

***MASASI &  
NEWALA  
NEWS***

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“Masasi & Newala News” is produced by Gill Hucker with assistance from a number of other Masasi supporters. The Editorial Team would be very pleased to hear from anyone who has any comments, articles or information that they would like included in the next issue.

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*Please note that the opinions expressed in Masasi & Newala News” are those of the individual writers, and not necessarily those of the Editorial Team, who nevertheless reserve the right to edit contributions as they think fit.*

# **STOP PRESS**

**We have just received an email from Bishop James to let us know that he has received an invitation from +Justin Welby, the Archbishop of Canterbury, to attend the Lambeth Conference, which will take place in Canterbury from Thursday, 23rd July to Sunday, 2nd August 2020.**

**Both Bishop James and his wife, Veronica, plan to attend the Conference and it is hoped that they will also be able to stay on in the UK for at least a week afterwards. This will enable them to meet with a number of different people and also have a short period of rest and relaxation before returning to Tanzania.**

**However, this will involve considerable extra expense and also a great deal of advance planning on the part of the Friends. The Trustees will therefore be meeting shortly to discuss how to fund this extended visit and they will start drawing up provisional plans for the period after the Conference.**

**They would be interested to hear from any individuals or groups who would like to be involved in this extended visit and offers of help or accommodation, especially in the London area, will be very much appreciated. They will also discuss the possibility of organising a “Masasi Day”, probably in London, during the time that Bishop James and Veronica are in the UK. Please be assured that we will keep everyone informed as the plans progress and another issue of M&NN will be published as soon as dates and details of the visit have been confirmed..**

## **The Bishop's House, Mtandi, Masasi, Tanzania - Christmas 2018**

Dear beloved Friends,

*"And this is the testimony: that God has given us eternal life, and this life is in His Son". 1 John 5.11 (NKJV)*

### **Greetings and thanks:**

We do greet you in the precious Name of Jesus, our Saviour at this Christmas time and as we look forward to the coming New Year 2019.

Let me first express our gratitude to God for his blessings and faithfulness to us all over this last year. We express our thanks also to our family, to the Diocesan Management Team, to all priests, evangelists and all congregations in our Diocese. We have worked together in a great partnership under God's grace and in our Diocese there is a wonderful unity and peace. We praise God for his great blessing through the Diocese this year giving thanks for the faithfulness and service of the priests, the evangelists and the church leaders, the Youth and Sunday School teachers, together with the Mothers' Union members. God is good.

I extend our gratitude also to our partners both in and out of the Diocese who have prayed much and through their blessings we have achieved much over this year for the Kingdom of God in Masasi.

This has been a busy and fruitful year. I have travelled much across the Diocese to visit my parishioners and their churches, giving opportunities for confirmations, to preach and lead seminars and to lead events at our open air evangelism meetings. I have also much enjoyed leading and working with clergy at the week-long seminars in seven parishes across the Diocese and this has given me the opportunity to meet and work with parishioners, evangelists and priests from over seventy churches. Many people have come to faith in Jesus, including thirteen Muslims.

My travels this year have also included numerous visits to Dodoma and other places for the House of Bishops' meetings, for other Provincial Committees, for Conferences in other Dioceses, for Southern Zone Bishops' meetings and for leading seminars for priests and for Cathedral congregations in other Dioceses. Life is very busy and I rejoice in the privilege of serving the Church in our Province and in our Diocese in the twenty-sixth year since my ordination and the fourth year since our Consecration.

### **Visitors to our Diocese:**

As you know, we welcome all visitors to our Diocese and we have enjoyed numerous visitors over this last year: the Minchinhampton Group led by Revd Stephen Jarvis; Bishop Michael Westall (my Principal and Bible College teacher at St Mark's College) and Punitha, his wife; Bishop Mary Gibson and her husband, Mark and colleagues from Montreal Diocese with a Team; members of the Stapleford Group also visited us together with members of the PWRDF (Primates World Relief Development Fund), Canada, who continue to provide transforming support and relief to many villages in the Tunduru area.

A small group from OASIS Church at St Barnaba in Hereford Diocese visited us for the consecration of the newly-built church at Kilwa Kivinje, led by our Lay Canon, Jonathan Rendall. The Group then visited several parishes near Masasi for some day seminars. Receiving and hosting our guests is always a great blessing to us. We do appreciate your coming and your partnership with us in the Gospel.

### **Social Services:**

We have news to give you of some Masasi people and places:

We are very pleased to report on progress in the construction of the new St Catherine's Girl's Secondary School at Namasakata. The walls for the first buildings, the six brick classrooms together with two dormitories, are now nearly built and ready for the roofs to be completed. Our idea for now is to build an administration block with a few houses for teachers. Water is the big problem: at present it all has to be brought to the site from Tunduru by a bowser lorry as we have no water storage tanks just yet and this is costly.

At Chidya we are building a new Outpatient block at the Dispensary and the roofing sheets are now being put in place, so we will soon be able to welcome our patients.

New churches are in various stages of new-build across the Diocese as congregations are replacing their old and outdated church buildings; these churches are being funded through the sacrificial giving of the Christians there to accommodate the growing numbers of people in thirty-nine villages across the Diocese.

### **People:**

At Rondo Junior Seminary Fr Phares Lihewe is studying for his Degree in Theology at Bishop Gaul College in Zimbabwe; he is now in his first semester of four over the coming two years. Meanwhile Mr Ernest Barra, who was formerly Headmaster at St Augustine's Secondary School in Dar es Salaam is now Headmaster at Rondo Junior Seminary.

Next year Mr Baraka Mwowla completes his studies in Mtwara when he will become Medical Assistant at Rondo Dispensary.

Mr George Mgaza is currently studying Population Development Planning at the Institute of Rural Development in Dodoma.

We are also very pleased to tell you that eight women are studying at Bunda Bible School in Mara Diocese (Mara is in the far north-west of Tanzania) for one year. This will empower these women to be theologically educated so that they can contribute much to our Diocese in their churches and in their parishes. A number of individuals from the parish of St John in Olney in Maryland USA have contributed the fees.

### **Partnerships:**

We give thanks for the recently made connection with Fr Charles Sutton and the congregation at All Saints' Church, Clifton in Bristol. The congregation of this church sponsored the building of our Cathedral of St Bartholomew and St Mary's in Mtandi all those years ago.

The strengthening of these partnerships gives us much joy and great pleasure. We do thank you for your great support, rich fellowship and real friendship - St Francis, Potomac; St John Olney, Maryland and our Covenant Partnership Dioceses of Hereford (UK) and Montreal (Canada).

Other valued partnerships include the PWRDF (Primates World Relief Development Fund, Canada), African Palms UK and USA, the Friends of Masasi and Newala (UK) who continue to contribute much to a number of projects in the Diocese including restoration of the Chapel and the education at Rondo Junior Seminary, as well as the fees for Fr Phares Lihewe, medical treatment and eye surgery for some of the blind pupils at the Unit in Masasi Primary School, as well as a loan for Felix Andrew to start his motorcycle business in Masasi Town.

We do thank God for you all. We pray for you and we honour our partners before God in the very rich and significant ministries that you exercise in our Diocese in so many different ways.

We remember and give thanks to God for the many years of faithful and dedicated service of our recently departed friends Fr Alan Talbot, the founder of African Palms, and Dr Marion Bartlett who was a doctor for many years at Mkomaindo, Masasi.

### **Challenges for 2019 :**

The harvest in 2018 was a poor one due to the weather patterns - the rains were poor and the planting season was delayed for many of our people and as a result the harvest was not good. This especially affected the cashew crop across the Southern Region with additional problems from the wholesale traders who buy the cashew nuts from the farmers. Of course, all this has a big impact on the family finances for many people – education, health, home life and parish giving are all a challenge for our parishioners. Please pray with us.

We have numerous applicants for training for the priesthood but finances are short to pay for their training, travel and accommodation costs. As a Diocese we need more priests as parishes are growing in numbers across the Diocese; also many parishes have ten or more outstations. While numerical growth is a positive challenge that we face, we are unable to meet this just now. Please pray with us.

The Bishop's House built by Bishop Trevor Huddleston nearly sixty years ago is increasingly becoming a place for meetings for visitors to Mtandi and it is situated very close to the Diocesan HQ and offices. This is good but the result is that Veronica and I are unable to find much rest or real peace for family, for prayer, for rest or for any proper preparation for our work and ministry. So now, as a Diocese, we are thinking and praying about a suitable new House for the Bishop of Masasi and his successors that is away from Mtandi. I shall continue to have my official office near the Cathedral. Please pray with us.

The Rondo Land Rover is now due for replacement. We shall sell this vehicle and look to buy a more suitable people carrier, both for the students and for the local community use. Please pray with us.

## **Our family:**

We are so thankful to you for your prayers for us, the Almasi family. My mother Mary still lives in Sindano, while Veronica's family are in Tanga.

Our children are all in full time education – Faraja is at Mzimba University in Morogoro reading Business Studies, Hugo and Happy are at Secondary School; Mama Askofu Veronica is busy both in the Diocese and serving on several committees in the Province of Tanzania; notably, she is Provincial President of the Mothers' Union. We are so grateful to you who pray for us and who support us financially. We thank God for you and your generous hearts towards us. Let me remind you and encourage you that you are welcome to visit us; there is always a special and warm welcome for you here!

We do praise and thank God for all your partnership with us in the Gospel during 2018. We pray that you will know great joy as you celebrate the birth of the Messiah Jesus this Christmas, praying the blessings of Almighty God for you, your families and your homes.

My prayers as we enter into 2019 together.

Your friend and brother,

*+James Masasi*

Rt Revd Dr +James Barnaba Almasi  
Bishop of Masasi

## **A note from the Editor**

More than six months has passed since the previous issue of Masasi & Newala News was produced – and we apologise for this gap in our communication with you – but we deliberately avoid producing the newsletter during December in case it becomes lost in the discarded Christmas card envelopes. We have therefore held this issue over to the new year, when hopefully everyone will be able to relax and have an opportunity to read and enjoy the various articles.

It is with great sadness that we report the death of Father Alan Talbot, who passed away very peacefully, at home with his family, on Thursday 30 August at the age of 95. His funeral was held 4th September in the local Church where he worshipped and was attended by very many friends and colleagues from near and far.

Alan had been in failing health for several years, but whenever one asked how he was his reply was always, "I'm fine thank you, and one day nearer to God". He was the most remarkable man, a true Christian in every sense of the word, a good friend to many of all different faiths and traditions and it is almost impossible to summarise all that he achieved in his long life. We are delighted therefore to be able to reprint overleaf the address given at Alan's funeral by Father John Walker.

**Welcome and Introduction given by Father John Walker,  
Vicar of St John's Church, Walworth at the funeral of Father Alan Talbot**

Welcome to St John's in Walworth on this solemn day as we come to pray for the repose of the soul of Alan John Talbot, Priest.

As we gather here today, at this very time Masses are being said for the repose of Father Alan's soul in the Cathedral church of the Diocese of Masasi in Tanzania and in every parish church in that Diocese. Masses and prayers have been said, are being said and will be said in a multitude of other churches too - in this country and throughout the world, from York to Lanzarote and beyond - in the Anglican Church, the Roman Catholic Church and the Orthodox Church.

No greater tribute could be paid to any man or woman and it is a singular gesture of how much Fr Alan was loved and of the deep, spiritual impression he made on so many people. He was first and last a parish priest; totally unmaterialistic and without any worldly ambition for himself. As a parish priest Fr Alan was totally for his people - for their spiritual welfare and for their physical well-being. In his priestly role he exemplified the qualities of his Master, the Lord he loved so well and whom he served faithfully for so many years. He drew people to him in the simplicity - and sometimes very matter of fact way - he related the Gospel message to daily life. The Gospel message for him was both real and vital; it did not need dressing up in frills. The message of the Master was as cogent today as it was two thousand years ago and he knew how to put across those eternal truths in the language of today and in a way in which people could well relate to in their daily lives. His goodness was palpable and shone out of him.

And that is why I guess so many of us are here today to celebrate his life, and why so many people are celebrating his life elsewhere - a long life well-lived - and giving thanks to God for the privilege of having known Fr Alan and of having him as a part of our lives.

Behind every great man, so they say, there is a great woman and I believe that behind every good man there is a good woman too. Fr Alan's home life was very important to him and the love and support he received throughout his ministry, and the love and care he received from Shirley in these last years when increasing frailty came upon him in the fullness of his years, has been wonderful: a good woman not behind her husband, but alongside him - sharing his journey, his ministry and his life to the very full. And then, of course, his family - all there caring and supporting too - John and Sally, Sarah and John, and James and Dee. Fr Alan was so very proud of all of them and their achievements - his love unconditional. And then we must not forget his grandchildren - Tom, Will, Marcie, Alfie, Katy, Lara, Remy and Ben - each one of them very special to their Grandfather; all the family remained loving and close, both in their attachments to the family home and to each other.

Fr Alan has left a great legacy behind him - a spiritual legacy of course, the flowering and fruiting of his ministry, but then more practically so - African

Palms, which provides much needed help to the people of the Diocese of Masasi in which he ministered - and has done so for many years.

It is impossible to encapsulate 95 years into a few lines but the memories you have brought with you today and the memories of all those people who cannot be with us today - through the frailty of age, or the busyness of life, or geographical location - those memories would fill countless volumes if we could express them in writing - a veritable library in fact. And that indeed would be a very fitting tribute in itself and a fine thanksgiving for Fr Alan's life and ministry. And that I believe is how Fr Alan would have liked it; he wasn't one for praise. He was a priest - a fine priest - and he would say that he only did what a priest should do, anyway that's how he would have seen it I think. But to be remembered, and remembered lovingly by so many people - I think he would have accepted that - and I think if he was thinking objectively, not about himself (he rarely did that), but about someone else who received that same tribute, he would have nodded his head and said "that's just how it should be - to be remembered with love".

It is said sometimes that it is a priestly privilege that at his or her funeral a priest is carried into church the other way round, as indeed you will notice Fr Alan is today. It marks the difference between those called to priesthood and those who remain laypeople - and so it does - but it is a mistake to think of it as a privilege! Lay people come into church feet first and rest so before the High Altar - to remind them that on the day of judgement they will rise to face their God and answer to Him for their sins. Not so a priest - he rests before the High Altar the other way round - and that is to remind him that on the day of judgement he will rise first of all to face his people and answer to them on how well or how badly he had served them as a priest, and it is only then, when he has done that he turns to face his God and answer for his sins. I don't think Fr Alan has much to worry about in either case.

May he rest in peace and rise in glory!

### **Father Alan Talbot - "Another Twopenny Tour"**

Father John says that memories of Alan would fill countless books and we have managed to get hold of a short booklet entitled *AJT: Another Twopenny Tour*. This may sound an odd title, but the booklet comprises the memories of 41 different people who knew and loved Alan. It includes reminiscences from when he served in the RAF as a navigator in Leonard Cheshire's squadron (where miraculously he completed two whole tours), from his time at Brasenose and later Mirfield, from his first Parish in Hackney where he organised and led numerous tours for young people to all parts of Europe and even to Jerusalem (the Twopenny Tours), and subsequently his parish in Portsmouth; it also includes reminiscences from Bishop Trevor Huddleston and others who became Alan's friends during the time he spent in Tanzania, and concludes with memories from his time as Vicar of Whitechapel and finally in Twickenham.

Sadly it is too large to reprint in this newsletter but we have had some copies reproduced and if any of our readers would like to receive a copy we will be delighted to put one in the post at no charge - just let us have your name and address. We would, however, ask that you make a donation either to Marie Curie Nurses - [www.mariecurie.org.uk/help/nursing-services](http://www.mariecurie.org.uk/help/nursing-services) - who took such loving care of both Alan and Shirley during Alan's last days or to Alan's favourite charity – Amnesty International - [www.amnesty.org.uk](http://www.amnesty.org.uk). The booklet was put together in the late 1990's by one of Alan's dearest friends, Carlotta Johnson, who sadly is no longer with us, but we feel sure she would be happy for us to circulate the booklet more widely, especially as she has written on the opening page : *“The reason for making this book is to challenge some of the world's awful news with a celebration of the good, the beautiful and the true.”* .

In his funeral address Father John makes a brief reference to African Palms, which today is a highly successful charitable enterprise with independently run branches in both Canada and USA. In an earlier issue of this newsletter Alan was persuaded to write an article explaining how he started African Palms, and this is reprinted below. However, he was always reticent about the unbelievable support that African Palms has provided to people of all faiths in Tanzania. Please do look at both the English website [www.africanpalms.co.uk/en/](http://www.africanpalms.co.uk/en/) and also the American one - [africanpalmsusa.org](http://africanpalmsusa.org) - and see for yourself what African Palms has achieved over the years. It is extraordinary and all the result of Alan's initial idea – and of course, the dedication of Alan and Shirley, and now their sons, James and John.

### ***Alan Talbot's Memories of Masasi***

*The Dakota flew south, heading for the airstrip at Nachingwea. Looking down I could see the mist rising from the ground - it was the rainy season in tropical Africa. The aircraft touched down and I saw a Landrover parked at the edge of the otherwise deserted field. I hoped that it was for me. The driver waved and welcomed me, saying something in Swahili, and then, realising that I couldn't understand what he meant, he pointed to the passenger seat. I got in and soon we were speeding along a sand track.*

*I decided that it was the right time to try to learn some Swahili so I pointed down to the track and after a lot of gesticulating, the driver understood. He smiled and said “barabara” - the road.*

*After about three hours we arrived at Chidya, the Diocesan Grammar School. The Bishop had decided to send me to Chidya since it was English speaking and he felt it would give me a good opportunity to pick up some Swahili. I was to be Chaplain of the College and the Headmaster, Fr Louis Sparham, gave me the job of teaching religious knowledge and mathematics to the lower forms.*

*The chapel services were all in Kiswahili, but on the very first Sunday he asked me to preach in English. I knew that the lads' English was good but I longed to use at least some words which they would have heard from their mothers' lips at the time of their earliest infancy. I longed that deep should speak unto deep.*

*My first sermon in Africa was that the track from the airfield in the pouring rain was for me the “barabara ya mbinguni” - the road to heaven. (Before the sermon I had asked what “heaven” was in Swahili.)*

*After a few months the Bishop sent for me and told me that he was sending me out to a place called Namakambale. On my way from the Bishop’s house I met the Assistant Bishop, a local man, Fr Soseleje and the first black Bishop in the Diocese of Masasi. I asked him where Namakambale was and he roared with laughter – “It is miles from anywhere”, he said, “the only things there are wild animals; I guess the Bishop is sending you a place where you can do the least amount of harm!”*

*I found out that there was an old bus which went to a little town called Tunduru every Wednesday and that on its way to Tunduru the bus passed Namakambale, so I got my things together - including some tins of condensed milk, some tea, rice and salt - and on Wednesday morning I boarded the bus. I was told that Namakambale was about 60 miles away and that it would take four or five hours to get there, so I asked the driver to let me know when the bus reached Namakambale. After four and a half hours the bus came to a halt, the driver called out “Namakambale” and I picked up my things and got off the bus.*

*Waiting for me was a small crowd of people - men women and children – who had been told that I was coming. An old man came up to me, took my bag and led me across the track to a grass-roofed mud hut. We ducked under the grass to enter the hut and inside was a table, a chair and a string bed with a rush mattress and a blanket all ready for me and I realised they had taken a lot of trouble to get these things together.*

*It turned out that Namakambale consisted of about six mud huts. The children went to school along the track to Nakapanya, four miles away and I settled in to their life.*

*The old man, William Ruwemba, was absolutely wonderful. As a young man he had worked with the Mission as a cook and general helper and he made me feel completely at home. There was a little mud Church and each morning he would get the Church ready for the daily Service, at which he served. After Church he lit a fire outside the house, fried an egg, baked some bread on the open fire and made the tea. The midday meal was fried chicken – a tiny bird that he bought from the locals - and rice. The evening meal was chicken soup, fried chicken and rice and papaya. He employed a lad named Vincent to get water from the local mud hole and to gather wood, etc.*

*I hadn’t been there long before people came to ask if they could “borrow” salt, sugar, etc. and I realised that this would increase! I had found out that the total income for each family was approximately £25 per year, which they earned by selling their cashew nuts to the Government agency at the end of December each year. Salt was really dear to buy – one shilling for a small tin - and they purchased it from a tiny shop at Nakapanya where the school was.*

*Being a city dweller I decided that the best way I could go about things would be to build a shop and aim to sell things at the lowest possible price. Priests and*

*workers in the Diocese of Masasi were members of the Universities Mission to Central Africa and were not paid, although we were given money for food, clothes, etc.*

*I therefore wrote to a friend in England and asked him to send me enough money to build a shop - and the money arrived. I took the bus to the coast and ordered cement, tin for the roof and nails, etc. A lorry came up from the coast and I paid the locals to unload it and then paid them to build the shop - fortunately they are all builders. They made cement blocks using the cement and sand scraped up from the track and within a few weeks the shop was finished - the foundations high enough to keep out any insects, etc.*

*I went a second time to the coast at Lindi, did deals with the local wholesalers and purchased stock for the shop - salt, sugar, clothing material and tins of paraffin for lamps, etc. I found I was able to sell salt at about a quarter of the price they had been paying previously and still make a good profit.*

*When Christmas came, and with it the money from the cashew nut harvest, people came to the shop from all over the area. The word had got around that what we sold was reasonably priced and some people came from far away, travelling for two days and two nights to reach us. When they arrived they would light their fires around the shop, which opened up early in the morning - after the morning service and breakfast!*

*It was really good. I always remember one family of mum, dad and two small children arriving - they had been two full days getting to us. The man put all his cashew nut money on the counter (a plank of wood) and asked me what I recommended he should buy. I weighed him half a sack of salt, to keep him going for a whole year at a really low price; I had bought some cheap buckets and some clothing material in green - the Tanzanian colours as well as some beads for girls and torches for boys. They trusted me absolutely. I am really silly but I thought they were seeing in me what Our Lord was really like.*

*The UMCA arranged for people in England to send us out books and papers and they came up on the Wednesday bus. I tended to receive mail about once a month and on one occasion I received a copy of the Church Times and read that they were finding it hard to get Palm Crosses for Palm Sunday in England. Church suppliers were purchasing palm leaves from Spain and having the leaves plaited into crosses in England as a cottage industry. But the palm leaves needed to be fresh to be plaited and this meant the leaves had to come in refrigerated transport, which was very expensive. Then the plaiting had to be carried out very quickly.*

*The Bishop had decided to send out two young teachers for a few days to keep me company. They were a very clever pair - both botanists - and one afternoon the two of them were talking to one another, standing on the sand track outside the hut. I heard them use the word "palm" and asked them what they were talking about. They asked me why, and I said, "you used the word "palm"- what was that about?" "We were talking about those"- and they pointed to what I thought were some large reeds - their Swahili name is miwaa".*

*“Are they really palms?”, I asked. “Yes”, they said. “there are hundreds of kinds of palms”. Being very clever they said, “they are hyphaena or dwarf palms”. I asked, “ would they definitely be palms under the Trade Description in a court of law in England?” “Yes”, they said. My mind had docketed that Church Times news!*

*I immediately paid some people to cut down the miwaa and plait them into crosses. Then I wrote to a parish priest whom I knew in England and told him I was going to send him some palm crosses and asked him to see if any of the churches near him would like to buy them. The crosses arrived and he had no difficulty in selling them. In fact they were very glad to buy them. One of the young teachers I had met at Chidya said that his mother would like to take on the work of selling them in England and I arranged for her to take over the selling of the crosses. She was great at the work - she expanded the sale of the crosses selling them not only to individual churches but to church suppliers and shops, etc.*

*In Masasi the rains come in late December and last until late March - not heavy rain but about 32 inches, which is not much in a tropical climate. Maize is planted in late December and begins to mature in February/March. But once the rains had stopped and the maize had fully matured, baboons would come and break up the maize, which meant the people needed to guard their crops. However, once we had started the palm cross work people would sit and plait the crosses while they were guarding their crops. They would bring their palm crosses to the shop and be paid for their work - so many shillings for a hundred crosses, which meant they had extra money to spend in the shop!*

*Very occasionally I needed to go to Masasi to visit the Bishop and on one occasion I met a young man who had come out from England to give the Bishop some help. However at that time there was not a great deal for him to do. He had heard me telling the Bishop that we were going to build a new cement block Church and said he would like to come to give us a hand. The Bishop agreed to this, so we returned to Namakambale together.*

*It had been agreed that if I were able to get the cement and tin for the roof, people would build the church as volunteers and the young man weighed in with all the others. He was great - happy and confident - and they were all glad that he was around. I remember he could throw a ball further than any of them - they were very impressed! The building work raced ahead and volunteers came from all over the area, and they were not just the local church people. One of them was in fact a Moslem, a skilled bricklayer.*

*We decided we would build a tower and erect on the top a large wooden cross. The young man came from a great racing family and their racing colours were blue and white, so we managed to buy some paint from the coast and the great cross was painted a wonderful blue and white. We fixed a date for the Bishop to come and bless the church and to our great delight the young man's mother and father decided to fly out from England and join us for the Blessing. It was really wonderful. It had been decided that the young man would return home with*

*them to go on to University, so that after the Blessing we said goodbye to him and his parents and they set off back to Masasi with the Bishop.*

*I had had malaria and although it had passed, I was still feeling very tired. On Christmas morning the Bishop would come out in his Landrover and pick me up to take me to Masasi to the little gathering of English missionaries, and we all had dinner together. The Bishop thought I didn't look at all well and said I was not to go back to Namakambale until I had been to the hospital to be examined by the doctors. They checked my blood and said "You must go to bed at once". They carried on taking blood tests but couldn't decide what was wrong and then the laboratory assistant, an old man, looked at the slide and realised I had sleeping sickness. Quite by chance one of the doctors had been to England on a tropical diseases course and was due back the very next day. When he arrived he carried out what I later found out was a lumbar puncture, and gave me the first injection of arsenic. He said I needed to return immediately to England, to the Hospital for Tropical Diseases, so I flew to London and stayed in the Hospital for Tropical Diseases for three months. They were really glad to see me as I was the first case of sleeping sickness they had to work on!*

*Finally I returned to Namakambale to find that old William, my right hand, had suddenly died and I would not see him here on earth again. Vincent took over but it was a really big blow. William had been my guide. He had never been taught to read or write but had he lived in the west he would have been a manager of a great commercial enterprise. He was a wonderful man - an example to us all.*

*My second tour of three years was coming to an end and I had a feeling I needed to be on my way, so here I am back in England writing these words that deep may speak unto deep.*

*Alan Talbot.*

## **Sheila Budge RIP**

We are also sad to report the death of Sheila Budge, the widow of the Revd Leonard Budge. Sheila died peacefully in her sleep, at the age of 93 and 11 months, on Thursday, 30 August 2018 – the very same day as Alan. May she rest in peace.

Masasi News No. 13, printed in December 2007 included a short article about Father Leonard, who was at that time our oldest supporter, and we have much pleasure in reprinting this below.

### **OUR OLDEST SUPPORTER .....**

*This honour must surely go to the Reverend Leonard Budge – now aged 95½. Father Leonard, together with Father Ronnie Cox, travelled out to Africa in 1942, on a troopship bound for Singapore, which had to change course every three miles to avoid being torpedoed! They finally disembarked at Cape Town but as there were no ships going through the Indian Ocean, they had to make*

*their way overland through the middle of Africa, mostly by train – celebrating Mass every single day as they travelled.*

*When they reached Bulawayo, Father Ronnie was taken ill with appendicitis, so Father Leonard continued on his own and finally arrived in Masasi at Christmas. He was asked if he could sing the Exultet in Kiswahili at the Easter vigil that year, which he managed and thankfully he is able to offer the Mass daily even now.*

*He had trained as an architect and while he was in Masasi he not only drew up the plans for Mkomaindo Hospital, but also built the present Bishop's Palace. In 1947, at the age of 36 he decided to come back to England to get married and on the ship he met a young lady - who was playing Puccini on a portable gramophone. This young lady – who later became his wife - was so far as we know, the first white baby born in Tanga (her father was working for East African Railways) – and sixty years later Leonard and Sheila are still living joyfully together in Braunton, North Devon.*

*Father Leonard writes “in 2011 I shall be 100! I feel that I am living in an eternal situation already and am halfway to heaven”.*

*He has had a remarkable but blessed life. He was born on Ascension Day 1911; in the 1940's Blitz he was working in the Church Army Service Hostel at Paddington Station, which was totally destroyed shortly after his departure for York where he was to be ordained; he had the roof blown off his Church in Hertford while celebrating Mass and he survived bombing in Canterbury, Hull and the London Blitz.*

*Father Leonard loves Masasi and has given tremendous support to the Friends over the years. We are trying to persuade him to tell us more of his memories of Masasi, but in the meantime, let us remember both Leonard and Sheila in our prayers – and we look forward, with him, to celebrating his centenary.*

Sadly Father Leonard did not reach his 100th birthday but passed away on 11th January 2009 at the age of 97. Both Leonard and Sheila were loyal supporters of the Friends for very many years and we were touched to learn that Sheila had asked that the collection taken at her funeral should be donated to the Friends of Masasi & Newala. Rather than just put this money into our general fund, the Trustees have used the proceeds of the collection to buy a laptop for Phares Lihewe, the former Headmaster at the Rondo, who has recently started training for the priesthood at Gaul Theological College in Harare. We felt that this was a practical way of putting the money to good use and one of which Sheila would have approved. The collection at Leonard's funeral was also donated to the Friends and, at Sheila's suggestion, helped towards the construction of the new toilet block, built alongside the Bishop Trevor Dormitory at the Rondo. We understood this was something of which Leonard would have totally approved!

## **REPORT FROM THE FRIENDS OF MASASI & NEWALA**

We are very grateful to everyone who responded to our request to advise us if they still wished to remain on our mailing list – and for the generous donations we received in response to this request, and we are also grateful to those who indicated that they no longer wish to receive our newsletters on a (fairly) regular basis, many of whom also sent a much appreciated donation. As a result of this exercise our mailing list has been considerably reduced in size and we hope that it now reflects more accurately the people who are genuinely interested in the two Dioceses of Masasi and Newala.

However, we are sending this issue to a number of people who did not respond to our request but who we feel might still like to receive the newsletter. If you are one of these people, and you do NOT want to receive future issues of M&NN, please advise us and we will remove your name from our mailing list. We are, of course, always happy to add names to our mailing list if you know of anyone who would like to receive the newsletter.

As explained in the previous issue of M&NN, the Trustees are now only meeting on an annual basis and therefore have not met since our last meeting in May 2018. However we have continued to communicate with each other on a regular basis via email and telephone and have continued to respond to the requests for help from Bishop James. Also, since our last meeting four of the Trustees – Stephen and Linda Jarvis, Jonathan Rendall and Dirk Juttner have visited both Dioceses and at the end of this report we include some of their reports, as well as a report from Steve Arbery on his fund raising project for the Special Unit at Mtandi Primary School and a report from Angie Ayling on the Minchinhampton group visit to both Masasi and Newala.

Unfortunately Jonathan Rendall was knocked off his bicycle in August, while cycling through Hereford and sustained what he thought initially were relatively minor injuries. After a few days in hospital he was discharged as physically fit and a couple of weeks later he felt well enough to go ahead with his planned visit to Tanzania. However, at the end of September it became apparent that his injuries were more severe than he had thought and scans showed that he had developed a large blood clot on the brain. He was therefore admitted to the Queen Elizabeth Hospital in Birmingham where he underwent emergency neurosurgery, and when he recovered from the surgery, not only did he have to learn to walk again, but he could not even stand without assistance. However, with support from the physiotherapy department and a great deal of hard work and determination on his part, he was able to go home after only four days. Since then Jonathan has had to take a lot of rest to give his brain healing and resting time, and he tells us that he still gets very tired. We are sure all our readers will join with us in sending him our very best wishes for a complete recovery. An abbreviated version of the lengthy report which he submitted to the Trustees on the consecration of the new Church at Kilva Kivinje, is included overleaf.

A great deal has happened in the Diocese of Masasi since our last report. Probably the most exciting news is that work has started on building the new Girls' School at Namasakata; although we are holding substantial funds specifically donated for this project, we have agreed with Bishop James that the money will be sent in instalments of £5,000 and to date we have made four payments, i.e. a total of £20,000. We have also been able to send a generous donation to the Special Unit for blind children at Mtandi Primary School, and we are grateful to Steve Arbery who has succeeded in raising well in excess of £6000 for this project. Several children have been able to undergo hospital treatment in Dar es Salaam - in some cases to restore their eyesight, and others have been able to go to Ndanda Hospital for medical treatment.

We have also been pleased to be able to give considerable support to the Rondo by enabling the Diocese to purchase the Landrover previously owned by the Mothers' Union. This was in need of some quite drastic repair and refurbishment, but we understand that this work has now been completed and the vehicle is now playing a valuable role in the life of the Rondo community.

The former Headteacher at the Rondo Junior Seminary, Phares Lihewe (who was himself educated at the Rondo), has begun his theological training and has started a two year course at The Gaul Theological College in Harare. This is a very big step for Phares as he has had to leave his wife and young son behind, and the Trust was very pleased to be able to cover the cost of his fees and his travel expenses – including a trip home at Christmas, and thanks to the donations received at Sheila Budge's funeral, we have also provided him with a laptop to help with his studies. Phares has worked incredibly hard as the Headteacher and has achieved outstanding results over the past few years, as well as overseeing new building projects at the School and the Trustees send him their very best wishes for this new phase of his life. We understand that the former Headmaster of Archbishop John Sepeku Secondary School in Dar Es Salaam, Ernest Barra, who is originally from Masasi, has been appointed as the new Headteacher at the Rondo and that he is settling in well to his new post.

We should also mention that we have been able to send a generous contribution to the Rondo for the purchase of books and/or computer software; this is the result of donations received at the funeral of Henry Tomsett who, with his wife, visited Masasi many years ago in the company of Mick and Val Levick.

We have continued to support the six students who are part way through their studies at the Rondo under the auspices of the Bishop Trevor Scholarship Scheme, although no new students are being invited to join the scheme at the present time. However, under the auspices of the BTSS, the Trust has enabled one of the teachers at the Rondo, Mr Mnonjela Godfrey, to undertake a special course in Information Technology. This is especially important as thanks to a very generous donation received last year, the Friends have been able to finance the installation of a complete new IT suite at the Rondo with a full array of computers for use by the students and staff. On his recent visit Dirk Juttner was

able to see this suite in operation and he has reported that it is very impressive and in constant use.

Jennifer Oakley is in regular communication with many of the members of staff, as well as the students, at the Rondo and her update on events at the Rondo is attached at the end of this report. We are also very pleased to include a report from Angie Ayling who made a return trip to Masasi in May of last year with the Minchinhampton group.

The Almasi family have had a difficult year as Veronica's sister, Joyce, was diagnosed with terminal cancer earlier this year and over the past months Veronica has spent a great deal of time with her sister and family at their home in Tanga. Sadly Joyce died shortly before Christmas and her funeral took place on 26th December. May she rest in peace.

Let us pray for Bishop James and Veronica and all their family and we hope that 2019 will be a year that is blessed with good health and peace for them all.

And finally, all being well both Bishop James and Veronica will be coming to England in July 2020 for the Lambeth Conference and it is hoped that they will be able to stay on for a couple of weeks afterwards. This will give them an opportunity for a short period of rest and relaxation but they will also be able to meet with the Trustees of the FoM&N and many of their other friends in different parts of the country. No definite plans have yet been made but hopefully the Trustees will be able to organise two "Masasi Days" – probably in London and Hereford during the time that +James and Veronica are with us. We will keep you advised as our plans progress, but if you would like +James and Veronica to visit your Church or would like to organise a get together in your area, please let us know as soon as possible. The cost of their travel to and from Tanzania will be taken care of but the Friends will be responsible for their travel within the UK and all hospitality during the time that they are here.

### **Report from Dirk Juttner on his recent visit to Tanzania**

Having lived and worked in Tanzania for three years, and having returned to visit the CMM Sisters and the Diocese of Masasi every year for the past fifteen years, I have become more and more convinced that what is needed is expertise.

On my first visit in 1966 the population was 10 million, but it is now 50 million and this number is being inflated by refugees from the eight surrounding countries bordering on Tanzania who see the country as being more peaceful and prosperous than their own. With such a rapidly increasing population the Government rightfully sees the importance of health and education to maintain this success. This clearly involves providing more hospitals and schools and the building programme is going well, although it is sometimes hampered by over ambitious targets and regulations.

But as I said above, I feel what is needed is expertise. It would be good to see more resources put into providing tertiary and further education to train experts

such as doctors, nurses, teachers, accountants, and administrators - to mention just a few - in all the professions, to man the institutions and to develop the country.

Turning to the state of the Anglican Church, it is wonderful to see the increase in the number of Christians, but one should not underestimate the rapid growth and influence of Islam. The young people in Tanzania make up 63% of the population. Each year 900,000 try to find work, but only 60,000 are successful in finding a job. All are now keen to have their children well educated and there is real competition for jobs in the workplace.

During my visit to the Sisters and the Diocese of Masasi this year, for just over four weeks, I was able to visit seven of the Sisters' eleven Houses, some of which are hundreds of miles apart and I am extremely grateful to the CMM for making the travel arrangements between the Houses so efficiently, for providing at least one Sister to care for me on the buses, and cars to take me to their Houses.

In the Diocese of Masasi things are going well, and Bishop James, who has an enormous amount of energy, is leading the Diocese forward in many ways. The Junior Boys' Seminary in Rondo has a new Headmaster, who is settling in well, a new computer classroom has just been installed and fully equipped and Information Technology teaching is now available to all the students. Also the preparations are well in hand for training the ordinands from the five Dioceses in the Southern Zone of the country who are coming to St Cyprian's Theological College in the Rondo next year.

The building of the first Anglican Secondary School for Girls in Namasakata is making good progress now that the Government has agreed to the plans. However, sadly, the Sisters' nursery school building in Maili Sita has come to a halt as Government regulations require that it has to be more than twice the planned size to conform to their latest model. This is clearly not possible with the amount of money that has been donated for this project and consequently it may take years to complete.

The 16 girls in the Hostel are doing well and with the help of the Sisters much of the girls' food is grown by the girls themselves. They now have a number of chickens, some pigs, a cow and a calf, and have started building hutches, as they are hoping soon to keep rabbits. This will make them almost self sufficient as far as food is concerned, which is excellent. After designing a logo for the Hostel a donor made 20 t-shirts for the girls; they were all thrilled to have the t-shirts and couldn't wait to put them on.

The Sisters' Health Station in Sayuni is now almost complete and operating well, and patients who cannot be treated at the Health Station can now be taken to a hospital in the new ambulance. It is hoped that more Sisters will be trained as nurses and midwives as most patients ask for one of the Sisters to be present while they are undergoing treatment. There are some Sisters in training, and it is hoped that they will be qualified as nurses and midwives at some time in the

future. New vocations are coming forward but not in the numbers of past years. Basically, progress is being made in all areas, although the multitude of strict regulations and demands of the Government are hampering faster progress, especially with regard to building regulations.

It is always a great joy to meet old friends again and see their happy faces. In Africa the people are always smiling, whatever their circumstances. They are so much happier with the little they have, than we who have too much.

I am so grateful to the Sisters for making my visit this year such a success again, and for all their kindness, and it was good to be able to come back to England with Sr. Debora in response to an invitation from friends in York.

We should be proud of the way in which the Sisters maintain and care for the Health Station, the nursery school, the Girls' Hostel, the water harvesting tanks, the agricultural machinery, 'William's Well', the farm animals, the irrigation systems and all the other facilities that we and our generous supporters have provided.

I also greatly admire the dedication of the Sisters who live a very simple life, with a very basic diet in order to devote as much of their resources as possible to the women and children of Tanzania and Zambia whom they help. The Sisters are in good spirits, working hard and praying for a better world. May God bless them in doing His will.

*Dirk Juttner*

### **Report on the new Church at Kilwa Kivinje**

The community of Kilwa is on the coast, just over a hundred miles north of Lindi; it is the most northern parish in the Diocese of Masasi and consists of three individual towns - Masoko, Kivinje and Kisiwani – each with a very long and turbulent history. The Arab slave trade headquarters were in Kilwa with a huge fort and holding dungeons in Kisiwani and Masoko and the Portuguese also added structures to the fort in their colonial days as traders on the East African coast. In recent years these now ruined forts have become tourist attractions, together with the palaces and homes of the Arab traders.

Kilwa today is a fishing port and there are plans for the port to be enlarged and developed for import and export of goods for this area of Tanzania. At present dried fish from Kivinje is exported by lorry to Uganda and the Congo - a weekly delivery of the Indian Ocean's best, providing employment for many people in the area. Tourism is also slowly developing through the construction of hotels and beach homes on the beautiful coast which, with its azure blue sea, white sand and palm trees, is a haven of peace and tranquillity.

The population of Kilwa is approximately 190,000 and is predominantly Muslim, although there is a strong and faithful Christian community of Pentecostal, Seventh Day Adventists, Roman Catholics and Anglicans. The Anglicans in Kilwa Masoko are in the process of rebuilding their Church, but for many years the members of the Christian community in Kilwa Kivinje, who did

not have a church, have met together each Sunday to worship under a tree, sitting on sisal mats on a hill top overlooking the town - a wonderful place in the dry season but not in the rainy season when there is no service.

Some time ago Jonathan Rendall was in Masasi Diocese at the invitation of Bishop James and while he was there they travelled to Kilwa Kivinje, where they worshipped with members of the Christian community and Bishop James celebrated the Eucharist under the tree. Jonathan subsequently returned to Kilwa and as there was no church building, he went from home to home over the week, meeting the Christians in the town. The hospitality and fellowship were wonderful and living and working amongst these people Jonathan began to appreciate their vision and hope for a church building. He knew that the construction cost would be great but the community did have a small piece of land that had been bought some years ago near the tree. Unfortunately there was no Certificate of Ownership to prove possession, so no action could be taken until this was proven, but it seemed that if this could be achieved, it might be possible to build a Church on this piece of land. .

On his return to England Jonathan resolved to try to raise the money and plans were made for a sponsored cycle ride round the Diocese of Hereford, but very sadly his friend and partner in these plans, Neil, was suddenly taken ill and died just a few months later from bone cancer. Following Neil's tragic death gifts were received in his memory from across the city and county of Hereford and within a relatively short time – together with a generous donation from the Friends – more than £20,000 had been raised to build a church at Kivinje and to complete the Land Ownership registration. With all the necessary paperwork, including the planning consent in place, the work began in December 2017, just six months later the building was completed and on 17th June 2018 the Church was consecrated by Bishop James.

Despite his recent accident, Jonathan travelled out to Masasi specifically for the consecration and he reported that it was a wonderful and joyous celebration with a full church vibrant with colour and song, and choirs from Kilwa Masoko and Lindi. Bishop James led the Eucharist, while Julie, Neil's widow, and his son, Ashley, unveiled the plaque dedicated to Neil - an exciting, moving and wonderful celebration in the life of the Christians in Kilwa Kivinje and for the Diocese as a whole.

Plans are now being drawn up to build a small house on site for a catechist who would be based at the church, using the bricks and roofing sheets that were not used in the initial construction of the church, and at some time in the future it is hoped to install a solar panel to provide light for both the Church and the house.

Let us rejoice for and pray for this community and for their long-awaited Church.

*The Editor*

## **The Rondo**

At the time of writing in January the students and teachers are now back at School and have begun the new School year. Many great developments have happened in recent months and the School continues to develop. Form 4 exam results were good and the recent national exams for Form 2 also had good results with 16/29 getting the top division 1 grades.

As Fr Phares Lihewe the Headteacher of Rondo is now studying for a two-year Theology Diploma in Harare, Zimbabwe, a new Head has been received at school. Mr Ernest Barra is a very experienced Headteacher and is now continuing to lead the school.

The new computer room is now fully up and running and well-used by teachers and students for lesson planning and for private study. Having computers and typing facilities is saving the School a large amount of money as they are able to prepare and print their own teaching materials without having to outsource this at considerable costs. As reported above, Mr Mnonjela Godfrey has been sent for training in Mtwara for further skills in Teaching and Learning with computers and he will return with new skills and ideas that can further utilise the great technology now available. Hopefully in the future Rondo will be registered for students to sit for exams in Computer Studies.

Plans still remain in place to register Form 5 and 6, for students to be able to study A levels too instead of needing to find a new school after O level exams.

## **Motorbike Project**

Felix Andrew continues to operate the motorbike that has been bought by FoM&N on a loan basis. Despite some challenges, which have included a recent minor but painful accident which caused painful abrasions to his arm, he continues to do well. Felix is a farmer and after cultivating maize, peas, cashew nuts and beans in the early morning at various times of year he then goes on to spend the rest of the day taking passengers to Masasi town and surrounding villages. He works a six-day week. Felix has now moved from his parent's home and is renting a small house with his new wife Helena. It has been just a year since he took delivery of the new bike and he has already collected 33% of the loan repayment. The rainy season has now begun in earnest which is always a double-edged sword; the rain is softening the ground for the main planting work for maize, which will be ready in April and provides flour for the year's ugali, but it also makes the roads so much more treacherous and some days no journeys are possible through the mud! Despite the challenges Felix is a positive and hard-working man and Julius Nyerere would be proud of his self-reliance!

*Jennifer Oakley*

## **Report from Steven Arbery on his fund raising project for the Blind Unit at Mtandi Primary School**

Although getting support arranged has been a slow business The Friends have been able to help children in the Unit with the proceeds of our fundraising and we are delighted that we have been able to provide :

- An automatic washing machine with the requisite plumbing (not an easy job in Tanzania) plus the funds to purchase a supply of washing powder. This was a special request from the Headmaster and we hope that the machine will prove to be an invaluable asset to the Unit. Partly because of the children's disabilities – most have limited eyesight, some are blind or disabled in other ways and several are albino - the Unit is faced with the daily task of washing considerable amounts of bed linen and clothing. For many years the younger children have taken on the responsibility of doing all the washing so having this machine means that they will be have more time to spend on learning and also on play.
- Medical intervention for eleven children at the Unit, four of whom will travel to Dar es Salaam for eye surgery. Not only have we been able to meet the costs of the hospital surgery and the accommodation for the children while they are in Dar, but we have also been able to ensure that funds are available for them to be accompanied by appropriate members of staff and for all the resultant travel costs.
- Funds for the repair of the shower unit which was installed last year.

There is still much more I want to do to help improve the lives of the children in the Unit and one of the requests from the Head, Felix Ndimbo, has been for funds to enable the children to play Goal Ball. I am seeking help and advice on this and if any of our readers can point me in the right direction I shall be very pleased to hear from them. Fundraising will continue with a Quiz night on Saturday, 16th March – see below.

Following a previous report in M&NN about the Unit, a very kind reader is generously donating £500 a year to support our work with these children, for which we are extremely grateful. Thank you. Another update will appear in the next edition of M&NN.

*Stephen Arbery*

## **MARCH HARE CHARITY QUIZ**

**Saturday, 16th March**

**7.00 for 7.30 pm at Birlingham Village Hall**

**Supporting the Unit for Blind Children at Mtandi Primary School, Tanzania  
Teams of 4 – 6 : Cost £8 pp to include a Fish & Chip\* supper - Bar and Raffle**

**For tickets please contact Steve Arbery 01386 750877**

**\*A vegetarian and gluten free option will be available. Please inform me when booking.**

## **Report from Angie Ayling on the Minchinhampton group visit to Masasi and Newala**

A group of seven travelled in May to Masasi, the remote town in south-east Tanzania (east Africa): Revd Steve and Linda Jarvis; Simon and Cheryl Ritter; Jo Smith; my brother, Mark Cornwall and me.

The reasons for the visit were varied: for starters, this was a holiday, returning to a very special location and rekindling friendships first established 13 years ago; it was also an opportunity to find out how charitable giving from Minchinhampton and the Friends of Masasi is being spent and how specific projects are progressing; for Jo, it was the start of a longer visit to the country as she travelled on in the third week to Vumilia, Nailsworth's twin town in the north west of the country; for Mark and me, it was almost like a pilgrimage to the parishes where our father, John Cornwall (Minchinhampton Rector 1959-72), lived and worked from 1932-55 and to where our mother Benita taught. This was Mark's first visit to Masasi and, indeed, to Africa.

The group was warmly welcomed and lovingly watched over by Bishop James Almasi—an inspirational, proactive, energetic and very “hands-on” Bishop. We had left Minchinhampton on Sunday afternoon and arrived in Masasi at about midday on Tuesday, after a 28 hour journey (flights from Heathrow-Paris-Nairobi-Dar es Salaam-Mtwara and road to Masasi). Our accommodation was a simple guest house beside the cathedral; therefore, we were awoken at 6am each day by the Angelus; there followed the loud dawn chorus—for about 10-15 minutes, no more—and then it was fully light and time to get up!

We visited the industrious CMM nuns who live about 3 miles away (one of whom, Sister Magdalene, stayed with our parents in Rodborough many years ago). We were also taken to parishes where our father had been the parish priest—Liloya and Mpindimbi. The church on each occasion was full and, after wonderful singing by the church choirs and the congregations, we were introduced to individuals who had known our parents—four men baptised by Dad; a man taught Maths by Mum; another who was taught English by her; a lady who remembered Dad from her childhood.

At a village called Lulindi (well off the beaten track or tarmac road), we were shown the church dispensary (grim!) and the special school (even more grim), then went on to Newala where Dad was priest for 9 years; Newala (pronounce Nay-wala) is now a separate Diocese and we were shown the foundations of the rather grandiose cathedral that is being constructed.

We were glad to have a rest on Saturday from travelling on the rough dust tracks. Instead, we headed for the town (about a mile away) and shopped! Steve was very keen to bake cakes for Pentecost—the church's birthday—so all the ingredients were purchased from a variety of vendors and, in the afternoon, we set to work mixing and baking (in an exceedingly inefficient oven). Despite all the difficulties, the cakes were very well received the following day by the 200 or so members of the congregation after the 3-hour service in the cathedral.

Our next outing was the 2-hour journey to Rondo where the Anglican boys' school, founded by + Trevor Huddleston, is located. As well as talking with the head teacher and other staff, we visited the dispensary/clinic, where Cheryl and Jo were able to use their medical expertise to assess the provision there which has been funded by the Friends of Masasi. We discovered issues with the chapel there, where repairs have not been carried out very successfully.

Tuesday found us at Chidya where we visited another dispensary as well as the (now state-run) boys' school where our parents worked (and met). The next morning, we set off soon after 7am to climb Mtandi Hill—a 2-hour trek up and up through thick undergrowth, culminating in a bit of rock climbing! At the top, we were rewarded with the spectacular view of Masasi, the distant Makonde plateau and on into Mozambique.

Once recovered (after the 90 min. descent), we went to the school for the blind which is located only about 150m from the cathedral. There are many albino children at this residential school, along with those who are blind; the albinos often suffer sight problems because their eyes lack the much needed protection from the strong sunlight. Cheryl had acquired lots of hats and sunglasses for these children and we also took them some simple musical instruments and toys.

All in all, our visit to Masasi was hugely memorable and rewarding. Without doubt, any visitors from Minchinhampton would be warmly welcomed by these lovely, happy and, for the most part, very poor people. The situation there is very similar to that in Nkokoto and it is wonderful that a place the size of Minchinhampton can offer support, love, friendship and prayers to two communities where life is so much more challenging than ours. *Angie Ayling*

## **The St Andrew's Stapleford-Nachingwea Link**

*We are indebted to Trish Maude for sending us information on how this link came to be set up and all that it has achieved over the years, and we have much pleasure in sharing this with our readers. The Trustees of the FoM&N have obviously been aware of the existence of this group for many years and several members of the group have attended Masasi Days in the past, but I am sure that many people have not been aware of the extent of the work that they are doing in Tanzania. Our contact with the Stapleford-Nachingwea Link Group has always been Trish Maude and if anyone would like to send a message to her, she can be contacted via email on [pmm24@btinternet.com](mailto:pmm24@btinternet.com)*

Nachingwea



Stapleford

## **The St Andrew's Stapleford-Nachingwea Link : 1981-2019**

Nachingwea is in Southern Tanzania, East Africa, some 590 kilometres from Dar es Salaam and near the Mozambique border - a remote and sparsely populated area. The Nachingwea District population is around 200,000 in 26 rural centres ranging in size from tiny hamlets to over 16,000 people.

Nachingwea was the centre of the ill-fated Groundnut Scheme in the 1940s, but when that project failed, it was neglected for decades. In recent years however, Nachingwea has started to develop rapidly: the hospital has been renovated, there is a teacher training college with capacity for 800 students, several secondary and primary schools and a class for children with special needs.

The Link between St Andrew's Church, Stapleford, Cambridgeshire and St Andrew's Church, Nachingwea, was set up in 1981 by a British missionary, Fr Bill Spencer, the Vicar of Nachingwea, and his friend Revd Colin Davison, the Vicar of Stapleford. Over the early years, a series of reciprocal visits to and from Nachingwea built friendship, trust and a common understanding of the many challenges faced by the Nachingwea community. The Link is now well established and active across many areas.

While the Link is between Christian communities, the aim has been to help the whole population, some 40% of whom are Muslim, while others follow traditional beliefs. Fortunately, inter-faith relations in the region are good.

Activities are divided between Church, Education, Medical, Agriculture and Technical, and Fundraising. In each area parallel committees in both parishes decide actions and oversee results. While resources are inevitably limited, it has been possible to support a wide range of projects, usually on a shared cost basis: money from the UK being partly matched by funds raised locally in Nachingwea. Audit and reporting systems have been developed to ensure effective use of funds and to measure results.

The aim of all projects has been to improve the quality of life in Nachingwea, bearing in mind not only available resources, but the sustainability of any activity. While not all projects have been successful,

both communities have learned, and continue to learn the art of collaborative development.

The following are examples of past and current projects.

### **Church**

- Supply of books and vestments (ongoing project)
- Support for clergy further education
- Redevelopment of the Church site, including building a large hostel for visitors (ongoing project)
- Support for Mothers' Union activities.

### **Education**

- Supply of primary school textbooks and equipment
- Support for secondary education for about 50 girls
- Mentoring for improvement of English (ongoing project)
- Courses for primary teachers
- Building a day care centre for 50 children at the Church
- Developing and equipping a special needs class and subsequently providing school resources and uniforms for the class and training for a teacher
- Developing and equipping secondary school library
- Supplying Science books for three secondary schools
- Support for higher education and vocational courses (ongoing project)
- Teacher exchanges (ongoing project)
- Observing and supporting English and Science teaching and delivering science resources for teachers
- Sponsorship of girls in secondary and further education
- Provision of a library for a secondary school and sciences books for three other secondary schools, via Read International.

### **Medical**

- Past experience of elective visits by UK medical students
- Supply of operating table, refrigeration, lighting, emergency generators, autoclave spares, digital blood pressure monitors, oxygen concentrator for neonatal unit, mosquito netting and medical and dental equipment for Nachingwea hospital (ongoing project)
- Schistosomiasis elimination programme to protect children
- Training for traditional birth attendants
- HIV/AIDS awareness training
- Midwifery and birth attendant training.

## **Agricultural and Technical**

- Rainwater tank construction
- Corn grinding equipment supply
- Cashew crop fungicide sprayers
- Motorbike and bicycles supplied for parish visiting
- Solar oven supply
- Sewing machines for clergy wives
- Seed supply to cope with crop failure
- Supply of pigs and enclosures to establish an ongoing source of income
- Training for an agriculturalist and rainwater conservation
- Strategic study of sustainable agricultural approaches for Nachingwea (a major project involving a demonstrator farm to cope with climate change is in development)

## **Ongoing and future projects**

- Apprenticeships, A Level and further education for girl school leavers
- Uniform, shoes and resources for the children in the special needs class
- Training for women workers in St Andrew's Church
- English courses for primary school leavers, prior to secondary education
- Further two-way teacher exchanges in conjunction with Stapleford School
- Equipment for the hospital, training for medical assistants, support for maternity care
- Demonstration farm project to help with the challenges of climate change, provision of maize and sesame seed for the new season

## **Fundraising**

The Link operates as a sub-committee of the PCC of St Andrew's Church, Stapleford, and under its auspices is eligible for Gift Aid. Income last year was around £7,500, with funds generated by:

- A regular giving scheme
- Collections at Church
- Donations via the PCC
- Village events
- A Christmas Fair

## **The Future**

Southern Tanzania has been known as a potential source of minerals for many years. Artisanal mining of alluvial gold deposits is well established, but industrial operations have not taken place. This is about to change, as in the last few years prospecting activities have located very substantial deposits of nickel, copper, gold and graphite. The claim areas for these materials are close to Nachingwea township, and industrial scale extraction is planned, although timing is uncertain due to the recent downturn in commodities markets.

In parallel with these developments, the Port at Mtwara is being developed as an oil and gas terminal with associated power generation, which is enabling industrial development, including cement production. A gas pipeline to Dar is complete, water is being piped from the Makonde plateau via Masasi, a new power spur is planned to pass close to Nachingwea and new road and rail links to Dar-es-Salaam, Mozambique and Malawi are under construction.

Nachingwea is at the geographical centre of all these developments and substantial change is inevitable, involving both opportunities and potential problems for the local community. The Link is working with the mining companies involved helping to foresee and overcome problems and also maximise benefits.

Perhaps the greatest need to help secure the future of the local population is education, which will allow them to participate in the wide range of opportunities that these developments will bring. The local teacher training college will be a key element in improving education, but there is also a need for vocational training in a wide variety of disciplines. Both sides of the Link are confident in working together to meet these challenges.

## **The link between the Diocese of Masasi and All Saints' Clifton, Bristol**

In Bishop James' Christmas letter he makes brief mention of the link that has recently been re-made between Masasi and All Saints' Church in Clifton - which incidentally is the sister Church of All Saints' Margaret Street, where we have often held Masasi meetings - and we thought our readers would like to know more about this.

I have three volumes of the History of the UMCA - which I inherited from Father Ronnie Cox – and having searched through Volume 1 (1859– 1909) the only reference I could find to the Cathedral at Masasi was that the first stone was laid on St James' Day 1905 under the supervision of Mr Tomes. It goes on to report that shortly afterwards the Diocese experienced a terrible period of native uprisings and after the massacre of the Roman Catholic Bishop, most of the European and African clergy in Masasi fled to Lindi on the coast. However they managed to return the following year and although many of the buildings were largely rebuilt, it is reported that the Church "looked like a ruined Abbey". However, it is later reported that on St Bartholomew's Day 1907 the first ordination took place in the half finished church.

In Volume II (1907-1932) it says "When the Bishop returned from England in 1927 he brought with him plans, prepared by Mr F. C. Eden, for the extension of the cathedral, **for which it was hoped that money generously given by the Church of All Saints, Clifton, as part of their war memorial would suffice.** Early in May 1929 Mr Makins arrived to take charge of the work of building, and sturdy, if somewhat slow, progress was made. The extension was finished early in 1930 and the Bishop paid a well deserved tribute to the excellence of Mr Makins's work in the Report of that year."

*It may be that some of our readers were aware of this connection, but I am intrigued and fascinated that this is the first time I have learned of the link with the Church of All Saints in Clifton.*

*When I have a moment I really must sit down and read through the three volumes of the History of the UMCA. I have attempted to do so in the past but the accounts of the suffering endured by the missionaries, nurses and teachers are incredibly harrowing and not enjoyable reading.*

*Gill Hucker*

## ***The “Masasi Connection”***

*Many people have commented on how wherever one goes, one invariably meets someone who has a link with Masasi. Many years ago Mick Levick spoke of the “Masasi Mafia” and this observation has become even more valid with the advance of the internet.*

*Earlier this year I received an email from someone called Jane Bryce, enquiring how she could obtain previous copies of Masasi & Newala News. When I asked for her address I was amazed to discover that not only did she live in Barbados but her parents had lived on the Rondo from 1949-52 (her father was a forester mapping the forest on foot) and she was born in Lindi. She returned to the Rondo in 2007 and met Bishop Richard Norgate, who had been in Masasi when her parents were there and he had told her that he was writing his memoirs and this is what she was particularly hoping to read.*

*Jane is hoping to return to Tanzania next year but in the meantime is writing her memoirs about her time in Tanzania. She has very kindly sent us an excerpt from a chapter titled “Safari in the South”, which interweaves her own experience of returning to the Rondo and notes her mother made of a foot safari to Lake Nyasa in 1950. This is fascinating reading and we have printed it below.*

### **Return to the Rondo**

When I was born in Lindi in 1951, my parents were living ‘on the Rondo’. My father, Jock Bryce, had retrained as a forester after the War, and was given the task of mapping the Rondo Forest on foot. More than fifty years later, I went in search of that fabled past that I had only heard of in my parents’ stories. I had chosen as a base the Old Boma at Mikindani, and by a stroke of luck, one of the first people I met there told me about a Mr Thomas, a retired forester who had worked on the Rondo in the 1950s. I asked to meet him, and the next day an alert, spare, sprightly man in his early 70s was at the reception desk. I shook his hand and when I said my name, Mr Thomas’s eyes brightened, and he looked at me in delighted surprise. ‘The daughter of Bwana Bryce? Of course I knew him. I met him in Moshi when I was at Olmotonyi, the training school near Arusha.’ He knew a lot of others too, and we spent some time running through the list of what he called ‘my old foresters’. He did his training from 1954-58, when we were already in Moshi, and worked on the Rondo from 1958-60. After that he moved to Mtwara and worked with ‘Captain’ Ralph Farrer, my father’s Oxford colleague and Best Man at his wedding. Mr Thomas remembered Ralph with enthusiasm, especially his trademark hat with the big brim.

As an ex-forester, Mr Thomas was a conservation evangelist. He showed me the tree nursery where he nurtured cedar, ironwood, rosewood, jacaranda and mahogany seedlings, and told me how he was trying to educate the local people

about the importance of replanting. Here, as everywhere else in the country, trees have been regarded as an unending natural resource, and so many have been cut down for firewood, charcoal and coral burning that there's now a real danger of deforestation.

Mr Thomas talked to children at Mikindani primary school and through the tree planting project had given away over 14,000 seedlings to the local community. 'Mr David', who owns the Old Boma, supported the work through a grant of 30,000 shillings a month, but Mr Thomas wasn't pleased about it. It wasn't nearly enough to do all the work that has to be done, but Mr David wouldn't give him any more, and he wouldn't allow him to extend the project beyond Mikindani. 'Why put limitation if you want to change this world?' he asked. Mr Thomas, a first class honours in forestry who was awarded his certificate by Chief Marealle of Marangu in person, saw himself as a trained man who could help develop the area if only he could convince Mr David, the local government, the politicians. During the local Environment Day exhibition, he spoke to the Vice President about his ideas, and was reprimanded for his forwardness by the Regional Commissioner.

Mr Thomas enthusiastically agreed to accompany me to the Rondo. Although he lived in the same region, he hadn't been back because it's an expensive journey and one he could only make if someone else was paying. But more than that, he had a great deal to say and sensed that I was a sympathetic listener. Besides, I was the daughter of one his old foresters, which marked us both as relics of the colonial era of which it's unfashionable and politically incorrect to speak positively or with nostalgia. So together we embarked on this backwards safari, a secret mission of rediscovery disguised as an eco-trip. Since it appeared the forest lodge and the overnight stay I had hoped for were not, after all, an option, we went for the day in the Old Boma Land Rover, escorted by a driver and another man whose role was not immediately clear.

It was only 90 kms to the forest reserve at Rondo, but we drove all day on rough dirt tracks through the forest, covering 290 kms, and by the time I staggered out of the vehicle outside the Old Boma in the evening, I was exhausted. In the Land Rover, I marveled at the state of the road, one of those red murram roads made by driving a bulldozer through the countryside and thereafter leaving the road to fend for itself. For much of the way we inched along the edges of perilous craters sculpted by successive rainy seasons. It seemed to me unbearably slow, dusty and tedious: but it was only fifty miles. In March 1950, my mother accompanied my father on a safari from the Rondo to Lake Nyasa, a round trip of nearly 400 miles. She kept a diary in a small blue notebook, with Africa in black silhouette on the front cover and a title, The 'Isiyoshindwa' ('I will not fail') Memo Book. Some pages at the front have notes in Kiswahili of a census at Mpapa, so she must have begged or stolen it when they stopped there and went forward on foot. She started writing from the back...

*We did the first 240 miles by lorry. The first 200 miles, to Songea, weren't too bad, but after that it got progressively rougher for another 85 miles till we had to leave the lorry altogether at a tiny outpost called Mpapa. To get to the Lake it was only twenty-five miles, but we had first to cross a mountain range, which meant struggling up 6000 feet and down again the other side. The weather the first few days was terrible, it rained solidly and we were drenched. As we had to cross streams on foot our feet were constantly wet and we decided to accept this and wear gym shoes rather than any heavier sort of footwear. So we squelched along, soaked to the skin, slipping in mud, six or seven hours a day. The porters went ahead with the luggage and set up camp and we walked till we found them. Bernard had a police whistle with which to signal their whereabouts, though once or twice we lost them completely and Jock got very cross and muttered fierce threats about reducing their wages. The relief of seeing the camp at the end of the day was indescribable. We arrived, footsore and starving, and Peter had the tin bath ready, filled with water heated over a wood fire, followed by dinner at a folding camp table, set with a table-cloth and napkins folded into water lilies. Peter can't bear things that are not done correctly, and serves up very passable meals concocted from tins. We played cards after dinner by the light of a lamp, before falling into bed exhausted by about nine o'clock.*

Mr Thomas, it turned out, was a farmer, and the first stop was his farm, where he had some men working on building a house. He showed me his fruit trees and his field of *mahindi*, and explained his farming methods, his avoidance of chemical fertilisers. Mr Thomas was also a devout Christian, whose cell phone screensaver was a picture of the Holy Family. The second stop, as we reached the Rondo, was at St Cyprian's College, an Anglican seminary at a place called Ngala, built about a decade after my parents left the Rondo on the former site of a logging company. Mr Thomas said a prayer in the chapel and then led me to the door of a modest bungalow nearby. The door was opened by a man who greeted Mr Thomas and escorted us into a sitting room where a big hulk of a man sat alone in front of a fat tome, reading, it turned out, about the resurrection. The man was white, elderly and very deaf and Mr Thomas introduced him as the Reverend Richard Norgate. Unsure of why we were there, I began a dialogue by scribbling questions on a piece of paper which he answered in a deep husky voice. He told me he was English, had been on the Rondo for fifty-five years and didn't expect ever to leave. I calculated quickly and asked, "Were you here between 1949 and '52? Did you know my father?" He was uncertain about that, but the dates decree he couldn't have, as he arrived in 1954. Like Mr Thomas, however, he clearly remembered Ralph Farrer, my father's close friend and colleague, who lived in Mtwara until 1963. He wanted to know what I was doing there and I told him I was born in Lindi, my parents were on the Rondo and I wanted to write about them. He told me he'd written his memoirs, but when I asked if I could read them he responded with a firm no. It was a bitter moment. Here I was, face to face with a living remnant of my parents' past, one from whom I could have learnt so much. In the silence he

already inhabited, perhaps through his refusal he was protecting the sanctity of his unseen inner world. And after all, why should I expect that everyone I met would be willing to share their secrets with me?

When he died a year later, aged 87, I discovered from his obituary that he had joined the Navy during the War, winding up in Sydney, from where he dealt with the repatriation of servicemen to Australia - of whom my father was one. Though he and my father never met, their lives crossed there. He had come to Tanganyika as a mission priest in 1954, first to the station at Newala, then at Masasi. He was one of a long line of missionaries in this part of Tanganyika, both Catholic and Lutheran Germans and British Anglicans, who came to the vast southern hinterland behind Lindi to look for converts. In 1876, Anglican Bishop Edward Steere chose Masasi as a site for freed slaves from Zanzibar to set up a Christian settlement. In 1906, German Benedictines set up Ndanda Abbey, which supplied my parents with fresh vegetables; though during the First World War these Germans were all repatriated and replaced by Swiss missionaries, the Abbey continued to grow and still flourishes today. So, I discovered, does the now combined diocese of Masasi and Newala, where Reverend Norgate was appointed parish priest of nearby Mkomaindo, and where he ran a nursing school, hospital and training centre for rural medical aides. From 1960, Masasi was under the leadership of Bishop Trevor Huddleston, of anti-apartheid fame. Arriving one year before Uhuru, he had a clear vision of what he had to do to lead the church into the Independence era. First he bought the land to establish a training school for Tanganyikan priests. This was St Cyprian's. Then he brought an architect from Nairobi to build a chapel that, with its stained glass window depicting the Creation, would inspire all who saw it. In his view, 'To be identified with the past is to fail ... Our buildings if they are inadequate must make it appear that the Christian faith is inadequate too.' Heedless of its isolation and remoteness, the Bishop ensured that his chapel at St Cyprian's, perched on the very edge of the Rondo escarpment and overlooking the primeval forest below, would be unrivalled for drama.

When Trevor Huddleston left the Diocese in 1977, Richard Norgate became Vicar General to his Tanzanian successor – the natural and desired outcome of indigenizing the church. However, when he in turn departed, something very unusual occurred: a quarter century after Uhuru, the local clergy and laity of the 45 parishes elected Richard Norgate, a white man, as their Bishop. He travelled constantly to these 45 parishes along the same unmade roads I suffered for a day. Having known and shared his parishioners' hunger (he was often rescued from starvation by the more numerous Roman Catholic community in the area), he also launched an agricultural project to train people in farming, forestry, fish and livestock rearing. When I met him, he had been retired at St Cyprian's for thirteen years; the following year, he was buried in the church he had helped to build as parish priest at Mkomaindo. By my belated arrival, I therefore caught the merest glimpse of that long-standing missionary tradition in the south which had sustained and comforted so many weary travellers, my parents included.

*After two days, we reached Mbamba Bay on Lake Nyasa, scrambling over huge boulders as we neared the shore, taking shelter periodically from the rain and splashing through mud between cloudbursts. It was a ghastly and unending walk and my feet got more and more tired. We could see Mbamba Bay tantalizingly in the distance but never coming any nearer. We left the porters far behind as we staggered on and on, extremely hungry and hot. We arrived at last after nine and a half hours, at least seven of which were actual walking. All we could do was sit, as we'd left cook and porters far behind. I was completely obsessed by the thought of a cup of tea, and said wistfully how nice it would be to see a friendly white face which would invite us home. There was no sign of a European house, but in the distance was a small steamer loading stores in the harbour, and we walked hopefully towards it. As we got near, two women appeared who turned out to be U.M.C.A. missionaries, a nurse and a teacher. They had come ashore from the steamer and invited us back on board with them. Canon Cox, was on board, and was extremely nice, insisting that we return later for dinner. While we were having tea, we saw the porters arrive and went back on shore to bath and change. Dinner was the kind of English-style cooking that people seem to cling to despite its awfulness, but enlivened by the Bishop and his fund of stories. Afterwards, we were rowed back across the lake, very calm with a lovely moon, the Southern Cross and Orion both shining out.*

At Ntene, we turned west and finally were in the forest reserve. When my father was here, it was still mainly original or 'closed' forest and his job was to survey the extent of it; plantation forestry was begun in 1952, with the introduction of pine and teak. *Mvule*, a splendid indigenous hardwood tree so strong it supplied sleepers for the railway, was also extensively planted, and the Rondo became known as the finest *mvule* forest in East Africa. Arriving at the Forestry Department office it was hard to tell who was more excited, Mr Thomas or me. A small brick building, collapsed into rubble at one end, contained a shabby office with a single young forestry officer scribbling at a desk. He looked up at us with bloodshot eyes. I thought of Eggeling, the Chief Conservator of Forests when my father started work, and his injunction that a forester's proper place was in the forests, not behind a desk. Mr Thomas informed the officer that he'd worked in this office in 1958, and pointed behind him, where half a dozen black and white photographs from the 1950s were stuck to the wall with tape. In a group of foresters lining up to meet Sir Richard Turnbull, Governor General, Mr Thomas picked out himself. The young forester looked defensive rather than impressed. When he brought out a map of the forest to show us and I told him my father made the first map survey on foot, his reaction was astonishment and frank disbelief. I asked how many foresters they had to patrol such a big area - 54 square miles, 34,744 acres - and he told me nine, with only one vehicle. There were parts of the forest they couldn't go, he said, because of lions. I didn't tell him my father and his forest guards walked the forest with one gun between them. In 1951, Jock Bryce was named among the chief collectors of botanical specimens, with 48 out of a total of 986. That year, five of the six Divisional Officers averaged 85 nights 'on tour' and

7,000 miles of travel each, while the sixth (John Blower, my godfather) was 198 days on tour and covered 13,000 miles. As we got back in the Land Rover, the silence between me and Mr Thomas contained the understanding of our own irrelevance.

We drove through the forest with Mr Thomas pointing out stands of trees he had planted himself nearly fifty years earlier. At one of them we stopped, and Mr Thomas got one of the young men with us to push him up onto a fallen tree-trunk, in which pose I photographed him pointing to his trees and saying, 'For my old foresters in England'. He also pointed to areas where the trees had been harvested and replanted with pine, displacing the original, or closed, forest. We drove for some time through the forest, and eventually came out at the edge of the escarpment falling away thousands of feet below us. This was the breathtaking view that so impressed my grandmother when she arrived in 1951. We looked for the mud and thatch house my parents had lived in, but there was no trace; instead there were the foresters' concrete bungalows. After that, we headed home. We drove for nearly three hours, finally at seven o'clock at night arriving at the Old Boma, where I headed straight for the bar. Though I had come a long way and waited a long time for this experience - thousands of miles and half a century – I was left with the rueful recognition that the past was indeed another country. To witness the vigorous present that has overtaken it I would have to wait for another visit.

## **THE DIOCESE OF NEWALA**

The Trustees of the FoM&N, together with many other people, were pleased to receive Advent greetings from Bishop Oscar, but sadly we have had no further communication or news from the Diocese of Newala, although we understand that a great deal of work is being carried out on the expansion of the Church of St Michael and All Angels in Mtwara. Father Jackan Waweru has told us that they have already spent more than 60 million on the foundations but when he wrote last year they still needed a further 100 million Tanzanian shillings to complete the project.

As a result of the shortage of information from the Diocese of Newala, we are conscious that the; majority of M&NN is taken up with news and reports from the Diocese of Masasi but we pleased to be able to print below reports from two links between parishes in the UK and the Diocese of Newala

### **The Link between St Mary's Church in Newala and the parish of St Mary's Bocking in Essex**

For the last ten years a link between the parish of St Mary's Bocking in Essex and St Mary's Newala has been slowly growing. The link was established when Dr Lawi Issa, retired District Medical Officer at Nachingwea, having seen the benefits of the link between St Andrew's Stapleford (near Cambridge) and

St Andrew's Nachingwea, asked if a similar parish link could be established between a parish in Britain and St Mary's Church in Newala. Dr Issa had retired to Newala which is the home town of his wife. When contact with St Mary's Bocking was made, the idea was warmly welcomed and people from the St Andrew's Stapleford link visited Bocking to provide information about their link.

During his next visit to Britain in 2012, Dr Issa and his wife visited Bocking for the Sunday service. They brought gifts from Newala with them, met members of the congregation and encouraged them to think about organising a visit to Newala as a way of strengthening the link.

Since then, a steady exchange of correspondence (mostly by email) has kept the link alive and they have been able to send financial help for a cow project, a chicken project and enabled the purchase of an operating table for St Michael's Health Centre in Lulindi.

The people at Bocking, led by the Vicar Fr Rod Reid have decided to accept the invitation to visit Newala and have begun planning their visit for 2020.

If any readers of Masasi & Newala News have any thoughts that might be helpful, would they please contact Chris Weston on [westoncp@btinternet.com](mailto:westoncp@btinternet.com)

### **The Link between St Michael and All Angels in Bramhall (Stockport) and the Diocese of Newala**

This link is still operating very well and the Bramhall group is in touch on a regular basis with Bishop Oscar and other contacts in Newala.

During 2018 we continued to sponsor the projects supported in 2017. We sponsored Porridge Breakfast at five schools and the building of another water tank in one of the villages in Newala. Unfortunately, we were not able to raise enough funds to complete the Cathedral Hostel (business venture) and asked Bishop Oscar to see if he could find other means of sponsoring this project.

We had the excitement of welcoming two visitors from Newala this year. George Mbesigwe (the former headmaster of Lulindi School) who is now a District Education Officer in Manyoni, north Tanzania and Mama Elizabeth Milanzi (the former Secretary of UMAKI in Newala) visited us from mid June to mid July. During their visit they were able present to the congregation updates on our projects and what is going in Newala generally. Some members of our church were able to arrange visits for them to Edinburgh, London and Saltaire near Bradford. Reports and emails from them indicated that they were delighted with their visit.

We hope something like this can happen again because of its benefits in cementing the relationship, friendship and fellowship between two Christian groups who live far apart geographically but are one in Jesus Christ.

**IMPORTANT NEWS ABOUT MyDonate : As we go to press we have just learned that MyDonate, the BT platform which enables supporters to make donations to charities without the charity incurring any charges, is to close in a few months' time - on 30 June 2019.**

This is a big blow to us as over the years we have received very many generous donations via MyDonate, which not only passes on a donation within days of it being received, but also claims any appropriate Gift Aid which again is transferred to the charity without delay. We are investigating the possibility of subscribing to another fund raising platform, but many of the better known ones charge quite hefty fees. However, we have received an offer from Virgin Money Giving, and for a limited time we are able to join for free, although they charge 2% on transactions. We are also looking at the Wonderful Organisation which does not charge any fees. This website is registered with the Fundraising Regulator and they state on their website that they are "a non-profit organisation funded entirely by like-minded, philanthropic businesses." The Trustees will investigate all possible fund raising platforms and once a decision has been made, we will publish the link on our website and also in the next issue of Masasi & Newala News. **In the meantime please continue to use MyDonate but please note that no donations should be made via this platform after midnight on 30 June 2019.**

**Another way of supporting the Friends is via the website "GIVE AS YOU LIVE" whereby you can raise funds every time you shop online.** Readers may recall that attention was drawn to this website in the Jubilee Issue of M&NN and although sadly none of our readers joined the scheme, we are delighted to report that two Trustees have together raised a total of £244.18. for the Friends – purely and simply by going via the Give As You Live website whenever they shop online. This website works with literally thousands of different stores including Amazon, all the major supermarkets, travel agents, airlines, insurance companies and the multi-purpose sites that so many of us use on a regular basis. And it really is so easy to get involved. Just type **Give as you live** into your browser and register with your email address and a password and then download the "**Give as you live**" icon into your browser. This is not essential, but it helps remind you to access a store's website via this route.

- Choose the charity you wish to support – and we hope that this will be The Friends of Masasi & Newala
- Then search for the store where you want to shop using the search facility.
- Once you've found the store where you want to shop, click on the "Shop & Raise" button and you will be redirected to the store's website where you can shop as usual.
- Once you've made a purchase the store will confirm your transaction with **Give as you Live** and they will send you an email confirming how much you have raised for Friends of Masasi and Newala. It's that simple!
- You can pay for the goods in whatever way you wish; it is no different from normally shopping online, but because you have accessed the store's website via **Give as you live**, once your purchase is verified by the store, they will donate a percentage of the cost of your purchase to The Friends.

**We do urge you to at least give it a try. It costs you nothing but could make a world of difference to the Friends of Masasi & Newala.**

*Gill Hucker*

# FRIENDS OF MASASI AND NEWALA CHARITABLE TRUST

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	I would like the Trust to use my donation for the benefit of the Diocese of Newala
	I would like my donation to be used for the following purpose : _____ _____
	I am happy for the Trustees to use the money as they see fit.

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Please send to the Secretary and Treasurer :  
Mrs Gill Hucker, 6 Erme Park, Ermington, Ivybridge, PL21 9LY  
Telephone : 01548 830407 Email : [gillhucker@btinternet.com](mailto:gillhucker@btinternet.com)