

## MARYKNOLL IN AFRICA CHAPTER SIXTEEN

### OTHER COUNTRIES CONNECTED TO MARYKNOLL IN TANZANIA

In 1978 Maryknoll established a special Unit to begin apostolic work in the country of Zambia and later in 1997 established a special Unit to work in Mozambique. In those years there were two Regions in Africa and these two Units were included originally under the auspices of the Tanzania Region, although in 1979 the Unit members of Zambia chose to belong to the Kenya Region, as it was easier to travel to.

We will also look briefly here at the work of Fr. Ken Thesing, who was assigned in 2014 to Rome to work with other Religious in collaboration with the Food and Agriculture Administration (FAA) and his work there can be properly included in the volume on Tanzania as that was his Region. As the Maryknoll commitment to Zambia happened first, we will begin there.

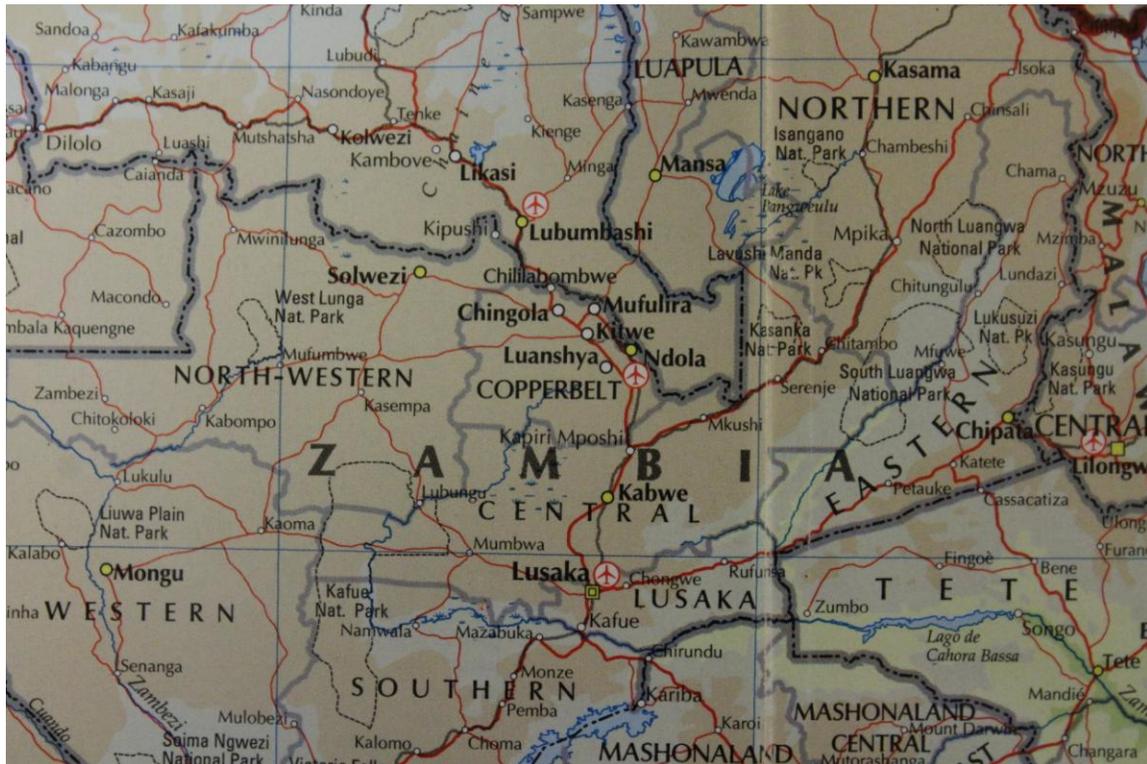
### MARYKNOLL IN ZAMBIA:

In October, 1978, while Fr. Joe Reinhart was finishing up five years working for Maryknoll's Development Department, stationed in Buffalo, NY, he received a phone call from Fr. Joe Glynn of the General Council, asking Reinhart if he was willing to accept an assignment to Zambia. Reinhart answered in the affirmative, as he was due for a new assignment back to Africa in the near future. He was told that there were four other Maryknoll priests who had received this request and who had agreed: Frs. John Ganly, Tom Keefe (who shortly later rescinded his agreement, in order to go to Juba, Sudan, in place of Fr. Tom Mantica, who had died in an airplane accident), Dan O'Brien and Steve Green, the latter two only recently ordained.

The four remaining members attended an orientation program, to both the attributes needed to function as a Unit and to the country of Zambia, which although it neighbored Tanzania where all four had done ministry either as priests or OTP students had its own particular differences in history, languages and culture. During the orientation they realized they would be starting in the cathedral parish in the city and Green dropped out of the Unit since he preferred ministry in a rural area. Thus, three remained in the Unit and they flew to Zambia either late in 1978 or the beginning of 1979.

The diocese they were going to was Solwezi, a far-flung diocese in the northwestern part of Zambia. This diocese bordered the Democratic Republic of Congo (DRC), called Zaire at that time on its northern end, and Angola to the west. The area of the diocese was 34,000 square miles and had only about nine people per square mile in 1980 – and only about 26 per square mile in 2014. Solwezi had been separated from the much larger Diocese of Ndola in April, 1959, and made a Prefecture Apostolic led by Msgr. Rupert Hillerich, a Franciscan. Hillerich died in 1969 and for the ensuing seven years two other Franciscan priests led the Prefecture as Apostolic Administrators: Frs. Anselm Myers and Severinah Abdon Potani, who on December 9, 1976, was ordained and appointed the first Bishop of Solwezi Diocese. In 1978 Bishop Potani visited the

United States, travelling around to various Religious Orders and Societies, such as Maryknoll, looking for priests to staff his diocese.



Solwezi is located in North-Western Zambia, very near to the border with the Democratic Republic of Congo.

The statistics for Solwezi for 1980 show the stark challenge of this new diocese. Out of 310,000 people only 21,700 were Catholic, about seven percent of the total population – and on average only two Catholics for every three square miles. There were only six diocesan priests and fifteen religious priests in 1980, of whom four were Maryknoll priests (Fr. Jim Kuhn came to Zambia either at the end of 1979 or beginning of 1980, after having worked in Hawaii for several years). There were only nine parishes in 1980, meaning about 2,400 Catholics per parish.

The diocesan statistics also indicate that the growth of Catholicism was slow in Solwezi, rising to about twelve percent of the population in the year 2000 and then slipping slightly to only eleven percent in 2014. The number of diocesan priests also rose only gradually: from six in 1980 to twenty-four in 2014, assisted by twenty-one religious priests, serving in twenty-seven parishes in all. Even though the number of parishes had grown by 2014, the number of Catholics per parish had also increased, to 3,500 per parish, for a total of about 95,000 in the diocese. The number of religious Sisters had increased somewhat, from 18 in 1970 to 57 in 2014.

Copper, one of the most important minerals in the history of the human race, is almost synonymous with the country Zambia, but the copperbelt of Zambia is to the east of Solwezi Diocese, bordering a large territory that protrudes from the DRC down into the north-central part of Zambia. In 1895 an American explorer, Frederick Russell

Burnham, discovered geological formations similar to what he had seen in his home area. In his reports to the British South Africa Company he called the deposits “probably one of the greatest copper fields on the continent.” In the late 1890s the British built a railroad to Kapiri Mposhi, located on the edge of the copper deposits – which are in fact the most extensive copper reserves in the world. Burnham also reported that the natives in the area had been working with copper and iron for ages, had been trading with both Portuguese and Arabs, and therefore provided a permanent source of laborers to develop the copper fields.

A few years earlier Britain and Belgium had to decide where to draw the boundary between Congo and Northern Rhodesia, and they asked the King of Italy to make the decision. The King looked at the confluence of three major rivers that rose in that area, the Zambezi, Congo and Luapula, and awarded Belgium a ‘pedicle’ of land about 100 miles long and 50 miles wide, in the shape of a thumb, that protruded southeast from Congo into Northern Rhodesia. At that time they did not know that the border drawn by the Italian King awarded the Belgian Congo a far larger share of the copper deposits.

Ndola is the political capital of the Copper Belt Province, but Kitwe, Zambia’s second largest city, is the economic hub of the Province. The native language of Kitwe is Bemba, which has become the lingua franca of much of northern Zambia.

Copper made Zambia fairly wealthy in the 1960s, the era when most African countries gained independence (Zambia on October 24, 1964), and in the 1970s. In 1974 Zambia was as rich on a per capita basis as Brazil, Malaysia, South Korea and Turkey, with a per capita income of \$614. In order to distribute the revenues from copper for national development and improvement of the lives of the poor, President Kenneth Kaunda first raised taxes on the two main mining companies, Selection Trust and the Anglo American Corporation, a measure strongly resisted by these two economic behemoths. In 1969 Kaunda nationalized the copper industry and in 1982 he merged the two operations into one company, called the Zambia Consolidated Copper Mines.

The nationalized copper mines faced two difficulties in the 1970s and 1980s: first, government managers proved unable to manage the nationalized company effectively. More significantly, the price of copper fell throughout those two decades due to technological changes that drastically reduced world demand for copper. By 1994 Zambia’s per capita income had dropped by almost fifty percent, to \$384. At the same time, Zambia had become one of the most impossibly indebted nations in the world, with an external debt that realistically could never be repaid. In a multi-party election in 1991 (in the 1990s multi-party elections had become what was referred to as Africa’s “Second Liberation”), Kaunda was defeated by Frederick Chiluba, who privatized the copper mines in 1997.

One country that immediately capitalized on this opportunity was China, which first bought the dormant Chambishi Copper Mine, located near the Congo border and once one of the crown jewels of Zambia’s mining industry, for only \$20 million. Very soon afterwards reports started coming out that this mine and other Chinese owned copper mines had serious labor problems, due to very low pay, bad safety conditions, and union busting. Several other Presidents were elected in the 2000s, but it was not until the more radical Michael Sata was elected President in 2011 that the salaries of copper miners were raised – at Chambishi salaries were doubled. As of 2011, the international

price for a ton of copper had risen to \$10,000, whereas prior to Sata's election many workers were being paid only \$100 a month. Sata met with the Chinese Ambassador to Zambia, who promised to ensure that copper miners would be properly treated.

In the new century, a global initiative called the Highly Indebted Poor Country Initiative (HIPC) enabled Zambia to qualify in 2000 and to receive significant debt relief in 2005.

The majority of the people still lie below the official poverty line. Despite the country's poverty and dissatisfaction with several of the Presidents near the end of their terms, the country has remained peaceful and finally began to turn around its economy in the new century, partly due to an increase in the price of copper but also to diversification of its economic productive sectors. In 2010 the World Bank declared that Zambia had quickly transformed its economy, with an accompanying fast rise in GDP. Its per capita income in 2016 was over \$1,300, with a Power Purchasing Parity of closer to \$4,000. However, much of this income is claimed by the top five percent of the population.

Zambia is a greatly urbanized country, with 44% living in cities. In contrast, the rural areas are very sparsely populated. Solwezi is a good example of this: close to thirty percent of the diocese's population live in the city of Solwezi.

Much of Zambia is located on a plateau ranging from three thousand to six thousand feet above sea level, giving the country a pleasant climate. There are two seasons: the rainy season from November to May and a dry season from May to October. The middle of the dry season, June to August, is winter in Zambia, when it gets noticeably cool, especially at night.

Zambia is an overwhelmingly Christian country, with 95% belonging to a Christian denomination. Less than one percent is Muslim. About twenty percent of the population is Catholic, more so in the south and east of the country.

The two major languages are Nyanja, spoken in the capital Lusaka, and Bemba, the language of the Copperbelt. After the Maryknollers arrived in Zambia they went to Kasempa Mission, about 100 miles south of Solwezi, to study language. They insisted on a five-month language learning period, which Bishop Potani "thought kind of strange," according to Reinhart. At the course, the three Maryknollers introduced language learning systems similar to what existed at the Makoko Language School in Musoma, improving the manner of learning the local language. Unfortunately, the language they studied was Kikaonde, the language of the local Kaonde ethnic group of the Province of Northwest Zambia. However, the language of Solwezi city, where they eventually were assigned, was Bemba and Reinhart said, "I should have learned Bemba, which was spoken by most of the people."

After the language course, Reinhart and Ganly were assigned to the cathedral parish in the city of Solwezi, and O'Brien remained in Kasempa with Polish priests. There apparently had been some kind of pastoral dispute between Ganly and O'Brien, leading to personal differences, and thus the Maryknollers decided it best to have them live separately. In Solwezi, Reinhart concentrated on the town ministry, working with urban workers, government workers, teachers and others in the city. Ganly went out to outstations, which were long distances from the cathedral, ranging from forty miles to the east to between forty and seventy miles to the north on the Zaire border and up to one hundred miles to the west, near the Angolan border.

The diocese had a large mixture of priests from many different nationalities, such as from India, Yugoslavia, Poland, Italy, Nigeria, and the United States. Franciscans from Carey, Ohio, were in charge of several parishes, including a big parish in Solwezi called St. Francis Parish. They were the dominant clerical group in the diocese; Msgr. Hillerich and Fr. Myers were of course American Franciscans. Bishop Potani was also a Franciscan, but a native Zambian from the south of Zambia near Lusaka.

Fr. Jim Kuhn came in 1980 and Reinhart wanted him to study the Bemba language, but for some reason Bishop Potani insisted he learn Kikaonde. Kuhn also engaged in outstation work. Although the Kaonde territory is a large one, Reinhart said that in fact it is a very small ethnic group and its language is not spoken outside of its tribal area. With regard to doing ministry in all the outstations, Reinhart commented:

There was a lot of travelling, a lot of work because there were very few Catholics in the area. The Protestants had been there about fifty years ahead of us and they have kind of grabbed most of the people interested in religion.

As for ministry in the town, Reinhart said:

I did a lot of work in the cathedral. We set up the parish council and got catechumenates going. The Polish priests didn't know anything about catechumens and that was true of the others, who were from big Catholic dioceses.

I also got a plot of land, a good piece of property, near the hospital as you come in to Solwezi on the road from Zaire, on which we were going to open a catechetical school. It was intended to be like the Makoko Family Center, a place to which we would bring Catholics and teach them, and also have training for catechists. But John Ganly opposed it, saying it would never work. So, we never opened it. It was eventually taken over by the Bishop, who opened a junior seminary.

This would have been a great contribution, because there has been very little catechetical work going on there.

Reinhart added that one important consideration hindering their desire to open a training institution not far from Zaire was constant thievery being perpetrated by robbers from Zaire coming into Zambia and stealing large amounts of goods, including truck loads of food and even cars. Local people would have to be hired and well trained to live in the center and protect it. Ganly thought this plan unfeasible. After the Maryknoll priests left Solwezi in 1983, the plot of land reverted to the diocese and Bishop Potani eventually opened a junior seminary.

In Kasempa O'Brien did good work with the Polish priests. He received funding and built a place for people with Hansen's Disease. He also went to outstations for sacramental and catechetical purposes. He stayed in Zambia only up to 1981 and then returned to the United States.

In 1983 Reinhart was requested to go to Nairobi, originally to be pastor at Umoja Parish, but then his assignment was changed to Jericho Parish. The sudden death of Fr. Walt Gleason at Umoja had created a crisis for the Kenya Region and there were not

enough Maryknoll priests available to staff what had become three parishes in Nairobi. At the same time, no further Maryknoll priests were coming out to Zambia. Bishop Potani was often away from the diocese and when he heard that Maryknollers were leaving he offered several possible parishes in rural areas, since it had never been the intention of Maryknoll to work in the city parish. But any of these assignments would have required learning one or two more tribal languages.

In any event, not long after Reinhart left Zambia Ganly agreed to go back to the U.S. to work for the Development Department. That left only Jim Kuhn, who left Zambia in early 1984 and went to Kenya to work, after taking a furlough in the U.S.

Reinhart felt bad about Maryknoll leaving Zambia, because the needs were great. He said that their own internal tensions over pastoral priorities were the chief cause of the Unit not continuing. This was exacerbated by lack of sufficient people in the Unit, which magnified any pastoral differences they had. Reinhart also thought that at least one more young priest was needed to work with O'Brien. Reinhart and Ganly were around twenty to twenty-five years older than O'Brien, and Reinhart thought that this generational gap was too large to overcome.

Thus, at the beginning of 1984 Maryknoll's presence in Zambia came to an end. No other Maryknollers have ever worked in Zambia.

Zambia is a nice country to visit. There are several game parks and the internationally famous Victoria Falls are located on the Zambezi River, which forms the border between Zambia and Zimbabwe. The city of Livingstone, Zambia's third largest city, is not far from the falls.

## MOZAMBIQUE,

Fr. Ken Thesing had been on the Maryknoll General Council from 1984 to 1996 (Superior General from 1990 to 1996), during the years when the Tanzania Region gave some thought to trying to staff a parish in Mozambique, due to this country's poverty and the devastation wrought by civil war over a thirty year period. We will summarize here his account of what happened in Mozambique from the early 1960s to the final peace treaty in 1992.

Whereas Britain, France and Belgium were granting independence to their former colonies in Africa, Portugal stubbornly refused to grant independence to Mozambique, Angola, and Guinea Bissau, which it considered overseas Provinces integral to the country of Portugal. There were many Portuguese settlers in these three countries, which were all lucrative sources of natural resources and revenue for the mother country, especially Angola with its great oil wealth. In the meantime, the African peoples of these countries saw little if any development.

When Tanzania gained its independence in 1961, President Julius Nyerere almost immediately granted places for the African freedom fighters from Mozambique to have offices in Dar es Salaam and places to train in southern Tanzania, near the border with Mozambique. (It was still called Tanganyika up to 1964, but we will use the current name Tanzania throughout in this chapter.) A long, drawn-out war of attrition began.

In 1968 the long-time, autocratic strong man ruling Portugal, Antonio de Oliveira Salazar, became incapacitated and was replaced by Marcello Caetano, who was overthrown in a 1974 coup. For over a year various individuals and parties ruled, while

efforts were being made to instill democracy in Portugal. Various factors caused the people of Portugal to rise up against the Portuguese government: autocratic rule, the economic cost of maintaining colonies, the oil shock of 1973, and gross inequality of land ownership and income within Portugal. In 1975 the government, led that year by Antonio de Spínola, a General who had had experience in the colonies of Africa, decided to grant independence to its colonies. Mozambique became independent on June 25, 1975. In retribution for all the grievances the African people had suffered under colonialism a shadowy leader of the FRELIMO party, Armando Guebuza (a future President), ordered all Portuguese to leave the country in 24 hours, with only 44 pounds of luggage. There were 250,000 Portuguese living in Mozambique and almost all of them fled, arriving in Portugal or neighboring African countries nearly penniless.

An additional 100,000 people who remained in Mozambique were considered Portuguese, through a process of official assimilation. Thesing explained this process:

African people had to reject and renounce for all intents and purposes their African heritage, including their local indigenous languages and customs; if they did this and adopted Portuguese language, customs and mores they could be called 'assimilados.' Assimilados had many of the rights of the Portuguese: they could go to full primary education, they could go on to secondary education and some also to university education, even to Portugal. They could join the Army and rise through the ranks. Many opportunities opened for those who renounced their traditional African heritage and assimilated into Portuguese culture.

Samora Machel of the FRELIMO party became President. His government soon began nationalizing what it called the economic engines of the country, such as banks, businesses, the ports at Beira and Maputo (called Laurencó Marques at that time), private properties and large land holdings. Since most Portuguese were Catholic, the Machel government began to close Catholic churches. Apparently, even some Protestant churches and some mosques were also closed. At the same time, Machel allowed freedom fighters from both Zimbabwe (called Rhodesia in the 1970s) and South Africa to have bases in Mozambique. As a result, these two countries began providing financial and military assistance to an opposition group in Mozambique, called RENAMO, which had as its aim the overthrow of the FRELIMO government. A brutal, devastating civil conflict dragged on till the early 1990s.

Independence for Zimbabwe in 1980 and the transition in South Africa beginning in 1989 from Apartheid to universal suffrage resulted in no further need of these countries to assist RENAMO. In October, 1986, Machel had died in a plane crash and was replaced by Joaquim Chissano, who began opening up the country to structural adjustment reforms and reaching out to RENAMO for peace talks. A peace treaty was signed between FRELIMO and RENAMO in 1992, brokered by a famous Italian church group, San Egidio. With peace, millions of Mozambican refugees in neighboring countries started moving back to Mozambique.



One can see on this map of northern Mozambique that Metangula is close to the border with Tanzania. The correct Portuguese spelling of Kobue is with a C: Cobue, although pronounced like a K.

In 1996, the new Regional Superior for Tanzania, Fr. John Sivalon, spoke with Thesing, who was finishing up his six years as Superior General of Maryknoll, and said according to Thesing: “You know, we are very interested in going to Mozambique, now that peace has come.”

The Immaculate Heart Sisters (IHS) of Musoma had recently visited the Diocese of Lichinga in northern Mozambique and the Bishop, Don Luis Gonzaga, SJ, had shown them a parish on the lake. The Sisters found the land good for farming and felt they could take care of themselves in that parish. Bishop Gonzaga said, however, that he could not put them there because there was no priest. He asked them if they knew of any priests who would be willing to come. The Sisters reported this to Sivalon, who inquired whether Thesing might be willing to go to Lichinga. Several Maryknoll priests, Frs. Herb Gappa, John Waldrep and Thesing visited Lichinga and presented their findings to the Tanzania Regional Assembly, which approved a Maryknoll commitment to Lichinga Diocese.

After finishing his term as Superior General, Thesing took a Sabbatical in the first half of 1997. In August, 1997, he again visited Lichinga and formalized with the Bishop the Maryknoll commitment to the diocese. Thesing was joined by newly ordained Fr. Jose Padin and Brother Ed Redmond, and for the final three months of 1997 the three of them studied Portuguese in Maputo, the capital of Mozambique in the southern part of the country. They returned to Lichinga in time for Christmas and stayed with the Bishop for several weeks. In mid-January, 1998, they went to the parish, Metangula, where a

three day assembly was held with the animators of all the different communities in the parish, facilitated by Fr. Jose Neves, the diocesan representative.

Both Padin and Redmond had done OTP in Tanzania. In 1997 Redmond made his final oath and Padin was ordained. After ordination, Padin spent the summer finishing up a Masters Degree in Counseling. Thus, by the fall of 1997, both were available to go to Mozambique.

The Church in Lichinga was started in 1926 with the arrival of Consolata priests from Italy. It was a part of the Diocese of Nampula, about 300 miles east of Lichinga, although over 400 miles in driving. The Diocese of Lichinga was established in 1963, called at that time the Diocese of Villa Cabral, and the first two Bishops were Portuguese. Gonzaga was made Bishop in 1972. While the Maryknollers were still in Metangula, Lichinga got its third Bishop, in 2003, named Hilario Massinga, a Franciscan and a native Mozambican.

In 1950 what was to become Metangula Parish was begun by Consolata Fr. Eugenio Menegon at a place called Cobue, 40 miles north of Metangula. Menegon established a boarding secondary school for boys at Cobue rather than the usual parish buildings, although there was also a large, permanent church on the church property. The Anglican Church had already built a boys' boarding school at a place called Mesumba, about seven miles from Metangula.

When the civil war began in Mozambique in the early 1960s, the school and parish at Cobue were closed, because it was close to Tanzania, where the freedom fighters were coming from. The school was permanently closed, but a parish center was opened in a place called Mechumua, about ten miles from Metangula. By this time there were two priests in the parish. They established a large center at Metangula, because the Portuguese had a naval station there on the lake, and eventually a rectory was built at Metangula and the parish moved there. Two churches were built at Metangula: a small one for Portuguese and a larger one for Africans.

When the civil war between FRELIMO and RENAMO began in 1976 the parish had to close and almost all people were forced to flee either to other parts of Mozambique or to other countries. Soldiers from both sides were passing through Metangula asking for food; if the local farmers gave food to one side they were accused by the other side of supporting the opposing side, which could result in persecution or even death. Thesing elaborated on the effects of the war:

The Bishop told me that 80 to 90 percent of the people in Lago District (one of the Districts of Niassa Province) left the land and became refugees, some crossing the lake to Malawi and others moving north to Tanzania. Metangula Parish covers the same territory as Lago District: 150 miles from north to south and from thirty to fifty miles wide. It is very rural and mountainous. Lake Nyasa is 1,500 feet in altitude and the mountains go up to 6,000 feet. (Note: Lake Nyasa is 350 miles long and ranges from thirty to fifty miles wide.)

There is a large altiplano, or plan alto, that stretches from Lichinga to Maniamba, a major small town that is a part of our parish. From Maniamba, there is an escarpment that goes from 4,000 feet in altitude down twenty miles to Metangula on the lake.

When we got there it had been nine years since a priest had been in residence in Metangula, due to both the fighting and a lack of priests. On weekends a priest normally came from Lichinga to Metangula to say Mass. And once a year Fr. Neves went by boat, car and even walking, to different outstations of Metangula to say Mass. So, it was through those visits that the mission was partly kept alive.

Maryknoll Brother Mark Gruenke, who came to Metangula in 2002, offered some more descriptions of the area.

It's a very isolated part of the country, as far from the capital as you can get. There are no roads to the capital; you actually have to go to Malawi to continue on to Maputo. It's the Province of Niassa, the biggest province in the country. During the war it was pretty much abandoned; most of the animals were killed off by automatic weapons.

But it is extremely beautiful. Lake Nyasa is beautiful, very deep, very long, like a pencil, with clear, clean water. The lake had 400 species of cichlid fish, beautiful colored fish that Europeans would come to collect, and put in aquariums. You could go snorkeling and there would be fish all around, like in a coral reef in the ocean. Fishing was the main economy of the town.

Metangula was a town of about 5,000, situated on a hill on a peninsula sticking out into the lake. As the lake was part of the Rift Valley, the mountains – green mountains – went straight up from the lake. On a clear day we could see the mountains of Malawi across the lake. The wind would channel down the valley, churning up big, ocean-like waves.

Even though the war was over when the Maryknollers arrived in Metangula in 1998 Thesing said it was a difficult mission.

We basically came and started on our own and that was new for me. We had a person with us for only one week. When Maryknoll started in Shinyanga they had the White Fathers with them for two years and the language was English. But in Lichinga Diocese there was no one to talk to in English, except for the Bishop. We had to use Portuguese and our course was just a rudimentary one. Jose (Padin) knew Spanish, so he found it easier to learn Portuguese, although he said he had to keep learning in order not to mix the two languages. He handled all our communication with the government, but for Ed and me it was very difficult. Thus, in many ways it was the most difficult assignment I ever had.

In the early years I could not do real formation, in either the parish or outstations. In retrospect I think it would have been better if we went to another parish, not be pastor, but learn the language in depth, the culture and get the pastoral experience of those who had been working there all those years.

The rectory was also in bad condition. Fortunately, Ed Redmond was a good carpenter and over the first year and a half he engaged in wholesale renovations of the house. Doors and windows needed replacement and there were many cracks in the walls

needing serious repair. Not only the rectory but also the garage and storeroom also needed repair. In addition, there was no water or electricity in the mission, nor was it possible to buy natural gas for cooking. They used candles and kerosene lamps for light at night and cooked with charcoal. They discovered the parish compound had a cistern and were able to renovate it so it could be a reserve system for holding water.

The Maryknollers were fortunate in being able to hire two people to do the cooking and laundry, and a man who acted not only as night watchman but also took them to the outstations, introducing them to the people. This man, Bernardo, was a former soldier and knew the area well. Thesing stated: "That's how we began. The first year was just fixing up the house, getting to know the territory, and going out to visit some of the outstations."

In the fall of 1998, Bishop Gonzaga arranged for a boat and took the three Maryknollers on a trip on the lake to the northern part of the parish, visiting all the outstations, which were called communities in Lichinga Diocese. Thesing said that it was the Bishop's practice to spend six months every year in parishes, staying at a parish for at least a week in order to visit as many communities as possible. He had been doing this since he had become Bishop in 1972 and knew many people in the communities along the lake. During the visits that fall of 1998, the Bishop and priests said Mass and celebrated Confirmation. Thesing said, "He helped introduce us to a lot of people we had not yet met, especially in the northern part of the parish."

Thesing had a motor boat built at Metangula, for the purpose of travelling up the lake to visit the communities.

We built a boat on the shore, a local boat builder built it of wood and then I bought a 40 horsepower outboard motor. I travel four times a year to communities along the shore and to a small number of communities about two to three hours inland, in the foothills of the mountains. I can reach about thirty communities by boat.

Then there are about ten communities inland that we can reach only by walking. So we organize walking trips. There are about ten to fifteen communities that we can reach by 4-wheel-drive vehicle or motorcycle, but only during the dry season (July to November). This year (2003) they are supposed to finish building a bridge over a river twenty miles from the parish. When it is finished it will open to us another ten to twelve villages that we can reach by car or motorcycle.

Internal travel is difficult and we miss a lot of our people. We get to a lot of our communities only a few times a year. We have tremendous distances. The farthest places are over 200 kilometres (125 miles) away, and most are fifty to 100 kilometres (thirty to sixty miles).

There are months of the year when even on the lake you have to be very careful about travelling. Severe storms whip up and you have currents and strong winds coming from different directions. We always have to go quite close to shore. Luckily, we have a captain who knows the boat and the weather patterns on the lake and he knows when to pull in to shore and wait.

Mark Gruenke described visits in which he accompanied Thesing.

It would take all day by boat. It was a long trip, maybe as many as 100 miles. It was a very under-populated area. Beginning about ten years after the end of the war people began pouring in because it was peaceful, and the area was being developed. When I was there feelings were still very hard, after thirty years of war. It was a terrible experience that the people would not talk about. One priest said that the people did not like silence. They wanted to be praying vocally. The silence would make the people remember.

When the Maryknollers arrived in 1998 there were about thirty communities of Catholics, a figure which had increased to about fifty-four communities when Maryknoll left in 2006. Thesing said that in the year 2003 there were still only about 2,000 to 2,500 Catholics in the whole parish. The ethnic group along the lake was called Nyanja (the local word meaning lake) and almost all were Christian. In the highlands were the Yao people, who were almost 100% Muslim. The Yao had accompanied Arab traders from Tanzania several centuries earlier and settled in places from southern Tanzania through Mozambique to Malawi. Thesing commented on Muslim-Christian relations.

To be Yao is to be Muslim. It is cultural Islam. They are very friendly people. There has always been a good relationship between Muslims and Christians. The Bishops of Lichinga Diocese have worked hard on Muslim/Christian relationships, which has really helped foster this. For example, when I began going out to outstations, the *Regalu*, or Chief of the village, would come to meet me. In some cases it would be a Muslim and in a few cases it would be a woman. There are some women who are head persons.

Thesing expanded on the good relationships with Muslims. In some of the villages the Sheikhs asked him for books, as they had only Arabic books. Thesing made contacts with Muslims in Malawi who provided him with hundreds of books for the Muslim communities in the Lichinga area.

In contrast to the very peaceful Yao Muslims in Mozambique, Gruenke said that there was some Muslim radicalism in Malawi, stirred up by money, propaganda and radical teachers influenced and aided by Muammar Gaddafi of Libya.

The Maryknollers established very good relationships with the Anglicans, who also had their diocesan center in Lichinga. The Anglican Diocese in Lago District, however, has seven parishes, all staffed by native Mozambican priests – who of course were able to marry. The Anglican Diocese had already had a Mozambican Bishop, but for some reason in 2003 the Diocese chose a Canadian to be the new Anglican Bishop of Lichinga.

Gruenke explained the reason for the very good relationships between Catholics and Anglicans, not only in the town but throughout the diocese. He said that many Anglicans would attend the Easter Vigil on Holy Saturday, because this was not an Anglican tradition. On Good Friday each year, people of several denominations would take part in the procession around town, starting at one church and going to another and another. Gruenke explained that during the civil war, when priests were basically

restricted to the diocesan headquarters in Lichinga, Bishop Gonzaga issued a pastoral statement saying that Catholics could worship in Anglican churches. Anglican pastors, being native Mozambicans, were able to remain at their parishes. When Maryknoll took over Metangula Parish, slowly Catholics began returning to the Catholic communities.

Thesing said that in the early 2000s Pentecostal churches were beginning to spring up, often started by people from Malawi. The national language in Malawi is Chichewa, which is very similar to Chinyanja, the language of the Lago District of Mozambique. In the far north of Mozambique the Chinyanja language was called Kinyasa, from the word *nyasa*, meaning grass. Much of the land area around Lake Malawi is grassland and in fact the territory was originally called Nyasaland, going all around the lake from Tanzania to Mozambique to Malawi and to parts of Zambia. The similarity in languages is one reason that Pentecostal churches from Malawi could take root in northern Mozambique.

Even though Portuguese was the official national language, the Maryknollers discovered that knowledge of Chinyanja was essential for pastoral work. In the northern part of the parish, near the Tanzanian border, Thesing additionally discovered that many people knew Swahili, which he could use for preaching, conversing with parishioners and during meetings. He celebrated Mass and other Sacraments in Chinyanja, but the people asked him to preach in Swahili, since they knew it better than Portuguese. Thesing felt that even after five years in the parish, as of mid-2003 when he was interviewed, he was still not very good at Portuguese, since the course in Lichinga was not very good and too short. He was better in Chinyanja, though, and this language and Swahili were the more important languages for pastoral work in the communities, in contrast to Metangula town where Portuguese was essential. Even in the town, however, people had asked that the announcements be translated from Portuguese to Chinyanja, since a large number of Catholics did not know Portuguese well.

After a year of just getting acquainted with the area and the people, the three Maryknollers discussed how they should proceed beginning in their second year. Padin wanted to work with youth, so he was given special responsibility for this ministry. Redmond continued on with the physical rehabilitation of the parish compound. Thesing took on the tasks of working with the catechists and leaders, called animators of the faith.

During the civil war the Jesuit Refugee Service had established schools for the displaced, called junior secondary schools, for grades eight to ten. The only senior secondary school was in Lichinga but there was one junior secondary school in Metangula, which in the year 1999 had about 300 students. As the building had only two classrooms, the school had to have double sessions, the first session for half the students starting just after daybreak and the afternoon session going up till darkness set in. Lack of supervision from Lichinga resulted in poor discipline, on both the teachers' and the students' part. Given Padin's interest in youth, he took on special responsibilities at the school, as Thesing explained.

Jose agreed to be the Assessor of the school, which meant that he sat in on meetings and became the Administrator of the school. He also taught one class, the moral guidance class, which was partly religion but mainly on civics and

ethical practice. He worked hard to make sure that tests were administered fairly and graded fairly. Instead of students simply being able to pay and pass, they were required to pass exams, meaning they had to study. The teachers were required to be in the classrooms teaching. For three years he spent more and more of his time making that a good pastoral activity and educational experience.

Without education there was very little the youth had to look forward to and we began to see a need for putting an emphasis on education.

Mrs. Patti Copeland, who had been in charge of liturgical music at Maryknoll, NY, began coming to Metangula for several months a year to help with the education program in the parish, and was accompanied by her son Doug on one of the trips after he graduated from college. Copeland, who took courses in education in college, set up training courses for teachers who would run a learning center, a sort of kindergarten for young children. Some parents came in to observe and they too took part in some fun aspects of learning, such as drawing pictures with crayons, something that a number of the adults had never done. Another woman, Carol Swanson, also began coming with Copeland. Swanson taught sewing and set up a quilting group among women and interested older girls. Both Copeland and Swanson were helped financially by the Peekskill, NY, Rotary Club, where both of their husbands were members.

Lack of future aspirations was viewed as a grave obstacle to progress, according to the two Maryknoll priests. Padin reported that when he would talk with students of the villages outside of Metangula, they would tell him: “We come to school here just to get out of the village. It is three years away from the village and when we finish we go back, get married and life goes on as it always has.” Thesing commented that the village youth didn’t see education as giving them possibilities for some other kind of future.

In addition to education, the priests engaged fervently in building up the ecclesial side of the parish, such as “reintroducing the people to Christian practice, putting together a good catechetical program, and getting a sacramental life growing again among the people.” A second goal was to build places of prayer, because the communities had no meeting rooms or small chapels. Thesing said, “I have been working with a lot of the villages and now we have built about thirty-five chapels (as of mid-2003). At Cobue, the original mission site, we have begun to rehabilitate the school and rectory, so that there would be a center for the north. At that meeting in January, 1998, many catechists spent five days coming in, three days at the meeting, and five days going back home again – almost two full weeks away from their homes. People can’t do that anymore. They need money to raise their families. So, we have to have things closer to the people.”

Thesing added that Bishop Massinga in 2003 hoped to establish Cobue eventually as a new parish. However, as of 2014 this does not seem to have happened.

Construction, though, was extremely difficult in the northern part of the parish, due to the precarious nature of transport. Lack of good roads and bridges over rivers made it impossible to transport construction materials from Lichinga to Cobue and other places up north. The construction engineer for Lichinga Diocese told Thesing that no contractors would accept contracts to build in almost all the places up north.

Another pastoral concern that Thesing had was in regard to the villages in the Yao tribal area. Although the Yao were exclusively Muslim, there were people, such as school

teachers, who were Christian. Thesing and Padin made plans in the latter half of 2003 to begin visiting the Yao villages, to see if they could find even four to six Catholics in a village who would come together to pray on Sundays. They also hoped to see if they could pay a salary to one animator of the faith who would go out to the Yao villages, who could “be constantly working with them, animating them, forming a nucleus of a Catholic community, and getting a prayer community going.”

With regard to the villages, Thesing said, “The challenges are to help the local leaders understand their roles and to have the books and materials they need.” Even though there were fifty-four communities as of 2003, Thesing said that there were another fifteen villages with no praying community.

Thesing and Padin had been expecting and hoping for the IHSA Sisters from Musoma to come to Metangula, but unfortunately they were not able to come as of 1999. Bishop Gonzaga asked if they would be willing to accept Sisters from the Congregation of Jesus Crucified, a Religious Order from Brazil. The Maryknollers were more than willing to receive them and built a convent. The first two Sisters arrived in 2001 and then in 2002 two younger Sisters came, one with a university degree in education and the other a trained nurse. The nurse began work in the hospital and in overseeing the diocesan health program within Metangula Parish. The Sister with the education degree took over from Padin the role as Assessor of the school and teaching the moral guidance course. Of the two original Sisters, who were older, one worked in the kindergarten and both worked with the girls of Metangula. The priests also started a small-scale sewing project for the women, overseen by the Sisters. After a couple of years in the parish the two original Sisters began to accompany Thesing to village churches, to meet the women and girls and try to find ways to assist them. Mark Gruenke added that this congregation of Sisters was similar to the Maryknoll Sisters in that they liked to go out to the people. “They are very outward directed, what they referred to as to be inserted into the local population.”

With the one Sister taking over administration of the school, Padin was freed to start going out to the communities more often for pastoral and sacramental purposes.

The people of the Metangula area were very poor, because they had no cash crop, according to Thesing. Some men went fishing in the lake, but most did it very simply, with just a canoe and fishing rod, catching fish merely for household food and for an occasional sale in order to buy some household items. Only a few fished commercially. Thesing added that the same dynamic characterized the small-scale farmers in the area.

They have no cash crop. They grow maize, only for food for the household. Some in the highlands also grow beans and are able to sell the beans and also some maize. So, they are a little bit better off.

In a huge part of the parish there are no roads. To transport crops out, they have to be carried on their heads.

All farming is done by hand. There are no tractors or even plows that can be pulled by cattle. At the same time, there is a tremendous urge to be part of the cash economy. Goods have become available for purchase. Whenever a road is

extended immediately there are clothes for sale, and salt, sugar, kerosene, and all kinds of things.

They also want to go to one of the larger hospitals when they are referred by the local hospital. But they don't have money. Many come to me asking for money to go to the hospital.

Even our animators of the faith have expressed their embarrassment, when other animators are travelling and pass by their homes and they have nothing to offer them, such as a chicken or even tea, because they don't have any money.

Thesing tried to assist various groups to start simple development projects, such as a group of men doing retail sales of basic items, or buying a canoe or a saw. He also tried to help groups of youth and women. Later, however, Thesing lamented that the projects mainly failed, due to a combination of lack of business sense and of cultural norms that hinder gainful business transactions. Some of the factors leading to project failure were selling goods on credit (inevitably the purchaser would never pay), and using money for emergency needs rather than reinvesting it to grow the business or even just keep the business going.

Thesing observed, as have many Maryknoll priests and Brothers who have worked in eastern Africa, that the cultural requirement of reciprocity, while a true value in subsistence households, is often a significant hindrance to individual advancement. A person who starts to make money is inevitably expected to contribute to alleviate the needs of the extended family or community. A group project always faces this dilemma. As Thesing stated: "The money would just all be gone. It was never 'stolen,' but it would all disappear."

Cultural views about salaried work and time could also be impediments to production. Funerals of relatives were important events in the lives of subsistence farmers, who would leave farm work for several days in order to travel to a funeral. Salaried workers also expected to be able to leave work for three or so days, for as many as a half-dozen to a dozen times a year, but still receive their full salaries. In Metangula, the Maryknollers had to tell their parish employees that if they took three days off for a funeral the salary for those days would be deducted from their monthly salaries.

Lack of understanding of what development is and what it means affected government's efforts to improve things in Metangula. A generator was brought to the town and inaugurated by the Provincial Governor with much ceremony – but it produced electricity for only one day. The local government lacked the money to buy fuel, do maintenance and keep the generator going. The main obstacle was customers not paying their electric bills.

A similar roadblock hindered an attempt to put in a well and water pump to provide clean water. There were regular outbreaks of cholera caused by people using the lake for personal washing, washing of clothes and dishes, and taking the polluted lake water back to the houses for drinking. The water pump, which provided very clean water because it was filtered by the sand, lasted only about two months. Once again, lack of payment of water bills meant lack of fuel to run the pump. In Thesing's opinion, creating a development mentality "is a process that has to go on with people and I think it is one of the major challenges in Africa."

Metangula had been named a Municipality, led by a mayor. The priests were invited to attend the Council meetings and discuss development planning. When the water project was being deliberated, the Council actually asked the parish to manage it, but the priests wisely turned this request down. Thesing asked to see the budget and said: “There was so little money set aside for salaries and maintenance that the project was non-viable.”

The animators of the faith complained about lack of money, which at times was a source of embarrassment for them. They asked if they could get a salary, since they were expected to teach religion, lead the Sunday service without a priest and sometimes preside at a funeral. But Thesing had to tell them that the parish had no money to pay salaries. The animators could go to the mountains in the north of the parish, where some seven thousand men were working in gold mines, to either work in the mines or sell fish or other food to the miners. Many youth from the parish went there, for six or so months at a time. Some animators of the faith said that they had no alternative but to go to the mines, for three-month periods or so, in order to earn some income.

Thesing agreed that this was justified. With regard to the churches in the parish, he said that the Catholics would have to be told that the animator would be gone for a while. He also said that what was required was more than one animator for each church, so that someone would be available when the other had to go.

Even after allowing these concessions, some animators informed Thesing that they could not continue to work, due to poverty. They needed decent clothes and as leaders they were expected to welcome people into their homes at least with a cup of tea. With regard to clothes, the parish provided each animator with a cassock that they could wear on Sundays or at other times when they led a liturgical ceremony.

Thesing knew directly how poor the people were. On trips to churches in the parish the only thing the people could give him was a cup of hot water mixed with goat milk. In dry seasons, when even goats were not producing milk, all Thesing got was a cup of hot water. Thesing said that one of the thorniest pastoral problems the Maryknollers discussed was how to serve in an extremely poor parish without creating a sense of dependence. He added that the increase in HIV/AIDS in the Metangula area heightened the sense of uncertainty with regard to a pastoral response to extreme poverty. By the year 2003 Anti-Retroviral therapies were becoming available but hardly anyone in the Metangula area could afford to buy them, even if they were offered at a greatly subsidized price.

Self-reliance in the diocese was faced with the almost insurmountable challenge of poverty and insufficient local income, particularly in rural parishes. The diocese was beginning to ordain local priests in the 2000s and Thesing had real concerns whether parishes could afford to provide for priests, as he explained.

Priests in our area will say they get almost nothing from their parishes and the Bishop has very little money to give them. A couple of the priests have grinding machines to earn a little income. Those who are in towns, where people have salaries, can be sustained. There is not even enough for a priest to feed himself and certainly running a car will be a challenge.

In the year 2000 Ed Redmond developed a serious disease and had to leave Metangula permanently for treatment in the U.S., although afterwards he was able to go to Mombasa for several years to engage in pastoral ministry. In 2001, an OTP Brother, Mark Huntington was assigned to Metangula. Huntington had worked in Garissa Diocese in Kenya as a Lay Missioner in the 1990s and then joined the Brothers' Formation Program in 1999. In the process he also got a Masters Degree in Public Health. He came to Metangula for a two-year OTP assignment in the latter half of 2001, and discussed his health work, at times done in conjunction with Brother Mark Gruenke, who came in 2002.

Metangula was a fascinating place, right on Lake Nyasa, a parish that covered a huge area along the lake. Some of the outstations you could get to only by boat and then walk in, or take a motorcycle. One of the places was Cobue, but there were several outstations. I went out a few times with the pastor.

But I focused on health, on the diocesan program in our parish. We had three basic clinics, all quite a distance from Metangula. Once a month the workers would come in for their salaries, to restock their medicines, and to turn in their reports.

We worked with the government hospital but we would also go out to our clinics at times, to give vaccinations and also to do growth monitoring of the children under age five. Government health workers would accompany us as giving vaccinations was their responsibility. In return, they sometimes needed assistance, for instance for diesel or for personnel. So, it was very much working together.

A lot of our work was in health education, especially for the health workers in the clinics. We also worked with the handicapped. Very few of the handicapped had access to health care or knew they could go into the hospitals in Lichinga to get physical therapy. Mark and I also ran a number of HIV/AIDS workshops.

Since our program was a part of the diocesan program, once a year we would go in to the diocese for further input on the diocesan program. For me, it was also an opportunity to improve my Portuguese.

With the Brazilian Sisters we also planned pastoral activities throughout the year, as a team. People and the catechists (i.e. animators of the faith) from various outstations would come in for several days of workshops that would be partly health, partly educational, partly pastoral.

Huntington went back to Chicago in 2003 to finish his formation program and then returned to Metangula in 2004. He stayed until 2006, when he was assigned to Maryknoll, NY, to help set up an Assisted Living Program for retired Maryknollers in the seminary building. He said that over the years from 2001 to 2006 there was definite development taking place in the country.

The civil war was brutal and the infrastructure was destroyed. There had been a little development before we came but definitely in the years we were there. A road was put in to Cobue and you could drive to the northern parts of our

parish. As of 2006, part of the road from Metangula to Lichinga was paved. A ferry service was started on the lake, so people could cross over to Malawi.

Road improvement made it possible for people to buy and use pickup trucks, called *chapas*, for transport of goods and people to many areas previously neglected. Thus, goods were becoming available for sale in many areas. One problem with the ferry was a large increase in price after several years, forcing many people to give up on this means of travel.

Huntington also related examples of how pastoral Bishop Gonzaga was and the tremendous respect people had for him. Once he was stopped on the road during the war and his vehicle was expropriated by soldiers. The Bishop just began walking. Later an officer was told whose vehicle it was and he ordered the soldiers to immediately return the vehicle to the Bishop. In addition, in one village where Huntington visited a handicapped man everyone in the village was Muslim. The Bishop actually knew the man despite being of a different religion, a great tribute to Bishop Gonzaga's pastoral concern.

After returning to the United States in the beginning of 2006, Huntington lived at Maryknoll, NY, for three years and then went back to Africa in February, 2009, to Mabatini Parish in Mwanza, Tanzania.

Brother Mark Gruenke came in 2002, as mentioned above. He had worked in Brazil for fourteen years and knew Portuguese very well. In the late 1990s to 2002 he was doing Maryknoll Development work in the U.S. when he read a notice in the Council Bulletin calling for volunteers to join the team in Mozambique. Since this would mean having to learn two languages, Portuguese and the local tribal language (Gruenke called it Siyanza, whereas Thesing called it Chinyanja, the local way of referring to their language), no other Maryknollers were willing to go to Mozambique. Gruenke said that he always appreciated the Brazilian character and often thought of going to work in Africa. His letter to the General Council offering to go to Mozambique was immediately accepted. On his arrival in Metangula Mark Huntington was already there. Thus, Gruenke had to use his middle name Aloysius "because we couldn't have two Brother Marks."

Gruenke immediately began learning the local language, helped by a retired Anglican priest. The Anglican Church had a large presence in northern Mozambique, according to Gruenke, because of its opposition to the slave trade. In the 19<sup>th</sup> century Arab slave traders found the Nyanja docile, making capturing slaves relatively easy. Dr. Livingstone, a strong anti-slave advocate, came to northern Mozambique and brought Anglican missionaries to set up missions that would protect the people from the slave traders. As a result, the Anglican Church was held in esteem among the Nyanja and was able to gain many converts in Lago District.

Gruenke was not only learning the local language but went on to do translations of liturgical and catechetical material into the Siyanza language.

The Anglican priest, my tutor, was a very wonderful man. He had been hired by Ken (Thesing) to translate materials, such as the Catholic New Testament, prayer books and catechetical books into Siyanza. The Consolatas had done this when they first came but the language has changed and since then

nothing had been done. So, I helped produce a number of materials, including funeral booklets, a dictionary and a grammar.

Much of the bible had been translated into Chichewa, the language of Malawi, by the Bible Society, but even though it was very similar to Chinyanja neither Thesing nor Gruenke thought the bible would ever be translated into Chinyanja.

Gruenke hired a man to do the typing on the computer. He said that other youth saw this and pleaded with him to teach them how to use the computer. So, Gruenke started a small computer class. "I got a bunch of laptops, donated from the U.S. So, teaching computer was the work I was doing in Metangula. My background is that of a teacher. I was formerly a Christian Brother, trained as a teacher."

Although he worked hard at the local language, Gruenke confessed that as he was in Metangula only three years he did not learn Siyanza well, even though Thesing thought he had done quite well. Gruenke was able to function very well in Portuguese, in the town and in teaching the computer class.

In addition to the Maryknollers and the Brazilian Sisters, there was also a seminarian from Burundi doing pastoral work in the parish. A group of college seniors nearing graduation and one seminarian close to being ordained a deacon had to flee Burundi as refugees, due to the ethnic violence, and they arrived in Mozambique in 1998. The college seniors went on to Maputo to the national seminary. The seminarian, named Leonard Deiju, was assigned to Metangula Parish, after the Bishop asked the Maryknollers if they would take him. He spoke Swahili, one reason for the Bishop assigning him to the Maryknoll parish. After a year or so learning Portuguese, he went to the seminary in Maputo and then in 2003 he was again assigned to Metangula, this time as a deacon.

The only seminary for the whole country was in Maputo and from the north of the country there was still no road as of 2003. It cost \$500.00 to fly each seminarian to Maputo, a huge and unnecessary expense, according to Thesing. Thus, the Bishops of northern Mozambique were making concrete plans to open a full seminary, for both Philosophy and Theology, near Nampula.

Highlighting structural difficulties that the Mozambican government had to face in the new century, now that peace had come to the country, Thesing explained that the only road from the north to Maputo was via Malawi and Zimbabwe and even that was not direct. If one went by bus, it would mean two or three different buses and even then one might miss a connection requiring travel by car somewhere. Trains ran from east to west, but none from the south all the way to the north. The distance from Lichinga to Maputo is about 900 miles by air, but much longer by road.

Thesing said that after the Brazilian Sisters arrived at the parish, followed by Gruenke and Deiju, they decided to form a parish team, which Huntington joined when he came back from Chicago in 2004. They met as a team once a month.

We are trying to organize our own division of labor, to see where we can best use our talents, and to begin to plan more formally for our future.

One area of ministry was the organization of seminars, for the animators of the faith and for youth. Padin organized two youth seminars in 2003, one in the northern part of the parish and the other in Metangula. The Sisters arranged various courses for women, which spurred the men to ask for seminars for them also, on “the responsibilities and roles they can play in the Church.”

The men in some village churches had begun to assert their authority, taking away the key to the church from the animator of the faith and even trying to dictate to him what his job was. As of 2003 the parish did not yet have what is called a parish council but each church was led by a group of elders. Thesing said, “We have to work out and get straight what the roles are and who is in charge of what.” He had learned that the attitude in Africa is that one person is in charge and does not readily share authority, a syndrome that affected not only the Church but government and other societal institutions. To counter this, he injected the word “chairman,” the word used in Tanzanian church councils, which refers more to a facilitator of the church than one who is in full charge of everything. Thesing used to explain to the people that “the chairman is one who organizes the people and holds them together, not one who has all the power.”

Thesing said that each year the Diocese had a general meeting for all the priests in Lichinga and a second, general meeting for all the pastoral workers of the Diocese, which would include Sisters, Brothers, priests, and lay men and women in charge of diocesan groups or commissions. As of 2003 Bishop Massinga was trying to reconstitute the diocesan commissions, such as the commissions on liturgy, finance, education, youth and about a dozen in all. A Pastoral Center had also been built, where people could get accommodations and meals when coming in for meetings. Thesing did fear that the huge distances would be a problem for the diocese. The diocese was 50,000 square miles, about 250 by 200 miles in area, with bad roads and many places almost unreachable. There was talk of starting a second diocese but as of 2014 this had not yet happened.

The parishes in the southern part of the diocese, where several Consolata priests were working, were larger, with 15,000 to 20,000 Catholics per parish. Thesing said that some parishes had from 100 to 200 village communities that met on their own for prayers and other pastoral purposes, although usually several communities would come in to a center for Sunday liturgy. Thesing felt that those parishes were much better organized than in Metangula, “which is a much more missionary situation.”

One or several Maryknollers took a trip to Malawi every month or two to purchase supplies, especially natural gas canisters for cooking, and also for health care. If guests came to visit, the Maryknollers would meet them in Malawi in order to drive them back to Metangula. Thesing said that his experience in Tanzania during the years of severe shortages made it easier for him to cope with the struggles of living in such a remote place as Metangula.

In 2004 Padin made the decision to return to the United States and later he left Maryknoll. In 2005 a Korean missionary society approached Lichinga Diocese about the possibility of working in a parish in the diocese and Metangula was one place proposed. A plan was formulated for the Korean priests to come and live with the Maryknollers for one or several years and then take over the parish. At that time, Thesing and Deiju were the two priests in Metangula and Thesing was willing to turn the parish over. However,

the Koreans never came to Metangula, although they did go to a different parish in the diocese at a later time.

At the end of 2005 Thesing returned to the U.S. and got a different assignment. Mark Huntington also went to the U.S. in the beginning of 2006, as mentioned above, to take on a new assignment at Maryknoll, NY, setting up an Assisted Living Program at the seminary building. Mark Gruenke stayed on until several months into 2006 and then he returned to the U.S., from where he went to Namibia for his next assignment later in 2006.

Fr. Leonard Deiju stayed on as pastor but was later joined by another community of priests.

There has been steady growth in the number of Catholics in Lichinga Diocese since the end of the war in 1992. The number has more than doubled from 110,000 in 1990 to 252,000 in 2015, but as the total population has also more than doubled the percentage of Catholics has held steady at about twenty percent. As was stated earlier, the parishes in the southern part of the diocese have larger numbers of Catholics. The number of diocesan priests has increased dramatically, from two in 1990 to twenty-five in 2015. The number of Religious Order priests assisting them had held steady at about sixteen, but as of 2015 there were only thirteen Religious Order priests in the diocese. There has been no increase in parishes: there were 21 parishes in 1990 and in 2015 the number was the same, although the number of Catholics per parish has risen sharply, from about 5,000 to 12,000.

Given that most of the Catholics live in the large parishes in the southern part of the diocese, these statistics clearly indicate that the northern part of Lichinga Diocese remains very much in a missionary situation.

In 2008 Bishop Massinga was made Bishop of the Diocese of Quelimane, where he still serves, and in 2015 he was elected Vice-President of the Mozambican Bishops' Conference. He was succeeded in Lichinga by Bishop Elio Greselin, who retired in February, 2015. He was succeeded by Bishop Atanasio Amissé Canira, who is the current Bishop of Lichinga.

In Mozambique as a whole, there are currently twelve dioceses, of which three are Archdioceses: Maputo, Beira and Nampula. Catholics make up 28.4% of the total population of 24.7 million people, or around seven million Catholics. The country has two Cardinals, each of whom is well beyond retirement age: Cardinal Alexandre Dos Santos, a Franciscan, who was Archbishop of Maputo from 1974 to 2003, and was created Cardinal in 1988; and Cardinal Julio Duarte Langa, the Bishop of the Diocese of Xai-Xai from 1976 to 2004. He was named a Cardinal by Pope Francis in 2015, at the age of 87.

Mozambique has seen impressive economic gains since the war ended in 1992 and in the ten years leading up to 2015 it averaged economic growth of six to eight percent a year. The total population in 2016 had reached 26 million, with a Gross Domestic Product (GDP) of \$12 billion and a per capita income of about \$460. However, the Purchasing Power Parity is equal to about \$35 billion GDP and a per capita income of over \$1,200. Despite this, about half of the population remains below the poverty line, as the majority of the people are subsistence farmers.

There are good economic signs. The Cabora Bassa Dam on the Zambezi River (in Tete Province) generates a huge amount of electricity, which Mozambique is able to sell to neighboring countries. The government has plans to expand this dam and build other dams, to reach its goals of supplying electricity for proposed industrial growth. The country has significant deposits of aluminum and the huge Mozal Aluminum Smelter has increased exports in recent years. Massive reserves of natural gas have been discovered off the coast of Cabo Delgado Province and two international consortiums have offered to develop these. Sale of natural gas could bring in several billion dollars a year, beginning in 2022. These exports are modestly complemented by agricultural products, particularly prawns and cashew nuts. Mozambique has shaken off dependence on Portugal; its major trading partners are South Africa (25%) and China (10%). Tourism is also a good earner of foreign exchange: the country has excellent beaches and some good natural parks with abundant wildlife. There are 740 species of birds in Mozambique, some unique to the country.

Mozambique has benefitted from debt forgiveness, through the Highly Indebted Poor Countries (HIPC) initiative. However, it still has a foreign debt of close to ten billion dollars, quite high in relation to an official GDP of only \$12 billion.

In 2010 there were riots in Maputo when the government permitted raises in the price of basic goods, such as food, fuel, water and electricity. The government had to announce subsidies for basic goods and tax breaks in order to bring the riots to a close.

Politically the nation has remained stable. From 1993 to 1995 1.7 million refugees returned from foreign countries and four million internally displaced persons returned to their homes, one of the largest repatriations in history. In 2001 President Joaquim Chissano announced he would not seek a third term and in 2004 Armando Guebuza of FRELIMO was elected President. At the end of his two terms the current President, Filipe Nyusi, also of FRELIMO, was elected. There are two major challenges to Mozambique's political stability: ongoing corruption and vehement protests by the opposition RENAMO party that the elections have been sabotaged in favor of FRELIMO.

RENAMO has remained politically strong in the six northern Provinces, where it gets over fifty percent of the vote. However, the southern Provinces, which are more heavily populated and where FRELIMO wins overwhelmingly, give the election to the FRELIMO Presidential candidate. In the elections beginning in 2004 FRELIMO has won around 64% of the vote each time. Of real concern is the government's insistence of appointing Provincial Governors and District Commissioners from its own party in the northern Provinces, even though the majority of people in these Provinces prefer RENAMO. Power sharing does not seem to be in the political vocabulary in Mozambique.

RENAMO's anger at being politically marginalized may lead to violence. There are hundreds of former RENAMO guerrillas who have retained their guns. Furthermore, in 2013 there were clashes and the government was accused of abuses in quelling the uprising by RENAMO supporters.

Maputo is the largest city in the country, at 1.2 million. Fortunately, it is not yet close to becoming one of the megacities of the world. However, its neighboring city of Matola has another 700,000 people, giving the twin cities close to two million people.

ROME, ITALY: UN FOOD AND AGRICULTURAL ORGANIZATION (FAO):

Of course, Rome is not in Africa, so one could question why this assignment is included in a history of Maryknoll in Africa – a legitimate question. There is really only one answer to this question: the Maryknoller assigned to the FAO in Rome, Fr. Ken Thesing, is a member of the Africa Region and worked in eastern Africa – Tanzania, Mozambique and Sudan – for many years.

After concluding his ministry in Metangula, Mozambique, in 2006, Thesing went to Juba, Sudan, in 2007, to work with Jesuit Refugee Services on behalf of the many internally displaced people within the country. He finished this assignment in 2011 and moved to Rome as of the end of 2011 or beginning of 2012, to work with a consortium of Catholic Religious Orders, called the International Congregations of Religious, affiliated with the FAO, to advocate for food security in developing countries. Thesing is an invaluable choice to work with this consortium, as he grew up on a farm in Minnesota and managed the Agricultural Outreach Program of Shinyanga Diocese in Tanzania in the 1970s. He has an in-depth understanding of the issues relating to food production both in modern agricultural systems, with its emphasis on energy-intensive modes of production, and in places that practice the traditional mode of production, where subsistence farming households do most of the farm work by hand or use non-mechanized implements. You might say Thesing has the ability to explain top-down, analytical studies combined with grass-roots, up-from-below advocacy.

Thesing was not interviewed about this assignment by the history project, but an excellent resource is the Maryknoll Magazine article on his Rome assignment in the January, 2017, issue, from which most of the following remarks come.

First, what are the issues? The MM Magazine summarized the FAO facts as follows:

- There are 793 million chronically hungry people worldwide
- The vast majority – 791 million – live in developing countries
- By 2050, the world's population will have increased to 9.2 billion people, needing a 60% increase in food production
- About five million children under the age of five die of malnutrition every year
- Nearly 20 million pre-school-age children suffer from severe acute malnutrition
- Malnutrition is the single largest contributor to disease in the world
- One-third of the developing world's population suffers micronutrient deficiencies leading to blindness, mental retardation and early death
- About 161 million children worldwide are stunted and 99 million are underweight, due to acute malnutrition

Thesing said that the overriding goal of the Religious consortium is to advocate for systems of food production that will reduce hunger and malnutrition worldwide, not only in Africa, although this is a special concern of his. "Hunger is a function of poverty," he says. "People are hungry for the most part because they are poor. It is not for lack of world food production. Enough food is produced to feed ten billion people but as much as 40% of the food produced globally rots or is wasted before it can get to hungry mouths."

Thesing recommends sustainable and resilient food systems, with an emphasis on the plural. More than one system is required. He provided a further explanation:

We think only of the agricultural industrial system because that is what we know, but 70% of the food that is consumed in the world is produced by small-scale farmers. The preferred term in agriculture these days is food producers and that includes farmers, fisher folk, forestry dwellers and people who raise livestock.

Quite a few of the less developed countries of the world will tend to talk in terms of agro-ecology, i.e. agroecological methods and systems. This means more local control of agriculture: people have their own seeds; people have their own methods; and people have their own ideas of how agriculture develops in an area.

Small-scale food producers are among those most vulnerable to hunger, dependent on the vicissitudes of weather and on markets that don't function well. They are often cash poor, according to Thesing. Food relief goes almost exclusively to refugees and internally displaced people, almost never to small-scale farmers living in their own homes, no matter how little actual food they might have available to eat. People go hungry; or, it is better to say that they get used to consuming many fewer calories each day than is customary in the United States. Since the brain controls hunger sensations, people eating much less than the average American will actually not experience hunger, as their brains have got accustomed to not eating at specific times.

Thesing states:

The basic question is: what model of agriculture is going to serve into the future? For many people this question boils down to one of two choices: industrial agriculture or agroecology.

Agroecology is akin to organic agriculture. It's often an integrated crops and animal system similar to what I learned growing up on my father's farm. We had cows, pigs and chickens, so we had our own manure. We had corn, oats and alfalfa that we plowed down. We had an integrated system of animals and crops, natural manures to fertilize the land as well as supplementing it with commercial fertilizer.

But this has changed since the 1950s and 1960s. Now my brother uses only artificial fertilizers because there are no animals left on the farm. That's a result of our food system and the development of our agricultural system.

Industrialized countries tend to talk about agribusiness and industrial agriculture. This is the dominant model in the United States and Canada and other major food exporting countries. It involves large-scale farming (a typical mid-western farmer in the U.S. now needs at least 1,000 acres that he owns without a mortgage in order to realize a net profit each year) and monoculture planting using hybrid and genetically modified seeds, along with chemical fertilizers, herbicides and pesticides. Furthermore, Thesing explains, agribusiness agricultural inputs such as seed, fertilizer, herbicides and pesticides are controlled by international corporations. "At the very least, it's a high financial input model, requiring large cash outlays annually."

Although small-scale farmers own their own land (in accordance with the cultural norm of usufruct within communal social systems), their land holdings are often small, less than twenty acres. In densely populated rural areas of Africa, such as Rwanda or the Highlands of western Kenya, many farmers have only one or two acres. They can not afford to purchase inputs each year. Small-scale farmers prefer to retain seed from the previous year's harvest and use natural manures to fertilize the land. Once a small-scale farmer opts to purchase inputs, for instance for hybrid maize seed, which lack fertility and which must be augmented by the other chemical inputs, he is locked in permanently to a commercial model of agriculture from which he may gain very little net income.

Thesing says that the agribusiness model, i.e. vast expanses of crops growing in countries with fertile plains, such as in the United States, is claimed to be the model of the future, a world in which the bread basket nations feed the world's hungry. He adds that this system, however, has made the small family farm anachronistic in much of America. In addition, many dispute that the large-scale model can sustainably feed the world. Thesing pointed out, for example, that "Russia temporarily banned wheat exports in 2010, following a drought that devastated its grain production, a ban that sent shockwaves through countries dependent on such exports."

The food crisis is making food importing countries think long and hard about their nations' food security. It has also given impetus to the agroecology movement, which emphasizes local control of food production. Despite these evolving views on the best route to food security, Thesing says that "the FAO does not favor agroecology over agribusiness or vice versa, but supports both systems. In 2014 the FAO sponsored a symposium on agroecology and in 2016 it held one on agriculture biotechnologies." He explained further;

In the FAO the most important principle is food security, which means accessible adequate food of good nutritional quality, sensitive to what people like in different areas and cultures around the world. Another priority is people having control over their food supply, which is essential for food security.

Thesing joined with the other members of the Religious consortium in advocating for the UN's "Zero Hunger Challenge," an initiative launched in 2012 by UN Secretary General Ban Ki-moon that seeks to establish access to food as a human right and to build sustainable food and agriculture systems. The goal of the challenge, which is part of the UN's Sustainable Development Goals, is to seek "measurable progress in ending hunger and malnutrition and creating inclusive, sustainable and resilient food systems by 2030."

"Most countries can produce enough food to feed their population," claims Thesing. Although only one percent of the U.S. population makes a direct living from agriculture, worldwide as many as 3.5 billion people are engaged in agriculture. That is almost half the world's population.

Of considerable worry to Thesing is the real potential of a few massive multinational corporations, such as the Monsanto Company, to control the world's supply of seeds. At the same time, Thesing has witnessed small-scale farmers destroy good land in just a few decades by poor management, overgrazing, and leaving once productive soil depleted.

So, you have these two poles of thought. The answer of the industrialized world and agribusiness is that we can somehow produce our way out of hunger. In contrast, the other side says that we need to have much more control in the hands of the people who are actually working the land, so that they have a sense of dignity in producing the food for their families and more for others.

There are other factors impinging heavily on the issue of food security. One is the matter of land reform in developing countries, most of them former colonies of European powers, in which there are still large land holdings, in some cases to produce grain for national purposes but often to produce cash crops for export. A prime example of this has been Zimbabwe, where the land issue has caused intractable political problems, accompanied by violence and an economic collapse. The White Settlers, who came from South Africa in the 19<sup>th</sup> century, expropriated half the land, all of it termed Zone One land, the richest, most fertile land in the country (there are four other Zones in Zimbabwe, of which only Zone Two and Three are suitable for farming, although not as good as Zone One). The commercial crops of tobacco and maize, much of it exported, were grown on White-owned land. A just resolution of the land issue in Zimbabwe has evaded mediators since the country became independent in 1980, although in part because the British government has seemed to side more with the White Settlers than with the indigenous Africans' just demands for their own land.

It should be noted, however, that the issue of large land holdings and plantations that produce export crops is not easily solved. All the independent countries that were former colonies have chosen to retain commercial farms and ranches, as a necessary means of earning foreign exchange. These governments also argue that indigenous people can get salaried labor on the commercial farms and learn new skills. It becomes then a question of how much land commercial farms need and how much land the small-holders need just to grow food for their families. If the modern sector can not employ all the small-holders and they have very little land, how are they supposed to produce enough to live?

Another related issue is the modern paradigm of living in settlements, an issue explored in other Volumes of this history. This paradigm is causing the age-old livelihoods and ways of being of nomadic pastoralists to inexorably disappear. Many predict that all the world's nomads will be gone by the end of the 21<sup>st</sup> century.

Commodity pricing is a further related issue, and a complex one. African Presidents who cared about the people of their nations, such as Julius Nyerere of Tanzania, have said that it is the industrialized nations that set the prices of poor countries' export commodities, which often remain low in relation to the ever increasing prices of imported items, such as oil, machinery, and pharmaceuticals – and often food.

Fortunately, there is a dedicated religious voice in Rome to advocate for the world's poor – which some people refer to as the 'two-thirds world.' We conclude with Thesing's theological reflection on this.

For us as Christians, as Catholics, hunger is a moral question and an ethical question, because we start by saying that each person has the dignity of being created equally by God.

### CONCLUSION:

This ends all five volumes of Maryknoll's history in Africa, in the following countries: Tanzania, Kenya, Uganda, Eritrea, Ethiopia, Sudan, South Sudan, Mozambique, Zambia, Namibia, and briefly in Nigeria. This does not include Maryknoll's work in Egypt or other countries of the Middle East, a history that is supposed to be written separately.

In brief, it shows the trajectory of Maryknoll's evolving understanding of mission work as the conditions in the various countries changed, in great part due to the independence of former colonies. Establishing viable dioceses, with all the physical requirements and training and support systems needed, was the original overriding purpose. As the local Church grew and matured, as Maryknollers' understanding of the local contexts deepened, and as Maryknollers got fewer, the types of ministry that Maryknollers engaged in inevitably changed. Today in Africa, there are as many Maryknollers doing specialized apostolates in Africa as are doing pure pastoral work in parishes.

In the year 1900 there were only one million Catholics in Africa. In the year 2017 there are over 200 million Catholics. Almost all Bishops are native African Bishops. The vast majority of priests and Sisters are native to Africa. Catholics meet in Small Christian Communities to enrich their personal faiths and look at local needs they can respond to. They celebrate their faiths exuberantly on Sundays, with or without a priest present.

Maryknoll still walks with the African Church (written in 2017) but it can confidently predict that the African Church will continue to grow and prosper as the ensuing decades of the 21<sup>st</sup> century unfold.

Mungu Yupo.