their problems, for instance a woman with many children, whose house we would visit to see the situation she lives in, or even our cook to see what the situation is at his home. At Kowak we were so busy in the dispensary that we could not go out. At Nassa we were able to go out more visiting, especially if we were told that someone was sick.

From Nassa Reese went to Mwanza to experiment with a completely different type of medical service in Tanzania, namely working in a government hospital. The Regional Medical Officer hired her immediately and put her in charge of the surgical wards in the big government hospital there. This new type of involvement worked well but no one followed after Reese.

In Nassa the Maryknoll Sisters left in the year 1973 and were replaced by the Sisters of Our Lady of Kilimanjaro from Moshi. From 1970 to 1973 the Maryknoll Sisters turned over responsibility for five of the Mary Hannon Mahoney Clinics in Shinyanga Diocese, due to a huge reduction in the number of Maryknoll Sisters in Tanzania and major changes in the types of work that they embarked on in the post-Vatican II era.

Duffy observed that major changes also took place in the conception and purpose of mission work in the late 1960s.

I liked that time very much. Of course, it was new to me and very interesting. It was the last of the old way of doing things. We were administering schools and soon after responsibility for school administration passed over to Tanzanian authorities, whether the Headmasters or School Boards or whatever. It was the end of doing things the old British way.

I also learned the African attitudes towards medicine, the cotton ginnery, farming, herding, and towards all the different novelties being introduced at that time. It was fascinating.

In 1966 Fr. Ernie Brunelle was assigned to Mwanangi and he stayed there up till 1968. In later interviews he was not asked about his two years in Mwanangi and we thus have no information about his time there.

In 1965 Brother John Wohead was assigned to Mwanangi, a place in which he continually lived for over a dozen years, until 1979. Over his years at Mwanangi he did a tremendous amount of construction, repair and remodeling work, beginning with the rectory, which he painted, and to which he added burglary bars on the windows and firmly stabilized the roof. He did similar work at the convent, including making improvements to the cistern the Sisters used to capture water. He did repair and remodeling work on other buildings on the property, including teachers' houses, nurses' houses and school classrooms, and helped build two outstation churches.

One of Wohead's favorite pleasures was to entertain young children at the mission in the evening with various games and tricks that he had learned. The children enjoyed this, as did Wohead. Over the years he availed himself of the opportunity to try to learn new theological matters, locally at Bukumbi Pastoral Centre and through Maryknoll regional programs, and also in a Spiritual Renewal Program in the United States. His spirituality emphasized contemplation, a technique he learned during an eight-day retreat.

In addition to work at the mission he spent time in Chamugasa, Malili and Ilumya parishes doing construction and repair. He lived at Chamugasa for a number of months while doing some major repairs and building there. As he did at all the missions where he had been stationed he built a workshop at Nassa. Given all the moving around, Wohead said that he had to live simply in the other places and leave his unneeded tools and other personal items back in his room at Nassa.

Wohead was one of the famous group of fourteen Maryknollers (twelve priests and two Brothers) who came to Shinyanga in 1955, and in the intervening ten years he had been stationed at Gula, Sayusayu, Kilulu, Busanda and Mipa, and he had also gone to Makoko for a number of months to help in the building of the seminary in 1959.

Relative proximity to Mwanza, only about sixty miles away on the main highway, resulted in the possibility to indulge one of his favorite hobbies – fishing. He heard that some of the White Fathers liked going out fishing on Lake Victoria and inquired if he could join them – a query to which the Fathers agreeably responded. While at Nassa Wohead was able to go out into the lake perhaps close to a dozen times a year.

In 1979 Wohead was assigned to Buhangija because the diocese was in the early stages of building a large youth centre and new diocesan cathedral and needed help from expert builders such as Wohead. He spent the rest of his career in Buhangija, finally retiring in Los Altos, California, in 2003.

In the 1960s the other three nearby parishes of Malili, Chamugasa and Ilumya were staffed by various Maryknollers, who regularly visited back and forth. This constant social interaction promoted good morale and a positive spirit. These four parishes formed a Deanery and would discuss pastoral matters at times. This was before the formation of the Maryknoll Regional Board and Pastoral Units, and before the emphasis on pastoral planning stressing Objectives, Goals and Targets. Thus, the reason for their frequent get-togethers was more for social purposes with some sharing of anecdotal pastoral matters, which included problems and also interesting things they were learning. Mike Duffy commented that they all got together about once every six weeks and that both Eppy James (in Malili) and Jim Bradley (in Chamugasa) were very good hosts. Frs. Tom Burke and Dick Hochwalt were at Ilumya in the early 1960s and were followed by Fr. John Ganly from 1966 to 1970. They too participated in hosting meals and parties. Duffy added that by 1965 all four of the parishes had become completely autonomous and that in any event Malili and Chamugasa were long distances from Nassa. But the concept of pastoral planning by a group of Maryknollers working in various parishes within the wider Unit had not yet been broached.

In June, 1966, Duffy was transferred to Salawe Parish and replaced by Ernie Brunelle. Zerr went home on furlough in 1967, returned to Mwanangi in 1968, and finally in 1969 he received permission to study Kiswahili at the language school. For the next two years he worked in several places, including Moshi for Swahili language practice and for a period of time in Dar es Salaam. Fr. Joe Sullivan, who had come to Shinyanga Diocese in 1963, was assigned as the new pastor, assisted by Fr. Ron Hart. Unfortunately neither Sullivan nor Hart were interviewed for the history project and they wrote no diaries from Mwanangi.

In 1971 Mwanangi Parish embarked on an attempt at an innovative new style of parish ministry, namely team ministry, which piqued the interest of Fr. Moe Zerr to return to Mwanangi, as he explained.

I had been in Mwamapalala in 1970 and went on home leave at the end of 1970. When I returned in 1971 I heard that there was to be a big meeting at Mwamapalala to discuss team ministry. So, I went to that meeting.

Joe Sullivan was the pastor (of Mwanangi) and he and Ron Hart were there, looking for volunteers. Everyone from the Maswa area and the Nassa Deanery were at the meeting. I think I must have shocked some of them at the meeting when I volunteered for the team. Everyone was saying: "Sullivan, Hart and Zerr together, it will never work!"

Brother John Wohead was still at Ng'wanangi, along with the Maryknoll Sisters Bernadette Myers and Denis McCarthy.

The team got started and then some nice things happened. Ron Hart had laid out a program for catechetical training for all the volunteer catechists from all four parishes, from eighty outstations in all. As a result, on a Sunday morning in all eighty outstations the same message was being preached. Other priests of the deanery would join us. For example, Fr. Aloysius Balina was the pastor of Malili at that time and he would come in with his trained catechists to assist us and then

go back and train his own catechists in Malili. This was a tremendously successful catechetical program.

In late 1971 Fr. Dan Zwack came and was with us for some months. Randy Madonna was also with us in 1972 for a few months while he was on OTP. The Sisters also joined us and we would all come together for prayer before Mass every morning. We would share together our reflections, which at times would be frank and open, and hurtful at times. But I have looked back on that as a tremendously important period in my life and also a time of personal healing. This lasted up till 1975. It was a good program and a super catechetical program.

It should be noted that in those years there was no priest resident in Ilumya (from 1970 to at least the mid-1980s) nor in Chamugasa (from 1971 also to the early or mid-1980s). Thus, the team from Mwanangi was covering Ilumya Parish in addition to Mwanangi. In 1971 Fr. Paul Archambeault, a Maryknoll Associate priest, and Fr. Leo Kennedy moved to Malili and for two years served both Malili and Chamugasa.

Kennedy said that he and Archambeault did not consider themselves a team in Malili, just two priests covering two parishes and all the outstations of these parishes. However, he said that they were positively influenced by the team apostolate at Mwanangi.

They would have the catechists prepare their sermons for the outstations. We got involved as well and we would go to Mwanangi to help our catechists in sermon preparation. It was highly organized and everything was printed up.

Ron Hart was the key to this. He had studied anthropology and liked to do research. He was doing research on all the parishes from his base in Nassa. But they were more highly organized. They followed strict guidelines regarding the catechumenate, baptisms and the stages of baptism. They also emphasized Swahili more than Sukuma. Joe Sullivan was very good at Swahili.

From all reports it seems that the team functioned very well for the first two years, from 1971 to 1973, and that it produced a valuable amount of work. Although we have some idea how the team functioned, we do not have documentation on the content of the material given to the catechists or the pedagogical methods used by the team of priests to enable the catechists to be effective preachers in their outstations. As the decline in the number of celibate priests has multiplied exponentially since the 1970s, it has become obvious in the 21st century that training programs for lay preachers, similar to what the Mwanangi team was doing, need to be instituted in dioceses and deaneries throughout the world.

The team, unfortunately, had an internal weakness that the group was not able to overcome, namely strong personal differences. The team members each had strong personalities, probably the main factor militating against group cohesion. Zerr explained, "Our personal relationships were very bad. We even brought Fr. Carroll Houle down to run a short CPE course for us, to try to hold us together."

In 1973 Hart announced that he was leaving Mwanangi, to withdraw from Maryknoll, in order to marry. Sr. Bernadette Myers also left at that time. Zwack and

Madonna had also left Mwanangi in 1972: Zwack to withdraw from Maryknoll and the priesthood and Madonna to return to New York to finish his theology studies prior to being ordained in 1973. On return to Tanzania and Shinyanga Diocese, Madonna was assigned to Shinyanga Town Parish, where he became the long-time pastor. Then in 1974 Sullivan also decided to withdraw from Maryknoll and become a diocesan priest back in the United States. Thus, by the end of 1974 the team concept had come to an end.

Wohead never was a part of the team, as he was often in other places doing construction and was not involved in parish ministry. He made the following observation:

When a team starts I guess there are always high hopes. After a while you find out there are problems. It starts breaking up and the next thing you know it is finished. They tried to get closer by means of common prayer and meditation in the chapel in the morning, but evidently it didn't go too good.

It has not been fully examined why team ministry did not succeed in Maryknoll apostolates, or why if it did succeed for a while the success was only partial. There were only two parishes that attempted to install teamwork as the operative framework, Mwamapalala and Mwanangi, and in neither did team ministry last long. In fact, in Mwamapalala it barely even got off the ground. These attempts coincided with the establishment of Special Society Units by the Maryknoll General Council in the early 1970s, which were also to follow the model of team regarding group setting of priorities and plans and consensus decision-building. The Maryknoll character strength was individual initiative, drive and accomplishment. Perhaps this character trait inhibited the smooth implementation of teamwork and collaboration on group goals.

Likewise, the Special Society Units in eastern Africa experienced difficulty in functioning as teams and a close look at them would cause one to conclude that achievements of the Units came from individuals rather than from the Unit working collaboratively.

Although the formal designation of team parish did not continue beyond the mid-1970s, there were collaborative efforts done in several parts of Shinyanga Diocese in the 1970s, such as the Ndoleleji-Gula catechist training program and the program run out of Sayusayu for the catechists of the Nyalikungu Deanery that included these two parishes plus the parishes of Malampaka, Mwamapalala and Kilulu. Similar cooperative initiatives happened in Musoma Diocese, particularly in the area of catechist and laity training.

Since collaborative ministry has become one of the hallmarks of mission in the 21st century, it would behoove Maryknoll to facilitate younger missionaries to learn the rationale, behavioral modifications, and ministerial techniques of team or collaborative ministry.

In 1974 Zerr was joined at Mwanangi by a diocesan priest, Fr. Conrad Bugeke. Bugeke was originally from Tabora Diocese but had been ordained for Shinyanga Diocese in 1974 and came to Mwanangi at the end of that year. For the next three months Zerr and Bugeke worked together complementarily in Mwanangi, even though the formal team designation was not used. Bugeke was skilled in music and effective in working with the choir to develop new music and improve their singing ability.

In March, 1975, Zerr and Bugeke went together to an outstation for Mass, after which they attended a parish council meeting. During this meeting rancorous opposition to Zerr's continued presence in the parish was expressed by younger members of the parish council, including one of the trained catechists. They contended that they now had an African priest in the parish and did not need an expatriate missionary. Zerr was caught off guard by the vehemence of what was said and declared that he would resign. Bugeke also stated that he likewise would not continue in the parish, given the emotions expressed.

Zerr reported what had transpired to Bishop Castor Sekwa, who had been ordained Bishop of Shinyanga just a little over a month earlier. Sekwa made the decision to temporarily suspend the parish council and close the parish. He sent the Vicar General, Fr. Zachary Buluda, to Mwanangi to investigate what had happened, what the reasons were, and what could be done. For about a year the parish remained without a priest, although Buluda and other priests celebrated Mass there.

Maryknoll Fr. Leo Kennedy was in Malili Parish up till 1976 and several diocesan priests were assigned to be with him between 1973 and 1976. They continued to serve Chamugasa and possibly they went to Mwanangi on occasions to say Sunday Mass.

Brother John Wohead continued to have his official residence in Mwanangi up till 1979, although in 1975 he had gone to Makoko to erect a pre-fabricated building that became known as the Brown House.

Zerr was due to go to the U.S. on furlough later in 1975, so this was pushed up to March. He spent two years in the U.S., taking the Mission Renewal Program, courses in CPE, and getting cataract operations done on both of his eyes. In 1977 he returned to East Africa and went to Nairobi, Kenya, where he joined Fr. Eppy James to do chaplaincy work at the national government hospital.

Several years after Zerr had left Tanzania and taken the mission renewal program in the United States, he reflected on his time in Shinyanga Diocese, working with the Sukuma people.

Two of the things that the Sukuma taught me are hospitality and patience. They are a gentle people. The Sukuma, as far as I'm concerned, are a very gentle, gracious people. I think back to the years spent there, at what a beautiful people they are and I appreciate their patience with me. And this was without understanding their culture or their language.

Through the rest of 1975 not only Mwanangi but also Ilumya and Chamugasa were parishes without a priest resident in the parish. Chamugasa was, however, served by the priests living at Malili. In 1976 the father and brother of Leo Kennedy died and he requested permission to return to the U.S. and work for the Development Department. Likewise, the diocesan priest living with him in 1975, Fr. Aloysius Balina, was assigned to be rector of St. Pius Seminary in Makoko in 1976. Thus, by mid-1976 Malili Parish was also without a priest.

By the late 1970s there was a shortage of priests in Shinyanga Diocese. If one adds Mwanhuzi, Bariadi and Shinyanga Secondary School, which was being run as a parish, then there were twenty-three parishes. In 1976 there were twenty-three Maryknoll priests assigned to Shinyanga Diocese and fewer than ten diocesan priests, several of

whom had non-parochial assignments. Fortunately, the SMA priests came to Shinyanga in the late 1970s (1978 or 1979) and beginning in 1980 there was a slight increase in the number of ordinations of diocesan priests. But the number of Maryknollers continued to decline at a steady pace.

In any event, in 1976 Fr. Dick Hochwalt was assigned to be pastor of Mwanangi Parish; but he found himself pastor of four parishes – Mwanangi, Chamugasa, Ilumya and Malili. Fortunately, he was joined that year by Fr. Carl Meulemans, who had just been named Assistant Regional Coordinator, a task that required travel to all the parishes where Maryknollers worked in Tanzania. Meulemans needed a central spot on a main road, criteria that Mwanangi filled. Although he helped Hochwalt in providing sacramental services to the four parishes, during the two years that Meulemans lived at Mwanangi he was away for about 300 days in all.

Hochwalt was assigned to Mwanangi as of January 1, 1976, but he first went for a short renewal course in Rome. He had been teaching at St. Pius Seminary up till December, 1975, and needed a break and some pastoral updating. When he arrived at Mwanangi he did not indicate that there was any problem with the people, who welcomed him to the parish. The first thing that Hochwalt said he did was to meet with the parish council, to discuss the types of work he would do and what he expected the parish council to do.

I told them that it was up to them to take care of the physical side of the parish. I was going to concentrate on going out on Mass safaris, visiting the people, doing priestly work in that sense, carrying the sacraments, taking care of the marriage cases and judging about the rites of baptism.

To go on safari, even to other missions as far away as Malili, about twenty-five miles, Hochwalt chose his bicycle as his means of transport.

Hochwalt believed that in the 1970s priests had entrusted the parish councils with too much authority of deciding who can or can not be baptized or married. In his opinion, “The priest himself is the only one who can make the final decision, after consultation and advice from the parish council.” He added:

I enjoyed those years very much because I made a choice to be really a priest and to let all the other stuff – building, maintenance, all that kind of stuff – be done by others.

At the same time, Hochwalt received about \$10,000.00 from the Africa Region and used it to build twenty-six small chapels that could be used also as catechetical classrooms in outstations. He invited the builder from Buhangija, named Mao, to come to Mwanangi to oversee the building, which made construction costs so inexpensive.

Hochwalt believed that because of Vatican II and its emphasis on development of parish councils, catechists’ training and elevation of laity to roles in church ministry, priests had lost sight of their main role, which was direct parochial care of Christians and doing much of the catechetical teaching. On one hand he believed that the role of the catechist was indispensable – the “right hand” of the priest, to paraphrase a Swahili term he used for the catechist. But on the other hand, he was experiencing that catechumens

being taught in the outstations by volunteer catechists were not receiving even a rudimentary understanding of Christian teaching. For Hochwalt, the *Shiku Jose* course at the mission, taught by the priest and trained catechists, was the most important component of the catechumenate. Hochwalt had a very good trained catechist to help him at Mwanangi, a respected man named Silveri Buluda.

While Hochwalt was at Mwanangi seminarians came for classes on canon law and moral theology, both Maryknoll seminarians at the TEFO program in Zanaki and African seminarians in parishes for pastoral work. SMA seminarians may also have taken occasional classes in canon law with Hochwalt. Several diocesan priests were also assigned to Mwanangi in the six years that Hochwalt was there. Some of them may have had difficulty living in other parishes and the diocese hoped that Hochwalt could help them, being a former seminary teacher. Hochwalt appreciated that the priests persevered and tried their best. He also expressed admiration for a number of the diocesan priests that he knew.

In 1977 Meulemans was appointed Regional Coordinator, as Fr. Ed Killackey was assigned to Maryknoll's Justice and Peace office in Washington, DC. His job now included Kenya and Sudan, and he decided to move to the Society House in Musoma. In 1978 he was also asked to be the interim Director of the Language School, to replace Fr. Phil Sheerin, who had to go back to the U.S. for medical reasons.

Fortunately, in 1978 Fr. Jim Lenihan was available to go to Mwanangi. He had been in Salawe up to 1976 and then covered Kilulu for several months, before going to the U.S. for home leave. He joined Hochwalt at Mwanangi and concentrated on serving Malili. In 1979 Hochwalt went to the United States to receive treatment for a slight depression, something akin to burn-out, and for at least four months Lenihan was alone in Mwanangi, covering all four parishes. He said that at that time he got to know the Kilimanjaro Sisters, who were working in the Medical Clinic and were the only other religious living on the compound. Lenihan added that he used to cover about fifty outstations a month, in each of the months that he was alone. Hochwalt returned to Mwanangi later in 1979.

In an interview some ten years later Lenihan said that his main emphases in parish work, including at Mwanangi, were work with catechists, development of good parish councils, and promotion of financial self-reliance. After the 1960s he did not do any building and in his opinion the age of building by expatriate missionaries was over. He did not do any building while he was at Mwanangi.

Later in 1979 or at the very beginning of 1980 Fr. Leo Kennedy came back to Tanzania, after three years working on Promotion in the U.S. He had previously been at Malili and he agreed to be assigned to Mwanangi. Thus, for at least the first half of 1980 there were three priests at Mwanangi covering the four parishes. Kennedy commented:

I enjoyed it. It was hard work as we were taking care of four parishes and a lot of outstations. Lenihan was more or less in charge of Malili, but Hochwalt tried to cover all the parishes. The Sisters were there (at Mwanangi), the ones who had replaced the Maryknoll Sisters.

We didn't do any of the planning meetings with catechists where you planned all the liturgies that the team ministry had been doing. We didn't refer to ourselves as a team; just three men covering four places. However, the practice of catechists coming in every month from all four parishes to discuss the readings of the coming four Sundays, to make suggestions of possible sermons each Sunday, and to have outlines of these homilies printed did continue. Silveri Buluda ran these meetings and Dick Hochwalt provided the materials for printing.

There were so many outstations that our time was completely taken up with saying Mass and doing some teaching of catechumens in each place. We also did home visiting. But we didn't have any projects or do any building. We didn't do much in schools either, just the occasional teaching. Our work was just priestly service.

In May, 1980, Lenihan went to the U.S. to celebrate his 25th anniversary of priesthood. Afterwards he went for an evaluation of his use of alcohol, which resulted in his admitting he was an alcoholic. He took the Mission Renewal Program in the first half of 1981 and returned to Shinyanga Diocese later in 1981. He went to Wira, where he assisted Fr. Tom Shea in the parish and also set up a rehabilitation program at a separate house on the Wira mission compound for African priests, not only from Shinyanga but other dioceses, to recover from alcohol addiction.

Leo Kennedy commented about working with Lenihan: "I worked with Jim for six months and it was good. I liked him as a person and got along well with him."

In 1982 both Hochwalt and Kennedy left Mwanangi to go on furlough. Later in 1982 Hochwalt was assigned to the Maryknoll Treasury for six months. In 1983 he went to Rome for six months for two updating programs, after which he returned to Shinyanga Diocese, where he was appointed Chancellor of the Diocese, with residence in Buhangija. After Kennedy finished his furlough he returned to Shinyanga and was assigned to Old Maswa Parish.

With the departure of Hochwalt, Kennedy and Lenihan, Maryknoll's presence in the four parishes of the Nassa Deanery came to an end. We don't have documentation on the further history of Mwanangi Parish. As a result, we do not know how that area was affected by the severe drought and famine of 1984. The highway from Musoma to Mwanza was made a tarmac road later in the 1980s, with good bridges over the rivers, and this became the main highway from the port of Mombasa to the inland countries of Burundi and Rwanda, as well as to Mwanza and other sections of western Tanzania. As we will see, the huge increase in the number of large lorries passing along this road coincided with the spread of the HIV/AIDS infection in the Lake Victoria area. As there were no Maryknollers in the Nassa Deanery in the late 1980s and throughout the 1990s, we likewise do not know how this area was affected by AIDS, but presume it was substantial.

As of May, 2012, two priests from India were serving in the parish. The Mary Mahoney Medical Clinic was still operating, although the diocesan website said that the Sisters were of the Servant of the Word religious order.

MALILI, CHRIST THE KING PARISH:

In the previous volume the history of Maryknoll in Malili Parish had concluded with Fr. Edward Eppy James as pastor from 1965 to the end of 1970. In January, 1971, Eppy went to the language school to study Kiswahili and Malili became vacant for a while. Unfortunately, Eppy was never interviewed for the history project and so we have no documentation on his five (or six years) at this parish.

In 1971 the team apostolate was started in Mwanangi-Nassa Parish and two Maryknollers came to Malili, with the intention of having a quasi-team ministry, serving both Malili and Chamugasa Parishes, as Chamugasa had no priest resident in the parish as of the middle of 1970. These two were Fr. Leo Kennedy, who was at Buhangija Parish, and Maryknoll Associate priest Fr. Paul Archambeault from the Diocese of Portland, Maine, who was at Ndoleleji Parish. It was either in late 1970 or early in 1971 that Archambeault approached Kennedy and said the two of them should start a team ministry in Malili Parish, as Kennedy explained.

We were not a team, just two priests taking care of two parishes. We lived together in Malili and took care of Chamugasa. Meanwhile Mwanangi took care of Ilumya.

The team at Mwanangi was having monthly meetings to help the catechists prepare their sermons for the outstations and we would get involved in that. We would bring our catechists from Malili and Chamugasa.

Kennedy and Archambeault continued serving both parishes up till 1973, when Archambeault decided to go to the language school to learn some Kisukuma, probably with the intention of extending his commitment by another five years. However, at language school he met a nun who was to become his future wife and he left Tanzania.

To replace Archambeault, the diocese assigned Fr. Aloysius Balina to be pastor of Malili. He had been at Buhangija when Kennedy was stationed there, and as they had a good personal relationship Kennedy appreciated having him at Malili. Balina also cooperated fully with the team apostolate at Mwanangi and made good contributions to the discussions with catechists about upcoming sermons.

In about 1974 Balina was transferred to be pastor of either Shinyanga Town Parish or Buhangija Parish and he was replaced at Malili by Fr. Joe Mayunga. Over the next two years, according to Kennedy, two other diocesan priests were assigned to Malili to be pastors, Frs. Conrad Bugeke and Norbert Ngusa. The ministries at Malili and Chamugasa remained the same during this time, saying Mass at the parishes, serving the outstations, working with catechists, and overseeing the catechumenate.

Kennedy commented that he got along well with all the diocesan priests that he lived with, but when he was interviewed in 1989 he observed that other than Buhangija there was no parish where Maryknoll priests and diocesan priests were living together. He explained one difference in the style of working between Maryknollers and African diocesan priests.

Diocesan priests, I think, have a different style of work. They were in charge and made decisions without any consultation with me. They made

decisions autonomously. We Maryknollers would like the catechists and parish councils to be involved in consultation and decision-making, whereas the African priests would just tell them what to do. And of course, the Christians would just listen to their diocesan priests and go along with the decision.

Kennedy stated that he tried to keep abreast of new theological and pastoral currents by attending workshops and seminars. For instance, in 1975 Kennedy went with several other Maryknoll priests, Frs. Carl Meulemans, Ken Sullivan, Dave Schwinghamer and one or two others, to Tabora for a special seminar on post-Vatican II theology and how it applied to Tanzania. Kennedy commented on the value of this and other updating seminars/workshops that he was able to participate in.

They helped me to understand the Church better and also my own self. Much of it is about relationships and how they interface with one's own personality. There was a lot of new stuff coming out and it was easy to fall behind. I took renewal programs at Maryknoll, NY, as well and received reams and reams of reading material, which I never got time to read afterwards.

In 1976 Kennedy's father and brother both died and Kennedy decided to go back to the U.S. in March or April of that year. He volunteered for Maryknoll's Promotion Department and was in the U.S. up till 1980. On return to Tanzania he was assigned to Mwanangi Parish.

When Kennedy left it seems that there were no diocesan priests remaining in Malili or Chamugasa Parishes, as when Fr. Dick Hochwalt arrived at Mwanangi Parish later in 1976 he stated that he found himself pastor of four parishes. Malili was to be without a resident priest until at least 1983, although Fr. Jim Lenihan gave extra attention to Malili while he was at Mwanangi from 1978 to 1980. Frs. Hochwalt and Kennedy were stationed in Mwanangi up till 1982, still serving four parishes, and when they left in 1982 it is not known when Malili received a resident pastor.

In 2012 two diocesan priests were stationed at Malili: Frs. Matthias Mashaka and Silvanus Kidaha. After the diocesan-wide personnel changes of 2015, it is not known who the pastor was in 2016.

CHAMUGASA, OUR LADY OF PEACE PARISH:

In the previous volume the Maryknoll history in Chamugasa, at least as far as having a priest resident in the parish, concluded with Fr. Mike Callanan going in 1970 to the language school to study Kiswahili. After his departure, there was no priest living in Chamugasa until at least the mid-1980s. As we have seen above in the sections on Mwanangi and Malili, the priests from Malili served Chamugasa in the first half of the 1970s and then those from Mwanangi from 1976 to 1982. It is not known when Chamugasa was assigned a resident pastor, at some time after 1982 – perhaps many years after. In 2012 the pastor was a diocesan priest, Fr. Andrea Mabula.

Before moving on to Ilumya Parish, it is worth relating one anecdote from the 1960s in Chamugasa, when Fr. Tom McDonnell was stationed there. Here we will give just a shortened version of this story.

After ordination in 1965 and learning Kisukuma at the language school, McDonnell's first assignment was to Chamugasa, while Fr. Tom Burke was pastor. McDonnell said, "My first experiences in Tanzania were wonderful and blessed."

Not long after arriving there, while he was still struggling with Kisukuma, a tall man came one day, who could help McDonnell form full sentences out of his cursory attempts at speaking the language. As a result, McDonnell took the man with him to outstations, where he was to celebrate Mass. At the first place the man received communion but then he wanted to receive communion at each subsequent outstation. At each Mass McDonnell noticed that no one wanted to sit close to the man. On return to Chamugasa McDonnell let the man sleep in the church, but in the middle of the night McDonnell heard him howling like an animal. The following morning the man was gone and McDonnell never saw him again.

Some months later the elders told the catechist that they wanted to talk with McDonnell. McDonnell was still not good at Kisukuma and tried to understand what the elders were saying to the catechist, with the catechist translating. For a number of minutes the discussion made no sense to McDonnell and he finally asked if he was understanding it correctly. The elders were asking what kind of powerful medicine, or potent magic, McDonnell had, because after spending the whole day with that man, whom they deemed crazy, McDonnell in their opinion should also have become crazy.

This led to a long discussion, with McDonnell explaining as best he could that one does not develop mental illness by proximity to another suffering from this illness. Some of the men then invited McDonnell to visit a home where the family had tied up one of the members who had a severe mental illness. Afterwards, he started visiting many homes with people suffering from various mental illnesses, whether depression, anxiety, or more severe illnesses.

This led McDonnell to become much more interested in psychological problems and to learn how to treat them. When he went on home leave in 1968/69, he took CPE, and later in the mid-1970s he took more quarters of CPE. He finally decided to go on for psycho-therapy and studied for four years at the Blanton-Peale Graduate Institute in New York City. In 1979, when he returned to East Africa, he went to Nairobi and helped form the Amani Counseling Centre.

ILUMYA, ST. JUDE THADDEUS PARISH:

In the previous volume Maryknoll's residential presence in Ilumya had concluded with Fr. John Ganly's departure in 1970 to study Kiswahili. All through the 1970s and well into the 1980s there was no priest at Ilumya and it was covered from Mwanangi Parish, as was narrated above.

It seems that Ilumya may have been suppressed as a parish at some time in the last century or beginning of 21st century. The diocesan website for 2005 does not list Ilumya as one of the parishes in the diocese. However, a subsequent website for 2012 does list it as a parish and the pastor that year was Fr. John Kashinje.

We have no other information about this parish.

CONCLUSION TO SHINYANGA DIOCESE:

First we will start with an almost incredible report: the website for Shinyanga Diocese, with 2015 the most recent year recorded, indicates an astonishing and rapid increase in the number and percentage of Catholics in the diocese: from a percentage of six percent in 1970 to nine percent in 2000, to fourteen percent in 2004, and thirty percent in 2010 and in 2014, according to official figures. The actual number of Catholics rose from 44,000 in 1970 to 285,000 in 2000 and to 767,000 in 2014.

The reasons for this increase are manifold: migration of many Sukuma from Mwanza, a high percentage of whom are Catholic, to the far northern and eastern parts of Sukuma land, which are within Shinyanga Diocese; a noteworthy decrease in infant mortality, in great part due to clean water and widespread childhood vaccinations, accompanied by a continuing high fertility rate, resulting in many more babies being brought forward for infant baptism; and an unanticipated transformation of religious worldview, by which many adults and school children have decided to be baptized in the Catholic Church, unlike in the decades of the 20th century when there was much resistance to accepting Christianity. The adult catechumenes in the last ten years have had large numbers of people seeking baptism.

The percentage might not actually be thirty percent, as it is based on the official figure of the overall population of Shinyanga Region in 2014 of 2.5 million. Priests living on the scene thought that the total population must have been around three million in 2014, meaning the Catholic percentage was around twenty-five percent, a more probable figure. Even this is astounding, though, given the many decades of slow growth in the number of Catholics during the 20th century.

Unfortunately, the increase in the number of Catholics has not been complemented by a concomitant increase in the number of priests. In the year 1970 there were thirty-seven priests, of whom five were diocesan, serving in twenty parishes, about 1,200 Catholics per priest. In the year 2014 there were sixty-four priests, of whom forty-four were diocesan (a net increase of less than one per year), serving in twenty-eight parishes, about 12,000 Catholics per priest.

Maryknoll had close to forty priests in Shinyanga Diocese in the early 1960s and about thirty-two in 1970. From 1970 to 1980 there was a precipitous decline in the number of Maryknoll priests, down to nineteen, and a slow but steady decline in the ensuing decades. As of December, 2016, there were only three Maryknoll priests in the diocese, plus one other former Maryknoll priest who had joined the diocese.

In the late 1970s priests of the Society of Africa Missions (SMA) had come to take up the slack caused by Maryknollers leaving the diocese and diocesan priests not adequately replacing them, but by the 2010s many of the SMA priests had also left the diocese. As of 2016, the era of European and American priests serving in Shinyanga was quickly coming to an end.

Compounding the lack of expatriate missionaries and slow increase in diocesan ordinations, Shinyanga experienced an unanticipated number of deaths of diocesan priests: Fr. Joe Kaboye in 1979; the well-respected Fr. Conrad Bugeke killed in an auto accident in 1985 (about the same time as two diocesan priests died in auto accidents in Tarime, Musoma Diocese); Fr. Ignatius Pambe in August, 1992; and three more diocesan priests in 1997, Frs. Elias Sabuni, Anthony Mboje, and Casmiri Ndama. And, of course,

two Bishops who were diocesan priests had died, Castor Sekwa in 1994 and Aloysius Balina in 2012.

These figures starkly portray the primary institutional challenge facing the Catholic Church in Shinyanga, and in many other dioceses of the world, namely the insufficient number of ordained priests to carry out the Church's sacramental, evangelical and prophetic ministries. The Church needs to examine whether there are any internal structural impediments contributing to the dearth of priests, such as the rule of celibacy.

Fortunately, there has been concerted effort in Shinyanga Diocese over many years to train a large number of lay people, mainly men, to assume certain ministries in the Church, particularly catechists, who teach religion during the week and preside at Services on Sundays without a priest. In some parishes, the catechists also distribute communion, with permission from the Bishop. Training of catechists and other laity, at the Mipa Catechist/Leadership School and at other parishes, was one of Maryknoll's primary goals in Shinyanga Diocese, with its benefits now being directly felt throughout the diocese.

Maryknoll accomplished many other goals as well, both ecclesiastical and social. Around twenty-five parishes were erected, each with a well-built, cement block rectory and church, although the churches built in the 1950s and 1960s had become far too small by the new century. Schools were established in the 1950s and 1960s, mainly middle schools and bush schools, which became full primary schools. Maryknoll also built Shinyanga Secondary School, the Shinyanga Commercial School, and the School for the Blind at Buhangija. A number of medical clinics, called the Mary Hannon Mahoney Maternal/Child Medical Clinics were built. Subsequent to this, several other dispensaries or hospitals were built.

Concern for the material condition of the Sukuma people was not restricted to education and health. In the 1960s, spurred on by the documents of Vatican II, encyclicals of Pope John XXIII and Paul VI, and by the Maryknoll Chapter of 1966, many Maryknollers in Shinyanga Diocese responded in variegated ways to facilitate social, economic and agricultural development. Bishop Edward McGurkin wrote about the importance of development and encouraged whatever Maryknoll missionaries were doing to improve the material standards of the local people, in the process linking this form of service not only to Church documents and the gospel, but also to the newly independent Tanzanian government's efforts to mobilize all Tanzanian people in an indigenous model of self-reliant development. Maryknollers, especially those from farming backgrounds, engaged tirelessly with Sukuma farmers to improve the productivity and income of subsistence farming, by teaching them modern methods of farming and providing inputs to enable this. The diocese also facilitated the addition of lay men and women who could assist in these tasks, some from Europe and others from the United States.

Great progress was made but unfortunately the economic failures of the 1970s made it impossible to fully implement the agricultural plans, although many Sukuma farmers learned new methods. In the new century, when inputs again became available and efficient means of marketing their crops were set up, usually by private traders, who were now Sukuma businessmen rather than Indians, small farmers have readily utilized these improvements.

Success was achieved in other areas as well, such as the establishment of many shallow wells and the installation of windmills throughout Ndoleleji Parish to pump clean water from below river beds to villages. The imperative necessity of clean water was proven in Ndoleleji, when national health statistics for each District and Division showed that there were almost no infant and childhood deaths throughout the whole parish, in those places where windmills provided the water.

Care for the environment was also emphasized, through action and teaching. In Bariadi and neighboring parishes thousands of trees were planted, especially the leucaena tree. An area prone to deforestation, drought and loss of soil fertility was transformed to something akin to a naturally forested area. If one had visited Bariadi in 1976 and then returned again in 2016, one would not believe he had travelled to the same place.

Likewise, when severe droughts hit Sukuma land in the 1970s and 1980s, resulting in terrible famine conditions, Maryknollers mobilized to establish food relief programs that probably saved many lives.

Maryknollers engaged in several other special ministries of lasting value, such as the Youth Centre in Shinyanga Town, teaching of religion in secondary schools, prison and hospital ministries, the codification of thousands of Sukuma stories and proverbs, along with their relation to biblical themes, and a special outreach to the Wataturu nomadic people living on the far eastern edge of Shinyanga Region. The Wataturu live in one of the harshest environments imaginable and their rejection of education, now changing, has caused them to be one of the most vulnerable ethnic groups living in Tanzania. The jury is out on the future viability of the Wataturu as an ethnic group.

Maryknollers accomplished these many things in difficult conditions. Roads have always been very bad in Shinyanga Diocese, especially during seasons of heavy rain, and most missions were long distances from shopping areas. Physical and psychological isolation was an inevitable partner to residing in remote missions. Some suffered symptoms of burn-out, depression, or unspecified anxiety; others felt unrelenting loneliness, without healthy social outlets being available. These were facts of life even in good times; during the economic collapse of the 1970s and 1980s these conditions became unendurable for some.

Equally as important, Maryknoll succeeded in establishing a Vatican II Church: an inculturated liturgical celebration, full participation of laity in all aspects of parish life, and catechetical education that applies gospel values to the current lived context of people. Maryknoll also tried very hard to make the local church financially self-reliant, not easily done in a very poor country. Adequate support for priests to live securely and be able to regularly go out to far-flung outstations remains a long-term challenge. Two other challenges, mentioned in the conclusion to Musoma Diocese, are applicable to Shinyanga Diocese, namely inclusion of laity in parish decision-making and financial openness and accountability. A strong patriarchal social culture militates against the changing of hierarchical and clerical mindsets.

The Catholic Church in Sukuma land is established. Visitors are invited to go to church on a Sunday anywhere in Shinyanga Diocese and experience an exuberant, faith-filled celebration, in a church packed with people of all ages. All Maryknollers have expressed great admiration for the Sukuma people, for their graciousness, patience, friendliness, hospitality, and acceptance of those from other continents who do not

understand their language or customs. These are the great values that Sukuma bring into the Church. If only these values could be extended throughout the whole world.