

CHAPTER FOURTEEN
MARYKNOLL HISTORY IN AFRICA
ARCHDIOCESE OF DAR ES SALAAM

The Maryknoll Society officially began to be present in Dar es Salaam only with the assignment of priests to Chang'ombe Parish in 1967, however in fact there were Maryknollers living and working in the archdiocese as of 1958, when Monsignor Gerard Grondin moved from Musoma to Dar to be General Secretary of the Tanzania Episcopal Conference (called Tanganyika at that time). Grondin was at the TEC till 1962, when he was appointed to the Maryknoll General Council. In 1961 Brother Brian Fraher was assigned to the TEC, to oversee rehabilitation of an old hotel, to make it the TEC headquarters. Fraher also did bookkeeping and business administration. He could fix almost anything and his skills were constantly needed in maintenance of the building. The headquarters was located in the Kurasini section of Dar, about four miles southeast of the city center. Fraher remained living in Dar up till 1972, when he moved to the language school in Makoko. In the early 1960s Fr. Ed Baskerville was also living in Dar es Salaam, having taken the post of national Director of Catholic Relief Services (CRS).

Grondin was replaced by Fr. Del Robinson in 1962 and Robinson stayed there until 1966, when he was elected to attend the Maryknoll General Chapter and was then elected to the General Council. To replace Robinson at the TEC, Fr. Bill Collins returned to Tanzania in 1967, after serving on the General Council for ten years, and was appointed General Secretary of the TEC. Collins stayed there until September, 1970, when he went to language school for a refresher course in Swahili, after which he went to Nairobi to teach at St. Thomas Aquinas Major Seminary. Collins returned to the U.S. for health reasons in 1972.

For more information on the invaluable contributions of all three Maryknoll priests and one Brother to the Tanzania Episcopal Conference, see Volume Two, Chapter Two, pages 145-149.

There was one more Maryknoll priest who went to Dar es Salaam prior to Maryknoll's accepting Chang'ombe Parish, namely Fr. Bob Moore in 1966. He was the Chaplain at Dar es Salaam University and also taught there up through 1969, for a period of four years. Moore was never interviewed so we have little information about his time at the university.

One piece of information about Moore was provided by Bishop Edward McGurkin of Shinyanga Diocese in a diary McGurkin wrote in January, 1969. In 1968 Moore organized a series of papers to be read at a symposium on the relation between Christian and African Socialism. After the symposium the principal papers were published by the Tanzania Publishing House.

The symposium was organized by Catholics in response to the Arusha Declaration that had been issued by President Julius Nyerere the previous year, espousing African Socialism as the operating principle of the new nation. McGurkin introduced his comments on this topic as follows:

A.S. Bukenya, President of the university's Catholic Students Association, wrote the Preface to the Symposium Papers, saying: "We Christians have been accused of preaching Pie in the Sky when you die. But Christianity states clearly that an idler, an exploiter and a capitalist can not be a good Christian."

McGurkin went on to reflect in this diary about Christian teachings of helping the poor and how mutual help in the community or extended family had been the African philosophy of life for eons prior to the coming of colonialism and Christianity. McGurkin concluded these reflections by commenting:

There is a big difference between European Socialism and African Socialism. European forms were built on the idea of class warfare, not on the extended family. If one class defeats another, then selfishness and greed pop up again. A new class of overlords is formed and the happy capitalist appears in the proletarian society.

It is not enough that the Church approve the Arusha Declaration; the Church must preach it. Intensive study and recollection will be required on this entire new form of cooperation. All over the world the Church is moving in this direction and it has to. Here in Tanzania the Church has a unique opportunity.

These brief comments help to set the scene as to what was happening in Dar es Salaam in the 1960s.

A BRIEF HISTORY: THE CITY AND ARCHDIOCESE OF DAR ES SALAAM:

[The following information comes from the book, "Dar es Salaam: Histories from an Emerging African Metropolis," edited by James R. Brennan, Andrew Burton, and Yusuf Lawi, published by Mkuki na Nyota Publishers, Dar es Salaam, 2007; this summary is from Chapter One of the book.]

At the beginning of the 19th century there was only a small fishing village located where the city now is, called Mzizima (Healthy Village), populated by an ethnic group called Shomvi, a branch of Swahili people who migrated from southern Somalia several centuries earlier. The other ethnic group, called Zaramo, an indigenous group of Bantu people who trace their ancestry back several thousand years to the Uluguru Mountains, 125 miles west of Dar es Salaam, had also migrated to the coastal area around Dar es Salaam as of several centuries ago. Both Shomvi and Zaramo were farmers, hunters, crafts-makers, and in addition the Shomvi were fishermen and boat-makers. Food items included millet, sorghum, cassava, maize and rice, complemented by coconut milk and the white fleshy extract of the coconut. Coconut trees proliferate along the coast of East Africa, used not only for food but the production of oil and a form of wine, but also for the leaves, called *makuti* in Swahili, which weaved together make cool, rain-resistant roofs. Shomvi and Zaramo were at times hostile to one another and at other times cooperated, for instance to repel raiders from elsewhere. Shomvi were Muslim from centuries ago but it was not until the 20th century that the vast majority of Zaramo accepted Islam.

In the middle of the 1800s Bagamoyo, forty miles to the northwest, was the chief port, primarily for the export of slaves and ivory, although ocean trade was completely controlled by the Sultan of Zanzibar. Every year tens of thousands and even in certain years hundreds of thousands of slaves and porters arrived at Bagamoyo, making it a thriving center of commerce, increasingly controlled by businessmen from India. Even though the future Dar es Salaam had a large, deep-water harbor, the type of boats used in mid-19th century made Bagamoyo's long coastline more than suitable. The small fishing villages near the future city of Dar es Salaam remained on the periphery of trade and commerce, an isolation more than acceptable to the Shomvi and Zaramo.

With the abolition of the oceanic slave trade by the British Navy by the mid-1850s, accompanied by the decimation of elephant herds, impacting the supply of ivory, the two mainstays of the economy of both Bagamoyo and Zanzibar had ceased to be viable. In 1862 Sultan Majid decided to escape Zanzibar's political intrigues and establish a new center for trade at Dar es Salaam, based on coconut plantations, using slave labor that was not abolished on the mainland of Tanganyika until 1920, trading houses, and a refashioned form of caravan trade. Caravan trade from the hinterland slowly but inexorably declined as the 19th century progressed, but with a large natural harbor the future potential for oceanic trade made Dar the logical place for new investment. The city was begun in 1865. The name means harbor (or gate) of peace. Wage laborers (also called 'free labor,' meaning that workers were free to choose to be hired or not) were brought from inland Tanganyika to supplement slave labor, although never enough to meet the needs.

Sultan Majid died in 1870 and his brother Sultan Barghash concentrated on Bagamoyo, which only slowly lost its commercial importance. For the next 17 years a series of natural and human-induced setbacks caused Dar es Salaam's physical infrastructure to decline into decay. Even the rascally adventurer Carl Peters avoided Dar es Salaam on his land-grabbing spree in 1884. However, the town's population grew and Dar became the center for the export of rice to Zanzibar.

Dar es Salaam's prospects changed with the arrival of the German East Africa Company (DOAG, the acronym for its German name) in 1887, accompanied by Carl Peters. Peters and the head of the DOAG put guns to the heads of Zaramo Chiefs (*Majumbe* in Swahili) and the Shomvi town Governor (*Liwali* in Swahili), and "bought" land between the city center and the Msasani Peninsula. The following year the Abushiri Rebellion broke out, an Arab/Swahili uprising against German colonial control, which lasted for three years and required German construction of forts and other security buildings as part of the effort to quell the rebellion. The troops that served in the German Army were from Sudan and Mozambique (Shangaan), who later married and settled in Dar es Salaam with their descendants.

Throughout the 1890s, after Tanganyika became an official German colony on January 1, 1891, the main German contribution was construction of government and other buildings in Dar es Salaam. The Germans did not establish good working relations with Indian investors, who preferred to stay in Bagamoyo. As of 1902, the town of Dar es Salaam was bracketed by two churches at one end of the city, the Lutheran Church built in 1898 and St. Joseph's Catholic Cathedral built in 1902, and at the other end, close to the ocean, State House and a large European hospital (now called Ocean Road Hospital). Government buildings, built in classical colonial style, lined the avenue next to the

harbor. The downtown part of the city was wonderful to view, but just to the north were over a thousand *makuti* houses, made of coral and mud wattle walls and roofs of thatched palm leaves. This was a swampy area, made worse by digging for dirt for the housing, a locale that bred malaria-carrying mosquitoes in droves.

The German administration did not establish strict racially segregated neighborhoods, although it did set building standards of successively lower degrees ranging from European to Indian to African. Indians lived in cramped housing not far from the central business district, in stone buildings, whereas Africans, due mainly to cost of rent near the city center, lived further out in *makuti* structures, also called Swahili houses. Germans lived east of the city center, in large houses on spacious streets that received cooling breezes from the ocean. Among the Africans coming to Dar es Salaam looking for wage employment were Sukuma and Nyamwezi, the latter a catch-all term referring to people of various ethnic groups from western Tanganyika. The population of the city grew steadily from 3,000 in 1887 to 20,000 in the year 1900, but then only slowly to 22,500 in 1913, of whom 2,600 were of Indian nationality.

Dar's fortunes began to change in 1905, when construction of a railway to Moshi, near Mount Kilimanjaro, was begun and several large trading companies moved from Bagamoyo to Dar es Salaam. For reasons not fully clear, Bagamoyo had remained a more prosperous commercial center than Dar es Salaam up till the beginning of the 1900s. The German administration also began to expropriate land in peri-urban areas, for the purposes of German plantation agriculture. In 1912, when the railroad was supplying ample amounts of food from inland Tanganyika, the administration began formation of an urban plan that would not include urban farming, but would divide the urban area into racially segregated neighborhoods.

Outbreak of World War I changed everything for German control of Dar es Salaam. The city's buildings did not suffer much damage, except for Government House, which was bombed by the British Navy on September 4, 1914. German settlers and Indian traders all flocked to the city from rural areas, to escape the war being fought in north-eastern Tanganyika. Brennan and Burton stated:

(Dar es Salaam) became a veritable infirmary. The city's European hospital, Kaiserhof Hotel and government buildings served to care for over 2,000 Europeans; tent hospitals accommodated over 3,500 Africans. The strain of feeding and housing military forces and interned enemy subjects, a massive drought in 1917-18, and the collapse of the local German currency and hinterland trade networks, together brought economic breakdown and severe food shortages to the town and surrounding areas that did not abate until 1920.

Many Africans migrated back upcountry and Dar's population declined by perhaps over 5,000 by the year 1921, to just under 17,000. In 1920 Great Britain was given a mandate to administer the Tanganyika Territory and with a smaller population urban planning became easier, including the segregation of neighborhoods. The famous Kariakoo neighborhood, reserved for Africans, a mile or so west of the city center, had already been established but began to grow rapidly after 1924. Segregation remained entrenched by the quality of housing as the decades passed by. Affluent European style

housing steadily moved northward to Oyster Bay, which began being developed in the 1930s.

Indian-owned shops, large and small, became the focus of commercial activity in the center of the town, mainly for Europeans but not restricted to them, and just off the downtown area, for Indians, Arabs and the few Africans with extra money. As Indians became more prosperous they began demolishing the small, cramped buildings to build larger homes that utilized Indian-style architecture. Indians were not supposed to move into Kariakoo, which was the African enclave designed by the German administration, but slowly some began migrating to Kariakoo to build Indian-style houses. Other neighborhoods also started developing separately from British urban planning, and a few neighborhoods attracted large numbers from individual upcountry ethnic groups.

By the end of the 1930s Dar es Salaam was the unparalleled center of Tanganyika's economic, political and cultural life, linked to the hinterland by the railways. In 1928 the central railway had been extended to Mwanza. The harbor was enlarged in 1929, quintupling the tonnage coming into the port by 1931. Politically, the Native Administration was located in Dar es Salaam, as was the African Association, forerunner of TANU, which was initiated in 1927. The territory's largest newspapers were published in Dar. Cultural life was oriented around soccer, cafes where people not only drank tea and coffee but also talked about society and politics, and dance. The *beni* form of dance was de rigueur in the 1920s, only to be supplanted by a craze called *dansi* in the 1930s. Tribal dancing, called *ngoma*, always remained popular.

Dar es Salaam by the 1930s had a large ethnic mix of people from many parts of Tanganyika plus from neighboring African countries, particularly Mozambique and Uganda. Neighborhoods were ethnically mixed and Swahili became the local language for all. One interesting group was the Manyema, referring to former slaves and their descendants, who formed a well-organized community, many of whom owned large plots of land and who were the first group to build a mosque in the town. Complementing Swahili as the language, Islam became the dominant religion in the city and surrounding areas. Despite its cosmopolitan character, there were divisions, primarily between the original inhabitants of what eventually became the city and the more recent immigrants from upcountry. One group of immigrants were young men, from many ethnic groups, who came looking for work but seldom found it. They became known as *wahuni*, a Swahili word referring to loafers or hooligans, but generally meaning young men who just hang around all day long, free of any discipline from the older generation.

The three main forms of work in the 1930s were dockworkers, casual laborers, and domestic servants; the latter had the largest number in formal employment. Wages were abysmally low, exacerbated by the worldwide Great Depression, and many city-dwellers existed on the edge of starvation. Informal labor, especially by women, carried many families through the hard times. Many people also planted tiny, private gardens of essential food items. The very few Africans able to obtain white-collar work had incomes over three times as high as the average African wage. Others with property put up row housing for rent, becoming urban landlords. Many of the landlords were women and many were Manyema; as a result they became some of the most affluent Africans in Dar es Salaam, an outcome resented by the indigenous Zaramo. As the Indian population was even more affluent in general, they were the more resented by Africans, even though not all Indians were affluent.

The British Administration set up a Native Authority of five Headmen. It never functioned well due to the large number of disparate ethnic groups in the city and the lack of local credibility for Headmen trying to force the population to follow unpopular British Administration directives.

Dar's population had grown very slowly, if at all, in the 1930s but during World War II it grew quickly, the African sector by fifty percent between 1938 and 1944, to about 40,000. This increase came in spite of high unemployment and very low wages. Even worse conditions in rural areas and opportunities for informal sector work in the city operated as the factors creating rural to urban migration. The Colonial Administration took steps to alleviate the worst conditions in the city, such as controlling inflation and ensuring access to basic food items through rationing. Preferential treatment in rationing for Europeans and Indians, growing Indian economic power, and movement of Indians into Kariakoo heightened African awareness of inequality and lack of political power, and led to an angry, widespread strike in the city in 1947, which lasted for a week and spread throughout Tanganyika.

Lack of housing was a major problem and the Colonial Administration tried to address it, but without much success. Slums began to mushroom, particularly in Buguruni, Gerezani and Keko, all to the southwest of the city. After the War the Administration added three Ward Councils, as an outlet for African political participation.

Dar began to really grow after the War, in consequence of increased foreign and local investment, changes in Colonial policy, which emphasized development, and better commodity export prices. There was actually a short economic boom up till the mid-1950s, which benefitted all three racial groups. The European population grew from 1,000 in 1940 to 5,000 in 1957; the Indian population from 9,000 to 30,000; and the African population to 93,363. Educated Africans found prospects very good in the city and by 1957 there was a nucleus of an African middle class, enjoying a relatively comfortable standard of living, comprising higher paid clerical workers, small-scale entrepreneurs, and traders. The overwhelming majority of Africans in Dar, however, had not completed even primary school education and they found urban life a struggle. Yet, rural Africans continued to flock to Dar, attracted by the allure of the city and the overt signs of affluence of urban cousins visiting their rural relatives.

In the 1950s Europeans moved out to Oyster Bay/Msasani and Indians to Upanga. African estates with both government housing and privately built houses were developed in Kinondoni, near Oyster Bay, Magomeni, along the Morogoro Road, and Temeke, to the south. At the same time, shanty settlements were developing, especially in and around Buguruni. The overwhelming majority of Africans moving into government quarters, as government-built housing was known, were from upcountry, close to sixty percent of them Christian. The indigenous peoples of the coast preferred living in traditional villages, in Swahili-style houses. Unemployed Africans and those in temporary, unskilled work lived in the shantytowns. Despite the differentiated settlements and types of housing, there was never any official or de facto policy of segregation. Slums could be found in proximity to wealthy estates.

Construction, not only of housing but also commercial and industrial buildings, as well as of the Morogoro Road in the mid-1950s, was perhaps the foremost driver of the

economic boom in the early and mid-1950s. The port was extended, with new deep-water docks added, resulting in a huge increase in tonnage to one million tons in 1956. There was rapid industrial development in the Chang'ombe and Ilala areas, and by 1952 Dar's labor force had grown to 36,000. The most favored job was dockworker, as wages were notably higher.

Health clinics were introduced in various areas and the old native hospital, called Sewa Haji, was replaced by a modern hospital, which was renamed after Independence the Muhimbili Hospital. Primary schools, which went to Standard Four (fourth grade), served 6,000 pupils, equal to the number of children of primary school age. Middle schools, fifth to eighth grade, took close to forty percent of the primary school children. There were unfortunately very few secondary schools, although the quality of teaching at these schools tended to be good. Adult education opportunities were readily available and there were many community centres for social purposes, part of the colonial government's goal of creating good citizens. The most famous community centre was Arnatoglu Hall, which still exists today. In April, 1957, the minimum wage was increased and the colonial government kept increasing other amenities to serve the African middle and working classes.

This was at a period of decreasing employment, however. By 1958 the number of formal workers in Dar es Salaam had declined down to 32,000. But higher wages and more social amenities attracted even more rural migrants to the city. In 1956 a survey found 93% of the population under the age of 45, and of greatest alarm was that 39% of the urban population were men between the age of 16 and 45. The British Administration repatriated around 2,000 young men back to their rural homes every year. What to do with hordes of unemployed young men was a problem that continued to plague even the post-Independence government.

The colonial administration expanded the number of Ward Councils and African Representatives, but their authority was weakened by having to implement disliked colonial policies. The African Association had become ineffective by the late 1940s, leaving Africans with no political outlet except union organizing. The 1947 strike was very effective but the dockworker strike of 1950 turned into a riot and had a disastrous outcome for trade union activity. Finally, in 1950 the AA was transformed into the Tanganyika African Association (TAA), which engaged in effective advocacy for African interests, such as for African *kadhis* (judges), increased expenditure on education and loans, Africanization of the civil service, and constitutional development. After Julius Nyerere was elected President of the TAA in April, 1953, he moved vigorously to have the Dar es Salaam branch exert control over provincial branches. He was aided by many urban Moslems and formidable women, particularly Bibi Titi Mohamed. The TAA was renamed TANU in July, 1954, and in September, 1955, 40,000 urban dwellers attended the first TANU public meeting. Dar es Salaam remained an almost 100% TANU city right up to Independence in December, 1961.

Independence brought changes to the city, such as an African Mayor and an end to racial segregation in urban planning, but some things remained the same, such as de facto racial differentiation in neighborhoods due to differences in household economies and building standards, and constant rural to urban migration. Most migrants were from Coast Region, but there were ever-increasing numbers from inland Tanganyika. From 1957 to the first census after Independence in 1967, Dar es Salaam's population tripled

from 93,000 to 273,000, caused primarily by migration. During this same period the European and Indian populations of Dar decreased slightly. As rapid as was the African increase in the city up to 1967 it became even more rapid afterwards, with the population in 1978 measured at 770,000. Of this, 82% were under the age of 35; and 43% were aged between 15 and 34. In contrast, in 1978 only 18% of Dar's population were aged 35 or older.

There was some growth in industrial developments, particularly in Ubung'o, some eight miles west of the city center along the Morogoro Road, and constant growth in both existing and new residential estates. As the decades progressed, all residential areas became fully integrated, although only wealthy Africans could move into what was formerly the European neighborhood of Oyster Bay. The Acquisition of Buildings Act, passed in April, 1971, was aimed at nationalization of second homes, which meant in fact buildings owned by Asians, who owned 96% of the 3,000 buildings taken. The Act was intended to force integration of neighborhoods overwhelmingly occupied by Asians, but in fact the first outcome was just to replace the wealthier Ismaili Indians with poorer Hindu Indians from rural parts of Tanzania. This Act also slowed down the rapid pace in housing construction that had been taking place since the late 1930s.

Although there was only a modest increase in industrial capacity, highlighted by the opening of the Friendship Textile Mill in Ubung'o in 1967, which alone employed 3,000 workers, manufacturing jobs increased at a faster rate than other aspects of the city's economy. In the year 1979 there were 129,000 in formal employment in the city, of which 29% were in the manufacturing sector. Unfortunately, the new Parliament building to be constructed at Mnazi Mmoja in 1967, at a cost of one million British Pounds, to be funded by Great Britain, was not built, due to severed relations between Britain and Tanzania in 1965 and lack of another donor. In 1974, the legislative capital of Tanzania was moved to Dodoma, although in fact Dar es Salaam remained the hub of the nation's political life.

Other events helped change the city's character, such as the establishment of Dar es Salaam University in 1961, the opening of scores of new embassies and consulates, the choice of Dar as headquarters of the Liberation Council of the Organization for African Unity (OAU), today called the African Union (AU), and its hosting of many members of freedom movements, mainly from southern Africa. The city and especially the university became hotbeds of radical thought in the 1960s and 1970s, as noted above in the Symposium on Socialism organized by Fr. Bob Moore in 1968.

There were new economic developments, such as Dar becoming the port for exports of copper from Zambia (from 44,000 tons in 1966 to 200,000 tons in 1968) after Rhodesia (now Zimbabwe) declared unilateral independence in 1965, an increase in trade that enabled the construction of new deep-water berths in 1970. It also spurred the construction of the Tazara Railroad from Dar to the border of Zambia, which began at the beginning of 1971. Maryknoll Fr. Marv Deutsch was living in Chang'ombe Parish at that time, which is very close to the terminus of the Tazara Railroad. He wrote the following:

The Chinese were building the railway between Dar es Salaam and Zambia, at least 400 miles away. The United States was asked to build the Railway but refused, saying it was not viable. About 40,000 Chinese were in the country. They looked the same, dressed the same, and did everything, even the

most menial labor. Africans were not hired. The Chinese did not mix with the Africans. In one way this was good; they fathered no progeny. The railroad was done in record time and not only helped Zambia with its copper, but also opened up the whole area between the two countries for development.

Complementing the modest increases in formal sector employment was the significant increase in informal sector work. As the national economy degenerated from 1974 to 1988, the real value of wages plummeted dramatically. By the mid-1980s sixty percent of income earners were wholly involved in informal forms of self-employment and of those earning wages fully two-thirds had to augment their incomes from some type of self-employment activities.

National economic collapse also affected housing plans, which could not keep up with the influx of migrants. Urban population growth also conflicted with Ujamaa policy, which preferred to focus on rural self-reliant development and was anti-urban-growth. But government policy could not prevent the endless flood of newcomers into the city.

Socialist policies could not last against economic collapse and the change in the economy from government-led to one led by the informal sector. The term informal sector essentially means small-scale 'private' enterprise, outside of government controls. In 1985 the new President, Ali Hassan Mwinyi, adopted the IMF's structural adjustment programs, called in Swahili *mageuzi* (change or transformation). Education and health care were no longer completely subsidized, but required cost-sharing payments by parents and patients. In short time, only the wealthy could afford quality education and health care.

This change hit, unfortunately, right when the AIDS crisis struck Dar es Salaam in the mid-1980s. In 2002 the HIV prevalence rate had reached 11.5% in Dar and over 50% of all patients in hospitals were infected with HIV. Without external funding this pandemic could not have been managed and contained.

Liberalization of the economy gradually but increasingly unleashed pent-up demand for consumer goods and even the poor tried their best to wear middle-class clothing. Values were changed; only traditionalists mourned the loss of egalitarian goals. Furthermore, young men from rural areas were no longer shamed and spurned as *wahuni*. They were now seen as men aspiring to better themselves through some kind or other of the multiple economic pursuits the city offered. A major employment generating sector developed in urban transport, including not only the famous *dala dala*, i.e. transport in vans or small buses, but also by motorcycle and motorized rickshaws.

In the year 2000 garbage collection and domestic water provision were also privatized. The primary effect of these changes was to increase women's unpaid household work.

Women as a class did benefit from privatization, however, as women traders gained greater earning power than male wage-earners. In a survey done in Ilala in the early 2000s it was discovered that 69% of women were involved in some form of self-employment, generating income for their families. Most women interviewed by Luce Cloutier were making more money than their husbands and "two-thirds of women shouldered all responsibilities for the maintenance of the family." ("Income Differentials & Gender Inequality: Wives earning more than husbands in Dar es Salaam, Tanzania," 2006.) But not all men suffered economically; expensive housing being constructed in

peri-urban Dar es Salaam was being bought by state employees, who received up to \$100 monthly housing allowances in addition to their salaries.

Dar es Salaam became the locus of anti-CCM political resentment, best epitomized by a former CCM Minister, Augustine Mrema, who ran for President in 1995 and for Member of Parliament (MP) in Temeke in 1996, which he won thanks to his popularity with young city dwellers. Brennan and Burton summarize the factors in urban opposition to CCM:

Anger at corruption, the popularity of vigilante justice, *uzawa*, i.e. the demand for indigenization of local businesses, Muslim distrust of CCM and government, and the contradictory desires both to liberalize the economy and redistribute wealth to the poor, all these streams of political opposition have endured in Dar es Salaam's populist rhetoric.

However, urban voters do not vote: in the 2005 election only 61.2% of Dar's registered voters actually voted.

Religion grew to be a major component of political dissatisfaction. Muslims rioted in Kariakoo in 1993 and in Magomeni in 1998 in response to flashpoint events. But Muslim grievances revolved around their belief that they were under-represented in government and in educational institutions. Corresponding to this, Pentecostal religions attracted many of the city's marginalized and disaffected poor.

Economic liberalization also brought enormous change to the communications industry, with journals, newspapers and radio stations – mainly FM stations broadcasting music – mushrooming. Television finally came to Dar es Salaam in 1994, with the debut of four privately-owned stations. The advent of television, videos and DVDs hammered the final nail in the coffin of Dar's already ailing movie theatre businesses. By 2011, however, there was a modern movie theatre in the flashy new shopping mall near Dar es Salaam University.

The new century found Dar in a typical place for African cities, primarily in the lack of infrastructure to keep up with rapid population growth. The city's population grew to three million in 2003 and the 2012 census had it at 4,364,541. With liberalization the number of roads could not handle the dramatic rise in the number of vehicles. The country could also not take care of the constant requirements of road repair.

Ever new residential developments continued to mushroom further and further out from the city center, as well as ever growing shantytowns, some of which became huge, unsanitary and lacking in almost all services.

These blotches on the city came despite impressive economic growth during the ten-year administration of Benjamin Mkapa of over six percent per year, accompanied by an enormous decline in inflation. International banks opened in the city, many large buildings were constructed, a stock exchange was opened in 1998, more deep-water berths were added, the container terminal was privatized, and tonnage rose to five million tons in 2003, although 85% of this was for imports, with exports lagging far behind. The addition of modern shopping malls and hotels served the affluent minority, made up of expatriates, tourists and the indigenous upper-middle class. The value of land in the city

also skyrocketed in price, most noticeably in Kariakoo, where large, modern buildings replaced the old mud-and-wattle, thatched-roof Swahili houses.

Brennan and Burton conclude, however, on a down note:

Dar es Salaam's recent economic and demographic growth highlights the gross inadequacy of the city's infrastructure. The biggest infrastructural crises facing Dar es Salaam today are water and energy. Poor urban water supplies and distribution are endemic. Urban electricity relies precariously on hydroelectricity generated by dams along the Rufiji River (100 miles south of Dar es Salaam), which suffered chronically low water levels by 2006. Most households depend on charcoal for fuel, which has led to serious deforestation around Dar es Salaam, which in turn weakens the ability of regional soils to retain much-needed water.

The city's virtuous circle of economic growth unleashed in the age of *mageuzi* appears inextricably linked to its vicious cycle of environmental and infrastructural deterioration and widening disparities between rich and poor.

Dar es Salaam's population is projected to reach 5.12 million by the year 2020 and 5.7 million by the year 2025. From 2010 to 2015 the country had seven percent economic growth rates in most of the years, explaining the many developments that took place. But continued rapid population growth in the city is preventing development from improving the lives of the majority of the people. Whether the new President, John Magufuli, can address the problems facing the ever-growing metropolis remains to be seen.

With regard to the history of the Archdiocese of Dar es Salaam, it was first erected as the Vicariate Apostolic of Zanguebar in November, 1887, a name that was changed to Dar es Salaam in August, 1906. It remained a Vicariate until March 25, 1953, when it was elevated to the Archdiocese of Dar es Salaam. The earliest Bishops were German Benedictines, up till February, 1923, when a Swiss Capuchin, Joseph Gabriel Zelger, was named Bishop. The famous Swiss Capuchin, Edgar Aristide Maranta, was appointed Bishop on March 27, 1930, and he lasted until his resignation on December 19, 1968. Maranta was the one who invited Maryknoll to take a parish in the city.

Following Maranta's long years as Bishop and Archbishop, two Tanzanians have become Archbishops of Dar es Salaam, Laurean Cardinal Rugambwa from December, 1968, to July 22, 1992, and Polycarp Cardinal Pengo since July, 1992, till the present.

The statistics from the official archdiocesan website state that in 1950 there were 47,000 Catholics, about nine percent of the vicariate's population. This had grown to over 1.4 million Catholics in the year 2006, around thirty percent of the population of the whole diocesan territory, which includes places outside of the city. In the year 2006 there were 47 diocesan priests and 140 religious order priests working in the archdiocese's fifty parishes. Many of the religious order priests are of Tanzanian nationality or from some other African nation. Presuming that these figures are correct, the priest to Catholic ratio was one priest for every 7,650 Catholics. The ratio was probably even higher than that, as many priests in Dar are working in various institutions, such as the major seminary, the TEC, and other such institutions.

More recent figures came out in 2013, indicating that there were 1.7 million Catholics out of a total population of 5.66 million, or about 30%. The statistics showed a very rapid rise in the number of priests, to a total of 348 (versus only 187 seven years earlier), and an increase in parishes to 75 (versus only 50 in 2006). It is hard to explain what would account for this rapid increase in the number of priests, primarily of religious order priests. The increase in the number of diocesan priests from 47 in 2006 to 91 in 2013 can be readily accounted for by noting that this represents an average of six or seven ordinations per year. If the statistics are correct, there were about 5,000 Catholics per priest and about 23,000 per parish in 2013.

These statistics also call into question the percentage of Muslims in Dar es Salaam. People usually claim they are 70% of the population, but if Catholics alone are 30% and other Christian denominations have at least 15% to 20%, then Muslims may be only 50% of Dar's population. This low a percentage would be vigorously rebutted by Muslims in Dar es Salaam.

CHANG'OMBE, ST. FRANCIS XAVIER PARISH:

A pivotal meeting was held at Bunda Parish in 1966, called by Fr. Joe Glynn, the Maryknoll Regional Superior, for all the Maryknoll priests who were deans of the various Deaneries in Musoma and Shinyanga Dioceses. Fr. Tom Burke was the pastor of Chamugasa Parish and the Dean of Nassa Deanery, and he explained what transpired at this meeting:

Joe told us he was interested in establishing an urban parish. We had a long discussion and the consensus was that this was not our work. We felt that we should be at the grassroots level, where our skills and abilities really were. Why should we move in with more affluent people, when we should be helping the rural people?

Then Joe wisely explained the great need and how the future of many of these developing countries was going to be in the city. He drew up a list of personnel in both dioceses, showing that some places were overstaffed and that there were personnel available. After his explanation we had a change of heart and I said, "Yes, it would be wise to consider an urban parish."

When interviewed some thirty years later, Glynn said:

At that time we realized that we had to be more flexible because as a result of Vatican II the word was out that the Africanization of the hierarchy was beginning. So, we were looking for more flexibility. We looked at expanding beyond Isibania in Kisii Diocese and to Dar es Salaam, Arusha and Nairobi.

I think we made a good decision in the sense of developing more flexibility in moving out into more areas. This caused conflict with the Maryknoll Bishops, who were looking for more personnel, while we were considering sending people to other areas. Also Ethiopia at that time (actually about six or seven years after accepting Dar es Salaam) was thrown out to us as a challenge and men who felt the need for more challenging work went up there.

See you could see the handwriting on the wall that Musoma and Shinyanga would be Africanized very quickly (actually Shinyanga nine years later and Musoma almost thirteen years later), which Bishop McGurkin recognized earlier than Bishop Rudin did. These moves were also in line with Maryknoll's aims of being temporary, mobile and flexible.

Tom Burke was the man we picked out to move from Shinyanga to Dar, to crack the ice. The Archbishop of Dar es Salaam at the time was Archbishop Maranta, a very fine man and open to the idea of getting more personnel, although I don't know if he knew what he was getting. So, we took over Chang'ombe Parish.

It is worth noting here that Glynn was prophetic regarding the Africanization of the hierarchy in Tanzania. By 1971 there were only three or four expatriate Bishops remaining in the country, two of them the Maryknoll Bishops in Musoma and Shinyanga, Bishop Dennis Durning in Arusha, and perhaps Bishop Cody of Nachingwea, who may have still been Bishop in 1971. He was a member of the Salvatorian Order. Interestingly, all four of these Bishops were American. That they were all English speakers was an advantage, in contrast to priests from other Religious Orders in Tanzania. Lack of a sufficient number of diocesan priests in these four dioceses delayed the appointments of Tanzanian Bishops.

Burke said that after the famous meeting at Bunda he went on leave. While in the U.S. he received a letter from Glynn asking him to consider going to Dar es Salaam to take over a parish there. Burke waited until he came back from leave and discussed it with Glynn in Nairobi. "I wasn't really all that convinced of it at that time but it was worth giving it a chance, and it was certainly challenging."

It seems strange today to reflect back on the thinking of Maryknollers about taking an urban parish, since so many of them had grown up in very urban areas, such as Burke in New York City. Burke commented, when interviewed many years later, that "I didn't feel called to that although I could see the need of our getting involved in an urban parish. I was quite happy working in the bush and I felt comfortable with the people."

Burke came back to East Africa in 1967 and went to Musoma in Tanzania for a while. Two other Maryknollers who were working in Musoma Diocese and were on leave in 1967, Fathers Walt Gleason and Bob Vujs, were also assigned to Dar es Salaam with Burke. While waiting for them, Burke went to Dar and was at first told by Maranta to live with him and the Swiss Capuchins at the Cathedral Parish. Burke spoke Swahili and had been doing parish work in Shinyanga for eleven years, and he observed: "I was quite surprised that we were not moving quickly at getting a parish."

Bob Vujs, who flew to Dar es Salaam from Musoma in September, 1967, gave an explanation of why Maranta didn't want the American priests to be given a parish right away.

There was a Swiss nun who had been working in the sacristy of the Cathedral for decades. When she heard that Americans were coming, her idea was that we would ride in on our horses, wearing ten-gallon hats. Finally, one day she said, "Fathers, I must say that you say very pious Masses; I didn't believe you could do that."

So, we stayed with the Capuchins and we had to learn their way of eating. We struggled with whether to wear our cassocks (White Habits), but Joe Glynn pleaded with us to “please put on the *kanzus* (i.e. cassocks).” So we agreed to at least put the cassocks on for meals.

The Capuchins also had their big meal at noon and they put brandy in the coffee after the noon meal on feast days, which they seemed to have every other day. After a big, heavy meal, the brandy, and the heat, I would go to bed at 1:00 in the afternoon and couldn’t get out of bed until 4:00 pm. When we moved to Chang’ombe we changed our diet, in order to have a light lunch. But we struggled there in Dar es Salaam in the beginning.

Archbishop Maranta was excellent to us, however. He appreciated us as we were, that we were sort of the modern breed. We didn’t wear cassocks on the streets, but wore shirts with a pin in the lapel that identified us as priests. Slowly the Capuchins changed over.

Burke confirmed that later Archbishop Maranta confessed that the Capuchins thought all Americans were cowboys and this was the reason he had the Maryknollers live with him at the Cathedral.

Gleason had arrived in Dar shortly before Vujs, but he was unfortunately never interviewed for the history program, due to his untimely death in June of 1983. All three Maryknollers lived at the Cathedral for another month or two and then finally Archbishop Maranta said, “Well now I think we’re ready to get you a parish.”

Burke said that the Archbishop took them to Chang’ombe, which was an established parish (erected in 1960) in a part of the city that had a fairly decent standard of living, by African standards. Burke was again surprised at this and commented:

I expected we would get a new parish or a parish that needed building up. This was a really beautiful plant, with a nice church, rectory and hall. It was in an area that was mostly Muslim, but with pockets of strong Catholics. Later I asked him why he gave us such a beautiful parish and he responded, “I wanted you to be able to get working right away and have a strong Catholic community established there.”

The Dutch Capuchins, who were there before us, had done a very good job, which made it easy for us. It was a well established parish, with many groups, of which the most important was the St. Vincent de Paul group, which helped the poor. There were a lot of seminars, run by the former pastor, Fr. Edmond. In fact, when he moved he took over the Pastoral Institute in Msimbazi, only a few miles from Chang’ombe, and I was able to collaborate with him several times in organizing seminars. There was a good choir and the liturgies were well run.

There have been two anniversary celebrations at Chang’ombe, one in 1985 (25th anniversary) and again in 2010 (50th anniversary), and at each occasion booklets have been published narrating the history of the parish. The parish’s origin dates back to about 1955 when Goan Catholics living in what were called in the colonial era the “Chang’ombe Asian Quarters,” built a school adjacent to what would become the parish.

They had been taking their children into the Cathedral school, but wanted a school closer to their homes. The school was called St. Francis Xavier, which in 1970 was nationalized by the government and re-named Kibasila Secondary School. Beginning in December, 1955, in response to a fervent request from the Goan Catholics, a priest started coming every Sunday to say Mass at the school.

In 1957 the government decided to move the offices of the Coast Region and Ilala District from Chang'ombe to Msimbazi and it donated the plot at Chang'ombe to the Catholic Church. This plot was fortuitously adjacent to St. Francis Xavier School. Immediately, plans were made to establish a parish. The Swiss Capuchin priests of St. Joseph Cathedral Parish organized the raising of funds. A German man donated in 1955 a large grant of money for a church, in honor of Archbishop Maranta's 25th anniversary of being a bishop, and this money was made available for church construction in Chang'ombe. Goan Catholics donated their skills for free to design and construct the rectory and church. Construction began in February, 1959. In March, 1960, the rectory was completed and the original church was completed the following month. Two Capuchins, Frs. Celestin Boesch (Swiss) and Valerian Fataki (Tanzanian) moved to the rectory in Chang'ombe on April 5, 1960. The parish was officially erected in 1960.

In December, 1961, Archbishop Maranta came to bless the spot for the new church. Construction began the following May and was completed in November, 1962. It was a huge church, measuring 120 by 70 feet, topped by a steeple reaching 70 feet into the air. The church was officially consecrated by Archbishop Maranta on May 26, 1963. The cost of building the church was reported to be the equivalent of \$22,000, a princely sum in both dollars and especially in Tanzanian shillings in 1962. The original church was converted into a parish hall.

From 1960 to 1967 eight Capuchin priests served in Chang'ombe, of whom the final two were from Holland.

Fr. Marv Deutsch, who came to Chang'ombe in January, 1970, described the spot where the parish was located:

The parish rectory was situated right across the street from a police station. There was a bus stop right on the corner in front of the police station. About 4:30 in the morning the buses started rolling and were extremely noisy. The biggest noise, however, was on Saturday night, when the police sponsored a disco, which went on into the wee hours of the morning. The noise of the tuned up speakers was unbearable, as our bedrooms faced an open corridor, which faced the police station.

Burke said that the Maryknoll priests had several priorities to which they wanted to devote most of their energies. First was forming a parish council and working closely with the members to make it a functioning organization. They also started pushing the goal of self-reliance right away. Burke said that by the time Maryknoll left Chang'ombe the parish could easily support two priests with no outside aid.

Vujs talked about his work in the parish:

We did a few renovations and changed the style of the place a little bit. It had been set up as a monastery type of rectory. I mostly did catechetics but also taught in secondary schools and teacher training colleges. I also did home visitations and liturgical work. These were the basic things that we did.

Another emphasis of Burke was “my attempt to decentralize a lot of the parish activities. I picked two or three areas of the parish and working with the people tried to establish what I called ‘home churches,’ where we would have liturgies in the home. This was before the term Small Christian Communities was used.” Burke explained further:

We would meet once a week and discuss common problems within the parish and the people who needed assistance. Mostly we talked about people who were unmarried in the Church and how to bring them back. We also talked about children who were not yet baptized or had not made First Communion. Then we had time allotted to prayer and in some places they said the rosary.

I decided not to say Mass in these home churches until we were united together as a community and the people themselves felt the need for a Mass.

In the end Burke thought that the home churches were not very successful, but they were an attempt to involve the parishioners in parish work. The parish was very large with many things going on, making active participation by all the Catholics impossible.

Walt Gleason worked full-time in secondary school religious education up till 1977, when he moved to Moshi, in order to teach in a high school seminary there. He helped set up the religious education program in secondary schools for the Archdiocese.

Vujs was stationed in Chang’ombe for only two years, as in 1969 he was requested by Glynn to move to Nairobi to start an urban parish in Jericho. (Cf Volume One) He gave a further account of his own personal daily schedule.

I taught religious education in secondary schools about twenty hours a week, because in daytime hours people were at work and children at school. I did the morning liturgy, the morning catechumenate, and then did religious education in secondary schools. I came back at 4:00 pm and did burials, if there were any, and sat in the office hearing *shauris* (personal matters people wanted to talk about). In the evening it was tough to do anything else; the heat wiped you out and we just relaxed in the evenings. Sometimes we had parish council meetings in the evening and sometimes we visited people at night.

Vujs said that while he was at Chang’ombe he was asked to investigate neighboring Kurasini, to see if it was possible for Maryknoll to take the parish there. However, Vujs thought that there were complications at Kurasini that made it advisable for Maryknoll not to take it at that time.

He was also asked to go to St. Peter’s Parish in Oyster Bay, since the pastor there was an old man, a former Anglican who had become a Catholic priest. This priest apparently worked only with the European Catholics of Oyster Bay, ignoring the Africans. Vujs was actually assigned as pastor and began saying Mass in Swahili,

preaching and teaching the catechumenate, attended by many African Catholics. He got to know the Africans of Oyster Bay and was establishing good relations with them. However, Oyster Bay was the parish of President Julius Nyerere, who had a home there, and when Fr. Richard Walsh, the Education Secretary of the TEC and a good friend of Nyerere, came back from leave in England Nyerere pushed to have him made pastor of Oyster Bay. Vujs then returned to Chang'ombe.

In July, 1968, Pope Paul VI issued his encyclical 'Humanae Vitae,' remembered for its declaration that all forms of artificial birth control are forbidden to Catholics. Vujs said this was a very controversial document at the time and commented that the Maryknollers' way to handle it differed from the Capuchins. Vujs went to see Archbishop Maranta, who was still in office when the encyclical came out, and told him that they preferred to be quiet about it and let the people in their own consciences decide how to plan their families. Maranta actually agreed with this approach and lamented to Vujs that some of his own Capuchins had taken a strict, hardline position on the encyclical and were constantly preaching against birth control. Vujs quoted the Archbishop as saying, "I appreciate how you're handling this much more diplomatically than some of my own men."

Vujs added that this was an example of Maryknoll training its priests and Brothers to be missionaries, who understand the necessity to adapt to the local context in which they are going to do mission work, versus the Capuchins, who were Religious Order priests. Vujs said, "They are Religious first and although one of their ministries is to go overseas they are Religious who happen to be overseas." Not only did the Capuchins have a series of monastic exercises to do inside the rectory every day, but they all had long beards and wore their cassocks every day from morning to night both inside and outside the house. One of the main contributions of Maryknoll to Dar es Salaam, according to Vujs, was the mission model of priesthood that focuses first on ministry to the people of the parish rather than on their own internal community rules and rituals.

Not long after this, on December 19, 1968, Maranta resigned as Archbishop of Dar es Salaam, to make way for Cardinal Laurean Rugambwa to be appointed the new Archbishop on the same day. Rugambwa was fifty-six years old when he took office in Dar es Salaam and had been Bishop of Rutabo and Bukoba, on the western shore of Lake Victoria, since February, 1952. As was noted in Volume Two, he had been elevated to Cardinal by Pope John XXIII on March 28, 1960, the first indigenous African Cardinal. He remained as the Cardinal-Archbishop of Dar es Salaam up till he retired on July 22, 1992, at the age of eighty years old. A number of Maryknollers, not least among them Bill Collins, had established very good relations with Rugambwa from their days in Musoma, and relations between the Cardinal and the various Maryknollers who came to Dar es Salaam Archdiocese over the years remained very good. Rugambwa had attended all the sessions of Vatican II and was considered a progressive church man who was attentive to the plight of the people and wanted to Africanize the liturgy, two goals that Maryknollers fully supported.

In the late 1960s there was a lot of anti-European fervor rippling throughout the country and especially in the city, in the aftermath of the Arusha Declaration, which was followed by directives to replace expatriates with Tanzanian citizens in the civil service and teaching sector. According to Vujs, teaching in schools was made more difficult "because students were being bombarded with propaganda against Europeans." He said

that Catholic parishioners could be wary of meeting and talking with priests in public, even though they joyfully welcomed the Maryknollers into their homes. The Christian Family Movement was started at that time, meeting in the homes of couples on a rotating basis, but after a short while the CFM members requested use of the church hall, “as a way to protect themselves from government suspicion.”

In 1969 Burke went to the language school to take the advanced course in Kiswahili and Vujs became the only one doing parish work, as Gleason was full-time in schools. Burke returned in May, 1969, and shortly later the Regional Council asked Vujs to accept the assignment to start a new parish in Nairobi. Vujs was just feeling comfortable in Dar es Salaam and was not initially willing to move. He said that as long as it was known by everyone that he was not going to Nairobi in order to get away from Dar es Salaam, then he would agree. He moved to Nairobi in September, 1969.

Many years later Vujs was interviewed about urban work, as he spent most of his ministry in East Africa in urban areas, beginning to a certain extent in Musoma. One immediate difference when he went to Dar es Salaam was in not working under a Maryknoll Bishop, an impending issue in Musoma that the Maryknollers were just beginning to discuss. Experiencing different approaches to mission work was another important facet of being assigned to a non-Maryknoll diocese. Maryknollers had to learn how to speak their own truth while being respectful of the theological and missionary perspectives of the other missionary groups. Church ministry in an urban area was also quite different than in rural areas, where people are available during daytime hours. African subsistent farmers will immediately stop farm work when a visitor comes, as hospitality trumps any pre-planned schedule. Parishioners in urban parishes are at their jobs in daytime hours and the priest has to find alternative kinds of church work to do.

One urban trait not encountered by those working in rural dioceses was the number of parishioners coming to the office seeking counseling for personal and in some cases psychological problems, although not for severe symptoms in which actual psychotherapy and medications were required. Vujs confessed to finding himself unequipped for this but over his years in urban ministry he took courses and developed skills at counseling people in ways to address their personal problems.

Both Vujs and Burke talked about being separated by a very long distance from the Maryknoll community in the two dioceses of Musoma and Shinyanga. Burke said, however, that there were other Maryknollers in Dar es Salaam, Fr. Bill Collins and Brother Brian Fraher at the TEC in neighboring Kurasini, and Fr. Bob Moore at the university, so there was in fact a Maryknoll community in Dar and they used to regularly get together, either for socializing or discussing Maryknoll matters. Vujs said that church work in Dar es Salaam in the first years was difficult due to a variety of factors, not least of them being the oppressive heat and humidity, but that his good friendship with Gleason and Burke enabled him to retain his energy to carry on.

Just before Vujs moved to Nairobi Fr. Moe Zerr came to Chang’ombe, with the intention that it be a long-term assignment. After thirteen years using Kisukuma he was finally granted permission to take the Swahili course in Musoma beginning in January, 1969. Following this he went to a parish in Moshi for several months to practice the language and then moved to Chang’ombe at the beginning of September. He encountered

two obstacles to a smooth entry into the city: first was the heat and humidity of the coastal climate; September is the month in which the sun passes over the equator from the northern hemisphere to the southern hemisphere, bringing with it a spike in humidity. Secondly, he realized that it takes time to learn the Swahili of Dar es Salaam, although in teaching religion in secondary schools, using Swahili, he was gaining fluency. For various reasons he found it difficult to adjust to the city and when Fr. Marv Deutsch came at the end of January, 1970, Zerr moved back to Shinyanga Diocese several weeks later. He went to Mwamapalala Parish.

In Volume Two, on Maryknoll's early years in both Musoma and Shinyanga Dioceses, Fr. Marv Deutsch's work in Gula, Kilulu and Sayusayu Parishes was looked at. He left Shinyanga in 1963, due to successive bouts with hepatitis, and he returned to the United States for seven years. During this time he worked for Maryknoll's Promotion Department in Minneapolis, where he served as Director from 1964 to 1969. In 1969 he returned to Tanzania and first went to the language school to study Swahili. While at the school in October they had an eleven-day break and he and Fr. Leo Kennedy, also studying Swahili, decided to take a trip to Dar es Salaam by road. In December Deutsch met with Fr. Joe Glynn, the Regional Superior, and it was agreed that Deutsch would go to Dar es Salaam when the course ended at the end of January, 1970, for two months of language practice. However, when the course ended and Deutsch was driving to Dar es Salaam via Nairobi, Glynn met with him again and told him that he was assigning Deutsch immediately as full-time assistant to Fr. Tom Burke at Chang'ombe Parish, since Fr. Moe Zerr wanted to return immediately to Shinyanga Diocese. Deutsch arrived at Chang'ombe on January 28th, a Wednesday, and began work as soon as he arrived.

Deutsch said that his first responsibilities were to be procurator in the rectory, teach at the run-down Kibasila Government Secondary School about a block away from the rectory and teach adult catechumens in a meeting room at the rectory twice a week. He wrote in a letter: "Coping with the heat, the noisy corner where we lived, and taking care of the new responsibilities I had been given, was not easy for a newcomer just learning the language." [Please note: for those who previously learned a Bantu language, such as Deutsch with Kisukuma, learning Kiswahili was not overly difficult. The only time-consuming chore was learning Swahili's extensive vocabulary.]

In 1970 Easter came in March and afterwards Deutsch wrote a letter home saying they had about 1,000 people come for Confession during Holy Week, at least 1,000 people at each of the Services on Holy Thursday, Good Friday, and the Holy Saturday Vigil, with people standing in the aisles and outside the church, and even bigger crowds on Easter Sunday. Even though Deutsch was still in the learning stages of Swahili, he was informed that he would be acting pastor from mid-May up till November, while Burke took a CPE course in the United States. Fortunately, Fr. Jim Roy, who was also learning Swahili, doing his practice in Tanga, was able to come to Chang'ombe to assist Deutsch.

Deutsch wrote also about the service that the parish St. Vincent de Paul group did every week, distributing powdered milk, maize flour, and cooking oil to about a dozen people. The food was contributed by Catholic Relief Services (CRS), although the flour was provided to CRS by the U.S. government.

In 1970 Deutsch started saying Mass on occasion at the homes of people in the back streets. He commented on how tiny the mud houses were in the poor areas, and how tightly packed together each house was to the next. For the Mass, the table was set up outdoors and people sat around the table. Deutsch also commented that many Christians were not coming to Sunday Mass and he wondered what the best way was to reach them. Additionally, many people in the parish did not know how to read and write and the priests discussed ways of starting a literacy class, which they were finally able to start in July, 1970, after a couple of months of advertising the class. About fifteen adults came regularly for the class.

In July, 1970, 140 school children made their First Communion after studying for the sacrament all day every day during a vacation break from school. Two men did the teaching. This number of First Communicants was probably the typical number each year in the early 1970s. Deutsch also wrote that there were about ten infant baptisms every Sunday. However, he discovered that in many cases their parents were not yet married in the church.

The hassle of getting treated for acute illness in Dar es Salaam was demonstrated concretely to Deutsch one day in July, 1970, when he took a girl and her father to the Muhimbili National Hospital. It included waiting in long lines first at a receiving station and then at the hospital, and finally getting the girl admitted to a bed only to have no doctor available to diagnose and treat her for another hour or two. The girl had a very high fever and Deutsch never did find out if she recovered or not.

Relations with Muslims were mentioned several times in Deutsch's letters to his family. In general relations were good, but some individuals could be difficult. One time the TANU youth group asked for use of the hall for a party, which turned out to be a dance. Youth dances could be fairly wild and the hall was supposed to close at 6:00 pm but the youth, most of whom were Muslim, had advertised that the dance would go to 8:00 pm. Deutsch shut down the electricity, which abruptly ended the dance. He feared an angry reaction but in fact all the youth filed calmly out of the hall with no incident. Deutsch helped another young man who was paralyzed in the legs to get a special bicycle so he could take care of himself, as he had no family. The man's name was Abdulla and he was a Muslim. Deutsch intervened with the Minister of Health, who agreed to provide the bicycle. Afterward Abdulla came to the rectory and profusely thanked Deutsch. Later that year Deutsch also wrote that he had established very good relations with the Lutheran pastor and his wife, both of whom were Americans. Deutsch also visited the Salvation Army home and school for developmentally disabled children in neighboring Kurasini, run by Americans – another promising relationship for Deutsch.

In November, 1970, Tom Burke came back from his course in the U.S. and Jim Roy moved to Nairobi, where he began work in Jericho Parish. In an interview Roy discussed briefly some of the things he engaged in while at Chang'ombe.

After studying Swahili in the language school I asked to go to Tanga, to stay with the Rosminian Fathers, because Tanga and Zanzibar were the centers of so-called standard Swahili. While there the Regional Superior asked me to help Fr. Marvin Deutsch in Dar es Salaam, because he was alone, until the pastor came back from his CPE course in November and I could go to Nairobi. That was a

good experience, language-wise and urban-wise, very different from the work in Musoma.

I used to go to the National Youth Service camp for sessions in the evening on the bible. There was great interest in the bible among youth from all over Tanzania. This was very difficult for me because of only a few months in Swahili but I was thankful they were sympathetic to my efforts in learning proverbs and idiomatic expressions. They also had a tremendous insight into the bible.

I also took courses in adult education in Swahili in order to pass the government exam, which I succeeded in passing before I went to Nairobi in November.

The Rosminian priests were from Ireland, even though the order had originally been started in Italy. The first Rosminian priests in Tanzania arrived in August, 1945, and managed and taught in a Teachers Training College not far from Moshi. Moshi Diocese at that time was under the Irish Holy Ghost Fathers, so there was natural compatibility between the two Irish Orders. Already by 1947 discussions were underway for the Rosminians to establish a new diocese in Tanga and on January 1, 1948, two Rosminian priests moved to Tanga to staff the parish in town. During that year they also took on staffing of three other parishes in what would become the territory under Tanga Diocese. On May 3, 1950, Tanga was designated a Prefecture Apostolic and Fr. Eugene Arthurs was appointed Prefect Apostolic. Arthurs was a skilled builder and mechanic and being a Monsignor did not deter him from getting his clothes and hands dirty repairing a diesel engine. In February, 1958, it was elevated to the Diocese of Tanga and Arthurs was ordained Bishop.

Jim Roy always expressed gratitude for the warm welcome and hospitality he received from the Rosminians in the four months he was with them.

In a letter written in November, 1970, Deutsch wrote that he had started becoming more involved with the Young Christian Workers (YCW) and described how difficult the conditions were for young men and women trying to work and live in the city. In the first months of 1971 he met with the YCW group weekly for gospel discussions and eventually in March, 1971, he celebrated a Mass with them on a Friday night.

At the end of 1970 Deutsch summarized how he and Burke were dividing up responsibilities in the parish. Burke took care of the parish council, office administration and marriage preparations and Deutsch taught religion in the secondary school, met with the YCW group, oversaw the adult literacy course, and was in charge of religious education in the seven primary schools in the parish, taught by eight volunteers and three hired catechists. Another service they started in 1971 was saying a monthly Mass at Keko Prison, not far from Chang'ombe. However, after a few months the government forbade expatriate priests from going into the prison, and only Tanzanian priests were allowed to do prison ministry.

In April, 1971, Walt Gleason moved from the rectory at Chang'ombe to a house provided by a government official named Mr. Mkaté, who was going to the United Nations. Gleason used this house to set up a hostel for boys in secondary school. The

house was only two miles from Chang'ombe so it was easy for Gleason to regularly visit the priests at the parish. He lived in this house for only a short time and was then able to move to the residence used by the TEC in Kurasini, which he turned into a hostel for students. When he moved to the TEC building in early 1972, Marv Deutsch moved into the private house. In January, 1977, Gleason moved to Moshi to teach at the Uru Seminary. This was one of the high school seminaries of the Apostles of Jesus Congregation, founded in the early 1970s to educate Africans to become missionary priests. (Cf Volume One on Kenya) He stayed at Uru until September, 1978, when he went to the U.S. for furlough. On return to East Africa in 1979 he moved to Kenya, in order to teach in the Apostles of Jesus major seminary in Nairobi.

There was one other Maryknoll priest who taught in a seminary in Tanzania in the mid-1970s, Fr. George Putnam at Kipalapala Major Seminary in Tabora. He had been preceded there in the 1960s by Frs. George Buckley and Dick Hochwalt, as was noted in the volumes on Shinyanga Diocese. Prior to going to Kipalapala, Putnam had taught at St. Thomas Aquinas Major Seminary in Nairobi, from 1970 to 1973, along with Fr. Bill Collins.

By April, 1971, Deutsch was also getting more involved with youth, at the request of the Vocation Director of the Archdiocese, Fr. Mansuetus, the assistant pastor at St. Joseph Cathedral Parish. Deutsch was called on to facilitate full-day seminars at Msimbazi Centre for either high school youth or the YCW group about once a month. These youth events took place on Sundays, beginning with Mass followed by a panel discussion on a specific theme related to faith. Lunch was served and for the YCW group the day ended with a dance up till 6:00 pm. In addition to diocesan youth work, Deutsch opened a reading room for youth in Chang'ombe.

In December, 1971, Fr. Mansuetus concluded his work as Vocation Director and was assigned to a parish. He requested Deutsch to be Diocesan Youth Director. The Africa Region agreed to this and Fr. Lionel Bouffard was assigned to Chang'ombe as assistant to Tom Burke, freeing Deutsch of all pastoral responsibilities. Deutsch remained stationed at Chang'ombe up till 1978, although at times he lived elsewhere. In 1978 he moved to the newly established center house in Oyster Bay. As he did full-time youth ministry from January, 1972, until May, 1981, we will look at that separately from the parish.

Burke remained as pastor of Chang'ombe up till the end of 1974, and after home leave he moved to Nairobi, to Jericho Parish, in June of 1975. Others who came in the early 1970s were Frs. Jim Kuhn, John Ganly and Tom Donnelly for language practice, and two OTP seminarians, Tom Tiscornia and Ed Phillips.

Kuhn and Ganly came in 1971 but were never interviewed, so we know little about their time in Chang'ombe. They were there for only a short time, to practice Swahili. Bouffard came in January, 1972, and stayed for nine months. In written comments he said little about this time in Chang'ombe. In September, 1972, he moved to Morogoro, to do chaplaincy at a secondary school and at the Institute of Development and Management. This will be covered below. He returned to Chang'ombe at the end of 1976, which we will also look at below.

Donnelly was in Chang'ombe for only about a year or a little less, mainly for Swahili practice, but he talked about a few experiences he had there.

I was in a Swahili environment and I had never done that. With my Luo background I thought that the Luo language and people were the beginning, middle and end of everything. It was a whole new ballgame, as if I was just coming to Africa. Overall it was very beneficial because I had an extremely narrow outlook.

But Dar was very difficult. I couldn't adjust to the climate, had a skin rash the whole time and couldn't sleep well at night. But I was there for only a year.

Tom Burke was a very capable pastor and I learned from him about a big city parish. He was first class in administration of the parish. The parish also had the best choir I had ever heard.

I made one big mistake. In the rural areas I used to visit everyone, going door to door, which means going into the house. But in Dar I was knocking on the doors of Muslims while the husband was away and the wife at home (to go inside the house for a visit). That is absolutely forbidden for Muslims, no matter who you are. In less than one week I found out I was out of bounds and I stopped it.

I liked the work and we had interesting classes in the catechumenate. Many of the people were Makonde from Mozambique and they had interesting marriage cases. I remember one woman, one of the finest catechumens I ever met, a super person. She had been married to a Catholic in the Catholic Church with a dispensation, but then the marriage broke up. In Chang'ombe she finished the nine-month course and was ready for baptism, but because of the marriage obstacle she could not be baptized. I made a human mistake there; I should have baptized her. She was living with a man, had several children and had a solid marriage. I remember her crying the day her class was baptized; she was sitting in the church with tears streaming down her face. If I could do that over again I would baptize her. I was just too canonical.

After a year in Dar es Salaam the climate was too difficult for Donnelly to endure and he asked for another assignment. The only place available was Burnt Forest Parish in Eldoret Diocese in Kenya, a place with a very cool climate, the complete opposite of Dar es Salaam. He felt heart-broken leaving Tanzania after sixteen years, but once in Kenya this became his new home. Donnelly went to Burnt Forest in July of 1973.

After Donnelly left, Fr. Don Donovan was assigned to Chang'ombe, arriving in November, 1973. He had been in Musoma Diocese since his arrival in Tanzania in 1959, working mainly in Luo parishes in the Luo language. In the latter half of 1966 he studied Swahili at the language school and was then assigned to Nyegina Parish for three years. From 1969 to 1972 he was at Masonga Parish, a Luo parish on the shores of Lake Victoria, after which he went to the U.S. for furlough and an updating course. On return to Tanzania in 1973 he moved to Dar es Salaam. Unfortunately, when he was interviewed he did not say anything about his two years in Chang'ombe Parish. In 1975 he moved back to Musoma Diocese and to Masonga Parish, where he had previously been pastor.

Another Maryknoll priest who came to Chang'ombe in the mid-1970s was Fr. Bill McCarthy, who had worked at Issenye Parish in Musoma Diocese for a number of years.

He was stationed in Chang'ombe in 1975 and 1976 and then went to the United States in 1977. He also was never interviewed for the history project.

While Donovan was assisting Burke in the parish, Fr. Ed Davis was assigned to Chang'ombe, arriving in March of 1974. He had been ordained in 1961 and worked for the Maryknoll Promotion Department for nine years. In 1970 he came to Tanzania, studied Swahili at the language school and worked in Shinyanga Diocese for three years. He lived at Chang'ombe for three years and in July, 1974, when Burke left for furlough in the U.S., prior to his pending assignment in Nairobi at the beginning of 1975, Davis was named pastor, a post he had until his next furlough began in January, 1977.

To replace Davis as pastor Fr. Lionel Bouffard was re-assigned from Morogoro to Chang'ombe, arriving there at the end of January, 1977. Bill McCarthy stayed on at Chang'ombe until May, 1977, so that there would be two in the parish. Health concerns made it incumbent on him to return to the United States at that time.

Bouffard said that he was told that the main purpose of his new stay at Chang'ombe was to turn the parish back to the Archdiocese, which would be expected to assign one or two diocesan priests to serve the parish. Moe Morrissey, the Regional Superior, had come to Chang'ombe at the beginning of January, 1977, to inform the Maryknollers and the Cardinal that Maryknoll would remain in the parish for only two more years, till the end of 1978.

Davis spent a full year in the United States in 1977 and returned to Tanzania in February, 1978. He met with the new Regional Superior, Fr. Bill Daley (of the African Region; the split establishing the Kenya Region had not yet occurred), who told him he did not want Davis going back to Dar es Salaam at that time. The reason was that the Region wanted to give up Chang'ombe and did not want Cardinal Rugambwa to think Maryknoll had sufficient personnel to staff two parishes, another one in addition to Chang'ombe. Daley asked Davis if he would agree to go back to Shinyanga Diocese, to which Davis agreed. He went to Mwamapalala Parish – but with the possibility of returning to Dar es Salaam at some time in the not-so-distant future.

As was the case with others who worked in Chang'ombe in the 1970s, neither Davis nor Bouffard elaborated on what ministry was like in the parish. We know from various sources that the parish was very well administered, with an emphasis on catechetics, liturgy and small Christian Communities.

Bouffard did say that he found his two years at Chang'ombe frustrating. He had been assigned to terminate Maryknoll's presence in the parish and made that his aim, but "there was continual changing of plans between the Cardinal and the Regional Council, and the turnover of the parish never happened." He thought he would be in Chang'ombe for only one year, but stayed for two years. In January, 1979, he left Dar es Salaam and moved to Kenya, to the Kisii Diocese, where he became Chaplain of Cardinal Otunga High School and a teacher of scripture and religious education. He had been in Tanzania for over fifteen years, liked the Tanzanian people very much, and had especially appreciated his four years at Morogoro, which we will look at below, but from 1979 on his missionary career was all spent in Kenya.

Not long after Bouffard arrived back at Chang'ombe in the beginning of 1977 Fr. Don Doherty accepted an assignment to come to this parish. He had been working in Tarime for about five years and after his furlough he thought it would be good to try

ministry in an East African urban parish. When he arrived in Tanzania in 1968 he did not agree to work in the urban parish in Arusha, preferring to learn about Africa in a rural setting, but by 1977 he had a changed outlook. "I was ready and interested in having a new experience in city life. I felt comfortable enough about language to go to Dar es Salaam. And I didn't hesitate because it is a city; I grew up in New York."

Doherty said that he and Bouffard were told it would be for only two years, because the Region wanted to turn Chang'ombe back to the Archdiocese. The Region had been having great difficulty getting priests to agree to go to Dar es Salaam and a number who had gone to Chang'ombe stayed for only a short while, preferring to return to either Musoma or Shinyanga. (Doherty joked that it seemed that half the Region had flowed through Chang'ombe at some time or other.) However, for Doherty the two years turned into a long assignment of eight years in Chang'ombe, due to a confluence of factors.

In 1979 a number of Maryknoll personnel changes in Dar es Salaam created a mini-crisis for the Maryknoll staffing of Chang'ombe Parish. Marv Deutsch had moved to the new center house in Oyster Bay, for which he had helped to supervise the construction. When Bouffard departed in January, 1979, for Kenya, only Don Doherty remained at Chang'ombe and he was interested in developing the Tandika area as a possible new parish.

Fr. John Lange was stationed at the center house in Oyster Bay, doing regional procurement and treasury work. It was expected that Fr. Charles Liberatore would come to Oyster Bay in 1979 and then Lange would move to Chang'ombe as pastor. But Liberatore decided to go to Nairobi, to be Procurator and Treasurer of the Kenya Region. Thus, Lange had to remain at the Dar center house to be Treasurer and regional procurator.

In addition to this Cardinal Rugambwa did not want Maryknoll to leave Chang'ombe. He was very satisfied with how Maryknoll was running the parish and that it was not a problem for him. The Tanzania Region was also willing to keep Chang'ombe but was having tremendous difficulty finding someone to accept an assignment to be pastor there. Finally, Bill Daley, the Regional Superior, got someone to agree to go to Chang'ombe.

Fr. Dick Baker had only come at the end of 1977 and studied Kiswahili in the first five months of 1978, after which he went to Nyarombo Parish, a Luo-speaking parish in Musoma Diocese. Prior to coming to Tanzania Baker had worked in Indonesia for a year and then took courses in urban studies at the University of Connecticut and also in Portland, Oregon. Baker explained: "I was assigned initially to Nyarombo, with the idea that after a three-year commitment in the rural areas of Tanzania I would probably go and work in an urban area, because of my courses in urban planning." But this was hurriedly moved up and six months after finishing language school he was assigned to be pastor of Chang'ombe. Given this development, Doherty agreed to stay on, but to work primarily in Tandika, a newly developing residential area several miles south of Chang'ombe. In the end Tandika never became a parish, but neighboring Mtoni was erected as a parish in the 1990s and staffed by Maryknoll for eleven years.

Within a month or two in early 1979 newly ordained Fr. Steve Green, who had just finished language school, was also assigned to Chang'ombe. Later in 1979 Fr. John Sivalon also came to live at Chang'ombe, while taking a one-year course in Sociology at Dar es Salaam University.

Baker talked about his time in Chang'ombe:

I worked there for two years, a good experience. The Maryknollers that preceded us had really done well to make the people responsible for their church and for their parish. What we had to do was just encourage the people to continue doing as well as they were doing. We had a very good parish council, very good committees, very good education for the children preparing for First Communion and Baptism, and a very good catechetics program.

For the Year of the Child, 1979, the parish decided to do something special, so we opened up a Day Care Center in the hall. We were helped by Sr. Elinore McNally of the Archdiocesan office of Caritas, which helped us with food and other things. I also ordered ten typewriters for a typing school that opened up after I left the parish.

In 1981 Baker decided to return to Musoma Diocese, where he was assigned to Mugumu Parish. Fr. Frank Flynn was in Mugumu and had been beseeching Baker to help him there. When Baker left, Doherty resumed being pastor of Chang'ombe. Steve Green remained in the parish and John Sivalon also agreed to continue living at Chang'ombe and do pastoral work in the parish, having finished his course at the university. Unfortunately, neither Green nor Sivalon was interviewed about their time in Chang'ombe.

Doherty gave a long description of the Maryknollers' efforts in the parish in the first six years of the 1980s.

Chang'ombe was the most exciting parish, a real challenge in the good sense. The three of us decided to build up lay leadership, which developed into a very, very good parish council. We gave them the opportunity to run a lot of the affairs. We were always present at meetings and made the final decision if there was something difficult. But we had great people, with good leadership and good committees. They were very active in helping others in the parish in forming small Christian Communities.

We had very good youth groups, one for teenagers and another for what we would call young adults. One of their purposes was for their own entertainment and education but they also engaged in ministries. Then we had a younger group called *ujirani mwema* (good neighbors), of grade school kids. They used to go to hospitals and visit sick people. They also took care of the third Mass on Sundays, preparing and singing all their own songs. In addition they were taught sewing by Jessica Ho and Elizabeth Wu, two lay missionaries from Hong Kong who worked with us. Jessica worked mainly in the parish and worked very well with younger kids. Elizabeth moved down to Mbagala and worked in the Sisters' dispensary there. The kids learned catechism, had social activities, and ministries in the church. They were very, very active. This group had been started in 1977 and ten years later there was an article about them in Kiongozi Magazine, that they were still operating.

We had an active women's group. A Sister from Switzerland used to teach them sewing in the hall. The women were an active part of the parish council and

did the parish finances, collecting the funds and accounting for them. We merely did the banking for them. They had a lot to say about parish budgeting.

We also invested parish money in a project, by buying a used mini-bus to be used as a dala dala, taking people from Chang'ombe into the city center and back. John Sivalon did a lot in helping this project get going. It provided an income for the parish and employment for two people from the parish, one the driver and the other the collector.

We had cooperative relations with the other parishes although we never did any projects with them. We had a special relationship with the White Fathers' parish in Manzese (near Ubung'o) and did some things with them, such as a cursillo type of retreat that we had previously done on our own, which we did again with them.

We eventually had a group of Italian Sisters come to live and work in Chang'ombe Parish, for their first mission attempt. They were Teresian Sisters, a Carmelite community from Rome. They built their own convent, set up a very well organized Kindergarten, and helped with dispensary work in the diocese.

We took ourselves totally off the Maryknoll Viatique system because we were being supported by the parish. The parish was capable of doing other things, such as making repairs on the church and paying salaries.

Doherty said that Green, Sivalon and he divided up the work by rotating the office work and handling office appointments. He said that Steve Green especially liked going to SCC meetings. Sivalon also attended these meetings. Sivalon and Doherty did much of the general parish work.

One ministry that the priests delegated to the laity was presiding over burials at the family's home, or wherever the burial was to take place. In accordance with African culture the burial could last all day and the priests did not have a full day to give to this, particularly given that there could be several burials in a week. In some cases the body was brought to the church and the priest presided over a prayer ritual. Then a Delegated Lay Man went with the body and family to offer Christian prayers and rituals during the long burial ceremony. Different ethnic groups have different customs surrounding burials, making it helpful to have the Christian minister conversant with these customs.

In the latter half of 1983 Dave Smith, an OTP seminarian, came to Chang'ombe for about nine months, prior to returning to Maryknoll, NY, in June, 1984, for his final year of theology. He talked about some of the ministries he did at the parish.

I had been in Bunda for the first half of 1983, concentrating on learning the language, so that when I arrived in Chang'ombe I was somewhat proficient in Swahili. I wanted to do some things outside the parish setting and I contacted Sr. Elinore McNally of Caritas, who sent me to visit a leper colony at a place called Nunge. I went there every Saturday by motorcycle, crossing over a river and spending the whole day there. The lepers were very excited because no one ever came to give them a Christian service. We started a sort of small Christian Community meeting, had classes, and at the end of my stay there some of them made their First Communion.

I also used to regularly visit an orphanage in a neighboring parish. Orphanages are very uncommon in Tanzania because of the extended family. For various reasons some children are abandoned. At the orphanage were crippled children and many, especially boys, with emotional problems. They were between ten and twenty years old.

I visited them on a regular basis and also organized outings, such as to the beach or museums or to churches. I also showed them films and had parties for them, in cooperation with Sr. Elinore.

At Chang'ombe Jessica Ho and I started a bible study group for young adults. On the first day we set up 15 to 20 chairs but 60 youth attended. Attendance stayed high, generally 45 to 50 each week. It was a need of the youth to discuss their faith and try to understand their lives in terms of their faith.

I also attended SCC meetings, did preaching sometimes, and took Communion to the sick.

The people of the parish were from many different ethnic groups from all parts of Tanzania, such as southern Tanzania plus a number of Chagga and Haya, two very Catholic ethnic groups. There were educated, middle-class people in the parish and also poor people, and even squatters at the edge of the parish, next to the undeveloped bush just beyond where the city limits reached at that time. Doherty said that the people of the parish were all very active and cooperative, and were especially interested in starting SCCs. Smith added that most people lived in mud-block houses with dirt floors and no running water. They had to draw water from communal taps several blocks away. Smith commented, "The people lived very poorly but were still very generous."

Because of their poverty, Smith discovered that he could not go around knocking on doors to visit people. It would be embarrassing for the people to have an American visit them but not have any food to offer him. He said it was better to wait for an invitation first.

Liturgy was always excellent, according to Doherty. There were four choirs, one for each Mass, and all were very good. In fact, often the main choir was asked to sing on Radio Tanzania. In addition to singing, the people prepared the celebrations and decorated the church.

On one of the Palm Sundays they utilized the SCCs for the celebration. All the Catholics were told to gather at their SCCs and then walk together to the church. They dressed up the children in uniforms and all carried banners and crosses, which were put up in front of the church. Doherty said that this helped the people realize the Church was theirs.

Doherty discussed the history of the gradual inculturation of the liturgy, to make it more in accordance with how Africans worship and celebrate.

I had heard stories of previous times when priests were very strict with regard to African traditions, even to getting rid of all African ways. Before Vatican II it was believed that African superstitions should not be part of Christianity. They never thought of having drums in church, because they were used in drinking situations. Even African Christians in the beginning had the same

mentality. But in most cases being African won out. They were Africans and wanted to sing and to dance a little bit. So, it was no problem in getting them to participate in joyful liturgies.

The economic hardships of the mid-1980s affected the priests at Chang'ombe as well as other parts of Tanzania. If any basic goods were available in the government shops the employees running the shop would sell them out of the back door, for a far higher price than if the goods were sold at the counter inside the shop. Doherty said that at their last Christmas in 1984 they wanted to have a Christmas party for the children, but in order to get rice they had to trade CRS (Catholic Relief Services) milk powder to Arab retailers in exchange for sufficient rice to have a parish party. Doherty confirmed what was written above in the history of the city of Dar es Salaam that by the 1980s almost everyone was doing private farming and many types of small business, as salaries could not pay for basic necessities and food was often scarce.

Government defensiveness regarding the sad state of the economy led to an unfortunate incident around the year 1981 or 1982: John Sivalon was detained by the police for several hours one day. He had scheduled a seminar at Msimbazi Centre on matters of justice and peace and mimeographed copies of his university thesis in Sociology. Someone at the Centre apparently over-reacted to something he read and reported to government officials that subversive documents were going to be presented at the seminar. Police came to the rectory, searched Sivalon's room, taking away some papers and also his passport. He was taken to the police station and held there. Doherty went and signed an affidavit that Sivalon would not flee, and Sivalon was released. The priests contacted a lawyer and also visited the office of the Minister for Interior Affairs. Eventually, it was realized that the CCM Party had approved Sivalon's thesis, as it was a public document available at the library of the university. Sivalon got his passport back and nothing further was heard about this incident. It was not revealed who gave the misinformation to the police about Sivalon.

Despite the poor economy the parish raised enough money to pay for four people to take a pilgrimage to Rome for the Marian Year in 1984. Doherty went with them and John Sivalon met them in Rome, while he was traveling to the United States.

In 1984 Steve Green went back to the United States and later left the priesthood although he did not completely leave Maryknoll, as he worked at Maryknoll's retirement home in Los Altos, California, for many years. Doherty also left Chang'ombe early in 1985 and worked for Maryknoll's Social Communications Department for six years. Later in the 1990s he took an assignment in Nairobi, working for AMECEA's Social Communications Department. Sivalon remained in Chang'ombe for most of 1985, after which he went to the U.S. to get his doctorate. Doherty summed up the work the three priests did:

We were together for at least five years, or six years, and it worked out well. We had different interests in some ways but similar ones in others and we had a good working relationship. We also had OTP students come, such as Dave Smith and Chris Schroeder.

Cardinal Rugambwa realized that no other Maryknollers were available to work in Chang'ombe and agreed to assign a diocesan priest to the parish. Fr. Deogratias Mbiku, the former Bishop's Secretary, came and basically had to serve the parish by himself, although he usually got help for Masses on Sunday from another diocesan priest. For a while a deacon from the seminary was also assigned to the parish. Doherty said that Mbiku did a sterling job, building a Centre in a different part of the parish and surrounding the compound at Chang'ombe with a large cement wall eight feet high. There was only one entrance to the compound, through a large, secure, metal gate, manned by a security guard day and night. The junction outside the parish compound was always very busy and noisy and this wall not only provided security but also prevented the bedlam from disturbing the peaceful parish setting.

Chang'ombe has continued to be a vibrant parish. In the year 2010 it celebrated its 50th anniversary. In 2012 the priests assigned to the parish were the pastor, Fr. Benedict Shayo, assisted by Frs. George Sayi and Christian Likoko. The Carmelite Sisters were still living in their convent on the parish compound and another group, the Don Bosco Sisters, was also working in the parish.

In February, 2012, the head catechist, Mr. Kalisti Peter Shiyo, elaborated on the advanced state of the parish. There are many buildings on the property, which in addition to the church, rectory – which was expanded to include bedrooms on the ground floor in addition to the four bedrooms on the second floor – and hall, also included a dispensary, office block, large classroom block for teaching the sacramental courses, a very large garage for vehicles, and an outdoor stage and prayer area for special ceremonies.

An important clinic is on the parish compound, called PASADA, which serves those diagnosed with HIV/AIDS. In July, 2005, the PASADA clinic had a special visitor, Mrs. Laura Bush, wife of President George Bush. One or two years previously the U.S. government had initiated the PEPFAR program of providing inexpensive anti-retroviral therapies to countries such as Tanzania, to enable the countries to give free medications to those infected with the disease. The HIV/AIDS program was implemented usually by church-based institutions, such as a parish clinic overseen by the Archdiocese.

The Carmelite Sisters taught religion in the catechumenate classrooms and also operated the nursery school (Chekechea), which had been moved to a new place very close to the parish compound.

Most of the ground inside the compound had been tiled with solid-state tile blocks, making for a clean compound, suitable for driving and parking vehicles. There are also many trees, shrubs and flowers in select places on the parish compound.

There are several catechists, who come to teach most days of the week. The office has a secretary on duty each weekday.

In the year 2012 the parish needed six Masses on Sunday, five at Chang'ombe and one at an outstation called Mikoroshini. Sunday morning Masses are at 6:00, 7:30, 9:00 and 10:30, the latter a children's Mass led by the Ujirani Mwema group. There is a final Mass at 5:00 pm on Sunday, but this is lightly attended.

MOROGORO SCHOOL CHAPLAINCY:

As was noted above Fr. Lionel Bouffard had come to Chang'ombe Parish in the beginning of 1972 and he stayed there for about nine months. In the latter part of 1972 he

moved to Morogoro, where he was appointed Chaplain of Mzumbe Secondary School, one of the better secondary schools in the country, and also Chaplain of the Institute of Development and Management, which was next door to the secondary school.

Morogoro is about 122 miles due west of Dar es Salaam, along the main highway to western Tanzania, which was made a tarmac road in the 1950s. From Morogoro it is another 160 miles to Dodoma, the legislative capital of the nation. Morogoro is located at the base of the Uluguru Hills and the city's altitude of 1,650 feet gives it a warm but only moderately humid climate, with daytime highs in the eighties and nineties and nighttime lows in the sixties. The city of Morogoro averages 35 inches of rain a year, most of it from November through May, making it a productive agricultural area. The Sokoine University of Agriculture is located in the city. In addition to food crops, the area also produces sugar cane and tobacco and is most known for its sisal plantations. In the year 2012, the population of the city had reached 316,000.

Morogoro was the place where the Maryknoll Sisters opened in 1957 what was then only the second high school for girls in the country (there was a government secondary school for girls in Tabora), called Marian College. Despite the word college, it was only a secondary school, educating girls up through Form Six. The Sisters remained there until 1973, withdrawing due to the changed educational policies of the government, which wanted to Africanize the educational system and replace all expatriate teachers with Tanzanian citizens. The school was renamed Kilakala Girls High School, and in the 1970s many of the teachers were former students of the school.

Bouffard said the following about his time at Morogoro:

In Tanzania, Morogoro was the place I most enjoyed and where I was most successful. Mzumbe had never had a resident chaplain. I got good participation by the students and was able to initiate many religious and social activities. For example, students from the Institute of Development and Management taught religion in local primary schools. There was a strong YCS group in the high school and three of the students there became future priests.

Bouffard also said that he consulted Fr. Bill Tokus, the Chaplain of Shinyanga Secondary School, who gave him many suggestions for programs and activities. He added that while he lived at Morogoro he had very good relations with the African Bishop of the Diocese of Morogoro and tended to spend more time visiting the African priests than expatriate missionaries.

At the end of 1976 Bouffard was implored by the Tanzania Region to return to Chang'ombe to be pastor and to implement a one-year plan of turning the parish back to the Archdiocese (cf above). He spent two years in Chang'ombe (1977 and 1978) and in January, 1979, he moved to Kenya, where he lived up till the mid-1990s.

FR. MARV DEUTSCH, ARCHDIOCESAN YOUTH APOSTOLATE:

We have seen above under Chang'ombe Parish that Fr. Marv Deutsch arrived there in January, 1970, and worked in the parish for two years. He arrived with the intention of primarily doing pastoral work in the parish, however as the two years passed he began getting more and more involved in youth work, such as teaching religion in the

secondary school and meeting regularly with the Young Christian Worker group. He also started organizing and conducting day-long seminars for youth at the Msimbazi Centre.

In December, 1971, the Vocation Director for the Archdiocese, Fr. Mansuetus, a Swiss Capuchin, finished his vocation work and moved to a parish, and Deutsch was named Archdiocesan Youth Chaplain, the first time the Archdiocese had a chaplain for youth. In 1972 Deutsch's main work with youth was with the YCW group, meeting weekly for gospel discussions, and organizing the day-long events at Msimbazi Centre, called 'Friendship Days.' The YCW opened an office at Msimbazi and published a youth newsletter. Deutsch also started taking seminars for youth to parishes throughout the diocese. In 1972 Deutsch was joined on the youth team by Fr. John Bertello, a Consolata Father, who was a full-time teacher in a secondary school.

Early in 1972, as was said above, Walt Gleason moved from the house owned by Mr. Mkate, a high-ranking government official who was on assignment at the United Nations, to a larger building formerly used by the TEC in Kurasini. Deutsch was given this house and lived there for over a year, along with Bertello, who moved in shortly afterward. Two OTP students, Tom Tiscornia and Ed Philips, also lived in this house while they were in Dar es Salaam. Two YCW leaders were also invited to stay at the house, although later Deutsch thought that this attempt at cross-cultural living was not successful. There were too many cultural differences, such as different types of food, different lifestyles, and the differences between young men who intend to marry and those committed to celibacy. Deutsch commented, "I found that an interesting experiment but I would not repeat it. We thought we could do it but we found it was not so easy to do."

In September of 1973 Mr. Mkate returned and Deutsch had to move. The rectory in Kurasini Parish became available, as the pastor had come down with hepatitis and didn't want to leave the rectory vacant. After two months there, Deutsch moved back to Chang'ombe at the end of November, 1973. He had hoped to rent a large apartment in the Upanga/Oyster Bay area, but Cardinal Rugambwa was not in favor of priests living in private houses or apartments. Thus from the end of 1973 to 1978 Deutsch retained his room at Chang'ombe, although most weekends he was away from the parish.

In April and May of 1972 Deutsch also had responsibility for inviting speakers to a special Workshop on Socialism in Musoma for Maryknoll priests and Brothers that was held in June, 1972. He knew two professors, Dr. Karenga from Dar es Salaam University, and Mr. Mapunda, a teacher of Political Science at Kivakoni College. Deutsch said the Workshop turned out to be very good, better than he expected. Deutsch agreed that the goals of Socialism were admirable, to distribute the goods of society equally to all citizens and promote the common good, but he was one of those who were skeptical of its practical implementation.

By 1973 Deutsch was teaching religion in several high schools. During that year he also travelled around the country visiting places with good Catholic youth programs. One was a trip to Iringa, about 300 miles west of Dar es Salaam, where a young African priest was working with youth. In addition, a large mission at Tosamaganga, 13 miles from Iringa, run by a Consolata priest, had good facilities and was offering to host a national meeting for YCW members in October, 1973. Deutsch also visited a Youth Center run by a White Father in Tabora and met an African priest doing youth work in Dodoma. The YCW meeting went very well, which resulted in the YCW joining the

national Catholic Lay Governing Board. A young man from Chang'ombe, named Jovin Kione, was elected national president of the YCW.

In January, 1974, Deutsch welcomed an important visitor, Alex Eric, a layman from Brussels, who had founded the YCW in Dar in the early 1960s. In the same month, Maryknoll Sister Janet Srebalus returned to Dar after home leave in the U.S., in order to engage in full-time youth ministry. She and MM Sister Connie Krautkremer joined with Deutsch to form a youth ministry pastoral team. One aspect of the youth apostolate was teaching religion in all the secondary schools in Dar es Salaam, achievable when priests from other Religious Orders joined the team. A diocesan priest, Fr. Alex P. Kiwari, and two Salvatorian Sisters from Germany were also on the team. Fr. Walt Gleason was also still teaching religion in secondary schools, but not an official member of the youth apostolate team. Deutsch said that there were fourteen secondary schools in all, one of them in Kibaha, 25 miles west of Dar es Salaam, and another at Pugu, 15 miles southwest of Dar, the famous high school where Julius Nyerere was a teacher in the 1950s, and the team was able to reach all schools. At one time or another Deutsch taught in all fourteen schools. The Maryknoll Sisters did more than just teach in schools; for a complete report, see the book by Sr. Katie Erisman, pages 64-65.

In letters written in the first half of 1974, Deutsch indicated that weekend seminars in parishes were drawing huge crowds of youth. At the Cathedral the pastor did not expect even fifty to show up, but in fact 250 came for the whole weekend. Deutsch was able to bring in capable Tanzanians to talk about various issues facing the urban youth, including what a true marriage is and about the equality of men and women – a notion not readily accepted by the young men in attendance. In addition to parishes in the city, the team also went out to Kibaha Parish.

While in Dar es Salaam in the 1970s Deutsch was always quite busy with the various aspects of youth ministry, but he also was able to fit in time for renewal and pastoral updating. In the last three months of 1974 he took the Mission Renewal Program at Maryknoll, NY, and in July, 1976, he took a two-week course at the East Asian Pastoral Institute in Manila, Philippines.

One tool that Deutsch used on the weekend youth seminars was film: he showed the film “King of Kings,” the famous silent movie on the life of Jesus by Cecil De Mille, and he also showed a film on the ministry of John the Baptist.

In 1977 Deutsch was elected to the Regional Board and also had to devote time to looking for a place to build a Society House in Dar es Salaam, which will be covered below. In the meantime, throughout that year Deutsch and the two Maryknoll Sisters continued to do their youth work, teaching in secondary schools, running seminars for youth on weekends in parishes, and organizing special events. At a seminar one Sunday in October, 1977, in neighboring Mbagala Parish, seventy youth showed up and Deutsch commented: “I didn’t get home till after 6:00 pm, so it was a really long day. However, the discussions went well and the kids enjoyed themselves, which makes it all very rewarding.”

In August, 1977, Deutsch and the Sisters met with Fr. Mansuetus, to formalize a new eight-week course for young adults who had finished their formal education. The course was an attempt to orientate them towards good decision-making in life choices: with regard to chemical substances, behavior leading up to and in marriage, and

employment choices. Another important goal of the course was to urge the young adults to persevere in their faith and continue growing into a mature faith.

In 1977 Cardinal Rugambwa had several celebrations in honor of his 25th anniversary since being made a Bishop. The youth of the Archdiocese put on their celebration in early September at a large hall belonging to the Goan community. Over two hundred youth were in attendance. Afterwards the Cardinal expressed great appreciation for the event, observing that he thought it brought him closer to the youth (mostly young adults).

Deutsch was supposed to go on furlough in January, 1978, but postponed it till April because the contractor promised that the new center house would be completed in April. In fact, the house was not completed until the end of June. Deutsch returned from his furlough in August and took up residence at the Society House, along with Fr. John Lange, the Regional Procurator.

Although Deutsch spent time addressing minor things needed in the new house and also set up a workshop to build cabinets and book cases, he also got back into youth work. One action was helping the Goan youth of the Cathedral to reorganize the choir for the two English Masses, so that the liturgies would be more lively. Deutsch spent several months with them and this concerted effort produced very good results. In fact, in 1979 the Goan choir was featured singing on the national radio station. He and the Sisters continued to teach in secondary schools and run youth seminars in parishes on weekends. Deutsch said that he usually taught in three or four secondary schools each term.

Since they were not assigned to parishes, Deutsch and Lange were asked to say English Masses in local parishes and for several months Deutsch was saying the two English Masses on Sunday morning at the Cathedral. Other than the Maryknoll priests, there were very few if any priests in Dar es Salaam who spoke English as their native language.

One other outreach Deutsch engaged in was to give a series of Advent retreats for youth in several parishes during the month of December, 1978.

A possible harbinger of change in social mores was noticed by Deutsch at a youth seminar in Kibaha in February, 1979. He said that about sixty youth showed up and over half were girls. He commented on this:

The girls did not feel as free as the boys to attend youth meetings, especially outside of town where they did not receive as much schooling as the boys. Things were changing for the girls, with many more entering into secondary school, but usually change does not happen overnight.

In March, 1979, a major change occurred in Deutsch's role with youth in the Archdiocese of Dar es Salaam. Cardinal Rugambwa asked him to be Director of the Youth Centre that was just nearing completion. Actually, only the first phase (of three) had been built by April, 1979, a building 30 by 70 feet that contained a large hall, several offices and a reading room. In an interview ten years later, Deutsch commented:

The Archdiocesan Pastoral Council had several committees, one being a Youth Committee, and I had been on that committee for years. For several years they had been recommending that we have a youth centre and finally Misereor

accepted to fund its construction in the Upanga area. The first stage was supposed to be a library.

When the Cardinal asked me to be Director I said that I would accept the job only if the building would be a multi-purpose building, not just a library, because I didn't want to be merely a librarian for students. I wanted it for students, non-working youth and for young adults who were working, and he agreed. I don't know how it happened that the building was designed to be a library. That was certainly not the wish of the members of the committee. But the Cardinal immediately agreed that it should be a multi-purpose center.

Then I set it up and got all the furniture for it. Maryknoll gave \$10,000.00 for recreational facilities and with that money I built a combination basketball and tennis court, with a fence around it. We had seminars, marriage preparation courses, Mass on occasion, sports programs, and indoor games, such as table tennis.

Deutsch hired three people, one of them an artist who decorated the walls with striking artistic portrayals of African youth engaged in activities and other paintings with a religious motif. This young man was tragically killed by poison put in his food or drink; the suspected culprit was a rival artist envious that the deceased artist had been given a government artistic painting contract, although there was insufficient evidence to arrest anyone. Benedict Nyakusa was hired as a full-time supervisor of the youth centre and a young woman, named Frida, made orange juice by squeezing scores of oranges by hand.

The centre was opened in April but even up till August, 1979, the construction was not completed. Deutsch suspected the Indian Contractor was concentrating on other more lucrative building contracts and using the youth centre plot to make cement blocks for the other contracts.

As of 1978 a third Maryknoll Sister, Sr. Veronica Schweyen, had joined the team and in 1979 two other Sisters came to Tanzania, with the purpose of helping with youth work in Dar es Salaam, after they first learned Swahili at the language school.

Deutsch elaborated on his schedule: in morning hours most weekdays he taught in secondary schools. Usually one or two of the Sisters accompanied him and they would be in the school all morning. The youth centre was opened at 1:00 pm and despite the humidity young people started immediately coming in to the centre. Since some had not had any lunch, Deutsch sold them cheap breakfast energy bars he had been given as well as glasses of fresh-squeezed orange juice. Each item sold for one shilling, equal to about fourteen U.S. cents. In August, 1980, he installed a second-hand gas stove, for making tea, and also added a used refrigerator. With good facilities at the youth centre, this became the venue for the youth seminars, which were held there usually three weekends every month.

Deutsch generally stayed at the youth centre until about 7:00 pm and only arrived home after dark. Upanga was not far from the centre house in Oyster Bay, fortunately. Deutsch also was responsible for shopping for food and supplies for the centre house, which was a guest house and often had up to nine guests there at any one time. Shopping day for Deutsch was Saturday, unless he had one day during the week without classes at a secondary school. He was very busy and said he never got a day off.

The Youth Centre was officially opened and blessed by Cardinal Rugambwa in October, 1979. In addition to the sports facilities, Deutsch had also planted many shrubs and trees around the youth centre property.

In 1980 Deutsch started an English class two days a week at the centre. This was enthusiastically over-enrolled by some fifty first-year secondary school students. In Tanzania primary school students learned all their subjects in Swahili, although one of the subjects was English. Once in secondary school they had to learn all their subjects in English. Even as of 2017, this is still the system. It would be inordinately expensive for Tanzania to produce secondary school text books in Swahili, making it necessary to conduct the teaching in English. East Africans amaze visitors from Europe and America with their ability to learn foreign languages.

Another group Deutsch began meeting with one evening a week was from the nearby technical training college, a group of young men and women that Deutsch enjoyed having discussions with. He also started celebrating Mass for the college students later in 1980.

In March of 1981 Bill Daley, the Regional Superior, came to Dar es Salaam to confer with Deutsch about a change of assignment for him. He suggested that Deutsch combine his furlough in mid-1981 with the renewal program and on return to Tanzania in 1982 he accept an assignment to be chaplain at Shinyanga Secondary School, to replace Fr. Bill Tokus. Tokus had been there for fourteen years and needed a change.

As of the beginning of 1981 Deutsch had been in Dar es Salaam for eleven years and he felt it might be a good time for a change, back to Shinyanga where he had begun his mission in Tanzania. He had also experienced some setbacks with regard to the future plans of the Youth Centre. He submitted a plan to the Diocesan Pastoral Committee to expand the centre with a dormitory that could accommodate twenty-five to thirty youth, so that they could offer five-day seminars. Deutsch also wanted to have a house built for the priest-Director, big enough to accommodate two other guests. White Father George Smith, who was assisting Deutsch at the Youth Centre, agreed with this plan and the representative of Misereor stated that Misereor would fund it if the Archdiocese submitted it as one of two priorities for the diocese. However, the Archdiocese did not list the youth centre expansion as a priority and the project was not accepted. At the same time, Deutsch had a disagreement with the Director of the secondary schools' apostolate, a diocesan priest, who wanted the youth centre to be only for secondary school students. Deutsch did not want the older group, i.e. young adults in their twenties and even thirties, particularly members of the YCW group, to be excluded. Thus, given these setbacks in Dar es Salaam and the Region's request that he consider going to Shinyanga Secondary School, Deutsch agreed to move.

In an interview in 1989 Deutsch reflected on one component of youth seminars and the positive results emanating from them:

Srs. Connie Krautkremer, Janet Srebalus, and I were going around to all the parishes giving marriage preparation seminars. We'd be in a parish a whole week, almost every evening for a week. Each evening covered different aspects, such as sex education, meaning of friendship, meaning of love, meaning of marriage, and the whole problem of the dowry.

Frequently I would meet someone on the street and they would say: “Fr. Marvin I just want to tell you how much I got out of that course and how helpful it was in my life.” We don’t know how the youth are responding, but it happened frequently that the young people would say that to me.

Deutsch left Dar es Salaam at the end of May, 1981, for his furlough and sabbatical and George Smith took over as Director of the Youth Centre. Deutsch went to Shinyanga at the beginning of 1982. Some years later the Salesian Fathers from India took on the responsibility for the Youth Centre in Dar es Salaam and also ran a vocational training school.

DAR ES SALAAM SOCIETY HOUSE, OYSTER BAY:

At the beginning of 1977 Tanzania closed the border with Kenya, instigated by the collapse of East African Airways. The border closure caused great difficulties for Maryknollers: Deutsch said that meetings of all Maryknollers doing youth work in East Africa had to be cancelled and that even going to Musoma from Dar es Salaam became a hassle without an airline to take them. In April, 1977, the Regional Board changed the venue for the meeting from Musoma to Dar es Salaam, as those coming from Kenya could fly back and forth on an international airline stopping in Nairobi prior to going on to Dar es Salaam. Those from upcountry Tanzania had no alternative but to drive down to Dar, although for the April, 1977, meeting those coming from Shinyanga did not make it. In recognition of the cross-border restrictions the Board decided that Maryknoll needed a center house in Dar es Salaam, to accommodate those traveling abroad and unable to get to Nairobi. In addition to accommodations for Maryknollers the Region could also appoint someone to do regional procuration, particularly handling imports of various goods and containers, as the White Fathers were complaining about having to do this task on behalf of Maryknoll priests and Brothers. Constant shortages of ordinary consumer goods were causing havoc and Maryknollers decided to import a number of basic goods by container from the U.S.

Deutsch was appointed to look for a suitable house or plot for a society center house and in July, 1977, Moe Morrissey and Fr. Carl Meulemans, the Area Coordinator, came to Dar es Salaam and approved the decision to buy a house. The original place was in Upanga and the house was not completely built. Drawbacks to this house were its size – too small for a center house as it had only three bedrooms – and being located in a crowded neighborhood. This was rejected and Deutsch began looking in the Msasani Peninsula. In August, Morrissey came again and agreed that Maryknoll would build a seven-bedroom house on the Peninsula, also called Oyster Bay. Construction began at the beginning of September and the priests hoped it would be completed by the beginning of 1978.

Because of the closed border many more Maryknollers were coming to Dar es Salaam, mainly those working in Tanzania, and the priests in Chang’ombe had to provide hospitality. Deutsch was also being called on more often to do procuration for various Maryknollers by clearing goods coming into the port. Fr. John Lange had gone earlier in 1977 to the U.S. for surgery on his back, which was successful, and in August, 1977, he said he would be willing to come to Dar es Salaam to do the procuration work, after first

taking the mission renewal program at Maryknoll, NY. Fr. Charles Liberatore also visited Dar es Salaam and said that by 1979 he would be available to be the Regional Procurator and live at the new Society house.

From January to October, 1977, the major airlines were stopping at both Nairobi and Dar es Salaam, enabling travelers between these two countries to fly from one city to the other. However, by October that year relations between the two countries deteriorated completely, as Kenya expropriated most of the tangible assets of the East African Community. In October, 1977, Kenya also decreed that no airline embarking from Dar es Salaam could land at Nairobi Airport, forcing the airlines to alter their flights. After this, passengers had to fly to a third country, such as to Kampala, Uganda, in order to travel between Kenya and Tanzania. Not only were passengers burdened but the mail from the U.S. encountered long delays arriving in Tanzania.

There were delays in finishing construction of the new Society house but by January, 1978, it was almost complete. Lange had come back to Tanzania and moved into Chang'ombe in mid-January, 1978. Unfortunately, thieves stole various parts from the engine area of his new diesel pickup truck, which cost \$1,000 to replace. Throughout the 1970s thievery was a persistent concern in Dar es Salaam. Even vehicles imported from abroad that were in the port awaiting customs clearance regularly had parts stolen. Deutsch had bought a new Volkswagen and in the one week that it was in the port awaiting clearance the fuses in the engine were stolen.

In February of 1978 the house was nearing completion and Deutsch realized it would need several domestic workers. He bought a Swahili house not far away and put in substantial repairs, so that the workers could stay in a rent-free house within walking distance of their place of work. This was an enormous boon for the workers, as housing and transport are two of the major expenses for urban workers. Although Deutsch hired some builders to fix the workers' house, he joined them and did a lot of the work himself.

Near the end of February, 1978, Deutsch was also able to finally obtain the post office box number for the Society House – PO Box 867, Dar Es Salaam – a postal address soon to be known by all the Maryknollers in Tanzania (and elsewhere).

Construction was originally supposed to be completed by January, 1978. Then the contractor promised that the house would definitely be ready by April, so Deutsch, who was supposed to go on furlough at the beginning of 1978, postponed his trip till April. The house was still not completed, but Deutsch left anyway. Finally, in June the house was ready and Lange moved in on July 3, 1978. For the next few months there was a stream of visitors staying at the house. Deutsch returned from his furlough in August, bringing with him several suitcases full of drapes and curtains for the new house, for which he did not have to pay any customs duty, as the customs official at the airport was a parishioner at Chang'ombe Parish. Deutsch moved into the Society House and spent much of his time over the ensuing months finishing minor jobs that remained, making cabinets and book cases for the rooms, and planting flowers, trees, shrubs and grass around the house. He also planted tomatoes and squash. Substantial rain in the months of October through December of 1978 – 17 inches of rain in November alone – produced abundant plant growth by the beginning of 1979.

After Lange was settled in Dar es Salaam, Brother Winfried, who was doing procuration at the White Fathers' center house, next to the Cathedral, took Lange to the

port to show him the complicated task of clearing goods. Lange was also the treasurer and had to learn bookkeeping. In 1978 there was only one Region so he could send his monthly accounts totals to Nairobi, to be entered into the Maryknoll system. However, in 1979 Tanzania became a Region separate from Kenya and Lange became the Regional Treasurer and had to learn how to enter the monthly reports to the computerized system in New York. Brother Tom Hickey came to Nairobi for several weeks and Lange went up there to be taught the Maryknoll accounting system.

But procurement became his main work. Lange expressed appreciation for the help that Liberatore had given him and other Maryknollers in Shinyanga Diocese, particularly with regard on how to approach government offices. Lange said that in Dar es Salaam “my idea was to serve the men just as Charlie Liberatore did.” He elaborated on his work:

I made every effort to get wheat flour, which was very hard to get in those days, and mabati (metal roofing sheets), cement, and chicken feed for Dave Jones. Every day I would go out with about ten things on my list, because I was dealing with parastatals and I never knew whether the cashier or marketing manager would be at a particular place. If not I would just move onto the next place.

I had to clear cars through customs and containers coming from Wisconsin. I then sent them up to Shinyanga and Musoma.

My day began early, with prayers and Mass at 7:00 am. After breakfast I would line up the work for the workers and give Edward, the driver, a list of places to go to. I would take the hardest places because at certain places there was nothing he could do.

My years doing procurement were a lot of work. At 7:00 pm I would just relax at the sundowner and not want to open a letter or do any other type of work. However, sometimes the phone would ring, which was annoying.

Proximity to the ocean moderated the amount of mosquitoes and produced welcome breezes at times. Even with fewer mosquitoes, good screens were put in all the windows to eliminate mosquitoes from entering the house. Just in case, very good mosquito nets were installed at every bed. In addition to mosquitoes, the screens kept out flies and other flying insects. A year after the house was built the metal screens had rusted and had to be replaced with nylon screens. The rooms also had air conditioners.

Due to frequent breakdowns in water pressure coming from the city, Deutsch and Lange put in a reserve tank at ground level and another above the roof. In 1980 they installed an electric pump to make sure the water could reach the roof-top tank.

Maryknollers travelling from America had to go directly to Dar es Salaam, if they wanted to go to Tanzania, rather than passing through Nairobi as most had previously done. This included all those going to Musoma and Shinyanga Dioceses and most of them liked spending several days in Dar es Salaam, because of the new house. So, the house consistently had several guests. Lange and Deutsch set up a schedule of having daily Mass at 7:00 am and night prayers at 9:00 pm, to which all were invited.

The closure of the Kenya-Tanzania border that led to the establishment of the Dar es Salaam Society House also resulted in Maryknoll dividing the Africa Region into two Regions, for Kenya and Tanzania, in June, 1978. Fr. Bill Daley remained the Regional Superior of Tanzania and established his office in Musoma, and Fr. Bill Madden was

elected the Kenya Regional Superior, with his term beginning on January 1, 1979. With Tanzania a separate Region, Board Meetings no longer were held in Nairobi but in various places in Tanzania. The Unit in Zambia was within the Tanzania Region and one representative of that Unit came to Board Meetings; the meeting in January, 1979, was held in Musoma.

To attend the regional assembly in Musoma in January, 1980, the Maryknollers from Dar es Salaam flew in a small plane of the Flying Doctors Service. It was not busy at that time and the pilot, a Catholic man from Illinois, charged the Maryknollers only for the fuel. Deutsch wrote that it was a spectacular five-hour trip in each direction. In 1981 they used Air Tanzania and in ensuing years they were able to use commercial airlines. In 1980 Air Tanzania had not yet come into service.

As was noted above about Chang'ombe Parish, Lange expected to become pastor of Chang'ombe beginning in January, 1979, to be replaced as Procurator in Dar es Salaam by Fr. Charles Liberatore. However, Liberatore accepted the job of Treasurer and Procurator of the Kenya Region and Lange had to continue living in Oyster Bay, with the jobs of Regional Procurator and Treasurer.

In June of 1979 Deutsch had two guests at the Society House, his niece Helen McDaniel and a family friend Eileen Zukauska. It is noteworthy that the two women were allowed to stay at the Society House in Dar es Salaam, since it was strictly forbidden for non-Religious and especially lay women, even if family members of a Maryknoller, to stay at the Centre House in Nairobi. In Nairobi, no Lay Missioners and not even the parents of a Maryknoll priest working in Kenya were allowed to stay at the center house until about the beginning of the 1990s when the policy was finally changed. It seems that the Tanzania Region and the priests living at the Oyster Bay house had no problem with lay women staying in the Dar es Salaam centre house.

In April, 1980, while Lange was in Shinyanga on a short vacation and Deutsch was twenty-five miles away celebrating Mass at a parish, the house servant pried open the safe and stole \$4,000.00. He was from Malawi and was seen that morning boarding a train for southern Tanzania. Even though the police put out a search warrant for him he was never found and the money never recovered. Deutsch went out immediately and bought a much stronger safe. Deutsch wrote in a letter that month that robberies had become common in the Oyster Bay area.

In mid-1980 Lange went on home leave and was replaced on a temporary basis by Fr. George Putnam, who had been teaching in seminaries prior to this. Two Tanzanian men had been well trained by Lange: Edward was the driver and did much of the procurement; Donat (or Donald) assisted with the bookkeeping. There were also two workers doing domestic service in the house, one a cook and the other taking care of the cleanliness of the house. After Lange returned to Dar es Salaam Putnam stayed on at the centre house until 1984.

In May of 1981 Deutsch went to the U.S. for furlough and a sabbatical, after which he was assigned to Shinyanga. In 1982 Lange also asked to be replaced in the Oyster Bay house and he transferred to Kibaha Parish. In his place Fr. Ed Philips was assigned from Musoma to Dar es Salaam to be Regional Treasurer and to also oversee regional procurement. Neither Philips nor Putnam was interviewed, so we have no comments on their work in Dar es Salaam. Putnam finished his assignment in Dar es Salaam in 1984.

In January, 1985, a significant assignment brought a priest to the Oyster Bay house, who would remain there for a long time. Fr. Howie O'Brien was a veteran who had served in the Army Air Corps in the Second World War and then had attended Providence College for two years before entering Maryknoll. He was ordained in 1955 and spent the first twenty-two years of his mission career in Japan. From 1977 to 1984 he served as the Administrator of the Maryknoll house on 39th Street in New York City. Given the critical need for someone to do procurement in Dar es Salaam and welcome guests to the Centre House, O'Brien accepted an assignment to the Oyster Bay house. He came to Tanzania in September, 1984, and studied Swahili at the language school. He arrived in Dar es Salaam in January, 1985. He served there for twenty years, up till January, 2005, when he moved to St. Theresa's Nursing Home at Maryknoll, NY. He likewise was not interviewed for the history project, but his biography says about his time in Dar es Salaam:

Father O'Brien provided a comfortable, welcoming and spiritual environment in which members could renew themselves before returning to their ministries. His contemplative style encouraged those who visited to sense that the house was more than a residence. It was truly a Dar es Salaam, "a spiritual haven," for all those who visited the house.

Along with this O'Brien handled immigration issues, work permits for lay missionaries, purchases, importing and transporting supplies to missions up-country. This was a tremendous service greatly appreciated by all members of the Tanzania Region. The impact of O'Brien's friendliness could be seen each year at the end of Ramadan, when Muslim businessmen brought him gifts as a sign of their respect for his kind spirit.

O'Brien lived on another ten years at St. Theresa's Nursing Home until his death on March 5, 2014.

There were others who lived at the Society House in Oyster Bay at different times. Fr. Bill Tokus came to Dar es Salaam in 1982 or 1983 and served as chaplain at Dar es Salaam University up till 1990. For his first few years he lived at the Society House.

After finishing up at Chang'ombe Parish in 1985, Fr. John Sivalon went to the United States and Canada to get his PhD in Sociology. When he returned to Tanzania in 1990 to teach at Dar es Salaam University, he lived at the Society House for several years, before moving to an apartment not too far from the Maryknoll residence. In 1995 Sivalon was elected Regional Superior for Tanzania and in 1998 he was chosen to be the Regional Superior for the re-united Africa Region, a post he served up till 2001. During these years as Superior he continued teaching at the university and living in his apartment, setting a model of the new manner of being Regional Superior in a Region with far fewer personnel than in previous years.

In 1991 Fr. Dave Schwinghamer returned to the Tanzania Region from the U.S., where he had been doing Development work and had also had surgery on his heart. He accepted a post as Executive Secretary for the Religious Superiors of Tanzania (RSAT).

He also was the head of a small office, called the Centre for Faith and Justice in Dar es Salaam. He stayed in Dar es Salaam up till 1996; although his mailing address was at the Society House in Oyster Bay, his actual residence was in a separate place not too far away. However, we will include his time in Dar es Salaam in this section.

Three major events occurred at the same time in early 1994: the first Synod on Africa in Rome; the first multi-racial elections in South Africa; and the genocide in Rwanda. Just before the Rwandan genocide Schwinghamer had gone to South Africa, on behalf of the RSAT, to accompany a group of election observers representing church groups from the United States. While they were in South Africa the genocide broke out in Rwanda and after that Schwinghamer turned much of his attention to this horrific event. The peaceful outcome of the election in South Africa, in which Nelson Mandela overwhelmingly won the vote for President, enabled people to concentrate on other places in Africa, particularly Rwanda.

As was seen in Volume Four, in a section attached to the history of Ndoleleji Parish, the first Maryknoll priest to go to the refugee camps in western Tanzania, near the border with Rwanda, was Fr. Dan Ohmann in early 1995. In the spring of 1995 (i.e. April or May, when spring is happening in the northern hemisphere), Schwinghamer visited Ohmann at the camp, on behalf of the RSAT. Later that year he filled in for Ohmann at the camp, when Ohmann went on furlough in the U.S.

In 1996 Schwinghamer was asked by the Africa Area to accompany a man from Kenya named Joseph Babu to a special course on conflict resolution in the United States. They chose Eastern Mennonite University in Virginia. Babu took a two-year Masters Degree program in Conflict Transformation and Schwinghamer took a one-year certificate program in the same field. When he returned to Tanzania in 1997 Schwinghamer did not return to Dar es Salaam but went to the refugee camp in western Tanzania to replace Ohmann, who was finishing up his period of volunteering. Schwinghamer remained in the camp up till 1999, when he went back to the United States to care for his brother, who had a congenital ailment, and also to work for the Maryknoll Development Department, based in Minnesota.

Another Maryknoller who lived at the Oyster Bay house for a long time was Fr. Joe Healey, who moved from Musoma to Dar es Salaam in 1994 and stayed in the Society House until it was closed at the beginning of 2007. His purpose in coming to Dar es Salaam was to be on the Mission Awareness Committee of the Religious Superiors Association of Tanzania (RSAT), first as Chairperson and then Coordinator. There were seven missionary societies, called Societies of Apostolic Life, in addition to Maryknoll in East Africa, such as the Missionaries of Africa (formerly White Fathers), Holy Ghost Fathers, Consolata Fathers, the Society of African Missions (SMA), and newer indigenous societies such as the Apostles of Jesus and the Opus Spiritus Sancti (OSS) started in Moshi, Tanzania. As the years went on, the RSAT added members from Religious Orders and also Sisters and laity.

One activity of the RSAT was to reflect on the changes taking place in the context of mission work as the 20th century was coming to a close and the new century about to begin. Two major trends, according to Healey, were urbanization and secularization. He also cited changes in youth culture; rural culture was losing its grip on their way of perceiving the world, being replaced by what young Tanzanians were viewing on

television and later from access to internet technology. The communications revolution spearheaded first by internet cafes and later by cell phones and smart phones was ushering urban youth into a new type of African society.

The worsening divide between the expanding number of poor and the increasing wealth of the few at the top of the economic pyramid was also a focus of concern for the RSAT. They discussed if there were ways to advocate for increased investment in Tanzania and to facilitate greater productivity from the workers. These two obstacles were seen as major impediments to more rapid economic development in Tanzania.

On the political front, Healey said that the RSAT was gratified and supportive of multi-party democracy. However, he cited several obstacles to full democracy: ethnic-based politics, which had more negative consequences in neighboring countries than in Tanzania, thanks to President Nyerere's policy of forging a united nation speaking one common language; and the religious divide between Islam and Christianity, which had been evident in several episodes of violence. Healey explained further how Islam was manifesting itself in Dar es Salaam.

Dar es Salaam is seventy percent Muslim. The two main parties, Sunni and Shiite, are peaceful. They want to live in harmony with each other and with their Christian neighbors. But there are radical provocateurs within different Muslim communities who want to have political control. They are bringing oil money in. They would like to see African countries follow the model of Iran, for example, which is a Muslim country. For them, religion and politics are not separated.

Healey also discussed changes in the word 'mission.' He said he referred to himself as an "expatriate missionary," meaning a missionary who comes from a country outside of Africa. But he observed that the local churches in East Africa were producing local missionaries, those who would go from their home dioceses to other dioceses in their countries where there were greater needs.

Healey's second priority was "in animating Small Christian Communities." (cf Volume Three on Musoma Diocese, pages 237-241). He added:

By the time I got to Dar es Salaam this was well underway. Cardinal Polycarp Pengo (appointed Archbishop on July 22, 1992, and created a Cardinal on February 21, 1998) said that Small Christian Communities are going to be the basis of our pastoral work. In 2006/07 he had a full-year campaign, with the theme of building small Christian Communities.

I ran seminars for leaders of SCCs in parishes and in centres.

There were other activities that Healey engaged in, such as producing programs for the local Catholic radio station in Dar es Salaam, called 'Radio Tumaini' (*tumaini* means hope). He also continued the work he had been doing in Musoma, Tanzania, producing books on African proverbs, sayings and stories. Over the years he produced at least half a dozen books on these topics, in English, Swahili and Sukuma. This material, called indigenous literature, was also put on a website.

The Tanzania Region decided to close the Society House in Oyster Bay in 2006 and Healey moved to Nairobi in early 2007, where he continued to focus on Small Christian Communities and indigenous African literature.

While Healey and O'Brien were living at Oyster Bay, Fr. Dave Smith was assigned to be the Finance Officer of the recently formed Africa Region (as of September, 1998) and he took up residence at Oyster Bay in mid-1999. Smith summarized this assignment:

I supervised the combining of the previous separate financial systems in Kenya, Tanzania and the Middle East, while at the same time computerizing the accounting and reporting systems. At the 2000 Regional Assembly I was asked to also take on the project of creating a web site to communicate our unique experience as American missionaries in Africa.

Smith elaborated on this sudden change from pastor in a rural setting (Ndoleleji Parish) to living in a large metropolis.

I basically started from scratch. It was like going cold turkey. I moved from a situation where every day I was in the midst of hundreds of people, where the challenge was trying to find a little private space for myself, to being in an office by myself in a city where I didn't know anybody. It was a difficult transition in terms of my personal needs for human interaction.

But this enabled me to focus on the monumental task of setting up an entire new financial system and I got it done pretty quickly. After two years I was able to say I didn't need to stay here any longer.

In 2001 Smith's classmate, Fr. Peter LeJacq, asked him to set up a Department of Academic Computing at the Bugando Hospital Medical School in Mwanza. Smith flew to New York in mid-2001 and spent two weeks at Cornell Medical School's computer department, learning how the addition of computer technology might be possible in Africa. In 2002 he moved to Mwanza for this task, while continuing to do Regional Finance and supervise the web site.

Just before Smith moved to Mwanza John Sivalon completed his term as Regional Superior, at the end of September, 2001, and Fr. Tom Tiscornia began what would be two terms as Africa Regional Superior on October 1, 2001. He followed the lead of Sivalon by not living at the Society House, although that is where he worked most days, in the regional office. Tiscornia was not a newcomer to Dar es Salaam, as he had worked in Mtoni Parish from 1995 to 1998 and he had been on OTP at the house in Kurasini occupied by Marv Deutsch back in the early 1970s. From 1998 to 2001 Tiscornia worked in the Nuba Hills of Sudan (cf Volume One).

Tiscornia lived for the six years that he was Regional Superior with a Tanzanian priest, Fr. Apolinary Ngirwa. This living arrangement gave Tiscornia greater contact with the local situation in Dar and with the local church. Regional work in the office at the Society House occupied Tiscornia's weekday mornings but he was able also to go to the

nearby Ocean Road Cancer Research Hospital three or four days a week to visit patients and on Friday afternoons he went to St. Anthony Secondary School in Mtoni, to do student counseling. He was also able to celebrate Mass in a local parish on weekends, if he was in Dar es Salaam.

Before the end of his second term Tiscornia oversaw the sale of the Society House in Oyster Bay. Dave Smith had left in 2002 and Howie O'Brien in 2004, leaving only Healey resident in the house. Healey said that by the year 2006 there were very few guests coming to stay at the house, due to the large decline in the number of Maryknoll priests and Brothers in Tanzania. The Region made the decision to sell the house and in its place maintain a small apartment. An Indian family bought the house, at a fair price, and Healey moved to Nairobi in early 2007. Tiscornia's term as Regional Superior ended in September, 2007, and he made the decision to return to the Nuba Hills in Sudan.

On October 1, 2007, Dave Smith became Regional Superior and continued to live in Mwanza.

ST. CHARLES SENIOR SEMINARY, SEGEREA:

In 1975 the Tanzania Episcopal Conference embarked on the initiative of opening a second major seminary for the teaching of theology, to supplement the other major seminary at Kipalapala. Dar es Salaam was chosen and a suitable plot was found at Segerea, fifteen miles west of the city, and three miles from the international airport. Fr. Polycarp Pengo, the rector of Kipalapala and the future Cardinal-Archbishop of Dar es Salaam, was appointed the first Rector of Segerea, as it is popularly known, and he moved to Dar es Salaam in preparation for his new position. Construction was not completed until the end of 1978 and on January 14, 1979, the seminary was officially inaugurated with a Pontifical Mass celebrated by Cardinal Rugambwa. In the first class were twenty-four seminarians, to be taught by the original staff of five.

Among the first five professors at the seminary was Maryknoll Fr. Joe McCabe, who arrived in July, 1979. He had previously been in Tanzania, on OTP in Shinyanga Diocese, and after ordination in 1977 he went on for studies. He taught Liturgy and Homiletics at the seminary up till 1985, when he was transferred to Kibaha Parish. Even while at Kibaha he continued to do some teaching at the major seminary. McCabe was never interviewed for the history project, so we have little information about his time in Dar es Salaam.

McCabe was joined by another Maryknoll priest in 1981, Fr. Steve Scherrer, who came to teach scripture. Scherrer had been ordained in 1972 but then went on for studies in Scripture at Harvard University. In 1978 he went to the language school in Musoma, with the intention to teach but without knowing for sure whether he would be assigned to Tanzania or Kenya. However, it was deemed advisable that he first work in a parish, in order to understand both church and society in Tanzania, and to have time to learn Swahili. He went to Sayusayu Parish for two years. In 1978 he also took a trip with several other Maryknoll priests to Turkana in northwestern Kenya, to investigate whether in the future he would be able to do apostolic work in this semi-arid place. He had always been intrigued by the desert apostolate, similar to the famous desert ministry of Charles De Foucauld.

Maryknoll began the TEFO program in the fall of 1980 and Scherrer was tapped to be one of the teachers. Thus, he left Sayusayu early for furlough, so that in 1981 he would be available to teach scripture to the seminarians. Scherrer taught at Zanaki for some months in 1981 but then transferred in October, 1981, to Segerea. While at Segerea he flew periodically back to Musoma in order to teach in the TEFO program. In 1980, when he first made the decision to teach in a seminary after coming back from furlough, he had thought of going to Kipalapala, because it had a larger library and Segerea was just a fledgling seminary. But he visited Joe McCabe in Dar es Salaam, toured the seminary, and decided he would go to Segerea.

After arriving, Scherrer described the seminary's rural tropical environment, where one would not have realized how close the city was. "I liked it very much, particularly the various kinds of tropical fruit. The physical environment was very pleasant, although it was very hot. I got a nice office and devoted myself to studies. I enjoyed the quiet."

There were usually only about twenty to thirty students in a class, mainly first and second year students. Scherrer said that in his first year at Segerea he was bothered most by his rudimentary knowledge of Swahili, which was spoken at all the meals. Joe McCabe was quite fluent in Swahili by then and had no trouble conversing with the Tanzanian priests on the faculty. Scherrer was also corrected on certain actions that were not culturally appropriate in an East African setting. After about eight months he finally found that he could hear without difficulty what was being said in Swahili and was also able to respond. Despite it being a difficult eight months he was later grateful for having been immersed in a fully African linguistic and cultural situation. He explained what it was like in his first year on the seminary faculty.

I felt very lonesome that first eight months. But by my second year language was no longer a problem. I also established relationships with the priests. When I first arrived they were conversing about things that pre-dated my arrival but after those eight months I began to know the references they were making and could talk about them.

My work was teaching in English and all my reading was in English. But at meals I learned more Swahili than if I had been in a Maryknoll parish speaking English at meals. Furthermore, the priests on the faculty had no hesitation correcting me if I made a cultural mistake.

Those were hard experiences. Normally you are in a superior position and Africans don't dare criticize you to your face. But I learned a great deal and have the highest respect for those priests, particularly the rector, who is now the Archbishop of Dar es Salaam

Scherrer, in an interview seven years after he had left the seminary, talked briefly about the rector, Polycarp Pengo, first stating he was an excellent priest. On Sunday evenings Pengo gathered the whole faculty for drinks after dinner and served all the priests a beer, but he himself would drink only a coca-cola. Pengo did not drink alcohol and did not join other priests going out to a tavern or bar to relax. "He stayed at home, studied, read his books, did his work. He didn't waste any time or do any recreation,

except for those Sunday evenings with us or when he presided over the seminarian sports days.”

The Apostolic Nuncio’s secretary in Dar es Salaam, a young Italian, used to come to the seminary to socialize with the priests and often sought out Scherrer to talk with him alone. On these occasions he asked him about Pengo and Scherrer later surmised that he was in fact engaging in discreet investigations about Pengo’s character. The Nuncio’s office was looking for someone to replace Bishop Cody in Nachingwea, and one of those being considered was Fr. Pengo.

As Scherrer did not know Swahili well his first year, he made it his routine to visit the Society House in Oyster Bay on Thursdays, which was a free day at the seminary, and on Sundays he celebrated two Masses at Chang’ombe Parish, after which he would spend the rest of the day with the Maryknollers there. On some Sundays they would go out to a Small Christian Community, an action Scherrer enjoyed. When he visited the Society House on Thursdays, sometimes he and other visitors would go out to the Kilimanjaro Hotel, the only semi-tourist grade hotel in Dar es Salaam at that time. As a result, often he did not return to the seminary on Thursdays and Sundays until very late in the evening. Scherrer believed, although there was no evidence backing up his belief, that the rector, Fr. Pengo, disapproved of his lateness coming back to the seminary.

Sometime in either late 1982 or early 1983, Scherrer began reading one of his books, which was about Charles de Foucauld’s life in the desert of North Africa. He then supplemented this with several other books about the monastic lives and spirituality of the desert monks, which had a magnetic pull on him, and he decided to try to live the same way. He gave up socializing with other Maryknollers in Dar es Salaam and when Lent began in 1983 he embarked on a strict fast. In a short time he lost at least fifteen pounds. He developed the notion that socializing was worldly and he augmented that belief with the observation that the African priests on the faculty almost never went anywhere, except when on vacation.

At first he thought giving up his social life would make him lonely, but in fact his new asceticism gave him a sense of joy. It was at this time that he thought seriously of giving up teaching, even though he liked teaching very much, in order to go to the desert and live a simple, monastic style of life. At the same time, in the United States his father had a colostomy to repair his colon, an operation that weighed heavily on Scherrer.

After several months the other Maryknollers in Dar es Salaam became quite concerned at Scherrer’s loss of weight, lack of socializing and signs of depression and it was decided that he would leave for his furlough early. Scherrer returned to the U.S. in September, 1983, and established a good relationship with a Spiritual Director, who helped him nurture his wishes for a monastic style of spirituality with involvement in mission. He went to Kenya in September, 1984, and was assigned first to Jericho Parish. He later went to Loarengak Parish in Lodwar Diocese, in the northwestern part of Kenya populated by the Turkana people. (Cf Volume One)

Joe McCabe stayed on at Segerea until 1984 and in 1985 he moved to Kibaha Parish to assist Fr. John Lange. After McCabe left, no other Maryknoll priest taught in the seminary.

St. Charles Lwanga Seminary has sufficient accommodations for 180 seminarians although there are fewer than this most years. It is a four-year school of theology,

conferring a Baccalaureate Degree in Theology, granted by the Pontifical University in Rome. In the year 2016 the staff included the Rector, Vice-Rector, Spiritual Director, Dean of Studies and twelve lecturers. In the early 2000s there were over thirty ordinations a year, but since the year 2012 the number has slipped to only fifteen to twenty per year. However, there has been a marked academic improvement, an achievement eliciting rightful pride and satisfaction among the staff and Bishops. In the years from 2001 through 2015 there were a total of 339 ordinations.

The Kilimanjaro Sisters provide supportive services, such as bookkeeping, dispensary, laundry and supervision of the kitchen.

The seminary sits on 39 hectares of land and the buildings include the dormitory, classroom block, chapel, Sisters' convent, priests' house, and the kitchen/dining hall. The seminary obtains water from a bore hole, from which water is pumped up to a large reserve tank. The coast's salty, dusty, hot and humid climate has caused significant wear and tear on the buildings, which cost a great deal to maintain. Outside sources of funding have decreased and the TEC is searching feverishly for the means to enable the seminary to be financially self-reliant. The seminary grows a certain percentage of its own food on the property.

Segerea Seminary serves a number of dioceses in the eastern half of the country.

UNIVERSITY OF DAR ES SALAAM CHAPLAINCY:

From 1983 to 2001 two Maryknoll priests served on the staff of Dar es Salaam University. Fr. Bill Tokus was chaplain from 1983 to 1989, and Fr. John Sivalon taught Sociology and Theology from 1991 to 2001. Both lived for a short while at the Society House in Oyster Bay but then moved to their own residences closer to the university.

From 1995 to 2001, Sivalon was also the Regional Superior, first of Tanzania from 1995 to 1998, and then of the re-united Africa Region from 1998 to 2001.

Unfortunately, neither of them was interviewed for the history project.

When Tokus left Dar es Salaam he went to Maryknoll, NY, where he worked in the seminary business office for many years.

In 2001, Sivalon moved to Chicago to be rector in the Formation House. In 2002 he was elected Superior General of Maryknoll.

KIBAHA, ST. DON BOSCO PARISH:

In 1982 Fr. John Lange completed his term of Procurator and Treasurer of the Maryknoll Society House in Oyster Bay and was offered the parish of Kibaha by the Archdiocese. Kibaha is located along the main Morogoro Highway, about 25 miles west of Dar es Salaam. The Catholic Parish had been started there in the year 1972 in order to serve a large education centre at Kibaha, made up of three educational institutions: a secondary school that had about 700 boarding and day students; a college for Rural Medical Aides, with about 150 students; and the Hope Development College, with about 250 students. Each of these institutions had its own farm and animal husbandry projects; in addition there was a large chicken hatchery that sold day-old chicks throughout the coastal area. Also connected to the centre were a hospital, a workshop, and a hog farm. There was no actual town at the centre. Commercial shops were located closer to the

main highway. In addition, there were a number of small towns, villages actually, in the general vicinity.

Government buildings also made up a significant part of the town, as Kibaha is the capital of Pwani Region, which has six Districts within it. Kibaha town itself is not especially large as it had a population of only 23,000 (in 2002), but Kibaha District had a population of 132,000 in nine wards encompassing the District. The District is not particularly large in area, making it a heavily populated, semi-urban area.

The parish is located at a place called Tumbi, about a half-kilometre from the Educational Centre and a half-kilometre in from the highway. Most of the parishioners of the town parish worked at the education centre, and others were traders or farmers. The parish also had 22 outstations, whose church-goers were mainly subsistence farmers. Kibaha has a very warm, humid climate, with highs in the eighties and nineties and lows around seventy degrees at night. Lange said that the heat affected his daily schedule: for most of the afternoon it was too hot to go out visiting, up till 4:00 or 5:00 pm, when he would go out visiting families for several hours.

Catholics were from a number of Tanzanian ethnic groups, mostly from the interior of the country, such as Chagga from Moshi, Haya from Bukoba on the western side of Lake Victoria, and Ngoni from southern Tanzania. Catholics made up the majority of workers in the education centre. In his first years in the parish Lange focused on ministry in the hospital.

When I was at Maswa I would pick up people and take them to the hospital in town, leaving them there to stand in line for what may have been a long time. Right from the start in Kibaha I made a point of getting to know the nurses and doctors, to be able to get someone treated almost immediately. I accomplished that because I know them so well and because I donate large amounts of medicine - \$10,000 to \$15,000 every year. I get medicine from an international dispensary association at a very good price. I supplied about thirty to forty percent of the total, including medicines that are vital and essential.

It makes me feel good that all I have to do is write a letter and people who are very sick, don't know anybody, and don't have money to pay a bribe can get the best treatment available here.

Lange's schedule was to visit the hospital in morning hours or to say Mass in an outstation. In the afternoon he rested or stayed indoors. In late afternoon into the evening he would visit people. He made it a point to be back home by 7:00 pm, when it was always dark in Kibaha. The heat was enervating and Lange needed to just relax in the evening. Lange usually went into Dar es Salaam on Mondays and Thursdays. The latter was a shopping day, whereas on Mondays the purpose was to take Fr. George Sayi, who did not have vehicle, into the city for his day off. Lange would use the day to read, pray and visit the center house. Sometimes he went swimming in Msasani Bay not far from the old fishing village.

Lange lived with two diocesan priests at Kibaha: Fr. Venance Tegete was there from 1983 to 1984, until he went on for further studies. Sayi was with him in the late 1980s. Lange got along well with them. The diocesan priests liked a much more open rectory but they were very respectful of Lange's need for privacy and time to relax,

especially in the evening. Tegete used to have a large group in the rectory visiting from time to time and he provided them all soda and beer – which Lange paid for. But Lange said he did not mind that, since it served Tegete’s social needs and Tegete was always respectful of Lange’s needs. In the first couple of months that Sayi was at Kibaha he would have young women visiting him in the rectory. This bothered Lange and he told Sayi not to have women in the house, a directive that Sayi followed.

Lange felt that he had some exceptional leaders in the parish, “with real vocations, loyal to their wives, loyal to their families, and dedicated to the gospel.” He wondered, when interviewed in 1989, whether there was any way that such men could be ordained priests, perhaps merely for their local parishes or villages. Lange mentioned his trepidation about the formation program at the diocesan seminary and the lack of a good mentoring system for young diocesan priests.

In 1985 Fr. Joe McCabe was assigned from the seminary at Segerea to Kibaha as assistant to Lange. However, McCabe continued to teach at the seminary part-time. Furthermore, he was made part-time secretary for the Apostolic Nuncio, which obliged him having to travel to Dar es Salaam two or more days a week, and he was also asked by Cardinal Rugambwa to do other things in the Archdiocese, for example going out to Morogoro on occasion, where the diocese had a minor seminary. As a result, McCabe was away from the parish almost every weekday.

Within the parish McCabe established very good relations with the Young Catholic Workers, called VIWAWA by its Swahili acronym. So well did he work with them and relate with them that later he was named the Archdiocesan Director of the YCW. When McCabe finished his assignment at Kibaha in 1987, to pursue studies in Rome, there “was a hole that has never been plugged,” according to Lange. “There has been a gap because he was very good with them.”

When McCabe left Kibaha in 1988 he was replaced by George Sayi, who stayed until around 1990. To replace Sayi another Maryknoll priest was able to come in 1991. Fr. John Waldrep had been ordained in June, 1990, and although he had done his OTP in a different Maryknoll Region, he opted to come to Tanzania. He had training in linguistics and picked up Swahili very quickly. He was assigned to Kibaha at the beginning of 1991.

In Lange’s last three years at Kibaha he engaged in several new initiatives. One large-scale program was building simple houses for poverty-stricken, mainly elderly people and some others with serious physical ailments that caused them to be denied accommodation with their extended families. Two notable examples were a woman with leprosy and a man with elephantiasis, a disease usually caused by an infestation of the lymph glands and vessels by a filarial worm, which manifests itself by extreme enlargement of legs and scrotum. In all Lange oversaw the construction of seventy houses in a three or four-year period.

I had a contractor and a driver who drove my pickup. I had many benefactors and received a good sum of money for mission purposes every month. The houses were simple, made of wood and clay, but with galvanized steel roofs. The wood was the hardest wood I could get, which was very expensive but cheaper in the long run. Unless you use the hardest lumber the termites would

finish the wood in just a couple of years. I figured the houses I built would last fifteen to twenty years.

That was just one of the things I did to help people. Wednesday was my office day, when I didn't go anywhere and people knew I would be in the office. I would start about 7:30 or 8:00 am and stay in the office up till mid-day, around noon or 1:00 pm. I must have helped several thousand people in several thousand ways. People had various needs: some were desperate; some wanted financial assistance to finish building their homes; some people I turned down.

The word got around and everyone came, Muslims, pagans, no matter the religion. There were about seventy people to whom we supplied food every month – twenty-five pounds of cornmeal and ten pounds of beans each person.

The most destitute were people who were blind or who had Hansen's Disease (formerly known as leprosy). There were no special camps for people with leprosy. They usually lived with their families or alone in a house in proximity to the family.

In an interview some years later Lange pointed out that the Tanzanian Church was a conservative church theologically and liturgically. In a sense, the reality was mixed. African Catholics like African hymns and instruments during Mass, but at the same time a certain number of Catholics want communion distributed in the old manner, people receiving on the tongue with a communion plate under the chin. Once Lange went to an outstation and there were no communion hosts in his travel bag. He told one of the men to buy a dinner roll in a local shop and bring it to the outstation church, as going back to the parish would take too long. However, he was reported to the Archdiocese by a conservative Catholic, who believed that only the small wafers could be consecrated into the Body of Christ.

[Editor comment: because priests carry the items for Mass in outstations in small bags, these items are in fact used only for this purpose. They are not items for normal use and do not resemble any household items. Thus, Catholics in outstations or rural parishes, who tend not to be educated beyond primary school, believe that the items themselves, such as the water, wine, hosts, cloths, and even the little bottles holding the liquids, have a special sacral character even outside the Mass. In the minds of some, or many Catholics, a dinner roll, which is a normal food item, can not possibly have the sacral nature allowing it to be used for the Eucharist in Mass.]

Lange said that he found many of the missionary and diocesan priests of the diocese to also be quite conservative, whereas he had gone to several renewal programs in the United States for updating in theology and pastoral praxis. Despite the updating, Lange did not consider himself a liberal, just more progressive than most of the priests in the Archdiocese of Dar es Salaam.

After ten years in Kibaha the coastal climate and its profusion of mosquitoes were afflicting Lange with constant bouts of malaria. He reflected on this for some months and decided that "I had to leave because malaria had gotten the better of me and I couldn't handle the medicine any more. It was affecting my heart." He departed from Kibaha in October, 1992, ten years and ten days after he first arrived. He felt bad about this for several reasons: first, he liked the parish and people very much; second, John Waldrep

had been in the parish only a little over a year, had been ordained only two years, and the parish had twenty-two outstations, a large task for one priest; third, Lange had distributed large amounts of financial aid to people and neither Waldrep nor any other priest could carry on such assistance. Lange made sure that all houses were built before he left for his next assignment in Nairobi, Kenya. He also stated unequivocally in every church of the parish that the people should not expect financial aid to be a part of parish ministry in the future.

There were numerous celebrations in the parish to say goodbye to Lange, not only in the parish and outstations churches but also with various groups, such as the nursery school, the Legion of Mary, the Young Catholic Workers and other groups.

Lange commented that he found his ten years at Kibaha very good years, the most enjoyable he had experienced up till then.

Here at Kibaha the people are educated and can talk on a wide range of things. We talk about politics, about world affairs, and it is much different than when you are dealing with small-holder farmers, who talk only about the rains and the land.

And here people live in rows of streets, so you can visit a lot of people in a relatively short time.

There have been no great tensions here, making these the happiest years of my life.

Waldrep was alone in the parish for about eight months more after Lange departed, up till his furlough in 1993. Lange commented that Waldrep did well in serving the parish, despite the size of the parish and a few internal parochial problems, such as a nucleus of very conservative Catholics.

In the meantime Archbishop Pengo had taken over the Archdiocese in July, 1992. First of all, he was not favorable to Lange leaving Kibaha, although he recognized that health problems were the reason. Then the Tanzania Region informed Pengo that it wanted him to assign a diocesan priest to the parish to assist Waldrep, which unfortunately had not yet happened by the time Waldrep was due for his furlough.

After Waldrep went to the U.S. on furlough Kibaha Parish remained without a resident priest for about three months, being served on Sundays by various visiting priests. Finally, two diocesan priests were assigned to the parish late in 1993.

When his furlough ended Waldrep returned to the Archdiocese of Dar es Salaam, but had to look for a place to work.

I had to look for another place to go. We were hoping that I could stay in Dar, if that were possible. I knew the pastor at Pugu and thought that that would be a reasonable place to go. It didn't work out, unfortunately. It worked out in some ways; it was great for my Swahili – living with a Tanzanian pastor. But in terms of ministry it wasn't a good situation.

We began looking for another place. One possible choice was the ministry to seamen, a specialized ministry that attracted me a little bit. But then the offer to start a new parish at Mtoni came, which I ended up opting for. The Archbishop was very happy with this.

This ended Maryknoll's ministry in Kibaha Parish. As of 2015, according to the Archdiocesan website, there were two diocesan priests serving in the parish: Fr. Benno Kikudo, the pastor, and Fr. Romuald Mukandara.

ARCHDIOCESE OF DAR ES SALAAM, SPECIAL ASSIGNMENT:

From 1988 to 1990 Fr. Joe McCabe was officially assigned to the Archdiocese of Dar es Salaam but was in Rome for much of the time doing studies. He stayed in Dar es Salaam until September, 1990, in order to be present for the visit of Pope John Paul II to Tanzania in 1990. In September of that year he moved permanently to Rome and was officially assigned to Rome as of 1991, where in addition to studies he also began work in the Congregation for the Evangelization of Peoples.

MTONI, ST. BAKHITA PARISH:

Fr. John Waldrep was living and doing priestly ministry in Pugu Parish for much of 1994, while searching for a permanent assignment in the Archdiocese of Dar es Salaam. He had been in Kibaha Parish, stationed there alone, up till mid-1993 and then went on furlough. Two diocesan priests were assigned to Kibaha, enabling Waldrep to seek a different place to work. Finally, in mid or late 1994 Maryknoll was offered to start a new parish in an outstation of Chang'ombe Parish, called Mtoni.

Mtoni at that time had a church but no rectory. There was a small Swahili house next to the church and Waldrep moved into this house. A catechist, named Stanislaus, lived close to the church and he was effectively in charge of Mtoni. He had been placed there by Fr. Deogratias Mbiku, who was still the pastor in Chang'ombe in 1994 (from the time since Maryknoll left in 1985). For close to a year Waldrep lived alone in the Swahili type house, which was barely adequate for one person.

Late in 1995 Fr. Tom Tiscornia returned to Tanzania from the United States, where he had been doing formation work at the Maryknoll House of Formation in Chicago. He was assigned to Mtoni and moved into the small house with Waldrep, who observed, "Now there were two of us and we were in each other's way a little bit." Then in early 1996 Fr. Mike Snyder moved into the small house. Waldrep stated, "Then we were really on top of each other."

Snyder had been the Regional Superior of Tanzania from 1989 to the end of September, 1995, and he explained how the choice of Mtoni had been made.

In the context of changes in the local church situation and in the changed definition of mission we decided that we were no longer assigning people to Musoma but looking for other areas. Dar es Salaam was growing by leaps and bounds and in 1989 had about two and a half million people, so we decided to look there. We investigated several possibilities, some way out in vacant fields that had not yet been developed and others in squatter areas full of people. In consultation with our men in Dar es Salaam we decided to go to Mtoni, an outstation of Chang'ombe, where we had originally been. We told Archbishop

Pengo that we would be there for six years, to begin and set up a self-sufficient parish.

Mtoni was ninety percent Muslim but had a core of Christians, a Catholic community. Some people were very poor, but many were not. They were people who had jobs but did not want to rent in the city and have nothing to show for what they spent on housing. Land in Mtoni had not yet been surveyed and allocated. So, people came and began building something on their own – a bit of a hodgepodge situation.

While it was still an outstation, the Catholics had bought some of the houses surrounding their chapel (kigango) and tore them down. Then they put a wall around the expanded property. It was not a huge plot, but a decent piece of land.

Our little house was consistent with houses in the area. Our living room was just an unroofed porch in an enclosed courtyard and it also served as dining room. Our shower likewise had no roof on it and was to the side of the courtyard. The bedrooms were small rooms off the courtyard.

Recognizing how small the property was we decided to build a two-story facility that would have offices and a meeting room on the ground floor and an apartment with three bedrooms on the second floor. We had a contractor, but we had to keep an eye on him as he had other projects and was using our money to fund them. Our money was not paying the salaries of the technicians and laborers, who from time to time would go on strike. I finally got directly involved in building, working with the foreman, who was the contractor's brother and knew what was going on. Finally we got the project done and in pretty good time, in about seven or eight months.

We also expanded the church by putting in branches on both sides of the building, making it a cruciform-shaped building.

The expansion was done with money from the Maryknoll Society and collections by the parishioners themselves. Parishioners also got involved in the actual work by helping to clear the land for building.

The rectory was ready for use around July or August of 1996 and the parish was officially erected in August, 1996. Snyder was appointed pastor but shortly later chosen to attend the Maryknoll General Chapter, at which he was elected to the General Council. As a result, Waldrep was appointed pastor.

Mtoni is not a huge parish and with the exception of those months in 1996 when three priests were working in the parish there have been no more than two assigned to the parish at any given time and at times only one. In response to a question as to whether the parish was overstaffed with three priests, Waldrep responded:

That was not the case in the beginning. All of the groups in the parish were well administered to. We had differences but we liked and respected one another. But we weren't overstaffed.

In the 1990s the parish had not yet opened an outstation, which it now has, and there were three Masses each Sunday, all crowded. Waldrep explained, "Because it was

such a heavily Muslim area the Christian community there was very strong. The people had a loyalty to the parish.”

At that time there was not much else on the small property: just the church, rectory, a garage for the vehicles, and a small kiosk type structure. The yard was used by children for play.

When the church extensions had been completed and Mtoni Parish was ready to be officially erected, a special celebratory Mass was scheduled. Archbishop Pengo came to preside at the Mass, consecrate the church and join priests and parishioners for a joyful celebration afterwards.

More so than any of the other three parishes where Maryknoll worked in the Archdiocese of Dar es Salaam (Chang’ombe, Kibaha and Buza beginning in 2009), the issue of relations with Muslims was encountered most directly in Mtoni. Both Snyder and Fr. Ed Davis, who was in Mtoni from 2000 to 2006, talked about their dealings with Muslim neighbors. First we will let Snyder explain what he experienced.

People had tremendous mistrust when we first came in, number one because we were Americans and number two because we were Catholics and priests. This area is Muslim; do they want to grab our Muslim children and make them Christian?

They would take any incident to raise objections about us to local authorities. For instance, when we built the two-story building there was resistance. They said, “They want to go up on top to watch our women when they are taking showers.”

But the situation soon changed. I was there for only one year but as time went on there were no more complaints. I once went to a Small Christian Community celebration and several local Muslim elders were also invited. We had a nice time and I asked them what they thought of us now. They said, “We’ve come to realize you’re not here to steal our children. You’re here to help people, to provide services for people, and it’s for everybody.” They may have thought we were going to put up a school or dispensary, which was not the case. But anyhow that feeling had changed.

I give credit to Tom Tiscornia, who had come from Sudan and knew Arabic. He went around visiting people, impressing them with how much he knew about Islam and could speak Arabic. That was very helpful. Of course, John and I were also friendly with people. But I thought that what Tom was doing made a particular impression.

Snyder further explained that local relations with Muslim neighbors in Dar es Salaam needed to be contextualized with what was happening nationally and globally. The Tanzania government was very apprehensive about the travel of Tanzanian Muslims to Arabian countries and to Iran, to learn radical, fundamentalist versions of Islam. They were returning to Tanzania with videos portraying Christianity as a sinister institution and showing them in Muslim neighborhoods, arousing young Muslims. The government feared not only tension and possible violence at the local level but also de-stabilization of the country and government. The government therefore put severe restrictions on issuing

residence visas to religious workers. Julius Nyerere explained privately that the government could not do this only with Muslims, but had to do it with all religions.

Zanzibar's intentions also were a concern to the Tanzanian government, such as whether it was thinking of seceding. In addition, Zanzibar businessmen were importing goods into Zanzibar duty-free and then taking them over to the mainland, mostly into Dar es Salaam, and selling these goods at lower prices than mainland Tanzanians could do.

Approaches to Muslims by expatriate missionaries can always be fraught with tension as expatriates are highly educated and many Muslims have insufficient education. Too many Muslim elders put more emphasis on teaching the Koran to children in the madrasas rather than promoting modern education in schools. They can become defensive and disagreeable. Aware of this, Snyder commented:

This was a major reason why we went to Mtoni, recognizing it was mostly a Muslim population. We thought we had the skills and patience to be able to establish relationships within that community that would ease tensions between the minority Christians and the majority Muslims. So, that was a very good assignment for us, at a crucial time in Tanzania history.

Despite these positive achievements in Mtoni, there have been incidents of violence in various parts of Tanzania and Zanzibar carried out by radicalized Muslims against Christians or Christian institutions. Unlike in neighboring Kenya, these have been isolated and small-scale, with only the exception of the bombing of the American Embassy in Dar es Salaam on August 7, 1998, on the same day as the bombing in Nairobi.

Both bombings were planned by members of the Al-Qaeda network. In Dar es Salaam a 2000 pound bomb was assembled in a house in the Ilala section of the city and carried in a Nissan Atlas refrigeration truck to the U.S. embassy on Morogoro Road. The date of August 7th was chosen as it commemorated the eighth anniversary of the stationing of American troops in Saudi Arabia in the beginning stages of preparations for the first Gulf War. Fewer people died in the Dar es Salaam bombing, as the embassy there was not located in a concentrated population area. In all, eleven people died in Dar es Salaam and 85 were injured. As the U.S. Embassy in Nairobi was located in the city center, surrounded by many buildings and heavily travelled roads, casualties in Nairobi were much higher.

Ed Davis likewise talked about the various ways in which relations with Muslim neighbors were experienced.

We had lots of problems with the neighbors. They were always complaining about something: the church bell was ringing too often and too loud; the kids were playing ball and it went over the fence into the Muslim street; water run-off from our new social hall was flooding their street during heavy rain. In fact, after I left Mtoni they took a case against the parish about this.

And then we had many Muslims – and this always impressed me – who, if a Christian died, would be on the property completely lost. Finally they would find their way to the office, acting almost scared. We would find out that they

were Muslims. They just wanted to give some money for the Christian who had died. So, I would explain to them about the man who had died. That was very good, but they wanted to get out of there fast.

It was always very inspiring to me that they would come.

In 1996 Mike Snyder went to the Maryknoll General Chapter, at which he was elected to the General Council. John Waldrep was made pastor and he and Tom Tiscornia remained together in Mtoni up till 1998, when Tiscornia received a letter from Bishop Macram Max of El Obeid Diocese in Sudan, requesting that Tiscornia accept an assignment to the Nuba Mountains of the southern part of the diocese. Tiscornia had known Bishop Macram since 1973, when they both appeared on a television program emceed by Fr. Ron Sauci. Macram was still just a priest then. Tiscornia discussed this move with the Superior General and with Fr. John Sivalon, the Tanzania Regional Superior at that time. It was approved and Tiscornia left Mtoni for Sudan.

Waldrep was then alone in the parish, with three full Masses each Sunday, many Small Christian Communities and other apostolic groups in the parish. Maryknoll had taken Mtoni in 1994 with the understanding that it would turn the parish back to the Archdiocese after six years. As was the case in other dioceses where Maryknoll worked, Cardinal Pengo did not view this as a binding agreement. He followed the model of other Religious Orders, in which a parish belongs permanently to the Religious Order. Of course, the other Orders in Dar es Salaam sought vocations from their parishes in East Africa and these priests made up for the declining numbers of European priests. Thus, maintaining parishes produced positive benefits for Religious Orders. Cardinal Pengo was rapidly expanding the number of parishes, but he was having difficulty getting enough diocesan priests to staff the parishes. He was quite opposed to a Religious Society like Maryknoll leaving a parish that he then had to staff with diocesan priests – which, of course, is exactly what Maryknoll's stated goal is.

Waldrep said that after Tiscornia left Mtoni everything continued to go on smoothly, until about his final year (1999 to 2000). At that time a new parish council was elected and even though Waldrep had misgivings about the man favored to become parish council chairman, he acceded to the democratic outcome. Waldrep elaborated on the contrasting perspectives between him and the new parish council.

I think the problem that most of the leadership had with me was their model of parish and even of mission in the places where they had come from. They wanted to develop the parish, i.e. build big parish stations. That wasn't my model of pastoral work. I tried to emphasize more the building of community, building a Christian community.

I worked more with youth, which led some middle-aged parishioners to think I had neglected them. I am not consciously aware of having done that, but it is possible. The real old people liked me, but the middle-aged ones created problems for me. Anonymous letters were sent to the Cardinal and to the Maryknoll Regional Superior complaining about me.

I also had some problems with the choir, and they too were going to send a letter making false accusations against me. The catechist used to have breakfast

with me and he told me that he had over-heard the choir one night talking of doing this.

Waldrep decided he had to talk with Sivalon about this, alerting him that he might receive defamatory letters, which were so non-credible that Waldrep could easily discredit them. He commented, “Anyway, this lasted for a year and a half, up till it was time for me to leave.”

Expanding the size of the church plot, adding more buildings on the property for training classrooms and a nursery school, and building a much bigger church were some of the critical issues on which Waldrep differed with the parish council. Another matter was the traditional form of piety that many of the Catholics had become accustomed to in their home areas in other parts of Tanzania. These were the conflicting views of parochial service and religiosity that continued to influence the ministry of subsequent priests in Mtoni, as we will see. Waldrep summed up his opinion on this: “It was partly our fault too. In the parish the fault was with a group that’s not going to be happy unless something is constantly being built, no matter how much you add.”

In the year 2000, after six years in the parish, Waldrep was assigned to come back to the U.S. to work on Development. He spent the next eight years in Los Angeles.

Ed Davis came to Mtoni in 2000 and there was about a one-month or so overlap when he and Waldrep were together. Davis had been working for close to ten years in the United States, after leaving Shinyanga Diocese in the mid-1980s. He worked for the Development Department, then in an African-American parish in Brooklyn for a couple of years, and finally in the mid-1990s he was the Center Coordinator at Maryknoll, NY. In the final two years before coming back to Tanzania he was on the staff at St. Teresa’s Nursing Home at Maryknoll, NY. Davis, of course, had been pastor of Chang’ombe Parish in the mid-1970s, so returning to Dar es Salaam was not something completely new for him. Davis explained how his assignment came about.

I had been away from Africa for thirteen years and I got a lot of bad feedback saying that Africa has changed a lot. But I talked with Tom Tiscornia, who was still in the Nuba Mountains of Sudan at that time, and he told me not to believe any of what I had been told. He said for me to come back and I would enjoy Africa. I talked with the Superior General and he approved this.

I wanted to go to Mozambique and talked with John Sivalon about this, when he was in the U.S. [Editor note: Maryknoll took a parish in northern Mozambique in 1997. Cf ahead for a report on this.] I said that I am not good at languages and asked to go to Portugal for a year and then go to Mozambique. But Sivalon said to me that he had a problem: John Waldrep was finishing up his assignment in Mtoni and we should be turning the parish over to the diocese, but it still needed work and was not ready yet to be turned over. He asked me to go to Mtoni and prepare the parish to be turned over to the diocese in six years.

Davis agreed and he said that in fact he found the parish very well organized. He thought the Archdiocese could easily have taken it over. Waldrep had done a very good job, in his opinion, except for giving more attention to the youth, which alienated many

of the older people. Fortunately, Davis liked the same type of devotions that the older Tanzanian Catholics liked, such as benedictions and devotions, so this calmed the sensitivities of parishioners. He added:

I didn't stop the discussion groups and other activities that John had started, but I made an approach to the older people. I was there a little over six years and Mass attendance went up and income went up.

Unfortunately, one very good discussion group died. Davis thought that it needed someone with Waldrep's language skills, awareness of current issues and ability to facilitate discussions. Davis did not feel he had these skills. He wanted the group to continue on its own, but it eventually folded. "But everything else John had going we kept going and even enhanced a little bit."

One parish group did carry on, despite little guidance from the priests: the Legion of Mary. This was a small group of about ten people, but very active. They did home visits, encouraging people to get married, have their children baptized, and in some cases inviting people to join the catechumenate for baptism or confirmation. Outright proselytization in a Muslim area, however, was not possible.

The Legion of Mary also on occasion visited the sick, but there was another parish group that did this every week. Every Thursday morning a group, of about fifteen people, would come to Mass and afterward visit the sick and homebound. In the year 2000 they were also taking the Eucharist to the sick, but then sometime in the early 2000s Cardinal Pengo forbade laity from being Eucharistic Ministers. But the group continued to visit the sick every week. Davis said, "We were able to divide up the parish and visit everyone we knew who was sick. It was very, very good."

The groups most active in outreach to the poor were the Small Christian Communities (SCCs), as Davis explained:

If somebody had a need and came to the parish, they were always referred back to the SCC. They took care of them one way or another: either they took care of the need, or they said the need is legitimate but financially it is too much for us and we can't take care of them. The SCCs did outstanding work.

There was one young woman who would eat only fruit and milk. I don't know whether she had a physical or psychological problem, but she was bed-ridden all the time. She had no relatives in Dar es Salaam and she wouldn't return home. The SCC paid the rent for her room, brought her fruit and milk every day, and she was visited every week by someone from the team ministry for the sick. This was a very good example of outreach to the poor.

There were other groups in the parish, such as the choir. Davis commented that "choirs are, as you know, very competitive, spirited and troublesome," a sentiment expressed, either overtly or obliquely, by other Maryknoll priests who worked in both Chang'ombe and Mtoni Parishes. "But they were a very good choir and we had very good liturgies in the parish."

While Davis was in Mtoni he sent two catechists to a Catechist Training School, one a two-year program and the other for three years. Unfortunately, after Davis left the parish neither of the men continued working in Mtoni.

Davis said that one area where they did not succeed was in teaching religious education in the schools. "I don't know where they succeed. There are too many schools in all the places where I have been and you just can't get people to do the teaching."

The plot was expanded by Davis by purchasing and knocking down several houses adjacent to the parish compound. He oversaw completion of building a bell tower and construction of both a classroom and a social hall. There was already a small hall on the ground floor of the rectory but the new social hall was quite large. The original purpose was to start a nursery school (called chekechea in Swahili), which the parishioners had been clamoring for when he first came to the parish in 2000, but a nursery school was never started. Instead, the classroom was later used by the Stigmatine priests, who took over when Maryknoll left, for a sewing class for young women.

After Davis became pastor two other Maryknoll priests were assigned to Mtoni. The first to come was Fr. Jim Kuhn, who had been working in various parishes in Kenya since 1984. He worked in Mtoni for over a year, from 2000 to the middle of 2002, after which health problems forced him to return to the United States. He lived at the seminary building at Maryknoll, NY, and then transferred to St. Theresa's Nursing Home, where he died on August 30, 2007.

In August, 2002, Fr. Don Larmore, a Maryknoll Associate priest from Nebraska, was assigned to Mtoni. He had already begun communications with Fr. Jim Eble, who was living in Mwanza at that time and thinking of starting the new parish of Mabatini, but wasn't ready yet. Larmore intended to go to Mwanza with Eble as soon as it was feasible. Since Kuhn had left or was about to leave Mtoni, and since Davis had a furlough coming up, Larmore was asked to go to Dar at that time. Larmore said that he was interested in experiencing what an urban apostolate was like in Tanzania.

I feel that you can do an urban apostolate anywhere in the world and it's somewhat the same. Africa is somewhat different, of course. You're helping them to start the Church. It's a new and expanding Church. But in cities there are more expectations of service. There's a variety of people and you don't get to know people individually. Small Christian Communities are emphasized, which are the same as outstations (vigango) in rural parishes. In urban settings the SCCs are an administrative tool, how to divide up the place and how to accomplish administration in a larger population.

We never get to know the people in a given area but we have representatives, through the SCCs, who know the people. We ask them the sacramental situation of the people. In a larger population that is the only way to know.

SCCs can also be spiritual centers, where people meet together, pray together, serve together and work together.

In cities you have more activity, more going on and more meetings because people live closer together. It is easier to get people together. Also in a

city you don't have to worry about survival, or getting supplies, or your health. All that is available to you.

Another thing I enjoyed were the different religious communities with whom we built up relationships, such as Indian priests, Comboni priests from Italy, and African diocesan priests. It was a delightful mixture of the whole Catholic Church. The IHSA Sisters from Musoma also have a place in Dar es Salaam, partly as a place to send their Sisters for health care.

Larmore also discussed the degenerating relations with Muslims, as he experienced it in the early 2000s in Mtoni, and later in Mwanza.

The Bishops in Tanzania are extremely worried about Islam. When they have Bishops' meetings all they talk about in between sessions is Islamization. It's a political thing: they demand cemeteries, they demand places for mosques, and they have the political clout to do it. They also attack the Catholic Church very regularly, preaching that we are not human. So, I would say that now the biggest concern is Islam. (Larmore was interviewed in 2005.)

Of course, on the surface they work for cooperation. But this is why the Bishops are making every effort to expand the number of parishes in cities, like Dar es Salaam and Mwanza. The Bishops are not worrying about rural areas, because the Muslims are not there.

People say there are moderate Muslims, but I believe that the only Muslim there is, is a political Muslim. They are a political entity and after that they are a church. They are always pushing and are into politics and property. And if they get pushed back they say, "You're against our religion." Ed Davis wanted to start a chekechea (kindergarten) but he was blocked by the Muslims. In Dar es Salaam a child can not go into Standard One (first grade) unless first going to kindergarten and there are not enough kindergartens in the city.

But the thing Muslims aren't into that's hurting them in Tanzania is education. When the government asked the Catholic Church to start secondary schools they also asked us to take Muslim students in the schools, because the Muslims didn't have any schools.

At a certain age Muslim kids stop playing with Christian kids. It is an automatic thing. When they are little they don't worry about religion. But this has strengthened our Catholic community, because the Church gives them a point of identity outside of Islam, a place where they can come and not have to tiptoe around.

When Larmore was interviewed in early 2005 there was an election coming up in Tanzania later in the year and he feared that one of the political parties, called the Civic United Front (CUF), was basically a Muslim party and would instigate violence. There have been occasional violent incidents in this century but the elections in Tanzania have been carried out peacefully.

Shortly after Christmas of 2003 Larmore moved from Mtoni to Mwanza to assist Fr. Jim Eble in the establishment of the new parish of Mabatini.

A fascinating aspect of Davis' stay at Mtoni was the presence of a Chinese priest from Hong Kong, Fr. Paul Kam (pronounced Gum), who arrived not long after Larmore went to Mwanza.

Paul came as a priest associated with Maryknoll but not an official Associate Maryknoller; it was an agreement between Hong Kong and the Africa Region. Tom Tiscornia was the Regional Superior at that time. Paul came and he was a wonderful gift to the parish, a young guy, full of energy. He related very well with the African people and also got along very well with the young people. That was kind of his specialty.

He also took six young people, three men and three women, to the World Youth Day Gathering in Cologne, Germany, in 2005. There was also a meeting of Christians of Asia in Hong Kong, to which Africa was not invited, but Paul took some young adults from Mtoni there. They brought back reports of their experiences, creating a lot of excitement in the parish. These events had a very positive influence on the parish.

He also brought several groups of Chinese from Hong Kong to the parish. These would be big groups, 25 or 30 people. So, there were all kinds of social contacts between Africans and Chinese.

The furthest outstation in the parish was transected by a river that prevented people from coming into the parish during rainy season and Davis, assisted by the parishioners, built a chapel (kigango) there. Maryknoll priests from Mtoni regularly went to this outstation to say Mass and when the Stigmatine Fathers took over staffing the parish they added it to the regular Sunday schedule. Regarding construction of the chapel, Davis said:

The kigango was built with funds donated by a Chinese woman in Hong Kong, facilitated by Paul Kam. This chapel was considered a more "beautiful" church than the main church in Mtoni.

Kam stayed three years and then returned to Hong Kong.

As 2005 came to an end the question arose as to whether Maryknoll would continue on in Mtoni Parish or not. Apparently, the decision was to hold fast to the timetable given in 2000 when Davis arrived at Mtoni – to work for six years and turn the parish over to the Archdiocese. As of 2006, there were only three Maryknollers in Dar es Salaam: Davis, Tiscornia and Joe Healey at the Society House. In addition to giving Mtoni Parish back to the diocese the decision was also made to sell the Society House in Oyster Bay (as seen above), as Tiscornia had only one more year left as Regional Superior and Healey could move to Nairobi to continue his work on African traditional literature. Apparently, there was even some discernment as to whether Maryknoll would pull out of Dar es Salaam entirely or whether others might come later (two others did come beginning just a year after Davis left Mtoni).

Davis said that some of the decisions taken by Maryknoll in Dar es Salaam at that time were not understood by the priests of the Archdiocese and by Cardinal Pengo. They

were used to the model of the Swiss Capuchins and other Religious Orders that were working in the Archdiocese, of taking parishes for an indefinite period and of having large provincial houses where the Superior lived. They probably did not realize that Maryknoll was undergoing enormous demographic change and that already there were far fewer Maryknollers in East Africa than in previous decades and that there would be even fewer by the 2010s. Being a Regional Superior in Africa was not seen as a full-time job. And Maryknoll did not need as many society houses as it had previously. In fact, as this history is being written it is even doubtful that Maryknoll will retain the Society House in Nairobi for much longer.

Despite these facts, Maryknoll's policy of taking a parish for a period of time and then turning it back to the diocese when it is fully self-reliant was viewed differently by church officials in Dar es Salaam. Some priests told Davis that they looked on Maryknoll as similar to the Railway Bird, which flies into a place and soon afterward takes off again. It never stays anywhere for long. A diocesan priest told Davis, "You don't settle in; you don't root any place. You go some place, stay for a while, and take off. You don't have any permanent commitment to a place. I suppose they were comparing us to Religious Orders like the Capuchins."

Davis added that as a result of having few priests in the Archdiocese over the years and the practice of staying in a parish for only ten to fifteen years (Chang'ombe nineteen years; Mtoni twelve years; Kibaha eleven years; Buza eight years as of 2017), Maryknoll has little influence in the Archdiocese.

John Waldrep offered a more nuanced observation about this when interviewed at Buza in 2012: "I think Cardinal Pengo sees us as tangential and different. Not that he doesn't like us, but I don't think he understands that we are missionaries. But he is very happy that I am here (Buza) and he is always friendly and cordial with me."

Don Larmore was in Dar es Salaam for only a little over a year and had spent most of his mission career in Musoma Diocese. In Musoma it was understood that Maryknoll would remain in a parish for a certain number of years and then turn the parish over to the diocese. Larmore elaborated on this:

Maryknoll's foundation is to set up the local church, to not become a permanent society like other mission sending groups. Bishop (Anthony) Mayala said that once: "When Maryknoll comes into a local parish they leave everything there, all the furniture and everything else that was developed." Other mission sending groups usually take everything with them because they are possessions of the groups. Both Mayala and (Bishop) Samba told their diocesan priests that when Maryknoll goes it won't be the same; you won't have everything when you go into a parish set up by other religious groups. Maryknoll had that spirit of building up the local Church and leaving things for them. I think that is unique.

It was the same also with regard to vocations. We were not into getting local vocations for our own society. Other Orders start working on that immediately.

It may have been to Maryknoll's disadvantage and a weakness of Maryknoll in Africa that we didn't seek local vocations and we didn't set up permanently in parishes and our policy was to turn over parishes to the local church. But I think it is a compliment to Maryknoll that we did that.

We also took the initiative to invite other groups into our dioceses, such as the Polish priests into Musoma and the SMAs into Shinyanga, plus many other examples. We also welcomed the priest from Hong Kong, Fr. Paul Kam, into Dar es Salaam. I think it has been unique among mission groups to become a source of mission life for other groups and helping to integrate them into mission.

Maryknoll has for years summed up its policy with the famous words of Bishop James E. Walsh: “Maryknoll goes to a place where it is needed but not wanted; and stays until it is wanted but not needed.” In the early 1970s Maryknoll promoted a new conception of mission – Temporary, Mobile and Flexible – which many Maryknollers took seriously. However, Maryknoll’s theology of mission is probably not understood by the local church in East Africa. This may be one of the challenges for Maryknoll leadership in East Africa to address in coming years.

In 2006 Ed Davis departed from Mtoni and went to the United States, at first to be on the staff of the Maryknoll residence in Los Altos, California. He explained that the parish was more than ready to be turned over to the next group.

There was a substantial amount of money in the account of the parish. Parish income was able to pay the cook’s salary and for food, electricity, water and other basic staples needed in the house. It was a self-reliant parish and the spirit was excellent.

It was self-reliant not because the people were rich but because they were many. They were poorer than neighboring places. It was like the United States in the early twentieth century, huge parishes with thousands of people. Mtoni didn’t have thousands but there was a good number and they were increasing. And when we had special collections they always put a few shillings in the collection basket.

It was one of my best experiences in Africa, but all of my experiences in Tanzania have been very good.

After about two to three years in Los Altos Davis returned to Tanzania, to Shinyanga Diocese, where he tried to resurrect the parish of Ngulyati.

Mtoni Parish was turned over to the Stigmatine Fathers, an Order founded in Verona, Italy, in 1816. This Order first arrived in Tanzania in 1975 and worked in Dodoma and in the Morogoro area. There have never been many Stigmatine priests in Tanzania and Mtoni was their first initiative in the Archdiocese of Dar es Salaam. The Stigmatines recruit Tanzanians to their Order and have a House of Formation in Msolwa, near Morogoro. Philosophy studies take place at Jordan University College in Morogoro. For the four-year study of theology they go to the Major Seminary in Pretoria, South Africa, where the Stigmatines have a House of Formation. Stigmatines work in four countries in Africa: South Africa, Botswana, Tanzania and Ivory Coast. There are very few Italian Stigmatines remaining in Africa and about twenty-five African Stigmatines. There are four Tanzanian Stigmatine priests, one in Tanzania, at Mtoni, and three in South Africa.

Attesting to the level of self-reliance that Mtoni Parish had achieved, Mike Snyder commented on how pleased the Stigmatine priests were to get a parish like Mtoni.

They had never moved into a place that was completely furnished, where everything worked, and the place was spotlessly clean. We gave everything to them and welcomed them. They said they had never been in a place like that before.

The first Stigmatine pastor was an older Italian priest named Fr. Allesandro. Although the Archdiocese considered him the pastor, he himself did not, persistently stating that Mtoni was an African parish and Africans should be in charge. He had a young African priest as his assistant. Sadly, Fr. Allesandro died after only one year in Mtoni, and it truly did become an African led parish. The second pastor, however, remained in Mtoni for only a couple of years and was transferred. To replace him a young Tanzanian Stigmatine priest, Fr. Moses Mafui, was named pastor in January, 2011, only three and a half years after his ordination. When he was interviewed a year later, in early 2012, it was clear that he was still trying to learn what it meant to be pastor of an urban parish.

Mafui, who comes originally from Morogoro, had an assistant, another African Stigmatine priest. They have kept up what they found in the parish: the sewing classes, three Masses in Mtoni and one at the outstation every Sunday. Mafui said that he has been under pressure from the parish council to build a new and much larger church (similar to the pressure that Waldrep experienced a dozen years earlier). As of 2012 the Stigmatines had bought another six or so adjacent plots and demolished the houses, in order to expand the church compound. Thus, there is room for the new church. A total of 50 million Tanzanian shillings had been collected (slightly over \$30,000 in 2012, but worth less than \$25,000 in 2017) but Mafui estimated they would need another 50 million shillings in order to start construction. Mafui wondered whether Maryknoll would be willing to make any contribution to the new church.

Mafui said there were three challenges to raising large amounts of money in a short period of time: people living in Mtoni have lower salaries; there is constant migration out of the parish as people get higher salaries and move elsewhere; and people's expectations that they will get financial aid from outside the parish.

Another challenge is the quarrelsome nature of some of their Muslim neighbors. Mafui explained: "There are no overt hostilities or insults. But they play loud music during Mass and other church ceremonies. I and other Catholic leaders have politely gone to them and requested that they respect the Catholic Mass, but these Muslims refuse. These are local people, not educated. Middle and upper-class Muslims would not act this way."

Mafui said that the Archdiocese did not want to take Mtoni Parish because of its inherent challenges. Conversely, the Archdiocese will gladly take Buza Parish, if Maryknoll turns it over in the future, because it has a much higher income.

One other goal he had in 2012 was to finish building a large church at the outstation, which has an increased number of Catholics. It is not large enough to be a new parish, but it reduces the crowded conditions at Mtoni. Fr. Mafui also intends to buy a few more adjacent plots, to ensure there will be enough space for the new church at

Mtoni. When a new church is built, no decision has yet been made on what will happen to the current church.

FR. RICHARD BAUER, ARCHDIOCESAN AIDS PROGRAM:

Fr. Rick Bauer was in the major seminary at Menlo Park, California, south of San Francisco, from 1981 to 1985, the years when the AIDS pandemic was gathering steam in the United States. Bauer was studying for the Diocese of Salt Lake City, Utah, and did not have a parish in which to do ministry in San Francisco. Instead of parish ministry it was recommended that he do hospital ministry. He narrated his history of involvement with those infected with HIV/AIDS.

Those were the early years, when people were being rejected and dying. What was needed was pastoral care. I went to the seminary planning to have a nice little parish in Salt Lake City and go skiing on my day off. History has a way of changing plans.

I was ordained in 1985 and went to Salt Lake City. People don't know it but Salt Lake City was an epicenter of AIDS, as it was the only place with quality care for Utah, Wyoming, Nevada, southern Idaho, and western Colorado. I worked with Catholic Community Services and also went back to school, getting a Masters Degree in Social Work and a PhD in Neuropsychology. Many people were coming down with dementia. We didn't know where it was coming from or what was causing it, so that's why I got into neuropsychology.

Bauer had an interest in overseas missionary work, in part because his mother always received the Maryknoll Magazine. In the 1990s he took four-week trips to one country or another each year, service trips to developing countries. In 1995 his Spiritual Director recommended he think about permanent service overseas. The critical juncture in his life came in 1996, following the International AIDS Conference in Vancouver, Canada, at which it was announced that a triple cocktail of medications could keep people with AIDS alive indefinitely. Bauer felt that a new route opened up for him beyond pastoral care for dying people to administering a program that could do more. He applied to Maryknoll to be an Associate Priest and chose to go to Africa, i.e. to the Tanzania Region. He considered Central America and Bangkok, but in the end he determined that Africa had the worst situation.

While in Language School he heard that the AIDS program in Dar es Salaam was in sore need of someone with good administrative skills and Bauer went there in mid-1997, after completing the Swahili course in Musoma.

A White Father was in charge of the program but was leaving for France – in fact, he left on the same day Bauer arrived in Dar to take over. In addition to receiving no introduction to the program, Bauer was informed that the program had no money and workers were due to be paid their salaries. Fortunately, he soon met Sr./Dr. Bridget Corrigan, a Medical Mission of Mary Sister who was also a doctor. Bauer said:

In those early years I used my contacts and did a massive amount of grant writing. We got a counseling program going and also brought in testing equipment so that people could be tested for the HIV infection.

At that time there were as yet no anti-retroviral therapies available in Tanzania for people infected and dying of AIDS. Bauer said that the incidence of HIV infection in Tanzania was about eight to ten percent of the population, with somewhat higher percentages in the Lake Victoria area and Dar es Salaam, but lower in other parts of the country.

We will give a longer account of the history of AIDS in Africa and how it travelled around the continent when looking at the program at Bugando Hospital in Mwanza, as the Lake Victoria area was probably the epicenter of HIV/AIDS in Tanzania. Here briefly we will just comment that AIDS may have been in the border area between Uganda and Tanzania as early as 1960, but entered Tanzania only at the end of the 1970s. The first three cases to be seen in a hospital were at Kagera, west of Lake Victoria, in 1983. The book by John Iliffe, "The African AIDS Epidemic: A History," stated that three categories of mobile men carried the epidemic around East Africa: first, military soldiers, especially during the war between Tanzania and Uganda in 1978/79 to oust Idi Amin; second, long distance drivers who frequented bar girls at overnight stops along the main highways into the hinterland; and third, migrant laborers who carried the disease to rural homes.

Dar es Salaam's percentage of HIV/AIDS cases was higher primarily because people became sick in other parts of the country and went to Dar for treatment at the best hospitals. As of August, 1986, Muhimbili Hospital had admitted patients with AIDS from each of the country's twenty Regions.

Two other factors contributed to Dar's infection rate climbing in the mid-1980s to early 1990s: the number of former soldiers who moved to Dar, and the large number of Haya bar girls who did prostitution work in the city. (The Bahaya ethnic group is from the area west of Lake Victoria, from the city of Bukoba and its general vicinity.) In 1986 it was discovered that 30% of bar girls in Dar es Salaam were infected with the HIV virus. This spread in the ensuing few years to the population at large. Lack of marital fidelity by men living and working in Dar es Salaam caused a disturbing climb in the antenatal rate of HIV infection, from 8.9% in 1989 to 14.8% in 1997.

Without a cure, behavior change was viewed as the most important means of reducing the rate of HIV infections, through a program of prevention. And the most important component of behavior change was raising awareness. Uganda's rate of infection began to drop when practically the whole country was aware of AIDS and its causes, which in East Africa was heterosexual intercourse done in an unsafe manner. And even more effective than public education campaigns was knowledge by people at the grass-roots of someone – a relative, friend or acquaintance – who had died of AIDS. In 1995 90% of Ugandans had knowledge of this, whereas only 50% of Tanzanians had this awareness. Comparative surveys in the year 2000 showed that 29% of married men in Tanzania had sex with non-marital partners that year compared with only 12% in Uganda.

Compounding lack of awareness at the local level was an official policy of secrecy. Tanzania's government, however, was not as secretive as neighboring Kenya, but much more secret than Uganda.

In the 1990s the epidemic became generalized, that is it ceased to be confined to sex workers and mobile men, but entered into stable marriages not only in urban areas but throughout the rural parts of the country. Women became the main victims, including many married women who did not engage in extra-marital sex. The age level of women being infected with HIV also became lower, as they were generally younger than their partners. In addition, by the late 1990s and into the 2000s AIDS became a disease of the poor, unlike twenty years earlier when fairly affluent men with disposable income were most at risk.

In 1996, the Joint United Nations Program on AIDS (UNAIDS) stated: "HIV/AIDS must be seen as a multi-sectoral development problem and that people's vulnerability has social and economic roots, often including marginalization, poverty and women's subordinate status."

In the 1990s research was begun into a possible vaccine to prevent HIV infection but this has never proven feasible and relatively little money was devoted to this research. In the late 1990s and in the 2000s two other initiatives proved much more effective in addressing the AIDS pandemic: Voluntary Counseling and Testing Centers (VCT) and the widespread dissemination of anti-retroviral (ART) medications. In East Africa Uganda led the way in establishing VCTs, enabling it to also expand distribution of free ART medications once these became available in 2004. Tanzania's "gravely depleted health service" resulted in only one percent of Tanzanians needing ART therapies actually receiving them as of December, 2004.

In the United States a crucial statement was issued by Dr. Kevin De Cock of the Centers for Disease Control (CDC) in 2002:

We think that Africa would now benefit most from an approach to HIV/AIDS based on a public health model that includes voluntary counseling, testing and partner notification; routing HIV testing in prevention services such as prevention of mother-to-child transmission and treatment for sexually transmitted infections; routine diagnostic HIV testing for patients seeking medical treatment (e.g. for tuberculosis); and enhanced access to HIV/AIDS care.

In the years that Bauer was in Dar es Salaam, however, there was no cure for AIDS, people were dying in ever-increasing numbers, and patient care at home was the focus of the Archdiocesan program. Bauer explained what the goals of the program were:

Our motto was, "No one dies alone." We didn't have treatment so it was enabling people to die with palliative care so that they didn't die in excruciating pain. Bridget and I were key motivators in changing the Tanzanian medical society so that oral morphine and other analgesics could be administered by nurses in home care settings.

Another part of our work was in holding workshops for clergy and Bishops on HIV/AIDS and pastoral care. We had closed-door sessions where

clergy could come together and ask all those questions that they might be embarrassed to ask publicly.

We also connected our care of the sick with the Church's social justice tradition.

Bauer talked about some of the differences and similarities between his work in Salt Lake City and in Dar es Salaam.

In Salt Lake City it was direct patient care: neuropsychological assessment, psychosocial assessment, linking people to social services and medical care, searching for housing, and other such things.

In Dar es Salaam the Tanzanian staff was really good at those kinds of things and my Swahili was never very good. So, as much as I love direct patient care, my work was mainly administrative and training the trainers. I needed to train Tanzanian social workers on psychosocial support for orphans; train doctors and medical students at the University Medical School; and train doctors in relationships. I had done that at the University of Utah Medical School as well. Doctors get very good clinical training but they don't know how to have a relationship with the patient.

So, much of my work was in training the trainers in provision of care, in diagnosis and assessment, and also working massively in prevention.

I had twenty to twenty-five staff members and my ministry was to them, to equip them with the skills that they needed. I strongly believe that they also need a spirituality. Many of those doing AIDS ministry in San Francisco and Salt Lake City burned out. There are only a few of us left from those early years and what we had in common was a spirituality. You can't work with this horror day in and day out, with all its extra social issues such as stigma, unless you are grounded in some kind of spirituality.

The majority of my staff were Muslim. It was not a matter of converting them to be Christian, but helping them to be good Muslims, so they could continue not only clinically with this work but also spiritually, and hang in there.

Bauer also went to other countries in Africa to give workshops. One of them was Namibia, where he met Sr. Raphaella Handler, the national head of Catholic Health Services, which oversaw the Catholic hospitals in the country, and of Catholic AIDS Action. Managing two organizations in Namibia was too much for her and she began issuing invitations to Bauer to think of moving to Namibia.

In 2002 Bauer also had to make a decision about whether to remain in Maryknoll, either as an Associate Priest or to join as a permanent member. He felt that ministry in Africa had taken hold of him and he returned to Salt Lake City to talk with his Bishop, George Niederauer. Bishop Niederauer made a profound statement that Bauer did not forget: "If this isn't from the Holy Spirit, you'll never make it. And if it is, I can't stop you." He then released Bauer to join Maryknoll.

For the latter part of 2002 Bauer went through a short program of orientation to Maryknoll. He himself also decided that he would like to entertain possibilities of a broader involvement with Maryknoll's mission and the possibility of working in Namibia

came up. Fr. Dick Albertine had already started working in the seminary at the Diocese of Windhoek in 1998 and the Africa Region viewed this country as a viable option for Maryknollers (Cf Volume One on Namibia). Thus, Bauer decided in 2003 to move to Namibia, “because of the greater need there, the role of the Bishop’s Conference in Namibia, and my own desire to have a different country experience.”

Anti-retroviral (ARV) therapies had started coming to Africa in 2001 (i.e. generically produced pills that developing countries could procure at a low price) but it wasn’t till 2004 that these became available in Tanzania. The United States’ PEPFAR program, along with the United Nations’ Global Fund, provided the financial assistance enabling many African countries, including Tanzania, to acquire enough ARV medications to keep millions of people alive. When Bauer left Tanzania these had not yet come into the country, but he felt that the situation in Namibia was worse. As for leaving Dar es Salaam, he said:

I had built up the project. I followed the Maryknoll mantra, going where you are needed but not wanted and staying until you are wanted but not needed. At that point in Dar es Salaam the grant money was there, I had outstanding social workers and a great staff. It was time to turn this over to Tanzania.

In 2015 the adult prevalence rate for HIV/AIDS in Tanzania was 4.69%. There were just under 1.4 million people living with AIDS and there were 35,700 deaths due to AIDS.

FR. MIKE SNYDER, MEDICAL SCHOOL CHAPLAIN AT MUHIMBILI HOSPITAL:

As was noted above, Fr. Mike Snyder had left Mtoni Parish in 1996 for the Maryknoll General Chapter, at which he was elected to the General Council, a post he held until 2002. He also became the Vocation Director for Maryknoll in 1999 and remained in this position until the end of 2006. In 2007 he returned to Tanzania and went to Dar es Salaam.

The Chaplain at Muhimbili University of Health and Allied Sciences was a friend of Snyder and had come to the U.S. for his Masters Degree while Snyder was on the General Council. In 2006 the priest wanted to return to the U.S. to get his PhD and he requested Snyder to replace him at Muhimbili. Snyder applied to both the Archdiocese of Dar es Salaam and the Tanzania Episcopal Conference for the post of Chaplain at Muhimbili, which was a national assignment, and was accepted. Snyder described the role of chaplain:

It was an amazing and different experience because I was with a select group of young adults, between twenty-five and thirty-five years old, with a few older than that. They were the cream of the crop. If they applied to Muhimbili they had to have the top ranking in marks after Form Six (called Division One passes), although some of the women may have been accepted with Division Two passes, since they wanted to increase the number of women in the medical school. So, I had a concentrated group of academically gifted individuals.

In the past the school had about 400 students, but as of 2012 enrollment had increased to 1,600 students. Many of them lived in hostels off campus, including almost all of those in the first three years. In the Chole area there were 600 students and I would go regularly for prayer and Mass in the evenings and on weekends.

I was impressed with the quality of these young persons. They were not just smart but also responsible. They had the energy and self-confidence that you want in future medical professionals. And they were able to deal with all the uncertainties of Tanzania.

At the university water was always a problem, electricity was off half the time, there was a lot of corruption and the food wasn't too good. The students persevered, however.

According to Snyder, the ecumenical chapel at Muhimbili was very small, built in the days when the total student body numbered just 400, whereas in 2007 the total number of students had risen to over 1,600. Thus, the Catholic community, in collaboration with the Lutheran and Anglican communities, who shared the same building at Muhimbili, embarked on a major expansion of this building in 2005, giving it two chapels. With funding from the papal nuncio, from Maryknoll, and from the Muhimbili Catholic community, construction began in mid-2007. Snyder oversaw this project until its completion in 2008.

Snyder explained that many of the students had a deep appreciation of their Christian faith.

They had rigorous schedules yet at the 6:30 daily morning Mass I would average about sixty present. They came for evening activities. We had an English Mass one evening a week, workshops on various topics during the semester and other community activities. Over ninety were involved in service ministries. They had a strong choir, forty to fifty young people. On weekends on other campuses students have parties but at Muhimbili there is silence. Of course, they would have parties too, on occasion, but on weekends some would have to work in the hospital wards and others would do their studies.

They also took opportunities to deepen their faith and their sense of community among themselves.

Snyder said that his number one priority was "to keep the motivation that brought them in, to dedicate their lives to the medical profession and to the sick of Tanzania." He added that there was only one doctor for every 26,000 people in the country and only one nurse for every 100 hospital beds. Rural hospitals lacked equipment and medical supplies, and salaries in government service were low in comparison with other countries. So, there was a great temptation to look for medical jobs overseas or to join organizations like the United Nations or research organizations.

I tried to help them maintain their ideals, without denying what the realities were. I also taught them to respect professional standards and professional boundaries, while at the same time relating with patients as people

and not as objects to be fixed. Some of the older doctors at Muhimbili Hospital treated people harshly or merely as business clients.

Muhimbili Hospital was the national hospital and had 1,000 beds and many more in-patients than that. A ward with twenty beds could actually have sixty people needing care. Waiting for the results of blood tests could take a week or more. These were and are the daily conditions at Muhimbili and can wear any doctor down. The students could see all of this. Snyder commented:

I would counsel them that faith is central to their lives. I would tell them that the patient is a person and has a name. Patients recognize that they're not getting proper service or it's delayed for some reason. But let the patients feel that you know who they are and actually care about them.

I used to tell the students that this is half of the healing process, when people get the positive sense that the medical staff is there for them. Patients know that medications are hard to come by and results of testing take forever. They know, too, that corruption is taking place in the hospital, because of the low salaries.

It was not uncommon in Tanzania's government hospitals for nurses to hint that paying them something extra would speed up the lab test results and doctors would receive a significant amount of money to put a patient at the front of the line for surgery or treatment. In fact, relatives of patients would just come in to the hospital and hand the doctor money without him asking (from \$50.00 to \$100.00 in Tanzanian shillings, a large amount by Tanzanian standards). Snyder said that if everyone else on the ward is taking a bribe and one doctor refuses, then he will eventually be forced to do the same thing by peer pressure. Snyder led discussion groups in reflecting on these types of situations.

With regard to disappearance of medicines, Snyder thought that on the wards this was not a problem. Perhaps someone in the hospital pharmacy would at times take some medications to sell outside the hospital. But national shortages in government distribution centres were probably the foremost reason for periodic lack of medications. Relatives of patients would as a regular course of action buy essential medicines or things like syringes at city pharmacies and bring them into the wards, so that their family member would be treated quickly and correctly.

Snyder's last year at Muhimbili was unfortunately punctuated by labor unrest. It began in December, 2011, during the graduation at the Medical School. Many of the undergraduates held a demonstration that was embarrassing to the government, as the Vice-President and other government leaders were present. The next day the Field Force Unit, a para-military group known for its indiscriminate, excessive measures, descended upon the university and in its typically thuggish fashion dragged students out of dormitories, beat them up and arrested many of them. A certain number of medical students were expelled from the university.

Several months later, in February or March of 2012, all doctors and nurses in government service went on strike, an action that began at the National Hospital at Muhimbili and spread rapidly throughout the country. For at least a month there were no

medical services of any kind available in the government hospitals, even though some people were severely sick and others dying. The issues were not only low salaries, lack of overtime pay, and reduction of benefits, but also extreme dissatisfaction with the Minister of Health and others in the Ministry of Health, who did not seem concerned about doctors' and nurses' working conditions, and who appeared mostly intent on enhancing their own financial standing. At that time there was also growing disapproval with President Jakaya Kikwete, who was viewed as aiding and abetting the corruption in government ministries. After leading figures in the Ministry of Health were fired and replaced, the strike came to an end.

However, the underlying tensions continued to simmer and there was a feeling that nothing substantive had been implemented by the government, tensions that resulted in another strike in August, 2012. This strike was led by the interns and was not supported by the doctors. Many interns were removed and had to be interrogated before being allowed to resume their internships. This added a good half-year to their internship program.

Snyder said that the action by medical people was symbolic of the general feeling in the country, as well as in the city of Dar es Salaam, that only about ten percent of the population was benefitting from national economic growth, with a small group becoming grossly enriched, while the vast majority of people remained very poor. The restive feelings did not subside until John Magufuli was elected President in 2015, with the campaign promise to root out corruption – a promise he has kept, (at least up till the time this is being written).

In 2012 Snyder was asked by Maryknoll to return to the United States to organize the Worldwide Gathering of Maryknollers set for June, 2013, in New York. He remained at Muhimbili until the end of the 2011/12 academic year. Thus, he was able to complete six full academic years as Chaplain at the Medical University.

In gratitude for his tireless work with the Catholic students and his emphasis on instilling the values needed to be a true medical professional, the students gave him a special clock. The clock is framed with the map of Tanzania and is embossed with the words: "Forever we shall walk on the path you have enlightened." Snyder considers this one of his most valuable possessions.

After the Gathering ended Snyder was asked to be Vocation Director, a position he still holds in 2017, as this history is being written.

BUZA, ST. THERESA OF THE CHILD JESUS PARISH:

After eight years working for the Maryknoll Development Department in Los Angeles, Fr. John Waldrep returned to Tanzania and went to Dar es Salaam, where he had previously worked (Kibaha and Mtoni Parishes). He arrived in Dar in 2009, expecting an assignment in the Kariakoo section of the city, as he explained.

Fr. Dave Smith (the Africa Regional Superior at that time, based in Mwanza, Tanzania) was of the understanding that I would be going to Kariakoo. This was my understanding also, even while I was still in Los Angeles, and it was

shared by Mike Snyder (who was at Muhimbili Hospital University) and Cardinal Pengo.

There was an old chapel in Kariakoo, one of the two oldest Catholic Church buildings in Dar es Salaam, which the Cardinal wanted utilized as a Catholic centre for people working in the city in the day time. They could come from the shops where they were working for Mass and other programs offered in this centre. Also many of the transient people living in Kariakoo are Christian and they would have something to gravitate towards. It would have been a ministry of presence in the midst of a very Muslim area, a transient area, in old Dar es Salaam.

From my understanding, this was settled and I began looking for an apartment in Kariakoo. I went to see the Cardinal and he welcomed me back to Dar. He was very happy that I was going to Kariakoo and he told me to see Fr. Mansuetus (a Swiss Capuchin), who had been pastor of St. Joseph Cathedral for many years but was then the pastor at Msimbazi Parish. The place in Kariakoo was an outstation of Msimbazi.

I visited Mansuetus, but he said he knew nothing about this. He told me that he would first talk to the Cardinal. Later he told me to see the Cardinal, without telling me what they talked about. When I went to see the Cardinal, he said that he did not want me to live in an apartment in Kariakoo. I could work in the outstation there, but not live in Kariakoo.

I think it was Fr. Mansuetus who did not want Maryknoll working there. He wanted to keep Kariakoo for himself. The Cardinal did not want to go back on his word, so he found some reason that he knew we would not accept, to keep us from going to Kariakoo.

With the purported mission in Kariakoo now aborted, Waldrep talked with Dave Smith, who supported him to seek another position in Dar es Salaam. Waldrep described what happened next.

My original thought was to do some kind of college chaplaincy. There are at least eleven colleges in Dar es Salaam (called *vyuo* in Swahili; these are two or three-year institutions that confer a Certificate or Diploma). I was thinking of doing something in a couple of these places. But the Cardinal was not as amenable to this as I thought he would be. He was hoping that I would do something else, such as take over Buza.

Cardinal Pengo had a vision that he wanted to have 100 parishes in the Archdiocese by the time he retired. At that time there were sixty parishes. (Seventy-five parishes as of the end of 2014.) So, I was offered Buza Parish.

Parish work was not what I wanted, but it was something I could do. The only thing I did not want to do was construction.

Famous last words.

On Waldrep's first trip to see Buza, he went with the head catechist assigned there, a man named Stanislaus, to meet the priest who was covering it. In 2009 it was

either an outstation or had just been designated a newly appointed parish. When they drove through the gate the first words out of Stanislaus' mouth were, "Building will be unavoidable here."

Waldrep was interviewed in February, 2012, and at that time a huge church was about half constructed. It was completed at the end of 2012 and is a circular church, with eight octagonal sides, a diameter of ninety feet, capable of holding 1,200 people seated inside. To help accommodate so many people, the church has a second floor, called the mezzanine floor, which is sort of a choir loft that circles around the inside of the church above the main floor. The old church was much smaller, able to hold at best 300 people if crammed in together. There were three Masses each Sunday; the first two were totally jam-packed inside with another several hundred people outside the church. The third Mass was completely full, even if not as packed as the first two Masses, and had some people standing outside the church. Thus, there were about 1,500 people coming to Mass each Sunday. We don't have current figures, but there are probably several thousand coming to Mass each Sunday.

Even though he did not like having to deal with construction, Waldrep said about Buza:

I'm happy here. We have a faithful, vibrant parish community. This is still Dar es Salaam but whereas Mtoni is heavily concentrated and there are people right on top of one another, this is much more spread out. While we have a lot of people and a huge area, Buza has almost a village sense than actually being in the city.

There are more people here who are well-to-do than in Mtoni, but even here the lion's share of the people would not be well-to-do at all. Many houses have no water, electricity, plumbing or lights. But we also have a number of people who have magnificent houses.

Waldrep said that one of his parishioners told him that his property value had risen tenfold in twenty years and in 2012 was worth 15 million Tanzanian shillings (about \$9,000 at that time). This was a lot of money by Tanzanian standards.

The parish had a mixed ethnic make-up. The most numerous ethnic group among Catholics was Kuria (from the Musoma area) and in fact the one outstation in the parish was almost exclusively Kuria. Other ethnicities common among Catholics in Buza were Makonde and Ngoni, both from southern Tanzania near the border with Mozambique.

Illustrative of the type of problems that Waldrep could have with contractors was the spot on the property where the new church was being built, right in the middle of the property. Waldrep wanted the church built further up towards the entrance to the property, so that the remaining space would be large enough for a soccer field. The parish youth had a soccer team that played matches against other parish teams. But the contractor insisted on putting the church in the middle of the property, leaving insufficient room for a good soccer field.

At that time the only other buildings on the property were the old church, a rectory that had an office attached, and a two-classroom building for teaching religion to primary school-aged children preparing for First Communion, Baptism and Confirmation. In the year 2012 there were only a few adults undergoing the baptismal

catechumenate but there were huge numbers of school-age children receiving sacraments every year. Since 2012 a new rectory – with air conditioning – has been built. The old church is a picturesque building that is now used for a variety of purposes. Waldrep hoped at that time to build a facility for youth that could be used for many purposes, such as a library or a weight room, etc. As of 2017, we don't know how far along these plans have come.

The parish had three excellent catechists. In addition to Stanislaus, another man named Fortunatus had been chosen by the parishioners to be a trained catechist before the parish had been erected and sent him to Catechist Training School on their own. A third man was also a trained catechist and all three receive a good salary, paid by the parish. Waldrep felt very fortunate to have three good catechists, saying, “I can't imagine having only one catechist, or even two. It's very nice having three.”

Waldrep talked about how good the parish council is:

I told the parish council that I really enjoyed working with them, one of only two that I worked with that I liked. This is partly because they have no problem having three paid catechists.

The people here really respond. We have a bible reflection group that meets every Wednesday night. The people participate and that is probably the high point of my week.

We have thirty-four Small Christian Communities (SCCs) that meet every Saturday morning at 6:30 am (a rule for SCC meetings mandated by the Archdiocese for unclear reasons). We have several other parish groups, several very good choirs (with which Waldrep admitted to having occasional tussles), very good liturgies, and a number of youth groups. We also have a theatrical group. So, there are a lot of things going on.

In July, 2010, Seminarian Lam Hua came to Kenya to take a three-week course in African culture at the MIAS institute in Nairobi. He complemented field research, accompanied by a Kenyan research guide, with a paper on African marriage, specifically on the bridewealth system, as he encountered it in Kenya. He then went to the Language School in Musoma, Tanzania, to study Swahili and continue learning about African culture. The course at MIAS was in English and he thought putting the course on culture before language-learning was a good idea.

After completing his Swahili course in December, 2010, he was assigned to Buza, in part because the rectory at Mabatini Parish in Mwanza was not yet ready. Even though Lam was still a neophyte in Swahili Waldrep gave him the task of preaching twice a week, once on a weekday and at one of the Sunday Masses. Waldrep was an expert in Swahili and gave Lam much needed assistance. Lam said, “There were very helpful people in the parish who helped me with Swahili and I also had a young man as a tutor for a while. I read the Swahili newspaper every day and at the rectory and office people were coming every day, giving me chances to practice Swahili. They speak fast in Dar es Salaam and it was a challenge hearing them speak.” Despite the challenge, after nine months in Buza Lam was understanding Swahili very well.

Lam started out reading the sermons but the catechist, who was helping him during the week to write his sermon, urged him to try speaking the sermon without the

written version. After a month or two Lam set aside his written sermon and gave it extemporaneously. ‘That really helped me to develop, even if I spoke for only two minutes.’”

In addition to the struggle with Swahili Lam confessed that applying the gospel to the lives of the Catholics in Dar es Salaam was not an easy task. He made the theme of the love of God his early focus. Early in his stay at Buza Lam learned of people’s fears of witchcraft when a woman borrowed charcoal from a neighbor and her clothes caught on fire, an act blamed on witchcraft. In fact, one person blamed Lam for this, claiming he had made some mistake in the Eucharist Service that angered the spirit world, resulting in the fiery incident. “I’m trying to help them recognize that whatever they do in their lives, the daily things they do, God is with them.”

Another of Lam’s ministries was to visit the sick and bring them communion.

John Waldrep and I divided up the parish, as it was a big parish. Every Friday I went out to half the parish. I went along with a catechist and usually one or two of the Sisters who were working there. It was an opportunity to go into people’s houses and see people who were actually home during the day. Adults were working and kids were at school, but the sick were at home. I was able to talk with them, learn what their situation is, what their family situation is, and what their faith life is like. That gave me the opportunity to learn, as someone who is learning to be a pastor.

Every Saturday morning Lam went out to visit one of the Small Christian Communities. He acknowledged his perplexity at the diocesan rule, mandating that all SCCs in the diocese meet only on Saturday mornings at 6:00 am. He was accompanied by a catechist and visited a different SCC each Saturday, trying to go around to them all before he left Buza. The SCCs were very subdued, according to Lam, attended by only a handful of women, who read the Sunday readings and did a little praying but engaged in very little reflective discussion. Lam wasn’t in Buza long enough to offer any suggestions on improving the purpose of the SCCs.

Other than these activities, Lam on occasion gave a talk to the altar servers, worked with the catechist in the office, and made use of opportunities to talk with parishioners. He found Buza safe and pleasant, even though a generator was stolen from the parish compound once.

Lam’s major achievement at Buza, in his opinion, was helping to start a kigango (a chapel) in the furthest part of the parish, where there were three SCCs.

John asked me to go out there and see what they would like. They said that they would like to have Mass every week. I responded that I am not a priest but I could come every week, lead a Service without a Priest and give them communion. They had a piece of property on the slope of a hill, overrun with bush. They spent the whole week cleaning up the place and I came on the following Sunday. They put a table with a cloth on it under a tree and we had a liturgy.

The following week they put up poles and covered it with tarpaulins. Each week they built and built more. When I left I promised them Mass once a month and I think John (Waldrep) agreed to this.

Lam finished at Buza in September, 2011, nine months after his arrival, and transferred to Mabatini Parish in Mwanza. He said that as far as he knew (in 2012) the people at the outstation had put metal sheets on the roof and were building walls of their chapel, possibly of cement blocks. In addition to Mass once a month, the catechist came on the other Sundays to lead a Service that included communion. The catechists of Buza had permission to distribute communion at Services Without a Priest.

Lam never got to know much about the city of Dar es Salaam. He considered Buza to be more suburban rather than rural, although the outstation chapel had a rural ambience. He felt that his months in Buza were beneficial and he especially took pride in helping people start their own outstation chapel and seeing their faith grow.

Waldrep was interviewed in 2012, when the parish was still in its early years, unfortunately. Since then many things have happened, in addition to the new buildings. It was also expected in 2012 that the population of Buza would continue to grow as the city continues its inexorable spread to the exurbs. The church probably sufficed to have only two Masses in 2013 but even these may be fully packed as the year 2017 begins.

Waldrep was elected Africa Regional Superior, taking office on October 1, 2016. He continues on as pastor of Buza, doing two jobs. The Region has a very good financial officer, a Tanzanian named Boni Noronha, who works in the Maryknoll regional office in Dar es Salaam, relieving Waldrep of at least one big concern.

Buza Parish is doing very well and for the time being Maryknoll will continue to serve in this parish.

CONCLUSION TO DAR ES SALAAM:

As of 2017 Maryknoll has been in the Archdiocese of Dar es Salaam for fifty years, if we date its beginning to the assignments to Chang'ombe Parish in 1967 – even earlier if those with special assignments to the TTC and university are included. At least twenty Maryknoll priests and Brothers have been assigned to the Archdiocese over the years, not counting others who came for short periods of time mainly to practice Swahili. Although there was misunderstanding about Maryknoll's mission purposes in taking on a parish or other work, in fact Maryknoll was able to hand back to the Archdiocese three capably functioning, self-reliant parishes. As of 2017, it seems that Archdiocesan leaders realize that Maryknoll has an enormous demographic problem that has resulted in very few priests and Brothers under the age of 65 and consequently can maintain very few if any commitments indefinitely.

The Catholic population of the Archdiocese of Dar es Salaam has grown from 48,000 in 1969, about 6.3% of the diocese's total population, which includes rural areas outside the city, to (if the figures can be believed) 1,718,000 in 2013, representing 30.3% of the total inhabitants. As of 2013 there were 75 parishes in the Archdiocese and the total number of priests was 348: 257 were members of Religious Orders – versus only 97 in 2004, a huge and rapid increase hard to explain; and 91 diocesan priests in the

Archdiocese – versus only 32 in 2004. As there were 339 ordinations produced by St. Charles Lwanga Major Seminary in Segerea in the fifteen year period from 2001 to 2015, this may explain the increase of sixty diocesan priests for Dar es Salaam during this period.

As most parishes in the Archdiocese need two or even three priests, the relatively small number of diocesan priests may explain Cardinal Pengo's strong preference that Religious Orders keep their parishes as long as they are able, no matter how self-reliant the parish is. Although the number of Catholics per priest has dropped from 11,000 in 2004 to 5,000 in 2013 (once again, if the figures can be believed), the number of Catholics per parish has remained fairly steady at over 20,000 per parish, a figure which may be quite accurate.

Maryknollers have always promoted empowerment of the laity, believing that strong lay leadership is concomitant with the goal of fostering self-reliance. The model of church brought to Dar es Salaam in the past was more authoritarian, emphasizing clerical status and priestly authority. A different model of church, inclusive of the many gifts that educated laity bring, will be needed as the Archdiocese faces the complex issues of this rapidly growing, vastly diverse metropolis.

Dar es Salaam is a vibrant city, growing in population at a rate of 4.4% per year. In the year 2002 the official census put the city's population at 2.5 million and in 2012 this had increased to 4.36 million. It is expected to reach 5.12 million in 2020 and by the year 2025 it is anticipated to be one of the world's mega-cities, with a population over six million. If the current rate of population growth were to continue, it would have a population of over 70 million by the end of this century, an outcome unlikely to happen.

The estimated population of Tanzania in 2016 was 52,482,726, of whom 31.6% lived in urban areas and 68.4% in rural areas. The rate of urbanization, i.e. annual growth of urban areas, is 5.36%, several percentage points higher than the national rate of population growth. The internal migration from rural to urban will continue unabated into the near future and in less than twenty years half of Tanzania's population will be living in urban areas.

Tanzania's infant mortality rate has become much better in the last two decades, down to only 41 deaths per 1,000 live births, but even this can be improved. The fertility rate is still too high, at almost five children per woman, and only one-third of women use any form of contraception. Furthermore, the average age of a woman having her first child is under twenty years old (19.8 years old). As a result, there are 400 maternal deaths during childbirth for every 100,000 live births. This is a horrifying statistic; as there are some 1.5 million births every year we can extrapolate from this figure that 6,000 women die in Tanzania each year due to complications of pregnancy, childbirth, and post-natal consequences.

Tanzania has made great strides in education in recent years but more can be done. The literacy rate for those over age 15 is 75% for men and 65% for women. The average amount of years completed in school is only eight years for both boys and girls. However, in the last ten years many new secondary schools have been opened in each Ward in the country, so the figure for school years completed should go up in the near future – to at least ten years. Tanzania's outlay for educational expenditures is only 3.5% of GDP.

Compounding insufficient educational opportunities is the general lack of health facilities. There are only three doctors for every 100,000 people and only seven hospital beds for every 10,000 people. Health expenditures represent only 5.6% of GDP.

Tanzania's GDP (gross domestic product) has grown impressively over the last ten years or more, at a rate of about seven percent per year. In 2015 it was \$45 billion, a slight drop from 2014, due to a rapid decline in the Tanzania shilling's exchange rate to the dollar and to a decrease in the price of its major exports. The per capita income in 2015 was \$865.00, but its purchasing power parity (ppp) was over \$1,000.00 per capita. However, tremendous poverty persists. The city of Dar es Salaam has been the major beneficiary of the recent economic growth, highlighted by a construction boom since the beginning of the new century, but even in the city only the top ten to twenty percent of city dwellers have benefited. Fully 70% of city residents live in informal settlements (i.e. slums), without running water or basic services.

There are other challenges facing both Tanzania and its capital. In urban areas 77% of people have access to safe drinking water, compared to only 45% in rural areas. Good sanitation lags, however: it is adequate for only 31% in urban areas and only 8% in rural areas. The risk from infectious diseases is deemed very high in Tanzania, not least being malaria, even in the city.

Public transport in Dar es Salaam is almost primitive. Most commuters totally depend on the private vans or mini-buses, called dala dalas, to get to work. These contribute mightily to the 4,000 plus traffic deaths each year nationally. Other modes of transport are motorcycles (called boda bodas) and rickshaws, each powered by a motorcycle, (called a pajaji locally in Dar es Salaam).

There are some good signs, however. In May of 2016 a new rapid bus service began along the coastal route from northwest of the city into downtown, from a suburb called Kimara to Kivukoni, where many government offices and the ferry terminal are located. This service is called UDA-RT, and the current route is only Phase One. This welcome addition to Dar's public transportation challenges has been funded by the World Bank, the African Development Bank and the Tanzania government.

In 2009 Tanzania's internet servers were connected to an internet cable under the Indian Ocean, linking the country instantaneously to the rest of the world. There are internet cafes and wifi spots in the city, but it has been difficult for individuals to get connected to this service. Beginning in 2015 there was a national effort to extend 4G internet access to cell phones throughout the country.

Tourism is another economic sector that holds great promise of growth. The interior of the country has unparalleled tourist attractions, such as the game parks and Mount Kilimanjaro, but Dar itself has excellent beaches and a growing number of tourist standard hotels. The city itself has four-star hotels, a number of great restaurants, a wide variety of exotic shopping places, museums of African and city history, the unique appeal of an old colonial city, and is fairly safe by the standards of developing nations. Dar is also the jumping off spot for day visits to Bagamoyo, forty miles to the north, and on the high-speed ferry to Zanzibar.

Agriculture accounts for forty percent of national GDP. Whether industry can catch up is an important question. Right now industry is concentrated solely in agricultural processing and manufacture of light consumer goods. Half of Tanzania's manufacturing employment is located in Dar es Salaam, which has only ten percent of the

country's population. Whether industrial production can begin to match the positive projections for the other sectors of the economy remains to be seen.

Dar es Salaam is certainly an exciting place to be right now – despite the heat and humidity. And the Catholic Church is well-positioned to walk with the residents of the city, as it moves towards the second quarter of this new century.