

THE CATHOLIC CHURCH IN MANICALAND 1896-1996

This is an abridged version of the centenary book which was produced by Leo Gallagher, O.Carm in 1996.

INDEX

| | |
|---|----|
| Introduction | 3 |
| Part A: The Mariannahill Period 1896-1929 | 4 |
| Chapter 1: The Beginning of a Mission – Triashill, 1896 | 4 |
| Chapter 2: Mariannahill Missionaries 1895-1929 | 6 |
| Part B: The Jesuit Period 1929-1948 | 10 |
| Chapter 3: A Chronicle of Events | 10 |
| Part C: The Carmelite Period 1946-1996 | 12 |
| Chapter 4: A Time of Transition | 12 |
| Chapter 5: Years of Growth | 14 |
| Chapter 6: Carmelites since 1980 | 19 |
| Chapter 7: Carmel in Zimbabwe – Events and Profiles | 22 |
| Chapter 8: Carmelite Sisters | 26 |
| Chapter 9: The Church in Mutare City | 28 |
| Part D: War of Liberation 1975-1981 | 32 |
| Chapter 10: Pre-War Tension between Church and State | 32 |
| Chapter 11: The Experience of War | 33 |
| Chapter 12: Early Post-War Renewal | 40 |
| Part E: Diocese of Mutare | 44 |
| Chapter 13: Priestly Vocations 1957-1996 | 44 |
| Chapter 14: New Life and Growth 1980-1996 | 47 |

INTRODUCTION

At a meeting of the pastoral council of the diocese of Mutare it was suggested that a history of the catholic church in Manicaland would be written and produced as part of the centenary celebrations. This book, *The Catholic Church in Manicaland, 1896-1996*, is the result of that suggestion.

The book chronicles the main historical events that relate to the development and growth of the catholic church in Manicaland over the past hundred years. It does not provide a detailed or in-depth analysis of these events. Nor does it attempt to offer a critique of the methods of evangelization that were used. It does, however, focus on the different missionary groups who, together with the Manyika people, have created this history in times of peace and of war, in times of plenty and of drought.

The book is divided into six different parts. The first three parts relate to the three main missionary groups – the Mariannahill Missionaries, Jesuits and Carmelites – who came to spread the Good News of Jesus Christ in a land that was not their own. The book relates how this was done. The fourth part relates to the war of liberation, and its effect on both the people and the missionaries. The fifth part deals with the diocese of Mutare in more recent years. The final part presents brief profiles of other missionary groups who are integral to the history of the past hundred years.

The history contained in these six parts is concerned with people: the Manika people, the white people and the missionaries. It is about the challenges and difficulties experienced in the meeting of different cultures and religious beliefs. It concerns the work of the missionaries in carrying out the command of Jesus: “Go teach all nations” and the different responses they met in doing this.

I am very grateful to all those who have helped in writing this book, especially Bishop A. C. Muchabaiwa who made the archives in Drumfad available; Bishop Patrick Mutume who contributed extensive written material; Fr Des Clark O.Carm. who made the Cannelite archives available; Mr Denis Manda, Mr Ernest Chikwaikwai and Mr Martin Mukaronda who provided much of the material about Triashill. Much use was also made of the Mariannahill and Jesuit chronicles. Fr Gerry Galvin O.Carm. helped greatly by providing written material, photographs and much encouragement. Sr Eunice Quigley FMSA gave me permission to use her unpublished research material. I much appreciate, also, the work of Fr Conrad Mutizamhepo O.Carm. and Sr Vincent OP who unselfishly did all the typing, and that of Fr Michael Bennett, Drumfad, who prepared the book for printing. To all who contributed in any way I am indeed most grateful.

Fr Leo Gallagher, O.Carm.

PART A: THE MARIANHILL PERIOD 1896-1929

CHAPTER 1: THE BEGINNING OF A MISSION – TRIASHILL, 1896

The following extracts from “Mariannahill, a Century of Prayer and Work”, by Helen Gamble (1980) record the recollections of Br Nirvard Sfreicher, a Mariannahill missionary brother and one of the first four missionaries to reach Triashill in 1896.

In 1895 when the prime minister of the Cape Colony, Cecil Rhodes, was on tour of inspection in Kokstad, a small town in East Griqualand, Abbot Francis, the Founder of Mariannahill, was at Lourdes, a mission 72km away.

For a long time Abbot Francis had the intention of starting a mission in Rhodesia. Therefore, as soon as he heard that Cecil Rhodes was in Kokstad, he left Lourdes to speak himself with the prime minister about this matter. But it was already too late. Rhodes had left Kokstad when Abbot Francis arrived. He had already travelled many miles and his horse was very tired, yet Abbot Francis was determined to see the prime minister. By the kindness of Rev. P. Howlett CMI, he was able to get a carriage with a team of four horses and with these he drove full speed after the prime minister.

Late in the evening he overtook him at Mount Ayliff. Mr Rhodes, exhausted after the strain of his journey, had retired. He was not in a good mood and had no desire to receive a stranger at such an unusual hour. The abbot, in his turn, was unwilling to have made a journey of almost 120km in vain. He asked to be shown at least the bedroom of this famous man. The voice he heard from within was indeed anything but inviting. But the prime minister soon discovered that the abbot was his equal in tenacity, perseverance, persistence and determination. Abbot Francis not only managed an interview with the prime minister but secured a plot of one thousand morgen in the Inyanga district of Southern Rhodesia for mission purposes.

In the beginning of the year 1896, Rev. Fr Hyacinth was sent to Rhodesia to inspect the country. On his return to Mariannahill his report on Rhodesia suggested that it was a favourable time to begin a mission there. Within a few weeks he returned to Rhodesia accompanied by Brs Nivard, Simon, Romuald and Rev. Fr Boos SJ. Fr Boos had just given a retreat in Mariannahill and joined the group on his way back to Rhodesia.

They took a supply of every possible item that might be necessary to start a mission in wild, unknown country, and boarded a ship setting sail for Beira. They also took with them four strong weighty mules. It was intended that the mules would carry part of the burden of luggage as the railway from Beira to Salisbury was not finished. They disembarked in Beira in 1896 when the harbour was just being built. The quay side for landing was temporary and therefore hazardous for passengers when disembarking. But it was a mammoth, dangerous, and difficult task to harness four stubborn, obstinate kicking mules from a high ship into a moving crane. By the grace of God the mules and ourselves landed safely.

It took many long trying exhausting weeks of travel by river, train, and wagons, including some extraordinary adventures which were impossible for us ever to have imagined. Our mules were more than troublesome for they had never carried anything

on their backs, they ran away and proved to be useless. It would take another book to write of the many hardships, adventures and dangers we encountered on our journey. We finally reached the destination of what would be the new mission. It was a picturesque, beautiful mountainous region. To find the demarcation of such a big piece of land was not easy, however. Eventually we found the boundary stones on the very top of a high mountain. When the boundary was finally marked out we chose the site. It was a mountain slope, almost in the centre of our mission district with three prominent mountain peaks in the background. We determined to name our new mission "Triashill" in honour of the Blessed Trinity.

Fr Hyacinth dedicated the mission to the Holy Trinity because his parish in Poland was dedicated to the Holy Trinity.

This was our first dwelling place though not for long. We were all suffering from malaria, sickness, exhaustion and Br Romuald was on a crutch as he had dislocated his foot. We were indeed a sony-looking band of missionaries. However, together we mustered enough strength to erect a primitive dwelling place to give us shelter until we could start making bricks for building.

However, this was not to be, as a letter arrived from Mr Farmaner, president of the municipal council of Umtali. I quote:

"The indigenous in the Makoni district (the district in which our mission was situated) are in rebellion against the white people. More than a dozen Europeans have been killed. If the Brothers at Triashill are anxious for their lives, they must come to Umtali."

We made haste and packed our most essential needs. But it was with a heavy heart that we had to leave behind our valuable tool kits, tents, provisions and such like. However, we set off and travelled by remote ways to avoid the enemy and arrived exhausted in Umtali.

We were warmly welcomed by Captain Montgomery at the camp and were made as comfortable as possible. After a short time of recovery I prepared to return to Mariannahill as my instructions were to set in motion the newly-founded mission in Rhodesia. Fr Hyacinth with the two brothers, remained in Umtali for another month hoping for the cessation of the rebellion and the resumption of the mission work in Triashill. Unfortunately their hopes were not realized and they also returned to Natal in October 1895 and for the next five years Rhodesia was inaccessible for our mission work. However, although it was postponed, it was not abolished. The title deeds for the land was given to Abbot Franz Pfanner by Cecil Rhodes on 10.12.1895.

In the year of 1901 Abbot Gerard, who succeeded Abbot Francis, reverted to the plan of his predecessor and on his way to Europe (where I had the honour to accompany him) he travelled from Beira to Mashonaland.

By this time the colony had made great progress. There was a fine well built railway from Beira to Salisbury. Triashill was, of course, very far from the railway and seemed too mountainous and rocky to become a great mission centre. Therefore we decided to find a better place near the railway. A small farm near Macheke seemed to suit the purpose. So the Mariannahill mission of Monte Cassino was founded.

In 1907 the magistrate of Umtali warned Fr Whitnell SJ who was "minding" the Triashill property, that unless the Trappists occupied the farm they would lose it. So

Father Robert, from Monte Cassino, was sent by the Abott of Mariannahill to resume occupation in September.

As Monte Cassino was now well established plans were made for the resumption of the interrupted work at Triashill. Fr Robert was joined by Br Zacharias in 1908 and by Fr Mayer in June 1910. The project proved so prosperous that its success was above all our expectations and today Triashill is a great and flourishing mission.

I have sometimes humbly thought that the sacrifices and difficulties borne by the first pioneers brought many graces and blessings from the Lord for the success of the mission.

CHAPTER 2: MARIANNHILL MISSIONARIES 1895–1929

Umtali: Towards the end of the 19th century, Penhalonga, Old Umtali became a place of settlement where churches were granted land.

Further opportunities were offered to churches to expand their influence beyond Penhalonga and over a much wider area. These opportunities were sometimes impossible to pursue. For instance, Fr Herr SJ was granted 100 150 morgen at the head of the Sabi River (in the present day Marondera area) for building a mission. He was also granted a stand but both mission and stand were never accepted. The mission territory was too vast, comprising present-day Zimbabwe and much of Zambia. The Jesuits' commitment to this enormous area was called the Zambesi Mission. In 1895 they were invited to open a mission in Umtali. The Trappists were called upon to come from Mariannahill.

In 1898 a site was purchased opposite the side entrance to Holy Trinity Cathedral at the corner of the present-day 5th Street. Fr Ronchi was the first priest in charge. Mass was celebrated at the courthouse, part of which was used as a "church" for railway men.

A wood and iron church measuring 34ft by 15ft was constructed and opened on the 1st October 1899. This church and the little presbytery, also made of iron, were called "Tin Town". The presbytery was a tiny cottage behind the church. It was built from scraps taken from old demolished buildings in the town.

Beginnings of Evangelization in Manicaland

In 1896 Fr Hyacinth and Brs Nivard, Romualdo and Simon, all members of the Trappist Order, arrived in Chief Mutasa's area under sub-chief Mandeya. They travelled from Mariannahill via Durban–Beira and through the country as far as Chimoyo. They arrived there on the Feast of the Holy Trinity 1896. From there they went on foot, using porters and mules to Old Umtali and Triashill.

The first Mass/Eucharist was celebrated at Changunda's kraal village. The event is commemorated annually by the celebration of mass at the site.

Preparations were made to build houses, and bricks were being made when the first Chimurenga war began. The fathers and brothers returned to Umtali and later went back to Mariannahill. Triashill remained unoccupied and undeveloped for the next

twelve years but the Jesuit fathers, who had established themselves in Umtali, looked after the site.

In 1908 Fr Robert came from Monte Cassino with two African catechists, Alphonse and Robert Tsuro. He was later joined by Brothers Zacharias and Aegidius and they began to establish the mission. In the following year Fr Francis Mayr and Br Flavian came to Triashill. On the 10th March Fr Adalbero Fleischer and Br Nivard joined the community.

1910: The Year of Halley's Comet: The year was an extraordinarily active one. The first mass was celebrated at St Barbara's and the first baptism and first wedding were celebrated at Triashill. The first brick buildings were begun at Triashill and the Apostolic Prefect, Fr Jortahan SJ, paid his first visit to the mission. In November that year the first sisters arrived – Agatha, Olympia, Polykarp and Maxima. They were joined later by Sr Dulcissima. Three outstations were begun: St Anthony in the area of Sanyatwe; St Boniface in Chief Makoni's area; and St Paul's also in Chief Makoni's area.

Plans for building a proper church were made and the building materials collected. This was an enormous undertaking. Volunteers had to transport materials 30 miles from the nearest railway point in Rusape to Triashill. Two journeys were made. About 150 young men and women undertook the first and about 100 the second. On the 3rd October the actual building of the church began and on Christmas Day the first communion ceremony took place. Expansion continued over the next few years.

1911: A school for boys was begun at Triashill. Outstations were at St Cassian's Dombo, St Michael's Nyarumbo, and Santa Maria Chikunguru.

Catechists Mr Martin Chinamasa and Mr Taringapedza went with Br Aegidius to the Nyanga area, intending to establish schools. They succeeded in establishing two schools: St Bernard and St Benedict's.

The cemetery was opened at Triashill and the first person to be buried there was Maria from Manjoro.

1912: Was a year of drought. To help the people the missionaries sold 620 bags of maize – which the brothers had grown – at 15 to 18 shillings a bag. Many people were saved from starvation. Expansion continued: St Joachim at Nyakwima and St Robert's at Sadziwa were begun. Br Aegidius visited Weya with catechists Alois and David. This led to the founding of St Benedict's mission in 1913. There were many baptisms at Triashill. Thirty-five couples were married and the first communion ceremony was performed. Monsignor Sykes SF confirmed many persons. The great event of the year was the official opening of the new church on Christmas Day and the solemn celebration of the eucharist in the new church.

1913: The main event was the appointment of Fr Ignatius as the first priest in charge of St Barbara's mission which had been served from Triashill previous to this time.

1914: A Year of New Growth: This year saw St Joseph's school in Rusape opened and four young men went to Mutoko to open a school. Paul was sent to Chikore as a catechist and Br Aegidius helped Fr Bruno to start St Benedict's mission. The first sisters, including Sr Monica, a new arrival, were sent to St Barbara's. In November the Precious Blood sisters moved into their new convent in Triashill.

1915: A Year of War and Earthquake: The missionaries, nearly all German nationals, were restricted to the Triashill farm area and so missionary activity was very much curtailed. But earlier in the year, Loreto outstation was established and work had begun on building a church at St Joseph's Rusape.

1916: The first Holy Mass was said in Rusape.

1917: The German fathers and Precious Blood sisters were interned. The sisters were interned in Salisbury and the fathers and brothers were taken as prisoners to Fort Napier in Natal. But in October they were allowed to go and stay in Mariannahill. Fr Bruno, an American, remained as manager of the the missions and Fr Gardner SJ did the pastoral work until Fr Ignatius arrived towards the end of August 1919.

1919: Year of the Flu: Fr Ignatius died, and Fr Alberia, with Brs Theophine and Basil arrived in Triashill on the 12th October. Fr Adalbero returned in November and in 1920 brothers Zacharias and Aegidius returned.

1922: Another Year of Drought: The beautiful main altar we all know and the lovely side altars were erected in Triashill church. In this year drought relief was undertaken: Six hundred bags of maize were provided for the starving people from what the brothers had grown.

1923: This year saw the start of a teacher training school at Triashill and the reopening of St Benedict's mission. On the 2nd of September the "*Chita chaWana waTrinitas*" was started by Bishop Fleischer and St Elizabeth's school was opened.

1924: The name Mwari (God) was replaced by "Yave". Brother Zacharias went to live at the new "mission site" near Sanhani where he was badly mauled by a leopard in the following year.

1925: On the 2nd of December Brother Theophine went to occupy the mission site at St Killian's.

1926: On 2nd April the new church at St Benedict's was started and 100 000 bricks were made at St Barbara's by the local people for the building of the new church at St Barbara's.

1927: This year saw new expansions and new horizons appearing. Two women candidates left Triashill to join the sisterhood in Natal at the same time three young men – Kilian Samakande, Oscar and James – went to the seminary also in Natal. The year 1927 saw expansion in the area of education. Four new schools were opened:

Njerama in the St Barbara area, Crossdale in the Nyamaropa area, St Francis and St Elias in the Nyanga north area.

1928: In January of this year Dr Paths, the first catholic doctor for missions arrived and the building of the dispensary at Triashill was started. St Edmund's school was opened in the Mutasa reserve area. Nine girls were received as candidates by Bishop A. Fleischer.

1929: A Sad Year – 1929 saw the closure of the teacher training school and the leaving of the Mariannahill fathers. Frs Schinits and Kaibach and Br Goeb – all Jesuits – came to take over Triashill. This was on the 30th August. The Precious Blood sisters continued to work with two other missionary groups, the Jesuits and later the Carmelites. The convent of the Trinitas sisters (widows) was blessed on the 8th September.

The Holy Trinity Sisters

The Holy Trinity sisters were a group of widows founded on the 16th September 1923 by Fr Adalbero Fleischer, superior of the Mariannahill fathers. The sisters brought another great blessing to the spiritual and material life of Triashill and St Barbara's mission.

These widows left their homes and came to work on the mission. In some cases they brought their children with them and joined the *Chita*. There were about thirty altogether. The Trinity sisters worked in the gardens, orphanages, laundry, and looked after the boarders and in general they were a great help on the mission. They wore a grey habit with a distinctive white cross on the veil. They made Holy Promises which were renewed yearly on Trinity Sunday during Holy Mass.

It was quite usual each evening in the church at Triashill or St Barbara's to find four groups of religious women at prayer. The Precious Blood sisters prayed their office in the side chapel, the Carmelite sisters did the same in another section, the LCBL sisters recited the Little Office on the right side of the altar and the Holy Trinity sisters went to their special place in the church and prayed in unison there.

In 1957 it was decided to discontinue the Holy Trinity sisters because their numbers were dwindling. There were nine of them in 1958. Father McGivern had received the last two Trinity sisters in 1955. Their names were Christina Dumba and Crescentia Benza. Both sisters are alive today.

PART B: THE JESUIT PERIOD 1929-1948

CHAPTER 3: A CHRONICLE OF EVENTS

In 1929 the Jesuits took over Triashill and its dependent station of St Barbara's with Fr Emil Schinits as superior and three Brothers – Goeb, Linder and Mellor. Fr Brosig was Superior from 1936–1939; Fr. Kaibach from 1939–1944; Fr Friedrich from 1944–1948. In January 1948 Triashill was handed over to the Carmelites.

At St Barbara's, soon after the 1929 transfer, it was decided to start the mission on a different site (the present site), about a quarter of a mile away from the old site. It was not until 1943 that old St Barbara's was finally vacated. The present church was built in 1931.

Overview: The following are some statistics for Triashill, St Barbara's and St Kilian's at the time of the take over completed by Fr Johanny SJ.

Fr Johanny's Notes on Triashill in 1929: Boys' school: boarders 69; dayboys 74; Total up to Std 4: 143. Girls' school: boarders 82; daygirls 68; Total up to Std 5:150. There are 35 children in the orphanage of whom 18 are included among the above boarders.

Outschools: 26 are listed of which 4 are stated to be without teachers and of which: 4 are in the Makoni Reserve, the nearest 6 miles and farthest 22 miles. 12 on "Farmland", three of these without a teacher. Distances vary a good deal the farthest seems to be 60 miles. 4 are in Nyamaropa Reserve. Their distance is estimated from one of these, St Benedict's, which is 60 miles from Triashill. 3 in Inyanga Reserve: one is 90 miles; 1 is 106 miles, 1 is 115 miles. 1 in Umtasa Reserve. 1 is the mission site of St Joseph's Rusape. The number of scholars is given as about 850 to 860.

The number of christians is about 1720. It is noted that one of the above fifteen schools, viz., St Edmund's in the Umtasa Reserve (26 scholars, 4 christians), has been taken over by Umtali as it can more easily be served from there.

Besides Rusape, Uganda Martyrs in Nyanga reserve (10 scholars, 8 christians) is a mission site (90 miles accessible by car). There are so far no protestant mission schools in Nyanga or Nyamaropa reserves.

St Barbara's: Outstation from Triashill: Boarding school: 10 boys, 27 girls only up to Std 2. In 1928 Std 3 was added. Day school: about 190 pupils. Farm population: 700, of whom 500 were christians. Outschool christians: 1300; Total (approx.) 1800 christians. 150 000 bricks are ready for the new church. The present church is much too small and the school buildings are partly unsuitable for school purposes.

Outschools: 13 are given of which 2 are not government authorized. They are from 5 miles to 30 miles in distance from the main station. 6 are on the Makoni reserve (2 of them not authorized). 4 on the Manyika reserve: 2 on company land. 1 on private land.

Number of boys 162; Number of girls 318; Total 480, of whom 233 are christians. Number of christians 1305.

St Kilian's: Outstation from Triashill: 10 miles distant is a 100-acre mission site: 65 scholars, 210 christians in the Makoni reserve. At Bethany in the Manyika reserve, there are bricks for a new school (75 scholars, 225 christians) 10 miles distance.

Also at St Mary's in Makoni reserve, 10 miles off (67 scholars, 200 christians). The country is very broken. Car or bicycle impossible. Travelling is on foot or horseback and 6 stations are reached more quickly on foot than on horseback.

The Work Continues: Under the first bishop, the Rt Rev. Bishop A. J. Chichester SJ, who was consecrated in January 1931, and with the help of the first motor car, brought to Triashill by Fr O'Hea, the work continued. But Br Aegidius, that great missionary brother, died in December 1932 and this proved a great loss but we struggled on.

Sr Ennatha's work in the hospital and in visiting the sick in their homes was appreciated more and more. The patients started coming to the hospital in increasing numbers. By 1937 all the sick were being treated in the hospital so that visiting the sick in their homes was no longer necessary.

1934: Saw the first profession ceremony of the LCBL sisters at Makumbe and among the newly professed sisters were three from Triashill: Srs Rosa, Laetitia and Pia.

1935: Fr Brosing. Brs Jashke, Lisson and Heim arrived at Triashill.

1936: Boarding was introduced in Triashill. There were 135 boarders: 54 boys and 81 girls.

1937: The number of boys boarding increased to 75 and the number of girls increased to 108.

The Pre-War Years (1938-1939): These years saw the arrival of new missionaries from Germany: Fr Otto, Brs Eisner, Werner and Taminkaviatiso. Frs Boekenhoff and Friedrich, and two Jesuit scholastics, Bruno Gasse and Muschalek as well as Br Andijuskas also arrived. All these new missionaries were stationed away from Triashill.

1938: In his report for the year Fr Kaibach, who replaced Fr Brosig as superior stated: *"There has been visible progress in matters material. Within the past three years one new school building, a sisters' convent, a new dam and a pigsty have been built. A new hand plane and a power plane were bought. Three rubber-tyred wagons were made and a cow stable built."*

Much progress was made in the scholastic and industrial performance of the schools. Pastorally the performance was not so good. Stds 5 and 6 began in 1938 but this project was not successful at this time.

1939: War raised its ugly head again when England declared war against Germany on the 3rd September 1939, and in the following week all the German missionaries were restricted to the mission. They were allowed, however, to visit the people in the outstations. The number of patients attending the hospital increased and in 1945 there was a total of 1139 in-patients and 126 infants were delivered.

PART C: THE CARMELITE PERIOD 1946-1996

CHAPTER 4: A TIME OF TRANSITION

Invitation to Carmelites: As in the previous two phases – the Mariannahill and the Jesuit – political factors and events influenced the course of missionary endeavour in Manicaland. Humanly speaking, it seemed to be the least favourable time for missionary outreach as Europe was recovering from a devastating war (1939–1945). Yet people of faith from different countries were prepared to commit themselves in a renewed way to the missionary task.

The Mariannahill missionaries continued to get support from their “home” countries, such as Germany, the Netherlands, Poland, etc. The Jesuits likewise got men and resources from their respective provinces in Britain, Germany and the United States. The Swiss Fathers, members of the Bethlehem Society, were evangelizing in the Masvingo area and the Fathers of the Spanish Missionary Society were at work in the Wankie area.

Bishop Aston Chichester SJ, who had been Bishop of Salisbury diocese since 1931, invited the Carmelites of the Irish Province to help his fellow Jesuits in their work in Manicaland. Peace had come and church missionary work and expansion could again continue.

Introduction: “This Jubilee year is a time for the Carmelites in Zimbabwe to thank God for all the graces and blessings of the past 50 years. This is a time to look back with gratitude and also to look forward with hope and trust in God. Over 90 Carmelite missionaries have worked in Zimbabwe, some for a few years but many for most of their lives.

Since the early 1980s our priority has been the Carmelite formation of African men. In September 1994 our first two Carmelites were ordained from this programme, and we have been blessed with many more vocations in recent years.

We look forward to the order taking root in Zimbabwe and bearing much fruit. I would like to pay tribute to all Carmelites who over the years have worked in Zimbabwe and in a special way I commend all Carmelites who have been involved in our formation programme. I ask Our Lady of Mount Carmel to intercede with her Son for the future of the Order in Zimbabwe.” – Fr E. Ward, Commissary Provincial, Carmelites, Zimbabwe.

The First Three Arrivals: In October 1946 the first three Carmelites, responding to the Bishop’s invitation, left Ireland and arrived in Rhodesia in November. The leader of that initial band of three was Fr Donal Lamont; he was accompanied by Frs Anselm

Corbett and Luke Flynn. They were tutored in the Shona language and in mission methodology by their Jesuit teachers. Five more Carmelites arrived in 1947 and in 1948, the Bishop handed over Triashill mission to the Carmelites and Fr Corbett was its first Carmelite Superior.

St Kilian's mission was staffed by the Carmelites in 1948. St Barbara's was entrusted to the Carmelites in 1949. Fr Francis Markall, who was to become Archbishop of Harare, worked with his German Jesuits and later with Carmelites in the St Barbara's and St Kilian's area.

Another happy combination at this time of transition was Fr Ketterer SJ and Fr Andy Wright O.Carm. The latter took responsibility in the name of the Carmelites for both the Holy Rosary and St Robert's parishes in Mutare from Fr Ketterer. The two made an excellent pair. They were great friends. Their different types of humour blended perfectly and both had the same friendly approach to the people they met.

One new Carmelite had come in 1948, two others in 1949 and six in 1950. That same year, 1950, saw the transfer of responsibility for Mt Melleray mission. The transfer of Jesuit missions to the Carmelites was completed in 1953 when Fr Otto SJ handed over St Benedict's mission to Fr Aherne O.Carm. Meanwhile new mission stations were established. The handing over of the mission station by the Jesuits to the Carmelites went relatively smoothly, due mainly to the friendly relationship between Fr D. Lamont and Bishop Aston Chichester

The Beginning of a Mission Station

Avila mission, about 100 km north-east of Nyanga village was the first mission station to be actually built by the Carmelite Fathers. Fr Tony Clarke and Br Simon Noonan went there in 1953. An effort had been made previously to begin a mission station at Wengezi, south of Mutare, but this was not successful. Triashill, St Barbara's, St Benedict's and Mt Melleray missions were given to the Carmelites as ongoing concerns, so Avila was the pioneer Carmelite mission.

Fr. Clarke had worked in Mt Melleray and in St Kilian's since he first came to Mutare when Bishop Lamont asked him to go to Chief Katerere's country. The Trappist Brothers from Triashill had visited Chief Katerere's previously. Brs Aegidius and Zacharias had included Katerere on their itinerary from Triashill through the Honde valley and the Nyanga area on their way to All Souls' mission in Mutoko. The people in Katerere still remembered the brothers thirty years later. Fr Clarke relates: *"Br Simon and I set out in a second-hand Landrover with some supplies from Mt Melleray. The fifty-mile journey took five hours. We took possession of a small round hut into which we squeezed two camp beds and a small table. This was to be our home for many, many months until enough bricks were made to build a permanent structure."*

We wondered what the two men were thinking of as they travelled past the Mica hills and past Sanhani where Br Zacharias had been mauled by a leopard and where elephants and lions were to be seen now and then. Avila was a very remote area, the land of the VaHwesa people. The two missionaries went, stayed, built and preached in season and out of season. They established schools and a clinic, and the Presentation sisters who came later worked as nurses and teachers. Thus the foundations were laid

for what is now a thriving mission station with many outstations. The weather there remains the same – very hot and very dry nearly all the time – but the mission personnel changed.

Fr Clarke, now a veteran missionary, was again asked to found another mission, this time south of Mutare in St Peter's, Chisumbanje. Later on he founded two other mission stations— St Patrick's, Nyanyadzi and Chimanimani. In 1964 Bishop Lamont brought Fr Clarke to Drumfad as his personal secretary. Fr Clarke acted as vicar general of the diocese and as vicar administrator during the war years.

In 1996 Avila mission has large primary and secondary schools a large clinic and the most beautiful rural church in the diocese, some would say in the country.

Fr Clarke says: *“it is a building of rare beauty both in design and construction and is made almost entirely of local materials comprising three thatched rondavels joined together. The church is truly African in concept and execution, fits in admirably with the surrounding countryside. It is a lasting tribute to Fr Peter Senan Egan who designed it and built it with the help of the local people when he was parish priest there from 1964 to 1976”.*

CHAPTER 5: YEARS OF GROWTH

Once again the political scene determined the missionary thrust. The years following the end of the Second World War saw the influx of many Europeans and the wholesale displacement of African peoples to make way for the new settlers. This caused tremendous hardship, grief and distress to the peoples who were driven from their traditional homes and fields and were settled in the mountains. Many Triashill outstations had to be closed. For example, Triashill had thirty-six outstations in 1936 and had only three in 1956. New schools and new mission stations were established to cater for the displaced peoples.

The high point of this era was the appointment of Fr Donal Lamont as prefect apostolic of the new prefecture of Umtali on 16 February 1953 and his installation in May of that year. “Drumfad”, the present bishop's residence, was also acquired in 1953. Recognition of the missionary work done by the monsignor and the Carmelites was shown once more by Rome when Monsignor Lamont was appointed the first Bishop of Mutare in 1957. His consecration took place on the steps of the newly built Marymount College on 16th June 1957 and Fr Meagher was appointed the first vicar general.

The way was clear for another great missionary impetus. The Australian Province of Carmelites sent four Carmelites to Zimbabwe in 1955. The New York Province sent their first two priests in 1959 and were to send six altogether in the following years. The Dutch Sisters of Charity and the Marymount sisters also came at this time and reinforced the work of the Dominican, Presentation, Precious Blood and LCBL sisters serving in the diocese. New ground was broken south of Mutare when Fr Anthony Clarke opened a mission at Skyline on the Willow Grove Farm, Chimanimani. The minor seminary, St Charles Lwanga, was later built on this farm. New missions were opened in quick succession: St Andrew's Marange in 1959; St Peter's Chisumbanje in 1961; and St Patrick's Nyanyadzi in 1962.

North of Mutare during the same period further expansion was to take place. St Columba's was opened in the Honde valley in 1959, due mainly to the efforts of Mr Enock Sanhewe, and St Patrick's, Nyanga in 1960 due to the efforts of the Marist brothers. Consolidation was pursued in the towns.

Rusape – in 1957 the first priest, Fr G. O'Brien, took up residence followed by the greatly loved Fr Kieran Ardiff.

Mutare in 1958– St Joseph's Sakubva got its first resident priest, Fr Conal Collier.

Harare – Fr Declan Sugrue took responsibility for the Hatfield Parish in 1958

Mutare – 1964 saw the opening of a boys school run by the Carmelites in Mutare, begun by Fr McGivern and Br Augustine.

Indigenization: One of the first tasks of Bishop Lamont was to establish a local religious congregation of women, the Handmaids of Our Lady of Mount Carmel. As early as 1954 the first girls were received as candidates with the aim of starting a congregation.

Education was also a great priority of Bishop Lamont. He opened a teacher training school and a carpentry school in Triashill in 1952. He greatly increased the number of primary schools in the diocese, often with much opposition from the Department of Education. In the mid-1960s the government stopped the missions from opening any new primary schools and it became very difficult to get permission for standard four at existing primary schools. In 1970 the diocese had to give up its primary schools, all 110 of them. This was a great blow because – apart from the work and money put into the schools – they were centres of evangelization for the pupils and places of meeting and worship for adults. Secondary education, however, expanded but here again the government was very reluctant to give permission for new schools.

1958: Marymount College opened. Between 1958 and 1968 the following secondary schools were opened: St Patrick's, Nyanga (opened by the Marist Brothers); St Benedict's, Umfeseri; St Kilian's, Makoni; Kriste Mambo (opened by the Dutch Sisters of Charity); Regina Coeli, Nyamaropa; St Joseph's, Mutare (where there was also a homecraft school run by the Dutch Sisters of Charity); St Columba's, Honde Valley; St Patrick's, Nyanyadzi. Carmelites taught in all these schools as they had taught in primary schools in earlier decades.

President Mugabe said in Maynooth, Ireland on the 9th. September, 1983: *"If it had not been for the missionaries, there would be an illiterate government in Zimbabwe today. It was the missionaries who gave us our education."*

Health: Bishop Lamont's interest extended to the area of health and he established hospitals or clinics at all mission stations unless such a facility already existed nearby. He built eight hospitals altogether and staffed them with fully qualified nurses. The Presentation sisters administered Mount Melleray and Avila mission hospitals. The Dutch Sisters of Charity ran the huge Regina Coeli hospital and the smaller one at St Therese.

The Precious Blood sisters were in charge of Triashill and St Barbara's hospitals. The Little Company of Mary sisters ran the remote St Peter's Chisumbanje and the Carmelite sisters were in charge of St Andrew's Marange and St Michael's Tanda.

Most of these hospitals served many out-clinics. For example: the sisters from St Therese visited five out-clinics each week. The Regina Coeli sisters also ran a successful nurses training programme for many years. This brief report on health would be incomplete without reference to the doctors who worked in our hospitals.

Dr Jim Barnes pioneered in the Melleray area in the early 1950s. Dr Baroness Irene Von Furstenburg worked for many years in Regina Coeli and has faithfully attended to the sick sisters and fathers of the diocese since 1957. She has been a ministering angel to all of them. Dr and Fr Luke McCabe O.Carm. served in Regina Coeli in difficult times and he faithfully visited the other hospitals. Irish doctors and nurses have served in our hospitals and do so to this day.

President Mugabe said on a tour of mission hospitals in 1990: *"The missionaries gave us our health services."*

Regina Coeli Mission: In January 1956 Fr Senan Egan began to build Regina Coeli mission 50km south of Avila mission and 3km from the Mozambique border. In the mission itself a school and hospital were built.

Fr Conal Collier writes of Fr Egan: *"He was a farmer in Mt Melleray, a builder in Avila and Regina Coeli where he built two fine churches. He wore himself out with work and unfortunately never recovered from the trauma of the war years. He had a great knowledge of building and was also a 'fundi' on home cures. He had a simple yet effective cure for corns and warts and such human problems. Senan was in many ways larger than life and was proud that Dr Gelfand used to visit and stay with him. It was very painful in the end to see him fade away. He rests in Triashill with his one time brothers and missionaries."*

It is true that Fr Egan had many gifts. After mass on Sundays the sick came to him to be cured. He would organize them into five queues: those who had wounds, those with fever, those who had stomach problems, the pregnant mothers and all others who had symptoms he was not sure of. He had tablets for malaria and he had aspirin, cough mixture and antiseptic ointment. But he had very little else. He would drive the mothers and the problem cases to Mother Peter Kelly in Mt Melleray mission that same day – even though it was a three-hour journey away.

Schools and centres in the villages near Regina Coeli were opened to cater for the needs of the local people under Chief Nyamaropa. They also catered for the needs of the people who had moved from their traditional home areas, mainly around Triashill, to make room for the colonial settlers who were coming into Zimbabwe after the Second World War.

Times have changed. The first journey by car from Triashill to Regina Coeli took ten hours; now the journey can be covered in less than two hours.

The Bus Disaster: The night of the 3rd August 1991 will be remembered for a long time at Regina Coeli. A bus carrying children, their teachers and bus crew crashed into a rock faced cliff about 30km from the mission. They were coming back from an inter-

schools games competition when the accident occurred. Eighty-eight people were killed on the spot, most on impact and one died a week later in hospital. Eighty schoolchildren, five teachers and the three crew members died in what has been described as the country's worst bus disaster. The mission staff and pupils were in a state of deep, deep shock and the whole country went into mourning for the dead and for their families. Some families lost more than one child and one family lost three. It was an occasion of deep sorrow. A national fund was set up to help the bereaved families and very many donations were sent. People sent monies to the mission to help the families also.

Twenty University of Zimbabwe students walked from Harare to Regina Coeli to raise funds. They were accompanied by the university catholic chaplain, Fr Nigel Johnson SJ. Schoolchildren from all over the country collected aid. It was a harrowing time for everybody and the whole mission area was stunned into silence. Most of the dead came from around Regina Coeli mission but there were some from St Barbara's, Triashill, and Harare. Adults cried on the Sunday morning in churches in Zimbabwe when they were asked to pray for the dead.

On the 19th September 1991, a memorial service was held at Regina Coeli mission for the victims. His Excellency, President R. G. Mugabe, Archbishop Chakaipa of Harare, Bishop Mutume, many government ministers and dignitaries, the bereaved families and a huge number of friends and sympathizers attended. Bishop Muchabaiwa could not attend due to illness. Schoolchildren in their thousands were also there to pray, to sympathize and to show their feelings of sorrow. It was a very moving experience.

On the first anniversary of the disaster, mass was celebrated by Bishop Muchabaiwa at the scene itself. But since then the annual masses are celebrated at a special altar in the mission itself where a plaque bearing the names of the dead can be seen. It is a reminder to all who visit Regina Coeli of that terrible night of 3rd August 1991.

Churches: *No report on the development of the diocese of Mutare would be complete without some mention being made of the many beautiful churches in our diocese and a short description on how some of them came to be built.*

The very first church to be built was a very simple wooden and iron building erected in Mutare in 1896 on what is now Park Road. The unpretentious building had been used to accommodate the workers who were engaged in building the railway between Beira and Mutare and beyond.

Triashill church was the next church to be built. It was built by Br Cassian assisted by ten or twelve local boys. All the woodwork was done by Br Paphnutius. The church is 120 feet long and 35 feet wide, and the walls are 20 feet in height. The new church was opened on Christmas Day 1913. Though the weather was cold and damp, a great number of christians from far and near gathered together and filled the sacred edifice.

St Benedict's and St Barbara's churches were erected by the Jesuit Fathers. Mount Melleray church was built of stone. Most of the earlier churches were brick buildings. Mr Nyakatawa maintains that helping to build the church at Mt Melleray mission gave him the greatest achievement of his long building career.

St Simon's Rusape was built in 1959 and the first Carmelite mission church was built by Fr Egan at Regina Coeli mission in 1959. Churches similar to the Regina Coeli were shortly afterward built at St Therese and St Joseph's, Mutare.

Fr Egan also built a beautiful church at St Charles Lwanga and at St Avila mission he built what is probably one of the most beautiful small churches in Zimbabwe. At Avila he combined local traditional building architecture and local materials with modern liturgical concepts.

The church built by John Sisk at Kriste Mambo is gracious and most suitable for the big liturgical occasions, whereas the new church at St Kilian's designed by Fr Sean Fallon shows a definite Romanesque influence.

Cathedral of the Most Blessed Trinity: The gem of all the churches in the diocese is the Cathedral of the Most Blessed Trinity.

As early as 1960 Bishop Lamont had plans for a cathedral to replace the Holy Rosary church which had been built in 1923. This church had face stone walls but its tin roof and walls were defective. After much consultation and much fundraising the new Cathedral of the Holy Trinity was built and blessed by Bishop Lamont in 1971. Fr Coughlan was the first cathedral administrator. John Kirkos, as mayor of Mutare, was proud that the catholic cathedral was blessed during his term of office.

Many churches have been built at many outstations. A few are gems, but most are utilitarian and simple in design. They are unmistakably the house of God among his people. Eight such churches are being built in 1996 in the diocese. Two very fine churches were built by American Carmelites, one at St Patrick's Nyanyadzi and the other at St Andrew's Marange. Fr Matthias des Lauriers planned the first and Paul Feeley the second. The building of both churches was done by that great builder of churches, missions and schools, Br Bernard Clinch. Later Br Clinch became a priest.

Another talented and indefatigable builder, Br Ignatius, built the beautiful St Kilian's church and his buildings, all of a high standard, are to be seen in most mission stations. In fact all the Carmelite brothers worked hard: Br Joseph who ran the carpentry school and later became Fr Joseph; Br Brocard, an expert farm manager; Br Peter, administrator, chief agricultural consultant and man of many talents indeed, and Br Dan in Camel College. Br Elias O'Connell, later to become Fr Elias, did great work for Triashill.

Pastoral Activity: The schools were used extensively as centres for pastoral development throughout the 1950s and the 1960s. Religious instruction was taught daily to all primary schoolchildren. A catholic ethos was evident in the schools.

The schoolchildren also went to the mission station for part of the school holidays for further instruction and for a live catholic experience. The father visited each out-school a number of times each year and the local adult catholics attended mass and received the sacraments. Catholic Action, Catholic Teachers Association, Legion of Mary, *Chita CheScapula* and other groups were very active in this period and it was a tune of growth.

Some things changed when the schools were taken over by the government. Gradually some schools lost their catholic thrust. The teaching of the catholic religion, in some places, was not as efficiently taught as in earlier years and the disruption of the war years closed many of the schools and centres in the diocese. New approaches are now being made and organization is better.

The parish committees are more active and the parish leaders are more involved. Local volunteer catechists teach the catholic faith and small christian communities are active in many parishes.

The priests continue to serve the people by celebrating mass and the sacraments, through spiritual instruction and the formation of leaders, by visiting and taking care of the sick, counselling, giving missions and retreats. But the local christians are being prepared to assume many duties once reserved for the priest. Gradually the laity are becoming more and more involved in their own communities and assuming greater responsibilities in the running of the local church.

As a sign of the affection which existed between the Carmelites and the people, many of them were given “new” names by their parishioners. They were called *Baba Muchato*, *Baba Kabhande*, *Baba Mhembwe*, *Baba Gomo*, *Baba Chapungu*, *Baba Wadhi*, *Baba Figgis* – also known as *Baba Chikweshe*, *Baba Murambatsvina*, *Baba Mbune*, *Baba Simbi*, etc. Such names suggest identification and acceptance.

CHAPTER 6: CARMELITES SINCE 1980

The War is Over... Independence... Euphoria... Freedom... Elections... Great Joy... Renewal... Fresh Hope... NewLife New Beginnings

Many of the missions had to be rebuilt as some were virtually destroyed. Fr Michael Henderextended the schools in St Columba's. Fr Ambrose Vinyu rebuilt St Benedict's and Fr Jim Doyle restored St Charles Lwanga Seminary. Generous grants were provided by many donor agencies. Propaganda Fidei helped, the Dutch Sisters of Charity were as usual very generous and the Irish and German Carmelites also helped. The American Carmelites were also generous.

Most missions had buildings that needed to be restored and gradually the work was done. The missions that suffered most during the struggle were those in the commercial farming areas and those who suffered least were in the communal lands such as St Therese, Triashill and St Barbara's. No buildings were damaged at St Columba's mission – even though there was much military activity in the Honde valley. St Kilian's, Avila and St Michael's were also not effected. However, St Benedict's mission was almost totally destroyed and the mission had to be abandoned. When Fr O'Loan left, some European farmers who were still in the area came into the empty mission and removed the engines. When the local people saw this happening they also came in and removed as much mission property as possible. Roofing materials, doors and window frames, timber and all movable goods were taken by the looters. St Charles was stripped and St Andrew's mission was almost completely destroyed.

Gradually the missions were restored and life returned to normal. But the war had taken its toll. There were far fewer Carmelite priests available and those who remained had got older.

No new priests had come to Zimbabwe from Ireland during the war. The Irish Province had taken on new commitments in Ireland and elsewhere so no new priests were available. The strain of war had affected the health of some priests; some died, for example, Fr Tom McLoughlin; some became seriously ill, for example, Fr Senan Egan; some retained their former missionary activity, but some did not, and many remained overseas in other apostolates. The last missionaries to come from Ireland were Frs Thomas Fives and Ambrose Costello in 1972. So other missionary groups were approached and fortunately were able to help. (*These will be mentioned later.*)

In 1996, there are twenty Irish Carmelites working in Zimbabwe and two Zimbabwean Carmelite priests, Frs Conrad Mutizamhepo and Constantine Masarira. Two Carmelites are on sick leave – Frs Jim Kinahan and Michael Hender. Fr Raymond Maunde is on study leave in Alaska.

Priests from the Killaloe diocese in Ireland help the Carmelites and Frs Tom O'Halloran, Michael Leonard and Michael Hogan are working in the diocese in 1996. The Carmelites serve in ten missions in the Mutare diocese. They serve in three houses and in three parishes in the Archdiocese of Harare.

Four priests are involved full time in formation; two in Kriste Mambo and two in Nazareth House. Fr Ambrose Costello also works full time as a vocations director.

The Irish Province's commitment to personnel in the Mutare diocese is getting smaller and smaller as the Zimbabwe Carmelite commitment grows larger. This is a very welcome change and, in this context, the words of John the Baptist about his successor are becoming more and more pertinent.

The Carmelite Novitiate: With the war of liberation over and Independence won, reconstruction was in full swing and the country was beginning to settle down to normal life under their own freely elected leaders. Fr Tom Power, unlike his predecessor, Fr O'Loan, could concentrate on Carmelite affairs as distinct from survival and he decided and planned to open a Carmelite novitiate.

The Carmelites wished to establish a local secular clergy before concentrating on opening a Carmelite novitiate. Under Bishop Lamont they had staffed and taught in the minor seminary in Chimanimani from its beginning in 1961 to its forced closure in 1978. By 1982 the number of local diocesan priests was increasing; there were African bishops in Mutare. Fr Tom Power felt the time was ripe to begin an African Carmelite novitiate.

The Italian Carmelites had succeeded in running their novitiate in Zaire; the German Province were successful with their novitiate in India and the Dutch had a highly successful novitiate and house of studies in Indonesia. The father general and Fr Sean Coughlan, assistant general in Rome, were very encouraging – as also was the Irish Provincial, Fr Chris Crowley.

A start was made in the Vumba with Frs Paul Graham and Ambrose Costello. At the beginning of 1985 the novitiate was moved to Kriste Mambo where it is until this day.

The first novices to make their first profession at Kriste Mambo mission were Brs Constantine Masarira and Conrad Mutizamhepo. Fr Michael Kenny, the then com-Bishop Muchabaiwa, the Irish provincial, Chris Crowley, Fr Sean Murphy, prior of Kriste Mambo and Fr Leo Gallagher, the director of novices and a large number of priests, religious and laity.

Almost from the beginning the young men joining the Carmelites spent a two-year period at Kriste Mambo. The first year was a pre-novitiate period and the second year was the novitiate proper. After first profession the young Carmelites went to a newly acquired house of studies at Nazareth House in Harare and from there commuted daily to the major seminary at Chishawasha where they completed their studies for the priesthood.

The numbers entering the pre-novitiate were small in the beginning. For example, in 1987, two joined but both left later. In 1989 two were professed and three in 1990. In 1993 only one was professed and one again in 1994. However, the numbers are increasing and in 1996 the largest number so far – four – made their first profession. There are nine novices and nine in the pre-novitiate programme. There are thirteen students in the house of studies and eighteen in Kriste Mambo – a total of thirty-one in the initial formation programme. The first two post-independence Zimbabwean Carmelites were ordained priests at Kriste Mambo on the 17th September 1994.

The Modern Missionary

The modern missionary does not have the same physical and material problems as the early missionaries. The missions are now well established: trained staff run the schools, there are trained personnel in hospitals and clinics. Most mission stations have electricity, running water, good transport, good roads, telephones; some have television, and the occasional mission has a fax machine. When one of the young missionaries was asked about the problems he faced on a remote and rather isolated mission station, he wrote this reply: *“I am the pastor of the mission and ten stations. I am the administrator, accountant, maintenance manager, clerk of wages, correspondent, chronicler, statistician, recordist, fund-raiser, postmaster, ambulance driver, truck-hauler, housekeeper-shopper, celebrant, teacher, catechist, homilist, chaplain to school and hospital, counsellor, liturgist and prayer. I am also an employer, an overseer and a formator.”*

He added: *“The superior got the message and I now no longer drive the ambulance, pay the wages, act as hospital administrator or as postmaster (at least not full time). As a result I can spend more time on what I consider to be real priestly activities.”*

The modern missionary is as busy as his predecessors, but his work schedule will take on new forms as more trained people and more material resources become available. This is happening. The local Christians are now taking more responsibility for the running of their church and, in those areas where the local church has grown and matured, the expatriate missionary, his task completed, is gradually leaving.

CHAPTER 7: CARMEL IN ZIMBABWE - EVENTS AND PROFILES

A chronicle of events

1946: July 22nd. The Sacred Congregation of the Propagation of the Faith granted permission to the Carmelites to work in the Vicariate of Salisbury, Rhodesia. Three Carmelite priests arrived in Rhodesia. Two went to Mhondoro for orientation and Fr Lamont, with Bishop Chichester, gave retreats and parish missions.

1948: Triashill mission, Manicaland, entrusted to the Carmelites. St Kilian's mission, Makoni entrusted to the Carmelites.

1949: St Barbara's mission, Manicaland, entrusted to the Carmelites.

1950: Holy Rosary Parish, Mutare and St Robert's Sakubva, entrusted to the Carmelites. St Robert's was later absorbed into St Joseph's mission. Mount Melleray mission, Nyanga entrusted to the Carmelites.

1951: St Anna's mission Wengezi established. Closed 1955.

1952: St Simon Stock mission, Rusape, established.

1953: Church Built in Rusape. Teacher Training and Carpentry schools established in Triashill. Avila mission started. St Benedict's mission entrusted to the Carmelites.

On 2nd February the prefecture of Mutare was erected, its territories defined, and a new administration, independent of the diocese of Salisbury established. The new prefecture was entrusted to the care of the Irish Province of Carmelites and Fr Donal Lamont, now Monsignor Lamont, was appointed prefect apostolic.

1954: Carmelite priory, Mutare built. Regina Coeli mission, Nyamaropa, established. Drumfad purchased.

1955: Catholic Hall built in Mutare.

1956: St Therese mission, Chiduku established.

1957: On 1st February the Prefecture of Mutare was raised to the status of a diocese with the Rt Rev. Donal Raymond Lamont OCarm. as first Bishop. He was consecrated on 16th June in Mutare.

1958: Rusape given its first resident priest. Marymount College started. St Joseph's mission, Sakubva established.

1959: St Andrew's mission, Marange established. St Columba's mission, Honde Valley established. Resident priest appointed to Willow Grove, Chimanimani. Carmelite sisters Novitiate begins at St Benedict's.

1960: St Patrick's, Nyanga established.

1961: St Peter's mission, Chisumbanje established. St Charles Lwanga Minor Seminary, Chimanimani established.

1962: St Patrick's mission Nyanyadzi established.

1963: Kriste Mambo school established.

1964: Carmel College, Mutare established. Closed in December 1973.

1965: Fr Edward Matara was ordained in St Joseph's Mutare by Bishop Lamont on 29th August 1965. *He was the first Manyika priest to be ordained for the diocese of Mutare. He lived and worked in St Joseph's with Fr Joe Shoniwa and Br Peter until he became seriously ill. Eventually he was hospitalized in St Joseph's where he died in 1974. He is buried in Mutare. His priestly days were short but fruitful. He was a gentle man and had most, if indeed not all, the christian virtues.*

First African Carmelite Priest returns from Ireland. With the declaration of UDI in 1965 the rapid expansion of the previous decade slows down dramatically.

1969: St Michael's Tanda established.

1971: Two African Carmelites – Frs Raymond Maunde and Frank Tandi, are ordained.

1974: Ordination of Fr Max Muzungu: *Before the Lord called him to be His Priest, Max trained to be a carpenter and a teacher. He was a Carmelite aspirant for a short time. He was ordained for the diocese of Mutare in 1974 and served at Avila, Mount Melleray and St Michael's Tanda. He served the early years of his priesthood during the war years: he was a patriot. Max was a hard worker, interested in spiritual and material things, like his predecessor in Mt Melleray, Fr Brennan. He had an interest in mining. He died in 1991 and is buried in Triashill Max was an unassuming, calm man, friendly and approachable, and his welcoming smile lit up his whole face.*

1975: St Martin's Florida established. Franciscan sisters come to work in Mutare.

1977: Apostolic Administrator appointed. Bishop Lamont expelled from Rhodesia.

1979: Bishop Patrick Mutume consecrated as Auxiliary Bishop, 17th June.

1980: Independent Zimbabwe.

1981: Parishes of Zengeza, Hunyani and Seki rural entrusted to the Carmelites.

1982: Bishop Lamont retires. Bishop A. Muchabaiwa consecrated on 21st February.

1983: Three Killaloe priests from Ireland come to help the Carmelites. Carmelite Novitiate for men established in the Vumba; transferred to Kriste Mambo in 1985.

1984: Spiritans come to work in Zimbabwe.

1985: Carmelites move novitiate to Kriste Mambo and take over the secondary school.

1987: Carmelite House of Studies, Nazareth House established.

1989: Priests of St Patrick's Missionary Society, the Kiltegan fathers, arrive to work in the diocese. Fr. Louis Boutillette ordained priest at Kriste Mambo. St Jame's, Chipinge established. From 1946 to 1996 a total of 93 Carmelites worked in Zimbabwe; 29 have died.

In August 1995 there were 24 Carmelites working in Zimbabwe. Some fathers, e.g., Frs McGivern, Clarke and Toner, have lived in Zimbabwe for more than 45 years. Other fathers stayed in Zimbabwe for a short time, a few stayed for just some months. Some became ill and returned to Ireland, e.g., Frs Jim Kinahan and Fergus O'Loan. Others became homesick or found the life very difficult. But all who came made their contribution to the work of the mission and the generosity, commitment and service of many was outstanding.

List of Carmelites Superiors in Zimbabwe:

| | |
|---------------------------|-------------------------------|
| Fr D. R. Lamont | 1946–1953 |
| Fr J.C. O'Shea | 1953–1955 |
| Fr M. Hill | 1955–1961 |
| Fr S. Coughlan | 1961–1970 |
| Fr T. Mcloughlin | 1970–1976 |
| Fr F. O'Loan | 1976–1982 |
| Fr T. Power | 1982–1984 (died on March 3rd) |
| Fr J. Doyle (acting sup.) | March 1984 –June 1985 |
| Fr M Kenny | 1985–1991 |
| Fr E. Ward | 1991 |

Fr D. R. Lamont relinquished his office as superior to become prefect apostolic of the new prefecture of Mutare. Sean Coughlan, in 1971, was elected a councillor of the Carmelite Order and lived in Rome for the following thirteen years. Tom McLoughlin was shot and severely wounded during the struggle for the liberation of Zimbabwe.

Father Fergus O’Loan’s period as superior included most of the war years. Tom McLoughlin has since died and is buried in Ireland. Tom Power died in office. Jim Doyle is in charge of the Carmelite student house in Highlands, Harare. Fr Ward is the superior during the centenary year.

American Presence

The church in Mutare owes much to the American Carmelites. Fr Dan Callaghan, provincial of the St Elias Province, visited Zimbabwe at the invitation of Bishop Lamont in 1958 and in the following year sent two of his priests to the diocese: Frs Paul Feeley and Charles Haggerty. Fr Martin Miller came in 1959 and Fr Mathias de Laurier in 1961. Fr Steve Josten came to Zimbabwe in 1963 and Fr Matt Vargo in 1966. They were hardworking zealous and committed Carmelites.

Fr Paul is now in a Carmelite hermitage in France and looks back with nostalgia on his achievements in St Andrew’s Marange and in St Michael’s Tanda. Fr Charles, after his innovative and constructive years in Regina Coeli, went back to New York and later became Provincial of the St Elias Province. Fr Mathias worked south of Mutare in St Patrick’s mission, Nyanyadzi and this lovely mission will for a long time carry the memory of his quiet and gentle presence. He, too, became provincial of the St Elias Province.

Fr Steve Josten, a big man in every way, will not be forgotten in St Columba’s where he sacrificed himself and his health for his master. He now works at Our Lady’s Shrine in Knock, Ireland. With Fr Martin Miller in Triashill and St Barbara’s, and Fr Matt Vargo in Nyanyadzai, their contribution was great and their “work ethic” and enthusiasm inspired their fellow priests. They returned to their own province early in the seventies.

The Province of the Most Pure Heart of Mary has helped the Carmelite family in the diocese of Mutare spiritually and materially for many years. We all recall Fr Ditami’s visits and his interest in the work being done. Fr O’Brien has been very helpful, and the two father generals, Killian Healy and John Malley, encouraged a fraternal spirit, the telling of our story and the sharing of a meal together.

American Carmelites from St Elias Province who worked in Zimbabwe:

| | |
|-----------------------|------------------|
| Paul Feeley | Charles Haggerty |
| Matthias des Lauriers | Martin Miller |
| Steve Josten | Matthew Vargo |

Australian Presence 1955–1961

Frs Bill Morganti, Bert Dowd with Br Augustine Parsons arrived in Zimbabwe on the 16th July 1955. They were met in Beira by another Australian, Br Aloysius Farnsworth, who had come to Zimbabwe two years earlier. After the usual learning period the three went to St Benedict’s which was now an Australian outpost. They were big, strong men: rugged, hardworking, knowledgeable and very handy. They knew their own minds and there was no nonsense about them – real Australians. They got down to work immediately. Bill built the new Carmelite sisters’ novitiate, a huge undertaking,

and he ran a very efficient mission. Bert was the pastoral man in charge of outstations and Br Augustine ran the school; they were a top division team.

Fr Bill died suddenly in 1961 and is buried in St Benedict's. Br Augustine, by now a well-known teacher, went to co-found Cannel College with Fr McGivern in Mutare. Fr Bert built a secondary school in St Benedict's. Ill-health began to affect Fr Dowd. Missing meals and sleeping out in the bush took its toll. Bert is now retired in Australia but he visited Zimbabwe recently. He said: "*Afy heart is still in Tanda; for me... the most beautiful place in the world*"

Br Aloysius worked for twenty years in Zimbabwe. We owe a great deal to him for all that he accomplished here in this diocese. He now suffers from Alzheimer's disease. Let us remember him in our prayers.

Australian Carmelites who worked in Zimbabwe:

Frs Bill Morganti Bert Dowd.
Br Aloysius Farnsworth Br Augustine Parsons.

Carmelites from other Provinces:

Fr John Lamont of the English Province,
Fr John Neinhous of the Dutch Province.

CHAPTER 8: CARMELITE SISTERS

Foundation: In 1954 fourteen girls were received with the aim of starting a congregation. February 1959 saw eleven of the fourteen girls admitted into a newly built novitiate at St Benedict's mission near Macheke. This marked the beginning of the Congregation of the Handmaids of Our Lady of Mount Carmel also known as the Carmelite sisters. The Right Rev. Bishop D. R. Lamont who was then the Bishop of Mutare was the founder.

Bishop Lamont entrusted the training of the sisters and the running of the congregation to the Precious Blood sisters who faithfully carried out these two tasks from then on until February 1977 when they handed over the congregation to the Carmelite sisters themselves. The sisters elected Mother Gertrude Bhobho as their first mother general on the 10th February 1977. By then there were fifty-eight professed sisters who were involved in various apostolates in the diocese, such as, domestic work, nursing, teaching in secondary and primary schools, pastoral work, secretarial work and house visiting.

War Years: Meanwhile the struggle for independence in the country was intensifying, eventually making it almost impossible for the sisters to continue their work on the missions. On Sunday, 10th October 1978, after narrowly escaping death the previous night, the sisters and novices at St Benedict's mission quietly packed what few belongings they could load onto two small trucks. They fled to Mutare where the Sisters of Charity kindly offered them their convent at St Joseph's mission. This was

only the beginning of similar hasty quiet departures from mission stations all over the diocese by priests and sisters. The beginning of 1979 saw them settling in at Marymount College until independence in 1980.

After the War: With independence the priests and sisters went back to the missions, some to rebuild what were once mission buildings and others to make repairs before settling down again. Among the destroyed buildings was the novitiate at St Benedict's mission. While another site for a novitiate was sought, the Carmelite sister novices stayed at Vumba till December 1983 when they then moved to the present novitiate near Kriste Mambo.

In 1996 the congregation has a membership of eighty-nine professed sisters who are engaged in pastoral work, nursing, teaching administration, co-ordination for pastoral programmes, looking after orphans and domestic work.

To date the sisters staff twelve missions, three of them without a resident priest. The sisters are deeply involved in the administration of the diocese. They are coordinators for the diocesan pastoral programme, women's affairs and CADEC. A Carmelite sister is education secretary of the diocese.

The sisters are in charge of youth programmes and training. They also work in the bishop's office. They run two orphanages and many women's clubs. They have their new and beautiful novitiate house and plan to build a new generalate. They have nineteen girls in the novitiate and pre-novitiate programme. As members of the Carmelite family they are connected with the wider group of Carmelites in the world.

The Carmelite sisters are invaluable to the work of the diocese in administration, in education, health, and pastoral work. They show the caring, loving side of the church to us all.

Letter from Mother Immaculata Mvere, mother general of the Carmelite sisters of "The Handmaids of Our Lady of Mount Carmel" on the occasion of the centenary year (1996): *"Bishop Donal Lamont, one of the pioneer priests in this diocese founded our congregation in 1959. The congregation is proud to be affiliated to the Carmelite Order. We commit ourselves to follow the Holy Gospel in the spirit derived from the Carmelite Rule and the Spiritual traditions of the Carmelite Order. The Carmelite sisters are women of prayer, community life and service in the midst of the people. Our models are Mary and Elijah. Since 1959 until today we have been working hand in hand with our Carmelite brothers in mission centres in the diocese. We have been invited as a group to join in ongoing formation courses in Rome at St Albert's, to attend meetings of the Carmelite family, to participate in congresses of the Carmelite family in Africa and to attend courses on the Carmelite Rule. We have always responded positively.*

Our present experience with regard to guidance or spiritual direction has mostly come from our Carmelite brothers. We appreciate the support and solidarity that we receive from our brothers and sisters throughout the whole Order. We share a common faith and charism within the Order.

Our Diocese: *The Carmelite sisters believe in full co-operation with our bishops in the present pastoral programme policy of the diocese.*

***Our Dream:** We look forward to the day when we bring our spirit, the Spirit of Carmel, to other dioceses in Zimbabwe and to other countries in Africa.*

***Vocations:** We are getting many vocations at the moment. Our last general chapter made it a priority to have trained formators to meet the requirements of the church and our community in the area of formation.”*

Mother Immaculata concludes by quoting from a letter dated 17th May 1991 from their founder Bishop Lamont. This letter explains why he chose the name *Handmaids of Our Lady of Mount Carmel* for their congregation: “When choosing a name for the Chita I carefully chose a title which would express the kind of life which you sisters would try to live in the great family of the Carmelite Order. I wanted you to be very special and to have a name which would very briefly tell of the kind of dedication to the service of God which you would try to live by your profession of the vows and your faithfully fulfilling these promises in your lives.

That is why I chose the word “handmaid”. It is a word used in English for a very long time in the Gospel version of Our Lady’s reply to the Archangel Gabriel’s announcement that she had been chosen by God to be the mother of our Redeemer. It is in some ways an old fashioned word not much used in modern English. It has a very special meaning. It describes a woman servant who has been chosen by a great lady, by a queen for instance or a lady of noble birth, to be her most trusted helper, almost like a sister, but still a servant. She is someone who would live in daily contact with her mistress, whom the mistress would trust completely and with whom she could share her most intimate secrets, confident that the handmaid would be loyal and loving in her service: not just like any servant but very special. The word “handmaid” also suggests that she would be almost like another “hand” to work with, giving to the mistress extra ability, ready to do anything that had to be done and not expecting any reward.

That is why I chose this special title for the Chita. I wanted you to serve Our Lord in His Church, following the example of Our Lady who replied to the angel almost in these words: “Of course I want to do whatever you wish. I am the Handmaid of the Lord”

CHAPTER 9: THE CHURCH IN MUTARE CITY

The development and growth of the church in Mutare City does not exclusively belong to the Carmelite Period as it embraces the three major periods – Marianhill, Jesuit and Carmelite – of the history of the church in Manicaland

The story of Mutare began in 1888 when a piece of metal, later discovered to be gold, was found at Nyautave in Penhalonga not far from Chief Mutasa’s village. Two years later, after careful investigations, negotiations and preparations, a group of adventurers, led by A. B. Colquhoun built a fort at Penhalonga. Large numbers of men flocked there lured by the rumours that gold was to be found and they started to build. But Penhalonga was found to be unsuitable and in 1891 the settlement was moved to a site near the Mutare River. This site is where the present Old Mutare Methodist mission is built.

This second settlement only lasted for a few years. When the railway line reached Mutare its owners wished to push on to Salisbury. It was impossible to bring the railway line over the Christmas Pass to the settlement so it was suggested that the owners of the stands in Old Mutare transfer their stands to the railway side of the Christmas Pass. Some compensation was paid. A survey of the new site was made by Mr Fairbridge and his son, Kingsley. The change over was completed in 1898.

In 1899 the first catholic priest took up residence in 5th Street. He was Fr Joseph Rhonchi SJ. He ministered to the catholics for sixteen years and was succeeded by Fr Whitnell also a Jesuit. In the beginning the priests worked mainly with the railway workers, many of whom were catholic, but as the town grew the catholic population also grew. Frs Phaeler and Bontemps, both Jesuits, served from 1912 to 1916 and Fr Marcones SJ, who came after them, remained in Mutare until 1927. His successor, Fr Henry Quinn also a Jesuit built St Robert's Hall in 1930 and this building was used as a school and a church until St Joseph's was built. The Holy Rosary church, built in 1923, near the site of the present Carmelite priory is no longer there as it was replaced by the cathedral. Fr Quinn, briefly replaced by Fr Stratton, returned again to Mutare and he was replaced by Fr Ketterer. Fr Andy Wright, O.Carm. worked with Fr Ketterer for some years before Fr Lamont, also O.Carm, became the first Carmelite parish priest of Mutare in 1950.

In 1954 the old presbytery was replaced by the Carmelite priory and St Robert's and Sakubva were served from there as well as the outstations in Penhalonga, Zimunya, Maranke and in Mutasa, north of Mutare.

Marymount College, a huge secondary school for girls, was also built and so, too, was Carmel College, a school for boys. From 1953 the prefecture and later the diocese of Mutare was administered from Drumfad by Bishop Lamont and his vicar general, Fr Meagher. Much later Frs Clarke and Murphy joined the secretarial staff.

The Carmelite superior and the parish priest lived in the priory. The priory was also used as a hostel for the Carmelites who were working on the mission stations when they came to Mutare for a rest and for business. Fr Jerome O'Dwyer was the longest serving parish priest in Mutare. He replaced Fr Gregory Fitzgerald (who had in turn replaced Bishop Lamont in 1953). Fr O'Dwyer was parish priest from 1954 to 1971 except for a short interval when he was replaced by Fr Coughlan, and by Fr Cormac Kenny (who later went to the USA) and, for a time, Fr Cyprian Kennedy. Fr O'Dwyer said that the Mutare catholics were very generous to their clergy.

The majority of the parishioners in the town itself in those years were people of European origin, but there were also some Americans and a few Australians. Mutare always had a fairly large Portugese community and for a few years in the seventies they had their own Portuguese-speaking priest, Fr Martins. The Goanese people were also very committed catholics and were very supportive of the church.

Dr Alexander, was a well-known catholic leader. He was speaker in the Rhodesian Parliament in the late fifties and in the early sixties. Sir Quentin Brand, a well-known parishioner, was remembered for being the first man with Mr van Rensburg to fly from London to Capetown. The well-known catholic families were the Macks, the Shepherds, the Warrens and Skillings. There were catholic doctors, nurses, medical personnel,

teachers, labourers, skilled workers and catholics from all walks of life represented in the catholic church.

The present administrator, Fr Peter Toner, and Fr McGivern serve the needs of the large catholic congregation which in the centenary year continues to grow. Fr Toner says that the support and help of the people for their cathedral is impressive.

New congregations of priests have come into the city of Mutare. The Spiritan Fathers, serve in St Martin's and the Kiltegan Fathers in St Paul's Dangamvura.

Sakubva is a residential township (formerly known as an African location) just outside Mutare. In the early days there were very few African catholics here, and these half-dozen or so went to mass in the church of the Holy Rosary in Umtali. It was in the sacristy of the same church that Fr Quinn, SI, started a night-school for Africans. Eventually this school moved to a site in the Sakubva location, where Fr Quinn built a church, and a small cottage for a priest, and the place became known as "St Robert's".

When the Carmelites took over the Umtali parish in 1950, Fr Andy Wright became responsible for St Robert's. On weekdays the church building was used to house the primary school which, under the leadership of Mr and Mrs Munemo grew steadily and, in due course, became too small for the numbers.

Desiring to make proper provision for the catholic education of the African population of Sakubva, and also to meet the very pressing need for a TB hospital, Bishop Lamont invited the Dutch Sisters of Charity to make a foundation on a site adjoining the Township. The sisters responded very positively. Their 100-bed sanatorium was opened, at the end of 1958, to cater for the TB patients of Umtali and the surrounding area. In 1959 all the classes from St Robert's transferred to this new mission, St Joseph's.

Just as they had done for St Robert's, the Carmelites now undertook the pastoral care of St Joseph's, serving it initially from the Umtali Priory. In 1962 a magnificent church building was completed at the mission, as was a priests' house, and Fr Conal Collier was able to take up residence there. He was soon joined by Fr Brian Kiernan.

The growth of St Joseph's mission was rapid and it was difficult to provide buildings fast enough to keep pace with the needs, even of the primary school. In 1968 a home-craft school was started to teach cooking, sewing, laundry, gardening and religious knowledge to girls who could not continue with formal academic education. The following year, 1969, a junior secondary school opened – this was elevated to the status of a full high school in 1980. The standard of building at St Joseph's has always been of the highest order, thanks to the excellent planning and competence of the Dutch Sisters.

In 1989 one of the out-parishes of St Joseph's— St Paul's Dangamvura— together with its substantial area, became a full parish on its own. Even after shedding responsibility for that district, the two priests at St Joseph's still provide pastoral care for St Joseph's mission, its TB hospital (120) beds, primary and secondary schools (1000 and 800 pupils respectively), as well as for Sakubva townships (1000 families, 3 hospitals, a prison) and 10 out-parishes, five of which have churches recently built.

Mr Vinanzio Ruguwa is very much part of the story of the church in Sakubva. Born in 1923 Vinanzio began working as a catechist in St Robert's as early as 1940. In 1949 he celebrated the sacrament of marriage with his wife Stella. In the 1950s and 1960s, together with the priests at the time, he was involved in the opening up of a number of outstations in the area: St Anna, Mutasa, Dangamvura (1958), Penhalonga (1959), Vumba (1960), and Burma Valley (1962).

He remembers well the early days of the mission in St Robert's. In 1940 only about three people came to church. The growth in numbers has been phenomenal. Today he is much encouraged by the numbers of young people who come to church. During the war years he recalls on one occasion being with Bishop Mutume while mass was being celebrated in Marange. Gunfire was all around as the people prayed for peace.

In 1996 Mr Ruguwa is celebrating forty-seven years of marriage. Both husband and wife continue to be much involved in the life of the church in St Joseph's. Priests:

Fr Martin O'Regan, O.Carm. Fr Michael Hogan, Killaloe diocese. sisters: Carmelite sisters caring for the school. Dominican sisters caring for the TB Hospital.

PART D: WAR OF LIBERATION 1975-1981

CHAPTER 10: PRE-WAR TENSION BETWEEN CHURCH AND STATE

Missionary Integration

Missionaries, although often white and expatriates, live and work mainly in rural areas. They desire to become an integral part of the local community. They try to learn the language of the people, and their customs. They get to know the people, their families, their problems and they try to help where possible. They are involved, not only with the spiritual lives of the people, but with the life of the community at all levels. Missionaries in rural areas make an essential contribution to health, education and to the general development of the community. The problem and concerns of the community are shared by the missionaries.

Changes

By the end of 1959 it was becoming apparent, even to the most isolated missionary, that dramatic changes were taking place on the African continent. African nationalism could no longer be ignored. From about 1959 to April 1980 the catholic church, represented by its Bishops, were on a collision course with the Rhodesian Government. Oppressive legislation made it increasingly more difficult for the church to exercise her mission of unity, reconciliation and evangelization. The church reacted strongly and one of the loudest voices was that of Bishop Lamont.

Bishop Lamont

Donal Lamont was born in Northern Ireland in 1911. He became a Carmelite in 1929 and was ordained priest in Rome in July 1937. Fr. Lamont came to Rhodesia in 1946, was made Prefect Apostolic in 1953 and, four years later in 1957, was consecrated the first Bishop of Mutare.

Bishop Lamont was an outspoken man, a resolute opponent of social and political discrimination in this country. This concern for social justice and his desire to oppose the blatant social inequalities in Rhodesia were sharply aroused by his appointment as Bishop. He himself said: *"I was innocent enough not to question the situation as I found it when I first came to the country in 1946. However, when I became Bishop in 1957, I became appropriately concerned, it was from that time that I began to consider the need formally to denounce the system of racial discrimination."*

—*The Catholic Church in Zimbabwe: 1879–1 979*, Dachs and Rae, 79:206

Two years later, in 1959, he did not hesitate any longer but issued his personal manifesto in his pastoral letter *Purchased People* which proclaimed, among many other things, the necessity of the church to speak through her bishops. Written almost forty years ago and six years before the Unilateral Declaration of Independence (UDI), this was undoubtedly "Prophetic Witness Through Proclamation".

Bishop Lamont said: *"The church through her bishops must speak, no matter what the fears, what the criticism. Unless she does, the notion of God having anything to do in the affairs*

of the nation and of individuals may be lost and the ideal of a social order based on the christian principles of justice and charity may be abandoned as an unrealistic, impractical and visionary illusion.”

Purchased People includes a detailed treatment of the evils of discrimination and segregation and the denial of individual rights, calling for a new attitude on the part of Rhodesia’s white citizens and their government to abandon these evils. This pastoral letter was the first of many written by the catholic bishops in condemnation of the injustices rampant in the country. This first letter of Bishop Lamont caused the bishops and church leaders to examine their respective roles. How should the church respond to the claims of nationalism and the issues of land, legislation, segregation, and education? What was the relationship between church and state? Their conclusions were to form the basis of numerous joint pastoral letters during the next twenty years.

- 1959: Purchased People
- 1961: Peace through Justice
- 1963: Problems of our People
- 1965: Plea for Justice
- 1967. Pastoral Message
- 1969. A Call to Christians
- 1970: A Crisis of Conscience
- 1973: Pastoral Message
- 1974: Reconciliation in Rhodesia
- 1974: Racial Discrimination
- 1976: Road to Peace
- 1977. United by Consent
- 1978: A Plea for Reconciliation
- 1979: Centenary of the Catholic church
- 1980: Welcome to Zimbabwe.

CHAPTER 11: THE EXPERIENCE OF WAR

There were experiences of war in each of the three periods of missionary work during the past one hundred years. During the Mariannahill period, there was the First Chimurenga and the First World War. During the Jesuit period, there was the Second World War, and during the Carmelite period there was the Second Chimurenga.

The First Chimurenga and the First World War did not inflict great hardships on the people. The Mariannahill fathers, however, had to leave the country in 1896 and did not return for ten years. During the First World War, the missionaries were interned in Natal and the sisters in Harare. During the Second World War, the missionaries were restricted to the Triashill area. The Second Chimurenga War brought great suffering to the people who lived through those violent times.

Unilateral Declaration of Independence: The church had been well established in many parts of the country before 1975 and generally had tried to champion the cause of

the oppressed people. The Unilateral Declaration of Independence in 1965 curtailed missionary activity and was the catalyst that caused the whole struggle. The bishops opposed UDI, spoke out and wrote against it. The Bishop of Mutare, Donal Lamont, was one of its greatest critics and even when he was placed under house arrest and put on trial, sentenced to ten years' imprisonment and finally deported, he was not silenced.

Firm Stand: A significant aspect of the liberation struggle in this diocese was that no priest or religious was killed. One reason for this may have been the firm stand taken by Bishop Lamont. He opted for the people and told his priests and religious not to report the presence of freedom fighters in their area. In saying this he was acting against Rhodesian law which stated that the presence of "terrorists" must be reported to the security forces and very severe penalties were enforced individually and collectively if this was not done. Bishop Lamont told his priests and sisters that he himself would be entirely responsible for their actions, both in giving medicine to the terrorists and in not reporting their presence. The freedom fighters told the missionaries not to report their presence in the area. The security forces usually visited the missions during the day and the freedom fighters usually came in the evening time.

It was a time of great tension, but the clear unequivocal leadership of Bishop Lamont helped the individual missionary to do the correct thing. Bishop Lamont said: *"If the christian missionary is the informer, the whole community understandably blame him, and they blame not only him but the whole organization to which he belongs. Not only the church gets the blame but christianity itself is condemned as afraid, as an agent of oppression, and is accused of preaching the brotherhood of all men in creation and in redemption, and of contradicting it in practice — even becoming the willing accomplice in the bombing and destroying of villages and in the killing of innocent women and children."*

He told his priests to support, as best they could, those who required their help. The priests lived in the midst of the people. They knew many of the leaders of the freedom fighters and had taught many of them in their schools and the sisters had attended them in their clinics. The people stood by their priests, advised them in certain difficult situations, informed them of possible impending dangers and spoke up for them at various "Pungwes".

A Missionary Recalls:

"My mission was quite near the police camp which also was used as a camp for soldiers during the war. We were also near many places where the guerillas filtered into Zimbabwe from Mozambique. We were often visited by the security forces during the days and when the "Vakomana" came it was usually just after dark. On one visit the security forces wanted to take over the sisters' convent and on another occasion wanted their wounded men to be attended to. It was very painful particularly when I realized that I had taught some of these men in Carmel College. To this day I wonder why they called at all because their camp was less than 3km away and they had all the necessary facilities there.

On the "Boys" first visit I felt safe as there were a group of us together, another priest and the sisters. We were having a farewell supper as I was due to go on leave the following day. They

barged into the house with guns ready and without the usual local “Go go goi” expression as used when coming near or into the house. I suppose I was annoyed at first at the intrusion but I quickly realized that these men needed to be understood, living as they were under great tension and tremendous physical hardships. Another reaction on that first contact was one of annoyance when they walked round the church building – as they smoked cigarettes – with their guns ready. But understanding and tolerance came quickly and curbed my naturally impatient self. But the overall feeling was one of security. We had opted for the people and we were on their side and therefore we felt safe, though not always at ease because of the unpredictability of these men holding the guns, and some of them were quite young. I was flown by a small plane out of the mission the following day and so began my leave.”

Close Bond: The people grew very close to each other during this era and a bond of loyalty grew between the priests and the faithful as they remained steadfast to each other in the most difficult circumstances. Frs Michael Kenny and Joseph Neville – to mention two out of many – come to mind here. They remained on their missions throughout the whole war.

The Rhodesian government and their security forces continued to be hostile to church personnel. For example, after much suffering and torture, Bishop Mutume and Fr Ignatius Mhonda were sentenced to four years’ imprisonment for failing to report guerillas. Bishop Mutume said: “*We were moved from prison to prison, each one worse than the other... We never knew what was going to happen next.*”

The missionaries often provided legal aid as well as food, clothing and medicines. President Mugabe said in Maynooth, Ireland on 9th September 1983: “*We thank the missionaries, especially those along the eastern border of Mozambique who suffered more than anybody else during the war of liberation.*”

A Difficult Period: It was a very difficult period, with helicopters roaring overhead and noisy, ruthless, armed soldiers passing on the streets or elsewhere. Other soldiers were driving heavy army vehicles recklessly and made every one afraid. These soldiers were suspicious, dangerous men ready to kill. There were road blocks, searches of vehicles at gunpoint and interrogations in the middle of the night. People were tortured in the police camps (“dirty trick squads”) and killings occurred every day. Freedom fighters mostly moved at night; *pungwes*, accusations, counter-accusations; death sentences and executions took place at random.

Christianity suffered as hatred flourished. Most mission stations and churches were closed. In some cases they were occupied by the security forces. Churches in towns remained opened but the people in towns did not experience the sufferings of the rural community. In the rural areas the people were herded into what were called “keeps” behind security fences and they were only allowed out for short periods to attend to their fields and cattle. Teenagers and sometimes young children disappeared overnight into Mozambique to be trained for the liberation struggle. Many never returned.

Pastoral work became impossible. In some areas, many Africans thought the ‘white man’s religion’ was colonialism rather than christianity so they returned to the African traditional religion. A major breakdown of morality and discipline followed, and

parental authority was ignored. Young people got carried away with the excitement of war and the belief that “power comes from the barrel of a gun”. Under such conditions it was difficult for missions to function properly. Some mission stations remained open for much of the war period until the missionaries eventually had to leave and go to Mutare. But St Barbara’s and St Kilian’s remained open for the duration of the whole war.

Casualties: Some outstanding catholic laymen were killed at this time. Mr Ambrose Majongwe (Chiduku) was killed. Mr Alois Dota, a catechist in St Kilian’s mission, was killed. In St Barbara’s Mr Alfred Sambaza, a teacher, was killed as was catechist Pius Mutizamhepo in the Regina Coeli mission area.

Many other catechists and members of the laity survived but they still bear wounds – physical, mental and emotional – from being caught in the struggle while doing their duty, for example, Mr John Sunwa of the Honde valley. During 1976–1977 Mr Sunwa, Fr Michael Hender and the Carmelite sisters carried on doing pastoral work up and down the valley by bicycle. It was not possible to use a pick-up truck because of land-mines embedded in the roads.

Carmelite Sisters: A number of Carmelite sisters were interrogated and beaten. The sisters were both brave and courageous. The mother general was new and young. She visited the stations where her sisters had remained alone without the support of a priest. Her presence among her sisters suffused them with renewed courage. The sincerity of her concern for the safety of each sister and the love and care she showed to them was a source of great comfort. The laity who were at the mission were also much encouraged by her visit.

Diocesan Priests: The diocesan priests were the most vulnerable because the security forces used physical force more readily on them than on the missionaries. It is a credit to their christian faith that they are able to forgive as they relate their respective stories of being tortured and interrogated by government forces. Bishop Patrick Mutume can recount his terrible prison experience in Nyanga without the slightest bitterness. Likewise the late Alexander Sakarombe could give his story with peace and calm and without any trace of hatred for his captors and torturers. Bishop Mutume’s intervention on at least three occasions saved Carmelite priests from death.

Wounded and Ambushed: Two Carmelites were wounded in 1977. On the 1st January, Fr Tom McLoughlin was ambushed while returning to St Charles Lwanga seminary from Mutare. He was saved by the prompt action of Sr Rita and he was taken to Mutare general hospital for surgery. But splinters of shrapnel still remained in his back and he went back to Ireland to recuperate. He later made a brave attempt to return to missionary work in Zimbabwe but without success. The war was still in progress and he had not recovered psychologically.

On Whit Monday of that same year, Fr Jerry Galvin was wounded in the shoulder during a night time visit to St Columba’s mission. The bullet penetrated the shoulder

under the shoulder blade and came out over the collar bone. He also returned to Ireland and in 1986 he came back again and was able to take up missionary work in Zimbabwe. He is happily still with us.

Fr Michael Hender and his catechist John Sunwa were ambushed in the hills of Mutasa in October 1977. Fr Pio Kieran and Fr M. Hender were taken out at gun point to be shot at midnight on the veranda of their house at St Joseph's mission, Mutare in November 1979. Only intense persuasion and somebody's prayers prevented the cocked triggers from being pressed.

Solidarity: Terence Ranger, who had at one time lectured in history at the University of Zimbabwe and who had been deported himself, writes of the war experiences of the Carmelites in Triashill, St Barbara's, Makoni (St Kilian's) and the Chiduku area. He interviewed some of the priests and people in those areas after the war. His admiration and respect for the fathers – Kenny, Neville, O'Loan, Toner and Hughes – is obvious and he attributes the popularity of these priests to their solidarity with the people in their suffering.

The priests understood the circumstances of the people and sympathized with them. They were known and accepted by them long before the war years. They had taught their children in schools and had carried pregnant mothers to the maternity wards in Rusape hospital. They were good hardworking christian men and were accepted as such by their flock. Good christian leaders like Mr Majongwe, Mr Bopoto and Mr Mukonyora in Chiduku, the holy man Mr Patrick Kwesha in St Kilian's, Mr Alfred Sambaza in St Barbara's also encouraged and told the people to continue to support their priests.

Bravery and Narrow Escapes: Fr Des Clarke and Fr Mutume (later Bishop Mutume) showed great bravery on a number of occasions in rescuing priests and sisters who were in danger of losing their lives. On one occasion they were informed that Fr Fallon would be killed if he were to remain another night in Nyanyadzi mission. Risking their own lives, Frs Clarke and Mutume travelled to Nyanyadzi to get him out. On other occasions sisters in St Benedict's, Nyanyadzi, Avila and Marange were in dangerous situations and were rescued by either one or both of the fathers. These incidents occurred in 1977 and 1978.

Stories of narrow escapes are told. Fr Ward was one day driving in a hurry from Avila mission to get to Mt Melleray. The bus which was following him was blown up by a land-mine. Fr Ward's car just missed it. Fr John O'Sharkey drove a wounded freedom fighter over 200 miles to a hospital and fortunately encountered no road block on the way. Fr Ward went to St Barbara's to celebrate Christmas with Fr Kenny although he knew that the freedom fighters were staying with Fr Kenny. He did not know what kind of mood they were likely to be in so his visit was a brave act of kindness. Yet again he was protected from harm.

During the war years the policy among the different groups in the diocese was to maintain a presence among the people. Mission stations and schools were kept open for as long as possible.

Deportations: Some priests were deported. Fr Lawrence Lynch from Mount Melleray mission and Fr Martin O'Reagan from Regina Coeli mission. They were accused of failing to report freedom fighters at their mission. Fr Luke McCabe got into serious difficulties with the health authorities for treating freedom fighters who had been wounded. He had to leave. He was also from Regina Coeli. Bishop Lamont was tried in court in Mutare. His trial attracted world-wide attention. He was sentenced to ten years' imprisonment and was later deported. In a short essay like this, it is impossible to do justice to Bishop Lamont and his outstanding contribution to the church in Zimbabwe. It is hoped that in the future a proper tribute will be paid to this great Irishman and Carmelite.

Honoured Guest: When Bishop Lamont was deported Fr Anthony Clarke, who had worked in Drumfad as secretary to Bishop Lamont for years, was appointed Apostolic Administrator of the diocese until Bishop Patrick Mutume was consecrated in June 1979. Bishop Lamont was an honoured guest at the installation of the first African Prime Minister, Robert G. Mugabe, of the newly independent Zimbabwe and he took up office again as the Bishop of Mutare diocese. In 1983 Bishop Lamont decided to retire and the new Bishop of Mutare, A.C. Muchabaiwa, was consecrated on 21st February 1982.

Triashill Women: In 1976 Fr Edward Ward was the priest in charge of Triashill mission. The mission had four main departments:

- i. catering and boarding of orphans* – mainly those from the Chief Tangwena area;
- ii. the hospital* which was headed by nursing Sr Josephine Nyamapfumba;
- iii. the convent* – headed by Sr Killian Nyamakwere (Carmelite);
- iv. the Monastery* department headed by the priest in charge.

Because of the intensification of the war all these departments suffered greatly – especially after the priest in charge had to move to Mutare.

Mrs Nyamapfumba: The situation of Mrs Nyamapfumba, matron of the hospital, exemplifies the difficulties experienced. She was often called to treat freedom fighters and civilians who had sustained injuries during encounters. She went out even during curfew which had been imposed in the area by the settler forces from 6.00 p.m. to 6.00 a.m. On many occasions she was accused by the soldiers of supporting the freedom fighters. She received death threats and at times she was forced to hide in the ceiling of the hospital building to save her life. But she never left the hospital unattended or without drugs despite the great difficulties she had in getting them.

Mrs Mukaronda: Similar dangers were faced in all the other sectors. In the boarding section Mrs Cecilia Mukaronda had her own share of war-time experiences. She cooked for and looked after the orphans and the destitute at the mission. She was also accused by the government forces of feeding the freedom fighters.

One particular duty of Mrs Mukaronda was the ringing of the mission bells three times daily: 6.00 a.m., 12 noon and 6.00 p.m. The sound of the bells reminded the

local people that the mission was still functioning and that their Good Lord cared for them all. Mrs Mukaronda fearlessly carried out this duty even when shells could be heard falling in the surrounding areas. There were threats from both sides of the warring parties about the ringing of the Angelus but the brave woman continued ringing her bells. To this day the bells continue to be faithfully rung each day.

While Mr Ernest Tarombera Chikaikwai on the one hand struggled with the local people and the freedom fighters to spare the church building from vandalism, Mrs Mukaronda maintained the church. She cleaned it, opened it every morning and locked it up every evening. Throughout the liberation war Triashill mission church had its doors open to all those who wished to say their prayers. At times Mrs Mukaronda spent her nights in the church when it was too dangerous to move out. Sometimes the Rhodesian security forces would follow her into the church building. The sense of wonder and awe experienced within the building prevented the soldiers from causing harm.

Sr Killian Nyamakwere: During the absence of the priest in charge at Triashill mission at the peak of the war, Sr Killian Nyamakwere, a Carmelite Sr, assumed the responsibility for running the mission. She suffered much during this time as all problems pertaining to the mission were referred to her. She was tormented by the Rhodesian security forces. As a leader she inspired other people such as: Mrs Cecilia Mukaronda, Angeline Mushambi, Mrs Josephine Nyamapfumba, Onismo Chetse, Mbuya Maria Chapangaza, Mrs Evangelista Nyamutswa.

Mrs Evangelista Nyamutswa stayed with her on the mission. Sr Killian's efforts went a long way to help the Triashill mission survive the war.

The monastery remained unoccupied after the priest left. But Mr Onismo Chetse and Martin Mukaronda soon moved in and virtually looked after the monastery during the liberation war. Because of the good rapport that Sr Killian created with the freedom fighters, Onismo and Martin's stay in the monastery was accepted and respected by most people. Onismo meticulously cared for all the mission property.

Mysterious Happenings: Angeline Mushambi and Sr Killian experienced something mysterious at the church one day. Rhodesian security forces came up to the church with a truck load of waste paper. They off-loaded the papers by the church door with the intention of burning the church. They lit the papers and suddenly a strong wind blew which dispersed the papers and the fire. The soldiers got such a shock that they all ran madly to the truck and drove off. The fire never caught hold and soon died out. God's power mysteriously saved the church in the presence of Angeline and Sr Killian.

Other people who remained and sacrificed themselves for the good of the mission during those troubled times were:

- (a) Mbuya Maria Chapangaza (popularly known as Mbuya wa Frances). She continued to clean the monastery during the absence of the priest.
- (b) Mrs Evangelista Nyamutswa (popularly known as Mai Nicodemus) helped with the maintenance of the churchyard.

- (c) Sr Constance (of the Trinity group) maintained the mission garden.
- (d) Nurse Maria Mandenge who also worked at the mission hospital.

Mr Ernest Tarombera Chikwaikwai Remembers: *“The Triashill mission church (Gwangwadza church) was built in 1912 when I was still a little boy. When the foundation was initially laid, it collapsed on various occasions. Then our forefathers went to the mountains to perform certain rituals, after which the construction was continued. This marked the beginning of a long history of the church.*

When the Chimurenga war began some Zanla forces targeted schools, hospitals and churches. I was made chairperson of my area by the Zanla forces. One of the tasks I was given was to mobilize the people to destroy the Triashill church and Fr Edward Ward was informed of this. When the forces discovered that I was reluctant to carry out the mission, they warned me that if the Rhodesian auxiliary forces ever camped at the mission they would destroy me and my family. I had to pack most of my clothes and gave them to the Nyamapfumba family for safe-keeping. I hid some money under the ground in case my wife had to leave in a hurry. The money would then be available for her.

Some people were convinced by the forces that they would be able to use the roof of the church to roof their new houses after the liberation war. Others wanted to get the water pump supplying the hospital and the whole mission. I fought hard to stop all these people from this destruction.

Fr Ward escaped to Mutare. Later Fr Chimhungwe replaced Fr Ward and was told the same story of my refusal to have the church destroyed.

When the war ended the people in Triashill mission told me to ask the forces for permission to open the school. I went to them with Clever Mangere and they gave me permission in writing to have the school re-opened. The comrade commanding the forces at the time was John Kasirayi. I informed the people about the approval I had received but they were too scared to register the children. So I went to Mr John Kaserera, headmaster before the school closed. I had to have my own children registered first on top of the list to convince the people that permission had been sought and given. Mr John Kaserera was the man in the forefront in encouraging me to confront the forces to get permission to re-open the school.

The above testimony bears witness to our mighty God’s intention to have the church saved. It was not by my power, but by God’s design. I have narrated the history of the church not because I want to be exalted or recognized but for record purposes.”

CHAPTER 12: EARLY POST WAR RENEWAL

Aftermath of War: After the suffering endured over the fifteen years of conflict there was a great desire for peace among the people of Zimbabwe-Rhodesia. With the successful conclusion in December 1979 the Lancaster House Agreement which gave Zimbabwe its constitution, a great relief was experienced in the country. However, there was uncertainty as to whether the peace would actually hold. There was great fear that the assembly points for the freedom fighters would be attacked and bombed by the security forces. This fear was not realized.

Confidence in the new era of peace was established very quickly and the people generally adjusted to the new way of life. There were some exceptions however; some people assumed the role of peace-makers in an over-zealous way and caused a degree of tension. The presence of unarmed freedom fighters in the rural areas was a further cause of anxiety. As time went on, however, the situation improved and peace became more and more established.

The changed political scene had tremendous repercussions upon the people. The freedom experience was much more than political. People were affected emotionally, psychologically and spiritually. They also experienced a degree of confusion.

Political Philosophy: A new political philosophy was being enunciated by a new government. This socialist philosophy was Marxist-Leninist in orientation. It invited some of the citizens of Zimbabwe to turn more to the state and less to the reality of God in their lives.

The church in Zimbabwe had to deal with this new political philosophy at the same time as it struggled to renew the lives of the faithful. The war had left many scars. Many people had died for the sake of freedom; most families lost at least one member, but people also suffered because of their faith. Many Catholics were killed, including catechists. While no priests or religious were killed in the diocese of Mutare, a number were shot and wounded, and others were tortured, imprisoned and deported.

The war also brought great destruction to the infrastructure of Zimbabwe. The diocese of Mutare, bordering Mozambique, was particularly affected. Many roads were still mined after the war and much property had been destroyed.

Initial Steps and Difficulties Encountered: After the war the work of renewal in the diocese of Mutare began. The initial task was to visit the missions, see the situation on the ground and talk to the local people as to how the mission and ministry of the church could be renewed. This was no easy task as no-one knew what to expect. Was the presence of the church still welcome in a particular mission? Did the people still want to practise their faith? Did they desire the presence of the church in education, health and other social services?

Answers to these questions gradually became clear as the missions were visited. The people wanted the life of the church to become visible among them again. But certain conditions had to be fulfilled by them in order for this to be possible:

- a. *Security had to be ensured on mission compounds*
- b. *The people had to agree to undertake a programme of reconstruction.*
- c. *They had to show their willingness to return to church.*

These conditions were not easily fulfilled as there was uncertainty as to the relationship between church and state. Could Christians give their allegiance to one without denying the other?

Providing an answer to this question became easier in view of the actual practice of government. While the theory of the Marxist-Leninist political philosophy was advocated, practice on the ground was different. The new government welcomed and

encouraged the presence of the church in the promotion of social facilities and services for the people. The people, too, welcomed whatever services the church could provide. Most wished to return to the public practice of their faith but were initially afraid of the consequences.

Encouragement: They were much encouraged, however, by the presence and the official prayer of His Grace, Archbishop Chakaipa of Harare at the proclamation of independence on 18th April 1980. This helped to remove the fear of being seen to meet and pray in public worship. Gradually the people saw that they could give their allegiance to both church and state without placing them in opposition. Development of body, mind and spirit was a joint task.

St Andrew's, Marange: As an example of what has been said above in regard to security, reconstruction and a willingness to return to church, we look at the example of one particular mission: St Andrew's, Marange. During the war it was razed to the ground: only walls and floors of the church, part of the convent and part of the maternity wing of the hospital remained. The sight was depressing.

When the mission was first visited by Bishop Mutume and Fr Sakarombe in 1980 only five people were present. Mass was celebrated with the five in one corner of the ruined church after the corner had been blessed. The five were Mr and Mrs. Chikwara, Mr and Mrs. Mangoma and another lady. Mass was followed by a brief meeting where a request was made that there should be a further meeting with the people.

After six weeks Bishop Mutume again visited Marange. This time many people were present, the majority of whom were Catholics. They were suspicious of the intentions of Bishop Mutume and told him directly that it was not possible to start the mission again because it was so badly destroyed. Many thought that Bishop Mutume was coming to scold them for destroying the mission. The meeting seemed to achieve little as much healing of spiritual and emotional wounds was required. Also the mission was still insecure as freedom fighters – some of whom were armed – were roaming the area. Bishop Mutume himself needed the escort of an armed freedom fighter for his own safety in Marange.

Early in 1982 Bishop Mutume made very frequent visits to Marange to meet with the people. Reconciliation and trust were gradually established. The people requested that the school would be re-opened even though it had been razed to the ground. Their reasons were clear.

a The nearest primary school was 20kms away. Many of the older children from the area were walking a return journey of 40kms daily. This was almost an impossible task.

b Parents were asked to pay building fees at a distant school which was not theirs. This was resented.

c The younger children were not going to school at all.

In order to build the school parents requested immediate material help from Bishop Mutume. This was not forthcoming. Bishop Mutume asked the parents themselves to provide materials for the building of Grade 1 to 3. This they did. They asked their older

children to visit the villages and collect any stolen material – iron sheets, timber, beds from the hospital, sinks, basins, electrical material, etc. – which was retrievable. Sufficient iron sheets were returned to build four classrooms. Once reconstruction began it continued at a tremendous rate.

a Four representatives of parents went to the regional education office in Mutare requesting permission to re-open their school. They were asked to comply with strict standards in relating to building, health, hygiene etc. Compliance with such standard was not easy for rural people with little experience in such matters.

b On returning to Marange the parents decided to invite former headmaster – Mr Sakala– to return to duty. His wife was reluctant that he would return as her husband was old and retired. After a long meeting with parent representatives, she agreed that he could return as headmaster – for one term only – in order to get the school started. Mr Sakala returned and stayed for 18 months.

c As the school was being rebuilt other parents began to join in. They, too, wished to send their children to the new school in Marange. Not just four classrooms were built but eight. As well as materials provided by the local people in Marange, timbers from St Raymond's Primary, Mutare (beside the Bishop's house and abandoned because of the war) were sent to help the construction in Marange. Bishop Mutume also provided money for cement from the reconstruction fund.

d The reconstruction of the hospital followed a different pattern. It was clear that before any hospital could be reopened there was a need to provide accommodation for the sisters who would run it. The sisters' convent was in ruins. The people decided that the convent would have to be rebuilt at the same time as the hospital was being built.

Rebuilding the hospital proved a very difficult task which the people met with great courage. They knew that any hospital would have to meet the very strict requirements of the Ministry of Health. In this regard there was an immediate need to empty eight septic tanks which were badly damaged during the war. The efforts of the people in doing this were quite heroic. Many became sick afterwards and required medical attention provided by a team from St Joseph's TB hospital, Mutare under the direction of Sr Camilla. The rebuilding proceeded. Bricks and labour were provided by the people and money came from the reconstruction fund. (Fr Tommy Fives O.Carm. was a very able co-ordinator and treasurer of this fund.)

When school and hospital were completed work on rebuilding the church began and was soon finished.

The first three sisters to arrive at the mission were Sr Auxilia, Sr Agatha and Sr Mary (Carmelite sisters). They stayed initially in the hospital building while their convent was being completed and two of them taught in the primary school. Sr Anne, RSHM, soon came to reopen the hospital.

The above describes the reconstruction of a particular mission. This process was repeated in similar ways in other missions, for example, St Patrick's Nyanyadzi and St Benedict's mission.

PART E: DIOCESE OF MUTARE

CHAPTER 13: PRIESTLY VOCATIONS 1957–1996

From the beginning of missionary work in Manicaland vocations have been considered a priority. The sisters' congregations such as the Precious Blood, the LCBL and the Carmelite sisters, have been blessed with local vocations. Many catechists and teachers of great calibre have also played a great part in furthering the missionary work. The story of local priestly vocations, however, presents a different picture.

The first priest from this area was Fr Kilian Samakande. He was born in the area of St Barbara's mission but he spent his priestly life working as a Mariannahill father in Natal. Other priests from Manicaland were Fr Alois Nyanhete from St Barbara's, Fr Francis Matsika from St Benedict's mission and Fr Peter Marimanzi from Zimunya, Mutare. All three joined the Salisbury diocese as it was then. Later, in 1973, Fr Marimanzi joined the Carmelites.

Diocese of Mutare 1957: When Mutare became a diocese in 1957 a number of young men came forward and were ordained for the diocese in the following chronological order: Fr Edward Matara, Fr Joe Shoniwa, Fr Amrose Vinyu, Bishop Patrick Mutume, Fr Sakarombe and Fr Richard Musakwa.

Up until 1962 the candidates for the priesthood did both their minor seminary training and their philosophy and theology at Chishawasha.

St Charles Lwanga Minor Seminary Chimanimani 1963–1990: A Dream Come True: On the 23rd January 1963 a great dream of Bishop Lamont was realized. He had already successfully founded a diocesan sisterhood. Now he was starting a seminary where African men could begin their studies for the priesthood. Carmelites anxious to help him in this work made the personnel available. The first class of fifteen students were taught by the rector, Fr John Lamont, assisted by Frs Tony Clarke and Gerry Gaivin. Fr Lamont had been working in the Holy Rosary Parish, Mutare but was asked by his brother, Bishop Donal, to leave his pastoral work and take on this important task. From the first intake Patrick Mutume became Bishop Mutume and Charles George Hanhongwa became a priest in the Harare archdiocese.

The beginnings of the seminary took place in modest buildings on Willow Grove Farm, Chimanimani. Construction work was still continuing. The main buildings and church were completed in 1964 and the sisters' convent was also built in that same year. Other buildings were added later as the number of students grew.

Today St Charles is a beautiful mission station with attractive, good buildings in picturesque surroundings and easily accessible. It was not considered easily accessible in 1963 by the other dioceses who would have preferred to see the minor seminary somewhere nearer to Harare. In the first years the students from Harare and the other dioceses were carried by truck from Harare at the beginning of each term and back again for the holidays.

A Place of Study and Prayer: However, the new road from Chimanimani to Wengezi was completed and bus services were provided. St Charles, situated as it was among the Chimanimani mountains away from populated areas, provided the atmosphere which made study and prayer easier, and the students gradually got used to the cold.

Student Numbers: Although the teachers in St Charles were not paid by the Ministry of Education, the government recognized the seminary as an institute of education. Thus it was free of government interference and could select any student who showed potential and was suitable in the rector's opinion. Students who through ill-health or lack of resources, or who had a break in their studies, could be accepted by their respective bishops and be sent to St Charles. In due course students were accepted from the Archdiocese of Harare and from the dioceses of Gweru, Hwange, Chinhoyi as well as from Mutare. Religious orders also sent candidates, for example, the Jesuits, Redemptorists and the Carmelites.

Some students took advantage of the easier entry qualifications to St Charles and went there for the purpose of getting an education. They were not too many and Fr Jim Doyle, who was later rector, is convinced that had the seminary been built, for example in Rusape or in Headlands, the number of such students would have been greater.

The numbers of students going to St Charles increased. The normal capacity was forty-five students but in the early seventies the intake increased greatly and new buildings had to be added: a new kitchen and dining-hall, new classrooms, recreation and science laboratories.

The Effects of War: The liberation war came to Chimanimani in the late 70s and in November 1978 the army command in Chipinge closed St Charles, and ordered the staff and students to leave. Two weeks were allowed for the end of year examinations. All movable items were taken to Marymount in Mutare.

Marymount College had closed in 1976 but the good sisters of the Sacred Heart of Mary made the young seminarians welcome and their staff, and Fr J. Doyle, remained there for almost two years. The Lancaster House agreement, subsequent to the winning of independence for Zimbabwe, brought an end to the war. So St Charles was reopened for the third term of 1980.

Massive damage had been done to practically all the buildings and the repair work was difficult and costly. Propaganda Fidei, the Dutch Sisters of Charity, the Irish Carmelites and the Lower German province of Carmelites helped generously and St Charles was restored and became functional. The local people, all of whom had been evacuated from their homes during the troubles, now returned but they had no food because no crops had been planted. The seminary staff, with the help of CAFOD, distributed large quantities of food to the starving local people.

Pastoral Work: The coming of the priests to the Chimanimani area made evangelization easier in that huge area of Cashel, Chipinge and Chimanimani itself. The priests took an area each, formed small christian communities—many of which grew

into outstations later. Nine churches were built in the area – the last one at Mhakwe in 1992.

A feature of the post war work of the Carmelite fathers at St Charles was their expansion of pastoral activity. Before the war their efforts had been concentrated in areas where there were already groups of catholics, particularly in the urban areas of Chipinge and Melsetter, in the large forestry industries and in the large farms. The numbers of catholics increased and churches were built to accommodate them.

The first church to be built was in Melsetter. A recent convert to catholicism, Mr Joshua Mundiripo, built the church, carried all the materials, and provided all the labour free of charge. He also advised the fathers to extend their pastoral activities to the communal land areas because the catholic populations in the forestry department and in the towns was transitory. This advice proved to be prophetic because large catholic groups had moved back to their own areas or their own homes in Zimbabwe. Chipinge got its church in 1976.

Biriviri church was built in 1977. Churches were built at Ndima in 1983; Chayamiti in 1984; Shinja in 1986; Chikwakwa in 1987; Muuyweburi in 1992 and Mhakwe also in 1992. The local catholic communities were very much involved in the building of their churches. They provided all the materials – bricks, stones and sand, etc. – and the unskilled labour. They did what they could. Missio of Germany kindly supplemented their efforts.

Recent History: St Charles continued to function as a minor seminary until 1987. Then it was phased out. The Bishops were no longer sending their minor seminarians there because the number of secondary schools had increased since independence and the bishops accepted candidates who had obtained five passes in their ordinary level examinations, irrespective of where the boys did their studies. St Charles finally closed in 1990.

In 1991 it was reopened for seminarians doing their spiritual year prior to their entering the philosophy course at the major seminary in Chishawasha. In 1993 it was reopened, this time for the philosophy students, all of them from the major seminary. Accommodation in Chishawasha was no longer adequate and a major building programme had begun there. So the philosophers were sent to St Charles for the years 1993 and 1994.

The Carmelites returned to St Charles for these two years. Fr Kenny was a lecturer in languages and spirituality for the philosophy students. The Carmelites did not live in the Seminary; they boarded in Chimanimani itself. St Charles was handed over to the Spiritan fathers when Fr Hender, the last rector, left in 1992.

Local Vocations: A number of vocations for the diocese of Mutare came from St Charles Lwanga: Bishop Patrick Mutume, Fr Alexander Sakarombe, Fr Patrick Chiwara, Fr Maximian Muzungu, Fr Lucien Chimusitu, Fr Ignatius Mhonda, Fr Frederick Chiromba and Fr David Maganyo.

As the number of local priests was on the increase it was hoped that they would take over the mission stations and the parishes from the Carmelites. Such a transfer was

made at St Barbara's in 1968 when Frs Matara and Shoniwa ministered there with Br Peter Toner. Both priests died young. Deaths have been a significant factor in slowing down the transfer. Termination of ministry and transfer to other dioceses and to apostolates outside Mutare diocese have also been responsible.

In 1993 there was one Spiritan father at St Charles; the Carmelite sisters were also there. The sisters looked after the staff and the medical requirements of the seminarians in earlier years. They ran women's courses and clubs and taught catechism. They assisted Mr Daniel Saurowe, the ever-busy catechist.

CHAPTER 14: NEW LIFE AND GROWTH 1980-1996

While renewed growth and development were taking place in the different rural and urban missions scattered throughout the diocese after the War, there were parallel developments taking place related to the structure of the diocese itself.

In 1981 St Dominic's, convent primary school, was handed over by the Dominican sisters to the diocese and became a diocesan secondary school. In the same year a Spiritan priest, Fr Tony Byrne, conducted a survey of diocesan structures and recommended the setting up of an integral development programme. Integral development is a concept that relates to the development of the whole person – body and soul. From this initiative the office of the diocesan pastoral coordinator was set up and its role in initiating and coordinating pastoral affairs in the diocese gradually became established. A further important aspect of this initiative was the coordination of already-existing diocesan programmes – CADEC, youth, women groups, justice and peace – under the integral development programme.

As all these developments were taking place in both rural and urban missions and at diocesan level, there was an increasing need for personnel to run existing missions and institutions, and to start new ones.

Need For Personnel

In 1981 the brothers of Our Lady Mother of Mercy, from Holland, were invited to the diocese to explore the possibility of starting a university or teacher training college at Marymount College, a multi-racial girls A-level secondary school, run by the RSHM sisters. Two brothers came for a few days but did not have the resources to start such a venture. Eventually the college was acquired by the government and became a government teacher training college.

In the same year, 1981, a number of lay missionaries from Ireland came to help in the diocese. They included nurses, teachers and secretaries and they contributed to the development of the diocese in both rural and urban situations. At this time, too, invitations were sent out to a number of missionary congregations, including the Kiltegan fathers (Ireland), the White fathers (via Rome), the Spiritan fathers (via Rome), the Maryknoll fathers (U.S.), the Salesian fathers (via Rome) and several dioceses in Ireland.

The follow-up in relation of these invitations was done very thoroughly by Fr Desmond Anthony Clarke, O.Carm. Fr Clarke not only contacted these different groups but visited a number of dioceses in Ireland seeking the help of local diocesan priests. His efforts and those of others were rewarded by the arrival of diocesan priests from the diocese of Killaloe in 1983. The Spiritan fathers from Nigeria also came in 1983. The Kiltegan fathers were to come later in 1989.

The White fathers, the Maryknoll fathers and the Salesians fathers came to look at the diocese but they were unable to make a commitment to work in it.

While some missionary personnel came, bringing a new and vital spirit to the diocese, others completed their work in the diocese and withdrew. They lacked the personnel to continue. These included the Presentation sisters who left in 1981; at a much later date, February 1993, the last four Dutch Sisters of Charity of Our Lady of Mercy were recalled to Holland.

Consecration Of Bishop Muchabaiwa

In 1982 Bishop Alexio Muchabaiwa was consecrated Bishop of Mutare in the Holy Trinity Cathedral upon the retirement of Bishop Lamont. Bishop Lamont returned to Ireland that same year and retired to Terenure College, the Carmelite College in Dublin.

HLMC Sisters (Carmelite Sisters)

The Little sisters of the Handmaids of Our Lady of Mount Carmel have also been blessed by a healthy number of vocations. The work of the sisters in the different missions has been invaluable – particularly so in mission stations where no priest was available. They remain in these stations today in 1996 where there is still no resident priest. Without the presence of the sisters on these missions a number of them would have been closed.

The sisters are in charge of clinics, hospitals, schools; they run women's clubs and youth activities. They also organize and administer pastoral work in the parishes. Recently they have become very involved in the AIDS awareness programmes and in home-based care for those who are sick and terminally ill.

Their work in the schools and hospitals in post-independence Zimbabwe deserves particular mention. During an era when the socialist rhetoric was being promoted, their care and compassion for the poor, the uneducated, the orphans, and the sick was exemplary. Their witness of faith and christian love reduced peoples' anxiety and tension and helped greatly in the work of reconciliation.

Missionary Sisters

The different missionary congregations of sisters also provided a powerful witness in the different situations in which they were involved. While they were much fewer in number than the Carmelite sisters, their work was highly effective and influential in the diocese and in the country. Being international in origin, their spirit and culture brought a broader vision of church to the diocese which enriched it greatly. Their

experience and work in the educational, medical, social and pastoral fields provided and continues to provide a great service to the diocese today.

Church And Laity

In the middle of the 1980s the church of the laity slowly started to emerge in a renewed fashion. In the light of the Second Vatican Council many workshops and retreats were held, promoting the vision of church as the people of God. People were encouraged to respond to leadership roles, conduct services without a priest on Sundays, teach catechism, give marriage instruction, and promote youth work.

Women

Women in the diocese took a prominent role in all these activities. There was significant growth of the *chitas* in the diocese. The sick, the unevangelized, the lapsed were visited, a renewal of faith and family prayer took place, and many marriages were celebrated and blessed. Often women enabled the life of the church where no priest was available or where a priest could only visit the mission or outstation after a long period of absence. Even where there was a priest or parish council, women were and continue to be very active in the life of the church and in its leadership.

Men

Men are much less prominent in church affairs. The problem of migrant labour effects greatly the life of the family and thus the life of the church. Men working in towns and cities are often absent for long periods from their wives and families living in the rural areas. They also seem to adhere more to their cultural traditions than women, and some readily practise both traditional religion and christian faith without any apparent contradiction.

An important aspect of pastoral practice in the past years has been the annual *Congresses* held in different missions; in 1995 the theme of the congress was *Inculturation*. It is a theme that requires ongoing reflection.

Youth

In the immediate aftermath of independence the youth were very active in every aspect of life. The war had given them an experience of involvement and leadership. They brought these experiences into their homes. As a result many parents found it difficult to control and discipline their families.

In the early 1980s youth had great hopes for the prosperity and freedom which they had longed for during the years of fighting. For their hopes to be realized they needed education which many had missed because of the closure of schools and war. Many went back to both formal and informal schools but after completion only very few could gain employment. Frustration inevitably followed. This frustration increased with the advent of ESAP (Economic Structural Adjustment Programme) in 1990 which increased unemployment.

The diocese embarked on a number of income generating projects for the youth but few have survived mainly because of their mobility. They are the largest group at church

services. Spiritual, emotional and pastoral programmes, coordinated by the Diocesan Youth Council, are promoted to help the youth in their faith and moral life.

Catholic Schools

There has been a concerted effort by the diocese to renew the ethos of catholic schools. This has led to the formation of an education board and the publication of an education policy for the diocese in 1996 by Bishop Muchabaiwa. This policy promotes and fosters a holistic education which will enable young people to cope with the challenges of adult life in Zimbabwe.

Small Christian Communities

The revival of the deaneries took place in the diocese in 1993 and this led to the formation of the Diocesan Pastoral Council. This has made it possible to seriously and effectively implement the policy of promoting small christian communities in the diocese. These communities – where life experience is reflected on in the light of the gospel – have become a feature of the life of the church in many parishes. They promote the life of faith, not just in the communities, but also in the different families which comprise the communities.

Centenary Year And Carmelite Golden Jubilee

As the faith of the catholic church in Manicaland approached the end of its first hundred years, the desire to celebrate and reflect on what happened during that time has gradually grown. Preparations also began for the celebration of the golden jubilee of the Order of the Carmelite Fathers to whom the diocese of Mutare was first entrusted.

On 8th December 1995 the centenary year was officially opened with the inaugural mass in the cathedral, the proclamation of the centenary year and the issuing of the pastoral letter by Bishop Muchabaiwa. The programme of spiritual renewal among the people and the actual preparations for the centenary events to be held at Triashill from 5th to 7th September 1996 soon followed. The theme of the centenary year is:

Christ our light in our hearts, homes and Church: On 5th and 6th September a congress relating to this theme for all the people in the diocese is being held at Kriste Mambo. The centenary mass will be celebrated at Triashill on Saturday, 7th September. The centenary year ends on 8th December 1996.