

RUBYA SEMINARY

The First 100 Years

1904 - 2004

INTRODUCTION

It is Rubya Seminary: Our Alma Mater, which this book celebrates and that we have gathered here to celebrate her centenary since her existence. Her fame echoes throughout the cosmos. She stimulates interest and commands attention. Rubya Seminary is a treasure of Bukoba Catholic Diocese and is one of its pride and glories.

St. Mary's Rubya Seminary is a diocesan priest-training school under the leadership of the local ordinary of Bukoba Diocese. It was founded by the White Fathers at Kyegoromora in 1903, and then transferred to Rubya in December 1904.

The term seminary is the English rendering of the Latin word 'Seminarium' meaning nursery, which "was commonly used to describe a place where young seedlings were prepared for eventual transplantation". The term seminary has been adopted in ecclesiastical circles to mean "A college or school for the training of young men destined for the priesthood". *The Apostolic Exhortation: Pastores Dabo Vobis of Pope John Paul II*, defines the seminary as an "educational ecclesiastical community, indeed a particular educating community....., committed to formation of future priests". Hence Rubya Seminary was founded by the White Fathers under Bishop Hirth. As Fr. Deogratias Rwechungura eloquently put it, "The purpose of its founders and the aim of its successive legal owners from the very beginning up to the present day was, and still is, to prepare young Tanzanians for that sublime calling of the priesthood, so that they may cater for the spiritual and religious needs of their own fellow country men."¹

Rubya Seminary is the Alma Mater, the seedbeds of long standing where many great men were once young seminarians. This nourishing Mother deserves to be mentioned with the greatest respect. She has given birth to many a man of letters and distinguished personalities: Cardinal, Bishops, Monsignors, Royal priests, Ministers of the State, priests, model citizens of the state, spiritual energies, and lay intellectuals.

Rubya Seminary is located on the plateau in Muleba District, which is one of the five districts of the Kagera Region in North Western Tanzania. It is 20 km from the Muleba District headquarters and 85 km from the Regional Bukoba headquarters. It is 350 km from Mwanza, which is Tanzania's second largest city.

As for climate, a modified equatorial climate characterizes the area. The rainfall is reliable with total rainfall varying from 1500 - 2000mm per annum and a mean annual temperature between 21-23 °C.

Rubya area is densely populated despite the paucity of its natural resources. Climate and the physical features have been the largest influence on its pattern of population. More than 10,000 people are living within a radius of 5 km from the seminary and 50,000 within a radius of 10 km². There are several schools in and around Rubya: Nursing and Midwife Training College (NMTC), Rubya Home-Craft, "Rubya Chuo cha Ufundi", Humura Secondary School, and three primary schools.

¹ Deogratias Rwechungura, "A Reply from Rubya Seminary," *The Daily News* of August 4, (Dar es salaam: Tanzania Standard Newspaper Limited, 1972),4.

² A.L.Milani and S. Rweyamamu, "Mbatama Mini Hydro Power Project Rubya," p.4. Project Writeup offered to His Excellency Sir Salim Hamed Salim, Prime Minister of Tanzania 31 July 1984.

Rubya Hospital borders the seminary grounds and is the district-designated hospital. The majority of the inhabitants of Rubya area are the "Banyahiangiro". The staple food is banana. Cereals such as maize, cassava and sweet potatoes are also grown as food crops. On the whole the population is largely catholic with the Parish of Rubya comprising of 75.5 % Catholics.

Fr. Faustine Mwikira-Kamugisha, whose work has enriched us with many quotations, gives the more elaborate History of Rubya Seminary.

The Rubya Seminary is currently under the leadership of the local ordinary, His Lordship Bishop Nestor Timanywa, and chronologically it has been under:

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| Bishop John Joseph Hirth | (1892-1912) |
| Bishop Joseph Sweens | (1912-1929) |
| Bishop Burchard Huwiler | (1929-1947) |
| Bishop Lauernt Tetrault | (1947-1951) |
| Bishop Alfred Lanctot | (1951-1960) |
| Eminance Laurean Cardinal Rugambwa | (1960-1969) |
| Bishop Gervasius Nkalanga | (1969-1973) |
| Bishop Nestor Timanywa | (1973 – Present) |

This work has been divided into five chapters.

The first chapter elaborates the background and history of the establishment of Rubya Seminary. The second chapter speaks about the Realization of Rubya Seminary 1904 – 1929. The third chapter exposes the period that covers Silver Jubilee to Golden Jubilee 1929 – 1954. The fourth chapter explains the duration of Golden Jubilee to Diamond Jubilee 1954 – 1979 and the final chapter talks about Diamond Jubilee to Centenary 1979 – 2004.

CHAPTER ONE

HISTORY TO THE ESTABLISHMENT OF RUBYA SEMINARY

The history of Rubya Seminary is inseparable from that of Christianity in the Great Lakes region. This territory was entrusted to the White Fathers for evangelization. Thus, the original, basic primary design of Catholic Evangelization of Kagera region can be traced to the primate of Africa His Eminence Charles Cardinal Lavigerie Allemand. He was born at Bayonne in France on October 31, 1825. Ordained as a priest in 1849, he was later consecrated as the bishop of Nancy in 1863. In 1882, Pope Leo XIII elevated him to the College of Cardinals and in 1884 made him the Archbishop of Carthage and Algiers and he became the primate of Africa. Once in Algeria the Archbishop's intention was not only to spread Christianity among Moslems in Algeria, but also the conversion of Africa.

With that intention in mind he founded two twin societies; the society of the Missionaries of Africa in 1868 and the society of the Missionary Sisters of Our Lady of Africa, founded in 1869. The former had these, as its main objectives, namely elimination of slavery from Africa, evangelization of the Arabs and the whole of Africa; and ensuring access to basic education and health facilities in the equatorial Africa. Thus, Kagera became a constituent of the area in which the two societies had their mission.

Maintaining his appropriate vigor for overseas mission, Pope Leo XIII supported Cardinal Lavigerie's mission to Great Lakes and his efforts to drive the slave trade into oblivion. In 1878, the Pope through the Congregation of the Propagation of Faith authorized the archbishop to evangelize the regions around the Great Lakes. The 'go ahead' announcement of this pontiff to Cardinal Lavigerie and his disciples was expressed later in the papal letter "Catholic Ecclesiae" issued on November 20, 1890.

To realise his ambition, he dispatched the first caravan from Europe in April 1878 and arrived in Zanzibar in June. From Zanzibar they traveled to Bagamoyo and on to Tabora, which they reached in October 1878. From Tabora five left for Lake Tanganyika and another five for Uganda, which they reached in February 17, 1879. They set in to work in evangelizing different corners of East Africa. After ten years of hard working in Kampala and vicinity some missionaries left for Masaka/Buddu. There Bishop Hirth opened a seminary, Villa Maria, for the training of African clergy, Fr. Streicher being charge in 1893. The first two African Priests in Uganda had been ordained on June 29, 1813. Thus, the White Fathers received their first African Priests in Uganda and the mainland of Tanzania before other missionary societies who had arrived before them.

Bishop Hirth from Uganda had tried to send Fr. Girault (the Bahaya called him Fr. Giro) to explore Buhaya who arrived at Mubembe and spent only three months and on September 3, 1880 he had to return to Uganda finding the condition unfavourable for that time.

During the time of unrest and turmoil created by Kabaka Mwanga in Uganda, Bishop Hirth took another chance to come to Buhaya for Evangelization. Bishop Hirth with two groups of six priests and more than a hundred Baganda neophytes arrived at Kyabasimba Mushozi Village in Bugabo area now called Bumai Parish on February 11, 1892. From there Bishop Hirth tried to enter Buhaya from different corners: Kaagya, Mabembe, Nyakibanga, Kabare-Kitandaire, Kabare-Ka-Karugu, Kahororo and Nyanga-Rwaigurwa. At last they arrived at Kashozi Kariukoina in December 24, 1892. They called the place Kashozi ka Maria (Marienberg). There the first Mission station was opened in Buhaya. In 1902 Bishop Hirth sent Fr. Fisch and Fr. L. Riollier to explore Kihanja. After

initial exploration, they requested the area on the plateau of Kihanja to establish their mission but Omukama Kahigi turned a deaf ear for he claimed it to be the capital of the old chiefdom and the old shrine to the ancestors of the chiefdom of Kihanja. Nonetheless, Bishop Hirth was not deterred.

In March 1903, he sent Fr.Fisch, Fr.Conrads and Fr.Afred with some gifts to Kahigi II with a request to procure land to erect the Mission. Omukama Kahigi listened to them and gave them the wild and untamed forest of Kyegoromora-Kagondo, the forest of evil spirits. At this place, Bishop Hirth founded the first Seminary in Buhaya from 1903-1904. This was the second Seminary established after the foundation of the seminary at Villa Maria, Uganda. He later founded a third Seminary in Rwanda, Kabgayi in 1925.

An Exciting Adventure: The Foundation of the Seminary at Kyegoromora

From the beginning of his Episcopal ministry, Bishop Hirth saw an imperative force behind the cognitive statement of Cardinal Lavigerie, "Africa should be converted by the Africans" ¹⁷. Bishop Hirth took it as a guide and applied it in his mission.

To him, training of the indigenous clergy was imperative. With this conviction, he established a Seminary at Kyegoromora and nominated Father Armand Jean Marie Riollier as its first Rector. Together with the Seminary, the mission was founded at Kyegoromora on May 1903. Few months later this mission was too transferred to Kagondo about 1km up the hill and 10 Km from Kemondo Bay.

The Monday of November 1, 1903 is a landmark in the history of Rubya Seminary. That day, the Seminary was inaugurated at Kyegoromora with an admission of 22 pupils from Nyanza Vicariate. The remaining number came from far a field including Bukoba, Karagwe, Rwanda, Burundi, Ngara, Busubi, Mwanza and Musoma.

The start at Kyegoromora for the White Fathers was not at all smooth. It was as challenging as conquering Mount Kilimanjaro. Their houses were most primitive, food was scarce, the place was unhealthy and the pupils were put to tiresome manual labor of erecting the buildings for the mission and the Seminary. Despite this difficult start and the tribal differences among the pupils, the pupils were ever smiling and showed strong community solidarity. In class, they were introduced to simple and most easy pocket facts, academic in nature. A serious shortcoming was the lack of books. The White Fathers began losing their grip upon the social and physical conditions at Kyegoromora. Hence, they had to look for an alternative place. On August 16, 1904, Fr. Riollier and Fr. Brossard were sent by Bishop Hirth to Chief Nyarubamba III (1875 - 1911) of Ihangiro to secure a place for a seminary and a mission. Fortune smiled on their adventure. They were pleased with the area.

Rubya Mission: The White Fathers' Ascendancy in Nyarubamba III's Milieu

Due to the failure of establishing a mission on Kihanja plateau and a scarcity of food at Kagondo as well as the apathy of the native population displayed towards the missionaries under Kahigi's influence, Bishop Hirth turned his attention to Ihangiro plateau as it was a natural continuation of Kihanja. The bishop was looking for a suitable area that could accommodate the Banyarwanda pupils who were accustomed to high terrain.

Previously, an attempt to evangelize the Banyaiyngiro was made by Fr. Streicher and Fr. Toulse in 1892 had failed. There followed a ten-year period of Christian vacuum in Ihangiro. Bishop Hirth planned again to set the wheel of Christianizing Ihangiro turning. On November 16, 1904, Bishop Hirth together with Fr. Smoor, Brother Alphonse and five helpers from Buganda and Kashozi started the journey to Ihangiro on foot. They climbed the mountain of Nyamilyango-Kamachumu and went to Rubya. They pitched the camp at Kifo - Rubya. By then Ihangiro was under Chief Nyarubamba III Mulengejo gwa Tukuru (1875-1911), the son of Katanagi. This Chief was completely opposed to the missionaries. Nevertheless, his heart was softened by his fear of the Germans who gave the missionaries moral support for Mr. Stuemmer's (German Regional Commissioner) assistant, Godovius, had arrived to fix the boundaries and to inform him of the arrangements already made. In 1904, he gave them permission to build a station at Rubya. Mr. Bulembeire, Mr. Mpira, Mr. Cyprian Kikoborwa and others who were living in that area were forced by Chief Nyarubamba III to abandon their banana plantations and let the White fathers stay there.

In order to win this favour, the White Fathers gave Chief Nyarubamba III a donkey, as one informant remarked, "*Bakaha Omukama Nyarubamba empunda yabaha ebibanja*"³. (the meaning being - They gave Chief Nyarubamba III a donkey and he gave them the plot or farms). Hence, the mission was given a good number of banana plantations with 20 huts plus pastureland. The villages of Rubya, Kashenshero, Rwagati, Kitarabwa, Ruhengere, Ibale and Ijumbi were exempted from forced labour, both at the chief's court and at the military fort in Bukoba and were put at the dispose of the mission⁴. Though, Chief Nyarubamba III gave them area to establish the mission, he was not satisfied and remained skeptical. This is why he decided to create another capital of the chiefdom at Kashasha in order to monitor what he called the missionaries' ill-hidden agenda. He also implanted among them an informant called Mr. Mbaikize of Ibare village to spy on the daily activities of the missionaries. The chief was afraid that these whites might confiscate the whole land.

³ An answer given by Mr. Theodore Mutongore (63) during an interview on January 3, 1994 at his home place.

⁴ Fr. Method. M.P. Kilaini, *The Catholic Evanelization of Kagera in the North-West Tanzania, The pioneer Period 1892-1912* p.230

CHAPTER TWO

THE REALIZATION OF RUBYA JUNIOR SEMINARY TO SILVER JUBILEE (1904 – 1929)

Within this period the Seminary was under the leadership of Bishop John Joseph Hirth 1892-1912 and Bishop Joseph Sweens 1912-1929.

Bishop Hirth was pleased to inaugurate the Seminary at Rubya before returning to Kashozi, he called for the Seminarians at Kyegoromora to Rubya. Hence, the Seminary was transferred to Rubya and started functioning on November 21, 1904. It received 30 seminarians that had come from far and wide in the Nyanza Vicariate. On November 27, 1904, there were already 55 seminarians, who had arrived at Rubya seminary from Nyanza vicariate who were all young, healthy and enthusiastic. Due to the lack of shelter, the seminarians stayed in the village for a night and spent the next fortnight in a hangar 20 meters long. The missionaries were residing in small traditional huts. Brother Alphonse helped to erect five large traditional huts (*Enju za Mushonge*), which were used as dormitories, refectory, classrooms and a chapel. Later all these were replaced by brick houses that were built by Brother Alphonse. The next day a big and long hut (*Enju ya mushonge*) was built hastily.

Together with Fr. Armand Jean Marie Riollier, the other staff members were Fr. Smoor who was the superior of the community and the mission; and Brother Alphonse who was in charge of the material development. In 1906, they were joined by Father Samson for the mission and Father Klein for the seminary⁵.

The First Rector 1903 - 1921

Fr. Armand Jean Marie Riollier was born in 1876. His parents were Joseph Riollier and Anne Marie Breter. He was ordained a priest on June 29, 1902 at Carthage. Appointed to work in Nyanza Vicariate, he left Carthage on July 4, 1902 and arrived at Kyegoromora on March 10, 1903 where he was nominated as the first rector of the minor Seminary. Father Riollier was fit for the task. He did his work with competence and consistency from 1903 up to 1921 when Fr. Henricus van Papendrecht took his position in September 1921. His leadership was popular. He was fair and just in all his awards and sincere in his manner.⁶ In the first group, he had 30 students and the second group were 26 students.

Administration and Organisation

Despite the fact that Bishop Hirth had full juridical, pastoral and financial responsibility of the Seminary, the administration was vested in the staff, the Rector and his assistants. The term of office as a spirit of time was not limited in the case of the first rector as nowadays, when the duration of holding the office for the rector is fixed. The vice-rector, spiritual director, Bursar and other staff members assisted the rector. At first, due to the shortage of teachers, one staff member may be responsible for more than one office. Despite this difficult start, the teachers found the strength to carry their work through. The first staff consisted of Fr. Armand Riollier, Fr. C. Smoor and Br. Alphoncius. In 1905, Fr. Hautman joined them and in 1906, Fr. Klein became one of the

⁵ Bishop Method. M.P. Kilaini, *The Catholic Evanelization of Kagera in the North-West Tanzania, The pioneer Period 1892-1912* p.230

⁶ W.F.Archieves (Rome), *Notices necrlog* VI, 68-70

staff members. Not only did they work in the Seminary, but also directed their attention to the pastoral activities at Rubya Parish.

It was remarked that Bishop Hirth had emphasized and cared too much for the seminary at the expense of Rubya mission, which was understaffed. Despite the fact that the fathers in the seminary and even the seminarians assisted in the pastoral work, the interests of the mission were always overshadowed by the activities of the seminary. The staff members recognized this also, as there was only Father Meyer and Brother Barthazar residing at the mission. Later on, from 1910 onwards during the administration of Fr. Samson, nicknamed “*Omutagasa*” (great animator) by the Banyaihangiro, there were staff members exclusively dedicated to mission work even though they continued to take their meals together.

Thus the Rector was and still is, the ecclesiastical and academic head of the Seminary and consequently, he has to fulfill his responsibilities as the administrator and ecclesiastical superior. The spiritual director was to enforce spiritual and moral formation of the students. The Bursar, under the authority of and in collaboration with the Rector, was to oversee the material needs of the Seminary. With regards to fees, the seminaries were completely supported financially due to the fact that poverty in the area was still prevalent. There was no agricultural surplus. The society relied on a subsistence economy. From a financial viewpoint, the parents of the boys were incapable of making the smallest contribution to the school fees. The seminary was supported by unrestricted gifts from good-hearted people.

Bishop Hirth had an idea that the successful future evangelization of the mission depended on the training of indigenous clergy. Hence, he put much effort to realize this vision. Thus, on seeing that the seminary was not run as he wished, he transferred Father Smoor and Father Riollier (who had started the seminary) in 1907 and appointed Father Meyer as the head of the seminary and the mission. As this not enough, he entreated an indult from the superior general to shift his residence from Kashozi to Rubya so as to monitor and personally provide guidance to the seminary. Consequently from 1907, he was based at Rubya, but his presence and intervention in many matters at Rubya was abhorred (do you mean detested?) by Seminary staff.

By 1910, the junior seminary had expanded. It took six years of secondary education instead of the three courses of two years each. In addition, the number of pupils had increased from 50 to 70. In 1912, the number of the students totaled 91.

Formation in the Seminary.

“Ex hominibus assumptus pro hominibus constituitur in his quae sunt ad Deum.” Every high priest has been taken out of mankind and is appointed to act for men in their relations with God (Heb 5:1). From the beginning of the seminary this sacred passage was highly regarded in the spiritual and moral formation of the seminarians. The students displaying non-conforming behavior were to be excluded from the holy orders. Seminarians whose character and disposition offered hope in conforming with Christ and to serve in the church ministry throughout their life were given the go-ahead. The three pillars, the objective of any seminary were stressed - study, work and prayer. As to discipline, it was the task of all staff members to enforce. Staff members showed close cooperation regarding this issue. The seminarians were to attend Mass everyday and to serve in the chapel and in other churches.

The following rules strictly enforced from the outset crowned the efforts of the trainers with full success: “*ora et labora*” (pray and work); and “*semper tres, numquam duo, rare unus*” (Always three, never two, rarely one). Besides, priestly formation involved the formation of the whole man, the complete man possessing both body and the soul. In view of the priesthood, the following were taken into consideration in the spiritual formation of the seminarian - the student’s intellect, experience, sentiments and feelings.

The White Fathers emphasized self-reliance based on our Lord’s words, “**For the Son of Man himself did not come to be served but to serve**” (Mk 10:45; Jn13: 12-17). The seminarians looked after a big banana plantation known as Nyarubanja. They managed to cultivate a big field where they grew cabbages, tomatoes and other small items in view of minimizing expenses.

The formation also included discussion under fathers’ guidance, sports, and prefects’ committees aiming at developing mutual help among the seminarians and making the community life more interesting.

One of the reasons for the success in the formation was that Rubya was a suitable site conducive to vocational formation. Rubya Seminary was implanted in the fertile soil of Christianity. Hence, the seminary exploited the opportunity fully to promote and mature vocations.

Feasts

Several feasts were celebrated. The feast of St. Joseph which was and still is celebrated on March 19. The second feast was the opening month of St. Joseph. This feast was accompanied by a Pontifical Mass. The litany of St. Joseph was recited in verses and the canticle sung. St. Therese’s Day on October 3 found accommodation in the list of feasts. The feast of St. Mary, the Patron of Seminary, was celebrated on November 21. Later on, this was celebrated on September 8. During the feast days, the seminarians enriched the liturgical functions with their singing and even the seminary staff offered pastoral help at the mission.

Accommodation.

The accommodation was sorely inadequate and altogether unsatisfactory. Initially, six huts were built, made of elephant grass (*emingo*) and soft grass (*ejjwe*). The seminarians made their own beds using the elephant grass. The mattresses were locally made sack-clothes filled with deep-rooted type of grass (*enkeke*). Every seminarian was given two sheets per annum made of sack-clothes (*embugu*). As previously referred to, with the celebrated help of Br. Alphonsus (Bursar), the seminarians built their classrooms and dormitories brick by brick. The tormenting problem harassing the Seminarians were the cold nights, especially those pupils from Mwanza who were accustomed to a hot climate. This was due to the fact that Rubya is situated on a plateau ranging between 1350 and 1600m above sea level. Furthermore, the building of the chapel at Kituntu had bittersweet consequences as it inflamed the anti-Christian attitude among the militant traditionalists.

The White Fathers and some newly converts who agreed to join hands in the work of building the chapel cut down the sacred trees - trees dedicated to the spirits. The practice of felling these trees in order to construct the roof⁰ angered the militant traditionalists. So they hoped for the avenging

hand of the gods to rest upon the White Fathers and their disciples. To the amazement of the traditionalists, by 'instinct and taste', the White Fathers and their Christian converts remained unaffected. Nevertheless, as the time went by, the erected Seminary Chapel was found not only to be inadequate, but also far from being sufficient to house the increasing number of boys. From 1909 to 1912, the brick houses replaced many huts in the seminary and the mission.

Food

The staple food was banana. The local people were ready to offer the food on a commercial basis. Each bunch of bananas was sold at 5 cents. In the 1920s, the situation changed. The banana plants were not harvested throughout the year. Banana fruits could only be eaten on Tuesday, Thursday and Sunday. For the rest of the days, they were accustomed to taking "ugali". However, the pupils coming from Mwanza had a problem with the banana diet as they were used to consuming millet and maize. Initially, obtaining food was not a problem since the people supplied the bananas. This was because the mission of Rubya was created to support the seminary while the villages were at the service of the seminary. The people were requested to help at the seminary, both with construction and in plantation with some compensation. Initially the workers were happy to earn some rupees for the first time in their lives, particularly when the hut tax was created in 1905 amounting to 4 rupees in a year. Besides, the people of these villages were allowed to sell bananas to the seminary to feed its pupils. Later on, the situation changed when coffee was introduced and the people sold coffee to the Indian traders earning themselves an income. (This caused the village chiefs to coerce people to work and sometimes supply bananas at the seminary, which pastorally was devastating – I don't understand!). That was abandoned. In 1912, the banana plantation was almost able to cater for the entire needs of the seminary. The seminary also had a coffee plantation, which produced coffee for sale. They had a garden with so many Irish potatoes that they sold some to the Indians at Kamachumu. There were other vegetables and fruit trees as well. They also developed a large forest of eucalyptus trees for firewood⁷. Later, they obtained food from the procure at Bunena which was carried by the Diocesan lorry nicknamed 'Vicariate' by the seminarians. It also transported the sacks of powdered grains of maize full to bursting point.

Curricular Activities

The Pupils' day was divided between prayer, studies and manual work. At first, formal education given at Rubya in three stages or courses notably - primary, post-primary and post secondary education. Entry was not determined by the year, but by the knowledge of each individual. The trainees put a premium on the quality rather than quantity. There were seven standards; *Prima*, *Secunda*, *Tertia*, *Quarta*, *Quinta*, *Sexta* and *Septima*. The subjects taught were: *Grammatices* (grammar), *Cantus* (singing), *Sacram scriptumam* (Holy Scripture), science, religion, history, mathematics and Geography. Talented students were taught how to play brass band instruments and the harmonium. In July 1907, Father Hautman came to Rubya for one month to teach the seminarians how to play the brass band instruments, which soon made them famous in all of the Kagera⁷. For instance, the seminarian brass band made a jubilant and wonderful performance at the reception of the statue of Our Lady of Lourdes from Europe in 1909. They led the procession from the border of Ihangiro and Kamachumu to the seminary shrine where it was placed.

In 1906, the seminarians sat for the Government Examination, in which they displayed a brilliant performance and in turn, the seminary got a prize of 200 rupees and 150 books. With this extraordinary performance, the seminary secured registration from the central government in Dar

⁷ Ibid p.234

es Salaam in 1906. With that brilliant performance, Mr. Stuemmer kept reminding the Bishop to return and set another examination, but the Bishop was unwilling fearing that the government might take control the seminary. As for the Bishop, the seminary was the consolation and hope of the vicariate. Generally, the academic curriculum was under the influence of the European continental system. Knowledge of Latin was essential. Those doing poorly in Latin were discontinued. Latin was one of the major subjects and useful for higher ecclesiastical studies. German was taught also since the Tanzanian mainland was still under German rule. In 1908, Bishop Hirth wrote that some of the pupils in the top class spoke better German than some of their teachers⁸. Swahili was the official language of the colony and was the language of communication for the community, although Kihaya was also spoken. Some of the annoying problems Rubya Seminary faced were staff shortage and this had an impact on the rapid academic growth. Furthermore, at the beginning, the number of classrooms was insufficient to provide the necessary accommodation for the number of boys in each class.

Lack of teaching equipment, such as texts and manuals, impeded the academic progress of the seminary. Nevertheless, the problem of teaching material was eased in November 1905, when Father Gordon instituted a printing press at the seminary. Four studious pupils were instructed on how to run it. This facilitated much in the printing of books and pamphlets, fulfilling the needs of the vicariate and seminary.

THE NATURE OF SOCIAL SERVICE

Water

Rubya Seminary suffered an acute shortage of water, though the area enjoys two peaks of high rainfall making a sufficient average annual. Water for domestic purposes was fetched from Kanoni spring and Kaburamaizi. Washing was carried on during the Wednesdays. No shower houses were built at that time.

Power

Up to 1952, there was no electric light and only kerosene hurricane lamps were used. Evening studies were hardly available. Sometimes stumps were lit and the seminarians could gather around to sing.

Health

The war against disease was not poorly waged. The White Fathers rang the bell that called the sick to gather at Rubya parish, which became the main focus in which medical services were provided. These medical services were maintained with appropriate vigour giving the eyes of the White Fathers no sleep. Between 1920 and 1930, the Fathers decided to employ a nurse to take over the work. The decision was reached in order that they might be released, and dedicate themselves purely with pastoral work. Mr. Leo Rufulebe was trained for the work. Mr. Rufulebe's service was a dedicated one to the sick. Later on, Fr. Otto Morris replaced him, who in turn was replaced by Mr. Andrew Kato, a popular Medical Assistant in Ihangiro. However, the rooms remained too small to accommodate all of the sick.

⁸ Ibid p.234

Transport

Travel was astonishingly difficult at this time. Seminarians coming from afar were indeed at pains covering lengthy and bumpy roads, heavy with choking dust all on foot. Journeys sometimes took three or four days without mentioning those coming from Rwanda and Burundi. The seminary had no car and it was not until later that the Diocese acquired one vehicle nicknamed 'Vicariate'.

THREATS AND SHORTCOMINGS

The feeling of living under the threat fell upon the seminary in 1909 when a number of seminarians died. The first was Victor of Mulera from Rwanda who breathed his last on May 9, 1909. Then on September 10th 1909, Cyril of Kome died shortly after entering the Major Seminary. The sages had a saying that misfortunes never come by ones. Another tragic incident was the death of Louis Ibamba of Ukerewe on November 11, 1909. On November 13, Jacob of Bugoye of Rwanda left this world. These four misfortunes were cruelly compounded by the death of Father Herman Van de Sande on October 31, 1912. The cause behind his untimely demise has escaped the comprehension of the historians. It has been suggested that it was due to poor accommodation. Furthermore, on October 20, 1929, one student left the seminary when Hansen's disease attacked him.

The First World War 1914-1918 had negative impact on Rubya seminary. It was closed for more than six months. The Fathers from France were accused of hiding English soldiers as France and England had formed an alliance. Most of the priests in the seminary took refuge in Biharamulo while some went as far as Tabora. But thanks to the help of the Belgians, the Fathers were able to come back and resume their normal routine. Moreover, after that Great War, there was the spread of an influenza epidemic that threatened the Seminary. Many seminarians were in bed with flu and the Seminary had no infirmary at the time to accommodate them.

BISHOP HIRTH ASSUMES ADMINISTRATION OF THE SEMINARY AND PROBLEM OF INSTITUTING THE MAJOR SEMINARY

Although Bishop Hirth was optimistic in obtaining indigenous clergy from the seminary, the priests including teachers at the seminary, were not in agreement to accept them in the near future. They had in mind that the seminary was established for the purpose of training elite catechists. The same thinking was also shared by Father Riollier who always called them as the future catechists. In his report in 1906, he said that, "We are planting and tending to the seed, if in the end we manage to produce good catechists, helpers of the missionaries we shall be happy and consoled"⁹. The great problem emerged when the top class completed their formal studies in secondary education and the Bishop wanted to establish a major seminary.

His idea of opening a major seminary was opposed by the general superior, Father Leonard. Fr. Leonard was appointed as the administrator when Bishop Hirth returned to Europe for treatment. He complained bitterly in his letter to his motherhouse, questioning the wisdom of Bishop to establish a major seminary. He was emphasized that the students were not adequately prepared and were not intellectually proficient. In his own words he said, "To me, it becomes more and more clear that Bishop Hirth makes an illusion on these students, I do not see anything in them except a rare exception. Only the good God knows what seed of vocation is found in these

⁹ ibid p.242

youths”¹⁰. Professors, Fr. Ulrich, Fr. Huntzinger and Fr. Dennefeld also complained about the intellectual deficiencies of the students and wrote to their motherhouse questioning the rationality of Bishop Hirth to establish a major seminary.

While these were complaining and expressing their dissatisfaction at Bishop Hirth’s intention, Father Van der Sande (who arrived from Europe in 1911 with the seminary being his first appointment), was surprised by the seminarians’ volunteering spirit towards missionary work when compared their counterparts in Europe. (This whole paragraph is unclear and doesn’t make sense). He was also taken aback by the Africans’ intellectual capabilities and exemplar behavior, which were higher as compared to similar students found in schools in Europe capturing his admiration.

Opposition from Father Leonard and the other professors reached its climax when Bishop Hirth was in Europe for treatment. Father Leonard informed Bishop Hirth in writing that after consulting the staff members, they came to the decision that of the 39 students in the two lower classes, 26 students were to be sent back home for their incapacity. He added that they would wait for him before sending them back home. That news disturbed the Bishop to the extent that he searched for the means to come back to Africa to rescue the situation. He also defended his position in a letter he wrote to his motherhouse, that six years were not enough to discern whether the students were suitable for the priestly vocation. He said that they were to wait until after two years of philosophy and two years of theology. According to Bishop Hirth, the seminary was not only a place to test students on their vocation, but also a nursery of maturing it¹¹. While this was happening, Fr. Leonard (check spelling of name) was appointed as regional superior and Bishop Hirth forwarded the name of Father Sweens as coadjutor, in whom he had confidence to assist him in the vicariate to promote and raise the formation in the seminary.

THE MAJOR SEMINARY (1909-1929)

In October 1909, the Major Seminary was opened with 18 students. It was dedicated to St Leo in the honor of the superior general, Leon Livihac¹². It was located behind the present day Rubya Parish’s Church. Later, it was moved to Kajunguti.

As already mentioned, when the Bishop came back he found the case involving the students reserved for him. He took full administration of the seminary, but he faced much opposition. Of the 18 students who began philosophy on October 25, 1909, only 9 were allowed to receive tonsure on August 3, 1910. They were given the go-ahead to continue with theology in October 1910. On the inaugural feast day of the purity of The Blessed Virgin Mary on October 16, they were given the clerical dress. The students were taught Philosophy, Sacred Scripture, Dogmatism and Moral theology, Writings of the Saints, Church History and minor courses in Theology, rhetoric, classes of science, arithmetic, geometry, astronomy and other secular sciences.

From its humble beginning, the Major Seminary was beleaguered by of staffing and administration problems. For instance, Fr. Riollier became the superior of both seminaries - the minor and the major until October 21, 1916. Then Fr. Roussez was nominated a superior of the Major Seminary in September 1921 after being appointed a lecturer on October 1, 1920. The other staff members of the major Seminary included: Fr. R. P. Hamon, Fr. Van Papendrecht, Fr. Wygergang and Fr. Cunrath. Though the major seminary continued, resistance against the Bishop also increased

¹⁰ ibid p.243

¹¹ ibid p.244

¹² ibid p.246

both in the mission and seminary. Most priests were emphasizing that it was too early to have indigenous clergy as the seminarians had not developed a mature sense of vocation. As if that was not enough, the professors also complained that the Bishop was spoiling the pupils, as he was opposed to corporal punishment when instructing the pupils. Despite the opposition Bishop Hirth faced, he preserved. In October 1910, he wrote to his motherhouse appealing to the superior general, Bishop Livinhac. He said that some of the missionaries did not believe in the vocations of the black (Negroes). He recalled that the problem of the vocation of the black was discussed and solved in the council two years previously.

It is of worthy note that all the opposition he endured did not dishearten him. Instead, he continued to encourage black vocations. He was encouraged further by the German letter of one major seminarian, Coelestine Kipanda, to the benefactor upon the reception of clerical dress in 1910¹¹. He wrote, "This (the clerical dress) has given us courage and confidence that the good God has his church not only for the whites, but also for us poor blacks and for all others whom he has called to his glory"¹³. The Bishop was also heartened by Bishop Sweens' letter to his motherhouse affirmed that training indigenous clergy was his first priority and he regarded it as grave issue. Through their untiring effort of training African clergy and dutiful patience, God rewarded their work in 1917. Of the first nine seminarians that were given clerical dress in 1909, six of them were ordained as priests in 1917. But prior to this occasion, by the end of 1912, Nyanza Vicariate was divided into two vicariates namely Kivu and South Nyanza Vicariate. Kivu vicariate included Rwanda and Burundi. Bishop Hirth assumed control of Kivu and when he was transferred, three seminarians accompanied him and were ordained them in the year abovementioned. Their devotion and efficiency to their ministry was a consolation to Bishop Hirth who was now old. He went into retirement 1928. South Nyanza vicariate was under Bishop Sweens who ordained other seminarians remaining in the same year (sentence not clear).

THE FIRST FRUITS OF RUBYA SEMINARY

October 15, 1917 was the year of grace when the Christians of Nyanza Vicariate were as happy as a child. "*Haec est dies quam fecit Dominus*", was the comment many were obliged to make. This day, in which the ascension of four young men to priesthood took place, was unique and one of its kind. People joyfully gathered from distant corners of the vicariate to witness the first black men ordained as priests. People celebrated and the drums went mad. The first fruits of Rubya Seminary were: Fr. Angelo Mwilabure of Kome – by then Mwanza Diocese, Fr. Coelestine Kipanda of Ukerewe – Mwanza Diocese, Fr. Oscar Kyakaraba of Kashozi – Bukoba Diocese and Fr. Willibald Mupapi of Kashozi – Bukoba Diocese.

Monsignor Sweens ordained the first fruits of Rubya Seminary. Others in the same flock ordained that year originated from Rwanda and Burundi – all products of Rubya Seminary. Bishop Hirth ordained them at Kabgayi on 7 October 1917. These were Fr. Baltazar Kafuko of Ngaga, Burundi, Fr. Donatus Leberaho of Issavi, Burundi and Fr. Joseph Bugondo of Burundi.

They came from humble origins and rose to a kingly apex. They attained priesthood, which is more precious than gold.

13 ibid p.247

MAJOR SEMINARY IS TRANSFERRED TO KIPALAPALA

In 1925, Kipalapala Seminary was established. In order to solve the problem of staffing, all the dioceses were required to send their seminarians to Kipalapala. In September 1928, Rubya Seminary sent its seminarians to Kipalapala. The fruits of the Major Seminary of Rubya for those students who joined to Kipalapala were 19 priests – 8 priests were from Bukoba Diocese, 5 were from Mwanza Diocese and 6 were from Rwanda. Those of Bukoba Diocese included Fr. Andreas Tirugambirwa, Fr. Jacob Muhamba, Fr. Modestus Rwiza, Fr. Frederico Kato, Fr. Melchades Kazigo, Fr. Jacob Mwenge, Fr. Telesphor Kachubo and Fr. Appolinaris Kiddawalime. Hence, Rubya Major Seminary was a successful system, which produced quite a good number of vocations.

Silver Jubilee 1929

The twenty-fifth anniversary was essentially a day, but of a different nature from other days. On this day, Rubya Seminary celebrated its Silver Jubilee. Invitations were extended to Parish Council chairmen of the Diocese, important Government Officials and parents of the seminarians to mention, but a few. People were as numerous as sand upon the ocean shore.

The day was opened with a great prayer – the high Mass for thanking God as the preserver of life, making him as the ‘Perpetuator of the prosperity of His seed’. Mass was adorned by the voices of the Gregorian chant. Many shed tears of joy at the singing of the “*Te Deum*”. The Gregorian chant ceased to be compulsory at Mass in Rubya Seminary after 1965.

Plays and Comedies

The following song won many a heart: “*Cantemus exultantes omnes Nyanzae habitantes Rubyae Matri Glatulantem Jubilem atingentes*”. The choir was conducted by Father G. Terneldeli, one of those joyful individuals with the gift of music. The past events were sung in such a visual manner that people could almost see them. In them the seminarians elaborated the facts, principles, the purpose and the meaning of the Seminary. Other plays included a competition of climbing a tree and comedies, which stirred the people to non-stop laughter.

Achievements

Eventually Rubya Seminary matured and became stable. It immeasurably deepened its roots in the most venerable traditions, which had now taken a definite shape. Up to the Silver Jubilee, Rubya Seminary had given 19 priests to the Church: four from Issavi, three from Ukerewe, two from Kagondo, two from Kome, three from Kashozi, one from Bumai, one from Kabgayi, one from Nsasa and one from Buyango.

The White Fathers fulfilled the aim of the Minor Seminary formation, which was to form future priests and nurture the priestly vocation. As the Second Vatican Council’s Decree “*Optatam Totus*” states so clearly when speaking of minor seminaries, “In Minor seminaries founded to nurture the seeds of vocation, students should be prepared by a special religious foundation and, especially by suitable spiritual direction to follow Christ the Redeemer with generous souls and pure hearts.”

Rubya Seminary nurtured and shaped reliable, honest and hard working people in devoted service of both men and women of Tanganyika. The numerous ex-Rubya Seminary persons have and still are infusing the Christian spirit in the secular world. Surely in this lineage, Rubya Seminary has and still is contributing greatly to the general welfare of Tanzanians.

Relations with the Outside World

Relations with the outside world were normal and moderate. During the holidays the seminarians had social visits to the Diocesan parishes such as Rutabo, Mugana, Kashozi and Bunena. The local communities were allowed to visit the seminarians mostly during the Parent's Day. The negative effect of unpromising behaviours that slowly crept in, led to the demise of Parents' Day.

CHAPTER THREE FROM THE SILVER JUBILEE TO GOLDEN JUBILEE (1929-1954)

During this time the Seminary was under the leadership of Bishop Burchard Huwiler 1929-1948 (WF), Bishop Laurent Tetrault 1948-1952 (WF) and Bishop Alfred Lanctot 1952-1960 (WF)

From the beginning to 1929, the seminary was more isolated than it is today. Nowadays, other educational institutions surround it. The following rules strictly enforced from the outset, crowned the efforts of the trainers with full success; “ora et labora” (pray and work); “semper tres, numquam duo, rare unus” (Always three, never two, rarely one).

By now, Christianity had taken roots. As a result, a considerable number of young boys were enrolled as candidates for the priesthood.

The increase of candidates raised the problem of accommodation. The Seminary Chapel was not only inadequate, but was far from sufficient to accommodate the number of boys. Classrooms were not enough to accommodate the number of boys in each class.

The Seminary grew rapidly under the able leadership of Rectors – Fr. Verdasdonck (1921 – 1934); Fr. Arts (1935 – 1936); Fr. Francois Verbeck (1937 – 1949); Fr. Gerard Cras (1950 – 1953); Fr. Helden (1954 – 1959); Fr. Pauwels (1960 – 1961). These were the White Fathers whose names cannot fade in history. Evidence of their contribution is not sparse. And literature has distinct words for these personalities of genius and conviction, gifted with considerable organizing abilities and tremendous capacities for hard work. They were highly accepted for their leadership. Their success depended also on the involvement of the bishops and on the collaboration of the staff.

The staff became open to African members – Fr. Primus Kabyemera, Fr. Felician Muramba, Fr. John Ngimbwa, Fr. Sylvester Rutabanzibwa, Fr. Laurent Rugarabamu whom were recruited as teachers. Among the staff members was the lay faithful, Mr. Laurent Ishungisa. He was of good character and left a good impression in the employment of the lay faithful. He was exemplary to say the least. Later on, a brother by the name of Aloys Rutaya from the congregation of Christian Instruction from Uganda joined. He became really involved as an actor and not just a spectator. He taught the secular subject of biology. Other contributors were Mr. John Semitende and Mr. Edward. During this period, Rubya Seminary excelled.

The graces of God came in torrents. The seminary grew rapidly in numbers as well as in its sphere of influence. Its influence became immeasurably more widespread and started establishing roots in the most venerable traditions. The seminary did not become barren. The number of priests was on the increase as shown in the annual report of Fr. Gerard Cras in 1956:

| | |
|---|-----------------|
| Number of those admitted from 1904 to 1956: | 1004 |
| Number of the priests since the foundation: | 58 |
| Number of the religious brothers: | 5 ¹⁴ |

Until 1951, there were 51 African Priests educated at Rubya Seminary. Following are the details of the progress given by Fr. Cras in French:

¹⁴ Gerard Cras, Rector's Annual Report to the Benefactors, 1951

“J’ai parcouru nos registres et j’ai constaté que le Séminaire de Rubya a donné 51 prêtres Africains à la Sainte Eglise, 6 du Rwanda, 15 de Mwanza et 30 de Bukoba (I have gone through our registers and I have affirmed that the Seminary of Rubya has given 51 African priests to the Holy Church, 6 from Rwanda, 15 from Mwanza and 30 from Bukoba)”.¹⁵

It was clear that the Seminary had progressed with leaps and bounds. Its prosperity improved year after year. Applications to join the preparatory Seminary were numerous. Christians varied from 4,000 to 16,000 converts in each parish. Amazingly one could find 10 to 15 persons in every parish who presented themselves for priesthood. This was quite an achievement. Unfortunately, 5 young men in every mission could only be accepted.

Formerly, one would be hard pressed to recruit four or five boys to join the seminary from one Parish. Many parents were not ready to allow their boys to enter the seminary. This was because they preferred marriage for their children rather than them becoming priests. In earlier times, the seminarians were nicknamed “*Obutama bwa Wamara*.” The metaphor “*Obutama bwa Wamara*” indicates an obscure depth to reconcile on the part of the traditionalists, the image of the seminarian and the image of a young man in his morning of life under the protection of the god-Wamara. They tried to penetrate the periphery of the concept of a seminarian, priesthood and the like with little success. All this placed limitations on the intake.

Late Vocations

As time passed, people began to understand the value and necessity of holy priesthood in the country. In 1954, two young men with apostolic zeal, strong convictions and moral earnestness were received – Mr Christopher Mwoleka who became later Bishop of Rulenge Diocese and Mr John Joseph who later became a priest. Comparatively, they were grown up, each being 27 years old. Both had done their Territorial Standard Ten Examination. For four years, the Government in Dar es Salaam employed them and their jobs were worth a fortune. Although commanding good salaries, they left all this behind and joined the Seminary. They began to learn Latin, which took them two years to complete before entering the Major Seminary of Katigondo in Uganda.

The Rector, Fr Van Helden, had this to say about these two seminarians, "Our students are getting good example from these two young men from their exemplary simplicity, their perfect regularity and their great piety".¹⁵ Regarding Christopher Mwoleka, the Rector had this to say, "Very good intellectual qualities, right judgment, frank, sociable, showing disposition to leadership, talent for organization, qualities, which may be reckoned among his aptitudes; well mannered, polite, good health".¹⁶ Another young man, Mr Palemon Mukurasi joined the seminary from Pugu Secondary School. He belonged to Rutabo Diocese. He arrived at Rubya Seminary in January 1955. He enrolled in a Latin and an English course for two years. He was ordained priest on 13 December, 1964 and died on 28 December, 1987 in the afternoon of his life.

¹⁵ Helden, Rapport annuel, 1954

¹⁶ Comments from staff members on November 6, 1955.

MATERIAL DEVELOPMENT

From the Log-House to the Brick-House

The buildings at Rubya Seminary did not emerge overnight. There was gradual development. Although the design was traditional and the structures were constructed of wood, the houses were impressively built. Nevertheless some houses, like the Chapel built in 1904, were of made of heterogeneous materials including bricks.

In 1952, Bishop Lanctot decided to build a science block. This is how it was reported, "the Monsignor has decide to build a big local block for the science classes and he has already supplied us with the instruments and more necessary properties for the classes".¹⁷ In the same year, the students helped in the building of the Form I and II block.

In the neighborhood of the Seminary was a Teacher's Training College, which in 1954 became the property of the Seminary.

MAJOR EVENTS

The Election of Fr. Laurean Rugambwa to the Episcopate in 1952

His Eminence Laurean Cardinal Rugambwa (DCL), the first indigeneous Bishop in Tanzania, was elected bishop of Lower Kagera, which consisted the considerable large parishes of Rutabo, Kashambya, Mugana and Kanyigo. He was the first Rubya alumnus to be elected a Bishop. His election came during the pontificate of Pope Pius XII (1939 - 1958). The news of this election was released from the Holy See on December 16, 1951. Though the news of the appointment of Fr. Laurean Rugambwa to the episcopal chair spread as fast as bushfire, the news had not already reached all the Four Corners of the world by day's end. Flooded with joy, Fr. Rugambwa and Fr. Nkalanga received the news on December 24, 1951.

Fr. Laurean Rugambwa was nominated the Vicarius Apostolicus. This marked his hour of triumph. He was the third African Bishop elected by Pope Pius XII. The first two were – Bishop Joseph Kiwanuka and Bishop Ramarosanda. In the presence of the Apostolic Delegate Archbishop Mathew and with Archbishop Dawey presiding over the mass accompanied by Bishop Joseph Kiwanuka of Masaka and Bishop Blomjourns, the consecration of Bishop Laurean Rugambwa took place on February 10, 1952.

Standard X Territorial Examination

As far as this examination was concerned, Rubya Seminary was not alone. Rubya Seminary was registered for this examination. During that time, Ihungo Secondary School possessed a greater experience in training and preparing students for that examination. As a result, the same textbooks as those of Ihungo were used. In 1951, five boys from those who entered the Major Seminary sat for this government examination. Two of them passed it with distinction and in 1952, five boys out of nine who were candidates for senior seminary performed the same examination.

Spiritual Formation

¹⁷ Raport annuel, 1952, "Ensuite Monseigneur a decide de faire construire dabord un grand local pour les classes de sciences et il nous fournit deja les instruments et accesiores les plus necessaires pour ces classes.

The White Fathers introduced spiritual exercises, which were very basic in the formation of Seminarians, who later became priests. Those spiritual exercises introduced at the beginning were continued ever since.

Monsignor Sylvester Rutabanzibwa, the parish priest of Rutabo, was admitted at Rubya on January 1, 1937 and joined Katigondo Major Seminary on January, 1944. When he was interviewed on March 30, 2004 he had this to say about the Spiritual exercises, "Those spiritual exercises laid a strong foundation on his vocation and even to others, both who became priests and lay people who passed at Rubya Seminary have turned out to be good Christians".

He called the formation at the Seminary to be integral as it involved the formation of the whole man. As regards to daily spiritual exercises, he said that this began when they awoke. They had morning prayers, meditation guided by duty master, Holy Mass, thanksgiving meditation, half of an hour study, breakfast and then daily class routine. In the afternoon after class, they participated in an examination of conscience guided by duty master, which was followed by Angelus.

After mealtime, they had free time in the afternoon and classes resumed at 3.00pm. In the evening after classes, some students went to fetch water from Kanoni and Kabula Maizi, while others were engaged in manual work. After manual work, they had daily sports, which was followed by washing and the recitation of the holy rosary. The holy rosary was followed by the Rector's spiritual conference. That was given daily on every evening, except on days occupied by holy hour and the Way of the Cross on the first Thursday and Friday of each month, respectively.

Every Wednesday evening, Benediction was offered in honour of St. Joseph, in which the litany of St. Joseph was sung. Monsignor Sylvester Rutabanzibwa mentioned the feasts celebrated were those listed previously. During each feast and solemnity, they had Benediction. They also attended a retreat once a year for 3 days.

As regards manual work, he said they cleaned the compounds, except during the days of hunger popularly called Ikambula mabati (1943-1944). They were requested to cultivate Nyarubanja in order to increase food output.

CHAPTER FOUR FROM GOLDEN JUBILEE TO DIAMOND JUBILEE (1954-1979)

From this time onwards the Seminary was under the administration of Right Rev. Bishop Alfred Lanctot 1952-1960 (WF), indigenous Bishops including His Eminence Cardinal Laurean Rugambwa (1960-1969), Right Rev. Gervase Nkalanga (1969-1974) and then Right Rev. Nestor Timanywa, 1974 to date.

The riches of the Golden Jubilee require neither commendation nor acclaim. This anniversary was the greatest event of 1954. It was a joy while at the same time, a consolation. On November 21, 1954, the seminary celebrated the Golden Jubilee of its foundation. All former students, as well the parents of the then present students, were invited for the celebration. Many former students came to show their feelings of gratitude and appreciation to their "Alma Mater". It was an occasion for helping people better comprehend the work being done and the resultant increase in vocations. The seminarians were justly proud and celebrated it with excellence. The day was devoid of any emptiness. One of the stanzas and its chorus of one among many songs give evidence to this:

AGA MA KITUNTU

*Inywena abali hanu mbwenu aha,
Ntubabaza Mwaletwa ki?
Norwo tutabaite kubi mno,
Mwaletwa Jubileo.*

CHORUS I

*Jubileo, ey'emyaka gatanu,
Kwema Seminari ebandize,
Nikyo tulikushemererwa,
Hanu muli Kituntu!*

The celebration of this Golden jubilee was a graceful success and honour in which the seminary had already given 57 conscientious priests.

Preparatory Seminaries

According to the Seminary decree of the council of Trent (1545 - 1563), a Diocese was indispensably predisposed to have a preparatory seminary. The old Bukoba diocese under his lordship Bishop A. Lanctont, had its own preparatory seminary at Bunena. Rutabo Diocese founded in 1952 under his Lordship Bishop Laurean Rugambwa had its preparatory seminary at Rutabo as well.

Up to 1950, the plan of the preparatory seminary was still in the clouds. For the first time in Bukoba Vicariate, the preparatory seminary was established in 1951 at Bunena. It catered for standard five and six and aimed at filling the thinking and sensibilities of young boys with the need of the priestly vocation, explained in simple terms appropriate to the age. Its sphere of influence included the present day Bukoba and Rulenge Dioceses, that is, the whole of the vicariate of Bukoba.

On December 13, 1951, Bukoba Vicariate was split into Bukoba and Rutabo Dioceses. Bishop Laurean was appointed as the Bishop of Rutabo Diocese (Lower Kagera) and Bishop Lanctot took the episcopal office of Bukoba Diocese in 1952. Pastorally minded, Bishop Lanctot maintained a keen interest in the welfare of the seminary. He was very much interested in improving the academic standards.

In 1957, His Lordship Bishop Lauren Rugambwa established Rutabo Preparatory Seminary. Its first Rector was Fr. J.B.Labre Rugemalira. The seminarians from this garden were sent to Rubya Seminary. At the end of 1960, Rutabo Preparatory Seminary sent Rubya her first fruits. On January 20, 1961, 20 boys from Rutabo joined Rubya Junior Seminary. The situation of the three Seminaries in 1961 were as follows:

| | |
|------------------------------|-------------------|
| Bunena Preparatory Seminary: | Stds. V & VI. |
| Rutabo Preparatory Seminary: | Stds. VII & VIII. |
| Rubya Junior Seminary: | Stds. VIII - XII. |

In 1956, 38 students of the second year of Bunena Preparatory Seminary sat for the entrance examination to Rubya Seminary and twenty-six were admitted. In 1958, 40 seminarians were received from Bunena Preparatory Seminary. In 1955, 27 students joined the junior seminary. Among those four of them were from the middle schools and two from Nyegezi Seminary. One can see that as the months dragged into years, there were wonderful opportunities to increase the number of priestly candidates. Actually their training cost a small fortune as the candidates aspiring to join the Seminary had to be housed. Due to the scarcity of accommodation at Rubya Seminary, Bishop Lanctot decided to construct some more buildings.

Already for the past few years, Rubya Seminary had begun to accept between 30 and 40 students. Since the Seminary could not accommodate them all, a preparatory seminary was founded. The large aid charity, which is the "Work of St. Peter the Apostle assisted in the construction of the dormitory and two classrooms.¹⁸

Bunena Preparatory Seminary Transferred to Rutabo

Change is inevitable. In 1960, there came along another significant change. Bunena preparatory Seminary was transferred to Rutabo due to a compelling and urgent issue. This move was necessitated by a monumental change in 1960. A part of Bukoba Diocese was merged with Rutabo Diocese under His Lordship Laurean Rugambwa. The other part, which was comparatively large, Bukoba Diocese became Rulenge Dioceses with Bishop Lanctot as its first Bishop (this sentence does not make sense). Due to the fact that the two Seminaries in question were under the episcopate of His Lordship Laurean Rugambwa, unification into a single entity took place, under the name of Rutabo Seminary in August 1960. In the following year, there were no new recruits to Rubya Seminary from Bunena Seminary. Instead they moved onto Rutabo Preparatory Seminary, which by then had Standards VII & VIII. In 1961, there were academic changes at the national level, which did not leave the minor seminary unaffected. Due the academic changes, standard eight was moved to Rubya. St. VIII was later brought to a perennial standstill in 1967.

As Std. VIII Bunena Preparatory Seminary passed away, Rutabo Seminary emerged slowly to full maturity. It is still breathing, full of activity and graced with potential priests.

¹⁸ Gerard Cras, Rapport Annuel, 1951

Statistical Survey of Curricular Activities

The education provided at Rubya seminary was and still remains essential in the art of building characters. Curricular activities continue to be a source of strength. During this period of study, there were seven classes daily and four private study periods each day, except on free days. These classes were so crowded that students were occasionally allowed to enjoy picnics in order to refresh their weary heads. The Septima - prima system of counting was changed in 1952. During this period, Rubya catered for standards VIII, IX and X while Rutabo Seminary catered for standards V, VI and VII.

Standard VIII Territorial Examination

Although the educational authorities seemed to differ over the necessity of this examination, the boys were prepared for it from 1957 till June 18, 1961 when it was learned that the Seminarians would no longer have to sit for the Std VIII Territorial Examination.

Self-Reliance

There was one hour of manual work daily, except on Sundays, feasts days, washing days, etc. There was no aristocratic detachment from work. As the superior reported, "Manual work is not a trouble of our Bahaya, less still there is a question of carrying stones on their heads. It matters less. It is our seminarians who took the responsibilities of the transport of the necessary stones for the construction of the water reservoir and yet it is they, who dug the hole and the hole is of good depths". A down to earth approach to this issue of manual work came in 1958 when the students were occupied with leveling and arranging the new inner field for football. The old football ground, which was narrow, was widened. The other group of the students cultivated the land and planted fresh potatoes and vegetables for garnishing their food.

The Overseas Cambridge Examination

The year 1958 was an important date in the history of Rubya seminary. It was the first time Rubya Seminary prepared candidates for the Cambridge examination. The difficulty lay in the establishment of the school programme as the government syllabus was not yet fixed, but changing continually. Some secular sciences were added since more brilliant students were needed to sit for the Cambridge examination.

The Qualifying Test

This gave one the right to sit for the Cambridge examination. In 1958, 11 students performed the preliminary examination which then allowed them to apply for the Qualifying Test and consequently, they all passed. Later they sat for the Cambridge examination and passed it.

Visit of Mr. Nyerere To Rubya

In August 1959, the soon to be President of Tanzania, Dr. Julius Nyerere visited the seminary. He traveled to Rubya by car and in the boys' refectory, the seminarians read an address welcoming him and wishing him success in his endeavors to liberate the Tanganyikans from colonialism.

Salus Infirmorum

Until 1956, there was only a dispensary in Rubya, headed by Mr. Andrew Kato. Any critical cases were referred to Kagondo Hospital, 50 kilometres away. But on September 9th of that year, the first Franciscan Sisters of Breda arrived. The hospital was to become a remedy to the diseases that afflicted the seminarians.

Student activities – “House System”

On December 31, 1960, it was decided to introduce the "House System" into the Seminary. The aim is to promote and foster the capabilities of the students in games, academic activities and leadership, to mention but a few. Various methods were employed. Responsibility was given to the teachers, who were duly assisted by the House Master, House Captain and the Vice Captain. The system dealt with all matters relating to the activities of the school. Positive and negative points were collected and published weekly. Records were to be collated by the teachers only. Marks are awarded according to: excellent response in class; active participation; good written work; attention in class; punctuality at the community exercises; politeness; and effort exerted in various games.

Competitions were organized into games and sports: Football, Basketball, Volleyball, Lawn tennis, Table tennis, Mississipi, Drafts and Athletics. Discipline was another domain of competition. In this domain, the following were scrutinized: speaking English, punctuality, cleanliness, proper and tidy attire, to mention but a few. The superior allotted each Father, a house. Each captain contacted the Father concerned for advice in house affairs. This noble system has survived intact to this present day with slight modifications.

Clubs

Clubs were established to help students develop their talents. These included the St. Joseph Debating Club and the Discussion club, which were both created in 1954. Later on, the Lady of Fatima Club was instituted.

The Episcopate of Right Reverend Bishop Gervase Nkalanga

His Lordship, Bishop Gervase Nkalanga was born in Mugana on June 19, 1919, and brought up there. He is the son of Norbert Kasimbazi and Flavia Kabonese. He joined Rubya Seminary on January 1, 1939. His admission number was 687a. He was ordained a priest on July 16, 1950 and appointed Bishop on April 26, 1961 by His Holiness Pope John XXIII to serve as Auxiliary Bishop to His Eminence the Cardinal Bishop of Bukoba, Laurean Rugambwa. In 1966, he was appointed the Administrator of the new Diocese of Kabale, Kigezi area in Uganda. He returned to succeed Laurean Cardinal Rugambwa on April 12, 1969 when he moved to the Archdiocese of Dar es Salaam. Bishop Gervase Nkalanga was a person with whom the seminary was relying on for many different arrangements and valuable advice. Now he has embarked on a new undertaking as a Benedictine monk.

The Cardinalate

The unforgettable occurrence of 1960 was the elevation of one of the alumni of Rubya Seminary to the cardinalate on March 3, 1960 by His Holiness, Pope John XXIII. Commenting on this most

wonderful event, Father Pauwels (Rector) had this to say, "This tremendous news reached us by the wireless on a Thursday afternoon, just a quarter of an hour after Bishop Rugambwa had left us, of course without saying a word about it, kind and simple as ever, though in secret he knew all about it. As for us all our surprise and happiness were so great that it was decided to allow the boys to write to His Holiness and thank him for this great favour. And the seminarians were in for another thrill of joy when one month later, in answer to their letter they received a long and encouraging reply from H. E. Cardinal A. dell Aqua together with a beautiful autographed picture of our beloved Pope. The letter and Photograph are now framed, and decorate the wall of their recreation hall as a permanent memory of these glorious events."¹⁹

The End of the Administration of the White Fathers

Father Marcel Pauwels was the last Rector belonging to the White Fathers. He succeeded Father Helden. He was highly accepted for his Rectorship as he was both wise and strict. Though his administration was short lived (1960 - 1961), it saw many tremendous changes and weighty events. Chronologically, the first event took place in 1960, was that of Father Helden returning home to be replaced by Father Marcel Pauwels who put on the crown of Rectorship. The second weighty event was as explained previously relating to the cardinalate.

NATIVE ADMINISTRATION (1961-1993)

With the ringing in of the year 1961, new changes ushered in. That year marked the triumphant climax of the administrative responsibilities of the White Fathers in Rubya Seminary. The White Fathers embarked on a mission and the mission was accomplished. Their intention of letting Africa be evangelized by the Africans had come to fruition and by 1961, more than 1200 young men were trained, of which 120 went on to become priests.

On November 19, 1960, His Eminence Laurean Cardinal Rugambwa expressed plainly his carefully considered intention to appoint an Africa Rector. It is sometimes said that good intentions die, unless they are acted upon. As weeks dragged into months, the intention of the cardinal was brought to life in August 1961. Power of administration was transferred from Fr. Marcel Pauwels to Fr. Benedict Joseph Labre Rugemalira as reported:

"It was at the close of the First Semester, in June 1961, that our predecessor, the Rev, Fr.M.Pauwels, left for Europe. He had been a rector of this Seminary for a year and a half then he had to break off for a pause in his motherland: Belgium. With the departure of that Rector, the Seminary then had for the first time, ever since it was founded now, over fifty years ago, an African diocesan priests as its Rector."²⁰

THE FIRST AFRICAN RECTOR, FR BENEDICT JOSEPH RUGEMALIRA BOTH CONTINUITY AND VITALITY (1961-1964)

The aim was not to live in a purely African museum. Actually, the old policies remained perennially pivotal in the life of the Seminary, for it is often quoted that 'old is gold'. The leadership of Father

¹⁹ Marcel Pauwels, Rapport annuel,30?12/1960,p.1.

²⁰ ⁶ Benedict Joseph Rugemalira, Annual Report to the Benefactors, 2/12/1961,p.1.

Rugemalira Joseph Labre was in favour of both vitality and continuity. It was proved by his leadership that the African center (do you mean pride?) could hold.

Father Joseph Rugemalira, a resourceful and resilient Rector, is the son of Mr. Andreas Kyaruzi and Mrs. Magdalena Nyamichwo and was born and raised in Kantare - Mugana Parish. He was admitted to Rubya Seminary on January 1, 1938. His vocation of rescuing souls as a priest started on December 20, 1958. In 1961, he was willing to pick up the mantle of leadership as a Rector. He was sworn in as the first African Rector.

Hard work is the yeast that raises the dough. Father Rugemalira's life as a Rector was a veritable hive of activity, planning, re-organizing, making decisions, writing and other administrative tasks. Hard work has no substitute and preparedness was the secret to success and by the end of his term, there was a genuine feeling of accomplishment. He added something, as his name means in Hebrew "Joseph" - He shall add". His period was full of the following changes and events.

The Death of His Holiness Pope John XXIII

This Pope, a man of evangelical simplicity and unaffected humility, loved life and wished to live longer, but paradoxically, he was ready to die knowing that death does not terminate all possibilities. As he lay on his deathbed succumbing to a gastric cancer, he pronounced, "It is good to be crushed by sorrow and by death in order that we may rise again".²¹ He was called away by pitiless death on Pentecost Monday, 3 June 1963 at 7.45 pm. His final words were, "*Mater mea, fiducia mea*" (My mother, my trust)²².

Concerning the death of His Holiness Pope John XXIII, Fr. Rugemalira had this to say, "The most important events of this year have been on one hand the unhappy mishap of the death of His Holiness Pope John XXIII. We felt it very much here, much more than others did perhaps, as we owe the creation of our Cardinal, His Eminence Laurean Cardinal Rugambwa, to his predilection for us. Indeed among all the gifts the late Pontif bestowed on our country, and especially the honour and prominence he conferred on our Seminary, the election of our Cardinal is one of the biggest favours ever conferred."²³

The Beginning of Papal Career of Pope Paul VI

Cardinal Giovanni Battista, was elected pope on June 21, 1963 by a collage of 80 cardinals. The cardinals turned their anxious eyes to cardinal Giovanni Battista, who for all intent and purpose was of surpassing sensitivity (what does this mean, make clearer) to Pope John XXIII's programme and at any cost, he was ready to perpetuate it. On this new pontificate, Fr. Rugemalira had this to say, "... the succession to the throne of His Holiness Pope Paul VI, filled our hearts with unspeakable joy. Long may he live"!

The Preparatory Seminary caters for Std VIII

In 1962, due to the lack of accommodation, there was no standard VIII at Rutabo. Those who belonged to standard VII came to Rubya. The year 1963 was marked with a striking feature right from the beginning - the recruits to enter the seminary at the opening of the school were not

²¹ Benedict Joseph Rugemalira, annual Report to the Benefactors, 10/12/1963,p.1.

²² Ibid.

²³ Henri Fesquet, Wit and Wisdom of Good Pope John, (London :The Catholics Book Club 1964,153

received. The question beckons “Why is that?” The wish of His Eminence was to separate the younger seminarians from the grown-ups. Those who were still in the preparatory seminary were to start from standard V-VIII (primary education). In order to cover standard VIII, those who were considered as candidates to the Junior Seminary had to stay at the preparatory seminary until they have completed their primary education. The adolescents in the Junior Seminary were to start from Form I and continue to Form IV.

St. Anthony's Major Seminary - Ntungamo

Amid the manifestation of joy for overcoming the problem of distance from Bukoba to Kipalapala, further challenges arose which called forth a real historical moment. The difficulty in Katigondo Seminary, which unfolded on one front, was the problem of sufficient accomodation. This problem was further exasperated as Katigondo Seminary continued to get seminarians from far and wide. The sphere of influence of Katingondo Seminary included the Diocese of Mbarara, Masaka, Kampala, Bukoba and Rutabo. In the course of time, Katigondo Seminary was full to bursting, leaving the two dioceses of Bukoba and Rutabo in disbelief.

Alternatively a return to Kipalapala was as difficult equally problematic. The comeback couldn't be successful; otherwise the whole plan could surface in the zigs and zags (second part of the sentence does not make sense). It was expected that for the coming five years, Kipalapala Seminary would be full to the brim with a total of 120 - 130 seminarians, excluding those from Bukoba and Rutabo. As a matter of fact, the rooms of Kipalapala could only accommodate a maximum 100-110 seminarians. In this way, a return would have profoundly negative consequences. The problem of accommodation plausibly held the ground.²⁴

Though the situation caused untold discomfort, there was a way through, according to the popular saying, "Where there's a will, there's a way"! His Eminence Laurean Cardinal Rugambwa opened his own Major Seminary at Ntungamo on February 10, 1964, just two miles from Bukoba town.

In relation to this Seminary, Fr. Benedict Joseph Rugemalira had this to say:

“We started the year with 120 students, and at the end of the year we have only 99 remaining. That is to say 11 of them have finished Form IV and are making ready to go to the major Seminary - Ntungamo that will start next year 1964.....His Eminence ... has been working on it now for two years, and until now the buildings are not quite finished. It is only the main ones, which are ready, and the rest will be finished later probably in two or three other years. It seems, to these new candidates will be added the six major seminarians from the Major seminary Katigondo. These 6 students who joined Katigondo this year from this Diocese, will come back and continue their studies in the new major Seminary in the Diocese. The others will remain at Katigondo and continue their studies there”.²⁵

A brilliant clarity vision started in earnest on May 12, 1962. The masterpiece of an architect - Mr. Vamos who came from Nairobi merits mention. For him the words "commitment", "skill" and "beauty" were not terms to be used lightly. He was gifted with superior architectural skills. The fact

²⁴ Gosbert Byamungu (et al.), 25 Years:St. Anthony's Major Seminary Ntungamo, 1964 - 1985,p11

²⁵ Benedict Joseph Rugemalira, Op.Cit. p.1

that he was the same architect of the Mater Misericordiae Cathedral of Bukoba and the Rugambwa Girls Secondary School, reassures all that Mr. Vamos was a great exponent of this art in practical terms.

In January 1964, there stood the buildings with a refreshingly impressive, geometric character pleasing to the eye. Msgr. Modest Rwiza named this Seminary "Ntungamo" - meaning the raised, the elevated, the exalted, or put on pedestal.

His Eminence Laurean Cardinal Rugambwa rang the bell, which made those six fratres who were in the second year philosophy at Katigondo Seminary to come back at the newly established seminary and make their final touches in philosophy. Among those six students those who became priests were Rev Fr. David Kamugisha, Rev Fr. Dionysius Mutembei and Joseph Kalem'Imana. Those who joined first year from Rubya Seminary were nine in number, among them five were ordained priests including Fr. Edward Frahisha, Fr. Felician Rugimbana, Fr. Ireneus Mbahurira, Fr. John Chrysostom Rweyemamu and Fr. Joseph Kamugisha.

A GARDEN FLOURISHING WITH LIFE (1965-1969) THE ADMINISTRATION OF FR. IGNACE NDIBALEMA

Rev. Fr. I. Ndibalema, a great mathematician was born on January 25, 1930 at Muhutwe Kagondo. He was one of the sons of Andrew Kataro and Fransisca Tegambisage. His history as a student of Rubya Seminary started on January 10, 1943. In the 1950s, he enjoyed rigorous studies at Katigondo Seminary and was ordained a priest in 1958. He was appointed to teach in the seminary in the early 1960s. He was appointed as a Rector in 1965.

The seminary really flourished with life. This period saw many changes, which were brought about by Vatican Council II, such as the liturgical reforms. Other key events and weighty issues related to registration of the Seminary and the establishment of a minimum standard of education required.

Registration

The question relating to the registration of the seminary raised many eyebrows. T.E.C. had not provided any instructions on this matter. Many bishops did not fully understand the extrinsic and intrinsic intention of registration. Hence, they hesitated to register their seminaries, as the government did not shed enough light on their intentions. Behind the hesitation of the seminary staff members were two weighty reasons: (i) registration would mean that sending candidates away without government approval would be difficult and; (ii) spiritual direction would be impossible or the spiritual director would be hindered in their task of giving advice to candidates.²⁶ In the end, it was suggested that enquiries be made at other seminaries like Itaga and Kaengesa.

Minimum Standard of Education Required

The minimum standard of education required was now set at 40% for the three main subjects of English, Latin and Mathematics. 40% was required for the other subjects (Is this also a minimum standard for the other subjects?) and; 40% - 45% as the minimum average of the cumulative figure of all subjects. A candidate's failure in more than one subject meant doubling the class. One failure did not hinder the candidate's promotion.²⁷

²⁶ Refer to the minutes of the meeting between the staff members and Bishop G. Nkalanga on February 23, 1965

²⁷ Ibid.

The Proximity of Katoke and Rubya Seminary

It was during this period (1965 - 1969) that the two seminaries began working together and the three reasons for this close relationship were: (i) the proximity of the two Dioceses; (ii) the fact that the candidates of the two Dioceses were eventually going to the same major Seminary of Ntungamo; and (iii) the impossibility for Katoke Seminary to have Form III and Form IV at that time.

From 1966, plans were made to accommodate students from Katoke Seminary. An estimate for 1966 was made with the conclusion that Form I and II had to be doubled. One more dormitory block was to be built. The Chapel was to be enlarged to cope with the additional increase of students. Three new staff members were needed and accommodation was to be found for them. New textbooks were to be ordered (with an average price of 15/-).²⁸

Students from Katoke Seminary made an academic and spiritual adventure at Rubya Seminary in January 1968. This adventure was deeply discussed by His Lordship Bishop G. Nkalanga and Bishop Lanctot. Reputedly, this step gave Katoke seminarians an outlet. For some people, there was trepidation due the anticipated and impending hazards – the first being, the problem associated with cohabitation. The fear rested on the possibility of mentalities clashing. Second, it was argued that the acceptance of newcomers to Form III in any secondary institution was ill advised as there remained two years before the G.C.E Examination. This was generally considered to be too short a time frame for students to become acquainted to a new place with new teachers having different pedagogical methods. Nevertheless, the unexpected occurred. Central to the cohabitation was the "Gospel of life". The cohabitation did not divide, but instead united.

Scouting's Breadth of Life

The scouts were active. They were as active as quicksilver. They gave such a good account of themselves that the staff members were suitably impressed. On July 17, 1969, they were granted permission to attend scout courses and competitions held at Bukoba town from July 31st to August 5th. Scouting was neither dormant nor dead. It breathed the fresh breath of new life.

Mtu Kwao Competitions

Recreation was not limited to sprinting, jogging, jumping, running and making shouts of praise and approval. It was more than that. Despite the fact that there were games held within the Seminary grounds including Football, Lawn Tennis, Volleyball and Stand Tennis (Tabletop version of Lawn Tennis), the students went outside of the confines of the school to compete with their age mates in various games. The Seminarists took part in the "Mtu Kwao" competitions. On July 7, 1969, they went to Kahororo Secondary School for that competition and gained the upper hand.

²⁸ The minutes of the meeting between the staff members and Bishop G. Nkalanga on April 1, 1965.

Further Studies at Itaga Seminary

It was seen valuable to send some students to pursue high school studies at Itaga Seminary. Six students were proposed on October 5, 1969. Four were accepted at Itaga Seminary. These were - Mr. Simon Mulengera, Mr. Leonidas Byakuzana and Mr. Liberatus Tibaijuka and Mr. Leopold Mushuga (now Fr Leopold Mushuga).

The Seminary at Full Capacity

The year 1966 was one to remember. The seminary was ready to afford a smile for the first time as the seminary was full to the brim. Filled with joy, Father I. Ndibalema had this to say, "This year has been quite remarkable because for the first time in history the seminary has been full to its capacity. We started off with 160 students all young, healthy and enthusiastic: 70 of who were newcomers. We had 27 students in Form IV, 22 in III, 33 in II, 48 in I, and 30 in Form I Extended."²⁹

Restoration (Regaining) Of Kajunguti

The Seminary was fortunate when Kajunguti Teachers Training College (T.T.C.) was restored in 1967. History repeats itself. Kajunguti was originally established for major seminarians in 1929 and after a period of closure, now returned to the same purpose.

It was excellent timing because in the following year, the number of seminarians had increased. The dormitories and teachers' residence were unable to accommodate the entire population of students and staff. Meanwhile, dormitories at Kituntu, the present Form I and II buildings, the Biology laboratory, Form V Science room, the Geography Room and the Bookstore were modified into classrooms and other uses. Most of the members of staff were accommodated at Kajunguti. For those who lived at Rubya before Kajunguti Teachers Training College closed, there was a very great distance between the two institutions. But nowadays the residents can hardly notice the difference.

Fr. Christopher Mwoleka nominated a Bishop of Rulenge Diocese

This was the third Rubya alumnus to be appointed a Bishop in 1969. He was nominated a Bishop of Rulenge Diocese and consecrated on June 19, 1969 in the Cathedral of Bukoba Diocese.

Laying Down A Tough Line The Administration Of Fr. Deogratias Rwechungura (1970 – 1973)

The son of Mr. M. Tibangayuka and Clementine Nyamwiza, he uttered his first cry on earth on June 6, 1938. He was brought up in Bugombe village – Kanyigo Parish. On January 18, 1949, he found the doors of the Seminary opened for him to enter. Sent to Nyegezi in January 1955, he accomplished his secondary school studies in 1956. He went to Katigondo in 1957, a stepping-stone for his further studies in England. He was ordained on June 9, 1963. In 1970, he accepted to shoulder the responsibilities of a rector.

In life there are things which appear new simply because they are very old. The problem of the position of the Church in relation to the State dates back to the Apostolic Fathers. Any conflict

²⁹ Ignace Ndibalema, A Letter to the Monsignor, 6/4/1966

between the Church and the state is avoided based on the following principle - the state lives creatively to render to man his temporal needs. The Church assists, promotes and serves man's spiritual and eternal interests. Pope Pius XI in his Encyclical "Quadragesimo Anno" put it mildly "..... the church exists to preach the Gospel and to bring its benefits to souls".³⁰ Jesus himself commanded that "Render to Caesar what is Caesar's and to God what belongs to God" (Luke 20:25). Now during this period (1970-1973) sprang up a misconceived notion about the Seminary. A seminary was considered by some elites as a mere secondary school, a concept that was far from the truth. This misunderstanding denotes the problem between the Church and the State. With the above veritable principle, the existence of the Seminary hinges upon the supernatural, while a secondary school helps the young men to attain their natural ends. Fr. Deogratias put down a tough stance using immense effort to shed light on the above-mentioned differences so as to remedy the ills of misunderstanding. Besides this, his administration saw the following changes and events.

The First Arrival of Sister Willbrod

Sr. Willbrod belongs to the Franciscan sisters of Hythuysen. Her first appearance in Tanzania was in 1959. She first resided at Mwemage parish, where she was absorbed into the apostolate in the midst of the indigenous. She arrived at Rubya Seminary for the first time in 1969. The other sisters of the same congregation who joined the staff along with Sr. Willbrod were Sisters Juliet and Paulus.

Brother Aloysius Rutahya Comes to Rubya

On August 6, 1970, Brother Aloysius Rutahya, a brother belonging to the Congregation of the Brothers of Christian Instruction, was welcomed as a member of the staff and he taught the following subjects - Religion, Biology and Geography. On February 25, 1971, he was appointed to be in Charge of the House System. He was from Uganda.

Rubya Seminary's Report on Self-Reliance

During this period (1971-1973), Rubya Seminary's Report on self-reliance was issued. The report went as follows - long before the term "self-reliance" was coined, the practice of running seminaries from the very beginning of their establishment, always entailed some sort of self-reliance scheme with the participation of the seminarians as part of their formation. On this score and far from being the exception, Rubya Seminary has ever been so active.

Without going into monetary detail, it would suffice to say that the seminarians of Rubya have been actively engaged in various money-saving activities. The seminarians were busy transforming the old banana plantation into a modern one. Again in connection with food, the seminarians helped to supply firewood to the kitchen by cutting down trees from the seminary forest, sawing them into logs and transporting them to the kitchen.

Another money-saving activity was bookbinding. In the field of sports, the students helped tremendously to keep the three football grounds well trimmed with the use of simple hand tools and a lawn mower. Other activities worth mentioning are weeding the flower gardens, sweeping

³⁰ Victor, A Text Book of Christian Sociology, (Cork: The Mercier Press Limited, 1952), 117

the school paths etc. On top of this, some students repaired tools, worked on broken windows and wooden furniture while others took care of the sacristy. Still others repaired their fellow students' clothes on the school sewing machine. Four student infirmaries cared for the sick with minor ailments.

Increasing margins can be gratifying, but they can also be deceptive. They refrained on purpose, from revealing the amount of money saved through the self-reliance activities of the students. Nevertheless, it was beyond doubt that the economy of the seminary was very much enhanced by all these services, which the students gladly rendered to the seminary as a token of their sincere gratitude for all the benefits they had received from the seminary.³¹

THE ADMINISTRATION OF FR. MARCEL KABERWA (1973-1976) SPLENDID FLAMES OF SUCCESS

Fr. Marcel Kaberwa, a man of medium built possessing a strong engaging personality, has acquired the immortal fame as a great scholar and apt teacher in Geography and Kiswahili. He is the son of Mr. Philippus Buberwa and Maria Clara Mukagirage. Born on October 19, 1935 in Buhanga-Mugana Parish, he was admitted in Rubya Seminary in January 1951.

According to the saying, "Some men go through a forest and see no firewood", but Fr. Marcel's life in the Seminary was diametrically opposed to such an analogy. He was aware of priesthood and its ornaments (not sure what you are referring to). He strived diligently and attained it. The aim was true and did not go astray otherwise it would be wasted. Exuberantly, he was ordained on December 12, 1965. Gaining the confidence of his superiors, he was appointed in the place of Fr. Deogratias Rwechungura who finished his term of office. He was made for administration and practical service. In short, he merits both honour and reward, for the grassland of the Seminary produced a blade of wheat worthy as ever. His administration was imbued with the following happenings.

The Staff Meeting with Three Inspectors from the Ministry of National Education

The three inspectors were namely: Samwel Mutasa, Mr. Shayo and Mr. Kasogera. Mr. Mutasa explained in a clear manner the objectives of the inspectorate team. It was to bridge the gap between the policy makers in the ministry and the implementers in the field. In addition, the ministry would be fed information from the field. They were not only interested in the school curriculum, but also in the discipline, school environment, political trends in the school, involvement of pupils in the leadership of various school activities and the diverse problems associated with the syllabus, books, equipment, to mention but a few.

The environment was stunning to look at. They were very much impressed by the ecological beauty and natural appeal. The environment was well kept and perhaps one of the best, despite the limited number of Seminarians. They also appreciated the existence of a TANU YOUTH LEAGUE (T.Y.L).

Regarding to the matter of self-reliance, the team was blanketed with satisfaction. They found self-reliance projects in the Seminary most fascinating. They expressed gratitude for such an opportunity and suggested arranged visits by other schools to be conducted to observe what was

³¹ Rubya Seminary's Report on Self Reliance, December 1971.

creatively being done here. This would enable these schools to compliment their education with a heavy dose of practicality rather than purely relying on abstract concepts.

They were interested in knowing whether the right syllabi were received and whether problems were persistent with teaching resources such as books and equipment. In connection with this, they pointed out that the Tanzanian Elimu Supplies had been brought under the administration of the Ministry of National Education. They placed much emphasis on the schemes of work. The teachers concerned are personally responsible for making schemes of work in every subject and also at a departmental level. They are not to be viewed as a teacher's individual document, but once made and approved by the staff, a copy should be entered in the departmental file and another kept at the Headmaster's Office.

The inspectorate team insisted on a deep sense of collaboration in the task of note-making and that the students should be encouraged to participate and practice their own note-making. Happy at heart, they were satisfied that the students' exercise books were being regularly marked. Moreover, they suggested that teachers should make sure that the students sit down and correct what they had done incorrectly in their previous exercises.

Regarding the matter of Monthly Tests, they summed up their response with one word 'good'. They proposed that more attention be paid to arranging projects, so as to encourage students to learn more and cultivate researching minds. They also proposed that the results of monthly tests count as a percentage to the overall result of terminal examinations.

Parents Day

A rare and unique occasion took place with the parents of seminarists gathered at Rubya to meet staff members together with their sons. The aim of the meeting was to discuss ways of helping the boys better understand their vocation. During this get together, the Rector read out the seminary rules and some views were shared. One parent on behalf of the others addressed the students, stating that parents will cooperate with staff members in order to make their formation a success. All the participants realized that the training of future priests was not solely restricted to the duty and responsibility of staff members, but that a role for parents existed as well.

Academic Standards

After the inspectors had provided guidance in academic spheres, light was shed as to how teachers of the Seminary were to effectively carry out their teaching activities. This helped in raising the school's academic performance. In three consecutive years, 1974, 1975, 1976, Rubya Seminary took the lead in the National Examinations.

The Episcopate of the Right Reverend Nestor Timanywa

The fire of joy kept the people of Bukoba warm and their hearts aglow upon receiving the news that Fr. Nestor Timanywa had climbed the ladder of the episcopate on February 24, 1974. His Episcopal consecration amplified this joy the Christians bore towards him. His consecration was celebrated with enthusiasm at Rubya Seminary. And something worthy of note is that he was once a student at this Alma Mater.

Bishop Nestor Timanywa was born in Mugana on May 7, 1937, the son of Mr. Bartholomew Ishengoma and Mrs. Martha Mukashubira. He was baptized on June 14, 1937 and received confirmation on March 10, 1945. Called by God to proclaim in an extraordinary way, His dynamic

word, he responded with a solitary word “Yes”. On January 29, 1954, he opened the chapter of his life at Rubya Seminary. His admission number was 974. With heroic patience and dignity, he accomplished marvels at Rubya Seminary. He had only one soul in which could not be divided and he offered it wholly to God. His talents of leadership were marked here at Rubya Seminary when he became the leader of the students. He once led a team of the scouts to the Jamboree abroad in Japan. His admission to Katigondo Seminary took place in 1960. He spent more than five fruitful years consolidating his theological outlook. His ordination was on December 11, 1966.

Bishop Nestor Timanywa is described in glowing terms. His flame of charity, sense of humour, art of attending to people and listening to their needs, his fatherly love, readiness to receive and serve anybody requiring assistance, his bright light of kindness, his prayers, his humility and his industriousness remains forever facts about him. Actually, the Diocese is embraced by the arms of a devoted and loving Bishop.

As to Rubya Seminary, Bishop Nestor Timanywa has made the pastures green. His contribution to the shining atmosphere in Rubya Seminary is beyond any mathematical determinant. That Rubya Seminary is characterized by cheerfulness, the great release a joyous and fulfilling life, is due to his guidance and help. Reflecting on his help to the development of the Seminary, Father Simon Rutatekururwa had this to say during the 75th Anniversary:

“Baba wetu msifika Mhashamu Askofu Nestory Timanywa hatuna budi kukushukuru. Tumenufaika sana kwa mashauri yako na kutujengea vidato hivi vipya pamoja na kuhimiza shughuli zetu tunazomudu hapa.”³²

Kilimo cha Kufa na Kupona (Literally translated Agriculture - a matter of life and death)

On February 18, 1975, a down to earth discussion on what should be cultivated was carried out. First, a banana plantation was not considered as cultivation that assists the country. The conclusion reached was that the work to be done was not only for the students' food, but also for the edification of the populace. A goal was set, with an aim for one hectare to be cultivated along the Kashasha road running through the neighbourhood of the Seminary.

Each Form was required to work half a day per week. Work would start at 6.30 a.m, the rising at 6.00am. If heavy rains were to prevent the morning session from proceeding, work would be postponed to the afternoon.

Mass was conducted in the evening after the rosary for the class working that day. When the hands of the teachers were not full, they helped in creating much encouragement and excitement. It remained a day routine, which ensured that the boys did not miss classes (unsure of meaning, not clear). When a Form finished its plot, it continued with its studies and this proved to be an incentive to work hard.

The Holy Year 1975

The year 1975 was not called a Holy year because it was extramundane, not at all (don't understand what this means?). The significance this year was the theme of reconciliation, which is

³² Rutatekururwa Simon, Risala ya Jubilei ya Miaka 75 ya Rubya Seminari: Haec Dies Quam Fecit Dominus Exsultemus et Laetemus in Es, Rubya.

the practice of returning to the state of innocence and freedom of guilt. Reconciliation is the process of letting bygones be bygones. It is characterised by an absence of stain, offence and blame. Though reconciliation appears so ordinary, it is most important.

The theme taken for the Holy year was 'Reconciliation' - reconciliation between individuals, villages and the communities. It is more important than any other expression as it is a demonstration of love. It was the year of reconciliation between the Catholics and the Protestants with a deep sense of ecumenism. Broken marriages and those in trouble were repaired. The Fathers in the Seminary implemented the activities taken for the Holy year by exchanging with priests, who had prepared talks on this highly celebrated theme. The time for the Holy hour was rearranged, taking place on the Thursday before the first Friday of each month. There was an insertion of a reading and a sermon on the subject of 'cleansing one's hands' or enacting a peace treaty with God, neighbour or one's self. A special prayer for the year was read daily after morning prayers. Holy year was closed on the Feast of Christ the King on November 23, 1975. It was an occasion of thanking God for the blessings obtained during this year.

Political Education And The Militia

A two-hour class on political education was given once a week by a TANU official. It took place on Saturday at 2.00pm. As regards the militia, the boys received training from Monday to Friday over a period of four months.

De Profund's Club 1974

The club was created in early 1968 after a proposal had been presented before the students. It was duly accepted with open hands with almost all the students for the idea. It was in full swing by 1974. Knowing that some of our brethren are in Purgatory, the members of this club offered their prayers in order that the Almighty God may lessen their punishment, if possible. Visiting the cemetery was indispensable, especially during the month of November. After dinner, all the members assembled in God's acre to offer their prayers.

Bible Club

Fr. Marcel Kaberwa authorized this club on September 5, 1975. It is tremendously important to discuss in detail the situation in which the club was triumphantly born. It was during the fire retreat (time to refuel) conducted by Fr. Gaudiozi Rutakyamirwa that the idea of establishing the club germinated. He championed the cause of establishing more clubs like the Bible club. In vivid images, he explained the nature of the Bible club and its importance. Thus, he shook the minds of the young boys in such a way that they could not stand further delay. They washed their pens and wrote the constitution. Their decision was fortunate when Fr. Marcel Kaberwa declared the club legal and its constitution licit. Fr. Rwoma became its first Father Patron.

THE ADMINISTRATION OF FR. SIMON RUTATEKURURWA LEADERSHIP OF SHINE (JUNE 1976-1987)

It is impossible to describe or even imagine the waves of determination and seriousness, which swept the soul of Fr. Simon Rutatekururwa. In him, resided an awareness of the duties of a Rector and the manner of life, which must be conformed to in accordance with this responsibility. This quick-witted Rector, a man who never wiled time away, is a son of Mr. Petrus Rukwembe and Rosaria Kokulamuka. He born and grew up in Kijumo, Mugana Parish. His heart set on fire and focused on nothing but priesthood, he joined Rubya Seminary responding to the call to sacerdotal

order. He was sent to Nyegezi Seminary in January 1956 for thorough preparation for the Cambridge Examination.

The natural continuation of his studies at Nyegezi came to an end in 1958 when he joined Katigondo Seminary. His irresistible march to priesthood came to its apex on May 23, 1964 in England, where he had undergone rigorous studies in Theology on the wish of his superiors. Accepted into the confidence of the diocesan authorities, he was chosen to guide the Seminary as Rector in 1977. For a decade, he directed and guided the Seminary along its journey's. There were many events to remember which accompanied the journey across this sea of a decade.

THE TRIUMPHAL INAUGURATION OF THE HIGH SCHOOL

Our ancestors maintained that the easiest way to have your way is to go out and make it. Rubya Seminary, facing a situation overflowing with interesting possibilities in the establishment of a High School, gave meaning to the programme of High School Education. According to Tanzania Episcopal Conference (T.E.C), all seminaries were to have high school education in order to give the students improved training and higher academic standards.

On July 30, 1978 a meeting was held by the staff members to discuss the question of starting the High School. The Right Revered Bishop Nestor Timanywa chaired the meeting. The following suggestions were given:

- It will only be for those students who wish to continue with priesthood and are selected by the staff.
- The subjects at the beginning will be limited to Arts only. The subjects to be dealt with were History, Geography, Kiswahili, Siasa and Religion. Science subjects would creep in later.
- Form IV students from Secondary Schools could be accepted for Form V to give them some training in view of the priesthood, but caution must be exercised to ascertain that they are not just seeking High School Education.
- It was suggested that they appoint one or more of the Fathers teaching in government secondary schools.
- Room was open for Katoke Seminary and for other Seminaries.
- The year 1979 was suggested as the favourable moment of its inauguration, but still some of the best pupils could go to Nyegezi Seminary for the science subjects.

At the beginning, two combinations - HGK and PCM were planned. Teachers with a remarkable grasp of those subjects, who were expected to teach them at a ripe time were: Rev. Fr. Marcel Kaberwa (whose term of studies at the University of Dar es Salaam was coming to an end), Rev. Fr. John Chrisostom Rweyemamu (who was in the final touches of his studies in Dublin, Ireland) and Rev. Fr. John Ndyamukama (who was teaching at Mwanza Secondary School). It was proposed that it would be prudent if he returned to teach at Rubya seminary. Rev. Fr. La Palme, a University graduate who had specialised in Chemistry and Rev. Sr. Scholastica Alkemedede, a University graduate who had specialised in Maths and English, were also requested to teach at the Seminary.

On Tuesday August 21, 1979 some inspectors were sent by the Ministry of Education to see whether the Seminary had the necessary equipment to open Form V and Form IV. The inspectors were not satisfied - the books were found to be lacking and the buildings did not staisfy the required standards. They also advised that teaching licences should be applied for at the Ministry of Education for staff members who did not possess them.

As a suggestion for solving the problem of insufficient books, the staff advised the bursar and the Diocesan Treasurer to order the books directly from England through the White Fathers' House of England. As regards the question of payment, it was suggested that part of the money willed by Fr. Ars to the Seminary could be transferred from Holland to England through the White Fathers, provided the relevant authorities were contacted.

Meanwhile the Rector sent the application forms to the Ministry of Education to obtain teaching licences. Furthermore, it was suggested that the Ministry of Education forward information papers to the Seminary as were sent to other recognised high schools in order to raise awareness as to what the other schools were doing.

The High School Block

It was situated along the western touchline of the old football field facing the “Sahara”. The building consisted of five rooms. The farthest rooms were reserved for Forms III and IV while the remaining three served as two classrooms and the middle one, as the library.

The First High School Students

Ten students pioneered to join the High School at Rubya and these included: Bonaventure Rutinwa (Bukoba diocese), Deusdedit Rutayuga (Rulenge diocese), Francis Hab’Imana (Bukoba diocese), John Eudes Ruhangisa (Bukoba diocese), John Rugalema (Bukoba diocese), Julius Rugambwa (Bukoba diocese), Herman Mutungirehi (Rulenge diocese), Processus Mutungi (Bukoba diocese), Remigius.B.N. Bukuru (Rulenge diocese) and Sosthenes Bishau (Rulenge diocese). Among them four became priests, namely: Herman Mutungirehai, Processus Mutungi, Remigius B.N. Bukuru and Sosthenes Bishau

CHAPTER FIVE FROM DIAMOND JUBILEE TO CENTENARY (1979-2004)

From the time of the celebration of the Diamond Jubilee up to the centenary celebration Rubya Seminary has been under the bishoprics of Bishop Nestor Timanywa (1979-2004)

The 75th Seminary Anniversary

The Seminary celebrated this Jubilee when it was still under the administration of Fr. Simon Rutatekururwa. He is credited for the good organization and arrangements made that facilitated the successful celebration of the Diamond Jubilee.

On the basis of simple arithmetic calculations, the 75th anniversary celebrations were due to take place in 1979. Instead, it was celebrated belatedly in 1980. The reason behind this unavoidable delay lay in the fact that the weeds of the war between Tanzanian and Uganda had stifled the flowers of peace at a national level. The Jubilee had to be celebrated in imperturbable peace – an equivocal calming atmosphere, swelled with joy and happiness. In short, it was postponed. Nevertheless when the feast day came according to the timetable, the day itself was coloured with a grand Benediction during which the rosary was recited, punctuated with hymns. A group of musicians was invited to play with the seminarians, yet the songs and plays performed during this occasion did not include the word 'Jubilee', so as to avoid the interpretation that the Seminary celebrated the Jubilee at the ignorance of the people.

In view of the big celebration, approaching with slow a elephantine step, the plans started as early as January, 1980. A feast preparation committee was setup in time to arrange and budget for the requirements of the feast day.

The Air the Jubilee Breathed

For the sake of clarity, the anniversary can be sketched in few bold lines under the following titles: invitations, decorations, food and drinks, stage and electricity and grand celebration. One thousand cards were printed. 140 cards were sent to priests in Rulenge Diocese and Mwanza Diocese alone. 130 ex-seminarians responded with a resounding capital 'YES'. Invitations were extended to all Town Council chairmen in the Diocese, heads of various religious denominations in Kagera region and all important government officials. A card was sent to Mwalimu Julius Nyerere, but unfortunately he could not attend. The Junior Minister of Education and members of the National Inspectorate team were invited. Two cards were sent to each sisters' convent in the Diocese and to the neighbouring Primary school Head-teachers. Invitations were also sent to all priests in the Diocese. Advance notices in the press placed the anniversary day in clear light so that no one was caught unawares. The guests who turned up for the celebration, numbered around 1200 people.

The presentation of the Seminary compound cannot be described in mere words. It delighted the guests beyond belief as the decorations embodied the spirit of the anniversary. Sr. Willibrord and Sr. Demetria Jacob were behind those marvellous works of art. The students at Rubya Hospital weaved the papyrus as soon as they were made available to them. The boys had fetched them from Ngoni valley. On the whole, the compound could only be described as 'simply outstanding'.

Six sisters accepted the request to help in the committee. There was a variety of food including rice, bananas, Irish potatoes, meat, cakes, and biscuits to mention, but a few. A considerable amount of soft drink was prepared locally. Four bulls were killed ceremoniously. Possible contributions were sought from the villagers. Some elderly people were asked to arrange the brewing of local beer and these are named as follows: Mr. Simeo Katorogo, Mr. Gabriel (who was working at Rubya Hospital), Mwalimu Apollinary and Mr. Clemence Kimenye. Rubya's parishioners contributed bananas for the beer. The ex-seminarians residing in Rubya helped in the contribution of local beer (*rubisi*) and bananas.

As the anniversary day was easily the best day the Seminary had ever experienced, even the stage was unique in its own way. It was constructed in front of the new classroom block. The corrugated iron sheets served as the canopy. Electric cables were installed. The bulbs were fixed and two sockets of coloured bulbs were installed. All the colours of the spectrum found a room on the stage.

The Jubilee day was one of the best days to remember. The High Mass opened the anniversary. The mass was sweetened by the hearty homily from Fr. Method Kilaini and was blanketed by marvellous songs. Amid manifestations of joy were rewarding plays and comedies. The *Abatekaya* and Mr. Raphael, the harpist from Rutabo Parish, were invited to make a performance. Furthermore a specialist from the village polished the 'mutoro' of the boys. Moreover, the day was coloured with a football match between Ihungo Secondary School and the boys of Rubya Seminary. This match kept the people fixated throughout from start to finish.

Pope John Paul II was not present physically, but his presence was felt spiritually, through the best wishes he passed on in his greetings. He congratulated the Diocesan authority, the staff and the seminarians during this celebration. The Holy Father reminded the seminarians and fellow Christians the importance of establishing the seminary and strongly encouraging the seminarians to renew their commitment to follow Christ, the Redeemer. Lastly, His Holiness imparted his apostolic blessing to the whole community of Rubya Seminary.

Silver Jubilee of Rubya Hospital

After the celebration of Rubya Seminary Golden Jubilee, there followed the celebration of the Silver Jubilee of Rubya Hospital in October 9, 1981. In this memorable celebration, the seminarians were permitted to miss classes one day before to allow time to participate properly. Students helped in repairing the road to Nyakalembe and assisted to slaughter the bulls, as well as making rehearsals as part of the choir.

The celebration of Rubya Hospital Jubilee was followed by the suppression of nocturnal jogging "*mchakamchaka*". The staff reached this consensus after the drawbacks outweighed the benefits of this form of physical exercise.

Silver Jubilee of Sr. Willibrod on August 5th 1983

To begin with, the date to return from home for the boys was changed. Instead of returning on July 22, 1983, they came back on July 19, 1983, to start their annual retreat the next day. The celebrations started on the eve with a sundowner involving the students, staff members and a limited number of guests, such as the sisters from Rubya Hospital. A few songs, poems and the like were presented during this occasion to announce the commencement of the feast. In the evening

the students' new dormitory was blessed. Sr. Willibrord planted a palm tree in front of the building as a memorial.

During mass, the Gregorian Kyrie, Gloria, Credo and Te Deum were sung. Fr. John Rweyemamu offered to teach the Te Deum. And Bishop Nestor Timanywa preached on this occasion. A common luncheon was held in the students' refectory for invited guests, students and staff members. The plays were conducted as on Rector's day or on the Seminary's feast day. With regards to gift giving, the seminary as a whole offered the following to Sister Willibrord - piece of cloth, some curio (vinyago), a calf (which she named 'Jubileo') and two decorated bark clothes.

Material Development

Among the many contributions of Fr. Simon Rutatekururwa was the construction of a new dormitory (presently is called Anatory Kishombwai in commemoration to him as he was among the first priests). The dormitory could accommodate about sixty students and was completed in 1983. Other projects included the pigery and the milling machine. To date, these projects are partly contributing to the budget. With the support of the diocesan authority, he strived for the construction of an abode of Kituntu and repairing the fathers' presbyterate of Kajunguti, since the old ones proved to be a danger to their occupants with the number of teachers increasing to thirteen. Fr. Simeon Rutatekururwa contacted the following congregations for assistance in extending the dormitories: Salvatorian Fathers, Sisters of J. M. J. Franciscan Sisters and the Brothers of Christian Instructions. During the leadership of Fr. Simon Rutatekururwa, with Fr. George as the bursar, Nyarubanja plantation was producing at its full capacity, raising food for both staff and students and even generating income to run it.

Participation of the Seminarians in the Jamboree: 9-19-1986

Scouting in Rubya Seminary came to stay. From its inauguration in Rubya seminary, scouting did not remain idle as it was always moving. Father Andrew Bigirwamungu kept it going in the 1980s as the Scout Patron. It was during his leadership that the event of the Jamboree cast its shadow.

The scouts prepared themselves for the journey, but before embarking on the preparation for the journey to Arusha, a separate operation was instigated in finding suitable patrols in Muleba District. All the patrols were scrupulously scrutinized and finally Rubya Seminary and Kagondo A Primary School patrols emerged as the competition winners. They were given the go ahead by the Kagera Regional Council of scouts to represent the scouts of Kagera region at the main scout camp of Arusha.

Rubya Seminary patrol had a total of eight scouts while Kagondo A primary School was represented by eight pupils, making a total number of sixteen students. Those who rightly seized this chance were: the District Commissioner, Mr. John Kafuruki and the Regional Scout Commissioner, Mr. F. Kawegele.

The students and Fr. Andrew Bigirwamungu travelled to Arusha and stayed in camp for twelve days. The Jamboree was ceremoniously closed on December 18, 1986 by the Regional Secretary of C.C.M in Arusha, who acknowledged the contribution of the scouts on behalf of the government and the ruling party.

RUBYA SEMINARY ON THE MARCH: THE ADMINISTRATION OF FR. DESIDERIUS RWOMA (JULY 1987- AUGUST 1997), CURRENTLY BISHOP OF THE CATHOLIC DIOCESE OF SINGIDA

When the name of Fr. Desiderius Rwoma is uttered, the following striking descriptions are evoked: insightful, joyful, humble, ready to appreciate and use of talented individuals for the greater good of the community and last, but not least, fondness of football. At the forefront, he possesses great insight, such that in whatever academic enclave he stands, he always brings in fresh insights and new light. He acknowledges the practicality of humility, understanding that it is not an impossible possibility and that the cloak of humility is never out of place. He is the author of "NIMEWAPENI MFANO" and a number of other spiritual books. Throughout this book, one discovers how humility is the richer virtue. In Fr. Rwoma, humility and service have no quarrel.¹⁵

He was born on May 8, 1947 in Irogero village, Rutabo Parish. With his outlook fashioned by Catholicism, he heard the voice of the Lord saying, "Whom shall I send"? He duly responded, "Here I am, send me". He joined standard VII at Rutabo Seminary on January 1963 and from the beginning, his approach was full of vigour and throughout his formation, continued to catch his vocation with his both hands. The event of ordination launched him on priestly ministry on July 28, 1974. Filled with courage and activity, he worked for three months at Kashamba Parish. From 1975 to 1977, he consolidated the academic maturation of the seminarians at Rubya Seminary. In 1977, he moved to Kenya where he attended the Gaba Institute in which he graduated with a Diploma in Pastoral Theology.

From 1978-1980, he was the Spiritual Director and Vice-Rector of Rubya Seminary. With an appetite for books, he took a course in clinical Pastoral Education at K.C.M.C, Moshi and graduated with a certificate in clinical Pastoral Education. Again from 1981-1984, he was the spiritual Director and Vice-Rector of Rubya Seminary. In June 1984 he was appointed a Chaplain at Nyaigando Theresian Sisters' Motherhouse, a position he held up to June 1987. In June 1987, he was made the Rector at Rubya Seminary.

MATERIAL DEVELOPMENT

Among the achievements that came into existence during his leadership included the construction of the multipurpose kitchen built behind the Fathers' residence at Kituntu. Fr. Pius Rutechura (now Secretary General of Tanzania Episcopal Conference), a kind and good-hearted Father, was supporting it throughout its erection till completion in 1989. Then two new cars were acquired, namely the Rector's car (TZ 83354) and a Toyota Stout (TZ 91335). These cars solved the problems of transport of the Rector, bursar, staff members and students. Other contributions involved the enrichment of the library by increasing the number of educational books from Holland and the University of Dar es Salaam. The latter were obtained with the help of Fr. Fulgens Rutatekururwa, who was studying at the University of Dar es Salaam at the time.

This spell also witnessed the building of the Biogas system and the full swing of the use of TV and video as a medium of instruction. These projects were funded by the Franciscan Sisters of Hethuysen under the mediation of Sr. Willbrord Jeuken and Sr. Maria Goreth. Others included the founding of the orchard behind the high school block and fruit garden under the guidance of the bursar, Fr. Pius Rutechura, the composition of the School anthem by Mr. Florence Muchunguzi (now Fr. Florence of Rulenge Diocese) and the erection of the Centenary Memorial triangle at main entrance of the Seminary. His administration also witnessed the refurbishment of St. Mary's Chapel of Kituntu and St. Joseph's Chapel of Kajunguti with Sr. Willibrord funding the greater part of the renovation costs. Fr. Jason Kaiza, as the school bursar, supervised these two chapels successfully.

¹⁵ Desideri Rwoma, (*Nimewapeni Mfano*, Benedictine Publications, Peramiho, 1987, Back Page)

Another event worthy of mention in this list was the purchase of musical instruments including Flutes, Horns, Trumpets, Baritones, Trombones, Tuba, Melodicals, Clarinets, Pipes and a Yamaha electric organs. These were obtained through the efforts of the late Fr. Callistus Kagaruki who obtained them from Switzerland. These new and modern instruments helped the school band and church music enter an attractive and promising phase. It has been recorded in historical records that when Mr. Walter Lang, an incredibly facile and prolific musician from Switzerland, arrived at Rubya Seminary on July 11, 1990 to impart knowledge to the members of the Brass Band. He left behind a good impression on the young musicians after a fortnight stay. Among his best students was Frt. Jason Kaiza, now Fr. J. Kaiza, who later became a bursar of Rubya Seminary for seven and half years. Currently, he is a teacher and formator on the staff. During this time, Nyurabanja plantation together with the maize farm, were contributing much to the school budget. The latter was cultivated by students, while the former was cultivated by hired workers. Actually his administration witnessed many other events, which are not discussed here.

EVENTS DURING THE LEADERSHIP OF FR. DESIDERIUS RWOMA

Several landmark events occurred during the leadership of Fr. Desiderius Rwoma. On August 11, 1987 there was canonical visitation made by Right Reverend Nestory Timanywa and the Very Reverend Fr. Damian Kyaruzi, the Vicar General. They spent six fruitful days at the Seminary, putting forward their appreciation, suggestions and advice. They insisted and instituted new by-laws.

The second important event in the list was bidding the farewell to Sr. Willbrod Jeuken. For every member belonging to the community of Rubya Seminary and surrounding communities, it was difficult and sorrowful moment. This occasion took place on November 11, 1988. In their farewell speeches, the Rector and the students expressed their profound and incomparable thanks for her boundless contribution to Rubya Seminary, both in the spiritual and material spheres, ever since her arrival at Rubya Seminary in 1969. She stayed at Rubya Seminary for nineteen years. Besides, the staff and the students said that much of her stay was devoted in the formation of the Seminarians, rendering heartedly her service to the church, advising students, maintaining discipline, teaching physics, mathematics and religion and contributing to the construction of various buildings. She also helped in buying books for the Library, keeping the Seminary compound clean, assisting needy seminarians and many other acts of kindness.

The third event was the successful celebration of diamond jubilee of the priesthood of Fr. Willibard Mupapi, Fr. Oscar Kyakaraba, Fr. Angelus Mwilabura and Coelestin Kipanda. Another event that took place during his administration was the election of one of the Rubya alumnus as Minister, Mr. Joseph Rwegasira. Before being elected to the college of ministers, he was a secretary of JUWATA (*Jumuiya ya Wafanyakazi Tanzania*). Other events include the loss of long serving and experienced staff member, Fr. Archard Fundi, who was taken by an untimely death on October 30, 1991 and the passing of Rev. Fr. Benedict Joseph Labre Rugemalira, the first African Rector of Rubya Seminary on March 12, 1997. Before his death, he was the spiritual director of the school. During the administration of Fr. Desiderius Rwoma, there occurred school trip to Bukalasa Seminary in Masaka Diocese, Uganda. Those who took the chance were fifteen students and three staff members, including the Rector. At Bukalasa, the students had football match, which ended in a draw and also held a debating session.

Of great significance in which Rev. Fr. Desiderius Rwoma was a witness and an active participant, was the offering of a red carpet welcome to the Papal legate, His Grace Archbishop Francisco Lozano Javier, on February 17, 1997.

THE LEADERSHIP OF FR. BENEDICT BIGIRWAMUNGU (ACTING RECTOR) SHORT PERIOD WITH SOLIDARITY (AUGUST 1997-AUGUST 1998)

Willing to serve, humble, tender hearted and ready to work with anybody. These are the main virtues enshrined in Fr. Benedict Bigirwamungu's personality. He was born on September 10, 1955 to Helena Bashekana and Aloys Kwigizire at Kanyambogo Rubya Parish in Muleba District. His history at Rubya Seminary as a student began in 1973. From 1977, upon the recommendation of his teachers, he began philosophical studies at Ntungamo and then attended theological studies at Kipalapala Senior Seminary, where he graduated with a Diploma in theology in 1983. He was ordained a priest at Rubya Parish in 1983. His first appointment was at Rubya Junior Seminary where he worked as a teacher and later as a spiritual director from 1984-1991.

He was then transferred to Mugana Parish and served as the Parish Priest from 1991 to 1993. In 1993, he was appointed to Rubya Seminary, where he exercised his apostolate as the spiritual director of the school for two years. In 1995 to 1996, Fr. Benedict was sent to the Catholic University of Eastern Africa (CUEA) to study for a Post-graduate Diploma in education. After completing his studies successfully, he was appointed to work at Rubya Junior Seminary as a teacher and vice-rector. He came to power as acting Rector for one year from August 1997-August 1998. Then he was again sent to CUEA for Licentiate (Masters) in Spiritual Theology from 1998-2000.

THE CONTRIBUTION DURING THE ADMINISTRATION OF FR. BENEDICT

During his administration, the weighty contributions of the staff include: creation of the Physics, Geography and Mathematics (PGM) combination, the purchase of breviaries, increasing the number of books in the library, maintenance of school buildings and the construction of Kituntu toilet for the students. He was also involved in the repair of buildings and resetting the pass mark for the seminarians, whereby each student must attain a minimum of 50% before proceeding to the next class. Other initiatives were the preparation of project proposals, which later obtained money for rebuilding of St. Joseph's Chapel, Kajunguti after it had been burnt down by fire and the improvement of Nyarubanja, cow and pigery projects. The latter contributed greatly to the school budget.

MAJOR EVENTS

There are several major events of note – some joyous while others are not so. Rev. Fr. Desiderius Rwoma was appointed as the Vicar General of Bukoba Diocese. Later on, he was elected a bishop and consecrated a bishop of the Diocese of Singida. Another event worthy of mention was the first visit of Sr. Willibrord Jeuken since she had left in 1988.

One tragic event that occurred during this time was the fire accident at St. Joseph's Chapel of Kajunguti on October 27, 1997.

THE ADMINISTRATION OF FR. MEDARD WEYEMERE (AUGUST 1998 TO DATE), FRUITFUL AND SUCCESSFUL MARCH TOWARDS THE CENTENARY JUBILEE CELEBRATION.

Presently, one who is living or frequently visits Rubya Junior Seminary can easily recognise the current rector's hard work and determination to raise the seminary's prosperity to the highest level in the spiritual, academic and material planes. He has made great efforts to ameliorate priestly welfare and student discipline. He has started the programme of renovating the Seminary's buildings for immaculate presentation in preparation for the Centenary Jubilee Celebration. This is no other than Rev Fr. Medard Weyemere. He was born on March 30, 1952 in the village of Ihangiro to Mrs. Clementina F. Mbakizaki and Mr. Frederick B. Kanobwa. He was called by God to join Rubya Seminary in 1969, where he studied and completed his O-level education in 1972.

Upon the recommendation of his teachers, Medard Weyemere joined Ntungamo Philosophicum from 1973 to 1974. He pursued theological studies at Kipalapala Theologicum from 1975 to 1979. He was ordained a priest at Rubya Parish in December 9, 1979. After his ordination he worked at the Parish of Rutabo and Kanyigo as a curate. He also exercised his pastoral ministry at Rutabo Preparatory Seminary as a teacher from January 1981 till 1984 and was appointed Rector from June 1984 to July 1996. He was then sent for further studies at the Catholic University of Eastern Africa (CUEA) from August 1996 to August 1998, where he graduated with M.A. (Hon) in Religious Studies. When he completed his studies, he was appointed as the Rector of Rubya Junior Seminary in Aug 1998 to date. While the Seminary is celebrating the Centenary Jubilee, he is also celebrating his Priestly Silver Jubilee in December.

Contribution During The Leadership Of Fr. Medard Weyemere

His contribution, in cooperation with the staff, includes the renovation of St. Joseph's chapel of Kajunguti, facilitating the installation of electric wiring and the connection of permanent electricity from Rubya Hospital that connects with Jinja H.E.P. (Uganda). Other contributions include the introduction of the new school timetable with classes ending in the afternoon (has proved convenient to many), supervising the purchase of band new school uniforms, institution of a mini-computer laboratory at Kajunguti and the connection to the world wide web via the internet.

Fr. Merdard Weyemere and the staff members have managed to install a satellite television system sponsored by the Discovery Channel Global Education Fund for educational purposes, processed and requested a new means of transport (Toyota Land Cruiser TZR 1517), revived the fruit orchard behind the High School block, implemented a photocopier project with the financial support from Mr. Andrew Tham and erected the Hairdresser Saloon project for the financial support of staff. During his leadership, he has made the effort to purchase a deep freezer and refrigerator with financial support from Australia, the construction of the big tank behind the Kituntu Fathers residence with a capacity of 460,000 litres (assistance provided by HESAWA), the foundation of a mini-shop and the erection of the main gate with financial support from Right Rev. Desiderius Rwoma, Bishop of Singida Diocese.

During his administration, he was able to institute the workers' day celebration (workers of Nyarubanja and other school workers celebrate together on May Day). Other achievements include the maintenance and reparation of school buildings and upholding the academic standards of the Seminary. Rubya Seminary continues to rank among the best ten schools in National Examinations in both O and A Levels. Other achievements involve the improvement of Nyarubanja plantation and the introduction of new varieties of bananas, Nkonjwa (This is done in Cooperation with Fr. Bursar- Fr. Benedict Bigirwamungu). Other works embrace the devout preparations of Seminary Jubilee Centenary Celebration. These include the refurbishment of the students' refectory and the construction of the building of Kabandanse aided by the financial support of Sr. Willbrod. In addition, there were contributions encompassing the repair of the Junior Library with the help from Fr. Joseph

Kamugisha, installation of the water pump on the seminary premises with the help of Rubya Alumni of Dar es Salaam, erecting the grotto of our Lady “The Patron of Our the Seminary”, construction of the toilets at Kituntu and Kajunguti and the face lift all Seminary buildings.

MAIN EVENTS

His leadership has witnessed the following event - namely the cordial welcome of lay missionary and volunteer teacher, Mr. Andrew Tham, sent by the Australian Paulian Association Lay Missionary Secretariat (PALMS) organization from January 2001- November 2002. This volunteer contributed material, academic and spiritual support to the Seminarians and did much for Rubya Seminary. Other events include the grand reception and congratulation of Rt. Rev. Bishop Desiderius Rwoma for his Episcopal consecration as Bishop of Singida Diocese and Rt. Rev. Bishop Method Kilain (check spelling), following his Episcopal consecration as the Auxiliary Bishop of Arch-Diocese of Dar es Salaam.

He made proper preparations for the warm welcome and congratulation of Rt-Rev. Bishop Emeritus Gervase Nkalanga on his Golden Jubilee of priesthood and then the majestic reception of cross of the Great Jubilee during the Jubilee 2000 Celebrations.

His administration witnessed the surprise visit of the Zonal Inspectorate Committee from their Headquarters at Mwanza from July 29-30, 2002, comprising of five members. They inspected the school administration and management, curriculum and class work, school buildings, furniture and culture. Most areas were warmly appreciated. Nevertheless, they gave their recommendations, which included: teachers are to prepare schemes of works and lesson plans, the need of class and office log books, each teacher to have an office file, students to have the school Baraza, the implementation of a school development plan, greater use of learning and teaching aids, requirement of departmental meetings and the installation of fire-extinguishers. Throughout the entire inspection exercise, Rubya Seminary received a score of 75 % and was awarded with a letter of Commendation from the Permanent Secretary Ministry of Education and Culture.

The other important event that took place during this time was the canonical visitation of Bishop Nestor Timanywa, accompanied by the Very Reverend Fr. Almachius Rweyongeza and Fr. Vedasto Rugaijamu, the vocation director. They spent fruitful four days from April 26-30, 2004. They gave words of appreciation and provided helpful suggestions and advice. They insisted and instituted by-laws emphasizing the tenacity of the seminary tradition with the formators inculcated not to hinder the goal of instituting the seminary.

Other events include the warm reception of the visitors from Australia who assisted the Seminary with various material supports and putting plans in place for the successful celebration of the Centenary Jubilee.

THE FORMATION IN THE SEMINARY AT THE MOMENT OF THE CELEBRATION OF THE CENTENARY

At this moment with Rubya Seminary about to celebrate its Centenary, it is administered by indigenous clergy under the local Bishop, Right Reverend Nestor Timanywa.

The spirit of formation introduced by the White Fathers at the foundation of the seminary has not changed much. There have been various adjustments and modifications for the betterment of formation, adopted according to the needs of the time. Hence, the Seminary owes much debt to the White Fathers for their strong cornerstone laid at the beginning. At the moment, the formation at our Alma Mater is integral, that is, emphasis is placed on the spiritual, human, intellectual and pastoral formation of the future priest. It aims at the transformation of the entire man who shall later become an integral priest of Christ. In other words, “to be totally stamped by the priestly character.....It is not a question of resembling Christ in one of his facets but identifying with Him in the entirety of one’s own personality, even with one’s many imperfections”³⁴.

SPIRITUAL FORMATION AT THE TIME OF CENTENARY CELEBRATION

Spiritual formation still takes first priority, as it was during the time of its foundation in 1904. Currently, the aim of formation is to allow the candidate to “form himself as a man of God, identify himself with Christ the priest, and is united to Him as the vine that gives life”.³⁵ The true source of spiritual formation resides in the sacraments, prayers and the gospel. The realization of all these is mentioned as follows:

The students have spiritual exercises daily, namely by rising silently so as to prepare and compose themselves for these exercises. Morning prayers open the day. Others include ten minutes guided meditation by duty master, which is followed by the Angelus, Holy Mass and then thanksgiving prayers. After Mass, the first classes begin which is followed by breakfast. Before any class begins, an opening prayer is said. There are eight classes daily.

In the afternoon after classes, a particular examination of conscience (meditation) for five minutes is observed, accompanied by the Angelus. After the Angelus, the students go for their lunchtime meal while silently meditating. In the refectory, they wait for each other and pray together as a community of students. Likewise, after the meal they also wait and say a thanksgiving prayer together.

On the afternoons of Monday, Tuesday and Friday, they engage in study. At the beginning and end of study, they offer a common prayer. On Wednesday afternoons, the students perform their washing duties.

On Mondays and Tuesdays after rosary, students attend a spiritual conference, which is given by the spiritual director. On Saturday, the students attend the Rector’s spiritual conference after Benediction. The students have clubs for one hour on Saturday after lunch. Currently there are two religious clubs namely - ‘The Legion of Mary’ and ‘The Bible Club’. On Sunday afternoons during free time, they have Scouting activities (this is the only existing secular club).

On Wednesdays, Saturdays, Sundays and solemnities, the community of Rubya Seminary have Benediction in the evening at 7.00pm. On Wednesdays and Sundays, prayers accompany Benediction read from the Breviary. On Saturday during Benediction, the sermon is given by the duty Master.

On Thursdays and Saturdays afternoon they have singing in which students practice songs for the Liturgy.

On Sundays and holidays (Solemnities), they have morning prayers and then proceed to study. After study, they take breakfast and then attend Holy mass in St. Joseph’s Chapel. The Chapel is

³⁴ . Marcial Maciel, L.C. Integral Formation of Catholic Priests Alba.House. New York, 1999. P.43

³⁵ Ibid 61

always used for Mass and Holy hours, while St. Mary's Chapel is used for Angelus in the afternoon, rosary and Benediction.

After Holy Mass on Sundays or Solemnities, the students go for study. When they finish study at midday, they recite the rosary, which is followed by the Angelus. Lunch is then taken with free time available up to 3.30pm. Afternoon tea is taken, which is followed by sports and recreation. After sports, they have study time and then Benediction.

Night always begin at 10.00 pm. After night prayers Form I-III go to rest, while Form IV up to Form VI continue with the study up to 11.00 pm.

Before the first Sunday of each month on a Saturday evening, the whole community (students and staff) attends a penitential service, which is conducted by the priest arranged to do so. The next day, the students have monthly recollection, which is accompanied by a spiritual conference from the priest who presided Penitential service. Although students have Penitential service on Saturdays, they are encouraged to confess on a fortnightly basis. Confession days are scheduled on Wednesdays after Benediction and Fridays after rosary. Each student is obliged to confide in his spiritual director. Each year, the students are scheduled to have retreat of three days duration, normally conducted in August. In addition during Holy Week every year, the students are obliged to stay at the seminary premises with the intention of meditating on the Passion of Our Lord while at the same time getting the opportunity to familiarise themselves with the liturgy of Triduum Sacrum.

ACADEMIC FORMATION

Rubya Seminary students are also formed strongly in the academic sphere. The aim of forming the seminarians on this plane is to fulfill the command of our Lord when he called His disciples to be "teachers" (prophetic mission) to "Teach all people" (cf. Mt 28:19). Hence, this is the foundation of forming our seminarians intellectually. The formation proceeds as follows. The workdays are Mondays to Saturdays, each lesson taking forty minutes. The subjects taught include Religion, Bible Knowledge for Forms III – IV, Latin from Forms I – IV, Mathematics, Physics, Chemistry, Biology, English, Kiswahili, History, Geography, Civics for Forms I – IV and General Studies for Forms V –VI. Forms I – IV constitutes the Ordinary level (O-level), while Forms V – VI constitutes the Advanced level (A-level). The latter have the combinations of PGM and HGK. The students who are admitted in Form V for those combinations should achieve a minimum passing grade of 'C'.

Besides daily and weekly exercises and quizzes, there are monthly tests for which results are given in the first week of the following month. Those students who do not score an average of fifty marks by year's end are discontinued for academic underachievement. This is calculated by averaging the marks obtained from the all the monthly tests examined. The school schedule and class timetable is tight, but these are followed in dead letters (what does dead letters refer to??). Both teachers and students may not exempt themselves from duty without a valid reason.

The priests work on the principle of 'right direct of conscience' (does not make sense). This has promoted the spirit of accountability and cooperation among all staff members. Thus, every staff member is fully responsible and accountable. Similarly, both teachers and students maintain a satisfactory level of discipline. A student who strays from Seminary principles and objectives is advised to leave the Seminary and look for another vocation.

Those principles and activities mentioned above have directly contributed to the success of Rubya Seminary. Proof of consistent and superior academic performance is shown in the Appendix.

Moreover, the students who finish at Rubya Seminary are said to be academically strong. This has been attested by most Rubya alumni in their positions of office and field of work.

SELF – RELIANCE

The students are not formed solely on spiritual and academic aspects alone. They are taught to imitate the words of St. Paul, “ now we were not idle when we were with you ...we worked night and day.....(2 Th 3 : 7-12). Thus, the major aim of manual work is to cultivate the spirit of work and service among students. In such a way, future priests are self-reliant and not dependant on others. The students are instructed to cultivate such virtues in deeds and words. That is why on each Monday, Tuesday, Thursday and Friday there are 50 minutes of scheduled manual work. In manual work, students clean and weed the compound as well as work in the vegetable and fruit gardens. At times, they help in Nyarubanja while others work in different areas, such as indoor charges (laboratories, dispensary, bookbinding etc) and another group help in afforestation, chopping firewood, the pigery, poultry and cow projects. In all these activities, staff members guide the students.

During the preparation and planting season, focus is re-directed to the maize farm in Nyarubanja, which covers 8 hectares. All students are obliged to participate in this exercise. If it is foreseen that manual work time will be inadequate, classes are suspended for some days until the work is completed. This is what is called ‘Harambee’. Similarly during the harvest season, if it is foreseen that the time will not be sufficient, the same exercise of suspending classes is resumed. The maize harvested and other projects help to subsidize the school budget.

SPORTS

Although it has not been mentioned as one of the pillars, sports is promoted in formation, as the Romans once said, “Mense Sana in corpore sano”. Each student is obliged to participate in sports. The period of sports occurs everyday. In such a recreation, resides the spirit of sharing joy while at the same time; cooperation is implanted among the students. Even the physical well being of the students is maintained.

Likewise, student’s talents are developed in various sports. Rubya Seminary is renowned in Muleba district and even in the whole region of Kagera for its quality performance in football, volleyball, basketball and table tennis. On Mondays during the sports time, students also practice the Brass band. During this time, students perform exercises on how to play a variety of musical instruments. At this moment of the Centenary celebration, Rubya Seminary’s Brass band is famed throughout Kagera region for her exceptional performance. This has been ever so, since the band was formed in 1906. It still commands recognition as it continues to decorate diocesan functions and liturgical celebrations, as it has done so ever since foundation. Most of the time when it is given the opportunity in ecclesiastical and governmental circles, admirers are left lamenting for more. Of great significance is when the Brass band of Rubya, colours Seminary functions and the Eucharistic celebration Liturgy on Corpus Christ. In this way, the Brass band has been attracting vocations, as it will be mentioned further ahead.

STAFF AND THE FORMATION

The secret behind the success in formation at Rubya Seminary lies in the teamwork of the staff under the direction of the Rector. Apart from working cooperatively, every staff member is responsible and accountable for the work entrusted to him. These include class masters, heads of departments and charge bearers. The staff carry out their responsibilities with sense of accountability and purpose, instructing the students in deeds and words.

Each priest is on duty for the whole week. In this week, the duty master is required to attend all problems emerging during his week. If there are serious cases, they are referred to the Rector and the staff. He also has to write a report in the duty master book detailing the successes and failures in the week.

After a fortnight, the staff holds a meeting in which they examine, discuss calmly and assess various issues. They may range from spiritual, academic, liturgical, self-reliance, financial affairs, students' development, etc. If there is a compelling need, emergency meetings maybe convened.

At the end of term, the staff makes an assessment of all students. They send the reports of the students through their home Parishes. In these reports, they include their recommendations and suggestions with regards to the character, behaviour and academic development of a student. The students who are non-conforming to the priestly vocation are advised to look for another vocation.

THE CONTRIBUTION OF RUBYA SEMINARY TO THE CATHOLIC CHURCH OF TANZANIA AND THE WORLD.

At this memorable moment when our Alma Mater celebrates its Centenary, she pleurably records sizeable contributions to the Church of Tanzania and the whole world at large.

Her first harvest and contribution to the Church of Tanzania and the whole Catholic Church was the election of Right Rev. Bishop Laurean Rugambwa to the College of Cardinalate. He was the first African Cardinal and accordingly Monsignor Robert Rweyemamu sang, "Viva Cardinal.....(maneno yataendelea)". He was also the fourth African Bishop, originating from the south of the Sahara after Bishop Henry of Togo, Bishop Joseph Kiwanuka Uganda and Bishop Ramarosanda of Madagascar.

He began working as bishop of Lower Kagera Vicariate from 1951-1960, then Bishop of the Diocese of Bukoba from 1960-1969 and later Archbishop of the Archdiocese of Dar es Salaam from 1969-1992. As a Bishop of Bukoba and Archdiocese of Dar es Salaam, he made spiritual and material contributions in the areas he worked.

The second fruit of Rubya in the list is Right Rev. Bishop Gervasius Nkalanga who was appointed as Auxiliary Bishop to Cardinal Rugambwa in 1961. In 1965, he was transferred to Uganda as the Apostolic Administrator to establish the new diocese of Kabale, Kigezi. In 1969, he was recalled back as the ordinary of Bukoba when Cardinal Rugambwa was transferred to the Arch-diocese of Dar es Salaam. Bishop Gervasius Nkalanga administered the diocese of Bukoba from 1969-1974, until he had to retire due to ill health.³³ As Bishop of Kabale-Kigezi and Bukoba made, he made

³³ Fr. Almachius Rweyongeza, Bukoba Catholic In Brief, Bukoba, Rumuli Printing Press, p.11

contributions in various spheres of Man, ranging from the spiritual, the social and the economic disciplines.

Bishop Gervasius Nkalanga was succeeded by Rt. Rev. Bishop Nestor Timanywa in 1974 who has led the diocese to date. During his Bishoprics (check on this word), he has made numerous contributions to the Church of Tanzania and to the entire people of God around the world. Apart from administrating his diocese, he has held various offices in the Tanzania Episcopal Conference (TEC), ordained priests of different dioceses and congregations, conducting retreats in a variety of dioceses, to mention but a few.

Besides the above-mentioned bishops, Rubya Seminary registers four other bishops who have worked or still are working in various Catholic dioceses of Tanzania. These include the late Rt. Rev. Bishop Christopher Mwoleka who became the Bishop of Rulenge Diocese from 1969-1997. The other Bishops are the Rt. Rev. Damian Kyaruzi, Bishop of Sumbawanga from June 1997 to date, the Rt. Rev. Desiderius Rwoma, Bishop of Singida from July 1999 to date and Rt. Rev. Method Kilaini, the Auxiliary bishop of Archdiocese of Dar es Salaam.

Among the many Rubya alumni, we have the following Monsignors. These are the late Monsignor Willibald Mupapi, Tryphon Rwechungura, Modest Rwiza, Melchiades Kazigo and Robert Rweyemamu. Others who are still living are Monsignors Sylvester Rutabanzibwa, Marcel Bashaaka (Rulenge Diocese) and Deogratias Rweyongeza.

Rubya Seminary alumni are not only working in Tanzania, but also work outside Tanzania. The first one on the list is the late Monsignor Robert Rweyemamu, who worked for a long time in the Dicastery of the Propagation of Faith in Rome from 1972-1992. He was appointed to occupy various positions in the same Dicastery. He worked in the commission of Catechesis while at the same time he taught at Urbaniano University. In 1977, he was appointed as the secretary of Catechesis in the office of the Propagation of Faith. Meanwhile, he was one of the advisors in the organization of the Holy Childhood.

Furthermore, Rubya Seminary is proud of giving the first Tanzanian diplomat to work in the "Corridors" of the Roman Curia. He is Monsignor Novatus Rugambwa. The other one in this file is Rev. Prof. Fr. Gosbert Byamungu, a professor at the Pontifical Ecumenical University of Switzerland while at the same time, he belongs to the college of advisors who brief the Pope on issues of Ecumenism.

The other fruits of our Alma Mater include the General Secretaries of TEC over various terms. These in the list are the late Monsignor Robert Rweyemamu, who was among the first secretary General of TEC from 1967-71 (which took over from the white's administration); and Rev. Fr. Method Kilaini, who is now Auxiliary Bishop of the Arch-diocese of Dar es Salaam. The current TEC Secretary General is Fr. Pius Rutechura. Other priests graduating from Rubya and have headed different TEC departments are the late Fr. Martin Karugila (Rulenge Diocese) who headed Catechetical Department, Fr. Felician Rwehikiza who worked as the head of social communication; and currently Fr. Marcel Kaberwa who is the Executive Secretary of the Department of Immigrants and Itinerant People.

Our Alma Mater also counts 21 priests who have worked or still is working as professors while others are Rectors in TEC Senior and major Seminaries and even in the Catholic University of Eastern Africa (CUEA).

Those who have worked as Rectors include Fr. Damian Kyaruzi (now Rt. Rev. Damian Kyaruzi, the Bishop of the Diocese of Sumbawanga. He was the rector of Ntungamo Major seminary from 1973-1978. Fr. Deogratias Rweyongeza (now monsignor) was Rector of Ntungamo Major Seminary from 1979-1984 and Kibosho from (????). Fr. Emmanuel Mutabazi (Rulenge Diocese) was the Rector of Ntungamo Major Seminary from 1985-1987 and Kibosho from (????). Fr. Gaudiosus Rutakyamirwa was also a Rector of Kibosho Major Seminary. Others who worked as Rectors include Fr. Vedasto Rugaijamu who was Rector of Segerea Senior Seminary from 1986-1991 and Fr. Joseph Kamugisha who was Rector of Kipalapala Senior Seminary from October 1988 to October 1992. Currently, Fr. David Mubirigi from 1999 to date and Philibertus Rwehumbiza from March 2001 to date are Rectors of Segerea and Kipalapala Senior Seminaries, respectively. More still, Rubya Seminary has produced priests who later became Rectors of Katoke Junior Seminary of Rulenge Diocese, including the late Fr. Martin Karugila and the other one who is still living is Fr. Fortunatus Singa Bijura.

Rubya Seminary has also produced a priest who has introduced the Kolping Society to Bukoba and Tanzania. It is a society endeavoring to develop man integrally. And his name is Fr. David Kamugisha, who is also a national Praeses in Tanzania, Africa Kolping Association Praeses, member of International Board of Directors of Kolping called Internationale Kolping Werk (IKW) and is a contemporary of Who's Who in 2004 (consider replacing).

Other fruits of Rubya Seminary mentioned with satisfaction and worthy of mention are the first and second vice-chancellors of St. Augustine University of Tanzania. These are Monsignor Deogratias Rweyongeza (Bukoba Diocese) and Rev Dr. Charles Khitima of the Diocese of Singida. Under the leadership of Monsignor Deogratias Rweyongeza, Nyegezi Social Teaching Institute (NSTI) was transformed into St. Augustine University.

At this joyous moment as Rubya Seminary celebrates its Centenary one can count 190 priests belonging to Bukoba, 31 to Rulenge Diocese, 8 to Singida Diocese, 15 to Mwanza (by then Mwanza was made up of the present Arch-Diocese of Mwanza and Geita), one to the Arch-Diocese of Dar es Salaam, one to Tabora Diocese, four to Kigoma Diocese; and one to Musoma Diocese. On the side of religious Congregations, there is one who belongs to the Jesuit Society, two to the Apostles of Jesus, one to the Holy Ghost Fathers, one to the Neo-Catechumanate and one to the Capucian Fathers.

Rubya Seminary has produced good musicians at the diocesan level and those who have attained fame throughout the whole country of Tanzania. These include the late Monsignor Robert Rweyemamu, Fr. Jacob Mwengemka, Aloysius Mwesiga and Fr. Callist Kagaruki. These were good musicians and could even compose some fascinating songs, both in liturgical and secular circles. Those priests who are acknowledged as competent musicians and still living include: Fr. Stanislaus Mutajwaha, Fr. Cornelius Mushumbusi (named Mukoro), Fr. Benezeth Mujwahuzi, Fr. Novatus Rugoye, Fr. Florence Muchunguzi, Fr. Johannes Rweyemamu, Fr. Reginald Kashakuro, Fr. Gideon Rwezahura, Fr. Achileus Kiwanuka and Fr. Switbert Mujuni

On the side of the lay people, the famous ones were Andreas Buberwa from Kashozi and Bernado Buberwa from Rutete Mwemage Parish. Those who are still living and are famous all over Tanzania include Mr. Stanislaus Mujwahuzi and Mr. Ansbert Mugamba. Connected with good music is the Rubya Brass band - this has been colouring liturgical functions and even secular ones when given the opportunity. This has also been attracting vocations, as the young ones are attracted and wish to become like those they see playing in the Brass band.

Apart from producing priests and good musicians, Rubya has also produced good lay faithful. Many of them have worked and still work in various governmental and non-governmental sectors. These include Minister (Mr. Joseph Rwegasira), ambassadors, professors, economists, doctors, decent and famous lawyers, advocates and loyal civil servants.

Of great significance, it must be mentioned that many Rubya Alumni, no matter what field they are working in, they are continuously praised for their industriousness, honesty and discipline. Moreover, most of those who have joined or are to join various Seminaries, Schools, Colleges and Universities are distinguished by their serious commitment to study, revealing a sound academic profile.

Last, but not least, most ex-Rubya alumni working in various dioceses have turned out to be exemplar Christians and many are involved in church leadership.