

**DIOCESE OF CENTRAL TANGANYIKA**

**Cathedral of the Holy Spirit**

**Reburial**

**BISHOP WILLIAM WYNN JONES**

**EULOGY**

**Prepared by G. M. Mhogolo**

**23 March 2003**

**Summary:**

Cordell – his colleague – **His death, then calls all the friends of Central Tanganyika to renewed effort in prayer, witness and service that the banner which has been raised may be lifted higher and be seen by many more**

Max Warren – his boss: **For every remembrance of you we thank God and take courage. Your work goes on**

Bishop Chambers:- his boss and leader. **He can never die. God had called him from the Diocese which he loved very dearly, and which loved him in the same measure, but his work will continue.**

**He loved them and they loved him**

*[the secret of being a great leader is love]*

**Your work goes on**

**His work will continue**

**He can never die.**

**1. Education and Training**

**Kongwa**

**Bishop Chamber says:**

On my arrival I found Wynn Jones warmly entrenched in the hearts of his 60 students with a vigorous work going on. It was a wonderful welcome they gave us to our home there, where we lived and worked together for the next three years. **Those men are today the backbone of the diocese.** They not only learned from their white “big brother” for such was, **but they loved him and he loved them and served them, which was the secret of his influence with them.**

[When Diocesan Bishop]

- Made Canon Daudi Mhando to be the first African Archdeacon - 1948
- Made Chief Daudi Balamba and Daniel Lungwa the first lay canons - 1948

**European [Chambers]**

When the need for the education of European boys and girls became acute in the Diocese, Wynn Jones was just the man for it. His life and experience in Australia had trained him in pioneering work. Out into the blue he went to begin a small school for white children in the Northern Province. A small farmhouse was lent to the Diocese. It was adapted so as to provide classrooms, dormitories and dining room, together with quarters for the Headmaster. It was 40 miles away from Moshi, the nearest township.

The meat supply had often to be found by good marksmanship in the field, and the water supply was a stream just at the side of the house, which was shared by lions. The school grew. Subsequently, the Governor, Sir Stewart Symes, approached me with the offer of 10000 pounds school building and all expenses paid if the Diocese would allow Wynn Jones to be the first Headmaster. **The decision was left to him who resulted in his going to Arusha and building up a great school on a Christian foundation, here he worked for ten years.**

**In his own words**

**It was an inspiration** to find in the Cathedral [ Nairobi, 1949] 180 senior boys, and girls from the Kenya Schools, including my own son John from the Kenya Schools and the Alliance High School for Africans. The growing up East African, whether he be white or black, has a greater share in the development that any have had before; until now, much of this has been in the hands of pioneer missionaries, settlers, and Government officials from abroad. The result has often been magnificent, but home leaves and pensions have often hovered too vividly on the horizon to make for settlement and personal concern. These boys and girls, **equipped with education and ability, seemed to me so potentially important - and in all of this Tanganyika is more and more bound up as its permanent residents grow in number and significance. So vital is the need of preparation for the days ahead that Sir Philip Mitchell, the Governor of Kenya, has offered, and is vacating, Government House this month that it may be used for the new Duke of York School where my second son, Tim and others** from Tanganyika, hope to go until the new buildings are complete. We have in the Diocese long had a foundation share in this, and as Chairman of the Arusha School Council, I am closely interested in the progress of European Education out here- for willy-nilly we, and those growing up here, are, to use a modern term, **Africa's greatest "visual aids" to the future**

**Again:**

**Training** follows the healing to which I referred more fully in my last letter. I have been struck by the very large number of Africans who are in **England at present [1948]. Thousands are in training for professions and trades and for posts of leadership on their return to Africa. It was an eye-opener to hear of five African students who, after having spent some months at an English University, sought the advice of a distinguished lawyer with a view to reverting legally to their tribal names because they felt that their Christian status was not at all they had hoped for! On the other hand, there are those who are finding in the fellowship of international contacts and particularly in Christian education the strongest foundations upon which to build their lives.**

**Again [1950]**

**Results are out:** Mvumi Hospital has again got all candidates through the nurses' examination, and one has become the first double-certificated African nurse. She looked most complete and equipped in her full-flowing cap when I saw her today. At Alliance Secondary School, Dodoma and at Mvumi Girls' School the results have been good, and at Rungwe and Katoke, teachers have qualified and go out to their tasks. **Job Lusinde**, the son of one of our African clergy, has passed his finals at Tabora and is among the very selected few chosen to go on to Makerere, the Central African University – the first Mgogo ever to gain this distinction. **Congratulations to them and to their teachers....**

## **2. Wayfarer and wanderer. [ In Arusha ] - Chambers**

He had a special care for the wayfarer and the wanderer and established a club in Arusha for Africans passing through the town, as well as those working there. For d. a bed was for Africans passing through the town, as well as those working there, and a friendly center provided for the friendless. His concerns for the homeless and destitute led him to urge me to establish a similar club in Dodoma which is carrying on today opposite the Cathedral. **He foresaw great potentialities in such clubs.**

**Prison ministry [ Kingurowila, and Dodoma prisons ] – Confirmation and evangelism**

## **3. Pastor**

### **During War time**

Honorary Chaplain and built a Rest House and Chapel in the two big camps in the Northern Province. As assistant Bishop, he confirmed many Africans in the Middle East.

### **Assistant Bishop [ 1943 ] - Chambers**

As the work of the Diocese grew and new districts were opened up and more clergy were ordained, the necessity of an Assistant Bishop arose. The Archbishop of Canterbury accepted my nomination of William Wynn Jones for the office. He went to England for Consecration and his return took charge of the great district of Mvumi. Here the taste was pastoral work almost exclusively, a preparation for the time when, on my retirement, he was to be called to be my successor.

**As Diocesan Bishop  
[Warren]**

In due course, in 1947, he became Bishop of the diocese, and entered upon his new responsibilities full **of enthusiasm and hope.**

**A pastoral leader** in an act of family worship and private prayer for all  
For African looking to him with trust and respect as to leader who could be completely trusted. To them he was in very real sense a Father in God.

Political figures - in Dar es Salaam - knew that there was statesmanship in the Church fully capable of meeting on equal terms statesmanship **in the political world.**

**4. Healing, Reconciliation and Christian unity**

**His ecumenical spirit that took him to call on the Lutherans and Roman Catholic Bishop.  
Had trust and love of European community  
In his own words**

He was a missionary of the Gospel seeking to reach the African fold and planning to build up in the faith those who had responded to the Gospel.

**Lambeth Conference [1948] – Wynn Jones**

Lambeth Conference is now over and many of you will have read either the Report or comments about it. **To be there was an experience which was one of the most stimulating in my life.** The full meaning of Anglican Communion has been realized more clearly than ever before. It is something wider than the Church of England. It was represented by a body of **over three hundred Bishops meeting on behalf of the world-wide fellowship in the Church which has been a growing result of a pattern of Christian life and worship which, under God, has been used not only to spread the good news of the Gospel of Jesus Christ in many parts of the world and to shepherd those within its Communion, but to draw together those who form part of a divided Christendom in the world.**

In Tanganyika we value the approach made towards re-union and the thankful sympathy shown to the new United Church of South India. **While we have there no specific plans for re-union, there is a growing understanding and fellowship which is strengthening the Christian witness.** In the actual work of Christian Missions, there is a very close cooperation and the recently formed Tanganyika Council of Churches, of which I have been elected first Chairman, brings together a very varied representation of Christian thought.

**In his own words  
WCC**

Amsterdam and the first Assembly of the World Council of Churches gave me the second great experience of this year. I was representing East Africa, together with Mr. Mulira, an African from Uganda, and the Bishop of Nyasaland. **This vast Assembly represented the culmination of years of working together in the ecumenical movement which draws together on a worldwide basis those who are really one in the Christian Faith.** The discussions touched every phase of human experiences and it was my particular part to be linked with the committee on the Jews. **It was a great experience and privilege to meet and to work with the great leaders of the modern Churches and the theologians with whose books and writings I had already become familiar. *The South Indian Church and the Assembly of the World Council of Churches are the two great facts of Christian reconciliation in our lifetime and the most outstanding healing of the breach since the Reformation.***

**Kongwa:[Canon Dr. Max Warren: General Secretary of CMS]**

There could be no doubt that in Bill we had **a leader of foresight and farsightedness who knew that for good or ill the Groundnut enterprise was destined to work a revolution and who was determined that the revolutionary ferment of the Gospel should also be there from the start.** I saw in unfinished state the little Church which he dedicated only a few months ago, his last public act before he died. It was singularly appropriate to the man that this last act should have been the dedication of the Church

**In his own words**

**A new Church has just been added to the Houses of God in the Diocese. I was at Kongwa in May and laid the Foundation Stone of the Church** which has been built in the Groundnut Area by Europeans themselves. The Africans as a rule build their own churches, be it in stone mud-dried brick, mud or even grass according to what is procurable in their district. In this case it was a grand thing to see Europeans representing all branches and standings in the Scheme not only planning their own Church but digging the foundations, blasting the rock and actually mixing cement and building the walls themselves. **While many have helped in this, I cannot refrain from paying special tribute to Colonel Anderson, one of the Chief Engineers, who with his family and a keep band of voluntary builders spent their free time after work in the afternoons and on holidays constructing the Church** which now, on a most outstanding site on a hill, overlooks the whole Groundnut Scheme in that area. The East Window forms a large arch with the long vista of the whole Kongwa camp as its picture. ...Never before had there been such a gathering as was present at the Service of laying the foundation stone. **It was an eye-opener to many Europeans to see and hear African clergy taking part with us, for though most services there will be in English, this, as all our churches, is without prejudice to colour or race. It was an eye-opener too, to the Africans to see such a vast crowd of Europeans who had invited them, not only to the foundation stone-laying of a Church built by white people, but also to tea with them afterwards.**

**But a year later [Kongwa scheme], he writes**

**5. He is a Friend**

True Christ-like friendliness

The groundnut Scheme has had worldwide publicity and has unfortunately assumed political aspects which have caused great concerns. To those of us who are on the spot it is still a Scheme with great possibilities and sprang from the report of men of vision. Such vast handling of public finance based on fantastic speculation as to early returns was bound to be fraught with immeasurable problems. Reports sent home or conceived on the spot have necessarily been tinged with personal re-actions or political bias. What remains is that a gigantic task has already been accomplished. Given good rains this year enough ground has been cleared to ensure a very profitable return. There has been a facing-up to the realities of tropical Africa, which will, I hope, obviate false hopes and strengthen genuine endeavour. All whom I have met out here, from those on administrative levels to technicians and actual workers on the land, have, almost without exception, worked hard. There have been times of frustration or of disappointment over dreams unfulfilled but the work done has been solid and it is upon this that the future development will grow. We have lost many fine first pioneers in the Scheme.

**At Dodoma. The conventions. [ Warren]**

A portrait of a man whose single-mindedness and simplicity, whose selflessness and sacrificial service, all blended with a deep humanity and refreshing sense of humour, combined to make a leader who was at home in every circumstance because his life was hid with Christ in God.

**The growth of the Church**

Our Bwana, "Big Brother" Bill - for every remembrance of **you we thank God and take courage. Your work goes on.** - Canon M A. C. Warren.

**His Life [ Oliver Cordell – Came together from Australia]**

**True Christ-like friendliness to all - great and small: absolute sincerity and singleness of motive: a burning seal to reconcile race to race, Church to Church, individual to individual; a complete forgetfulness of self in service - there you have the essence of the life and work of William Wynn Jones.**

I have known him, loved him, worked with him for over 30 years, and this tribute is based on intimate knowledge as of brother to brother

## 6. His Faith

We shared deep spiritual experiences as he lay ill for so long in Dar es Salaam, and during the first crisis he expressed the desire that **there should be no hopelessness in our mourning but songs of praise and triumph**. When he passed the crisis, he felt God had given to him, as to Hezekiah, a new life that he might go and preach Christ Crucified more fully and convincingly than he had done before. He was so conscious of **failures and weaknesses in his ministry** and he praised God for a richer opportunity to preach the Cross.

The sudden change which came so unexpectedly when we were in the full hope of his recovery, found him quite prepared to meet Him on Whom he had tried to model his life.

**We are the poorer by his physical absence, but the richer by his spiritual presence and the example of his life.** Being “in Christ” we can share with him and he with us.

His death, then calls all the friends of Central Tanganyika to **renewed effort in prayer, witness and service that the banner** which has been raised may be lifted higher and be seen by many more

Yours in the Fellowship of Christ  
Oliver T. Cordell.

### Bishop Chambers writes:

On Whit-Tuesday the news reached me in Paris that Bishop Wynn Jones had died. I could hardly believe it. That he who had always been so **hale and hearty, and brimful of life, with never a sign of any illness or weakness**, should pass away so suddenly, stunned me. But the following Sunday, in the British Embassy Church, Paris, especially in the Communion Services, Wynn Jones was with me in real, living and joyous fellowship. **His wider ministry had begun. His buoyant, joyous and sparkling personality have gone from us in the flesh, but his spirit still lives on. He can never die. God had called him from the Diocese which he loved very dearly, and which loved him in the same measure, but his work will continue.** It was often his boast that 14 nationalities were represented among the pupils at the Arusha School – he was the friend of everybody – African, Indian, Somali, Arab, Greek, British and many other nationalities whom he found in the Diocese; **he had time for them all. They will never forget him, nor will his fellow-workers in the Diocese and at home, nor his many friends throughout the world. We thank God for the love, inspiration and help of William Wynn Jones, and our deepest sympathy goes to Mrs. Wynn Jones and Jon, Susan, Timothy and Naomi. May God comfort and keep them.**

**May this example of selflessness and service be a challenge to others.** He has widened the bounds of the Kingdom of God and takes his place among the heroes of Faith “who counted not their lives dear unto themselves.”

His Prayer

Included in the diocesan prayer:

- And perhaps this for yourself:
- “Thou hast a work for me to do; O Lord show it to me; Thou hast a place for me to fill; give me grace to fill it to Thy Glory; Thou has given me a soul to make; Make Thou it for me; And build me into Thy spiritual temple For Jesu’s sake”

## A message from the Bishop given the day before he died

**“Praise to the Holiest in the height  
And in the depth be praise  
In all His words most wonderful  
Most sure in all His ways”**

His faith could be expressed in a hymn! [std.508]

**Barua za Msafiri.**

**DAYOSISI YA CENTRAL TANGANYIKA**

**Kanisa Kuu la Roho Mtakatifu, Ddodoma**

**Kuzika Upya**

**Askofu William Wynn Jones**

**WASIFA**

## **Imetayarishwa na G. Mdimi Mhogolo**

**23 March 2003, saa 4.30 asubuhi**

### **Muhtasari.**

Archdeacon Cordell: rafiki kazini kwa miaka 30 alisema: **“Kifo chake kinawaita marafiki wote wa Central Tanganyika kufanywa upya nia zao katika sala, ushuhuda na huduma ili kuzidi sana kuiinua juu sana nuru aliyotuachia ili iweze kuonekana na watu wengi.”**

Max Warren: Mkuu wake wa kazi wa CMS alisema: **Kila tutakapokukumbuka, tutamshukuru Mungu na kutiwa moyo. Kazi yako inaendelea.**

Bishop Chambers: Rafiki na Mkuu wake wa kazi hapa Tanganyika anasema: **William Wynn Jones hawezi kufa. Mungu amemwita kutoka Dayosisi hii aliyoipenda upeo nayo ilimpenda vile vile, lakini kazi yake itaendelea.**

**Aliwapenda nao walimpenda  
Kazi yake itaendelea  
Kazi yake itaendelea  
Hawezi kufa**

Maneno haya yanajumlisha maisha, ushuhuda na kazi ya Askofu Wynn Jones.

### **1. Kazi yake Chuo cha Waalimu dini Kongwa.**

Mara alipofika Tanganyika hali hajaoa alipangwa kazi Chuo cha Kongwa [ kwa sasa ni Huroni] Chuo hiki kilikuwa hakijaendeshwa kwa miaka mingi. Mara aliunda darasa la watu 60. Askofu Chambers alipofika Tanganyika baada ya kuwekwa wakfu Canterbury Uingereza, alifikia Kongwa ambako aliishi kwa miaka 3 na Wynn Jones. Katika wakati ule, Askofu Chambers alisimulia hivi

“Nilipofika, nilimkuta Wynn Jones amejitia kazini vizuri sana katika mioyo ya wanafunzi 60 na kazi ilikuwa ikiendelea kwa nguvu nyingi. Walitukaribisha kwa shangwe na kuishi pamoja kwa

**furaha kwa miaka mitatu. Wanafunzi hao wanaume wamekuwa uti wa mgongo wa Dayosisi yetu. Wengi wao wamekuwa makasisi na watumishi wa kazi mbalimbali ndani ya Dayosisi. Si kwamba tu walijifunza kutoka kwa “big brother” mweupe, bali walimpenda sana naye aliwapenda na kuwatumikia. Upendo na utumishi bora ilikuwa siri ya mafanikio yake katika kuwafundisha na kuwaongoza.”**

Alipokuwa Askofu wa Dayosisi Mwaka 1948, aliwafanya Canon Daudi Muhando kuwa Archdeacon wa kwanza Mwafrika na Mtemi Daudi Balamba wa Ngara na Daniel Lungwa wa Mpwapwa kuwa macanon Walei wa kwanza Mwaka 1948.

*Kazi aliyoifanya ya kuwaelimisha watumishi wa Kanisa kwa ubora wa juu kabisa katika ubora wa maisha yao na ujuzi wao inaendelea. Chuo cha Msalato kinafanya kazi hiyo, pamoja na Kituo cha Mafunzo ya Kikristo, Matumbulu. Kazi yake haiwezi kufa. Roho yake inaendelea kuishi katika huduma ya DCT.*

Arusha School.

Baada ya miaka 3 Kongwa, Chambers aliamishwa Arusha ambako alijianzisha shule kwa Watoto wa kizungu. Alitumika pale kwa miaka 10 na kujenga shule maarufu sana nchini.

Wynn Jones alipenda sana elimu.

Alipokuwa akirudi kutoka mkutano wa Lambeth mwaka 1949, alipitia Nairobi na kwenye ibada siku ya Jumapili aliandika:

“Ilinichangamsha kiroho niliowaona, ndani ya Kanisa Kuu la Nairobi wanafunzi 180 wanaume kwa wanawake wa shule za Kenya na Allilance High School. Mtoto wangu John alikuwa mmoja wapo. Kukua kwa Afrika Mashariki katika elimu kutawezesha maendeleo makubwa ya nchi hizi. Wavulana na wasichana hawa wakiwezeshwa kupata elimu bora na ujuzi mbalimbali watawezesha maendeleo makubwa kutokea. Ni muhimu sana kutayarisha watu kwa maisha yajao na Gavana wa Kenya, Philip Mitchell ametoka nyumba yake anayokaa ili itumike kuanzisha Shule ya Duke wa York mpaka hapo shule yenyewe itakapojengwa. Tim mtoto wangu atakuwa kwenye shule hii pia. Tuige mfano wake mwema. Nasi kwetu Tanganyika tumetilia mkazo sana juu ya ujenzi wa shule bora. Mimi kama Mwenyekiti wa Arusha School najivunia sana elimu bora

inayotolewa na watoto wanapokua kielimu wanakuwa vielelezo vyema vya Afrika inayokuja.”

Baadae tena alisema:

[1950] “**Matokeo yametoka.** Shule ya uuguzi Mvumi imefaulisha wanafunzi wote, na mwanafunzi mmoja wapo amepokea hati ya pili ya juu. Shule ya Sekondari ya Alliance na Shule ya Wasichana Mvumi amoja na vyuo vya Ualimu Rungwe na Katoke wamefaulisha vizuri wanafunzi. Job Lusinde, mtoto wa Kasisi mmoja Mwafrika amefauli masomo yake Tabora na ni miongoni mwa wachache waliochaguliwa kwenda kusoma Makerere, Chuo Kuu cha Afrika ya Kati, mgogo wa kwanza kupata heshima hii. **Pongezi kwa wote na walimu wao.**”

*Kazi ya kujenga shule bora inaendelea na matokeo mazuri bado tunayapata. Katika matokeo ya mitihani ya darasa ya nne , shule zetu mbili za kiingereza zilifanya vizuri sana mkoani Dodoma. Bishop Stanway Primary School ilikuwa shule ya kwanza mkoani, ikifuatiliwa na Holy Trinity Primary School. Ajabu sana. Shule zote zinafundisha kwa kiingereza, lakini zimekuwa za kwanza katika shule zote mkoani Dodoma, licha shule nyingi zinafundisha kwa kiswahili.*

*Kazi bora katika elimu bado inaendelea. Pongezi kwa watoto na waalimu.*

*Mpango wa kujenga shule ya Jubilee High School bado inaendelea*

## **2. Huduma kwa wasafiri, wasio na makwao na wafungwa.**

Upendo wa Wynn Jones haukuonekana tu kwa watu waliowajua, bali hata kwa watu asiowajua. Alipkuwa Arusha, aliona jinsi wasafiri walivyokuwa wakipata taabu wakati wa usiku. Hawakuwa na mahali pa kulala. Alijenga Jackson House ambapo watu wasiokuwa na mahali pa kulala waliweza kulala kwa bei nafuu. Wynn Jones aliweza kumshawishi Askofu Chambers kujenga nyumba ya wageni hapa Dodoma. Badala ya watu kulala stesheni au mahali pengine, waliweza kulala mahali salama na kupata chakula.

Kwa wafungwa alifika mara kwa mara magereza ya Kingurowila na Ianga kufanya Kipa Imara a Uingilisti. Huruma zake na upendo zilimfanya siku moja kumtembelea mtu mmoja aliyebatizwa kwa jina la Wynn Jones kwenye gereza la Kinguruwila na kumwuuliza kwa nini alikuwa gerezani naye ana jina la Wynn Jones.

***Kazi kwa wageni bado inaendelea. Tunayo Furaha hostel ambayo inatumiwa na wasafiri na gharama yake ni bei nafuu sana. Ni mahali salama na pa utulivu, chakula kizuri na kuna ukarimu mwema wa kikristo. Kazi ya Wynn Jones kwa wasafiri bado inaendelea.***

***Kazi magerezani bado inaendelea. Wakati wa Kristmasi, Wakristo hutoa fedha zao kuwalisha wafungwa kwa wali na nyama. Pia kuha huduma ya kiroho inatolewa magerezani. Kipa Imara hufanyika mara kwa mara na wafungwa hutembelewa na kufarajiwa.***

***Kazi magerezani bado inaendelea. Bado Wynn Jones anatumika hadi hivi leo***

### **3. Kasisi mwema.**

Wakati wa vita ya pili, Wynn Jones aliwaonea huruma askari na kujenga nyumba ya mapumziko kwa askari. Pia aliwahi kuwa kasisi kwa Askari Waafrika, Afrika ya kaskazini na Palestine na aliwawekea Kipa Imara Askari wengi sana alipokuwa akirudi kutoka Uingereza baada ya kufanywa Askofu Msaidizi Mwaka 1943. Alipohamia Mvumi kutoka Arusha baada ya kufanywa kuwa Askofu Msaidizi, aliongoza kazi ya Mungu kwa moyo wa upendo sana. Aliwapenda Wakristo wote bila ubaguzi, nao walimpenda sana. Aliwapenda waatumishi wote, nao walimpenda sana na kumwona kuwa kiongozi bora, kwa vile alivyojaa upendo.

***Kazi ya kujenga Kanisa na Watumishi katika upendo bado inaendelea. Mamlaka ya kasisi siku hizi ni katika kutoa utumishi bora. Kasisi anaheshimiwa si kwa sababu ya mamlaka yake, bali katika utoaji bora wa huduma ya kiroho.***

### **4. Huduma ya Upatanisho na Umoja wa kiroho**

Wynn Jones alihudhuria mutano wa Lambeth [Maaskofu wote wa Kiangalikana duniani] Mwaka 1948. Katika mkutano ule, Wynn Jones aliona kaziya Mungu ilikuwa ikiwaunganisha wanadamu katika imani

moja, maisha ya aina moja na kudumisha utuna heshima ya binadamu. Umoja wa binadamu utaweza kudumishwa kwa kuvumiliana na kujaliana. Katika Ukristo ulio vipande vipande, Mungu anahimiza umoja wa kweli katika ushirikiano wa kiroho. Mungu ni mpatanishi nasi tumeitwa kwa kazi ya upatanisho. ***Kazi hii Wynn Jones aliifanya katika kuwapenda na kushirikiana na watu wa dini mbali mbali na madhehebu mbalimbali katika kuheshimiana na kuvumiliana. Kwa kuwa Wynn Jones aliwapenda binadamu wote, aliweza kuendeleza vyema kazi ya upatanisho na uponyaji wa maumivu ya ukabila, ubaguzi ya kijinsia na kidini***

Alitukuza pia kaziya WCC [ Jumuiya ya Mekanisa Duniani] wakati ambapo viongozi wengine waliona kama ni kazi ya shetani tu. Kwenye mkutano huo ambao ulianzisha WCC, DCT tukiwa waanzilishi, Wynn Jones hakuona makaratasi tu, bali aliwaona watu na kushirikiana na binadamu wenzake.

Kwa maneno yake anasema

**“Ilikuwa nafasi ya pekee kukutana na kufanya kazi kwa pamoja na viongozi mashukuru wa makanisa ya leo, wanatheologia ambao vitabu vyao nimevisoma na sasa kukutana nao na kubadilishana mawazo Ulikuwa uzoefu ambao sitausahau katika maisha yangu yote.”**

**“Madhehebu yaliyoungana kwa pamoja na kufanya Kanisa la India ya Kusini, pamoja na Jumuiya ya Mekanisa Duniani ni dalili kuu za uupatanisho wa kikristo katika kizazi chetu na dalili ya uponyaji wa kiroho kwa miaka 400 iliyopita.”**

Yeye kwa kuwa alipenda sana umoja, alichaguliwa kuwa Mwenyekiti wa kwanza wa Jumuiya mpya ya Kikristo ya Tanganyika iliyoungwa Mwaka 1948 hapa hapa Dodoma, DCT ikiwa mwenyeji wao.

Alipokuwa akiweka jiwe la msingi St. Andrew Kongwa [1949] alisema kwamba Wazungu walishangaa kuona Makasisi Waafrika wakishiriki kikamilifu katika ibada, nao Waafrika wengi walioalikwa walishangaa si kwa kualikwa tu kuhudhuria ibada, bali kunywa chai kwa pamoja baada ya ibada. Hakika Wazungu na Waafrika walionyesha umoja wa kiroho usiojali rangi au mazingira ya mtu alikotoka.

*Baada ya miaka hiyo mingi, DCT bado inafanya kazi hiyo ya Upatanisho. Askofu Mhogolo ni mjumbe wa Kamati Kuu ya WCC na mmojawapo wa watu 10 wanaotayarisha Mkutano Mkuu wa WCC, 2006, Port Alegre, Brazil. Upatanisho katika kutambua haki za watu binafsi chini ya msingi wa upendo ndio unaoonekana hata hivi sasa. Kujali binadamu wote kuwa wana haki sawa ya utu na heshima na kwamba kila mtu katika kiroho chake ana nafasi ya kuheshimiwa katika umoja wa kirohoni msingi ambayo kazi ya upatanisho imejewa katika Dayosisi hii  
Kazi yake bado inaendelea.*

## **5. Alikuwa Rafiki**

Urafiki wa kweli uliofanana na Urafiki wa Kristo mwenyewe. Hauna unafiki, hauna kutafuta chake mwenyewe; bali ni urafiki uliojengwa katika kudumisha utu na heshima ya mtu. Urafiki unaoondoa upweke wa mtu. Aliwapenda watu wote, wakubwa kwa wadogo, wasomi kwa wasio na elimu, Wazungu kwa Waafrika, Wanawake kwa wanaume, wa dini zote, hali zote, madhehebu yote.

Waliwaunga mkono, aliwatetea, alishirikiana nao kwa vyakula, malazi nk. Alipokea upendo wao kwa nyumba za viroboto, kwa vyakula vyao, kwa jinsi walivyokuwa. Hakuwadharau watu wala kujiona yeye kuwa mkubwa sana. Uaskofu haukuingia kichwani kwake. Alikuwa mwenzao katika yote. Familia yao ilikuwa ikilalamika wakati mwingine. Watu wengine walionekana wamevaa vyema kwa tai na makoti mazuri, suiti za ajabu, lakini yeye, alikuwa katika kaptura na shati la kaki tu! Mtu wa ajabu, mtu wa watu.

Inatupasa na sisi tushuke sisi tulio juu na kuwafikia watu chini walioko. Inapasa sisi tushuke ili Yesu aonekane. Tukionekana sisi, ju sana, Yesu hawezi kuonekana.

Alitaka awe akma wenzake. Alipambiwa na Askofu wa Canterbury kwamba mshahara wake lazima uwe wa juu ili aweze kutumika vyema, alikataa kabisa. Mpaka Askofu alipotishia kwamba akikataa basi hawezi kumfaya kuwa Askofu, ndipo alipokubali. Ajabu sana. Hakutaka aonekana tofauti sana na Wamisionari wenzake katika mshahara.

*Bado hali ile ile inaendelea.*

*Mshahara wangu ni sawa na wenzangu tu. Hatuachana kwa mamia tu. Nalima kama wengine. Natafuta chakula kama wengine. Nimepanga nyumba kama watu wengine. Navaa kama watu wengine. Na sisi mimi tu, hata makasisi wengi ndivyo walivyo. Tunafanana na Askofu Wynn Jones. Bila kujua, alituachia mfano mwema tunaoufuata hadi hivi leo.*

## 6. Imani yake

Ilikuwa ya uhakika na thabiti. Katika ajali yake, alijaribiwa sana. Aliumwa kwa muda mrefu. Mara ya kwanza alipoona kwamba labda atafariki alishauri kwamba “kusiwe na maombolezo yasiyo na matumaini, bali nyinbo za sifa na ushindi.” Na alipopata nafuu, aliahidi kwamba Mungu amemjalilia nafasi kama aliyompa Hezekia ili ashughulikie madhaifu na kushindwa kwake na kuweza kufanya vizuri zaidi katika kumtumikia Mungu..

Ujumbe wake wa mwisho siku moja kabla hajafa alisema

Praise to the Holiest in the height  
And in the depth be praise  
In all His words most wonderful  
Most sure in all His ways

Mwenyezi na asifiwe [ 508]  
Juu hata chini  
Kazini hufurahisha  
Hunyosha mwendoni.

### Tafsiri yangu

“Tumsifu Mtakatifu Mkamilifu  
Juu hata vilindini  
Manaeno yake yote ya ajabu  
Njia zake zote za kweli na za uhakika.”

**Praise to the Holiest in the height  
And in the depth be praise  
In all his words most wonderful  
Most sure in all his ways**

**Tumsifu Mtakatifu Mkamilifu  
Juu hata vilindini  
Maneno yake yote ya ajabu  
Njia zake zote za kweli na za uhakika**

O loving wisdom of our God  
When all was sin and shame,  
A second Adam to the fight  
And to the rescue came

Hekima ya upendo wa Mungu wetu  
Wakati kila kitu kilikuwa dhambi na aibu  
Adamu wa pili alipigana  
Akashuka kutukomboa

O wisest love! That flesh and blood,  
Which did in Adam fail,  
Should strive afresh against the foe, Vilimenyana tena na adui

Upendo mwadilifu, Nyama na damu  
Vilivyomfanya Adamu kutindikiwa

Should strive and should prevail

Vilimenyana mpaka vikashinda

And that a higher gift than grace  
Should flesh and blood refine  
God's presence and his very self  
And essence all all-divine

Zawadi kubwa kuliko neema  
Kusafisha nyama na damu  
Kwa kuwepo kwa Mungu mwenyewe  
Asili ya uungu kuwa nasi

O generous love! That he, who smote  
In Man for man the foe,  
The double agony in Man  
For man should undergo;

Upendo wa ukarimu mkubwa  
Kwamba aangamize utu mbaya kwenye ubinadamu  
Aangamie yeye katika kuokoa

*And in the garden secretly,  
And on the Cross on high,  
Should teach his brethren, and inspire  
To suffer and to die*

*Katika bustanini peke yake  
Na katika msalabani akionekana hadharani  
Alitufundisha na kututia mori  
Kuhimili kuteseka na kufa*

Praise to the Holiest in the height  
And in the depth be praise  
In all his words most wonderful,  
Most sure in all his ways

Tumsifu Mtakatifu Mkamilifu  
Juu hata vilindini  
Maneno yake yote ya ajabu  
Njia zake zote za kweli na za uhakika

**Ukitaka kujua zaidi juu ya imani yake soma vitabu vyake viwili vya”  
Barua ya Msafiri”**

**Sala yake aliyoipenda sana:**

**Thou hast a work for me to do  
O Lord show it to me  
Thou hast a place for me to fill  
Give me grace to fill it to Thy Glory  
Thou has given me a soul to make  
Make Thou it for me  
And build me into Thy spiritual temple  
For Jesu's sake.**

**Ee Bwana umenipa kazi ya kufanya  
Ee Bwana, unionyeshe kazi yenyewe  
Umenijalia nafasi ya kujaza  
Nijalie neema ya kuijaza kwa utukufu wako  
Umenipatia binadamu wa kumtengeneza awe mzuri  
Umtengeneze wewe kwa niaba yangu Ee Bwana  
Na unijenge kwenye hekalu lako la kiroho  
Kwa ajili ya Yesu mwenyewe. Amin**