

THE BUFFALOES

A STORY OF MARYKNOLL SOCIETY'S FIFTY YEARS IN TANZANIA

1946 TO 1996

INTRODUCTION

While in Tanzania, we have been blessed by a variety of experiences. We have taught in the classrooms of the University and in the mud brick rooms of village schools. We have seen Africans laughing at someone accidentally falling from a bicycle and crying at the loss of a loved one. We have witnessed Tanzanians at their very best helping someone in desperate need and at their very worst bickering over the inheritance of a son or daughter. We have experienced the tremendous hope of a young Tanzania striving to develop itself and the desperation of an older Tanzania faced with economic, political and social upheaval. We have worked and lived with the youth of Tanzania and have had elders gently grasp our hands in theirs and bless them with their spittle and breath, all of these memories and experiences we have had as members or associates of the Maryknoll Society.

This short book is an attempt to describe the unique presence that the Maryknoll Society has had in Tanzania since its arrival in 1946. One day a Maryknoll missionary was asked by some British visitors, "Are you a tourist?" He replied, "Yes." They then asked, "How long have you been out here?" He replied, "Thirty years." In this short interchange resides the hint of irreverence about ourselves, about mission and about Maryknoll itself that is at the core of our unique presence. It is an irreverence that comes not from a lack of seriousness or cynicism, but from a very real sense of our own humanness and vulnerability living in a culture that we only partly understand, preaching demands that we ourselves only partially fulfill and coming from a country (USA) with a healthy disrespect for tradition as a cultural trait.

However, this is not a history thesis or a factual depiction of everything the Maryknoll Society has done and been in Tanzania. Rather, it is a popular history that tells the stories of the people who called and call themselves Maryknollers in Tanzania. The book itself follows the traditions of irreverence mentioned above especially in terms of facts and dates. This is a story that we hope is mainly true, however, we are not saying unequivocally that everything described here happened in exactly that manner. In fact, like the Gospel itself, these stories have been passed on from one generation to the next, (mainly during "sundowners") being reshaped and embellished over the years by one storyteller to the next.

One of the first stories that needs to be told is that of the title itself "The Buffaloes." The scene was Ingri parish. It is a small insignificant parish slightly off the main road running from North Mara to Musoma. While Mike Kirwen was assigned there, it became the center for monthly meetings and parties.

At one of those famous gatherings, that usually started in the early afternoon and lasted to early night, we were celebrating the twenty fifth anniversary of the ordination of Bill Daley. By this time in the evening, most people were in a very good mood; the level of conversation had greatly increased in volume and decreased in quality. Art Wille, who was our senior member and only active Buffalo in the room, announced that it was time to inaugurate Bill Daley into the order of Buffaloes. Justin Samba, later to become Bishop of Musoma, immediately picked up on this, declaring that Daley had all the qualities needed to be a buffalo. He definitely had the bulk weighing in at over 300 lbs. He had the presence of immovability and stability so characteristic of the Buffalo. His face had that buffalo look of dryness and tenacity that many years of living in the

African sun can create. So that night, without ritual or pomp, Bill Daley became a buffalo. No votes were taken, no discussion was necessary, the elder had spoken and consensus followed. With only good hearted banter the inauguration was complete.

Thus, while our leaders at the top were encouraging mission to be lived in a temporary, flexible and mobile style, Maryknollers from below were celebrating and sanctifying those virtues that they knew to be essential for the professional proclamation of the good news of Jesus Christ -- permanence, stability and continuity. The buffaloes were those dedicated women and men who came to Tanzania believing that they were coming here for the rest of their lives. They believed that they had an important message to share and were willing to accept the difficulties, the failures, and the set backs, They were those who came mainly to Shinyanga and Musoma known as the Maryknoll Society.

They came because of a deep faith in the Paschal mystery and the universality of the salvation that it won. From our experiences we have come to more fully appreciate what that Paschal mystery is all about. We understand that the innocent death of Jesus is so essential not because it is unique, but because it is so common. Day in and day out we witness how the innocent are suffering and dying. We have lived in situations of famine where the innocent have become emaciated. We have worked with aids victims, the children of aids victims and babies who are HIV+, all of which have challenged our understanding of the innocent death of Christ and its salvation. We have walked with the innocent victims of civil strife, ethnic clashes and genocide and in those situations we have had to ask: "What does the Gospel have to offer to these holy innocents who are so

much apart of our daily lives?" One thing that we are certain of is that the suffering and dying of the innocents like the death of Jesus are not due only to the randomness of the cosmos or nature's accidents. They are caused by sin and most often the sin associated with the selfish lust for wealth, power and personal satisfaction with complete disregard for the other.

In proclaiming the Paschal mystery, the "Buffaloes" knew that certain people through God's grace had been called to an explicit commitment to the community charged with celebrating and communicating the good news of Christ. These people need to be instructed and initiated into the life of that community. This in fact has been a major portion of Maryknollers' works in Tanzania. It has not however been done alone. Tremendous credit must be given to the Tanzanian lay people, both catechists and others who have given of their time to share their own faith experience with those numerous catechumens who expressed a desire to become part of the Catholic Church. Also, recognition must be made of the Christian witness of the various faith communities that has attracted so many to say "I do" when presented with the challenges of the Gospel. All of this has enabled the transformation that we have seen of the two regions of Shinyanga and Musoma, into thriving, self governing dioceses that we now serve as junior partners. This part of the story is narrated mainly in chapters two, three and four that follow.

In doing the above, we have always believed that the spirit of God has been present in the cultures of these people long before Maryknoll arrived. One element of our mission of participating in God's mission has been to search out in the culture those traits that are God inspired. This has been done by various people,

but two of the buffaloes stand out. One Ed Hayes who attempted to Christianize the central rituals of the Wakuria. Against varied criticism, he struggled to transform the passage to elderhood into a Christian feast. Gradually, some of these elders were baptized into the Church and as the most influential of all, they opened the door for the conversion of a culture and a people. The other is Don Sybertz who approached this ministry in terms of cultural knowledge and looking for God's wisdom as contained in traditional Wasukuma parables. This work has led to the publication of much material that has remained useful in the explaining of the Gospel.

Besides cooperating in this prophetic yes of God's to African culture, we also came to Tanzania knowing that we were charged to participate in God's prophetic "no" to situations that were obviously denials of the Good News of salvation. These situations were most often associated with the poverty and powerlessness of the vast majority of Tanzanians in both colonial and independent Tanzania. Many people did this by initiating, financing or consulting in community development projects of both an economic and social nature. Others took a more political approach attempting to understand the structural character of poverty in Tanzania and move the church to a much more prophetic stance. Neither of these have met with much success, but it remains an essential element of our mission to voice God's "No" to situations of sin. Chapter six, seven, eight and nine describe Maryknoll's main social apostolates over the years.

In reading chapters seven and eight, it will be obvious that they deal primarily with the work of the Maryknoll Sisters. It must be clarified that this book is a commemoration of the Maryknoll Society's fifty years in Tanzania.

However, the Society is only one element of the Maryknoll Family which includes the Maryknoll Sisters and the Maryknoll Mission Association of the Faithful. Often, especially in the early years, we collaborated in many areas. Thus, to write our story without including some of the tremendous work done by the sisters would be incomprehensible. At the same time, we do not presume to be able to write their story or relate all the contributions they have made to Tanzania.

Finally, before we go on relating this story, I must acknowledge those people who gave of themselves to write the chapters that follow. Each person was given the freedom to use their own style and include the type of material that they felt was important. Thus, there is a certain unevenness among the chapters. To a certain degree this is unavoidable in a book of this type, on the other hand, I must accept some responsibility for not giving clearer parameters to the authors. Also, I will not indicate which author is responsible for which chapter, not simply to protect the guilty but to emphasize that this was a community effort and its value and quality is related to that community effort.

Having said that, I wish to thank Frs. David Schwinghamer, Michael Snyder, David Arthur Smith, Joseph Healey and Donald Larmore. Special thanks to Srs. Katie Erisman and Katherine Taepke are in order for their willingness to collaborate with us on this project. I also thank Ms. Elizabeth Mach, Brother Kevin Dargan and Frs. Herp Gappa, Arthur Wille and Peter LeJacq. No one volunteered for this project, therefore, they all deserve a special note, for their willingness to agree and take the time to write these chapters.

SECTION ONE

CHAPTER ONE

OUR CHANGING MISSION VISION IN TANZANIA

THE ORIGINAL VISION

The first Maryknoll Missionaries to arrive in northwest Tanganyika possessed a single unitary theology of mission. This original vision was not written down somewhere in a polished "Mission Vision" statement, but it dwelt in the minds and hearts of all our early Maryknollers. It was reflected in the definition of mission contained in our Constitutions: "to establish the Church in assigned territories... the criterion for establishment being sufficient territorial clergy to replace us" (Art.2)

What motivated and guided these early pioneers of the Maryknoll Society's first mission commitment outside of China was a clear understanding that they came to extend the membership of the Church through the preaching of the Gospel. This missionary preaching was naturally aimed at conversion and baptism. From a theological point of view, this early vision of Maryknollers reflected the missiological theory of "implanting the Church" which was developed by Pierre Charles and Vincent Lebbe in the period between the two World Wars. Underlying this theology was the belief that mission was "the missions", i.e. the territories where the Church had not yet been firmly planted. The major imperative of missionaries was church extension and a key hope was that local priests would eventually take over our work.

As the four first early Maryknollers settled into their new assignments, such an orientation to mission soon became grounded in the realities of colonial

Tanganyika and the evangelizing efforts that had already begun in Musoma District by the White Fathers. According to the research of Joe Carney, behind the decision to send Maryknollers to this part of Africa was the belief that in this part of the world the ideal conditions existed for new missionaries. These conditions included: a) the existence of an experienced missionary society that could give orientation to Maryknoll; b) an English-speaking colonial territory; c) the lack of Islamic expansion and d) a steady increase of conversions to Christianity.

Fr. Lou Bayless, in 1947, emphasized how Maryknoll's original mission apostolate was refined by the involvement and collaboration of Maryknoll with the apostolic work of the White Fathers.

I am convinced after my short time here in Nyegina mission that the work of Maryknollers will not be the planting of the seed or the laborious cultivation of this field, but rather the nurturing of this already flourishing mission which the White Fathers have so well developed. (Maryknoll News, Dec. 1986, 23.)

For 20 years, from roughly the time of Maryknoll's arrival to the end of Vatican II this original vision of mission as "implanting the Church and nurturing the young but flourishing Christian community" directed the efforts of almost all Maryknollers. Their efforts bore much fruit as Christianity spread rapidly in the years prior to the independence of Tanganyika. Furthermore, this vision of mission is still part of why we believe mission continues to be important in Tanzania. However, our vision of mission has expanded over the years to include several other important perspectives. It is interesting and inspiring to note that some of the more innovative and creative missionary initiatives over the last 30 years have come from those "Buffaloes" who still roam the mission fields.

VATICAN II AND THE REVOLUTION OF OUR VISION

At Vatican II, the theology of mission underwent a major transformation. The Church by its very nature was seen to be missionary. This basic shift from the extension of the Church into "the missions" to "Church is Mission" led to the development of several new perspectives on mission especially among missionary congregations like Maryknoll.

As the new theology of Vatican II began to filter into missionary thinking and practice, Maryknoll's vision of church and mission underwent some fundamental expansions. The Sixth General Chapter, following close on the heels of Vatican II, revolutionized Maryknoll's vision of mission grounding it on a theology of Church as the "People of God" and "Sacrament of Universal Salvation."

In practical mission apostolates, this translated into a strong emphasis on the building of a local Church that was self-reliant, self-propagating, self-governing and self-actualizing sign of God's Reign in Tanzania. Much effort was put into promoting the structures and programs that would help this vision or model of Church to evolve. Leadership training in the form of catechist schools and lay leadership courses became a major missionary concern as the success of the earlier efforts to implant the Church now called for a more extensive pastoral ministry which priests alone could not provide.

Moreover, Small Christian communities became the model of Church in parts of the dioceses where Maryknoll worked several years before this approach to building the Church was officially adopted by AMECEA churches. The

famous Luo deanery, home to several of our more famous "Buffaloes" was instrumental in promoting this ecclesiological thinking and practice.

In 1971 the then Africa Region began its preparations for the Seventh General Chapter. In the reflection papers which were prepared by Maryknollers we can find the emergence of some new missiological perspectives. Fr. Joe Glynn, in his letter announcing the upcoming Regional Conference, stated that: Maryknoll sees its role in the Africa Region as co-extensive with the three-fold mission of the Church - Preaching of the Word, Building Christian community in faith and love and in service to the Greater Community.(Mar. 10, 1971)

Other new perspectives on mission also emerged both on the level of theological reflection and in the day to day practice of missionaries. Inculturation, interreligious dialogue and liberation are three of these perspectives that have influenced our vision of mission in Tanzania.

VISION IN TRANSITION: EMERGENCE OF THE LOCAL CHURCH

As the 30 years of intensive pastoral and missionary activity began to bear fruit, a major challenge to Maryknoll's vision of mission emerged. From its beginning days, Maryknoll had seen its role to assist in the establishment and building up of a self-reliant local Church. A key indication of the success of this work would be the emergence of local clergy and religious as well as catechists who would take over the pastoral care of the Church. Maryknoll, in theory, would then move on to begin this process of preaching the gospel and establishing the Church in areas where it was not yet existent.

In the mid-1970s, with the Church continuing to expand, and with a growing number of catechists, local priests and sisters, the traditional missionary mandate of "Jus Commissionis" was terminated and the local Church, under mostly Tanzanian leadership, was given pastoral responsibility and authority. These developments raised questions about the purpose and continued existence of a "foreign" missionary society in a local Church. It became clear to many that the missionaries were to function in a secondary, service role. However, this vision of mission as secondary, subsidiary and of service to a local Church did not always sit well with veteran Buffaloes" and other missionaries who, through their many years of presence and of service, saw themselves as part of the local Church -- as ones who helped found or establish the local Church and who believed that the building up of the Church still needed a lot of attention.

As Maryknoll prepared for its 1978 Chapter, one of the issues that was hotly discussed throughout the Africa Region was Maryknoll's Vision and Identity. In an honest appraisal of its Vision of mission, the Region stated that:

Maryknollers in Africa have not fully resolved the meaning of the word "missionary" or of evangelization and its full implication for their local situation and work. ("Maryknoll - Vision - Identity", Pre-Chapter letter from William Daley, June 23, 1978, 2.)

One group of active Maryknollers who did attempt to resolve the meaning of missionary was the North Mara deanery. In a 1978 working paper entitled "On Missiology" they defined mission in the following way: "God's activity in the world to bring about his Kingdom...." ("North Mara Working Paper on Missiology," 1978, p. 1.) In reflection on "the foreign missionary as Servant," the group went on to say that "...just what that (servant role) means is not always that

clear and is often colored by historical, cultural, and political aspects." (Ibid., p. 2.) In other words, servanthood could not be defined by the servant.

Buffaloes, however, are not placid creatures. When challenged, they often respond vigorously! Not only did the Maryknollers in Africa develop new structures to deal with the changing political situation (the formation of 2 Regions), but they also began a process of clarification of our missionary role in the Tanzanian Church: a vision of mission which leaped beyond a timid, behind the scenes service role.

A NEW REGION: MISSION AND THE KINGDOM

By 1980 the Tanzania Region, now two years old, picked up the theology of Mission defined in our Society Mission Vision Statement of 1978. This Vision statement and the one of the Eight General Chapter in 1984 are good examples of how the new perspectives of mission that had emerged in the 25 years after Vatican II produced a new understanding of mission. No longer was the focus of mission to be the Church but rather the Reign of God. The Church was to be built up, but as the Servant of God's reign. As the Eight General Chapter states:

Maryknoll is called to participate in the missionary activity of the Universal Church, whereby God's Reign may be everywhere proclaimed and brought to light, and the Church may be the universal sign and sacrament of salvation. (Acts and Motions, Eight General Chapter, "Mission Vision (1984-1990), # 10, 3.)

In a bold statement of a mission vision the Tanzanian Region declared in 1980 that:

We are uniquely called to participate in the missionary activity of the Universal Church whereby God's Kingdom may be everywhere proclaimed and brought to light, and the Church may be the Universal sign and sacrament of salvation. Our particular task within the missionary activity calls us to build a Church in service to the proclamation of the Kingdom, giving special emphasis to the evangelization of the poor, of cultures and of structures. (Operational Plan 1981, 6.)

This, the most progressive and bold mission vision statement of Maryknoll in Tanzania, concluded with a ringing challenge:

In these days of rapid change and creative growth of the Tanzanian Church our vision imposes on us an urgency to reaffirm our fundamental identity as apostles and evangelizers dedicated to continuing the mission of Jesus. Our vision brings new insights into our identity as missionaries and offers new experiences and opportunities in our apostolate, binding us through the Gospel to the world, the Universal and local church, to Tanzania and to each other. (Ibid., 7.)

During the early 1980's, Maryknollers consciously made "clarification of our role in relation to the local Church," a Regional priority. In 1983 the Region at a Regional board meeting in Wira developed a major statement of mission vision called "The Future is Our Own." In this statement, mission is described and defined in different ways:

Because of the large population yet unevangelized and our vocation to bring to them the Word of God, and because of the large numbers who need our help to mature in Christ after their Baptism,... We understand our primary responsibility is to preach to the unevangelized.... We are still weaving a vision of the Church from our theology and from cultures, so that our work will be authentically Christian and authentically African.... In short, let us say of our

apostolate, that it is a dynamic and strongly motivated force that has responded and continues to respond to changing needs and challenges. (Tanzania Regional Plan - 1984, p. 11.)

With only a few additions, "The Future is Our Own" document became the Tanzania Region "Statement of Mission Vision" and was incorporated into a special issue of Mission Forum called "Mission in Tanzania: 25 Years After Independence - and Vatican II." This statement of vision guided the Region throughout the mid 1980s and on to the 9th General Chapter in 1990.

THE BLURRING OF VISION

"Buffaloes are known to follow old, well-known trails. They are plodding animals." (Black Elk Speaks)

As the new shifts in perspectives and understandings of mission worked their way into the practice of everyday missionary work, the expansion of the breath of mission has led to a certain loss of focus. The effects of this loss of a common focus were evident in the 9th General Chapter. In preparation for the 9th General Chapter, Maryknollers in Tanzania began for the second time as a Region to reflect on mission in a global sense. Despite the domination of internal issues, especially the question of the structural relationship between society and associates, our Region did identify several mission challenges . AIDS, inculturation, Islam, primary evangelization, continual growth of the local Church and youth were the major challenges we identified as we entered the 1990s.

While there is very little evidence of much theological reflection on the meaning of mission in the pre-Chapter preparations, out of the 9th General Chapter

came a new approach to mission vision which, in retrospect, has led to an ever greater blurring of our understanding of mission. In the spirit of "subsidiarity" each Region was encouraged to discern its own mission vision statement which then were to be shared at the 1993 ICOSA meeting. Two of the four rich themes which were developed at the Chapter received extensive attention in our Region: Mission as Prophetic Witness and Mission as Inculturation.

For over a year these themes were dealt with on a local level in unit reflection sessions. The fruit of these reflections has to be dug out of minutes of these meetings. A particularly interesting reflection came out of the Dar es Salaam unit in Jan. 1991. In attempting to describe Mission as "Prophetic Witness" the unit came up with an analysis of the factors which exist on the level of public discourse and on the level of private discourse. These "countersigns" are symptomatic of structural realities which inhibit the coming of the parousia.

Applying this reflection to mission, the unit members concluded:

...we see then a dynamic tension existing between mission as inculturation and mission as prophetic proclamation. The Christian message is not only challenged to adapt to the local situation but it stands in confrontation to the local situation calling the local culture to be self-critical. (Dar Es Salaam Unit, "Reflection on 'Mission as Prophetic Witness'", Jan. 28, 1991, 2.)

The unit then went on to state that for the 1990s it felt challenged to rethink our prophetic apostolate in a way that includes more explicitly cultural issues.

Finally, in the Regional Assembly of 1992, an attempt was made to get us to develop a focus in mission. The Superior General, Fr. Ken Thesing, stated that a major challenge to Maryknollers is to re-focus our mission vision as we undergo

major changes in personnel and as financial resources become tighter. The focus that he suggested was that of prophetic proclamation of the gospel.

CHAPTER TWO

"THE LAND OF THE 12 TRIBES"

INTRODUCTION

The history of the Catholic Foreign Mission Society of America (Maryknoll) in Musoma began on 21 October, 1946 when Frs. William Collins, Albert Good, Joseph Brannigan and Louis Bayless stepped off the Lake Steamer at Musoma town, then climbed a lorry for the nine mile trek to Nyegina Mission. Fifty years have passed and over 100 Maryknoll priests, brothers, priest associates, and lay associates have placed their hands to the plow participating in the missionary effort of the Catholic Church in present day Musoma Diocese. What I am about to present is a brief summary of the major aspects of the Society's effort in this portion of Tanzania. So, while I do mention some names, to attempt to describe the efforts of each individual would be a task beyond my capability and to elaborate on just a few would be an injustice to others.

THE EARLY YEARS

The first four missionaries and the others who followed in those early years kept themselves closely aligned with the pastoral praxis of the Missionaries of Africa, more popularly known as the White Fathers. This was the Society which preceded Maryknoll in Musoma, arriving there in 1911. Upon our arrival in 1946, there were only two missions existing: Nyegina, already mentioned, and Kowak, which was located some 25 miles north of the Mara River.

The founder of the White Fathers, Cardinal Lavigerie, established a motto

for his Society: "**The Conversion of Africa by the Africans.**" Our early Maryknollers were strongly influenced by the White Fathers and were so grateful to these missionaries for their attentive and fraternal tutelage:

When Maryknoll began its work in Musoma in 1946, a number of questions and themes relating to expatriates beginning mission work in another culture occurred concomitantly to Collins, Good, Brannigan, and Bayless. The study of language and culture, the juridical inheritance of the ecclesiastical responsibilities of the Musoma district from the White Fathers, the study and evaluation of mission methods and catechetical structures, human relations with the Tanganyikan people themselves and between the Maryknoll men and the White Fathers, all occupied the conscious mind of Collins and the 3 Maryknollers in that Fall of 1946.(Carney 105-106)

These early years were difficult ones for Maryknollers just coming to East Africa for the first time. There was no formal language school training; there was no organized approach to acculturation; there was much work to be done and so few missionaries to do it all. Yet, these men strove hard in service to their people in "the land of the 12 tribes" as an early Maryknoll movie labeled Musoma.

Within 10 years, expansion had begun from the two mother missions. By 1956, there were 5 new parishes: Masonga, Iramba, Komuge, Rosanna, and Majita. As Lou Bayless put it:

In the early days we were following in the footsteps of the White Fathers, trying to maintain their mission effort. That is, taking care of the parishes, giving the Sacraments, answering sick calls, conducting school classes in religion in the schools, preparing First Communion classes, and of course, performing preparation for marriages, performing marriages, visiting the sick, administering the last rites, and burying the dead. We just followed that. It was really pastoral, there was no great push on economic development.(Bayless, Interview, 16)

As Maryknoll began to get its feet on the ground, the creativity of these men began to unfold. Joe Brannigan researched various catechumenate programs and proposed a model which was much shorter (21 months) than the 4 year program inherited from the White Fathers. Maryknollers were debating and presenting new models because they had noticed since 1947 that during the catechumenate program many people were very active and excited. However, these same folks became lax Christians soon after baptism. Also, it had been noticed at Kowak how few men were entering the catechumenate program. It seemed that men were not willing to leave their homes for long periods of time and to put in the time required by the program. Thus, the Maryknollers began to experiment seeking out ways of making the catechumenate program more pertinent in the people's lives while still maintaining the traditional quality in introducing catechumens to the Christian way of life.

Ed Baskerville recorded the following in his Kowak African Diary in 1956: A possible avenue of approach to some of the missionaries to rekindle the life of the catechumenate was to move all the preparation work of the catechumenate for baptism to small local outstations near the village of a cluster of people, who were interested in Christianity. It was hoped that more adults might be attracted to the catechumenate, if they did not have to leave their village and its normal social milieu for an extended period of time. It was suggested that it was now essential that a catechist be better trained and he be a man of the people in this small local outstation, who would know the people well and be capable of giving a quality instruction on Christianity. In coordination with such an effort, the priest would make more frequent trips to such local outstations to teach and celebrate the liturgy and encourage the catechumens and Christians and also spend as much time as possible talking with lapsed Christians.(Carney, 195-196)

Beginning in the mid-50s and continuing well into the 1970s ideas on how to better inculturate the Gospel were introduced in parishes throughout the diocese. Moving away from a system where everyone walked to the mission for instructions, the missionaries, utilizing their faithful group of parish catechists, began organizing their flock in more local church communities. These local village communities began to provide the "services" formerly obtained at the parish center. The priest's job was that of training catechists and lay leaders and travelling around the parish to visit these new sprouting Christian communities. Gradually, the phenomenon of Jumuyia Ndogo Ndogo (Basic Christian Communities) was experimented with in our Luo missions in the 1960s and eventually became a major pastoral priority in the AMECEA countries by 1975.

In this example of work with the Luo people at Kowak and Masonga, the idea of a small cluster of people living near their village and taking all the catechumenate courses at an outstation while under the direction of a good catechist and with frequent visits of the priest, proved to have some moderate success in attracting Africans to the Christian faith. In 1961, the Kowak mission had more than 1000 Baptisms for the first time since its inception in 1933. The heart of the "new" system was the quality of the catechist's instruction in the small local group and much travelling and visiting by the priest to these small local stations. In creating some success in relation to the quality of Christian life in a community, as well as the number of Christians, it demanded much more work and physical effort on the part of the missionaries in both travel and education of his catechists.(Carney, 196-197)

THE MARYKNOLL SOCIETY SETTLES IN

On 7 December, 1950, Fr. J. Gerard Grondin M.M. was appointed Prefect

Apostolic of Musoma. With this move, Musoma was transferred from the White Fathers' jurisdiction and became the responsibility of Maryknoll. With the close assistance of Fr. William Collins, Gerry Grondin helped the new church to prosper in those first years of the 50s. On 3 October, 1957, John Rudin M.M. was consecrated the first Bishop of Musoma. In a 1991 interview the then retired Bishop Rudin commented on Christian formation:

In the beginning they (catechumens) stayed at the mission for 6 months. And the idea was not just the instructions, they had a lot of that, but also the Christian way of living and praying. . . . the Christian way of living or thinking is the example of Christ, the example of the holy men and holy women, and being charitable and being kind, and trying to see that people have faults and weaknesses. We forget those things, and we try to make up for them, and help them to overcome it. And help ourselves of course to be better Christians by doing that. That's a way of life and it takes a while to do it. We thought at first, many of us, that once you get them through this 4 year course, and then it was cut to 3 years, and then to 2 years, and now I think it's basically a year but with more classes than over the 4 year period. We thought that once they learned everything in the books, and there were no obstacles to their becoming Christians, baptize them, they'll learn. But it really isn't that way. It has to go on. They've got to get tied into the church family there, the parish or the outstation, or these days jumuyia ndogo ndogo, basic community. You've got to, and that has to continue on, and it has to be a natural process, and it takes a long while to do it, to make a real Christian. That's what we felt and the way it is.(Rudin, Interview, 23-24)

Bishop Rudin accurately describes the difficulties encountered as Christianity began to spread in leaps and bounds throughout so many of the parishes in the diocese. Ed Hayes commented that when he first arrived in 1959 and for many years afterward, it seemed that every year there were 1 or 2 new

missions being built in the diocese. Indeed Musoma Diocese prospered in those early 1960s. Concern for the establishment of a local clergy and religious led to the opening of St. Pius X Seminary in 1955 and in that same year the Immaculate Heart Sisters of Africa Congregation was founded. Equal concern for the development of a responsible lay leadership was expressed through the opening of the Komuge Catechetical Training Center 1966 and in 1968 the Makoko Family Center for the full development of Christian family life.

Over the years there has been a greater participation of the laity in all aspects of Church leadership and the Christian community. There have been developments in lay councils and Basic Christian Communities and the church in many parishes has been profoundly affected by the greater participation of the laity. There have also been numerous saintly examples of sacrifice for the sake of the Gospel and models of a vibrant faith expressed in the lives of so many of our Christians in Musoma Diocese. However, I believe it is still fair to say that to this day, a major pastoral challenge remains in what was described back in the 50s at Kowak as the "vibrant catechumen who becomes the lax Christian." I would see it more as the challenge of an authentic inculturation of a Christian way of life among the various peoples, one which truly touches the lives of the over 200,000 baptized Catholics of the diocese.

DIOCESAN EXPANSION

When we look upon the expansion years of the diocese in terms of the building of institutes and parishes, much of the credit goes to the Maryknoll brothers, namely Br. Fidelius, Br. John Damien Walsh and Br. Brian Fraher.

These men were the planners, the engineers, and the foremen in many of those building schemes. None of the Maryknoll priests were trained for such work. Yet, the need has always been there and thus has called many of them to get involved in building also. Mission in Musoma Diocese has always challenged our Maryknollers to get involved in so many ways which has taken us outside of our formal training: extracting teeth, fitting people for eyeglasses, automobile mechanics, road construction, ambulance service, agriculture, animal husbandry, and community cooperatives, to mention just a few.

Yet, I think it important to mention another, and perhaps more important level of our missionary endeavor. In 1967, Joe Carney wrote about Bishop Edward McGurkin M.M., then the Bishop of Shinyanga Diocese and paraphrased him in this way:

The negative judgments on the missionary church in Africa in the 20th Century are well known - superficial community life, failure to integrate, an adequate acculturation, the neglect of Christian Social Teaching, paternalism, etc., but he raised the issue, how are such questions asked? What is the strident tone of the criticism? Is one building or destroying? The answer for him lies in the ability of one to give himself to the African people, to his fellow African priest and Maryknoller. The gift might often not have the best of tools in anthropology, agriculture, theology, but people do not desire the objects, according to McGurkin, but rather the gift of the person. It is the gift of self, which is the integrating factor in the beauty of Christianity.(Carney, 237)

Personal interest in the people and personal attention to their needs are facets of the Maryknoll personality which have remained constant throughout our 50 years in Musoma. The love expressed in self-sacrifice despite whatever shortfalls

may exist in various personalities, is what has endeared so many of the Maryknollers in the hearts of their people. There still remains today 8 Maryknoll priests who arrived here in the early 1950s and have remained faithful servants, working side by side with their people till this day.

Lou Bayless, commented on Rab Murphy (who died and was buried here in Musoma in 1985) in this way:

He was a likeable chap, and he always was thinking of others, and he had a remarkable memory for names. He would say John Mwita and he would retain that name John Mwita 6 months later, if he'd see him in the marketplace, he'd say: "Hello, John Mwita, how are you?" Oh that was really, very very good: to know everybody's name! So many men, women, and children, he retained those names which was remarkable, and that was a great help. He was a good missionaries.(Bayless, Interview, 20)

In general it was not easy for Maryknollers to get close to the people in the early years. The formation programs in the States did not promote this. Then the hit and miss approach to language and cultural studies presented a barrier which proved to be a cross for so many throughout their careers. Nevertheless, many bore with the trials and broke through the barriers, enabling them to draw near to the people whom they served.

This question of language and culture was prominent in the minds of our missionaries from the very beginning in 1946. However, it was not until 1964 that Maryknoll built its language school at Makoko, situated just a few miles outside of Musoma on the shores of Lake Victoria. Today, the Regional Center is situated also on the campus of the school. The first directors were Fr. George Pfister and Sr. Anita Marie MacWilliams M.M. The next year, 1965, Pfister was succeeded

by Fr. Phil Sheerin. The growing predominance of the Swahili language over that of the local languages of the indigenous groups caused this school to concentrate on the national language. Courses were still offered in Luo, Kuria, Kisii and Sukuma languages, but the majority of the 2,200 who have passed through the doors of the Maryknoll Language School have taken the Swahili course.

The well organized language program; the systematic approach to culture; the library; the relaxed setting and atmosphere of the school; the cordial and helpful staff; these factors all helped meet the needs expressed over those many years and have helped better equip missionaries for their various ministries in the Swahili speaking world comprising Kenya and Tanzania.

In 1972, Maryknoll began its Overseas Training Program (OTP). The ease at which Maryknoll seminarians and brotherhood candidates have been allowed to acculturate in this country through 4 months at the language school and nearly 2 years of apprenticeship in parishes has had a major affect upon the effectiveness of Maryknoll's mission efforts over these past 24 years. These men have been better equipped for the tasks at hand in Musoma. The church has grown, local bishops have been appointed, vocations have prospered, the laity has matured and assumed greater responsibility. Maryknollers in Musoma have been called to assist, to counsel, to listen, to dialogue and be so attentive to this new community of local church. The role has changed significantly from those early days when everything was so dependent upon the Society and its personnel. Today, there is such a great need for close cooperation and working alongside the expanding personnel of the local church. The Maryknoll Language School and the years of apprenticeship in OTP, have been major factors in enabling Maryknollers to meet the challenges of

the 1990s here in Musoma Diocese.

TANZANIA'S INDEPENDENCE IN 1961, UJAMAA AND THEIR EFFECTS UPON MISSION

Tanzania has been an independent nation now for 35 years. The major figure throughout most of this period has been Mwalimu Julius K. Nyerere. A native of Musoma, Mwalimu Nyerere has also been a close friend to many Maryknollers over the years. His program for African Socialism, Ujamaa, had a major affect upon Maryknoll's missionary efforts beginning in the late 1960s and continuing until Nyerere's retirement in 1985. Let me give some examples where the Church's preaching of the Gospel was integrated with civil efforts in building up a national identity.

In 1966 the Komuge Catechetical Training Center was opened. Its Director, Art Wille wrote the following:

The syllabus of Komuge is similar to other catechist training centers with Scripture, Theology, Liturgy, Pedagogy, Church History, Sociology, Kiswahili and Music, but the courses are all orientated toward a growing social and economic awareness in relation to development and nation-building in Tanzania. The doctrinal bases for nation-building and social and economic involvement are structured with the theology courses themselves, for instance, when Genesis is taught special emphasis is made of the person's role in governing and enjoying the fruits of the earth. The liturgy of the Eucharist is celebrated as a community sharing the sacrament of a meal, in which the offertory gifts are readily identified as the fruits of the earth. The Post Vatican II emphasis on the role of the lay person in Church and the Church's responsibility itself in the modern world is stressed in the sociology course as well as the theology course.(Carney, 219)

As another example, I cite the Makoko Family Center. At this institute,

founded by Fr. Dave Jones and Sr. Margaret Monroe M.M. with the assistance of an African sister and 2 lay couples, 30-40 families from mostly the rural areas would gather for 3 weeks at a time. They would receive updating on Post Vatican II theology in relation to the theology of the Church as the People of God and especially the Sacraments of marriage, eucharist and penance. Half of each day, while living in a communal atmosphere, was also devoted to classes on Ujamaa socialism, the Arusha Declaration and practical experience in farming, sewing, health and child care.

Another Maryknoller writing from one of the parishes put Maryknoll's cooperation in the Ujamaa government policy in this way:

This means that the work of developing the country economically will be done right in our own backyard. Certainly we cannot afford to ignore such an opportunity. If the Gospel means anything to me, it demonstrates the incarnation of God in human affairs. This indicates that we must also sympathize with the people in their day to day needs and desires, and in any way possible encourage and help them. If the modernization of the traditional village is the aim of the government and hope of the people, I am sure we can be a catalyst in some form, suitable to our talents and meaningful to the local situation. Paul Bomani lists many needs, such as rural water supplies, cooperative use of machines and implements, new marketing systems, social amenities for the young, rural health centers, electricity, rural hospitals, schools, shopping centers, small scale industries, artisans and others. We may be able to establish contracts, act as organizers, perhaps unify the local people, grant use of our facilities for social purposes and so on. The possibilities are innumerable. (Houle Diary, 1966)

It was with such zeal that Maryknoll and so many in the Catholic Church embarked on an enterprise which supported the independent Tanzanian

government in an effort to build a nation. The goal for the Church was to assure a development which coincided with the Gospel and the building up of God's Kingdom on earth. Thus, a mutual alliance of cooperation was established between Church and Government. The efforts in Musoma Diocese, the home of the Father of the Nation and the Maryknoll Fathers and Brothers, was one of the prime examples.

MODERN TIMES: MARYKNOLL IN THE 90S

Actually, from the mid-70s and continuing on till today, the Maryknoll Society has introduced priest and lay associates to its work in Musoma. The Society has nurtured and developed this movement from a time when lay people came to work with Maryknollers on a volunteer basis, to when they came as lay associates and now as priest and lay members of the Maryknoll Mission Association of the Faithful. The priests and brothers of Maryknoll in Musoma Diocese have established a close working relationship and system of mutual support in mission with these many people over the years. Together with the Maryknoll Congregation we have fostered Maryknoll's mission particularly in pastoral ministry and in the fields of health and education. With so much growth and development in the diocese since the consecration of its first Tanzanian bishop in 1979, Bishop Anthony Mayala, and now under the leadership of his successor Bishop Justin Samba (1989), Maryknoll has much to be proud of as it peers over 50 years of Church history in this diocese.

In recent years, the Society has tried to focus its pastoral efforts in those

areas where the Gospel has not yet taken root or perhaps has not yet been heard altogether. Thus, personnel have been sent to the far northeastern section of the diocese bordering on the Serengeti Wildlife Preserve to preach "ad gentes." With the diocese's ability to staff many of its parishes with local personnel, Maryknollers have also moved into more specialized ministries. Some have devoted their efforts in Religious formation ministry and chaplaincy at hospitals and schools. Others have turned to the marginalized at a local leper colony and in service to those afflicted with AIDS. The spirit of the Maryknoll Hymn "to bring Christ's light and grace to all" carries on. I am often reminded of the words of Bishop James Edward Walsh when he spoke about the missionary vocation. His words went something like this: a missionary goes to a place where he (she) is needed but not wanted; and he (she) stays there until he (she) is wanted, but no longer needed. During Maryknoll Society's celebration of 50 years of service to the church of Musoma Diocese, it behooves us to continue to reflect upon such words of wisdom.

Maryknoll's physical presence will continue to dwindle in numbers in the year's to come as we move in other directions and toward other labors in God's Kingdom. For those who will remain in the diocese, the challenge will remain. There may be many tasks which the local church will "want" us to carry on, but will not really "need" us to do so. Yet, there will also be an apostolate which will "need" the services of missionaries, apostolates which the local church cannot yet assume. May Bishop Walsh's wisdom and that of the over 100 Maryknollers who have preceded us, grace Maryknoll in these years to come.

CHAPTER THREE

FALLING IN LOVE WITH THE SUKUMA PEOPLE

Despite having been ordained now for eleven years and having worked all that time in the Diocese of Shinyanga, I am still the youngest Maryknoll priest or brother in the diocese. Of the Maryknoll Missionaries mentioned in this informal history, I have been privileged to know but a few. Therefore, in endeavoring to present the Society's history for the past forty-two years in this region, I cannot draw much from my personal experience but rather can only relate that which I have been told by others. In a sense this is the traditional African approach to history: the elders gather the children around the fire at night and narrate for them the history of events that have made them a proud people. Like a faithful scrivener, I herein endeavor to record the stories of Maryknoll that I have been told by my elders.

THE 1950S: MARYKNOLL GIVES LIFE TO AN INFANT CHURCH

It was in October of 1954 that Lou Bayless, Joe Brannigan, Al Schiavone, John Rudin, and Edward (Eppie) James began Maryknoll's missionary work among the Sukuma people of Shinyanga. Al and John went to Kilulu Parish, while Lou and Eppie started at Busanda and were shortly thereafter joined by Maurice Zerr. For the first year, they lived with White Fathers. In mid-1955, Lou received two assistants at Busanda: newly ordained Donald Sybertz and Philip Sheerin. The White Fathers at Buhangija were joined by James L. Lenihan, Al Smidlein, and Edward McGurkin.

In that same year, the first two diocesan priests were ordained: Fr. Zachary Buluda at Sayusayu and Fr. Joseph Kaboye at Busanda. Thomas Keefe arrived at

Mwanangi-Nassa where he learned the Sukuma language and worked for the next three years together with the Eppie James, George “Tiger” Egan, and Tom Burke. It was during those years that the church at Nassa was built. Meanwhile at Gula mission, John Wohead was learning Sukuma under the tutelage of White Father Lammeke van der Schans and Maryknoller Moe Zerr.

By early 1956, Brother John was primed in the language and ready to begin his work as master craftsman for many of the church buildings found throughout the diocese. He began with repairs to the rectory and cistern at Sayusayu where the many-talented George Pfister was living. In April, Lou Bayless moved to Buhangija parish rejoining Fr. Koenen, W.F., who once again handed over the keys within a few months. For that year and the following, Buhangija was home to Maryknollers Charles Liberatore, Jim Lenihan, and the adventurous James Bradley. Regarded as being both kind and thoughtful, John Rudin left Shinyanga when he was made Society Superior in Nairobi. In 1957 he became the bishop of Musoma.

The area which is now Shinyanga Diocese was once part of the Diocese of Mwanza, administered by the White Fathers (Missionaries of Africa). Ed McGurkin was named Bishop of the new diocese of Maswa and had his Consecration cards printed by that title. One week before the consecration, however, the title was changed to that of Shinyanga. The ceremony was held on October 3, 1956, in Hartford, Connecticut. As the first Bishop of Shinyanga, he lived at Buhangija until the Sukuma language school was built -- the current staff house of the Shinyanga Commercial School. He guided Maryknoll’s missionary efforts and nurtured the infant diocese for the next nineteen years. He is fondly

remembered by the early missionaries as being wise in giving them a lot of freedom in their pastoral approaches. This sustained an enthusiasm and vivaciousness in the apostolates that encouraged creativity in announcing the Good News. The prudence of Bishop McGurkin's policy in requesting small plots of land for new mission sites is evident now as land is becoming more scarce and those with huge tracts of land are coming under attack.

By 1958 there were over twenty Maryknollers working in the diocese. Jim Lenihan opened Mipa parish, moving there in October. Over the course of the next three years he would be joined at times by George Weber and Brothers Cyril Vellicig, George Carlonas, and Victor Marshall. They founded the Catechist Training Center and many primary schools. Their catechist, Emmanuel Kidola, was the first from Shinyanga Diocese to complete the course at Bukumbi Catechist School, Mwanza.

Dick Hochwalt's first pastoral assignment was to Busanda parish -- initially with Moe Zerr and later with sensible George Weber and witty George Daley. By 1959 Moe had become first pastor of Bugisi where John Wohead had supervised the building of a new church and rectory while residing at Busanda. Moe was soon joined at Bugisi by Cyril Vellicig, Ray Kelly and Lionel Bouffard. Don Sybertz transferred to Kilulu with Charles Callahan, Tom Gibbons, and Ed "Tex" Schoellmann. He remained there for the next ten years.

John Wohead spent a couple years at that time repairing the rectory, making benches for the church, building an outdoor kitchen, and installing cement floors. He recalls a commanding John Ridyard trying to convince a couple of women in the village to join the catechumenate program, but they stubbornly refused each

invitation. On his days off, John Ridyard used his membership in the Mwadui flying club to rent a small airplane. He frequently flew around the diocese making power dives above each of the missions as his way of greeting the Maryknollers. Well, it just so happened that those two women were walking nearby when John dove his plane down over Kilulu. The women fell to their knees and cried out, “Please don’t kill us! We’ll start attending religion classes now!”

At first covering Ndoleleji as an outstation of Wira, Tom Keefe eventually established Ndoleleji as a parish in 1961, building there a church, rectory, school, dispensary, and houses for U.S. Peace Corps volunteers who taught in the school. The Ndoleleji property was given to the Church by Chief Maximillian Shoka. Tom moved to the new parish house where he resided until 1967. During this period, two European lay missionaries were among the very first of their kind to join the missionary efforts of Maryknoll at Ndoleleji. They were Frans Van de Laak and Joseph Rott.

THE 1960S: MARYKNOLL BUILDS THE YOUNG CHURCH

The decade of the sixties found the young church in Shinyanga diocese in a building frenzy. Parish centers as well as outstations were started and expanded with great enthusiasm. Schools and health clinics were established everywhere that Maryknoll worked. For example, after completing the rectory at Bugisi, the skillful John Wohead erected schools and chapels in several villages. He then added a bell tower, garage, and workshop to the mission compound. He next moved to Mipa to assist George Weber and cigar-loving Jim Lenihan with the construction of cisterns, a convent, a workshop, and houses for the catechist training school.

Ed Killackey served as Diocesan Education Secretary for many years and was responsible for many schools being built, including the Buhangija School for the Blind that continues to the present. This job involved a great deal of work and responsibility, because the Ed-Sec was in charge of all the schools and teachers in the diocese. The Ed-Sec office and book store were at Buhangija. Others who served in this position over the years included Charles Callahan, Joe Brannigan, and Charles Kenney.

One of the great services that the White Fathers did for the development of the country was to establish “bush schools” at most of their outstations. Many of these were subsequently registered as primary and middle schools that were administered by the Shinyanga Diocese. During the mid-sixties, all of the schools throughout the country were turned over to the government. Many Maryknollers were in favor of this transfer of property and responsibility, reflecting the enthusiastic spirit of independence that prevailed throughout the new Republic of Tanzania. The turning-over also served to free the missionaries to devote themselves more to evangelization and the building of the local church.

Charlie Liberatore, as pastor of Buhangija from 1959 to 1961, began the dispensary that grew into the first of twelve Mary Hannon Mahoney Memorial Clinics and Mother-Child Health centers. Charlie operated out of the tiny building that is presently used as the Chancery office at Buhangija. In his distinctively charming and amiable way, Charlie dispensed medicines himself, carrying on from his days at Sayusayu where he was involved in the complete scope of medical treatment. His experiential knowledge often proved far more effective than mere textbook solutions.

Ernest Brunelle arrived in Tanganyika in late 1959 and attended Sukuma language school at Gula and Shinyanga Town. He spent the first half of the sixties at Mwamapalala parish, first with the inventive Bob Julien and later with George Pfister. The parish had been started by Bob in 1958 after being given a plot of land by chief Limbe Ng'winula. Initially living at Kilulu while the church and rectory were being built, Ernie recalls that the first Mass in the new church was celebrated on Christmas of 1960. The Uhuru rains of 1961 flooded the nearby pond up to the church doors. Roads and bridges were washed away, so in order to get to the annual retreat in Nairobi they resorted to riding a railway flatcar to Mwanza and then boarding a steamship for the trip north on Lake Victoria to Kisumu, Kenya.

George Cotter arrived on the scene in August of 1960. He remembers being in language school with Bill Tokus, Dick McGarr, Mike Callanan, Paul Fagan, John David McGuire, and Ed Killackey. George was first assigned to Gula in 1961 where he worked with Marvin Deutsch and garrulous Walter Stinson until 1964. Ruminative by nature, George recalls there being hundreds of catechumens studying for baptism, but also having plenty of time for hunting trips to the area around Lake Eyasi.

Most of the Shinyanga Maryknollers looked forward to the annual trips out to that wilderness area and many a story continues to be told about their adventures. Dan Ohmann managed to get lost one time and ended up sleeping in a river bed hidden at the base of an embankment for fear of lions. The wind had prevented him from hearing the others blowing the Landrover horns until the following morning. Another time, the competitive Cyril Vellicig shot and wounded a lion that he mistook for a hyena coming into camp at night. The lion

roared and ran off into the underbrush. Trying to drive around to locate it, the group discovered that their camp was surrounded by dozens of lions. Not many slept in their tents that night! Leo Kennedy sat in his truck until morning smoking a big cigar -- all that was visible to the others was the glowing ash in the middle of a dense cloud of smoke.

During yet another trip it was John Wohead's turn to cook. Someone had mistakenly put a jerry can of gasoline next to the cooking fire in place of the normal jerry can of drinking water. When John went to pour some water into a pot on the fire, the petrol ignited, splashing over him, as well. He managed to get his pants off quickly and to roll on the ground to extinguish the flames, but he was still badly burned. Don Sybertz claims to have saved John by covering him with a blanket, but to this day John continues to chide Don, "You were too late!" To which Don always retorts, "You still haven't thanked me for saving your life!"

In mid-1961, Al Smidlein took over as pastor of the Shinyanga Town Parish. Being an outgoing person, Al's dedication over the next thirteen years would make his name synonymous with the Town. He was the fostering father of the Shinyanga Commercial School that he opened as the parish hall. Al supervised the enlargement of the original, small church building expanding it to its present size. Brother John Walsh did the architectural work on the new structure. At the church's dedication, Al welcomed President Julius Nyerere to the ceremonies.

Arriving in the country for the first time in August 1962, John Lange was a man of unbounded compassion. He joined the Gula crowd in mid-1963 and devoted himself to opening new territory and outstations for the ensuing five years. Later he was joined by a work-loving Thomas Gibbons and the friendly Tom

McDonnell. Their efforts eventually spawned two new parishes: Mwanhuzi and Mwandoya.

Sometime during the sixties, while stationed at Busanda with the magisterial George Daley, a young Leo Kennedy learned an important mission survival tactic. Over a hundred rambunctious school children arrived at the mission to attend a week of catechism classes, but in their free time they took to punching holes in some of the twenty-odd, corrugated iron, rain water tanks upon which the mission depended. Fearing not for the delicacy of their infant faith, George ordered them all to return home until they learned to respect the church property. To this day, some of those same tanks remain in working condition! Clean water for the missions and for the village people among whom Maryknollers have lived has been a constant concern over the decades.

From August 1961 to March 1962, steady Lou Bayless continued Maryknoll's missionary work in Nassa with Michael Callanan. During that period, four Maryknoll Sisters came to establish a clinic at the parish. Lou vividly recalls the road to Mwanza being closed during November and December of 1961 due to the downpour that came to be known as the Uhuru (Independence) rains. John Wohead arrived to repair the storm damage to the rectories and to improve the school, clinic, and church buildings at both Nassa and Chamugasa.

The determined Phil Sheerin followed Dick Hochwalt as pastor of Buhangija in 1963, and later Paul Fagan took over from Phil. Charlie Callahan founded Old Maswa parish in 1962, naming it the church of St. Ann following on his mother's name. By the late sixties, Paul Fagan became its pastor. His great love for the Sukuma people has since manifested itself by the development of the largest

dispensary in the diocese, numerous workshops, a children's home and craft school for invalids, a convent, and sizable church buildings in the distant centers. The idea Paul started inspired many to attempt to improve the quality of villagers' lives through improved methods of appropriate technology and farming techniques, including extension services and model farming plots.

Fresh from Maryknoll Society service in Minnesota, a down-to-earth Daniel Ohmann reached Tanzania in 1964 and began working at Chamugasa in 1965 with Jim Bradley and at Malili with Eppy James. It was there that Dan met Mr. Edson Moyo, a Malawian carpenter and builder who had been trained by George Carlonas. Moyo began working for Dan building churches and houses and moved with Dan to Ndoleleji in 1967 where he continues to aid the building efforts of the church to this day. At Ndoleleji, Dan was active in building and supporting an agricultural training center that later became a catechist school. He and Moyo installed windmills in many villages to provide water during the seven month long dry season each year. Various Maryknollers worked alongside Dan during the seventies and early eighties, including Herb Gappa, Ed Schoellmann, Dave Schwingamer, Larry Lewis, and the animated Jim Lee.

After teaching at the national seminary at Kipalapala for several years (together with Maryknoller George Putnam), Dick Hochwalt was assigned once again to be pastor of Buhangija in 1967. Bishop McGurkin and Bob Lefebvre were there, along with John Ridyard as Diocesan Treasurer. Dick returned to Kipalapala later that year for another four semesters of teaching canon law.

Thomas Shea arrived in Africa in 1967 and came to Sukumaland in 1968 after attending language school. He worked for a few months at Mwamapalala

while a pastor was sought for Wira. Charlie Callahan went to Wira as pastor in 1968 and was immediately joined by Tom. Together they strengthened the village outstation communities. In 1971, Bishop McGurkin appointed Tom as pastor when Charlie moved to Mipa. Wira was home for Tom for 24 years. His love for the Sukuma people and theirs for him became obvious to all when Tom spent over a year in the United States caring for his mother. Hundreds of letters were exchanged between this dedicated, parish shepherd and his devoted flock.

1968 was the 100th Anniversary of the Church in Tanzania. The diocesan celebration was held at the Nyalikungu Sports Field in June, and all Maryknollers were in attendance. Having spent a decade at Kilulu, by 1968 the typically unhurried Don Sybertz was ready for a move. That was to Gula where he had over eighty villages through which to roam. Of all the places in that vast territory, Don fell in love with Mwanhuzi -- an African version of Dodge City as it was in the 1860's. He moved into a small, mud block house that officially became a rectory in 1975 when Mwanhuzi was made a parish. Don was its first pastor, and he dedicated the following twenty years to evangelizing the Sukuma people through the innovative use of their traditional songs and sayings.

The wild team of Herbert T. Gappa and William Gilligan descended on Africa in the latter part of 1968, and Finlander jokes were introduced to the southern hemisphere. They were the last Maryknollers to learn the Sukuma language as an initial course. (It is rumored that their teachers threatened to strike after being subjected to that pair of students.)

In 1968 Ernie Brunelle joined Phil McCue at Kilulu for a year and then was alone for another three years. An indoor bathroom was added to the rectory.

Despite the objections of parish council members (who wanted to keep the parish clinic's profits for church use alone), earnest Ernie initiated a water project for the whole village bringing a pipe from the Senani river. To this day, the villagers continue to benefit from Ernie's vision, and the church at Kilulu is recognized as being in service to the wider community.

The end of the decade saw a man land on the moon. A quieter, but certainly no less momentous, event took place within the world-wide church. Rome ended the Law of Commitment by which each mission territory was placed under the direct rule and administration of a missionary society or congregation. The immediate effect of that change was to make Bishop McGurkin the first resident Bishop of Shinyanga directly responsible to the Vatican's Congregation for the Propagation of the Faith rather than to Maryknoll, New York. In the long-term, however, the step led to the rapid advance and development of the local churches and to indigenous bishops.

THE 1970S: MARYKNOLL DEVELOPS THE GROWING CHURCH

From early 1969 through Lent of 1971, Herb Gappa assisted first Jim Lenihan and then Castor Sekwa at Sayusayu parish. It was the first time that a Maryknoller had been the associate priest under an African pastor. Brother Frank Norris was at Sayusayu during this period, as well. George Cotter was roaming through the diocese during the early seventies giving three day Biblical seminars in outstations of many different parishes. He estimates that at least 5000 people attended the course over three years.

As economic conditions deteriorated throughout the seventies, the roads became worse and approached being unbearable. Up until the present, travel is a

torturous adventure and avoided whenever possible. Ill-mannered drivers make the situation even worse. As luck would have it, a forthright Lionel Bouffard was driving to town one day when two trucks in a row forced him off into the ditch. Both drivers barreled towards him smack in the middle of the road refusing to move over to their side. Lionel was steaming mad, so he resolved to himself that the next driver was going to have to move over for him and not vice versa. Shortly, a vehicle appeared on the horizon heading towards Lionel. Sure enough, it was cruising right down the middle of the road. Lionel held his ground and continued heading straight down the center of the road, as well. Holding on to the steering wheel with nerves of pure steel, Lionel was rewarded at the last moment when the approaching vehicle swerved off the road into the ditch leaving Lionel unscratched. He felt pretty good about himself until he received a letter shortly thereafter. “Dear Fr. Bouffard, Why did you try to kill me with your car a few days ago? Signed, Bishop McGurkin”

From Malampaka, Lou Bayless returned to Buhangija in 1971 where he has served now for 25 years. During that tenure he has worked alongside many of Maryknoll Shinyanga’s greatest missionaries: Bishop Edward McGurkin, Fathers Charles Liberatore, the ever-bouncy Eppie James, John Ridyard, comical Jim Bradley, Charlie Callahan, the sociable George Putnam, Dick Hochwalt, Ernest Brunelle, Jim Lenihan, Al Smidlein, and Brothers Cyril Vellicig, John Wohead, gentle Gene Casper, blustery George Carlonas, Frank Norris, and the humorous Kieran Stretton.

The seventies witnessed several attempts at “team ministry” with mixed degrees of success. One major experiment was conducted at Mwanangi-Nassa and

included Moe Zerr, John Wohead, Joe Sullivan, Dan Zwack, and the well-liked Randy Madonna. A second attempt was made at Mwamapalala by a knowledgeable Carl Meulemans, Mike Bishop, the imaginative Dick McGarr, Tom McDonnell, and for a short period of time Paul Fagan. As had always been suspected, however, these trials confirmed that the typical Shinyanga Maryknoller thrives best as an individual!

Moving over to Ndoleleji for most of 1971 and the start of 1972, Herb Gappa teamed up with David Schwinghamer to combat the sky-filling, dust storms by performing native American, rain dances. They claim to have been effective -- or at least famous! Dave participated in teaching at the parish's Family Training Course. For the rest of 1972, Herb covered the Mipa homestead on his trusty motorcycle doing a lot of pastoral visits and sacramental ministry in the villages furthest from the parish center.

During 1973 and 1974, Dave and Dan Ohmann joined forces with Don Sybertz and Ken Thesing to try a team approach to ministry and catechist training for the Gula-Ndoleleji areas. In mid-1974, Ken began working part-time in Shinyanga Town as the Coordinator of the diocesan Agricultural Program, replacing Mike Duffy. When Jim Lee was assigned to Ndoleleji in late 1975, Ken was able to move to Shinyanga to work on the Program full-time. He served as such for six years, recruiting five United States Agriculturalists to do extension and demonstration work among the people of Shinyanga and Musoma.

Rain, traditional dances, and weddings are among some of the most important events in the Sukuma culture. After successfully filling up the river with a major rain dance one time, Herb Gappa recalls having to cross the swollen torrent

in a tiny styrofoam boat. Missionaries would on occasion have to leave their vehicles on the far side of the river and walk the four miles to the mission since there was no bridge in those early years at Ndoleleji. To avoid the hike, Herb floated down river towards the mission and came upon two crowds of people -- one on either side of the river -- yelling across to each other. A wedding had been planned that day. Being afraid of the deep waters, the bride's family was saying, "If you love us, you'll send your son over here." While the groom's family was saying, "No, if you love us, you'll send your daughter over here." As Herb floated between the two groups, he reflected on how marriage -- and perhaps mission -- must involve compromises from all involved!

Bishop McGurkin asked Jim Lenihan in 1973 to return to Salawe to teach the Christian community there to live without a resident priest. He accomplished that task over the next three years. At the same time, Ernest Brunelle returned from a Stateside sabbatical and went to work at Malampaka where he resided until 1981. He shared the mission life briefly with Kevin King but for much of the time he was on his own. Ernie frequently visited his neighbors, George Delaney at Sayusayu or Bill Murphy and Dick McGarr at Nyalikungu. During these years many became active in the Yesu Caritas group started by Phil Wallace at the Shinyanga Secondary School near Mwadui mine.

From mid-1973 to early 1974, John Lange helped out at Sayusayu and then headed off to language school in Musoma to learn the national language of Swahili. In September he moved into Nyalikungu, Maswa, as pastor and spent three years animating the village outstations. During that time he was joined by the industrious William Murphy and the effervescent Bill Gilligan -- also, on the

Overseas Training Program were seminarians Robert Jalbert and Kevin King.

The government's program of forced villagization in 1974 contributed to creating a famine situation throughout Sukumaland and much of the rest of the country. Dave Schwingamer joined Don Sybertz at Gula where he eventually took over as pastor and stayed until 1979. In the midst of famine relief efforts, the vast Gula territory was further expanded into four sub-parishes. Reflecting back on the villagization scheme, however, Ken Thesing observed that by concentrating people into small areas, the church was given an unprecedented opportunity to organize praying communities and to form a system of catechists to preach the Word of God in a more focused setting. It was out of the need to train catechists for over 100 new villages that Ndoleleji, Gula and Wira started their own one-year catechist training program.

True to his reputation as a considerate man, in 1975 Bishop McGurkin retired and returned to the United States. Bishop Castor Sekwa was consecrated that year and became the first indigenous bishop of the diocese. Lou Bayless noted that just as independence was given a heavenly welcome (the Uhuru Rains), so too the new bishop was welcomed by a hurricane-force storm that blew the roof off of the Buhangija rectory!

Herb Gappa, known for his progressive approach to mission, joined Paul Fagan at Old Maswa at the start of 1977. From that base, Herb began the establishment of a parish in the new district center of Bariadi. The Catholic community there has been innovative in promoting the concern for the land by demonstrating the importance of trees, water, and careful farming methods. Herb moved to Bariadi while construction of parish offices, rectory, church, and hall

were in process. Now he is making plans to build a second parish on the other side of Bariadi town.

THE 1980S: MARYKNOLL NURTURES THE MATURING CHURCH

From 1980 to the end of 1982, Ken Thesing resided at Gula parish which was then being staffed by the Society of African Missionaries. From that base of operation, Ken developed the new parish of Mwandoya, situated some thirty miles east of Gula and having fifteen outstations -- some as far away as fifty miles. In that area, Ken established a church presence in some villages that had never before heard the Gospel message. He said the first Masses in several villages and worked with catechists to organize the first praying communities.

Beginning in 1982, Dan Ohmann shifted his work efforts from Ndoleleji to nearby Imalaseko, a center of Mwanhuzi parish. He and Don Sybertz maintained their "retreat" house on the bluff overlooking the Mangu river at Ndoleleji. Surrounded by a rare colony of Fischer's lovebirds, they enjoyed the serenity and played tennis. Ken Thesing took over as pastor of Ndoleleji where he stayed until elected to the General Council at the Maryknoll Society Chapter of 1984. (At the completion of his six year term, Ken was subsequently elected Superior General of Maryknoll -- the office he holds at the time of this writing.) Cyril Vellicig has been a shrewd and effective treasurer of the diocese since 1978. His business savvy showed as early as 1961 when he was working as Maryknoll's procurator in Nairobi. The Regional Superior, Paul Bordenet, had a project going for wood carvers but it was not proving to be a financial success. Despite the fact, he often

enthusiastically told Cyril, “We’re going to make a lot of money selling these items,” but it just never happened. So one day he asked Cyril for his suggestions on how to make the project viable. Cyril didn't beat around the bush. He responded, “Liquidate the stock!” As Paul’s face turned beet red, he blurted out, “O.K. Mister liquidator, what do you propose to do?!”

Famine struck hard in 1984. Being acutely sensitive to the plight facing the Sukuma villagers, Ken Thesing was instrumental in notifying international relief agencies in Dar es Salaam about the coming disaster. During much of 1984 and 1985, American-donated bulgar wheat and cooking oil were distributed in most parishes to stave off starvation. This massive endeavor became a full-time job for many Maryknollers, but their dedicated efforts left a lasting impression among all the people of Shinyanga.

As part of the relief work, Dan Ohmann began visiting the nomadic Wataturu tribe around Lake Eyasi. Although he was the first Shinyanga missionaries to reach this small, remote tribe, by helping them with famine relief, they came to trust him. Dan gradually learned bits of their language and started sharing with them the message of Christ. Inspired by Dan’s efforts, newly-ordained Jim Eble joined the mission to the Wataturu in 1988 and endeavored for two years to learn their language and gain their trust. The Wataturu, however, proved very reluctant to embrace new concepts.

In August of 1983 after straightening out the Treasury Department at Maryknoll, New York, in record time, Dick Hochwalt returned to Shinyanga -- at first getting re-acclimated at Wira for a few months and then returning to Buhangija as Chancellor of the Diocese. Figuring that the third time must be the

charm, he became pastor of Buhangija again in 1990 when it was officially re-opened as a parish. “Hocky” has spent the past thirteen years there, walking with the Sukuma people through the valleys of famine and AIDS.

In October of 1985, Leo Kennedy moved from Old Maswa to become pastor of Nyalikungu together with newly-ordained David A. Smith. The parish had been without a priest for most of that year, so they were received with much rejoicing. Bishop Sekwa appointed Dave to be the diocesan youth director, and as such he joined the national convention of Young Christian Workers when they met with President Nyerere to express their concern over the legislature’s agenda on artificial birth control. After Dave was appointed pastor of Ndoleleji at the start of 1988, Leo’s jovial nature was rewarded by Bishop Sekwa’s sending him a newly ordained African priest each year. Leo was living up to his nickname of “Guku” (grandfather).

As a seminarian, Dave Smith had already lived at Ndoleleji for a couple of months in 1983 while his classmate, Peter LeJacq, was there for a summer of medical fieldwork. When Dave was later asked to move and Peter inquired where, all Dave needed to say was, “To the end of the world.” Peter’s immediate response was, “No! Not Ndoleleji!” In the land of dry season dust and rainy season mud with no in between, Dave first spent five years covering the thirty outstations on his own while administrating the mission compound that included a large dispensary and maternity center, a carpentry and welding shop, a sewing school, a tractor and grain grinding machine, and a parish bookshop, library and office.

Expanding the baptismal programs and religious education programs in the village schools, while reviving the parish council at the parish and village levels,

the vigorous missionaries saw the number of Christians in the territory double in seven years. Large center churches were built in the two most remote districts with the local Christians comprising the labor force. Beginning in 1993, Bishop Sekwa started assigning newly ordained priests to Ndoleleji each year to assist Dave with the continually expanding, pastoral work. Now plans have begun to build a new parish in the center located at Mhunze town.

In 1983 Bill Tokus became pastor of St. Paul the Apostle center at Shinyanga Secondary School, and the following year a new church and chaplaincy center were blessed by Archbishop Marko Mihayo of Tabora. Marv Deutsch then succeeded Bill. After serving as chaplain to the students of the Shinyanga Secondary School for six years, Marv moved to Shinyanga Town to complete the diocesan Youth Center that Bill had begun building in 1978. A priest who is both spiritual and practical, Marv single-handedly got the stalled project back on track. The Queen of Peace Youth Center was officially opened in April of 1989. That same year, Brother Kevin Dargan joined Marv at the Center

Being one of the most well-read Maryknollers in Africa, Kevin has been instrumental in creating the best library in the Region. The Center offers activities for the town youth on a daily basis and conducts retreats and seminars throughout the year. The hospitality of Marvin and Kevin to all Maryknollers and diocesan personnel has been enjoyed immensely in recent years.

THE 1990S: MARYKNOLL EMPOWERS THE AFRICAN CHURCH

After ten years of Society service in the Development Department, Ernie Brunelle returned to Tanzania in 1991 and took up residence at Buhangija. He devoted himself to teaching religion in several of the secondary schools in and

around Shinyanga Town in conjunction with Kevin Dargan and Marv Deutsch. Living in the city and working with young adults, Ernie became intensely aware of their many problems. The AIDS epidemic was in full swing, so burials of young adults were common. In 1993, Ernie started a small metal-craft workshop to give the local youth a usable trade.

After visiting Shinyanga during a sabbatical in the mid-1980's, Lou Quinn was enamored with the Sukuma people and elected to move from Taiwan where he had served for many years. He spent the second half of 1992 in Bariadi with Herb Gappa, and in 1993 became the associate to an African pastor at Sayusayu. Like an itinerant contemplative, Lou spends a lot of time walking through villages in the area making first contacts with people who have yet to hear the name of Jesus.

During the first half of the nineties, the Maryknoll Society contributed greatly to the construction of the Shinyanga cathedral. First John Wohead and later Marv Deutsch were instrumental to the actual building of the church. The Ngokolo cathedral was dedicated in May of 1994. On the same property, Marv built a new diocesan office block and a hostel for clergy. Both were dedicated and blessed by the Papal Nuncio to Tanzania during his pastoral visit to the diocese in January 1994.

SEEK FIRST THE KINGDOM OF GOD

On June 10, 1994, one of the longest-serving Maryknollers in Shinyanga Diocese went to his eternal reward: Charles Callahan, pastor of Mwadui Mine Parish since 1977. He arrived in Shinyanga after his ordination in 1955 and served his entire priesthood working in various locations throughout the diocese. Charlie will always be remembered for his delightful disposition. His direct manner and

off-beat humor brought life to many a gathering; and although he often posed as a lighthearted joker, he was very serious in his fidelity to his priesthood and service to his people. Charlie hated phoniness and always talked “straight from the shoulder.” He expected others to do the same. He was often heard to comment, “Never try to B.S. a B.S.’er!”

Over the years, the Maryknollers who have lived among the Sukuma people of Shinyanga have been touched by their gentle ways. In seeking to make them more Christian like us, we find ourselves becoming more Christian like them. Without even realizing it, we have become more patient and less hurried than typical Americans. Hospitality and greetings have become second nature to us. Respect for the sanctity of human life and the ultimate importance of human relationships has drawn us closer to the path of our Lord. In a very real sense, we have become “natives” of Shinyanga having been born into our missionary vocations here and having been fulfilled in our priestly / brotherly lives here. We are grateful to God for having been sent among the Sukuma tribe. In sum, Charlie Cal, who is the first Maryknoller to be buried in the soil of Shinyanga and the first priest to be interred in the grounds of the new Mater Misericordiae Cathedral, once told me, “The Sukuma are the most beautiful people in all of Africa... maybe the most beautiful people that God has ever made. We have been blessed to have been sent to live among them, to share the joy of our faith with them, and to die knowing that we and the Sukuma people have learned to love one another.”

CHAPTER FOUR

SERVING THE NATIONAL CHURCH

The fifty years from 1946 to 1996 actually contain many Maryknoll histories. While Musoma and Shinyanga are the best known places with the largest number of Maryknollers, another important story is Maryknoll and the National Church in Tanzania. Also some other Maryknollers have worked at the AMECEA or the Eastern Africa level of which Tanzania is a significant part. During these past 50 years the number of Maryknollers who have served at the national or regional level are impressive: two bishops, 28 priests, one Brother, 11 Sisters, two lay associates and one lay affiliate. The breakdown according to their main work is:

12 people: Tanzania National Episcopal Conference/Catholic Secretariat.

5 people: Tanzania National Seminaries.

19 people: Tanzania National Institutes (including hospitals).

9 people: AMECEA Level.

To get a glimpse of the contribution of these forty five people, I will give here the stories of four representative Maryknollers and their service to the Local Church in Eastern Africa.

MARYKNOLL AND THE TEC/CATHOLIC SECRETARIAT

Some years ago I met Del Robinson at the Happy Hour at Maryknoll, N.Y. He was his usual dour, taciturn self and said very little. When I mentioned "Tanzania" he suddenly lit up, became very animated and asked: "What's happening out there?"

In 1953 the Catholic Hierarchy was established in the "then" Tanganyika and the Catholic vicariates became dioceses. The Tanganyika Catholic Welfare Organization or TCWO (in the original draft "conference" was used rather than "organization") was formed in 1956 with six departments. In 1964 Tanganyika and Zanzibar united to form Tanzania. In 1965 the national bishops organization became the Tanzania Episcopal Conference (TEC). The first Plenary Assembly of the Inter-territorial Episcopal Board of Eastern Africa (ITEBEA) was held in Dar es Salaam in July, 1961 and in November, 1964 this organization became the Association of the Member Episcopal Conferences in Eastern Africa (AMECEA). The forward vision of Tanzania is reflected in the booklet celebrating 25 years of AMECEA which stated in its *Milestones of AMECEA*: "June, 1960: The Tanganyika Catholic Welfare Conference [Organization] launched the idea of a regional cooperation of the episcopal conferences of Eastern Africa."

Del Robinson was an important part of this history. Jerry Grondin was the first Secretary General of the Tanganyika Catholic Welfare Organization and Del succeeded him in February, 1963. They helped to set up the organizational structure of the now Tanzania Catholic Secretariat in Dar es Salaam with its various departments and commissions. The Tanzanian structure was based on the National Catholic Welfare Conference (NCWC) of the Catholic Bishops in the U.S.A. This in turn was the model used in setting up the chancery offices and other departments in various dioceses in Tanzania.

Despite the efficient and systematic work of Grondin and Robinson, observers have asked if this American infrastructure (with its heavy requirements of office staff and money) was an appropriate model for a newly independent

country in the Third World. Even today the Catholic Church in Africa is struggling to find its own organic "mix" of the personal/pastoral priorities and the necessary structure/organization.

During the period 1963-65 Robinson accompanied the Tanzanian bishops to Rome for the Second Vatican Council. During these years the Fall Plenary Meetings of the TEC were held in Rome in October. Del contributed his many organizational and coordinating skills as well as a broad vision of church. He was definitely the right man at the right time for laying a firm foundation. In 1966 Del was elected a delegate of the then Africa Region to the Fifth General Chapter of the Maryknoll Society. Then he was elected to the General Council. Serving as Assistant Secretary General of TEC, Father James Sangu succeeded Del Robinson briefly before he was ordained the Bishop of Mbeya Diocese on 11 September, 1966. Then Father Robert Rweyemamu became the new Secretary General building on the solid foundation of Grondin and Robinson. While no Maryknoller has served in that position since then, a number have served on commissions, in various offices and institutes of TEC.

MARYKNOLL AND TANZANIAN SEMINARIES

Although Dick Hochwalt has served in various teaching and administrative positions for many years, his heart has always been in bush pastoral work as described by Mike Snyder in 1995: "Dick Hochwalt, who recently passed the 70 mark, is found regularly putting a safari bed with net and various sundry necessities on the back of his bicycle as he travels out to the villages to spend a few days among the rural folks of Shinyanga Diocese."

Dick Hochwalt taught Moral Theology at Kipalapala Major Seminary in Tabora for six months in 1966 and again from 1967 to 1969. His former students

are working in many dioceses throughout Tanzania including Archbishops Anthony Mayala and Polycarp Pengo and Bishops Aloysius Balina, Telesphore Mkude and Fortunatus Lukanima. Dick is one of a large number of Maryknoll priests who have taught in the major or minor seminaries in Tanzania.

From the very beginning Maryknoll's top priority was to establish the Local Church in Tanzania. One very important way was the development of the local Tanzanian clergy. Following the lead of the Missionaries of Africa (formerly called the White Fathers) Maryknoll helped to staff Kipalapala, Segerea Major Seminary in Dar es Salaam and various seminaries in Kenya for both diocesan priests and religious. Just as Maryknoll itself started as a national mission seminary, Maryknoll has assisted in the teaching and formation work of the national seminaries in East Africa.

Over the years Dick has also been the secretary of the Canon Law Commission of the TEC. His records of marriage cases are legendary. He always has had a deeply pastoral concern for the situation of local couples. One wonders what would have happened if he had started using a computer database to record marriage cases 40 years ago.

MARYKNOLL AND NATIONAL INSTITUTES

In 1993 I was talking to Archbishop Anthony Mayala of Mwanza Archdiocese about the Tanzanian preparations for the 1994 African Synod. I complained that nothing seemed to be happening on the local, grassroots level. He startled me by saying, "I agree, but what we need is another Frank Murray to animate us on the local level."

Frank (Ace) Murray was one of the most creative and innovative Maryknollers in East Africa. He was assigned to the then Africa Region in 1948

and worked in Tanzania until he left the region in 1972 and later Maryknoll in 1974. First Frank worked among the Luo in North Mara. He assisted a French sociologist, Marie-France Perrin Jassy, in a study of the Luo African Independent Churches in North Mara and their style of basic community life. Although 1973 and 1976 are considered the official starting points for Small Christian Communities (SCCs) in the AMECEA countries, the very beginning of SCCs can be traced back to Nyarombo Parish in Musoma Diocese, Tanzania in 1966 with this research on the social structures and community values of the Luo Ethnic Group.

After studying in Europe, Frank became the secretary of the Pastoral Department of the TEC and then the Director of the Bukumbi Pastoral Institute in November, 1967. This institute was founded by the visionary Bishop Joseph Blomjous, M.Afr. in 1962 and was originally located outside of Mwanza. Later it became the Tanzania Pastoral and Research Institute (TAPRI) located first in Kipalapala, Tabora and now in Dar es Salaam. In June, 1970 Father Theobald Msambure was appointed the first Tanzanian Director.

Murray was instrumental in promoting the special "Seminar Study Year" (SSY) which took place throughout Tanzania in 1969 to implement the teachings of the Second Vatican Council (1962-65). He spearheaded a plan of organizing in every diocese, parish and sub-parish a period of six months of discussion and reflection on the major problems facing the Catholic Church in Tanzania during the post-Vatican II Period. The specific methodology was an on-going process of critical reflection on vital issues facing the church and society. This culminated in a National Seminar at the University of Dar es Salaam from 10-18 December,

1969. After this seminar week, study and action continued again on the local level.

During this time the SSY gave great impetus to the growth of the Church in Tanzania. Key topics included the Church's cooperation with the Tanzanian government in the socio-economic field, community development, Africanization, the priest's ministry in modern Tanzania, the role of the laity, local patterns of ministry, specialized apostolates, self reliance and the evolving "assisting" role of the expatriate missionary. During the SSY the concept and praxis of SCCs which were then called "local Church communities" were first articulated as a priority in both rural and later urban parishes. It can truly be said that the dynamism of the SSY (largely due to Frank's personality and drive) was a big factor in making Tanzania the most forward looking country in the Catholic Church in Eastern Africa at that time. In his African history entitled *2000 Years of Christianity in Africa*, John Baur states of this period: "The Catholic Church in Tanzania was undoubtedly leading its sister churches in Eastern African -- the so-called AMECEA countries -- in self-reliance, but also in pastoral and liturgical renewal."

MARYKNOLL AND THE EASTERN AFRICAN CHURCH

After my arrival in East Africa in August, 1968, my first stop was Kampala, Uganda. Mike Pierce picked me up at Entebbe Airport in his Volkswagen Beetle and a couple of days later a group of us from the Gaba Pastoral Institute went out to a Chinese Restaurant in downtown Kampala. Gertrude Maley whispered to me: "If we let Mike do all the ordering, you will have a real experience." Well, Mike was really in his element: "commandeering" the table as it were, joking with the waiters, explaining all the varieties of Chinese dishes, spinning around the revolving serving table and making sure everyone had a good time. Now I can't go to a Chinese restaurant without thinking of Mike.

Similar to Frank Murray, Alden (Mike) Pierce's missionary journey led through Luoland, advanced catechetical studies in Europe and the Bukumbi

Pastoral Institute. In 1968 Mike joined the staff of the AMECEA Pastoral Institute to teach catechetics and religious education in a nine-month residential course for priests, Brothers, Sisters and lay people. At that time AMECEA covered the countries of Kenya, Malawi, Tanzania, Uganda and Zambia and later expanded to include Ethiopia, Sudan, Seychelles and Somalia.

Mike was a fun-loving and exuberant teacher. What he lost in disorganization and an "all over the place" teaching style, was more than made up by his enthusiasm, excitement and energy. Mike plunged in where angels feared to tread. When the men and women's residence blocks at Gaba were completed, Mike sent his now famous postcard back to a Brother at Maryknoll, N.Y that read: "Well, Gertrude and I are finally living together at Gaba."

With other lecturers that included such well known theologians as Brian Hearne and Aylward Shorter, Mike pioneered an inter-disciplinary approach and a team teaching methodology with each teacher sitting in on the other lectures. Pastoral, theological, biblical and anthropological themes were taught in a life-experience process that emphasized building Christian community. Mike was also part of a team that produced two textbooks *Developing in Christ* and *Christian Living Today* in the secondary school religious education project. The methodology of a life-centered catechesis was far ahead of its time in Africa. Besides all of this, Mike was authentically concerned for all his students and went out of his way to find out where they were coming from and to help them reflect on their local reality.

Four Maryknollers -- Del, Dick, Frank and Mike -- but behind them many other Maryknollers and a far-reaching vision of Church and a tireless missionary

zeal. In a very real way, Maryknoll in the past has had a hand in shaping the Church in Tanzania at a National level.

CHAPTER FIVE
MARYKNOLL ASSOCIATE PRIESTS
AN ODE TO MARYKNOLL

The facts,

The statistics,

The prime matter of Maryknoll Associate Priests in Africa:

Number-wise: 0000 - 1980:4
 1980 - 1994:6 Total: 12

States-wise: West - 2
 Central - 3
 Minnesota - 1 and a half
 Other - 4 Total: 12

Age-wise: 20 - 30: 1 and a half
 30 - 40: 6
 40 - 50: 2
 Other: All Total: 12

Wise-wise: Brilliant
 Biblically perfect

The decision

The impulse

The call of the wild to be

to become

to live as an African Missioner

is as varied as fingerprints

the stripes on a zebra

the folage of the Serengeti

the waves of Lake Victoria

the matatus of Nairobi

From the shock on our mothers' faces

the resigned set of our fathers' shoulders

the ruckus laughter of our beloved siblings

We learned early that Africa is a divine call
from the womb
from a fall from our baby-crib
from National Geographic
from love too close
from love too far.

We, like Samuel, hear: Tom!

Bill!

John!

Blindly, we answer: Nipo!

Then we hear something like: you are my beloved

wild

woolly child.

I am very well pleased to see you surrounded

enveloped

enchanted

by African lively loveliness.

After the vision, images play with our minds:

elephants and lions

jungles and plains

faces and smiles

dances and spears.

Fears churn our bowels:

snakes

mosquitoes
jungle-rot
Aids
refugees and famines
wars and rumors of war.

A strange courage wells up as we pack
raincoats and hats
repellant and pills
cool-shades and Bible
pocket-knife and a Mars bar.

Doubts bubble up from volcanic depths:
You gotta be crazy!
Who else does this?
I am going where to do what?
Not me, who likes three squares and no hard lifting!
God said what?

Oh, but then, the comfort
the confusion
the consolation of the Knoll,
and we are planted firmly in missionary myth.

Intensely relaxed
Sun-baked and ancient
Hilariously sad
Balb and Serene
Anxiously intellectual
Honey-lipped missionaries

smooth over the doubts
reconcile the paradoxes
assuage our fears.....in short,
lie to us.

As Picasso proclaimed: All art is a lie to help us appreciate reality.

As Maryknollers say: All mission is a lie until you live it!

We study Global Awareness
Inculturation
Missiology
Malaria
Counter-culture.

Wonderful words, but in fact

in Africa

in reality, way too real.

Global Awareness: Reading an October 15, 1992 Newsweek on January 31, 1993
and re-reading it on February 12, March 19, April 17.

Inculturation: Admitting I don't have the slightest idea after 14 years.

Counter-culture: over the counter - Hamna - None available.
under the culture - frying our Spam.

Missiology: Waving at the folks in the field.
The folks waving back.
God doing the rest.

Malaria: Fever
Headache
stiff joints
4 x 4 x 2
I got to be crazy.

At the Knoll of Mary, you find out
you are not alone
you are part of a world
people are very generous
prayer works
God has a sense of humor
you are nothing special in a special way

As a Maryknoll Associate:

Maryknoll is a mystic word
about to be enfleshed.
Mission has a glorious rustic ring
about to be demythologized
Justice and peace are noble words
about to become painfully real.

Life in the spirit is a personal matter
about to become a matter of survival.

A Maryknoll Associate is a feet-firmly-on-the-ground person
about to be launched into outer-cultural-space.

Whether we were introduced to mission through an Orientation Program
a Mission Institute
an Overseas Seminar

We, novice associates, realize that Maryknollers teach out of suffered experience

That Maryknoll is a safety net
that there is a wisdom in Maryknoll that the members
cannot even articulate.

I like the image of stepping off the plane in East Africa

onto a trapeze platform
swinging to and fro
stunned but with a Maryknoll safety net.

We go about the wild and high trapeze of mission with Maryknoll yelling and
cheering as we do our mission fling

our counter-culture death-defying plunge.

Being an associate is way too easy.

We don't set up the tent
the poles
the high-wire
the bleachers
the launching platform.

Our first mid-air

free-fall

foolhardy summersault is performed in Maryknoll language school.

Brother Brian, Anita and Phil

George

Carl

Chacha Mwita

Bob

The Ring-Masters!

Mwita

John

Benedicto

William and Magdalena

The Clown Trainers!

After four months with Bwana Magafu and his hadithi, we are ready for
reality

life

God's African circus.

To a Maryknoller with years of mission formation

reams of mission stories

dreams of other cultures

it is hard to realize that associates, amateur missionaries, have few stories

zero experiences

fewer theories

no mission myths.

Associates, mission Don Quijotes, ride out on their horsy culture

their Rozinante

armored in Levis

jostling with whirling cultures

dismounted by trial after trial, real or imagined

heartened by the knights-errant before us.

Pancho is our families, friends and foes speaking to us of common sense

finances

our futures

our health

their sanity.

The first year in East Africa is wow year

Ah-ha week

Ouch day

The ouch of malaria

of loneliness
of stupidity.

Nothing prepares us for the reality of our encounter with the East African malaria
spitting mosquito.

Some, like Steve, don't bother to get sick.

Others, decorate their rooms-with lunch.

Each one comes to know his own personalized symptoms.

Our malaria computer breaks under the conflicting advice from nurses

from quasi-experts

from doctors

from veterans

Then we survive

we move on

we wonder what we said during our fever

we become a bit closer to our friends in Africa as we feel our energy

and the energy to Africa drained by malaria.

Some week in that first year, we sigh a big Ah-ha

to African uniqueness

to their welcoming

to their generosity

to their godlikeness

to their pace

to their gift.

Not until we get into the rythmn of sun-time

in tune with chatting

in harmony with waiting

into the melody of savoring life

do we leave our watch at our desk
our calendar on hold
our TV in the past
our goals out the window,

and sit in the sunshine, the African bliss of
wewe in Mwanangu
Mpendwa wangu
Nimependezwa nawe.
You 're my kid
I'm crazy about you
Relax with that for-a-life-time.

There is the Ouch and Ah-ha of loneliness.
No McDonald's
No traffic
No distractions

We come after months or a few weeks from
a noisy culture
a busy schedule
sensory over load

and we miss fast junk food
77 TV channels
family fun
friends banter

we begin to appreciate being alone with ourselves
a letter
a Cadbury
Tony Hillerman.

It hurts, but in Africa it's OK.

Oh, that first time that a Swahili word comes in our ears
rattles around in our brain
and comes out our eyes.

Ah-ha, that person is asking for a lifti.

Someone has recognized that I want an onion.

Glory to God.
I've been healed
I can speak
I am no longer dumb
Like Zechariah coming from the language school temple.
I am whole.

Ah-ha and Ouch.

I blew it

I have just missed all of African love

theology
Life
wisdom and grace.

I was on my way to my house
to important stuff
to buy a farm
to not be here

and I refused to be invited
to sit and chat
to taste the ugali and mchuzi

to be a present by my presence.

OK

I am a cultural nerd.

I admit it.

But I go on. A bit wiser

humbler

slower.

Wow, what a year.

Everything is new.

We write it all to family and friends.

The names have a special ring: Kibanchabancha

Bura-tana

Kilimanjaro

Nyambula

Chacha

Pili.

The birds and animals sound exotic: Widowbirds
Bataleur Eagles
Simba
Chasabugu
Nyumbu

The scenes take your breath away Lake Victoria
Mathari Valley
The Serengeti
Dancing and Drumming
Bunches of smiling faces.

Even the fears are new and special:

Vipers and mambas

Failure and fun

Roaches and lizards
Border crossings and a first Funeral

The Second Year

The Cow Year

If I see one more cow on the road

I am going to.....

If I have to talk about another cow,

I am going to.....

Can't they see that there are forty-seven and $1\frac{1}{2}$ person on
a $1\frac{1}{4}$ ton pickup?

If I hear one more hodi or one more Mzungu today.

I will absolutely.....

WE thus begin to see the dark-side of mission.

As Lou says : You cannot have the bright side of the moon
without the dark side.

And our own dark-side emerges with a tactile

vocal

palitabile vengeance,

that shock us to the core.

I did what?

I said that?

I complained about.....?

Africa hides nothing of itself

of yourself

of the Great Self

Life is stark

down-to-the-bone

bold-lettered

real beyond words

Life is a bit different for an Associate

because we have a contract, not a lifetime

we are by vocation short-timers.

we still have one foot at home and are not all here.

Under the umbrella of Maryknollers

of lifers

of those on death row for Africa

we learn African - Christian patience

we feel a life-call to African mission

we know there is more than we'll ever know.

The mystic Third year is for-ever

all-ways

the year of perfection

Whenever it happens, first month or fortieth month

we will always be of Africa

sealed by mission

truly here.

Whether they've been in Africa for two years

or 20 years

You can tell who has gone through their third year
their baptism
their fire.

They complain but never bitterly.

They are zealous but never out of time.

They are impatient but patiently.

They are heretical but out of love for the folks

They are joyful but with a note of sadness.

They have an American sense of humor, but with an African's flavor.

They are fully Maryknoll but with a reverent distance.

And what does Maryknoll have to do with an Associate's third year?

With a delightful humorous wisdom

How long you been here, Cornhusker?

You look awful, parrot breath!

How's your folks?

How's your malaria or were you born that way?

Is it true that Notre Dame had a scoring deficit?

I like that outfit - safi sana.

Is Califonia still part of the union?

They push us over the edge

into the abyss of afro-mania

afro-fun

afro-wonder.

And the associate never recovers.

And they know we will never recover.

And they laugh as God laughs when they know we'll never recover.

African Maryknoll Associates announce by word
by action
by attitude to Maryknoll
to our African friends
to the world

we are like all of you, but different-giraffe unique

we look slow, but we're alert - buffalo alert

we can be fierce but usually gentle - lion belly up

we are short winded and quick starters - eland trot

we are nigra et fromosa - sable svelte

we are here because of Maryknoll and we never forget - elephant memory

But our special symbol

our sacred pair

our w-holy history is Jonas and his whale.

Called

Confused

Reluctant but present,

We are Jonas

Maryknoll is the whale.

In the comical confusion

Dressed in the sack cloth of poverty

Bedecked with the wisdom of the ages,

Bhoke, Elias and Felista realize that before the All-Mighty of Africa
they already have what they are looking for
they are the beloved and always have been
they are peacefully at home.

And we, associates, under the shade of our bean-plant are confused by the catholic
splendiferous

boundless generosity of the All-Present,

Stunned

Sadly delighted

Struggling but peace-full

Wide-eye and bushy-tailed

Belly-sick and heart-wild, the associate returns home.

And a whale-of-a-Maryknoll takes us down the road toward home-mission.

helps us get back to be Maryknoll Associates

for-ever

all-ways

every-where

States-side

World-wide

SECTION TWO

CHAPTER SIX

MARYKNOLL AND POLITICS IN TANZANIA

COLONIAL TANGANYIKA

When the Germans took over Mara Region, they wanted someone directly responsible to them. They forced the tribes there who had no chiefs to choose chiefs. In many cases the people chose those who had been their "Abagambi" as their chiefs. As chiefs they were given salaries and power over the people. They also had the responsibility of collecting taxes, the conscription of labor to build roads, schools and other projects as well as the administration of justice in the local courts or "Baraza" as they were called in Swahili. This gave them a great deal of power.

In their effort to give some representation to the people, the British established District Councils. Individuals who had some education or who had shown some leadership were invited to be members of these District Councils. The District Councils offered advice to the District Commissioners. At the time Fr. Ed Bratton and Fr Art Wille were building Komuge Mission the District Commissioner from Tarime came to enquire where he could find a young educated woman.

He was looking for Maria Wangu the daughter of Gabrieli Magige. We directed him to Gabriel Magige's home in Baraki. He was very surprised when he found her working in her father's field hoeing. He was even more surprised when she turned down his invitation to join the Tarime District Council. Maria Wangu the daughter of Gabriel Magige would later marry Julius Kambarage Nyerere and

become the First Lady of an independent Tanganyika.

Maryknollers soon realized how important it was to establish good working relationships with the chiefs, sub-chiefs, and headmen or "Mwanangwa" as they were referred to in Swahili. Because Maryknollers followed the custom of the White Fathers and learned the tribal languages they had easy access to the chiefs. This good relationship was helpful in working with the people in establishing bush schools, primary schools, dispensaries, outstations as well as getting plots for missions.

For example, in Nyegina, Fr. William Collins and Lou Bayless had a close relationship with the old chief Musira. Later Fr. Collins would baptize him, Alois, and bring him into the Church after provisions had been made for him to separate from his several wives. Fr. Joe Glynn was a close friend of chief Nyamo of Kowak. He and Fr. John Schiff were also well known and liked by chief Gregory Nyatega of Shirati. In Tatwe, Fr. Mike Pierce was a good friend of chief Philip Nyatera. Philipo was a very loyal and enthusiastic Catholic. He helped Mike in many ways in developing this mission. Chief Edward Wanzagi whom Fr. Art Wille came to know through his brother Julius Kambarage Nyerere became his good friend. He supported Fr. Wille in many ways. At the meeting at which Fr. Wille asked the elders of Zanaki in Busegewe for a plot to build the mission, chief Edward Wanzage opened the meeting in Kizanaki by telling everyone present that he did not want anyone to oppose Fr. Wille's request. No objections were raised by the elders and the plot was quickly granted.

THE MOVE TO INDEPENDENCE

A new period dawned for Tanganyika in 1952 when Julius Kambarage

Nyerere returned from Scotland where he had obtained a Masters Degree in History and Economics. This young man was shortly to lead his country to independence and become the Father of Tanganyika. Before going to Musoma and his home village of Butiama, Julius secured a position as a teacher of history in St. Francis Secondary School Pugu. This was the first territorial secondary school set up by the Roman Catholic hierarchy for Tanganyika. It was the elite Catholic Secondary School that got the selection of all the best students when they completed middle school.

The Tanganyika Government was anxious for Nyerere to teach in one of their secondary schools. At this time he was the only Tanganyikan with a Masters Degree in Arts. Because he opted to teach in a Catholic secondary school, he was offered only a salary of Pound 300 by the government. This was the salary for a Bachelor Degree level teacher. After Fr. Walsh made several request his salary was raised to Pound 450. The objection raised by government was that there was no precedent in government service for a Tanganyikan to receive a Master's Degree salary.

When Julius and Maria returned to Musoma to make preparations for their marriage, in discussing it with Fr. William Collins, Maria told him that she needed a period of time to see if Julius was still the same person she had known before he left for Edinburgh. "You know Father a person can change a lot in three years". However, on January 24th 1953 Julius and Maria were married in the small church in Musoma Town. Fr. William Collins witnessed their marriage. This was the beginning of a long and close friendship between Julius Nyerere and Fr. William Collins. Three years later Fr. Collins, Fr. Al Nevins and Fr. John Considine would

assist Julius with money for his fare from Europe to America so that he could appear before the United Nations for the second time.

His first visit was in March 1955 when he appeared before the Trusteeship Council that debated the third U.N Visiting Mission's Report on Tanganyika. It was in this debate that Nyerere won international recognition. Despite his youthful appearance he was self-possessed, relaxed well prepared for the debate. He stated "The main object of my presence here is to prove the falsity of European Press Reports that the Tanganyika population is opposed to the recommendations of the Visiting Mission". He was able to win the sympathy of the packed gallery and the officials by proving his point without attacking the Administration Authority.

It was on his return from this meeting in New York that he had to make an important personal decision. Previously, Governor Twinning had made a law which forbade civil servants from being members of any political organization. Nyerere as a member of TANU had to make a decision to either resign from TANU or to resign from teaching. Since his salary as a teacher came from government even though he was teaching in a Catholic School, he was considered a civil servant. He resigned his teaching position at St. Francis, Pugu. He also realized that because of the increasing amount of time and energy he was devoting to TANU he could not do justice to his students as their teacher.

He returned to his village of Butiama with his wife Maria and his two children, Andrew and Anna. It was just at this time that Msgr. Grondin decided to open a new mission in Zanaki. Fr. Art Wille was assigned the job of starting this new mission. He and Msgr. Grondin went to see Nyerere in Butiama. He and his family were living in the small mud brick house that he had built and given Maria

as a wedding present. He was delighted when Msgr. Grondin asked him to teach a priest Kizanaki and Julius immediately accepted the offer.

He made arrangements to move into Mwisenge, a suburb of Musoma Town. He and his family moved in with his old and close friend Oswald Marwa. Oswald at this time was in charge of public works under Musoma District Council. Julius accepted a small salary of 600 shillings a month from Fr. Wille who came under criticism from some of his conferees for paying such a high salary. Years later Julius would jokingly introduce Fr. Wille as his former "boss". This was the beginning of a long and close friendship between Fr. Wille and Julius Nyerere and his family.

Nyerere was to have an influence on Fr. Wille throughout his life and work in Tanzania. In addition to teaching him every day for three months, he composed during this time an English Kizanaki grammar. He also translated two catechisms, two explanations of the catechism that the White Fathers had made up in Kikwaya, all the prayers for Mass and all the Scripture Readings for Mass. In 1955 there were no decent translations of either the Old Testament or the New Testament in Swahili. Julius started the translation of the Scriptures using the Douay Rheims Bible. The old English in this translation proved difficult. He then used the Latin Missal. One day he asked Fr. Wille if he had a Greek New Testament. He said "I find some of the passages in St. Paul difficult to understand". When Fr. Wille asked him if he knew Greek, he answered "Yes, I had a year of Greek in the University. I think I can handle it".

The road to Julius Nyerere's baptism had been a long one. He studied our Catholic Faith for four years in primary school, four years in middle school and

four years in secondary school. When he was chosen to go to Makerere university in Uganda, he went to Nyegina Mission to ask for baptism. He was told that he still needed to take a special course given by the mission catechist. He had to study in Kikwaya language. On December 23, 1943 he was baptized by Fr. Matias Keenen a White Father in Nyegina Mission. He chose for his godfather, the catechist Petro Maswe who had prepared him for baptism. At this time there were no other Catholic Zanaki who could have been his godfather.

The three months that Nyerere spent teaching Fr. Wille were also a time for him to think and prepare in his own mind the path he would follow to bring about the independence of Tanganyika. He often discussed his ideas. He had no doubt that TANU would gain independence and that world opinion was in favor of it. He was greatly concerned about how to prepare for independence. On one occasion he told Fr. Wille that he would gladly turn over the leadership of the party if there was someone whom he felt could lead it without bringing about a bloodbath. He would be happy to return to his life as a scholar.

During this time he received a number of letters and telegrams from Oscar Kambona urging him to return to Dar es Salaam and begin the campaign for independence. On one occasion, Oscar came to visit Nyerere in the rectory in Musoma Town where Julius was teaching Fr. Wille. Some time later Nyerere mentioned to Fr. Wille that TANU had received 10 scholarships for students to study behind the "Iron Curtain." Nyerere was not in favor of members of TANU going to these countries for education but could do little to stop them. Although the Western press frequently characterized Nyerere as a Communist, he was never in favor of Communism. One day talking about these accusations, Julius told Fr.

Wille "I am not a Communist. I believe in God".

When Julius mentioned to Fr. Wille that he was afraid that Oscar Kambona was going to take one of these scholarship, Fr. Wille offered to try to get him a scholarship in the West. Oscar Kambona was the Organizing Secretary of TANU and number two man in the party after Nyerere. Fr. Al Nevins at Maryknoll who had many connections around New York was able to get Kambona a scholarship at Fordham University. When Oscar learned this and went to apply for a passport, he was told that he would not be given a passport because he wanted to study behind the "Iron Curtain." He denied this and said that he wanted to go to the states to study at Fordham University in New York. When the Administration heard this, they offered him a scholarship to study in England. Because he wanted to study law and since the law in Tanganyika was British Law he opted to go to England.

At tea in the afternoons, Nyerere would frequently talk about himself. One day he told how he got the opportunity to go to school. His elder brother Wanzagi had not been given this opportunity. His father, chief Nyerere had a good friend, also a chief of the Ikizu tribe, Mohamedi Makongoro. They frequently enjoyed an African game called "Soro" in Kizanaki or "Bao" in Swahili. To play this game well requires a lot of intelligence. The game is played on a long board that has four rows of holes in it. Pebbles or seeds are moved along these holes in order to land them in such a position that you will confiscate your opponents pebbles until they are finished. To do this one has to figure many moves ahead and keep track in ones mind every position that you will end up in. When Julius' father would be busy, Julius himself would play this game with chief Makongoro. Frequently he would beat him. One day Makongoro told Julius' father that he should send his son

into the school at Mwisenge that the British had started for the education of the sons of the chiefs. It was because of this prompting by chief Makongoro that Julius was sent to primary school in Mwisenge.

Nyerere's second visit to the United States was sponsored by Maryknoll. Instrumental in arranging it were Fr. William Collins, Fr. Al Nevins and Fr. John Considine. Maryknoll paid for his passage from Europe to America and back. His air line ticket from Tanganyika to Europe and back was bought by money raised in Tanganyika from a number of sources including Fr. Richard Walsh W.F. The purpose of this trip was to enable Nyerere to appear before the Fourth Committee of the U.N. on December 20, 1956. Maryknoll also arranged a lecture tour for Nyerere to visit various universities to acquaint himself with the American educational system and to seek scholarships for Tanganyikans. He also made an appearance on television with Eleanor Roosevelt on the Mike Wallace show.

Nyerere was met in New York by Fr. William Collins and Fr. Al Nevins. Fr. John Considine who was on the General Council had submitted a memo to Maryknoll for the fare that would enable him to come. During the period of struggle for independence that Nyerere and TANU led, many Maryknollers would get to know and respect him for his devotion to his people, his honesty, integrity and his great faith. Despite the tremendous work load and constant travel that he undertook during his campaign for independence he always took the time to go to Mass and receive Holy Communion whenever there was a Catholic Church in the area. He would continue this practice through the many years of his presidency.

At the same time, he could laugh at how he became a Catholic as he said "by chance." When he went to begin primary school in Mwisenge at the suggestion of

chief Makongoro, he met there another boy who was also a Mzanaki. This boy, Oswald Marwa was also the son of another Zanaki chief. Julius and Oswald immediately became friends. Since Oswald had arrived at school ahead of him, he was able to show Julius around. When the bell for religion rang Oswald told Julius "It is time to study dini (religion). Let us go to the class with the Padre. "Under the British there was a period of religion every day in the schedule for primary schools. Children were free to study any religion they or their parents decided. With Oswald's help Julius began to study the Catholic Faith. Later he would tell Fr. Wille that when he went to Makerere University after his baptism he would read a lot of Catholic Philosophers and other authors in order to understand his faith better. At Makerere he became one of the leaders of the Catholic students, organizing retreats and pilgrimages to the shrines of the Uganda Martyrs. This interest in his faith would grow when he went to Edinburgh University.

There, he corresponded with Fr. Walsh, his friend and sponsor, who had raised the money for his scholarship. In this correspondence Nyerere wrote that he was considering becoming a priest. Fr. Walsh wrote back to him and told him that he did not think that he had a vocation to the priesthood. He knew of his keen interest in politics and advised him to continue on in this field.

One result of Maryknoll's support of Nyerere was a resistance on the part of the local British District Commissioner to grant us plots for new missions. Undoubtedly they had heard from Governor Twining who regarded Nyerere as a rogue and foolish upstart, not to be helpful to us. In these negotiations Msgr. Grondin and Fr. Collins were given good advice by Benedict Mato. This old man held the highest position available at the time under the British Administration. He

was Secretary of the Native Treasury. All the chiefs were under him. They made their reports to him. They also handed over to him all the taxes that they collected. Benedict was an outstanding Catholic. He was also a good friend of Nyerere. Julius used to stay in his house when he came to Musoma Town. Benedict told Msgr. Grondin and Fr. Collins when they were turned down on their request for mission plots by the District Commissioner, "D.C's come and D.C's go. Just wait a little and you will get your plots".

POST INDEPENDENCE

After independence the new government revamped its whole system of government. One of the first steps was the removal of the chiefs and headmen. These in general had remained loyal to the British Government. They were replaced by Katibu Tarafa (Division Secretary) and Katibu Kata (Sub-division Secretary). They functioned in these positions in much the same way that the chiefs and headmen had done, but in most cases those chosen for these positions were not from the tribe among whom they worked, but from other tribes. They were also TANU loyalists. This was one of the measures adopted to brake down tribalism and to build nationalism.

When the TANU National Executive Committee met in Arusha January 26-29 1967 it turned out to be a stormy session. At this meeting Nyerere proposed that Ujamaa become the official policy of the government. Oscar Kambona objected strongly to this policy. Twice during these sessions, the Executive Committee adjourned in order to allow their three leaders, Nyerere, Kambona and Kawawa to go into private session. Each time that they returned to the Executive

Committee it was apparent that Kawawa had supported Nyerere to defeat Kambona. The result was that the Arusha Declaration was adopted.

Following the proclamation of the Arusha Declaration there was a short period of great enthusiasm and endeavors in development. Even before independence Nyerere explained his hopes and goals to Fr. Wille. He explained that he wanted to build the new nation on the African culture. The most basic element of this culture is the extended family and how it values things. In the extended family, the clan and even the tribe, all the people have the right to all that is necessary to sustain life, land to cultivate food, water, grass for their livestock, trees for building their houses. These could not be monopolized by one or several individuals. At the same time, everyone had the right of personal property that he or she inherited or which an individual produced by one's own efforts. Also important in Ujamaa were cooperative efforts by groups of individuals in which they would work together for their own benefit. These were the basic principles on which Nyerere hoped to enlarge and build the new Nation.

In Komuge Fr. Art Wille organized some fifty families into an Ujamaa village. Their efforts were directed to cooperative work in agriculture. They cleared several fields of brush, thorn trees, tree stumps and rocks so as to develop a modern approach to agriculture. Their first effort to raise 100 acres of corn got off to a good start. In Komuge the heavy rains are in March, April, May with April ordinarily having the most rain. At the end of March the corn was three feet high and in excellent condition. That year April was dry with less than one inch of rain. Seeing this crop dry up without being able to do anything, Fr. Wille was ready to give any "rainmaker" a cow or goat to bring rain.

The groups next major endeavor was to clear land at Magubia near Lake Victoria so that irrigation could be used. This was done and good crops of rice and onions stirred the enthusiasm of the group in their Ujamaa endeavor. However, at this time, the government undertook its program of villagization. As early as his inaugural speech on December 10, 1962, Nyerere had advocated villagization. In the Mara and Shinyanga Regions where the people were not accustomed to live in villages but on their scattered small peasant farms with their fields surrounding their houses, the program of villagization did not begin until the early seventies. When it did begin these villages were called Ujamaa villages. In reality they were the destruction of the few Ujamaa villages that had begun such as the one at Komuge.

In this program of villagization the people were moved into villages either by persuasion or by force. The goals of villagization were good. The government felt that by bringing people together they would be able more easily to provide them with services, primary schools, dispensaries, markets, roads and water. The government felt in pushing villagization that living together would stimulate and quicken development by a ready exchange of ideas. Each family in these villages were given a plot of one acre. Directives came from above that the villages should be located near trading centers, cotton stores, schools, and Missions.

In some areas of the Mara Region, the people cooperated with this plan. In other sections there was some opposition on the part of individuals. When discussions failed, force was used. Not living in Shinyanga region but hearing from Maryknollers there, the villagization program there went badly. Much force including the burning of houses was used. Also because of the poor choice of the

location of villages by the government officials some villages had to be moved twice or three times. The owners of permanent houses, that is houses made with a rock foundation, mud or burnt brick or cement blocks with a corrugated galvanized iron roof were compensated by the government. These owners made out well because they were also allowed to use the material from their houses in building their new ones.

It became apparent that one of the adverse effects of villagization was the reduction of food production. This was due to the fact that the people could not spend as much time working on their fields because of the time lost in going and coming from their fields on foot. Added to this was the destruction caused by animals. Previously they could protect their fields from cows, sheep and goats when the herders failed in their job as they frequently do. In addition the amount of damage by wild pigs, porcupines, baboons, monkeys and birds to maize, sorghum, cassava, rice, and sweet potatoes is considerable when there is no one to protect them. In many cases Maryknollers were instrumental in bringing these problems to the attention of government officials.

JUSTICE AND PEACE COMMISSION

During the period of continual economic decline (1972 - 1985) and its accompanying abuses, there began to develop a concern related to the "Justice and Peace" ministry of the Catholic Church. In interviews with Catholic officials, they reported that actual interest in "Justice and Peace" developed out of the abuses associated with the villagization program, abuses within State organs and the government's agricultural policies. Besides this the initial interest was encouraged

by the external influence of Religious Institutes likes Maryknoll and pressure from the Vatican, SECAM or AMECEA. In 1982, the Religious Superiors Association of Tanzania appointed a Maryknoller as a full time person to coordinate and cultivate an interest in "Justice and Peace" on a national level. He developed a workshop that was aimed at increasing awareness not just of this ministry but also specific issues flowing out of a social analysis of Tanzania. At one of the workshops for diocesan personnel, the Bishops were holding their annual meeting at the same time and place.

After a strong reaction by some bishops to the meeting, selected bishops and superiors met to clarify the RSAT's position in this ministry. Through the encouragement of superiors like Henry Mushi and Bill Moroney, the bishops revitalized their Justice and Peace Commission with Bishop Sangu as Chairperson and the members being both lay and clergy with expertise in politics and law. From that time, Maryknoll has maintained a high profile on the national level concerning the Justice and Peace apostolate. Eventually, Fr. Dave Schwinghamer became the first executive secretary of the Center for Faith and Justice sponsored by the Religious Superior's Association of Tanzania.

CHAPTER SEVEN

MARYKNOLL AND HEALTH

I. RATIONALE

Sr. Mary Reese, recalls a letter addressed to Mother Mary Columba, February 6, 1947, from Fr. William Collins saying, "There is work here for the Sisters. Without Sisters, we can not do very much with the girls and women. The mortality rate among infants is terrific due to the lack of education among women. All of us hope that some day the Sisters will come."

Care and help for the women and children was a top priority for both the Maryknoll Fathers and the Maryknoll Sisters. As the Fathers started new Missions, the need for medical work was recognized as an important service to give the people of the area. Government health services were few, and a health facility in an isolated area was always welcomed and appreciated. Because of the dedication of mission personnel, mission facilities had a very good reputation and were sought after by the people for care and treatment.

Only a few years after Sr. Reese arrived in Tanzania, the first Maryknoll Sister doctor came ashore. Sr. Marion Jan Puszcz remarks:

In the latter 1950's health care facilities were few and far between in the rural areas of Tanzania. Under the British system, no attempts were being made to respond to special needs. The latter would include mother and child care, nutrition, preventive medicine and tuberculosis programs. But the Maryknoll Sister's health care facilities did indeed offer services in all these areas. Then in the mid-1960's, with independence, there was a remarkable shift in thinking regarding health care. The Tanzania government began to emphasize maternal and child care, especially "under-five" clinics. Also, scholarships from Makerere University's infant Nutrition Program were offered. At this time, Kowak Hospital (which had been limping along)

received some government financial assistance for staff. The services were able to be extended beyond the walls of the hospital as outlying villages in the catchment area were visited regularly by staff (in what became known as 'safari clinics').

These visits usually occurred once a month and lasted for three days. The local catechist often processed patients for the visiting team. At the end of the 1960's, Kowak boasted of an outpatient dispensary, a bedded maternity facility, regular tuberculosis and leprosy clinics, as well as a forty bed hospital in a converted primary school building! In a pinch, nearby thatched buildings of mud served patients for short term needs!

Sr. Muriel Vollmer began working at Nassa, an area southwest of Kowak. On matters of motivation for medical ministries, Muriel Vollmer reminds us that "in health ministries we associate with people, non-christian as well as christian at important moments in their lives. Our ministry and relationship can touch them deeply with the compassion and love of God."

One of the first Maryknoll Lay Missionary doctors to work in Tanzania, Dr Thomas Temme, who arrived in 1985, expands this by explaining, "Where the needs are so great, each of us can make a distinct difference. To serve the sick is to share in God's healing, re-creative love. It is a privilege to be an instrument of that love, and to receive it in return from those we serve. What we accomplish ultimately becomes less important than how we go about our work and how we ourselves are changed and renewed by the experience of our ministry. Only if we perform our tasks with joy and peace will we be effective witnesses of Christ's message of love and hope."

Now in 1996, our reasons for continuing a Maryknoll presence in health care in Tanzania were described by Eileen and William Velicky, Maryknoll lay missionaries (a physical therapist and a prosthetist, respectively).

We came to share our skills in a developing country; to be part of a faith community in Maryknoll. Tanzania is where it seemed our skills were most needed. It is one of the poorest countries in the world, a country where most

people do not have clean drinking water! The people are plagued by Tropical Diseases, and ravaged by periodic drought and the resulting famine. The problem is money. Tanzania's National Health Services are struggling just to provide basic health care. Health insurance is unheard of.

We think the exciting part for all of us in our profession wherever we are is helping people. Our future plans include improvement and expansion of our facilities with funds donated by Maryknoll sponsors. Also, we are seeking commitments from the 'first world' in terms of funding, equipment, material and personnel. The quality of health care for the Tanzanian people can only decline as pressure mounts from the World Bank and International Monetary Fund to change Tanzania's economic policies.

On the more mundane level, we must admit the obvious action of God calling missionaries whose gifts include health care skills. These missionaries allowed Maryknoll to respond to the particularly severe need for health services in Tanzania - from 1948 to present. In summary, we can say that we do health care work because of the tremendous need, as a participation in Christ's healing ministry, as a witness to God's love and concern and because God has called those with these special gifts.

THE WORK

Kowak, a word synonymous with Maryknoll Medical Services in Tanzania, is the name of an area in Musoma Diocese where Maryknoll medical missionaries have worked from 1948 to the present. By recounting the history of Kowak's health services, we will be able to remember the largest single group of our medical personnel to have worked in Tanzania.

Our very first Maryknoll medical missionaries, Sr. Mary Bowes, leads our long line. She remembers
the first medical facility provided by the Maryknoll sisters was opened in

Kowak, July, 1949. The Fathers had been giving out medicine in the parish office, but had promised the parishioners a real dispensary. The medical work was begun in the Sisters' bathroom - a large closet like room with a door and long white porcelain bath tub (there was no running water or electricity). The patients sat on the ground around the building. Brother Fidelis made a cover for the bath tub so that it could be used as an examining table. That left very little room for two workers to stand! At first we used whatever medicine had come in shipments from home. We bought mepacrine, aspirin and worm medicine; only available in Nairobi or Kisumu. Injections were a surprising favorite over oral treatments! Medical problems were compounded by other problems such as belief in witch doctors and traditional sacrifices. Last but not least in obstacles was communication. We studied the local language, but there were many Bantu patients from several different tribes. So, the aspirants to a native community of Sisters would translate for us in the dispensary, explain customs to us and teaching health to the patients; each in their native tongue. With fifty to one hundred patients each day it was apparent to us that preventive education was a great need. But we had neither the space nor the personnel for such a service at our beginning. When a patient was brought at night, he or she would be on a native stretcher carried by six men armed with spears. By the mid 1950's, the new dispensary building was progressing, but then the walls tumbled down - and we began once again from our foundation. Finally, in August 1951, Kowak had a dispensary! We employed local men to register patients and give injections. One young man took over our laboratory after we had sponsored him for training. Before I was assigned to Nyegina Dispensary in 1953, we had managed to institute both a 'Well Baby Clinic' and health education classes at Kowak.

Mary Reese provides some more history.

As the workload of patients increased at Kowak in the late 1940's early 1950's, Sisters Agnes Jude, Nuncia St.Pierre, James Florence Blanchard and myself were assigned to Kowak. A six-bed maternity unit had been built with government funds. The plan was to train village midwives to assist the women during childbirth in their villages. The formal course never materialized. However, many young women helping in the maternity unit

were trained on the job.' These women were good helpers and were able to do a normal delivery with skill and to recognize dangerous signs and symptoms which alerted them to seek more experienced assistance. In general we had one Maryknoll sister in charge of three or four Tanzanian helpers at any given time. Kowak was always busy and had an excellent reputation for good care. In the late 1950's with the arrival of Sr. Dr. Marion Jan Puszcz, M.M. a simple school building was transformed into a small hospital where minor surgery could be done - inclusive of Caesarian Sections. This service flourished and provided excellent care.

During the years I was at Kowak, all the newly arriving sister nurses came to Kowak to spend their early months becoming acquainted with health care in the Tanzanian milieu".

In the latter 1960's, Kowak was called a Bedded Dispensary and Maternity. Many sisters spent a short time at Kowak between 1967 and 1970. They were Maryknoll sisters Margaret O'Brien, Theresa McSheffrey, Joyce Burch, Paula Kuntz, Sylvia Postles and Elizabeth Gormley.

Sr. Margaret O'Brien returned to Kowak in 1970 for a period of eight years. She was the lone Maryknoll sister during this period. The Immaculate Heart Sisters of Musoma joined Kowak's medical team in the early 1970's. This allowed Margaret O'Brien to spend more time at a satellite dispensary called Rosana, where the Maryknoll Sisters had worked prior to 1973 - but were no longer able to staff it. In 1978 Margaret O'Brien left Kowak. In 1986 sister Mary Brummagyn and a Maryknoll Associate sister Patricia Ginty answered the call to help at Kowak during a cholera epidemic, but by 1987 there were no more Maryknoll sisters at Kowak.

During the mid 1980's Maryknoll Lay Missionaries began to work at Kowak. Dr. Susan Nagele remembers

being Medical Officer in charge for Kowak Bedded Dispensary (upgraded to a Health Center in 1988) until 1991. One of the biggest problems during the first three years was measles. I remember watching two to three children die, or rather, suffocate to death, each day. After four years the incidence fell from about four hundred, to eight per year and during 1990 and 1991, we had no deaths recorded due to that disease. In 1987, I saw what I thought were our first two cases of AIDS. The numbers increased exponentially after that. We also had a cholera outbreak in 1987 which killed six to ten people. We completed our renovation project in the fall of 1988, and had much better facilities for inpatients and minor surgery. We established a good working relationship with the nearby Mennonite Hospital, Shirati and sent all major surgery referrals to them. We never succeeded in introducing blood transfusion facilities (although the Maryknoll doctor who followed me did). Neither did we develop our Primary Health Care Outreach Program as much as I would have liked.

While at Kowak, Susan Nagele was accompanied by a Lay Missionary Nurse, Sandra Cavandish, who recalls that

that six years of nursing at Kowak were busy always fulfilling - but for the most part routine. A typical day included assisting with minor surgical procedures, labor and deliveries, ordering medication and supplies, teaching and maintaining adequate staff, teaching english as well as staff development regarding the assuming of more responsibility and accountability in work. There were two experiences, however, which were memorable ones for me since they happened when both physician and priest were away from Kowak. I was alone (or so I thought) in crisis situations. The first emergency took place near Kowak when a lorry (truck) filled with about thirty villagers overturned. All survived the accident, but sustained multiple fractures and serious injuries - which included an arm amputation. After supplying the injured with intravenous fluids, splinting fractured limbs with broomsticks, changing and dressing wounds, the more seriously injured were transported to Shirati Mennonite Hospital. The second emergency involved my transporting a bleeding patient by van, again to Shirati Hospital. The trip should have taken two hours. But the road became nearly

impassable because of mud from heavy rains. We became mired in the mud! I prayed for help and it came from villagers who seemed to appear from nowhere to lift the van out of the mud. Four and a half hours after starting our journey we reached Shirati. The young woman survived her ordeal. At Kowak I learned to use every available resource, especially Divine intervention. In retrospect, I would not trade these experiences for any others in my lifetime.

Dr. Nagele was fortunate to have another Maryknoll Lay Missionary doctor follow her. Dr. Gregory Ryan remembers becoming Kowak's Medical Officer in Charge in June, 1991. In August of that year they experienced a meningitis epidemic. The area had a drought at the same time causing the corn and millet crops to fail. This combined with the lack of cassava produced a famine. Medicine became a luxury. Kowak Health Center suffered financially as attendance plummeted. If not for the tremendous response of our Lady of Lourdes (Kowak's twinning parish in Rochester, New York) financially, the Health Center would have had to suspend or severely limit the services it provided. Instead, it was able to increase its outreach to the poor during that most difficult period.

The ordinary case load at Kowak included 2,000 inpatients per year with 12,000 outpatients and 400 deliveries. In early 1993 Kowak succeeded in establishing blood transfusion facilities. By the end of that year, they were giving over seventy-five transfusions a month (mostly to infants with severe anemia due to malaria). Margo Cambier adds an update to Greg's account. "To assist in the running of the Health Center we have a management committee which meets weekly. It is comprised of the head Nurse, Medical Officer in charge, an employee representative and the administrator. This is a valuable forum where major items are presented and discussed. The cultural dynamics are many and reach into the

community".

No other medical service in Tanzania or Africa for that matter, has been so influenced by Maryknoll for so long, as Kowak has been. But there are other Tanzanian facilities which have enjoyed Maryknoll's medical missionaries over these past fifty years.

Sr. Mary Lou Andrews, under the invitation of the Maryknoll Bishop Edward McGurkin, spent nearly a decade at the Diocesan Dispensary at Buhangija Shinyanga during the 1960's. Fortunately, Sr. Andrews had spent a few months orientating herself to Tanzania's health services at Kowak before moving south. She then proceeded to develop the services to the point that almost all the services we noted for Kowak, were available at Buhangija. She was especially thankful for the decrease in cases of small pox during her time there. Other Maryknoll sisters spent shorter times serving at Buhangija, they were Srs Muriel Vollmer and Katherine Taepke. The routine of rural medical services had become painfully predictable for missionaries, as Tanzania's economic poverty was ubiquitous leading to similar disease states everywhere.

In the early 1980's, another Maryknoll Lay Missionary M.D. William Fryda, became Health Director for Shinyanga Diocese. Along with patient care at Buhangija dispensary, Dr. Fryda worked to upgrade health services at each of the twelve diocesan dispensaries by training indigenous personnel and coordinating the procurement of medications and supplies. After ordination in the late 1980's, Fr. Fryda worked at Sengerema Designated district hospital for several years before taking his years of Tanzanian experience to Nazareth hospital in Limuru, Kenya.

The last Maryknoll Lay Missionary M.D. to serve at Buhangija, did so in the

late 1980's. He, Kerry Watrin, and his nurse-wife, Terry, had a fine Maryknoll foundation to build on at the dispensary and did so for several years. After them the local church has taken all responsibility for the same health services.

The Diocese of Shinyanga enjoyed the Maryknoll presence in other facilities over these past fifty years. The Maryknoll sisters created dispensaries at Nassa, Mipa, Sayusayu and Mwamapalala besides Buhangija. The sister most associated with health care in Shinyanga is Katherine Taepke, as she gave decades of her life to care for the sick of that area. She recalls, although her medical mission began in the late 1950's in Musoma at Rosana and Nyegina dispensaries, the next few decades would find her more often than not on Shinyanga soil. Her assignments included Buhangija, Nassa, Mwamapalala, Bariadi and Old Maswa. Her vast knowledge and love for the Tanzanian people (both the sick and health workers alike) found her being called on by the Medical missionaries of Mary for work in Singida, and finally by Archbishop Mayala for AIDS Homecare in Mwanza.

Other Maryknoll Sister Nurses who gave years to health care in Shinyanga include Sr. Theresa Sauter, who was at Sayusayu dispensary in the 1960's and Sr. Eileen Kelley, who was at both Nassa, Mwanangi at about the same period. Also in the 1960's, Sr. Muriel Vollmer, M.M., R.N., was at Mipa dispensary. There she emphasized clinics with support from nearby Mwadui Mine hospital and Ndoleleji's medical team. Sr. Vollmer believes here vigilance for opportunities to teach health as well as to practice curative medicine accounted for much of the improvement in health in that area at that time. Afterwards she took that lesson to Buhangija.

Going south, deep into the Diocese of Shinyanga, we arrive at Ndoleleji

Dispensary where Maryknoll's medical Lay Missionaries first appeared in the mid - 1970's. Elizabeth Mach and Mary Orth spent several years at Ndoleleji where they began mobile Outreach Clinics to twenty-six villages serving children under five years of age, and pregnant mothers. The eradication of measles was a goal of these ventures. Mary Orth narrates a classic "Safari Clinic" for us.

We're almost there. Finally! who could believe it would take two hours to drive twenty five miles? There is Magalata, a village on the far reaches of the parish. Unfortunately for us there is no road out there. It is the rainy season, we are as stuck as possible. The bottom of the Land Rover is hung up on hard mud, and all four wheels are spinning in the air. It takes a lot of effort to dig ourselves out. There are two inches of sticky mud on the bottom of our shoes. Anyone passing by stops to help push. As we pull up to the mission run dispensary, we see a crowd of black clothed women (moslems), with their children and babies. They stand with anticipation. It is time to start our Maternal Child Health Clinic! one of our staff starts to teach a Nutrition lesson - with illustrated posters. Then the mothers and children line up at our baby scale. Each child's weight is plotted on their chart. Then we assess each child's appearance. Next, the appropriate immunization for each child are given. We also examine the pregnant women. We check their haemoglobin and blood pressure, give them vitamins and malaria prophylaxis, and recommend they give birth at a hospital if we could anticipate complications. It is always a thrill the next month to come back for a clinic and see the proud mothers with their healthy newborns. Well, our clinic is finally over. After about five hours in the heat, we pack up, say good-bye to the local dispensary staff, and hope we get home without getting stuck too badly. Today we have seen about two hundred and fifty children and twenty-five pregnant women.

Mary Orth finishes here narrative by stating that living in Tanzania has made a bigger impact on her life than anything else she has done. "I am much more aware of what is important in life, and I try to reflect this in the way I am raising my own children. I have truly been blessed and privileged to share three years with the

Tanzanian people".

Ndoleleji welcomed another Maryknoll Lay Missionary, Dr. Thomas Temme, a few years later. Dr. Temme says "since starting work in mid-1985, my time has been divided between direct patient care, teaching and diocesan administration functions. It has been a good experience both professionally and spiritually." Then, as Dr. Temme was completing his three year contract, two other Maryknoll Lay Missionaries arrived at Ndoleleji. They were Joan Sharky and Judy De Christopher.

Risking having forgotten an aspect of Maryknoll's medical history in Shinyanga, we move back north to Musoma, to the area of Bunda, where an experiment in local lifestyle was in place in the mid-1980's. Sisters Joyce Burch and Judy Siliviera (Maryknoll Associate), while living in a mud house in a village setting, staffed the local dispensary-called Kung'ombe. Maryknollers at Bunda Parish supported this serious effort to indigenize both in the work site and home setting.

Just up the road was Makoko a village of Musoma Town. There we could find Srs. Margaret O'Brien and Nuncia St. Pierre at different times in the 1980's and early 1990's serving as the "local general practitioners" at Makoko Family Center. During part of that period we could find a Lay Missionary Nurse, Yvette Dumont Connell, assisting Sr. O'Brien. But Yvette Connell's other responsibilities included being the school nurse at St. Pius Junior Seminary at Makoko (which included teacher's families as well as hundreds of students). Nurse Connell's teaching abilities became known and soon she was teaching in the same Seminary as well as at the local Rural Medical Aid School at Musoma General Hospital.

Fifteen years in the same medical facility is almost unheard of among our Maryknoll medical missionaries. But one, Sr. Agnes O'Keeffe, enjoyed her years in Nyamwaga's Parish dispensary from 1974 to 1989. It was in a most rural area of Musoma. In the late 1960's, Fr. Edward Hayes had established Sr. Marilyn Snediker in the first make shift dispensary complete with bamboo partitions. In the early 1970's, two of Sr. Snediker's local assistants carried the workload by themselves for a couple of years before Sr. Agnes O'Keefe arrived to take over where Marilyn had left off. Sr. Agnes recalls

after assessing the present work and visiting the area, we decided to stress aggressive work with children (under five clinics) and pre-natal care. We increased the staff from two to ten workers. Local studies complimented on the job training for lab work and physician assistant skills. Everyone was trained in rapid assessment of a critically ill child. Seeing nearly two hundred patients a day, any day, meant little "time-off".

The final geographic area from which to recall Maryknoll's medical history is in Mwanza, on the shores of Lake Victoria, in a ten story cement and steel structure called Bugando Hospital. Here Maryknoll supported the local Tanzania Church in a joint venture with the Government, together trying to resurrect this eight hundred bed facility; in gross disrepair only ten years after its construction in the mid-1970's.

Doctors were needed and Maryknoll responded with two, Fathers Scott Harris and Peter Le Jacq. These were welcomed by Father John Eybel a Clinical Pastoral Education Supervisor, who proceeded the Doctors by a couple of years. All three were soon painfully aware of the impending epidemic of AIDS in the Hospital's catchment area of seven million. Their plans for classical C.P.E., General Surgery

and General Medicine-complimented by chaplaincy and physical plant repairs, had to be altered. AIDS dictated otherwise. Local Church and Government authorities supported the use of C.P.E. to prepare AIDS Counsellors (as Tanzania had no Counselling facilities or courses) and encouraged Frs. Harris and Le Jacq in the development of AIDS prevention materials and seminars. Later, AIDS Homecare would occupy much of Le Jacq's work hours.

Le Jacq and Eybel would be the only Maryknoll priests at Bugando from the late 1980's to the mid/1990's. Le Jacq's earlier years spent in rural Tanzania, at Mugumu Hospital, were few compared to Eybel's dozen years in rural Musoma. The latter's cultural insights effected much of the Maryknollers' approach to an AIDS response. Simultaneously, routine chaplaincy and Tropical Medicine lectures were attended to by this team. And eventually, the hospital's sanitation, water, and kitchen areas were renovated with Maryknoll sponsors' support.

At about this same time, from the late 1980's through the early 1990's the medical Maryknoll Missionaries in Tanzanian met several times a year for prayerful reflection and mutual support in a most difficult setting for modern medicine. This was called "Medical Pastoral Theological Reflection". The natural attrition alleviated the need for such a group, but its timely input to the Maryknoll leadership while it functioned, was much appreciated and acted on.

CHAPTER EIGHT

THE MARYKNOLL SISTERS AND EDUCATION

Our education work has given us special ties with the women today who were our students. I often meet up with former students in many places - as they teach, work in hospitals or just when I'm shopping or having a cup of tea in a restaurant. I am immediately invited into their families.

For me, education has been an opening into the very heart of Tanzanian women.

A week never passes that I don't meet at least one former student and often I meet several. It isn't always possible to put a name with a face, but I am always delighted to meet them, to hear of their families and their lives. Some have achieved renown in high positions, many are busy working mothers and even grandmothers. It is wonderful to meet each one, to see their joy in meeting me, to talk of their school days and their families. Thousands of Tanzanian women remember their Maryknoll Sister teachers with gratitude and affection. I feel privileged to have been part of this

The thoughts of these two Maryknoll Sisters would surely be shared by all of the Maryknoll Sisters who were in the education ministry in Tanzania. Since their arrival in Kowak in December 1948, the Maryknoll Sisters have been involved in almost every type and level of education imaginable: from lower primary to upper primary to secondary schools and university; commercial and teachers training; church-related schools and government institutions; special types of education like teaching the deaf, language school, carpentry school, seminaries, school for sister catechists, music school and community schools. Through the years these institutions have numbered 34. Besides this, sisters have been and continue to be involved in many kinds of informal education. As needs changed, Maryknoll Sisters were always ready to meet the new needs and new challenges.

The story begins in Kowak, in Musoma Diocese, with Sisters Margaret Rose Winkelmann and Gertrude Maley. At this time there was little interest in girls' education, especially in North Mara. The boys would study while the girls would

do the boys' work. Then girls would marry and take care of their children and husbands. In 1949 a primary school opened with Standard One. Fifty-two pupils came on the first day, but one hundred and six arrived on the second day as word got around. Of course the numbers leveled off, but the first educational work of the Maryknoll Sisters had begun.

By 1950 the government felt that African teachers were sufficient to staff lower primary schools and suggested that the sisters be involved in middle schools, Standards 5 to 8. At the request of the Maryknoll Fathers, the Sisters took on the administration of the Kowak Boys' Middle School from 1954 to 1957. Their involvement in girl's middle schools began in 1957. In all they administered four such schools, three being in Maryknoll Fathers' dioceses. The first was the Immaculate Heart Training School, a special middle school for sister aspirants from the diocese of Musoma and Shinyanga. Many sisters taught here including the first headmistress Sr. Gertrude Maley, Sisters Margaret Rose Winkelmann, Julie Marie Fitzsimmons, Pat Gallogly, Margaret O'Brien, Ann Klaus and Jane Vella. The school opened in Kowak and later moved to Makoko. It then became a regular upper primary school for girls.

Two more girls upper primary schools opened in 1961, one in each of the two Maryknoll Fathers' Dioceses. Marylake Girls' Upper Primary School, with Sister Joan Campbell as headmistress, had two temporary locations, Rosana and Makoko, before it moved to its beautiful permanent site at Isango right on Lake Victoria. At that time it was the only girls' upper primary school in north Mara. An African Sister became headmistress in 1965 and Sister Pat Gallogly stayed on as staff member until 1967.

The Sisters' first educational involvement in Shinyanga Diocese was St. Mary's Girls Middle School in Buhangija. Opening in 1961, with Sister Pat Cain as headmistress, it was the only upper primary school for girls in the Shinyanga Region. A boarding school, many girls lived as far as 100 miles away.

Both Sisters Pat and Ann Klaus, the only two Maryknoll Sisters who were at this school, have fond memories of their students and of the school. Sr. Pat writes: Our school at Buhangija was involved with the community. As part of their activities students eagerly volunteered to help in the Maternal Child Clinics in many ways. Some still continue this work in their parishes. They also helped in adult literacy and were active in building the school for the blind, carrying materials, watering bricks and making uniforms. The school grew from teaching under the trees to a beautiful complex. The Maryknoll Fathers were education secretaries and we worked closely with them".

Sister Ann writes of her continued contact with two Buhangija students: Recently Rosa came up to me at the ferry to bring me two loaves of bread from her new bakery. Beatrice happened to take cover from the rain in the same shop I did in Mwanza. Twenty-five years had passed since our cooking classes in Buhangija. Now we exchanged recipes for wine-making, oblivious to the fact that the rain had stopped".

The fourth and last girls upper primary school which Maryknoll Sisters administered was different from the other schools up to that time. It was outside a Maryknoll Fathers' diocese, being in the Kigoma Diocese at Kabanga. Also from the beginning there was an agreement that the sisters would administer the school for only two years, after which Tanzanian teachers would take over. So, for the years 1963-1964 Sister Julie Marie Fitzsimmons and Jacqueline Dorr were in this school. An interesting fact is that two other Maryknoll Sisters, Noreen McCarthy and Elizabeth Gormley, returned to Kabanga in 1966 until 1971 to administer an

interdiocesan Catechetical and Social Training School for African Sisters, the first of its kind in East Africa.

In the late 1950's and through the 1960' the sisters' involvement in education took on a new and very significant development. The Tanzania educational system, from four years each of lower primary and then upper primary school was phased out to a seven year primary system. Boarding schools were phased out and the mission schools were nationalized.

In 1957 only 150 African students had finished Form IV. At the time of independence in 1961 only 90 Tanzanians out of a population of 10,000,000 had university degrees. Not one African woman was among them! So the need for women's education was crucial and of the greatest priority.

The Maryknoll Sisters participated in preparing women to take their role in building their new nation by their involvement in secondary education. It is for this involvement, certainly, that Maryknoll Sisters' educational efforts are best known, especially in the three church-related schools which they administered: Marian College, Rosary College and Rugambwa Secondary School. Although, in fact, the sisters were involved in several other government secondary schools as staff members and many other schools of special types of education, these three schools had much influence. The Sisters set them up, administered them and built up school spirit and policies. Also they were involved in these schools for a longer period.

The first work in secondary schools was at Marian College, located at the foot of the Uluguru Mountains in Morogoro. Opening in 1957 with girls from 27 different tribes, this was a territorial school under the Tanzania Bishops'

Conference and was subsidized by the government, being termed a 'Voluntary Agency' school. The first three Maryknoll Sister teachers, who were later followed by dozens of other sisters, were Sister Dolores Marie Jansen the headmistress, Margaret Rose Winkelmann and Marian Teresa Dury. The following was contributed to this history by Sister Dolores Marie:

The Maryknoll Sisters were privileged to be invited to open the first Catholic High (secondary) school for girls in Tanganyika in 1957. The school followed the British Education System and the young girls were very serious about their studies and both they and their teachers worked hard to succeed in the difficult examinations. The academic studies were enriched with many other activities such as music, art, drama, debating teams, training in leadership, as well as a Marian Monthly paper whose shield carried the motto, Charity-Truth. All this was intended to prepare the young women for an active and intelligent role in the service of their people and their country. Basic to all this, and most important, was the development of a beautiful family spirit, and to this day, 1995, the alumnae still refer to themselves as the Marian Family.

Another Maryknoll Sister, Sr. Geneva Lassiter, says that "Our educational efforts affirmed what students already had - it let them express what they knew and encouraged and 'coaxed' them along because that's what they needed. The British Concentric System, notebooks filled with data that students carried year after year was a data bank that they used well and kept coming back to new levels each time". Both Sister Geneva and Sister Maureen Meyer agree that the Maryknoll Sisters' contribution was to provide an atmosphere in which young women could have a chance at education; they came with their intelligence and their deep desire for education. Because they had the opportunity to develop they did so and they became leaders in whatever fields they got into in the future. One of the original Maryknoll Sister staff, Sister Marian Teresa Dury says:

One value that I feel was instilled was the appreciation of the opportunity for education that each girl had and the need and responsibility to share the fruits of that education. I think we tried to help them appreciate and value their African culture and to be proud of the fact that they were Tanganyikans. The Marian Family Spirit was a source of unity and of bonding in the school. I think that Sister Dolores Marie was instrumental in helping it to be so strong".

Each year at Marian College graduations, one student gave an address. The following is from the Class of 1964, given by Mary Phillips:

Because of the guidance and the love we have received, we find ourselves very different from the frightened little freshmen we were four years ago. Since then we have been sharing dreams, joys, tears, and laughter together. We sought the key of Truth, hungered for knowledge and our Mother, Marian College, has provided us with both, without herself diminishing in any way. She taught us to do what is right regardless of people's opinions: to be kind, good, generous, and above all, to love - a selfless love of service with no thought of reward. She has done all she could to mould us into the young women of character that we are now. As women, valiant women, we are aware of the tremendous responsibility we have, of contributing to the betterment of the world. We are eager now to be on our way - to give and to share all that we have acquired.

The invitation to administer and staff the second girls secondary school came from Bishop Blomjous, Missionary of Africa Bishop of Mwanza. This school, Rosary College, was located in Nyegezi, 7 km from Mwanza town. Three Sisters were on the original staff, two of whom came from Marian College: Sister Josephine Lucker the headmistress and Sister Margaret Rose Winkelmann. As was often the case the first year took place in borrowed buildings until the school was ready. The first intake of 'Rosarians' came from a geographical area one third the size of Tanzania, from the areas around Lake Victoria. Again the school followed the curriculum which led to the International Cambridge School Certificate

Examinations.

The students were challenged by Mathematics and science subjects. Previously young men excelled in these fields, so the male students from nearby schools were dismayed that not only were women teaching these subjects but that the Rosary students were also excelling at them! Sister Josephine recalls being told by some of the girls about a note that one of the young men had written on the Mathematics board after a visit to the school: "Even if they can do Math, remember that they are still only women".

Rosary College also had many extra-curricula activities, which have been an integral part of Maryknoll Sisters educational efforts. The evening celebrations around a roaring campfire were times of celebrating life in song and dance. "They taught us so much about this gift of celebrating life for no one of us was allowed to sit as an observer" writes Sister Josephine.

Perhaps the following words, spoken at the 1964 Rosary College graduation, summarize what education meant to these girls. They were written by Bertha Alphonse Nyagetera, who later joined the foreign service as did her husband who was at one time the Tanzania ambassador to the United States:

We now realize the importance of our education here. The more we have received the more we must give. Since we are few girls among many who never had a chance of schooling we are not just responsible to pass on to them what we have learned but we are obliged to do so and it is our first duty. These people have as much right to the joys of life as we do. It is our responsibility to help them improve their lives, to help them know that there is a great meaning in their lives, to teach them to love their lives and their country. Our country is young, it has a responsible President but it is we who will make it what it will be. If we only remember that there is always something to do if we only look around, and that there is nothing to do if we keep our eyes shut. By putting into practice all that we have learned here we

will be better Christians and better citizens.

The third and last secondary school which the Maryknoll Sisters administered and staffed was at the invitation of Cardinal Rugambwa. Located on a high hill overlooking Bukoba town, and Lake Victoria, the brick buildings were beautiful, two-story built around a quadrangle. For the first six months the students were welcome to share the primary school at Kashozi, causing very crowded conditions. So the move was a happy day for both the primary school and the new secondary school. Two Maryknoll Sisters opened the school: the headmistress Sister Katie Erisman who had previously been at both Marian College and Rosary College, and Sister Jacqueline Dorr. Others joined them and they welcomed an African Sister to join the staff. A Marian graduate she was the first African Sister to teach in a secondary school in Tanzania.

Rugambwa differed from the first two secondary schools in that for the first two years it was a private school under the Diocese of Bukoba. After that it was funded by the government as were the other secondary schools. Following the first two schools Rugambwa placed importance on extra-curricula activities and self-reliance. Former students still remember how hard they worked, and dug, to get out the deep roots in front of the school so that it could be the beautiful lawn that it became.

From 1957 until the mid 1970s, these three schools were an important educational effort of the Maryknoll Sisters in Tanzania. Each of the schools is remembered by students and by the many sisters who taught there, not just for their academic excellence but also for their extra-curricula activities, their spirit and bonding. The many extra-curricula activities differed with the times. During

Marian College's first years, 'socials' or dances with boys from nearby schools were not yet allowed. So the girls made their own entertainment, developing their gifts for drama, music and art. Marian College excelled in dramatic productions and even put on two Gilbert and Sullivan operettas! Rosary College excelled in sports. One student, Teresea Dismas from Kowak, represented Tanzania at the first All Africa Games in Brazzaville in 1965 and won the only Tanzania medal, for Javelin. By the time Rugambwa Secondary opened, 'Socials' with the boys schools were common and much anticipated events!

The year 1973 was a milestone for the Maryknoll Sisters, for in that year the last sister left each of these three schools after 17 years in Marian College, 13 years in Rosary and 8 years at Rugambwa. Previously the sisters had turned over the administration to Tanzanians but some Sisters had remained on the staff of each year. It was a source of great pride and joy that the new Tanzanian headmistresses were graduates of Maryknoll secondary schools.

Contact, interest and pride in the graduates of these three schools continues. Sister Josephine Lucker revisited Rosary in 1987, 17 years after she left, and she found it a time of great joy, of meeting students and families and hearing of other graduates. They shared their experiences and talked of their families and their careers. "I marvelled at how much they did. I realized when we were together in the evening that we were mutually re-affirming each other, celebrating our togetherness and our on-going journeys."

In 1994 Sr. Katie Erisman revisited Rugambwa secondary after 25 years and was delighted to see the buildings and the beautiful grounds. But especially she was touched by the warm welcome and spirit of the staff and students. Thousands

of Tanzanian women passed through these 'Maryknoll schools'. They are found in all professions and high positions of responsibility. A Marian graduate, Gertrude Mongella, is presently Secretary-General of the Fourth World Congress of Women, to be held in Beijing in 1995. Another is President of Pax Romanis, an International Catholic Movement for Intellectual and Cultural Affairs. One is head of the Women's Education Commission of UNESCO for Sub-Saharan Africa. There have been many headmistresses, directors of nursing schools, government ministers, an ambassador and university professors. Many have been active in their Christian communities. There are many Mother Generals of Tanzania Religious Congregations. Most have raised families and been working mothers and have used what they received to improve the lives of their families, church and nation.

OTHER EDUCATIONAL EFFORTS

One important educational contribution was made by Sister Anita MacWilliam, a trained linguist. She set up the language program at the Makoko Language School run by the Maryknoll Fathers, and was there from 1964 to 1978. This school, called "Lugha University" has been, and still is, highly regarded and has prepared hundreds of expatriates, both with language skills and with knowledge of the culture, which have been of the greatest importance to the graduates. Two other sisters were on the language school staff at various times, Sr. Julie Marie Fitzsimmons for one year and Sr. Anita Magovern from 1970 to 1974.

Through the 1960s, Maryknoll Sisters were teaching at the Social Training Center Nyegezi. Sister Anita MacWilliam was the first, in 1962. Others followed including Sisters Imelda Bautista, Rosanne Ong and Peg Donovan. Sister Peg,

who taught Community Development and Domestic Science to women and Sociology to male rural development workers, reflects on these male students: "I wonder what happened to them, all 25 men sent every year by the Ministry. I was sure after teaching them all those years that development would only happen truly if women were involved and trained". Many other sisters shared this conviction and it is one of the reasons that Maryknoll Sisters began working with women in community development training.

Four minor seminaries are included among the Maryknoll Sisters educational history. St. Pius Seminary in Makoko, the minor seminary for Musoma and Shinyanga Diocese, welcomed Sisters Pat Gallogly and Eileen Manning to their staff. After an absence of some years Sister Margaret Rose Winkelmann joined the staff as an English teacher, helping the Seminary to achieve high academic standings. At the present, 1995, Sister Margaret Monroe is a staff member, teaching Biology and Religion.

The Nyegezi Seminary in Mwanza counted Sr. Marion Hughes on their staff. She writes: "Our involvement in seminaries was valuable not only from an educational standpoint but also a witness to students of mutual respect between male and female staff." The other minor seminaries where Maryknoll Sister taught were Soni in the Tanga Diocese with Sr. Kathy Magee and Itaga in Tabora with Sister Kathryn Shannon.

From their initial work at Kowak, the education of Tanzanian Sisters had always been a concern of the Maryknoll Sisters. At Marian College the sister students had their own dormitory. It was seen, however, that African sisters needed their own school. Many were older, after going through the novitiate from

primary school. They were therefore out of the regular selection process. In 1968 a Secondary School for African Sisters was opened in Kurasini, Dar es Salaam. A Maryknoll Sister, Sister Joan Campbell, after teaching in primary and secondary schools, became the first headmistress of this school. The school later moved to Bigwa and continues today with Forms I through VI.

The origins of another educational work of the Maryknoll Sisters, the Shinyanga Commercial School, can be traced to Fr. Al Smidlein. With Sr. Joan Michel Kirsch he opened a small center for ex-Standard 8 pupils, using second-hand typewriters. During Vatican II a grant was available for a commercial school in Tanzania and Bishop McGurkin immediately became interested. Thus Shinyanga Commercial Institute was born in 1965. This was a territorial school for students who had completed Form IV and was a two-year course, taking 60 students each year. Maryknoll Sister staff included Sr. Mary Anne O'Donnell the first Principal, Sisters Rae Ann O'Neill, Damien Marie McGovern and Vera Krass. President Nyerere is quoted as having said: "My kingdom for 20 good stenographers". Shinyanga Commercial Institute, known as ShyCom, met an important need in business training and made a valuable contribution to the nation.

But times were changing. The new nation was developing. More and more Tanzanians were receiving professional education. Teachers were qualified to administer secondary schools as well as being teachers. As the Maryknoll Sisters turned over the administration of the three secondary schools to Tanzanian women, they became involved in education in another way as they joined the staff of government secondary schools. The first was Machame Girls School on the slopes of beautiful Mt. Kilimanjaro in Moshi. For the first time Maryknoll Sisters worked

as staff members under a Tanzania headmistress rather than administering the school. Coincidentally, at Machame, Sisters Katie Erisman and Rachel Kunkler had as headmistress Mary Kasinde, who had taught at Marian College and whom the Maryknoll Sisters had helped to get a scholarship to study at St. Mary's Notre Dame. Throughout the 1970s the sisters taught in 7 other secondary schools, 5 girls schools and 5 boys schools.

But the story has not ended and a new and exciting venture was about to begin. In 1975 at the direct request of President Nyerere, Maryknoll Sisters became involved in a type of alternative education. Mwalimu Nyerere believed that a new type of post-primary education could be valuable. Up to this time students from primary school were chosen for secondary schools if fortunate, and this was seen as preparation for further education or training or at least a job in the towns. They left their rural areas and few returned home. What Mwalimu Nyerere saw was needed was a type of education which would prepare girls with basic education and needed skills to continue to develop and especially to help develop their rural areas.

Thus Nangwa was born. It was located in a wheat-growing area of Arusha Region in the Mbulu Diocese, at the base of Mt. Hanang. Built with local materials and local workers, the Nangwa Community Schools took girls from the local area for four years of education, aiming at self-reliance and service to their communities. They grew their own food, did all of the cooking, helped harvest the wheat from the mechanized farm. For the first two years general subjects were taught, in Swahili. The last two years were for specialization, some skill needed by the village such as accountancy, nursery schools, agriculture and small-income

generating activities. President Nyerere kept an interest from the beginning and visited the school twice, once to lay the cornerstone and to give out certificates at the first graduation.

Four Maryknoll Sisters began at Nangwa: Katie Erisman, Geneva Lassiter, Maureen Meyer and Ceny San Pedro. Others followed including Sisters Janet Miller, Connie Krautkremer and Darlene Jacobs. Sister Darlene remained on the staff after the school was officially handed over to the government of Tanzania in May, 1985. This event, culminating ten years of planning, blood, sweat and tears (literally) was a powerful tribute to all Maryknoll Sisters in Tanzania. Bibiana Mkenda became the new headmistress.

Because Sister Darlene was so convinced of the value and need of this type of education, she had a dream of helping to start another school in Tanzania like Nangwa. At that time, Sister Darlene wrote:

My dream is to help start another school in Tanzania which is like Nangwa. After being at Nangwa for nearly eight years, I firmly believe in the type of education which is offered there. It is an education for life after school not perfect, and yet it seems to me to be much more suited to the needs of life in Tanzania than that provided at the regular secondary schools which are being started all over the country. There are so many practical skills learned by these young women at Nangwa which help them to be self-reliant members of their communities. It is not a school for the future doctors, lawyers, highly professional women of this country, but for the future farmers and village service people, and maybe a few outstanding women who will be called to other things.

Thanks to her untiring efforts she single-handedly brought this dream to reality. In 1994 Murigha Community School for Girls opened in Singida Region and in 1995 it was officially opened by the President of the Republic, President Mwinyi.

CHAPTER NINE

MARYKNOLL AND DEVELOPMENT

This chapter gives just one example of the many efforts that have been made by Maryknollers to improve the material well being of the Tanzanians with whom we have worked. It is the story of the agricultural programs of the Diocese of Shinyanga from 1965 to 1974. There have been approximately Shs. 3,830,000/- put toward four successive Agricultural and Livestock programs in the Shinyanga Diocese in those ten years. There have also been endless hours of work by both Europeans and Tanzanian employees and cooperators. There have been the shared joys of astonishing yields and beautiful livestock as well as the shared pain of hail, drought, and the loss of animals. There have been successes as when an innovation gets a 'yes' from the farmers who then themselves adopt it, practice it, and add it to their skills - their way of living and farming. There have also been stand-offs and 'noes' - then the innovation goes begging. It is ignored.

Bishop Edward A. McGurkin of Shinyanga met Frans van de Laak in late 1963. This was the beginning of formalized development programs in the Shinyanga Diocese. Frans van de Laak is a Dutchman, builder by trade, who first came to Africa in 1956 to teach at Mawego Technical School in Kenya. He taught there until December.

Bishop McGurkin saw the potential in Frans' proposals and sent him to Ndoleleji Mission to study the situation there and report his findings. Father Thomas Keefe was pastor of Ndoleleji. He encouraged Frans to size-up the possibilities. Ndoleleji, situated in an extremely fertile though fragile (ibushi) soil

area on the far side of the Mangu River, was then opening-up to immigrations of large numbers of subsistence peasants. They were coming to farm cotton.

In July 1964 Bishop McGurkin, in answer to a Misereor questionnaire "Employment of Experts" began a process of negotiation with Misereor which gave birth to the Ndoleleji Rural Community Center Project, NRCC. In July 1965, Josef Rott arrived in Tanzania to be the Agriculturalist attached to Frans' NRCC. He was on a 1965-68 volunteer contract.

The Ndoleleji Agricultural Scheme (NAS) envisioned this:

- a tractor service: not simply plowing as other tractors were doing, but putting in contour lines and ridging. This was a water and soil conservation method critically needed as large tracts of light ibushi soil were being opened to cultivation under the Government's then operative block-farm policy.

- an extension service: to visit, advise, and to introduce new seed, fertilizers, insecticides, and techniques in the cultivators' own fields or entire blocks.

- a training school: half theory and half work in the school's fields for standard seven leavers on a two year course basis, and for older farmers on a short course basis.

The NAS achieved the aims given above. Of special note was the success of the contouring and ridging cultivation. This was provided cheaply, at Shs. 33/- an acre, to block-farms of 10 acres or more and, though initially subsidized, ended-up more than paying for itself as well as replacing the tractors and implements. The extension service also went well and introduced some weeding by both tractors and oxen as well as successfully initiating new and improved maize and sorghum seed for food crops. Chicken breeding found a ready market for seven week old inoculated purebred crosses and thus paid for itself. Frisian cattle were also

introduced as pure breeds and for crossing purposes. This did not catch on quickly because Ndoleleji has no milk market and is drought prone, nevertheless, there are about fifty crossed cattle in that area today from this small beginning. It also provided experience in tropical husbandry of exotic breeds for us as well as for the students in training.

The training school was a mixed success. The school fields worked well as demonstration, experiment, and production sites, but the students did not go on to change the farming practice in the area nor in their own families. This has been the case with all adolescent agricultural trainees. They come; they learn; they leave for the town or submerge locally. The short courses planned for the older farmers proved impractical due to lack of co-operation in enrolling these men.

The difficulties of initiating and establishing the NAS during the years 1967-70 were many but they proved surmountable by enthusiastic hard work. At that period block-farms were still operative policy and the people's response was positive and enthusiastic. There were good and bad years but the cotton price was fairly attractive. There was work, harvests, money, and hopes. The net evaluation of the project is that it was a very beneficial one indeed for the people of the area as well as for the trainees even though they did not meet expectations as to their effect on local farming practice.

In early 1970 it was obvious that Josef Rott would not be replaced by a Tanzanian so a German Volunteer replacement was sought. Josef had agreed to go into a Diocesan level Agricultural Program after his leave. In June 1970, Jurgen Feldhaus arrived with his wife Rosa to take over the NAS from Josef Rott. The project had been extended to cover the years 1970-73.

The Government had by this time taken over the training school and had posted two teachers. Father Daniel Ohmann of Ndoleleji gave considerable private financial backing so that the school could be changed into a boarding school. The trainees had the full co-operation of Jurgen Feldhaus in their school fields and in use of the project's machinery and breeding stock.

This NAS Extension was not as successful as the original NAS had been during the 1967-70 period. This was mainly due to the disruption of the block-farms caused by the villagization policy which was being pushed during the 1970-73 period. In June 1973 Jurgen Feldhaus returned to Germany to work his father's farm and the NAS Extension was officially ended. Thomas Borer was assigned to Ndoleleji under a new program and also under the assurance of the District TANU Chairman that block farms were to be re-introduced.

AGRICULTURE PROGRAM, SHINYANGA DIOCESE: 1970-73

Josef Rott returned from Germany in October 1970 to join forces with Father Michael Duffy who was at that time covering Shinyanga Town Parish. The aims of the Agriculture Program, Shinyanga Diocese were to work an effective extension program in co-operation with Government Agricultural personnel who seemed to be a large but somewhat ineffective network of field agents. The time (the program was written in 1969) seemed ripe; cotton was doing well, the 5 year plan called for doubling production and land pressure indicated that both the opening of virgin mbugas and the shift away from extensive farming toward more intensive farming was near at hand.

The locale of extension efforts was seen to be local farmers' groups formed by free association which could be bases for demonstration, work, and instruction in

the farmers' own fields or in small communal demonstration fields situated among them. The results of this work, which continued through the 1968-69 season, were mixed:

- mbuga cultivation was a great success
- agriculturally, the cotton and maize fields were also very successful, but so much so that the common Sukuma cultivators involved refused to a man to continue the methods they had learned and even the crop (cotton) in the next season.
- to work an effective extension program in co-operation with Government proved difficult. An extremely difficult Director of Agriculture was posted in Shinyanga during the beginning years of the program.

Finally, cotton ceased to be an attractive crop. It stagnated and even lost ground because of a low buying price. This, in turn, was exacerbated by the fact that there was little that the farmers could buy or wanted to buy in rural dukas or in Shinyanga Town even with their cotton money in hand. The supply of popular consumer items and building materials was practically nil. These very things are what caused an extra acre or two of cotton to be planted or improved husbandry to be practiced on existing acres. Because these things were simply not to be bought, extra cotton was not planted nor were husbandry standards improved.

Also, the 'more intensive farming seemed near at hand' did not happen during the 1970-73 period. As with the supply of popular consumer items, so also the very inputs needed as the sine qua non of more intensive farming were simply not available to the majority of Sukuma farmers. No seed and no insecticide was the rule. Some fertilizer was sometimes available but fertilizer 'works with' good seed

and the proper insecticide and is waste of money without these inputs. During the project period the Nationalized organs of agricultural supply were in disarray. We ourselves were able to get some supplies in Tanzania, mostly from Kenya, but the average farmer could not get them.

Another aim, 'to work with farmers' groups' met with some success but not to the degree anticipated. The pressure behind the Kijiji cha Ujamaa scared people away from any efforts which required association.

A seed multiplication farm (for sale and demonstration use) was started with Government cooperation; it was their land and they are our biggest single customer. The cultivation of virgin mbugas to assure surface drainage through a ditching and camber bed system was very popular. They added an extra new tractor, a Maryknoll gift for Shs. 35,000/=, and several new moldboard plows to meet the demand. This work was done at Shs. 60/- per acre paid by local farmers, thus it was the quality of the work not the price which was attractive. Some local tractor drivers copied this system which means that fields prepared by us were observed throughout a growing season by the people and then they were convinced and demanded it of local operators. This spells success for an innovation which will make tens of thousands of acres of mbuga 'good' in the sense that they will no longer be prone to water-logging, thus eliminating the major risk involved in farming them.

Ox cart introduction went very well. At the beginning we moved the Ndoleleji two wheel ox cart into the West Shinyanga area. These carts are well made, sturdy, and expensive (Shs. 1,200/- to 1,300/-) yet there is now a steady demand from rural buyers who see them as a family investment. These carts are now built

in Shinyanga Town itself. The tractor implement fund has been well used. It has brought in mould board plows, spring tooth and disk harrows, ridgers, etc. all of great benefit in local cultivation. By and large, however, the examples have not caught-on with local tractor operators.

The small stock program, chickens, goats, sheep, pigs, has been very successful. Pure or crossbred chickens are the leader, popular and in demand far beyond our ability to supply the chicks. The other animals are being 'watched'. They will prove themselves. Chickens were introduced years ago, these were introduced recently. It simply takes time. The shallow-well subsidy fund was largely unspent. The originator and driving force, Father George Cotter, was not able to spread his vision to others except in a few instances so few wells were installed.

Breed cattle have been introduced. They were subsidized or sold outright to Sukuma farmers who have a ready and profitable milk market in Shinyanga Town plus a fine Veterinary staff available. Many of these men had a 'Jack and the Beanstalk' view of improved cattle husbandry . . . you turn on the beast's udder like a faucet and the milk comes out. Through trial and error, dead animals actually killed by mismanagement, they are learning improved cattle husbandry. No alternative way of learning this complex art is possible, so the introduction of improved cattle hopefully will prove a great blessing to the area.

The Diocese bought the remaining 13 years of a lease on a small farm site near Shinyanga Town to facilitate the animal breeding program. It is becoming a center of interest to local people and the offer to breed their cows, sheep and goats with a purebred male is a standing one. It is being taken up by some.

In summary, the Agriculture Program, Shinyanga Diocese: 1970-73, has been

an effective program to advance Agricultural and Livestock knowledge, skills, and practice among the people of the area. There has not been, however, the level of groundswell toward more intensive farming that was anticipated when the program was written in 1969. It must be said in all honesty that Government land, crop, and supply policies during the period in so far as they touched the emerging Sukuma farmer have been disastrous.

LAY AGRICULTURAL VOLUNTEER PROGRAM: 1973-76

In early 1972 at the initial urging and encouragement of Father Daniel Ohmann it was decided that an attempt should be made to get the Africa Region to agree to an Agricultural Lay Volunteer Program which would key into the Agricultural Program, Shinyanga Diocese. In this way, it would assure competent Lay Volunteer personnel for various development locations in both the Shinyanga and Musoma Dioceses.

Fathers Daniel Ohmann and John Lange worked on recruitment of Agricultural Lay Volunteers tentatively during the summer of 1972 in the United States. After Misereor's agreement in principle in October, John Lange signed-up three men. The program had been written for seven Lay Volunteers but was held to three at this time by the insistence of Bishop Rudin and Father Joseph Glynn, Regional Superior, who felt it best to go slowly. The three men, Thomas Borer, Alan Hagen, and Jerome Hansen, entered Language School at Makoko in February 1973. They are stationed at Ndoleleji, Shinyanga Town, and Old Maswa, respectively. During July 1973 Josef recruited two more Lay Agricultural Volunteers in the United States: David Ramse and Charles Wortmann. These two men began Language School in September 1973 and were assigned to Komuge and

Iramba, respectively, in January 1974.

The Lay Agricultural Volunteer Program had the following aims:

1. That these men should cooperate with Maryknollers and implement their respective Diocesan Development Programs: e.g. the introduction of graded milk cattle in Musoma; virgin soil cultivation, crop production, small stock and some milk cattle in Shinyanga.
2. That they should, according to their respective posting, continue on a full time basis what has already been initiated and proved successful at those locations, e.g.:
 - at Old Maswa, Father Paul Fagan's work in maize production
 - at Ndoleleji, Josef Rott and Jurgen Feldhaus' work in crops, small stock and cattle.
 - at Shinyanga Town, Josef Rott's work in mbuga cultivation, extension on cotton and food crops, seed farms, small stock breeding, and milks cattle
 - at Iramba, Father James Conard's work in cattle up-breeding
 - at Komuge, Fathers Arthur Wille and Joseph Masatu's work in food crops and cattle up-breeding.

These Agricultural Volunteers were under the coordination of Fathers Conard and Duffy in Musoma and Shinyanga, respectively, and under the technical direction of Josef Rott in both Dioceses. Most simply stated they were agents of Maryknoll Development work which due to its successes had out-grown us. On the level of demand it required full time persons; on the technical level it required more skills than most of us possessed.

This short summary of a very particular period and place has been given as an example. This type of work has continued both in Shinyanga and Musoma and many of the same people mentioned in this summary continue to be active in it. Besides Maryknoll, the Church as a whole has contributed greatly to the development of Tanzania and this led then President Nyerere himself to affirm

that:

the Church has an invaluable corps of selfless, disciplined and committed people--the sisters, the brothers, the priests and the lay men and women who have undertaken to serve God through their service. These individuals and groups are often more highly educated and trained than those among whom they dwell and work; they are honest, truthful and highly motivated, and they believe that service is its own reward. In Tanzania we have much evidence of the great value of the work they do and of the way it spreads outward . . .

SECTION THREE

CHAPTER TEN

LAITY IN MISSION

One hot day in Tanzania, Judith DeChristopher was heading out from Ndoleleji mission for a needed break from the busy week at the clinic. As so often happens when one is driving through the countryside, there was a "Naomba" (I beg you) for a lift in her truck. Though tired and wanting to arrive at her destination in Shinyanga town, Judith agreed to take an old man to his village. After thanking her profusely for the ride, he began to ask her questions. He also told her that he was Reverend Elias Munwigili of the African Inland Church and was 85 years old.

Their trip together included a jaunt off the main road after which the Reverend insisted that she meet his wife. In typical Tanzanian style, Judith was invited to share the family meal. Grandchildren darted in and out to get a glimpse of the guest and Judith realized that "this was truly a house of love." When it came time for her departure, the old man accompanied her back to the main road as he intuitively knew Judith would get lost and told her that she was welcome to return at any time.

"Say a prayer for me", she asked, expecting him to acknowledge the request and be on his way. Instead, he bowed down his head and closed his eyes. His prayer sent Judith on her way. "Almighty God, thank you for sending Judi, who brought me home safely. Please bless and protect my daughter of the road."

Judi's encounter with this old Tanzanian man tells the story for so many of us as Maryknoll Lay Associates working in the Tanzania Region for the past 20 years. It tells of the tremendous hospitality and the invitation to share whatever comes their

way. We see how ecumenical life can be living within a country that has over 120 different ethnic groups and various religions. Most of all, we see how we can be tired and burnt out at times and, so often, a chance meeting like Judi's will put life in perspective for us.

HISTORY

The official lay mission project began in February 1976 with the arrival of four associates under contract with Maryknoll, New York. But the history of lay mission presence within the Tanzania Region (Africa Region until 1979) dates back many years due to the initiative of various Maryknoll members. Fr Dan Ohman recalls the beginning of lay involvement on a mission station when he arrived in Ndoleleji in 1964 when there were four Peace Corps people brought in by Fr. Tom Keefe. While they were still there, lay people arrived from Germany with church affiliation, to work in agriculture, water, mechanics and development schemes.

The strong connection between Maryknoll Society members and their counterparts in U.S. Maryknoll Development Houses is shown through the dialogue that began among Dan, Fr. Mike Duffy and Fr. John Lange. John was serving in the Minnesota Development House in 1972 when Dan and Mike wrote to him. Dan was "convinced that the Spirit was moving the church in the direction of the vocation of the lay people," and that Maryknoll needed to move in that direction. Together, Dan, Mike and John developed a plan where John would "recruit lay volunteers by advertising in the Catholic Diocesan Newspapers and by visiting pastors in the Minnesota and Dakota areas."

They received quite a few responses and five people made a verbal agreement to work with Maryknollers in Tanzania. Jerry Hansen, Al Hagan, Tom Borer, Dave Ramse and Barbara Bechtold broke the ground of lay people serving with Maryknollers in Tanzania.

While the Africa region went ahead with the Agricultural Program for lay people, the Society was not standing still on the issue. The official Maryknoll Lay Mission Program in Tanzania came out of the 1972 Chapter. The Chapter said that Regions could request the Society to recruit, train and send lay missionaries and that if two or more Regions did this a formal Program would be begun by the Society. The Africa Region began discussions towards this goal, but it had not yet approved of the idea. The official stand of the Africa Region comes in a letter from the Regional Superior James J. Morrissey to Fr. Joseph Glynn of the General Council in December 1973. He states "the Region has not approved a lay missionary program except the one dealing with the farmers under contract. He felt that neither the Region nor the Tanzania Government would approve of a program like this.

However, the dream of Lay Missionaries was kept alive in the Region through various members and the dialogue continued. At the Regional Assembly in January 1975 a motion was made and seconded which read: "That the members of the General Assembly favor in principle having a Lay Missionary Program in the Africa Region." It was voted 60 yes, 2 No and 6 Abstained. Guidelines for this new program emerged through the work of Fr. Bill Murphy and a committee chosen by the Regional Council.

They strongly emphasized the need to consult the local church at all points of

the endeavor and stressed that the sending parishes should have a commitment to assume some of the responsibility for the lay people. They also called for local lay counterparts to work in conjunction with these people and that issues of spirituality, living in isolation, acculturation and political orientation should be addressed. It was felt that this was a move beyond having people coming to work as technicians; that the new lay missionaries would be a "witness for the Gospel."

At the Regional Board meeting in 1975, Fr. Bill Murphy was named the director of the program for the Africa Region by the Regional Council. In the January-February 1976 formation program at Maryknoll, New York, the Africa Region had five people in preparation for their arrival on the African Continent. Jerry Hansen returned to serve a three year contract under the program in Old Maswa. He returned to the work he had begun in carpentry and a special outreach to the disabled. Mike and Mary Mantey were assigned to Kenya while Mary Orth and Liz Mach continued the long line of lay involvement in Ndoleleji. Their work consisted of the women's educational development programs begun by Barb and an associate, Connie Kreiss (who was working through the World Council of Churches) as well as a mobile health clinic.

During those beginning years, many different Maryknollers took part in the development of the program. Fr. Carroll Houle prepared the orientation and accompaniment of the lay missionaries. Often times we struggled with our own identity. Were we really missionaries in our own right or were we volunteers there for a short period of time? Frs. Art Wille, Bill Gilligan, Jim Lee, Ken Thesing, Dan, Mike and John (among others) worked hard to develop the program through guidelines and their support. It was a time of high energy and involvement as the

program began and the dream that Dan and others had continues through today in the Tanzania Region.

In 1982 Maryknoll responded to a request from the Bishop of Hong Kong to train a few lay missionaries for the Chinese Church. Two women from Hong Kong applied to the program through their connections with Maryknoll. While there are still foreign missionaries serving in Hong Kong, it was felt by their Bishop that the service Jessica Ho and Elizabeth Woo could give abroad "would also strengthen the Church in Hong Kong." Jessica and Elizabeth were assigned to Dar es Salaam with Jessica working to coordinate a catechetical program in a Maryknoll parish and Elizabeth as a nurse in a clinic run by the Consolata Sisters.

Elizabeth once explained why she choose to leave Hong Kong to be in mission. "There have always been more foreign missionaries in Hong Kong than local Church leaders. I once asked a Filipino Maryknoll Sisters why she came to Hong Kong when needs were so great in the Philippines. She replied that "a local Church cannot be mature until it sends missionaries to others. She taught me what mission means." Maybe the lay mission program was also beginning to mature at that time.

EDUCATION MINISTRY

In many of our apostolates we were fortunate to follow in the footsteps of or walk along side the Maryknoll Sisters. They have helped us in acculturation and we have lived with them in parishes. Michele Fryt, a lay associate from Colorado, was contracted in 1982 to work at a secondary school for Tanzanian young women. This was a self-reliance program which was started by the Maryknoll Sisters. As a teacher, Michelle's role was "to be with the young women at the

school, helping them to realize their potential as individuals and women." The time spent in Nangwa was much more than Michele's giving to the women at the school.

For her, "In Nangwa I felt focused. All the pieces of my life (teaching, running, social life) were all intertwined with my spirituality. I could live out and speak about my faith in all the areas of my life." The work in Nangwa included the field work that every Tanzanian woman does so well since childhood. Most of us can never fully participate in the work because of the tremendous physical toll. Michele, because she was an athlete and was young at the time (25) she was able to work the fields. She remembers working with the girls late one night by the moon as they tried to load all the maize from the fields. As she felt her tiredness, the girls began softly singing as they threw the maize into the trailer. As Michele writes, "the singing lifted up my spirits and I suddenly felt part of something very special. Life was good, physical tiredness was good, the earth and the moon were good, and I was a witness to a spirit of comradeship that few will be privileged to enjoy"

Over the years, we have entered into the educational life of so many Tanzanians. Our beginnings in the educational field started with John Close, who with his wife, Roxanne, was assigned to Musoma in 1980. While John taught in the minor seminary, Roxanne began working with the youngest in a Montessori school. Sara Talis and Kathy Davis arrived with them and began teaching at the secondary level in Musoma. Barb Vass joined the group a year later while Jack Connell taught at the local seminary.

In 1989 with the arrival of Dan and Jenny Zetah Becker, we continued our

education ministry. They both worked in Musoma and also added to our growing family with the birth of their daughter, Rachel! Lisa Nolan enthusiastically arrived from New Jersey to teach at the secondary level at the same time in the Musoma area.

The Diocese of Musoma continued to expand in education projects with the building of a girls' diocesan secondary school at Kowak. Marian Ryan was our first contribution as a teacher in the school. In 1991, Shinyanga welcomed Sacha Bermudes-Goldman in Ndoleleji. Sacha spent a year there and then moved to the Musoma Diocese to teach at the secondary level where he worked with Suzanne Savage. Over all, the Musoma Diocese has had the benefit of many talented and dedicated teachers from the lay associate program.

HEALTH CARE

Health care ministry has been a part of our presence since the first lay associates began in Tanzania. As described in chapter seven, we followed in the footsteps of the Maryknoll Sisters who began projects in both Musoma and Shinyanga Dioceses. The work has varied over the years as different needs arise and the personnel to administer the projects have changed. We have been fortunate to respond in a variety of ways and in different places.

All of us who have worked in health care have been deeply affected by our relationships with Tanzanians. As we sit by a bedside, delivering a baby in a hut or are training Tanzanians for the future, we know that we are caught up in the dreams that each parent has for their children to be healthy. We all have stories of grateful patients bringing us a live chicken in thanksgiving, the shy smile of a child

who was unconscious the day before or the simple presence of Jesus revealing himself to us through the poorest. It is we who have received a gift.

PASTORAL OUTREACH

It has often been thought that the pastoral outreach was the work of the priests and sisters. In the United States today, more and more lay people are becoming highly trained in this field and it is only natural that some would choose to share their ministry in Tanzania. We have been fortunate to have very talented couples working in Ndoleleji. John and Diane Mistelske arrived in 1980 to teach in a catechetical program with Frs. Dan Ohmann, Don Sybertz, Tom Shea and Ken Thesing.

Diane brought a feminine presence to the team that worked the Marriage Encounter program and was able to discuss with the Tanzanian women more intimate issues. In a culture where childless women are not always valued and often times the husband is encouraged to take another wife, Diane was able to relate to the women, "that marriage-even without children is still a beautiful sacrament, as beautiful as marriage with children." Melisiana, one such woman, was the recipient of this good news through Diane and it is a moment that Diane will not forget. The program "helped improve communication between husband and wife and promoted a better understanding of the sacrament of marriage."

Margo and Eric Cambier are another couple who called Ndoleleji home. They began in 1991 to work with Small christian Communities (SCC). There has usually been a separation of religion and development projects, but Margo and Eric, along with Frs. Ohmann and Sybertz thought that they would try to combine the two issues. The idea, according to Fr. Ohmann, was "to establish better

Christian families through the SCC's that would unite in small groups and then begin some small development projects." As with any project, the difficulty came in trying to sustain something after personnel have moved on. The idea is a good one and no doubt will be tried again.

LEADERSHIP

As a lay association, we have always been involved in the ongoing work to seek out new possibilities for ourselves. In the 1970's, Charlie Wortmann assumed the responsibility for visiting lay missionaries, for investigating new job placements and for on-going dialogue with the Regional Council. Tanzania and Kenya decided to combine this position in 1987 and make it an Africa Area Lay Mission Consultant position. Susan Nagele accepted this role as a part-time position and took a more direct role in actively seeking out job possibilities for future lay missionaries.

Susan was the African Chapter representative in 1990 for lay associates. Marj Humphry, from the Kenya Region, took over the leadership responsibilities in 1991 for two years. Joan Sharkey stepped into the position for 6 months and Fr. Bill Vos, an Associate priest from the Diocese of St. Cloud has now been elected as the Area Coordinator. The role has changed with the emerging of the new Maryknoll Mission Association of the Faithful and is still being defined now.

U.S. DEVELOPMENT

Early on in our history, we began to realize that the gifts we have received through our relationships with the Tanzanian people needed to be shared on our

return to the U.S. Church. The Maryknoll structure allowed for us to join in the mission education efforts of the Society. In 1982, Liz Mach, after two contracts in Tanzania, began working in the Philadelphia House as part of a promotion team. This overall endeavor included vocation work, fundraising, mission education and church dates. During the 1984 - 1985 famine crisis in Tanzania, Liz, Fr. Carrol Houle, Dave Schwingamer and others were able to raise new awareness to these issues within the U.S. Church. Being able to say "I have been there, I have seen" was so important in spreading the story of how this famine was affecting the lives of the people we have come to know and love in Tanzania.

While in Development, Liz represented Maryknoll Lay Associates at a consultation meeting of the American Bishops and with U.S Lay Organizations and Movements. She also attended an Alternative Synod on the Laity for Maryknoll in Rome and received the National Association of Lay Ministry tribute for her contribution as a lay woman in the U.S. Catholic Church.

Janet Hackert also joined the Philadelphia team efforts after her tour in Tanzania. Janet had first had experience of working with a local community of Tanzanian Sisters in their agricultural program. She was able to expand the knowledge of U.S. Catholics and others in the area of food and agricultural economics. Liz and Janet both returned to Tanzania to continue their lay missionary involvement after serving the U.S. Church.

Sara Talis brought her gifts to the Society of African Missions (SMA Fathers) in Tenafly, New Jersey where she coordinated their mission education efforts after her Maryknoll tour. All of those who have lived and worked in Tanzania are unable to keep quiet when they return to the United States. In each one's

individual way, people continue to speak out on the tremendous hospitality shown to them overseas and the poverty in which people live. Bridges continue to be built and the stories continue to be told. It is our gift to the Tanzanian people.

What has our presence meant to people who have worked with us and those with whom we have served? It has been written over and over again by so many lay associates that it is not we who give but all the wonders and joys that we have received from the Tanzanian people. They have opened home and hut, family relationships, ethnic groupings and work places to us. They have allowed us to enter into the rhythm and cycles of their lives and have let us glimpse the beauty and love of another culture, another family.

We have walked with them through the catechetical programs for marriage awareness, through the births of their children, the schools for their youth and to the grave side of those who have died. We have been privilege to enter this because we come as missionaries who tread carefully on the holy ground of the Tanzanian people.

Through our relationships in Tanzania, we have been fortunate to glimpse life from the perspective of those who have been marginated. As we struggle to learn a new language and to understand a new culture, some of us have felt "stripped of who I am". "In spite of this feeling, the real core of me, my being can never be taken away," says Joanne Kosik who served in Bariadi. "I am able to appreciate this view from the bottom now."

Our presence has been beneficial for many. As Fr. John Lange has stated, "I have personally benefited from the associates presence. They have brought us new life in our assemblies and retreats, as well as a strong sign that the Church is all the

people. I think that some of the 'goodbyes' that the lay missionaries have experienced are a testimony to the fact that the people loved them and that they loved the people."

CHAPTER ELEVEN

MARYKNOLL BROTHERS IN TANZANIA

In October of 1948, there arrived in Musoma, Tanganyika, the first of a very amazing group of men. Br. Fidelis Diechelborer M.M. had taken his first oath in 1933 and was older than the two priests assigned to the mission group of 1948. In fact, he was at 38 years old, the oldest man at that time to be assigned to Maryknoll's work in Africa.

Br. Fidelis had come to build. He was a carpenter by profession. In the early days he took on repairs and improvements at the existing missions at Nyegina and Kowak. But in 1951, with the plan to expand the missions in Musoma, he came into his own. He was not only using his own talents on these jobs, but was also passing on his knowledge to the local craftsmen, thereby creating a pool of skilled laborers for the growing diocese.

As the priests assigned by Maryknoll to the new endeavor, grew in number so did the brothers. Fidelis was followed by Br. John (Damien) Walsh in 1949 and Br. Brian Fraher in 1953. There were now thirty (30) Maryknollers working in the Musoma prefecture. The time was ripe for some new directions to expansion.

The Brothers besides working on the construction of the new missions were also instrumental in the foundational work of building the local Church. Brother Damien was assigned to build the school run by the Maryknoll Sisters, for the education of young women in the Musoma prefecture and the Shinyanga Diocese. This school produced some of the first candidates to the local sisters community, which had been begun under the direction of Monsignor Grondin and Sister Mary

Bowes to be called the Immaculate Heart of Mary Sisters of Africa. Similarly, Br. Fidelis joined Br. Brian Fraher in working on the minor seminary of Saint Pius X. which laid the foundation for many of the diocesan priests in both Shinyanga and Musoma.

1954 brought ever more changes to the work in Tanganyika, for that year saw the start of a new area that was to become in the next year the Diocese of Shinyanga. It also saw the arrival of Br. Peter Agnone, who worked in Musoma dealing with Procuration, hospitality and bookkeeping in the growing prefecture. 1955 saw the arrival to the Diocese of Shinyanga of two of the most unique brothers yet to grace the African continent. In that year Br. Cyril Velicig and Br. John (Ernest) Wohead began a long career as Brothers in Shinyanga that extends even to this day.

Throughout the 1950s work in construction continued in Musoma. In 1957 the prefecture was named a Diocese and the first Bishop John Rudin was consecrated. Work was begun on the Bishop's house by Br. Brian and by 1958, it was opened. Br. Peter Agnone began work there and was joined by Br. Hubert Bacher. When Br. Peter moved to Nairobi, Br. Hubert continued work at the Bishop's House until the early 1970s.

With the establishment of the Diocese of Musoma, it would have been thought that there would be requests for more brothers, but it never happened. The jobs to be done were taken over by priests and the Brothers in construction either left or changed their work.

Br. Fidelis left in the late 60's. He worked at Glen Ellyn then continued working in jobs at the Development Houses until his death in 1975. After his years

in construction Br. Brian moved to Dar es Salaam, where he worked with Fr. Delbert Robinson who was instrumental in setting up the Tanzania Episcopal Conference. Br. Brian ran the house that was used. His skills in the area of house management and relating to the staff served him well. His final years in Tanzania were at the Language School in Makoko where he worked with Fr. Phil Sheerin and Sister Anita MacWilliam. He returned to the United States in 1978. Br. John Walsh went on to do town planning for the town of Musoma. He also supervised the construction of the Parish in Tarime Town, the Maryknoll Language School and the Cathedral in Musoma.

Later, he began a new career as an architect working at first with the Nairobi City Council. Eventually he had an office where he dedicated his skills to many of the new church projects in Kenya. He also kept in touch with Musoma. He designed and oversaw the work on the parish of Mugumu, making frequent trips from Nairobi to there. He has been chosen to serve on the Regional Council in Kenya and, while still continuing to spend time at the office, offers his skills and advice to one and all.

Following the rapid growth in Musoma (30 missionaries by 1953). It was seen that a place for relaxation and personal procurement was needed so in the early 1950s a plot of land was secured and the Nairobi Society House was born. Father Thomas Quirk and John Rudin were instrumental in the expansion of the house. Br. Peter, joined the staff early, but it was with the arrival of Br. Ronald Rak in 1960 that the house was truly formed. Ron's hand in the training of the staff is evident even today. The attraction of Nairobi - availability of hard to get goods, relaxation, movies, golf and restaurants - was equaled by the spirit in the Society

House.

Down South in Shinyanga Br. Cyril and Br. John were kept busy. In the beginning they worked, like their confreres in Musoma to better the existing missions. But in Shinyanga, when Maryknoll took over, there were more parishes. The White Fathers left established parishes at, Sayusayu, Kilulu, Gula, Busanda, Nassa and Buhangija. From the start the Brothers in Shinyanga were given areas/deaneries to work in and be responsible for. This was different than the system in Musoma where there could be two or three brothers working on one large job.

Bishop Edward McGurkin directed the rapid expansion of his See. The original six parishes were shortly joined by Malili, Ilumya, Chamugasa, Malampaka, Nyalikungu, Ng'wamapalala, Oil Maswa, Ndoleleji, Bugisi, Shinyanga Town, Mipa, Wira and Salawe. This expansion was helped by the large number of Maryknollers assigned. Within a short time, Br. George Carlonas had arrived. He was followed by Br. Victor Marshall in 1958, Br. Carleton Bourgoin in 1959 and Brs. Frank Norris and Keiran Stretton in 1961. So for the early years until the mid sixties there was a flurry of repairs and construction for all the men.

But in truth, the work of these Brothers was not confined to the construction field. Br. George Carlonas worked on church architecture and decorations. The church at Nassa-Mwanangi is a prime example of his artistic perception and the innovative use of available materials. Br. Cyril Vellicig, in addition to his labors in erecting new mission compounds, also helped Fr. Mathias Koenens (W.F.) bind up his mammoth work -- a combination Kisukuma grammar/dictionary, catechism/translation of the Gospels and a compendium of the social customs of

the Wasukuma, which was an enormous help to the early missionaries in there language/cultural studies.

In the years to follow Br. George, was also a great help in the planning and erecting of the Catechetical School established at Mipa Parish by Fathers James Lenihan and George Weber. This was begun in 1959 and completed in 1961. Brothers Victor Marshall and Frank Norris used their skills in mechanics and plumbing respectively. They have left a much more vivid memorial than the buildings they worked on. They trained local craftsmen in their trades and even to now Shinyanga is benefitting from this legacy.

Br. John Wohead's career has spanned the length and breath of Shinyanga Diocese - from Kilulu bordering the Serengeti to Nassa next to Lake Victoria. Many of his jobs are still seen, like his work at the Language School/Center House in Makoko. His final job was the beginning of the Shinyanga-Cathedral in 1988, which is an immense building in Ngokolo (Shinyanga Town) the new Center of the Diocese. Br. John retired in 1990, but his presence is still enjoyed - as are the vegetables from his garden. Br. Kieran Stretton, was involved with the Diocesan Health Programs. He assisted in the mobile 'out reach' program that travelled many miles to bring these clinics to the farthest villages.

Br. Cyril Vellicig left construction and became the treasurer of the Shinyanga Diocese (a position he still holds at the time of this writing). Most of the other Brothers could not make the changes and they returned to the states. Some sought new assignments overseas and they continued their work in the Phillipines, Samoa and Hong Kong, others worked in the U.S Region and for a period it seemed as if there was no place for the Maryknoll Brothers in Africa.

Then in the early 70's a new style of Brother came to East Africa. Br. James Fahy (66) was the first to arrive in 1972. He began work in Musoma Diocese but soon, moved to the new area in Kisii, Kenya. There he soon became involved with the young Christian students and general youth work. Br. James moved on to Nairobi and was instrumental in the founding of Amani (Peace) Counseling center. His expertise also allowed him to be of service with the severe problems of street children which is endemic to Nairobi.

Br. Kevin Dargan arrived in 1980. He was involved in pastoral work at first working in parishes in Musoma Diocese. Then followed a period of work in the Pastoral Training Center. (Makoko Family Center). In the last years, he has been involved in the Youth Center with Fr. Marvin Deutsch and also teaching religion in the Secondary Schools throughout the Diocese of Shinyanga.

The last few years have seen a steady stream of Brothers continue to contribute to the success of Maryknoll's work in Africa. While most have gone to Kenya, in Tanzania, Br. John Frangenberg arrived in 1987. He has added to the success of the Baraki Sisters' Farm (Musoma) begun by Fr. Art Wille and has served tirelessly on the Regional Council for the past six years with a voice of maturity and down to earth common sense.

The continued success of Maryknoll's Mission work in East Africa has been due not only to the Brothers' talents but also their spiritual example. They are an essential part of Maryknoll's story in Africa.

CHAPTER TWELVE

THE MOST UNFORGETTABLE CHARACTERS

When I arrived in East Africa in 1968 after studying journalism, Father Joe Glynn, the regional superior at that time, said to me: "you remember those 'The Most Unforgettable Character I've Ever Met' stories in *Reader's Digest*. Well, I want you to visit all the Maryknollers in the Africa Region, then come back and tell me who is the *most unforgettable character* you've met." I started my travels, and after some months Joe asked me whom I had chosen. I said: "It's a tie between Eppy James and Zip Kuhn." So, in the rich tradition of Maryknoll story-telling, here are just a few of our Maryknoll "unforgettable characters" in Tanzania.

THE AFRICAN WORLD ACCORDING TO "EPY"

Edward (Eppy) James stories and what are popularly called "Eppygrams" are legendary among Maryknollers throughout East Africa. Just when you think you've heard them all, someone will say: "I remember Eppy saying..." and a new round begins.

Eppy loved to eat and drink. He described a "cheap" happy hour that he went to in Mwanza: "All they had was beer and little *cubicles* of cheese." Another day after buying a defective part in Mwanza, he said: "I think I'll take it back to the store and get a *reprobate*." After visiting a pregnant woman in the Shinyanga Hospital Eppy said, "She had to have her *Filipino* tubes taken out." While preparing to go to the United States for Home Leave: "I'm going to put my car up on *wheels*," and on playing golf in Nairobi: "I hit the ball straight as a *dial*."

One winter, the day after arriving in a cold Buffalo, New York he said: "I'm going to J.C. Penny's to buy some *turmoil* underwear so I won't freeze to death" People ask where Eppy got his name. It seems that his twin sister found it easier to say "Eppy" than "Eddie." And so another story begins. . .

But the story of Eppy James is more than these little humorous anecdotes and quotations. For the special story of Father Eppy James, M.M. is his "last year of grace." Even today Maryknollers' eyes well up as they describe Eppy's last year in the States. Eppy, Mike Pierce and Sharpie Graser lived and worked together in the Buffalo Development House. All three were independent-minded Maryknollers with many years of missionary experience in Tanzania. What a unique triumvirate that was!

Later Eppy got sick and was diagnosed with a very painful throat cancer. His last year "on duty" was in the St. Louis Development House. As another Maryknoller from Tanzania describes it: "Toward the end Eppy got it all together. It was an incredible story." Eppy cheerfully accepted his cancer and continued development work like a real trouper. He became especially kind and had almost a spiritual glow about him. As one Maryknoller said of Eppy's last year. "God's grace was truly at work."

STORIES BY AND ABOUT OTHER UNFORGETTABLE CHARACTERS

William (Boof) Collins was the superior of the first group of four Maryknoll priests who came to Tanzania in 1946. While he was reluctant to assume this leadership role he said: "Maryknoll has done everything it could for me, so

whatever I can do to repay in some small way my debt to Maryknoll is hereby offered." Willie had a very cheerful personality and an ever-ready sense of humor. He was described as "full of the devil at recreation and full of the angels at the times of spiritual exercises." After being elected to the Maryknoll General Council in 1956 he said, "I have been elected to the council for comic relief."

One Sunday he was giving a homily in the large pulpit in Nyegina Parish in Musoma Diocese. Although Willie was preaching very energetically, there was no response from the people and they even seemed half asleep. So he turned to the wall and continued his homily. He said: "I might as well be preaching to the wall for all the interest I am getting." At other times he would crouch down behind the large pulpit and continue speaking in order to get the attention of the passive congregation.

William (Rab) Murphy came to Tanzania in 1948. He had his own unique version of the classic *Murphy's Law*: "If you are driving along a Tanzanian road and suddenly come upon a sheep in the middle of the road -- which ever way you swerve, the sheep is certain to jump right into the path of your oncoming truck." Looking at the African reality another Maryknoller added *O'Leary's Corollary*: "Murphy was an optimist."

Whenever Rab drove from Issenye Parish into Musoma Town he tried to leave very early so as not to be besieged for rides. One morning he firmly decided not to take any more passengers in the back of his pick-up truck. Then he spotted a small group of people standing by the road waving for a ride. Further down the road he saw a policeman friend of his standing alone under a tree and also gesturing for a

lift. Rab cleverly decided to speed past the small group of people, stop suddenly in front of the policeman and give only him a ride. This worked perfectly except that four boys were hiding in the tree. When Rab stopped to pick up the policeman, the boys jumped into the back of the truck.

Ed Wroblewski tells a story called *Putting People Before the Mail*: "When I used to visit Rab Murphy in Issenye Parish I always brought his mail and back issues of the *International Herald Tribune*. Sometimes it would be a pack of letters covering two or three weeks. Most missionaries after greeting the visitor would leaf through their mail or check out an important sports score or a favorite cartoon. But not Rab! He would take the mail and put it aside saying 'This can wait.' Then he would welcome me and sit down and talk. 'How are you doing? How are the Red Sox doing? What are the other Maryknollers up to?' Sometimes we would talk for hours. Rab was always concerned how I was doing and if I needed anything. Yes, Rab Murphy taught me the meaning of hospitality!"

Rab claimed that in all his years in Africa he never got malaria. It was always "a mild case of the flu." One memorable moment was his wake in the chapel at the Maryknoll Language School in Makoko. Many Maryknollers, Tanzanian priests and sisters and other friends of Rab sat around telling stories about this beloved missionary. Many comments were personal tributes to Rab Murphy and expressions of gratitude and appreciation for his presence and help in people's lives. Those present recalled human interest anecdotes, humorous tales and examples of Rab's homespun philosophy. The stories and memories flowed naturally and spontaneously. The warm, personable, lovable and generous missionary clearly shone through. It was a genuine African wake of celebration.

Charlie Callahan was one of the most colorful Maryknollers in Tanzania. He was a wonderful raconteur, but when someone tried to lay it on too thick Charlie would say, "Don't try to B.S. a B.S'er." His version of the "principle of good faith" when dealing with urgent pastoral problems at the far end of Shinyanga Diocese was: "Use your head, follow your conscience, and leave the bishop in good faith."

"Cal," as he was often called, was very playful and a great kidder. The Apostolic Nuncio in Eastern Africa didn't know English very well. When he came to the Maryknoll Society House in Nairobi for practice in conversation, Charlie enjoyed talking to him. The nuncio followed the principle of "when in doubt, say yes." So to Charlie's questions such as "How is your house?" and "How is the food" the archbishop would answer "Yes, Yes." When Charlie went on with questions such as "How is your wife" and "How are your children" the nuncio would continue to answer "Yes, Yes."

When the vicar general of the Discalced Carmelites stayed overnight at the Nairobi house, Charlie asked him many questions about the monastic vocation and said that he himself might even have a contemplative vocation. When the visitor said the Carmelites get up at 4 a.m. to pray, Charlie expressed great interest and then said in a causal way, "Well, I get up at 3 a.m. every morning." Very impressed, the vicar general asked Cal what he did at such an early time. Charlie said: "Take a pee."

During the last few months of Charlie's life, his classmate George Egan took special care of him in Nairobi. When another Maryknoller praised George's kindness and devotion, Charlie "poo-pooed" this dedicated service saying, "Now

if the helper was a beautiful young nurse, *that* would be different." Cal wanted to die with his boots on and a smile on his lips. He preferred a joyful Irish wake to a solemn burial. During the last week of his life Charlie pointed to his liquor cabinet and said: "When I go, make sure that the Maryknollers have a good time."

Kevin Dargan tells the deeply moving story of Charlie's last day at Mwadui Mine before his medical flight to Nairobi calling it *An African Farewell For Charlie*. Several thousand Tanzanians gathered near the airstrip at Mwadui Mine and in profound silence "sat with" and paid tribute to their dying beloved pastor and friend. One Maryknoller described Charlie's later burial in Shinyanga as "the most glorious I have ever shared in. The view of the body took one and a half hours. Two thousand people passed by the coffin, not even pausing on the way."

Lou (Buck) Bayless is another member of the first group of Maryknoll priests who came to Tanzania. In the African tradition Bayless is now a revered "Mzee" ("Elder"). He is the only Maryknoller to live and work in Tanzania for all these 50 years. Lou's advice to a young Maryknoller just starting out in Africa is: "Keep your mouth closed, your bowels open and your feet dry." On driving a car or motorcycle safely he says: "Drive to inspire not to expire." One wonders how well Lou takes his own advice.

At Iramba Parish a young Tanzanian priest used to drive a motorcycle very, very fast. The local Christians said he was only the *second fastest* motorcycle driver they had ever seen. The fastest was Father Lou Bayless when he was a young priest many years ago. "In March, 1950 I was driving a four-wheel drive Jeep to Maji Moto in Iramba Outstation in Musoma Vicariate. I came to a drift

filled with water from a flash flood. I tried to barrel through the water using my four-wheel drive. Halfway across the cement roadbed the jeep stalled. The heavy current pushed the jeep off the cement and it sank. Escaping from the submerged car, I grabbed onto a small tree. A rumor circulated that I had been swept away and lost in the Mara River. But 30 minutes later the water subsided and I took all the equipment out of the Jeep. All our Christmas mail was soaked. My safari was cancelled and the jeep was taken by lorry to Musoma for overhaul."

As a born storyteller Lou can go on and on describing his humorous experiences and adventures. "During the recreation period after supper at Nyegina Brother Wilfred told us the story of the missionary who went out hunting. The priest parked his motorcycle, then went wandering about the countryside looking for antelopes. But he saw none. At last he came upon a small bush. He stopped short, leveled his gun at what appeared to be a pair of antlers and fired. He took two more shots to make sure of his kill. He gingerly walked up to the spot where he expected to find the dead antelope. To his surprise and consternation he found his motorcycle riddled with holes and gasoline pouring out of the perforated fuel tank. The handle bars were the antlers he had seen."

Joe Trainor also has many travel stories. Once he was driving from Nyarombo to Tarime Parish in Musoma Diocese. He agreed to take passengers in his pick-up truck, but only those going all the way to Tarime. He emphasized: "No intermediate stops!" At Sokorabolo marketplace, the riders in the back banged on the roof of the truck's cabin, gesturing vigorously, but Joe refused to stop. After

arriving in Tarime he asked the passengers why they banged on the cabin 15 miles back when they knew he had said "No stops." "We didn't want to get out," they answered, "we just wanted to tell you that your spare tire fell off."

An old woman asked Joe Trainor for a lift from Nyegina Parish to Musoma Town, eight miles away. Joe explained that he wasn't leaving for two hours, but if she was still walking on the road later in the day he would help her. When he finally set out, his Volkswagen Combi was packed. Along the road he passed the old woman who gestured vigorously for Joe to stop. Filled with guilt, Joe jumped out of the cab and forcefully told the woman: "If you can find a place in this packed car you can get a ride." She slowly circled around the Combi and saw a passenger sitting in every available seat. When she came to the driver's place she said, "Look, Padre, here's a free seat. I'll sit here."

When Joe was assigned to Mohoji Parish in Musoma Diocese, the Pastor Joe Corso stood up at the next Sunday Eucharist to introduce the newly arrived priest. Corso said: "Since we already have one Father Joseph living here in our parish, the new priest will be called Father Patrick." Trainor was flabbergasted and his later comments best go unrecorded.

James (Zip) Kuhn is a delightful "Mr. Blue" character who tied for first place with Eppy James in my initial survey. When I first arrived at Tatwe Parish in Musoma Diocese he told me: "Well, you have just been on the \$20 road" meaning that on the final stretch to his parish a person always did \$20 dollars damage to the car. Jim had two Jeeps when he lived in Ingri Parish in Musoma Diocese. After a heavy rain he tried to cross the Mori River, but one wheel slipped over the edge of

the cement drift. He walked back to Ingri to get the second Jeep. The tank was empty so he had to take gasoline from his motorcycle. Finally he returned to the river to try to pull out the Jeep. Before he finished attaching the chains the first Jeep was swept completely off the drift. It floated ten feet away, turned over and sank. With the heavy rains the river stayed high. A week later Jim came back, found the Jeep under water and pulled it out. It was filled with sand. "At least we got two free wheel barrows of sand out of this," he commented. All in a day's work!

While driving from Bura Tana to Nairobi in a truck filled with containers of a ton of honey the steering column broke. The truck veered to the right and turned over in a deep gully. Jim said: "When we turned over, the wall on the far side of the gully cushioned our fall letting us down in almost slow motion." Out of 35 containers of honey only one was stolen. The always optimistic Kuhn noted: "It was the ending of a bittersweet tale."

Frank Flynn is one of Maryknoll's unforgettable characters still active in Musoma Diocese. He has earned the reputation of being a rugged, indestructible bush missionary. In one famous direct encounter between Frank and his motorcycle and an oncoming lorry, it was *almost* a standoff. Frank has always lived simply but remembers how Maryknollers tried to improve their living conditions from the early days "which earned me at Kiagata and other Maryknollers the uncomplimentary but justified remark [from the Missionaries of Africa] that we bought a 'fridge' and built a whole mission around it."

If we staged a wordless pantomime of the main traits of different Maryknollers,

the portrait of Frank would show him looking inside a car engine. After arriving at one of the Maryknoll houses, Lawrence Flynn commented: "The ten-mile trip with Frank took three hours because every five minutes he stopped to take the engine apart."

Once Frank and Dick Quinn decided to travel on a short cut track through the northern part of the Serengeti National Park. The track deteriorated until it disappeared. The two Maryknollers drove on by guesswork, following the sun. The six- hour short cut lengthened into three days. They had no choice but to camp out in the park. They used up their extra water and petrol and ate zebra meat stolen from a lion kill. They both agreed that never did ugali and poached meat taste so sweet! During the night they were surrounded by vicious hyenas. They began wondering: "Is this the end? Are we going to die here in the middle of Tanzania's most famous game park?"

Dick Quinn (about whom many other stories could be told) decided to make a "General Confession" to prepare for the worst. After finishing he expected Frank to offer his own "General Confession." Frank ignored the assumption. In his version, he said that right across the next ridge was the town of Mugumu so there was nothing to worry about. Oh, yes, they made it out of the park and the versions of their story are too numerous to tell.

Joe Trainor accidentally dropped his glasses down the outdoor toilet at Tatwe Parish. The houseboy Johannes "fished" them out for 40 Tanzanian shillings (about \$6). Later Frank Flynn arrived on his motorcycle covered with mud and said: "I would have gone down there for only 10 shillings (about a dollar and a half)." Trainor commented: "You look like you've been down there already."

Incidents like this helped Frank to always make the List of "10 Best Dressed Maryknollers."

For over forty years Don Sybertz has been very close to the Sukuma people. With his low-key, laid-back style he never worries about time. The local people say "Father Donati can out-Sukuma the Sukuma." Their deep affection for him is reflected in his local names that show he really belongs. Upon arriving in Kilulu Parish he was called "Mwana Helena" which means "Son of Helen," after his mother. Don's Sukuma name is "There Are No Weeds In My Field" which he applies to a conscientious way of living the Christian life. Letters are so rare from Don that they are framed by the receivers.

Don's hobby and apostolate is collecting Sukuma proverbs, stories and songs. When Tom Shea pulled Don Sybertz's leg by making up the proverb "The dog is standing in the banana plantation," the Maryknoll community in Ndoleleji responded with its own proverb for Tom: "The person who makes up proverbs will be bitten by a dog." When asked if he ever got tired after collecting some 5,000 Sukuma proverbs, Don quoted the proverb that says *That which is good is never finished.*

Don loves "Spirituality and Sports" in that order, but sometimes his friends wonder. In a homily he explained his future apostolate as "emphasizing the adult catechumenate and improving my tennis game." He thinks that it is bad luck to listen for the sports scores of his favorite Boston teams on the radio so he always tries to get the news from others. One morning after vesting for mass in the sacristy at Ndoleleji, he formally processed over to another priest and whispered,

"Did the Celtics win last night?"

Folklore is starting to build up around Don. Once he and John Wohead were leaving Mwanza Airport together to fly to Nairobi and continue on to the USA for Home Leave. Don had sent his passport to the United States Embassy in Dar es Salaam to get it renewed but didn't tell anyone. Upon arriving at the Mwanza Airport he calmly told John and the other Maryknollers that he didn't have his passport. But he said it should be coming in the mail bag on the incoming plane from Dar es Salaam, the very plane that was taking them to Nairobi. When the plane arrived Don arranged for the postmaster to open the mail bag right there on the runway. He found a letter for Don with his passport inside, and with a big smile on his face, held it up for everyone to see. There was a big cheer from all the passengers on the same flight. Shortly afterwards Don and John boarded the same plane and flew off on their trip.

On another occasion Sybertz and Wohead traveled through Europe together. John made all the arrangements for hotels, transportation, tours, etc. After several weeks John got tired of being the "manager" and said: "Don, starting right now you're in charge of making all our arrangements!" For Don this was easy. The next day he booked his own flight to Boston.

MEMORABLE AND SOMETIMES IRREVERENT ONE LINERS DOWN THROUGH OUR EAST AFRICAN HISTORY

1. When packing various bags and boxes in Dar es Salaam to leave for a seminar, Joe Healey heard Dick Baker say: "Well, Joe Healey doesn't travel light!" Joe asked: "Has there ever been a communicator who travelled light?" Dick

immediately answered: "Jesus, whom they call the Christ."

2. In the mid-1950's Rev. Doctor Ed Baskerville was asked by an American radio broadcaster about his medical work in Tanzania. He replied: "It's a bit like being a mosquito in a nudist colony -- there's so much to do that you don't know where to start."

3. John Casey's definition of a "mradi" (Swahili word for "financial project"):
"Something that is *guaranteed* to lose money."

4. During a game of Catholic Trivial Pursuits on the porch of the Brown House in Makoko John Casey pulled out the card that said: "Name a famous missionary society known by the hill on which its center is located." He answered: "Mill Hill." When John turned over the card the answer read: "Maryknoll."

5. After seven years away Bill Daley returned to Ingri Parish in Musoma Diocese wondering what the people thought of his coming back after so many years. When he went to the first outstation to celebrate the Eucharist the people asked: "Did you bring our mail?"

6. Commenting on the challenges in Old Maswa Parish in Shinyanga Diocese Paul Fagan said: "Fortunately many people are helping. The saying goes that 'nothing is impossible if you can get someone else to do it.'"

7. Ed Hayes was showing a visitor around Shinyanga Diocese. After driving for only fifteen miles his Land-Rover shuddered to a stop. Ed pulled out the car manual and attempted to locate the source of the problem. After several hours a truck pulled up. The driver, an elderly African, got out to help. He wriggled under the vehicle while his passenger poured over the manual. Emerging with a smile, the earnest mechanic started up the Land Rover. His passenger began telling him about the splendid manual. The elderly man replied, "The foreigners may use books, but we Africans use our heads."

8. When Carroll Houle was pastor of Zanaki Parish in Musoma Diocese he met President Julius Nyerere after he had just returned from a State Visit to India. Carroll commented that while he had always liked India, the distinctive Hindu music hurt his ears. President Nyerere replied: "That's interesting because the singing of our Butiama Catholic Church Choir always hurts my ears."

9. Bishop Castor Sekwa enjoys repartee and witty exchanges at meals. Once he asked Carroll Houle what his job was as the Africa Area Coordinator. After Carroll explained the bishop said: "Oh what you are saying is that you are working just for Maryknoll." "No," Carroll said, "I'm working for Jesus and his kingdom. And who do you work for?" The bishop laughed heartily.

10. At a workshop for Catholic Bishops, Ed Killackey was asked to identify himself. He brought the house down by saying: "I belong to a little known religious community that cooks and washes for Sisters."

11. On obtaining gasoline during the regional shortages in 1985 John Lange exclaimed: "I just pull into one of the three stations near Kibaha (near the port outside of Dar es Salaam) and say, "Fill 'er up." But in Shinyanga and Musoma gas is getting to be like the American buffalo."

12. Charlie Liberatore would always reverently kiss his breviary before praying the Hours. But after his breviary fell into the outdoor latrine in Sayusayu Parish curiously he stopped kissing it.

13. Ray McCabe wanted to let Don Larmore know that he had arrived at Mwanza Airport to pick him up, but he couldn't signal to him in the jammed arrivals section. So he shouted in English over the Swahili din, "Go, Big Red, Go." Inside Don broke out in a big grin as he recognized the nickname of his Nebraska football team.

14. At the end of the dry season in 1961 a Maryknoll priest celebrated the Eucharist at Rosana Parish in Musoma Diocese for the intention of rain. It started to rain that day and went on and on for months. The roads were all flooded out and Lake Victoria rose a couple of feet. Finally another Maryknoller Moe Morrissey went down from Nyamwaga Parish to Rosana to tell the priest: "Okay, we know you're a saint. Now tell Him to turn it off."

15. During a seminar on inculturation Lou Quinn quoted this classic: "Once you

become a bishop you'll never hear confessions, you'll never get a poorly cooked meal and you'll never hear the truth again."

16. One particular day Bishop John Rudin traveled to Nyarombo Parish for Confirmations. Because of the heavy rains he had to leave his Volkswagen Beetle on the Utegi side of the Mori River. He crossed over by walking through the water on a cement drift. On returning the water was higher and he had to take off his pants and shoes before crossing. A local Tanzanian helped him. With the strong current the bishop slipped and grabbed for his helper's arm, having to let go of his pants which floated down the river. Then both men scrambled to the bank in safety. Without his pants Rudin got into his car and drove immediately to Kowak where he asked the pastor Bill Daley: "Bill, can you lend me a pair of pants?"

17. Art Wille deserves a special place in Tanzanian annals as one of the original Maryknoll Buffaloes. When Zanaki Parish celebrated its 25th Anniversary in 1981 a very important guest, President Julius K. Nyerere, said: "Today the real Guest of Honor is not me but the founder of this Zanaki Parish, Father Art Wille."

18. Howie O'Brien was using the radio call phone in Dar es Salaam to get an important message to Dick Hochwalt in Shinyanga. The static was very heavy and he kept repeating the message ending with the radio call style of signing off by saying "Over." After a couple of fruitless tries, Howie finally asked Dick what part of the message he had heard. Dick replied: "The only thing I heard was "Over."