

The Diocese of Mutare  
&  
The Carmelites in Zimbabwe  
(Up to March 2011)

*This 'collection' by John McGrath, O.Carm.  
8 April 2011.*

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## INTRODUCTION TO THIS COLLECTION & PUBLICATIONS IN RECENT YEARS

The following 'collection' is an attempt to further provide information and to inform the reader of developments since the publication of 'The Catholic Church in Manicaland 1896 - 1996' and the publication of 'A Souvenir of the Golden Jubilee of the Irish Carmelites in Zimbabwe 1946 - 1996'. Both publications were made available during 1996. This 'collection' is also an attempt to update the reader on developments in the Diocese of Mutare and on the activities of the Carmelites in Zimbabwe since 1996. The work of Fathers Leo Gallagher, O.Carm., and Michael Hender, O.Carm., in the production of the publications mentioned above and all the other publications mentioned in this 'collection' are of immense value to all who are part of and who serve in the Diocese of Mutare and to all who are part of the Carmelite Family. John McGrath, who presents this 'collection,' has relied on various sources of information and all sources are appropriately indicated in the 'collection'.

In recent months, I came across a 'hundred page document' with information on the beginnings of the Mission Stations in Manicaland and probably written by Father D.A. Clarke, O.Carm., around 1979/1980. I feel that the contents of the document will be of great interest to the Diocese of Mutare, the Carmelites and to all Congregations and People who have been involved in the development of the Mission Stations and the Catholic Church in Manicaland. I have made some modifications and made some additions to the document. *All sections in this 'collection' which are in italics are from the 'hundred page document' as mentioned above.*

For people interested in the history and ministry of the Catholic Church in Manicaland, a most interesting read is 'The Catholic Church in Manicaland. 1896 - 1996,' compiled by Father Leo Gallagher and published during the Centenary of the Diocese of Mutare, Triashill Mission, 7<sup>th</sup> of September 1996.

Bishop Muchabaiwa wrote in the 'Forward' of the publication that the work done by many people, "has been a great and noble task, it records and affirms the contributions of those who made that history. It is a fitting tribute to those who are living and those who are dead". Father Gallagher included in the 'Introduction' of the same publication: "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 and on the different missionary groups who together with the Manyika people have created this history. Many Missionaries came to spread the Good News of Jesus Christ in a land that was not their own, the publication reveals some of their experiences in the meeting of different people, cultures and religious beliefs".

John McGrath now presents, with the approval and on behalf of the Commissary Provincial in Zimbabwe, Father Simplisio Manyika, O.Carm., the following 'collection' on the history and developments of the Catholic Church in Manicaland, Zimbabwe.

There have been many publications of great value on our history; below are the publications compiled and edited by Father Michael Hender, O.Carm.

- Carmelites in Zimbabwe. 50 years. A souvenir of the Golden Jubilee of the Irish Carmelites in Zimbabwe. 1946 - 1996. Published, August 1996. The Carmelite Golden Jubilee Celebration was held at Triashill Mission on the 31<sup>st</sup> of August 1996.
- Celts among the Shona. Early experiences of Carmelite Missionaries to Zimbabwe, 1946 -1966. A collection of articles, published August 2002.
- Carmeletter Zimbabwe. Diamond Jubilee. The Carmelites in Zimbabwe 1946 - 2006. Published, May 2007.
- Carmeletter Zimbabwe. The many editions from 1986 to the present day.

Already mentioned:

- The Catholic Church in Manicaland 1896 – 1996. Published September 1996.

The following is taken from the ‘Catholic Directory of Zimbabwe 2008 – 2010’. The Catholic Church in Zimbabwe, Historical Note, Page 2.

“The first attempt to evangelise Zimbabwe was made in the sixteenth Century by a Jesuit Father, Concalo da Silveira of Portugal. His mission was very short lived as he was martyred on the 16<sup>th</sup> of March, 1561, near the present border with Mocambique, not far from Tete. Next came the Dominican Fathers who established themselves south of the Zambezi and remained until 1775”.

“The Jesuits made a second attempt during 1607 and remained until 1759. After 1775 all Catholic Missionary work ceased in Zimbabwe until 1879 when Catholic Priests and Sisters once again entered Zimbabwe. The Jesuits and the Dominican Sisters came with the Pioneer Column and established Chishawasha Mission in 1891 and the Dominican Convent School in 1892 in Harare. Prior to these institutions, the very first Catholic Mission in the Country was established by Fr. Prestage, SJ, at Empandeni Mission near Plumtree in 1887”.

“The original Zambezi Mission of the Catholic Church which included part of Zambia was entrusted to the Society of Jesus by Rome on the 7<sup>th</sup> of February 1879. During 1930, the Mission of Bulawayo was erected, followed by Gweru, 1946 and Mutare 1953. On the 1<sup>st</sup> of January 1955, by Papal Bull, the Ecclesiastical Province of Southern Rhodesia, now Zimbabwe was set up. Today there are eight Dioceses in Zimbabwe with a growing number of Local Diocesan Clergy, Local and Missionary Religious Priests, Sisters and Brothers, Catechists and a great number of lay leaders”.

With the ever increasing number of Local Clergy and Religious now present in Ministry in the Church in Zimbabwe, all Missionary Personnel and Missionary Congregations can be proud of their achievements made through the Spirit of God in the Church in Zimbabwe. All Missionaries rejoice on the occasion of the Priestly Ordinations of the Local Clergy and on the occasion of the Religious Profession of the Sisters and Brothers in Local and Missionary Congregations. The Diocese of Mutare and all Missionary personnel in the Diocese are proud of the number of Diocesan Clergy, Religious Clergy, Religious Brothers and Sisters who have made their commitment to the Priesthood and in the Religious Life either in Local Congregations or in Missionary Congregations.

The following and the following page indicate the pages of brief ‘Profiles’ of Missionary groups as contained in ‘The Catholic Church in Manicaland 1896 – 1996’. The pages indicating the ‘group’ are in italics and all the information contained in a particular ‘profile’ is up to the year 1996.

- The Mariannahill Fathers and Brothers. 1896 – 1929. *Pages 7 to 13.*
- The Missionary Sisters of the Precious Blood. 1910 – 1977. *Page 69 to 71.*
- The Holy Trinity Sisters. 1923. The last Sister died at St. Barbara’s about 2003. *Page 13.*
- Dominican Sisters. Mutare Diocese. 1926 – 1976 1990 – to the present day. *Page 71 to 72.*
- The Jesuit Fathers and Brothers. 1929 – 1948. *Page 14 to 16.*
- Sisters of the Little Children of Our Blessed Lady. (LCBL) 1932 – 1966. *Page 72 to 73.*
- The Carmelite Friars. 1946 – to the present day. *Page 17 onwards.*
- Presentation Sisters. 1947 – 1980 2000 – 2006. *Page 73 to 74.*
- Religious of the Sacred Heart of Mary. 1956 – to the present day. *Page 74 to 75.*
- Sisters of Charity of Our Lady, Mother of Mercy. 1957 – 1994. *Page 75 to 78.*
- The Carmelite Sisters. 1959 – to the present day. *Page 41 to 43.*

- Marist Brothers. 1959 - to the present day. *Page 78.*
- The Little Company of Mary. 1970 - to the present day. *Page 79.*
- Franciscan Missionary Sisters for Africa. 1975 - to the present day. *Page 78 to 79.*
- Killaloe Mission to Zimbabwe. 1983 - 2004. *Page 79 to 80.*
- The Spiritans in Zimbabwe. 1984 - to the present day. *Page 80 to 81.*
- St. Patrick's Missionary Society. 1989 and now continue Ministry in Harare. *Page 81.*
- Order of Friars Minor Capuchins. Zimbabwe 1989 - to the present day. The Friars Minor Capuchins came to the Mutare Diocese during 1999.

The scanned images on Pages 6 - 9 are taken from a publication of the Congregation of the Mariannahill Missionaries, Bulawayo Province, Mariannahill in Mashonaland, a section on their early history, 1896 onwards.

## EARLY HISTORY

### MARIANHILL IN MASHONALAND

Eager to spread the faith far and wide in Africa, Abbot Francis Pfanner, the founder of Mariannahill in Natal, met Cecil Rhodes, the founder of Rhodesia, in the Transkei and succeeded in getting from him a grant of 12,140 hectares of farmland in order to begin mission work among the Mashonas in the northeastern part of Rhodesia. Three years later the Amandebele were defeated and the land came under British rule.

In 1896 Fr. Hyazinth Salomon and a few brothers arrived from Beira on ox-wagons to start a mission station on the land given by Rhodes. The place where the first Mass was said is still kept in honour. The brothers started to make bricks at a place, later called Bethlehem, about a mile east of the present mission station Triashill on the slope of three hills. The hills reminded them of the Blessed Trinity and suggested the name. Bro. Nivard Streicher, the right-hand man of Abbot Francis in all his new foundations, was stricken with fever so badly that his companions got ready for his death by digging a grave for him. During the night shooting was heard; the rebellion had started. They hastily loaded their belongings on ox-wagons and left for Mariannahill via Umtali and Beira. In the excitement Bro. Nivard's fever was forgotten and it actually subsided altogether. Later he could joke about it, saying, "There is no better remedy for fever than a rebellion."

Only in 1907 did the Trappists return to Rhodesia to resume their interrupted missionary activities. Triashill, thirty miles from the railway and in mountainous country, was judged unsuitable to be the actual centre to supply the contemplated future mission stations with food and the necessary timber. A good farm therefore was bought

near Macheke and christened Monte Cassino. Fr. Hyazinth, Fr. Amadeus Stacke and some brothers started this mission that year. 4 years later Triashill was also reoccupied by the monks. In the same year Missionary Sisters of the Precious Blood (CPS) arrived from Mariannahill. At Monte Cassino both priests died during the first year. Their successors had good results in missionary work by opening many out-schools, which proved excellent springboards for evangelising the people. The teachers employed in those days had little professional training, yet proved to be excellent catechists.

Triashill developed into an important mission centre. The Manyika people were eager to become Christians, so much so that Fr. Adalbero Fleischer and his associate priest, Fr. Ignatius Krauspenhaar, were able, after instructing the catechumens thoroughly, to baptize several hundred adults every year.

On Triashill mission farm a second mission station, St. Barbara's, was started in 1914. Whilst Bros. Kassian Zangel, Zacharias Riedl and later on Mauritius Buergler saw to the erection of the necessary buildings on the mission, including the church, Bro. Aegidius Pfister did great work as a catechist. He traversed on foot the whole mission territory to seek out new places for opening out-schools and mission stations proper. He became an expert linguist of the Chimanyika tongue. Together with Fr. Francis Mayer, a secular priest from Tyrol, he compiled the first books in Chimanyika: a catechism, a prayer book and a Bible history. Fr. Francis also wrote the first Chimanyika grammar.

During the First World War all Mariannahill missionaries were interned, with the exception of the two Americans, Fraters Benno Pierson and Bruno Schrimpf. First they were interned in Rhodesia, but later they were allowed to return to the Monastery of Mariannahill. After the war they returned to Rhodesia. In 1920 Fr. Adalbero Fleischer was elected the first Superior General of the RMM (Religious Missionaries of Mariannahill, as they were then known) and in 1922 was appointed Vicar Apostolic of the Vicariate of Mariannahill. Fr. Ignatius succeeded him as superior of Triashill, but died of influenza the same year. Thus Fr. Alberich Reinhard took his place. In 1924 he became rector of Monte Cassino Mission and dean of the Mariannahill missionaries in Rhodesia.

When he read in the *Vergissmeinnicht* that Fr. Ignatius Krauspenhaar's death caused a serious gap in the ranks of the Mashona missionaries, Fr. Ignatius Arnoz joined the Mariannahill missionaries and was determined to replace him. For this reason he chose as his religious name Ignatius. He became rector of Triashill and Fr. Peter Ebner rector of St. Benedict's. (St. Benedict's had its beginnings before World War I.) Fr. Conrad Atzwanger was put in charge of St. Barbara's.

In the period between 1922-29 several mission stations were in preparation but could not be staffed, as the motherhouse Mariannahill could not supply the priests. Fr. Peter started from St. Benedict's a new

mission at Mtoko, becoming pastor of both. From Monte Cassino a new mission was prepared in the Wedaz Reserve by Bro. Leopold Schimmel: he ploughed fields and erected some temporary buildings. The same spirit of expansion prevailed at Triashill Mission: Bro. Zacharias went into the North Inyanga Reserve and Bros. Theophil Klosak and Rudolf Brandys into the Makoni Reserve. Bro. Zacharias was badly mauled by a leopard and almost lost his life. The first mission doctor, Dr. Pattis, worked at Triashill and Mtoko, where he was also in charge of a leper camp.

The Mariannahill missionaries were the first to foster vocations to the priestly and religious life in Rhodesia. They were fortunate to send some minor seminarians to Mariathal, RSA; there was no seminary in Rhodesia. One of the seminarians from Triashill, Kilian Samakande, became the first priest of Rhodesia. He now belongs to the Diocese of Umzimkulu, RSA.

When the compiler of "Mission Work of the Mariannahill Missionaries in Rhodesia from 1896-1972" finished his short history in 1972-73, he naturally had to rely completely on the information obtained from Fr. Conrad Atzwanger about the Mashonaland missionary activities of the CMM. Afterwards some excerpts from the chronicles of Monte Cassino and Triashill were put at his disposal. We are now incorporating them here, but in an abbreviated form.

In 1895 Abbot Francis Pfanner obtained from Cecil Rhodes a grant of land in Manicaland in excess of 8093 hectares. In 1901 Abbot Gerhard Wolpert and Bro. Nivard purchased a farm near Macheke and called it Monte Cassino. The foundation years of the four missions are:

1902 - Monte Cassino	1910 - St. Barbara's
1908 - Triashill	1913 - St. Benedict's

TRIASHILL -- In 1896 "Fr. Hyazinth, Bros. Nivard, Simon and Romuald 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. Fr. Hyazinth dedicated this mission to the Holy Trinity because his parish church in Poland was dedicated to the Holy Trinity." (from the chronicle) Their stay at Triashill was short-lived on account of the rebellion of the indigenous population; it forced them to withdraw to Umtali Camp and to Mariannahill. Missionary activities started again in 1908.

MONTE CASSINO -- The purchase in 1901 of the Monte Cassino farm in a European area enabled the Mariannahill missionaries to return to Rhodesia in 1902. The first ones were Frs. Hyazinth and Amadeus, who died of malaria in 1903, and Bros. Leopold and Zacharias. From this date onwards there was a steady flow of missionaries.

1904 - Frs. Odilo Kisslinger and Robert Duenzenhofer  
 1908 - Fr. Bonaventura and Bros. Sigismund, Maximin, Polycarp and

Flavian, together with four sisters (for Triashill)

- 1909 - Fr. Francis Mayer (secular)
- 1910 - Fr. Adalbero Fleischer
- 1911 - Bros. Pafnutius and Maximin
- 1912 - Frs. Ignatius Krauspenhaar and Benno
- 1917 - Fr. Bruno

Monte Cassino was the monastic centre, though not the mission centre.

Once again a war, this time World War I, interfered with missionary work. In 1915 the missionaries were restricted to their missions, and in 1917 the male missionaries were interned for 2½-3 years somewhere in Natal and at Mariannahill Monastery. Internees from Monte Cassino: Fr. Bonaventura, Bros. Cassian, Polycarp, Maximin, Pafnutius and Walter, and Srs. Aquilina, Rocha and Bonislawa. Internees from Triashill: Frs. Adalbero and Ignatius and Bros. Aegidius and Zacharias.

On 2 October, 1919, the internees Fr. Adalbero and Bros. Theophil and Basil returned to Triashill. On 1 October, 1920, Bros. Zacharias and Aegidius also returned. In subsequent years there were these additional personnel:

- 1922 - Fr. Ignatius Arnoz
- 1923 - Bros. Mauritius, Marcus, Basil and Theophil
- 1924 - Frs. Peter Ebner and Alberich Reinhard
- 1925 - Frs. Francis Stegmaier and Urban Staudacher
- 1926 - Bro. Xaverian
- 1927 - Bro. Alex Smieja and Fr. Joseph Kammerlechner
- 1928 - Bro. Peter Kranich (mentioned as a builder at Triashill)

Special events of note, indicative of the missionary methods of the Mariannahill missionaries in Mashonaland:

1. Opening of a teacher-training school at Triashill by Sr. Gaudiose on 28 January, 1923.
2. Start of the Holy Trinity Sisters, also called the Blue Sisters, founded by the Superior General of Mariannahill, Adalbero Fleischer, on 16 September, 1923.
3. Kilian Samakande and two other African students were sent to the minor seminary at Mariathal, RSA.

## MISSION AND PARISH FOUNDATIONS UP TO 1950.

During 1948 the Church in Manicaland consisted of the Pastoral Area of Umtali Town and five Mission Centres and their Out-stations, namely Triashill, St. Barbara's, St. Kilian's, St. Benedict's and Mount Melleray. During 1950, the 'Ecclesiastical area' which became in time 'The Diocese of Umtali/Mutare' bordered from the Saint Benedict's area to the Mpudzi River, 15 miles south of Umtali.

As we know, the Trappists (Mariannahill Fathers and Brothers) came to Triashill during 1896 but had to leave due to the rebellion in Makoni and returned during 1908 and finally left during 1929. The Jesuits came during 1929 and left during 1948 and the Carmelites came during 1948 and remain to the present day.

The first Carmelites came to Zimbabwe during 1946 and between 1948 and 1950 the Carmelites were entrusted with:

Triashill Mission	First Mass 1896
St. Barbara's Mission	First Mass 1910
St. Benedict's Mission	Founded 1913. Diocese of Salisbury
The Church of the Holy Rosary, Umtali	Building began 1923
St. Kilian's Mission	Founded between 1925 - 1926
Saint Robert's, Sakubva, Umtali	Founded between 1927 and 1930
Mount Melleray Mission	Founded 1945

### **Triashill Mission: Founded 1896.**

*Trappists (Mariannahill Fathers and Brothers) arrived in the area during 1896.*

- *First Mass at Changunda. 1896.*
- *The Fathers and Brothers had to leave the area due to a rebellion in Makoni and returned during 1908.*
- *First brick buildings at Triashill Mission. 1910.*
- *Church built. 1912.*
- *The Mariannahill Missionaries left Triashill Mission during 1929.*
- *The Jesuits came during 1929 and remained until 1948.*
- *The Carmelites were entrusted with Triashill Mission during 1948.*

*The handing over of Triashill to the Carmelites was with some hard feelings as Father Friederich, S.J. a German Jesuit who was the priest in charge was reluctant to see the big complex go to inexperienced missionaries. At that time Triashill had a primary school, orphanage, hospital, three convents of sisters, the Precious Blood Sisters from Germany, the Trinity Sisters who were local Sisters and the LCBL Sisters, also local Sisters. There was also a good farm with cattle, sheep, pigs, a work-shop which was well stocked with carpentry tools, a grinding mill, a forge and even a wine press!! However Father Friederich left and Father Lamont took over accompanied by Father Andy Wright and Brother Angelus Kinsella. Triashill Farm was originally given to the Trappists by Cecil Rhodes. It was a great tract of land comprising of some 26 000 acres. The acquisition of such an amount of land was soon to prove difficult. The missionaries retained a few hundred acres of good land for themselves and rented out the rest to recent converts from all over Manicaland. The Priest in charge of Triashill, consciously or unconsciously became a land-lord with all the attendant burdens. The tenants were requested to pay a monthly rent. The Priest in charge was in charge of the maintenance of the road, eleven miles of it, and to see to it that contour ridges were put in place to avoid erosion.*

The policy of the Jesuits which was later inherited by the Carmelites was to concentrate on the central mission and the people were obliged to go to the Mission for all their requirements. This often involved walking for great distances. Again the main concentration was on religion to the neglect of land-husbandry, domestic science, child care etc. Other missionary bodies like the Methodists went in for the evangelization of the whole person.

#### **Saint Barbara's Mission: First Mass 1910. Officially established 1927.**

- The present Saint 'Barbara's Mission area' was an out-station of Triashill Mission.
- The first Mass was said in the area on Easter Monday, 1910.
- The 'Mission' started to develop during 1913 and the development continued until 1927. The Mission was 'officially established' during 1927.
- The present Church was built during 1931.
- Like Triashill Mission, the Mariannahill Fathers and Brothers ministered at Saint Barbara's Mission, followed by the Jesuits. The Carmelites followed the Jesuits and were entrusted with the Mission between 1948 and 1950

The land around Saint Barbara's Mission was very fertile and flat and a few hundred acres were reserved for the use of the Missionaries. When Ambrose Majongwe was at school in Triashill, he and his companions were asked to walk to St. Barbara's to till the fields and do general chores. Apparently the missionaries got tired of the 16 mile trek and decided to remain around St. Barbara's area in order to supervise their tillage and so St. Barbara's Mission was founded in 1927, perhaps founded out of convenience due to the miles of trek to and from Triashill. During the previous year, 1926, three aspirants came forward for the priesthood, there were A. Majongwe, M. Sedze and K. Samukandi. Kilian Samukandi was eventually ordained to the priesthood and ministered in South Africa. Ambrose Majongwe, ex MP, MBE, decorated by Pope Pius XI was murdered during 1978.

When the Jesuits came to take over St. Barbara's Mission they did not spare themselves in the building of the mission which could be regarded for that particular time as a masterpiece. There was a well constructed church with a magnificent convent for the Sisters at the side of the Church. Unfortunately the Jesuits at that time were unaware of ant courses or any other form of ant deterrent and during the following years, the ants simply played havoc with the mission despite the well structured buildings. The original plan was to build a presbytery on the other side of the church but they never got around to it and the missionaries lived in another building nearby.

When the mission was taken over by the Carmelites, Fr A. Corbett became the priest in charge. In time, Fr A. Corbett gained a great command of the Shona language after learning the language at Mhondoro with Fr. L. Flynn. Fr. M. Aherne and Brother Bernard Clinch joined the community at St. Barbara's. There were three communities of Sisters also, namely the Precious Blood Sisters, the Trinity Sisters and the LCBL Sisters. There was a hospital, an orphanage, a very well arranged farm and farmyard at St. Barbara's at that time. Up to 1948, the grinding of maize was done at Triashill and a big ox-wagon, pulled by eight oxen made the weekly journey to and from Triashill with maize and upfu, which is 'ground maize'.

As St. Barbara's was on the border of the Makoni and Manica communal lands there existed a number of outstations or outschools. It was the custom that one priest remained on the mission, generally the priest in charge who looked after the mission and school while another priest acted as 'superintendent of the outschools'. As time went on this arrangement gave a very bad impression as missionaries were regarded as civil servants. St. Barbara's had some of the finest outschools in the area such as Bethania, Loretto and St. Anna's which was later to become St. Columba's Mission in the Honde Valley. Father Schmitz, S.J. was the last Jesuit to serve at St. Barbara's Mission.

The Carmelites became very involved in education in their mission areas possibly because many had University Degrees and were eligible for salaries whereas the wages of the African teachers in schools was hopelessly and unjustifiably low.

### **Saint Kilian's Mission: Founded 1925 – 1926.**

*The site for St. Kilian's Mission, entailing 100 acres, was granted by the District Commissioner of Makoni to the Mariannahill Fathers around 1926. Saint Kilian was an Irish priest who founded the church in Wurzburg in Germany and it was the German Mariannahill Missionaries who choose the name of the Mission.*

*Brother Theophilus (Mariannahill) resided at St. Kilian's Mission for some time and was replaced by Father Hector, S.J during 1939. Father Hector did not have any transport and went about the area on horseback. Many interesting and amusing stories are told about Father Hector, he called his horse 'Bob', constructed lots of 'not so good buildings' with grass roofs which had cow-dung floors. He could not tolerate any form of frolicking by young girls, many of them ended up at the mission doing penance!! He roamed the wide open spaces of Makoni on 'Bob' and spent very little time on the mission, he preferred the wide open spaces!! Father Francis Markall took over from Father Hector for a short time but due to the shortage of personnel, the Jesuits handed St. Kilian's over to the Carmelites during 1948.*

*Father Ambrose Roche was assigned together with Father Luke Flynn to St. Kilian's by the then Regular Superior, Father D. Lamont. Again there are many interesting and amusing stories about Father Roche. He insisted on the 'regular life' at St. Kilian's with the reading of the 'Imitation of Christ' at meals. Barty McGivern replaced Luke Flynn and again experienced the 'regular life' and chapter after chapter of the 'Imitation' until he had enough of it!!!*

*Father Roche did have success at St. Kilian's when he was successful in sinking a bore hole on the Mission, something the Mariannahill and Jesuits did not succeed in doing. He had a great interest in everything African and even wrote a grammar on the Shona language which was never published. Father Roche often neglected his personal health in his zeal as a missionary.*

### **St Benedict's Mission: Founded 1913.**

*When the Prefecture of Umtali was established, Saint Benedict's Mission belonged to the Diocese of Salisbury. The Jesuits were reluctant to let it go because with Monte Cassino Mission only a mere twenty miles distance by road and both Missions were regarded as forming the boundaries of the Salisbury Diocese. However after much debating and soul searching it was decided to hand the mission over to the Prefecture of Umtali and retain Monte Cassino for Salisbury.*

*Saint Benedict's Mission was a well kept and well developed Mission. The Church was a magnificent structure, German in design with a long slanting roof. The presbytery was well build and spacious with an excellent verandah.*

*Father Otto, S.J. was the priest in charge at the time of the handing over of the mission. There were two communities of Sisters at the Mission, the Precious Blood Sisters and the LCBL Sisters. The Mission was built on a farm which in turn was on the boundary of the Weya-Chindambuya Communal Land.*

*Matthew Aherne, Cormac Kennedy and Elias O'Connell formed the first Carmelite Community at St. Benedict's. M. Aherne was the Priest in charge, C. Kennedy looked after the out-schools and Elias looked after the farm and milling and became an expert in the Shona language. The people at St. Benedict's became aware that Matthew had a phobia about germs!! They would often imitate him shaking hands with people and then wiping his hand with his scapular!!*

### **Mount Melleray Mission: Founded 1945.**

*Having taken over Saint Kilian's Mission and Saint Benedict's Mission, Father Lamont now directed his attention to Mount Melleray. Father Swift, S.J. was the Priest in charge at that time together with two or three Dominican Sisters. Mount Melleray was a poor and impoverished place with very poor buildings and was a wind-*

swept place. Mel Hill spent his first African Christmas at Mount Melleray on supply and often told of his Christmas dinner which consisted of two fried eggs!! Mount Melleray was originally known as The Rhino Valley Farm with 3 000 acres stretching over hills, kopjes and fertile plains or valleys. The farm had been bought by Bishop Chichester because immediately after the Second World War the government had moved a number of the African people living in the Makoni-Rusape areas to Inyanga and as there were large numbers of Catholics the Bishop wished to cater for them. While on a visit to Ireland, some kind benefactor gave the Bishop six hundred pounds and the Bishop in gratitude called the new Mission, Mount Melleray after the Cistercian Monastery in Ireland and as a remembrance of the work done by the Trappists in the Eastern Districts of Rhodesia.

Father Kaiback, S.J. founded the mission in 1945. Father was a good and saintly missionary but the world's worst builder!! In time all the buildings and sites were found to be unsatisfactory because of white ants and it was decided to erect permanent buildings on a higher plateau. Father Boehi, S.M.B. from Fort Victoria was drafted in to help Father Kaiback and Father Boehi writes: "We started immediately with the new school and made furrows for irrigating the wheat fields. As there was no road to the top of the plateau, we made and build a short cut by hand almost two miles from the main road which took six weeks to build. The wheat fields yielded a good crop which nearly paid for the new threshing machine which was driven from the back wheel of a one ton truck. We also threshed the neighbours grain, altogether over 1 000 bags. To draw water for the Mission, Father Boehi also built a large water wheel which was twenty five feet in diameter".

The Presentation Sisters who were mainly Irish but came from India came to Mount Melleray shortly after the Carmelite takeover. The Presentation Sisters had been working in India for over one hundred years and after India gaining Independence from England, some of the Sisters decided to come to Africa. Contacts were made and six Sisters arrived in Rhodesia during 1949.

On arrival at Mount Melleray, the Sisters became aware of the primitive conditions of the place. The Dominican Sisters were still in residence when the Presentation Sisters arrived and were able to show the new Sisters how to cope with the difficulties, how to manage and improvise, when to fight and when to give in and laugh!! The Presentation Sisters began their work by opening a primitive and much needed hospital. Father A. Corbett, O.Carm., was resident at Mount Melleray at this time. Soon afterwards, Doctor Jim Barnes, his wife and family came to help in the new hospital and Mel Hill reported at the time that "women have been coming down the mountain in great numbers drawn by his bedside manner. When the first few women came everything was alright but when more and more women arrived there was nowhere to put them. There was one male patient in the men's hut and he was moved out of this 'hut' and put under a tree to make room for the women. Ever since the tree has been referred to as the men's ward"!!

Mount Melleray lies directly underneath a mountain called 'Mousi', and today Saint Patrick's High School, Marist Brothers is just some minutes drive to the left of the mission. The view from the Mission can be fascinating on a clear and sunny day and the sunsets spectacular.

### **The Catholic Church in Mutare (1898)**

The first resident Priest stationed at Umtali was the Rev. Joseph Ronchi. Father Ronchi arrived in Umtali during 1898. He stayed in Darlington at the house of a Mr. Sykes. Father acquired two stands on 5<sup>th</sup> Street, between A and B avenues and built a wood and iron house there.

Father Ronchi built a wood and iron Church on the same stands in 1899 and a Mr Richard Leslie Bell and Martina Agnes Denhan were the first couple to be married in this Church on the 14<sup>th</sup> of February, 1900. Father William Withnell, one of four brother Priests, succeeded Father Ronchi during February 1907 and started the monthly Mass at Penhalonga the same year.

Father Bontempa succeeded Father Withnell during 1913 and a Father Marconnes succeeded Father Bontempa. Father Marconnes build the Church on 'E' Avenue and was assisted by a very noble band of parishioners. The foundation stone was laid by the Very Rev. Mgr. Brown, S.J. on April 15<sup>th</sup> 1923 and the Church was Blessed and opened on the 11<sup>th</sup> of April 1926.

The Dominican Sisters arrived in Umtali on the 26<sup>th</sup> of January 1926. Sister Reginald was the leader of the Dominican Sisters who came to Umtali during 1926. The Sisters took over the old wood and iron Church on 5<sup>th</sup> Street and began their school there with great difficulties and hardships on the 2<sup>nd</sup> of February 1926 with 30 pupils attending. During 1936 the Dominican Sisters secured a site at the foot of Cecil Kop and began building their Convent and School on the 29<sup>th</sup> of April. The School was opened by the Governor, Sir Herbert Stanley on the 5<sup>th</sup> of August 1937 while Bishop Aston Chichester, S.J. blessed the Convent and School buildings. The Sisters continued ministry at Saint Dominic's until 1976.

After eleven years of devoted service, Father Marconnes was succeeded by Father Henry Quinn, S.J. In the very early days of the Catholic Church in Umtali, there were very few Catholics in Sakubva. The Catholics in Sakubva went to Mass at the Holy Rosary Church on 'E' Avenue. Father Quinn began night school for the people of Sakubva in the sacristy on 'E' Avenue.

Father Quinn built a multipurpose building which was used as a Church and School, he also build a small Priest's house and the site became known as Saint Roberts, just outside the town of Umtali (1927 - 1930). Fathers Quinn and Stratton, both Jesuits, lived at Saint Roberts and served the faithful in the Umtali area. Fathers Seed, Binns and Francis Ketterer also Jesuits served the faithful at Saint Roberts' and at the Church on 'E' Avenue. 1 200 baptisms were recorded from 1900 to 1936 at The Holy Rosary Church and at Saint Roberts.

*Father Lamont took over from Father Ketterer, SJ on the 17<sup>th</sup> of March 1950 with Father Andy Wright assisting. The Holy Rosary Church on 'E' Avenue accommodated about 150 people and was in good condition at the time of the takeover.*

*Father Andy Wright ministered in the Umtali area for two years and returned to Ireland during 1952. He found it most difficult to come to grips with the Shona language, yet he made a tremendous contribution to the missions for the eight years he spent in Rhodesia. The brothers at that time would say that Andy was 'one of the few capable of putting Father Lamont in his place', he simply had a pleasant way of saying hard things in a joking way!! The story of his driving test, for years, was a legend!! With a policeman as Inspector sitting beside him, Andy was trying to negotiate the crossing of a very narrow bridge and was not sure of the brakes, he did succeed in crossing and passed his test. The policeman was heard to say after that he 'would not go through such an ordeal again for all the gold in South Africa!!*

The above information is taken from the '100 page document' as mentioned in this collection and from a document supplied by Saint Joseph's Mission.

(Anther good description of the development and growth of the Church in Mutare City is found in 'The Catholic Church in Manicaland 1896 - 1996, Chapter 6, pages 44 - 46)

### **The Prefecture of Umtali.**

- *The Prefecture of Umtali was erected on the 02.02.53.*
- *Its territories were defined and a new administration was established.*
- *The Prefecture was entrusted to the care of the Irish Province of Carmelites.*

*During May 1953 Father Lamont was installed as Prefect Apostolic of the newly erected Umtali Prefecture. For some time, Monsignor Lamont with Father Meagher as secretary, financial administrator and general confidante lived in the cottage on the grounds of the Dominican Convent. As the dwelling place at the Dominican Convent proved too small Monsignor Lamont purchased a farm and dwelling known as 'Drumfad' which was situated on the border with Mocambique and commanded a tremendous view. The property was purchased from a Mrs Condy. Mrs Condy was a Catholic while her husband was a strict Presbyterian but was always on good terms with the Catholics!! When Mr Condy died, Mrs Condy and her daughter tried to carry on the farm but finding it impossible they accepted the Monsignor's offer for 'Drumfad'. There was lots of controversy over the purchase of the farm as some felt that the money used in the purchase was badly needed to develop the new and poor Prefecture. Monsignor Lamont had lots of plans for the farm, in time Marymount High School and Saint Raymond's primary school for the local children were built. As the new Prefecture developed, Monsignor Lamont and Father Meagher centralised all funds in the Prefecture as there were many Carmelites teaching on full government salaries. All funds for development, all salaries, grants, donations and monies from Rome went to the central fund in Drumfad. All monies were then ploughed back into new mission buildings, projects and all the Mission Centres received a monthly allowance for their many needs.*

### **The Installation of Bishop Lamont (16<sup>th</sup> June 1957)**

*The consecration of Monsignor Lamont took place on Trinity Sunday 1957. The consecration was led by the Apostolic Delegate with Bishops from Southern and Northern Rhodesia, South Africa and Nyasaland assisting. Very Rev Father Bonaventure Fitzgerald, Provincial of the Irish Province of Carmelites was also present. The Installation took place on the steps of Marymount College, close to the Bishop's residence at 'Drumfad'. Many thousands of people travelled from all over the newly erected Diocese for the Installation, they came by foot, bicycle, cars and buses. The Ceremony was conducted in Latin, the homily was in English with a shorter version in Shona.*

*Bishop Lamont was an extraordinary character who shared our human condition in all its frailness. He was hail-fellow-well-met during his early years in the country, very intelligent, capable and a perfectionist as far as the English language was concerned but surprisingly did not have a good understanding of the Shona Language or the African way of life. He opposed and became very critical of the political set-up in the country as Bishop and first hit the International headlines with his booklet on 'Purchased People' 1959. Many other publications followed for the next twenty years.*

### **Consecration of the Auxiliary Bishop of Umtali – Bishop Patrick Mutume.**

Bishop Mutume was consecrated Auxiliary Bishop of Umtali on the 17<sup>th</sup> of June 1979 at Sakubva Stadium. Bishop Lamont was expelled from Rhodesia during 1977. Father Anthony Clarke was appointed the Apostolic Administrator during 1977 and Bishop Mutume consecrated Auxiliary Bishop during 1979.

### **Consecration of Bishop Muchabiiwa – Bishop of Mutare.**

During February 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 to Terenure College in Dublin Ireland.

Below are the years of Ordination and the names of the Bishops and Fathers, living and departed in the Diocese of Mutare, who shared and continue to share in Ministry in the Diocese.

1968 Muchabaiwa, Bishop Alexio. Consecrated Bishop of Mutare 1982.

1972 Mutume, Bishop Patrick. Consecrated Auxiliary Bishop of Mutare 1979.

1965 Matara, E. Died 1974.

- 1971 Vinyu, A.
- 1972 Sakarombe, A. Died 1993.
- 1974 Muzungu, M. Died 1991.
- 1974 Chiwara, P. Died 1999.
- 1981 Musakwa, R.
- 1983 Chiromba, F.
- 1989 Maganyo, D.
- 1995 Mukosera, M.; Saina. T.
- 1996 Chikwara, M.
- 1999 Dodzo, D.
- 2000 Chipwere, A.; Mupuwa. J.
- 2001 Kembo, P.
- 2002 Maringe, A.; Madzirashe, I.; Mwandayi, C.
- 2003 Makoni, J.
- 2004 Wasosa, H.
- 2005 Madondo, G.; Kuitirwa, C.
- 2007 Makombe, J.P.; Nyakujipa, G.; Chetse, S.
- 2008 Nyama, E.; Chipiro, W.; Maonya, P.
- 2010 Nyatondo, N.; Mbengano, H.; Nyakupinda, K.; Mafanise, S.

Let us also remember the many other kind people, living and departed, who shared in Ministry for whatever length of time in the Diocese of Mutare.

The following are short accounts of the lives of Father Edward Matara and Francis Cyprian Kennedy, our brother Priests who served in the Diocese of Mutare. We would also wish to remember Fathers Kilian Samakande and Alois Nyanhete from Saint Barbara's Mission, Father Francis Matsike from Saint Benedict's Mission and Father Peter Claver Marimanzi from Zimunya.

Father Edward Matara was ordained priest during 1965 at Saint Joseph's Mission, Mutare, by Bishop Lamont. A great number of people attended the ordination from all over the Diocese, they came to witness the Church taking root in the Diocese.

Father Matara was born in Chiremba about fifteen miles from Old Umtali Mission. He was born into a Methodist family and was baptised a Methodist. He attended school at Old Umtali Mission. He worked for some time and around 1954, while working at Headlands, he attended Mass which was said by Father Cormac Kennedy, the homily that day was on vocations. Some time later Edward took instruction and was received into the Catholic Church and later went to Kutama Secondary School and eventually to Chishawasha Major Seminary where he completed his studies for ordination. Father Matara was the first Diocesan Priest to be ordained in the Mutare Diocese. Unfortunately Father had not long to live. At the time of his ordination he was suffering from leukaemia and eventually, during 1976, at Saint Joseph's Mission Hospital, Edward went to his eternal reward.

Father Francis Cyprian Kennedy, O.Carm. - whom many will still remember was born in Harare - received his Secondary education in Harare and was ordained priest in Harare during 1957. He did his Novitiate and Priestly studies in Ireland. He ministered in Zimbabwe from 1958 to 1996 and was a most zealous priest who ministered in many Parishes and Missions, assisted many a soul and was famous for his humorous stories!! His first appointment was to Saint Thérèse Mission, Chiduku. Father Kennedy died at the home of Kevin and Kay Hogan in Nyanga on the 13<sup>th</sup> of June 1996.

On the 22<sup>nd</sup> July 1946, the Sacred Congregation of the Propagation of the Faith granted permission to the Carmelites to work in the Vicariate of Salisbury, Rhodesia.

### **The Coming of the Irish Carmelites.**

From 1890 the entire area of Rhodesia was entrusted to the Jesuits. It was the policy of the Jesuits to parcel out their vast area to any Missionary Congregation which showed an interest. Bulawayo and Wankie were given to the Mariannahill Fathers. The Fort Victoria area was given to the Bethlehem Fathers from Switzerland while the Jesuits retained the Salisbury and Umtali areas. The Eastern highlands or Eastern districts, a most scenic part of the country was posing problems for Bishop Chichester, the Bishop of Salisbury. He had very few priests and on the termination of World War 2, he offered this area to any interested group of Missionaries. The Irish Carmelites showed an interest and they were invited to Rhodesia by Bishop Chichester. During 1946 the first group of Carmelites namely, D. Lamont, A. Corbett and L. Flynn arrived in the country. Father A. Corbett wrote the following amusing story of how they were 'welcomed' to Salisbury!! "It was all so new to members of a religious Order that had no missionary tradition, yet it was a great adventure. It was seven o'clock on a November morning in 1946 when our train pulled into Salisbury station. Our heads were at the windows looking out for someone to meet us. The train jerked to a halt at a platform that was almost deserted except for a lone clergyman who was dressed in crumpled khaki and wore a wide soft hat with a floppy brim. We climbed down but he did not move until we walked up to him. Then without shaking hands he gave up a crisp 'good morning' and looking at a big silver watch which he wore in his breast pocket said sharply 'you're late'. Not exactly a red carpet welcome but that was the way with Father Seed, S.J. whom in years to come we got to know and like so much.

### **The coming of the Australian Carmelites.**

About 1952 Brother Aloysius Farnsworth came from Australia. Aloysius was an extraordinary genius!! He actually pulled the wool over the eyes of Sean Dunne and that was not an easy task!! He was stationed with Sean Dunne and he was a genius at impersonating others and somehow got a considerable amount of money out of Sean by pretending he was a friend of Sean, the whole transaction was done over the phone!!

Aloysius became interested in forestry and land husbandry and later in Credit Union activities. Early in 1955 three other Australian Carmelites came and were first stationed at Triashill Mission. Gerard Morganti, Berthold Dowd and Augustine Parsons were three very big and tough men in every sense of the word. Father Morganti was asked to work in the new Carpentry school at Triashill, Father Dowd was transferred to Saint Benedict's. Father Morganti and Augustine Parsons soon followed Father Dowd to St. Benedict's.

Father Morganti became the priest in charge, Father Dowd ministered in the outschools and Brother Augustine managed the farm. It was difficult for the brothers from Australia as they were only in the country for a short time and they lacked the mission experience. While priest in charge, Father Morganti constructed many school classrooms, built the dining room and kitchen for the Brothers and Sisters. He also constructed the Novitiate buildings for the Carmelite Sisters which was situated near the central mission. It was a great shock to many people when Father Morganti died suddenly from heart failure at the age of 47 at Saint Benedict's during 1961. Father was buried at Saint Benedict's cemetery.

Father John Lamont, brother of the Bishop came to the Umtali Diocese during 1957. Father Lamont was a member of the British Province.

### **The coming of the American Carmelites.**

Fathers Paul Feeley and Charles Hegarty from the New York Province of Saint Elias arrived in the Umtali Diocese during 1959. Both stayed at Saint Thérèse Mission in Chiduku where they studied the Shona language. Paul Feeley was then transferred to Saint Andrew's Mission in Marange. Father Paul in time built a very fine Church at St. Andrew's, funded by the St. Elias Province. Charlie Hegarty was first assigned to St. Andrew's and

then transferred to Regina Coeli where he ministered with Senan Egan. Father Hegarty returned to his Province during 1965. Father Matthias des Lauriers and Martin Millar came to the Umtali Diocese during 1961, after some time Father Matthias ministered at Saint Patrick's Mission Nyanyadzi while Martin Millar was assigned to Avila Mission and later to Saint Barbara's Mission. During 1963 Father Stephen Josten came to join his brothers and was assigned to the Seminary, Melsetter now named Chimanimani. During 1967 Matthew Vargo came and after some time at Carmel College was assigned to St. Patrick's Mission. All the American brothers were most zealous, hard working and dedicated in their varied ministries. During 1968 Paul Feeley was transferred to Tanda where he founded and constructed the now Saint Michael's Mission. The American brothers were anxious to minister in the south of the Diocese, in specific missions and also requested a contract with the Bishop of Mutare. The Bishop was unable to accept both requests and by 1971 only one brother from America remained, Father Stephen Josten who continued to minister at St. Columba's Mission.

May we remember our Brothers, living and departed, who shared and continue to share in our Ministry in Zimbabwe from 1946 to the present day.

- 1946 D. Lamont, A. Corbett, L. Flynn.
- 1947 A. Wright, J. Roche, M. Hill, B. Clinch.
- 1949 J. O'Sharkey, M. Aherne, S. Coughlan.
- 1950 A. Clarke, T. Brennan, B. McGivern, J. Clinch, B. Boyle, G. Fitzgerald.
- 1952 G. Meagher, S. Egan, A. Farnsworth, M. McMahan.
- 1953 S. Dunne, P. Toner, J. O'Shea, J. O'Dwyer.
- 1954 G. O'Brien, D. O'Connell, M. Ardiffe, P. Norton.
- 1955 T. McLoughlin, L. Gallagher, B. Morganti, B. Dowd.
- 1956 M. Kenny, Cormac Collier.
- 1957 P. Hughes, C. Kennedy, J. Lamont.
- 1958 D. Sugrue, Conal Collier, A. Bowe, I. Moore.
- 1959 P. McCartan, P. Feeley, C. Hegarty.
- 1960 G. Galvin, P. Kiernan.
- 1961 F. O'Loan, R. MacCabe, M. des Lauriers, M. Miller.
- 1962 L. Lynch, M. Hipwell, G. Farrell.
- 1963 John X. Murphy, F. Lally, E. Ward, P. Staunton, S. Josten.
- 1964 J. Neville, S. Hession, M. O'Regan, M. Farragher.
- 1965 F. Tobin, J. Doyle, P. Marimanzi.
- 1966 A. Breen, T. Power, P. Bodkin, S. Fallon.
- 1967 M. Vargo.
- 1969 T. McDonald.
- 1970 D. O'Callaghan, R. Maunde, J. McGrath, M. Hender, D. O'Connor.
- 1972 A. Costello, T. Fives.
- 1980 J. Nijenhuis.
- 1982 P. Graham.
- 1986 A. McLoughlin.
- 1989 L. Bouthillette.
- 1992 J. Kinahan.
- 1994 C. Masarira, C. Mutizamhepo.
- 1997 N. Fokisa, N. Heaslip.
- 1998 S. Manyika.
- 2000 V. Benza.
- 2001 P. McChrystal, R. Kelly, P. Horan.
- 2003 A. Thokozane, J. Nyangadi.
- 2005 A. Makokowe, D. Bvirakare, O. Kudumba.

- 2006 P. Kuyengwa.
- 2008 M. Ngano, T. Makuni, C. Chifamba.
- 2009 J. Matare, W. Musemwa
- 2010 L. Gutu, S. Mubako.

Let us also remember the many other kind people, living and dead, who shared in our Ministry for whatever length of time from 1946 to the present day.

#### **Carmelite Ministries and Properties in Harare.**

- The Carmelite Priory, Hatfield (1958).

The Carmelites Minister in the following Parishes which are the property of the Archdiocese of Harare:

- Saint Joseph's Parish, Hatfield.
- Saint Alois and Saint Agnes Chitungwiza.
- Epworth Pastoral Area/The Catholic Community at Manyame Air Base.
- The Carmelite Student House, Mount Carmel, Harare. (1987)

The Carmelite Sisters have a convent in Harare (2002).

The Community at Mount Carmel Student House celebrate the Eucharist each morning for the Sisters at their Convent.

#### **Carmelite Ministries and Properties in the Diocese of Mutare.**

- The Carmelite Priory, Mutare (1954).
- Kriste Mambo Formation Centre, High School and Pastoral Area (1985).

The Carmelites Minister in the following Missions and Parishes which are the property of the Diocese of Mutare:

- Saint Joseph's Mission, Mutare. Triashill Mission, Manyika.
- Saint Kilian's Mission, Makoni. Saint Simon Stock, Rusape.

From 1951 onwards, the 'Ecclesiastical area' entrusted to the Carmelites began to expand, many new Mission foundations were started. Many Mission Out-stations were developed and in time hundreds of Out-station Churches were build throughout the Diocese, from Katerere in the north to Chisumbanje in the south. From 1951 to the present day, new Missions, Parishes, Hospitals, Clinics, Primary and Secondary Schools, Bishops and Priests houses, Religious Houses, Diocesan Administration Centres, Children's homes, Formation Houses, Refugee Services, a Training Centre and many other Centres have been established. All Secondary Schools in the Country (including all the Mission and Parish Schools in the Diocese of Mutare) are now called 'High Schools', from Form One to Form Six.

- 1951 St. Anne's Mission, Wengezi. Discontinued in 1955.
- 1952 Simon Stock Parish. Rusape. (1952)  
 Saint Joseph's Rusape Primary School (1963) and Saint Joseph's Secondary School (1965)  
 Sacred Heart Children's Home. Rusape. (1980)  
 Saint Thérèse Convent. Rusape. Carmelite Sisters. (1982)  
 Emmaus House. Rusape. Building began during 2003  
 Saint Elijah Convent. Rusape. Carmelite Sisters. (2005)
- 1953 Avila Mission, Katerere.
- 1954 The Priory, Mutare.

- 1954 The Bishop's Residence. 'Drumfad'. The Diocesan Fathers, the Carmelites, Spiritans and Kiltegan Fathers together with the Sisters of Charity and the Dominican Sisters have ministered at the Bishop's House. To date, the Diocesan Fathers and the Carmelite Sisters continue ministry at the Bishop's House.
- 1955 Regina Coeli Mission, Nyamaropa.
- 1955 The Catholic Hall was built in Umtali. (The Hall beside the Present Priory).
- 1956 St. Thérèse Mission, Chiduku.
- 1957 Marymount College, Mutare. (RSHM Sisters). Closed during 1976 because of the war situation. During the early years of Independence the property was sold to the Government of Zimbabwe and is now a Teachers' Training College. The RSHM Sisters continue ministry in Harare and in Mutare to the present day.
- 1958 St. Joseph's Mission, Sakubva, Mutare.
- 1959 St. Andrew's Mission, Maranke.  
The Spiritan Community has developed St. Thomas' Outstation and began their Postulate and a School at Saint Thomas. 1992
- 1959 St. Columba's Mission, Honde Valley.
- 1959 Marist Brothers. Saint Patrick's School.
- 1959 The Carmelite Sisters founded in the Diocese of Umtali. Their Novitiate began during 1959 at Saint Benedict's Mission.
- 1961 Saint Peter's Mission, Sabi Valley.
- 1961 St. Charles Lwanga Mission and Minor Seminary, Chimanimani.
- 1962 St. Patrick's Mission, Nyanyadzi.  
The Jesuit Refugee Service, Tongogara, Middle Sabi (1986) is an outstation of Saint Patrick's Mission. The Carmelite Sisters are now resident at Tongogara.
- 1964 Carmel College, Mutare. Discontinued in 1973.
- 1964 Kriste Mambo School, opened by the Sisters of Charity from The Netherlands.
- 1969 St. Michael's Mission, Tanda.

## FOUNDING OF MISSIONS AND PARISHES FROM 1951 TO 1969.

### **Saint Anna's Wengesi (1951)**

*(Situated around the junction of the Mutare/Masvingo road and the Chimanimani turn-off. About 40Km from Mutare)*

*Around 1951, Father Lamont was donated a plot of land to the South of Umtali. It was a small farm in the middle of a white farming community.*

*Father Lamont had a house constructed on the property and a small school to provide education for the local children of the farm workers on the surrounding farms. Father John O'Sharkey was appointed to the area. The venture proved a dismal failure as there was nothing static about the farm workers, they were always on the move. After a short time Father O'Sharkey found himself with a school but with few children and the whole project was abandoned.*

### **Saint Simon Stock, Rusape (1952)**

*The next area to receive attention of Father Lamont was Rusape Town. During 1952 the 'old Church', now a hall was erected (situated beside the present Church and Priest's residence). This was a mistake as it gave the wrong impression in an area where the local people in those days outnumbered the Europeans by five to one. The first Mass was said in Rusape during 1916. Rusape was an outstation of Triashill up to 1958. While at Triashill, Fathers M. McMahon and G. O'Brien took turns in saying Mass in Rusape and the services were conducted in English. The first Priest took up residence in Rusape during 1958.*

*There was a 'foundation' in Rusape during the time of the Trappists. It was situated near the railway station and was known as 'Saint Josephs'. It was a fairly sizable cottage and most of the Trappists and later the Mariannahill brethren spent their first few days there, having arrived by train. The plot of ground is still marked 'The Trappist's site' on the old survey maps of Rusape.*

*The cottage with its small plot of ground served as a storage place for goods collected from the train prior to their being taken to the missions.*

### **Avila Mission (1953)**

*To the North and East of Mount Melleray there were scattered villages of Christians or people who were interested in Christianity. Father A. Corbett put the whole situation in perspective when he wrote: "Across the mountains and over towards Mocambique there were scattered villages of Chief Nyamaropa's people who were still pagan and rather primitive when compared with those living near Umtali. Further North there was the big undeveloped area called Nani-Katerere. Mount Melleray was the jumping off place for expansion north and eastwards".*

*During 1953 Monsignor Lamont started to organise his new Prefecture. The area of Katerere was the first to claim his attention. In the early twenties, two Trappists Brothers, Aegidius and Zacharias reached as far as Katerere from Triashill, a distance of over 100 miles. The two made such an impression on Chiefs and people that it was easy for the future missionaries to continue in their footsteps. When the Carmelites made their first contact with Chief Katerere, he asked them one very searching question 'was Roma the same Church as that of Brothers Aegidius and Zacharias'? When Father Corbett told him that it was the same church, he gladly and joyfully gave permission for the Carmelites to come to his area. During the rainy season of 1953, Monsignor Lamont, Fathers O'Shea and Corbett set out for Katerere which may not have been a good idea because of the heavy rains at that time. The Monsignor always liked a challenge and liked to impress visitors and probably wanted to introduce Father O'Shea to mission life in the raw!! The three travelled with two local teachers and left Mount Melleray early in the morning intending to return the same day. The distance to Katerere was about fifty*

miles. On the journey they encountered many hold-ups due to the wet conditions, especially crossing rivers and streams but with the aid of chains and a lot of pushing they got going again!! Father O'Shea later wrote: "after travelling through very isolated country, we reached a pass in the mountain from which we could look down on a wide expanse, a thousand feet below, covered with lush vegetation broken by kopjes and low hills". They bumped down the very steep incline to the plain below. It was their intention that day to visit some villages as permission had previously been granted to build schools in the area but they only succeeded in visiting one village, Chitembara that day.

Father Anthony Clarke also described the journey covered by the three brothers to Katerere: "They pulled away from Mount Melleray, leaving behind them what had been up to this, the last outpost of the missions. Ahead lay 50 miles of bad road and about 35 miles north of Mount Melleray they stopped at the spot where many years ago the Trappist Missionaries held school under a tree and gathered people of Nani village and gave them their first lessons in the faith. The three missionaries continued their journey and within a short time descended quickly into the vast Katerere country which appeared like a giant bowl, ringed around by distant mountains. A great haze lay over the district and this dry and arid looking land seemed to simmer in the merciless heat of the sun. The journey continued and after some miles they met with the Land Development Officer who happened to be in the area on Government duty. The missionaries informed the Land Development Officer that they were intending to establish a Mission in the area and his advice was that they come prepared with mosquito nets as the fever was terrible in the area!! He then informed the brothers that elephants and lions had been killed in the area in previous days!! They were now travelling through the bush, no apparent road and eventually rounded a large rocky mountain and there before them lay the future 'Mission site'".

Father Corbett was later to write: "It was not easy to find a favourable site for a central mission. The site chosen was close to the Rwenya river but was rejected by the District Commissioner of Inyanga. The Elim Evangelical Mission whose members were mostly from Northern Ireland objected to the coming of Irish Missionaries representing the Catholic Church. We had to look for a site which eventually took us over three miles from the river and where water was very scarce". Having obtained permission from the District Commissioner, the local chief and headman, a site was chosen for the central mission. It was decided to send two brothers there to establish a mission because it was too lonely for one. The two chosen were Anthony Clarke and Simon Noonan.

Two men, experienced in water drilling accompanied Anthony and Simon to Katerere as the site was without any water and far from the Rwenya river. Father Clarke in a later letter recalled: "we arrived safely and settled into our new home, a small hut, set-up our two camp beds and placed a small table in between the two beds. We said our rosary and crawled under our mosquito nets and settled down for the night!!

The next morning we fixed up a bell on a pole that had been wedged between the forks of two trees. Then for the first time the Avila Mission bell rang across the remote land, announcing the first Mass at the new Mission station.

After the Mass the Headman of the village came to welcome the new Missionaries. Father Clarke recalls: "There was much hand clapping in African style greeting and when the formalities were completed, the Headman offered me a rare gift!! Twins of his brother's wife who had died leaving two little boys of five months!! The twins were looked after by the Sisters at Mount Melleray and were baptised Anthony and Simon!! Another Headman came along with a different story. This elderly Headman was a quasi-Christian having been instructed by Brother Zacharias twenty-nine years earlier. The elderly Headman was able to recite the Gloria, sing hymns and make the sign of the cross. It was this same Headman together with his people who attended to Brother Zacharias after he was mauled by a leopard so many years ago!! Katerere was a great spot for wild animals, lots of elephants were killed, snakes were plentiful, leopards, hyenas and baboons also plentiful.

*During 1955 the Presentation Sisters came to Avila Mission and opened a hospital for the people of the area. Mother Peter was in charge, a truly humble soul and dedicated Sister, qualified nurse and a good cook!! Together with other Sisters in the community, the Sisters worked in the hospital and in the school.*

*The Presentation Sisters also played a major role at Mount Melleray, Saint Kilian's Mission and Saint Benedict's Mission. Later they served at Saint Thérèse Mission Chiduku and much later at Saint Mary's school, Chikanga, Mutare.*

*During 1955 Father Norton came to Avila Mission, stayed for some time and was then transferred to Regina Coeli Mission. Anthony Clarke remained for some years and was transferred to Melsetter to begin the Mission at Charles Lwanga. Father Michael Kenny replaced Anthony Clarke as Priest in charge during 1959. Simon Noonan did not remain in the Order.*

*The Upper Primary School at Avila continued to provide excellent results thanks to the Presentation Sisters, the teachers and to the Principals, Anthony Clarke and Michael Kenny. Michael Kenny was a man of the people and for the people, he was seldom on his mission but out among the people at every opportunity.*

*As Principal, Mick who was known as 'Baba Kabande', the Father with the little strap of leather with which he enforced law and order!! He had a quick temper and often lost it, people would scatter in fear, but they got used to Mick and would not even bother to scatter after some time!! Father Kenny also opened a number of outstations and out-schools in the Katerere area.*

*When Father Kenny was transferred to the Honde Valley, Father Phillip O'Dwyer took over the running of the mission while Father Martin Millar from the USA came and served the out-schools in the area. Phillip survived near death after losing his vehicle in a swollen river and lived to tell the tale!! He also tried to rectify the water situation on the mission as the mission was expanding and the water plight was becoming more precarious. The Carmelite Sisters came to serve at Avila Mission and around 1963 Phillip O'Dwyer was transferred to Saint Peter's Mission in the Sabi Valley while Martin Millar was transferred to Saint Barbara's. Father Senan Egan came to Avila during 1963 as Priest in charge and Mel Hill remarked that Egan was the man who could make the desert blossom and Senan certainly did just that in the case of Avila Mission!!*

*As already mentioned, Avila had a very poor water supply and was described as a desert area. Senan Egan was to spend the next fourteen years at Avila and possibly were the best and happiest years of his life. The first thing Senan tackled was the water supply at the mission. There were two options available to Senan, either bring the mission to the water or bring the water to the mission, he chose to bring water from the Rwenya river which was eight miles away from the Mission. He felt that he would be able to finance the water project as he had been to the USA and had met influential people including Cardinal Cook of New York and the wife of the US President, Jacqueline Kennedy!! When President Kennedy was assassinated in Dallas during 1963 Senan wrote to Mrs Kennedy and he often exhibited the reply he received from the President's widow. He also had friends in high places in the country so he felt assured that the finances were available. Within months water was being pumped in from the Rwenya to the Mission!! Senan started growing crops by irrigation and made thousands of pounds out of tomatoes. He could grow them during the dry season when most other places were either affected by ground frost or shortage of water. The people around the mission also benefited from the water supply and prosperity came to the dry and desolate Katerere.*

*Having supplied water to the mission Senan turned his hand to the Mission and pulled down many old structures and rebuilt them with a difference!! He had always wanted to build a truly African Mission complete with thatched roofs and African art. He had to get a real thatcher, one who could comb the dried grass, clean it, put it into sheaves and who knew how to sew on the thatch with twine. The finished building, with poles treated*

against termites would last for a good twenty years. Katerere was a hot area, with thatch, the houses would be cool and comfortable!!

Father Egan designed and built a round Church capable of holding about 500 people. The Church was built in imitation of an African hut and the completed structure was truly African. A great friend and benefactor of Senan, Mr Con A. Smyth paid for the Church building. The Church looked like a huge round hut with a smaller hut which served as an entrance. The entrance was decorated with local stone of every conceivable colour. The sacristy was another round hut and two elephant husks acted as candle sticks on the main altar.

Unfortunately Con A. Smyth was killed in an air crash in London on the day of the opening of the Church at Avila. He had been invited to attend the opening and blessing of the Church but due to commitments he was unable to attend. There is a plaque inside the main entrance of the beautiful Church which tells of the death of Mr Smyth. There is also a statue of Saint Gemma Galgani, as Gemma was the name of Mrs Smyth, the wife of Con.

Father Egan completed re-building Avila Mission during 1975. During 1976 the freedom fighters visited Avila Mission which resulted with the leaving of the mission of Father Egan and the Presentation Sisters. A Father from the Diocese of Umtali and the Carmelite Sisters continued ministry at Avila after the departure of the missionaries. During 1977 the Father and Sisters had to leave the mission because of the security situation in the country.

### **The Priory Mutare (1954)**

Father James O'Shea came to Rhodesia during 1954 sporting a large pair of dark spectacles, as he was told, prior to his coming, that there were a number of dark bare-breasted women hanging around Umtali. Andy Wright was blamed for this indoctrination!! Father O'Shea was sent as the Regular Superior to Rhodesia to replace Father Lamont who had been appointed Monsignor in the new Prefecture. Father Jimmy wasted little time before he got down to the task of building the Priory which took place during 1954. It was incredible to believe that a man with his experience, wisdom and mysticism would build a Priory in Rhodesia!! Jimmy, despite his astuteness, allowed himself to be duped by Fathers Lamont and Meagher in the matter of the building of the Priory!! Father O'Shea built a sizable house out of Carmelite funds but which in actual fact was a Presbytery for the Cathedral Parish. As time moved on the building served many purposes, it was the Carmelite House for the Fathers and Brothers when they came to town, the Parish Clergy also stayed there and visiting clergy were always welcome. The Priory had eight sleeping rooms, an oratory, two parlours, recreation room, refectory, kitchen and laundry. Jimmy was delighted with the outcome and observed that there would always be sufficient brothers around the Priory to form a choir for office and live the Carmelite life!! He conducted a visitation of the brethren in the Commissariat and immediately wrote to Ireland for a supply of martyrologies as their absence was very much in evidence!! Jimmy fitted in well with the brothers with his shirt outside his trousers and his dark spectacles. Some of the local cynics noted that Jimmy wore the dark glasses so that he would not be observed as he mused on the beauty of the local ladies!! Father O'Shea did his best to learn the local language but without much success. He returned to Ireland during 1955.

A Provincial Chapter was held in Dublin during 1955 and Father Mel Hill was elected Regular Superior of the Carmelite Missions in Rhodesia. His election was a popular choice and a good one. Mel was a linguist, poet and above all an excellent missionary. During this time, new missionaries coming from Ireland were not bothering to learn the local language. The same was happening with the Jesuits in Salisbury. Father Hill wanted to rectify this situation and began a Shona course for newly-arrived Carmelites and for those who wanted to learn the local language. He taught the Shona language himself plus Shona customs and traditions with his own wit and humour!! During 1955, Father George Fortune, S.J. published the first real Shona grammar which proved to be a great help to all missionaries. All newly-arrived Carmelites had to study the language and customs for at least six months. At the end of that time there was an examination, those who passed received faculties to hear confessions

from the Bishop and were then appointed to a mission. Mel did not insist on the use of the martyrology but he did on the recitation of the Divine Office, even on missions where there were only two Carmelites in residence. All the brethren had to spend at least one day each month either in Umtali or Salisbury. The Provincial Chapter of 1955 made adequate provisions for the upkeep of the Regular Superior. All Mass stipends, retreat stipends and other monies went to the Superior as directed by the Mission Statutes of 1955. Father Hill was adamant that all the brethren got overseas leave once every six years. It was also during this time that a rule was introduced that no Carmelite was to go to conduct business with Bishop Lamont without the company of his Regular Superior. This rule was necessary and both the brethren and Father Hill abided by it. People who knew Mel would testify that he was a kind and hospitable Superior who dropped everything when anyone arrived at the Priory Umtali. He was a man of extraordinary wit and charm, a poet who could write anything about anyone!! Like Father Gerry Galwin, Mel shared 'a thought for the day' on religious matters on Radio Rhodesia and he was removed from broadcasting after a remark which he made that 'Christ died for blondes as well as brunettes'!!

### **Regina Coeli (1955)**

The people were constantly being shifted and changed by District Commissioners. Many people were moved from the Makoni, Manica and Triashill areas to the Nyamaropa area. Monsignor Lamont was very conscious of this fact and in 1954 he contacted the District Commissioner of Inyanga and Chief Nyamaropa with a view to opening a Mission in Nyamaropa. Permission was granted and Father Senan Egan was asked to go there. A site was identified which was to become 'Regina Coeli Mission'. At first Father Egan lived some miles away from the site, at Saint Bernard's out-school, sharing a house with a teacher, his wife and family. Few missionaries have ever roughed it as Father Egan did. His transport was very inadequate for the work and for the road conditions of Nyamaropa. He began to build and his first building was a multi-purpose affair in which he slept and from which he supervised the building of the mission. Most of the buildings on missions up to this time were somewhat haphazard, there was no indication of a plan as buildings were added as time went on. Senan had another plan!! He planned the mission with meticulous care, provision was made for the erection of an eventual church, hospital, presbytery. The bare essentials were built in the beginning. The whole mission was to be circular shaped and when completed it would be possible to take in the entire mission at one glance. Father Egan learned from the stories emanating from Avila, stories of sheer misery without water so he brought water at the very beginning from a local river and installed filter plants to clear the water.

Father Senan made friends with a Mr Van Roiyan, the Government agent in charge of an irrigation plant in Nyamaropa, near the Gairezi river and as a result of the friendship Senan got tons of cement, sand and building materials very cheap and most of the haulage was done for nothing!! The friendship between the two men continued for many years and on the completion of the irrigation scheme Mr Van Roiyan left the area.

Father Norton came to Regina Coeli around 1957 and looked after the out-schools while Senan continued to administer the mission and continued building. The Sisters of Charity from The Netherlands came during 1957. The four Sisters, two nurses, one teacher and one to look after the Convent took to mission life like a duck to water!! They had to learn English as well as Shona which was a difficult task for the Sisters. The nurses worked in the new hospital, the teacher taught in the new Upper Primary school while the other Sister looked after the Convent and the dining room for the Sisters and Fathers. With two qualified nurses on the mission, Father Senan suggested the opening of a nurses' training school but to do this he had to get a Doctor. The Doctor was soon found and nothing less than a Baroness at that!! Baroness Doctor Irene Von Furstenburg was attracted to the third world shortly after qualifying as a doctor in her native Germany. She got in touch with the Bethlehem Mission Fathers from Switzerland and came to work in Rhodesia and spent a number of years at the Silveira Mission Hospital. However there were a number of doctors being specifically trained for the Gwelo Diocese and Doctor Von Furstenburg found herself redundant. Father Egan built a beautiful Doctor's house, bought a land-rover with a driver thrown in for good measure and the Baroness found herself at Regina Coeli Mission!! In time the training school for nurses was up and running and proved to be a great success. Girls who had completed Standard Six of Upper Primary school were eligible for the course which lasted for three years. When the girls

passed their finals they were regarded as Junior Assistant Nurses and rendered invaluable service. They later served on the mission and at out lying clinics.

During 1959 Father Egan started to build the Mission Church. He got the plan of the church from John Sisk and Co Ltd, Salisbury and Ireland. The walls of the church were about eight to ten feet high with a massive slanting roof. The roof was supported by iron girders, some feat for a place as remote as Nyamaropa!! Senan had the gables filled in with off-cuts from local trees. Again Senan had made friends with a local white farmer , Robin Waddacker, Robin supplied all the off-cuts for both gables of the church.

The completed church was a masterpiece and dominated the mission and surroundings. In a way it dwarfed the other buildings but as one local man remarked – the house of God should just do that!! Robin Waddacker was so impressed by Senan's humble lifestyle, his selfless dedication and his many skills, that he converted and in due time Robin was received into the Catholic Church. (Robin remained in the Troutbeck area up to recent years, was a great friend of all the missionaries at Regina Coeli but due to the land reform in Zimbabwe, he had to leave the Troutbeck area. He now lives in England)

Around 1962 Father Norton was transferred to St. Thérèse Mission Chiduku and Father Charles Hegarty of the St. Elias Province, USA came to minister at Regina Coeli. Around this time also, Doctor Von Furstenburg took up an offer of a job in the Antelope Mines of Rhodesia and Father Robbie Luke MacCabe came to Regina Coeli. Father MacCabe was a qualified doctor who became a Carmelite and after ordination he was assigned to Rhodesia and appointed to Regina Coeli. Father Robbie was a great diagnostician, held a gold medal in tropical medicine and was a tremendous asset to the nursing school. The hospital at Regina Coeli went from strength to strength, nursing Sisters, doctor, nurse training, ambulance, its own lighting plant, library, classrooms and theatres. Father Luke did not like to operate!! One of Egan's workmen got a nail through his foot and was sent to Luke, an hour passed and nothing happened, Senan lost his patience and descended on his workman with a pliers and removed the nail, doused the wound with dettol, gave the 'patient' a shot of whiskey and the two returned to the job of roofing the church!!!

Senan Egan left Regina Coeli during 1963 and Father Charles Hegarty took over from him. The building of the mission was complete, a model for all missions and a proof that it is worth while to plan a mission station in advance. The commitment to the hospital continued, the commitment to the out-stations continued, in general mission life continued during Father Hegarty's time. Father Hegarty returned to his Province in the USA during 1965 and was replaced by Father Patrick Staunton. It was around this time that a Secondary school for boys and girls was opened at Regina Coeli and in a short time the school had pupils sitting for Cambridge examinations. Regina Coeli became a very important place with a nursing school, secondary school, an orphanage and with mission helpers from Holland, Germany, England and Ireland working in the hospital and school.

Father Martin O'Regan joined the community at Regina Coeli and catered for the out-schools in the area. Brother Ignatius Moore also came at this time, a master builder but with a temper that sent many a person scurrying for his or her life!! Paddy Staunton applied for a grant for a swimming pool and with two schools on the mission the grant was soon forwarded. Martin in the meantime was instrumental in building a splendid church at Crossdale. The Church was built by Ignatius and blended in well with the surrounding hills. Great credit was due to Martin, Ignatius and the people of Crossdale who helped with their time and money.

When Paddy Staunton returned to Ireland during 1974, Martin O'Regan became the Priest in charge and was joined by Father Dom Aloysius Carruth, O.S.B. a Benedictine monk from Scotland who joined the Diocese of Umtali. The Dom taught at the Secondary school for many years. During 1975 the Sisters of Charity from The Netherlands indicated that they were having difficulties with personnel and wished to withdraw from Regina Coeli. The Franciscan Missionary Sisters for Africa were interested in Rhodesia and Bishop Lamont offered them Regina Coeli. The Mother General of the Franciscan Sisters came to view the Mission and within a short time

four Sisters arrived at Regina Coeli. Again like the Sisters of Charity, two were nurses, one teacher and one Sister to look after the Convent. Regina Coeli escaped the 'troubles of the war' for a number of years as it was on one of the main routes for those who were going to Mozambique for training. The mission is only a few miles from the border with Mocambique. It was during 1977 when the freedom fighters started to come into the mission and during this time there was a contact between the security forces and the freedom fighters and many people lost their lives. The Mission was closed down as a result of the contact. Martin O'Regan was arrested, imprisoned and later deported. Dom Carruth and the Franciscan Sisters sought refuge in Umtali. Some time later, Father Max Muzungu, Diocese of Umtali was sent to the mission to look after the area but left within a short time.

### **Saint Thérèse Mission (1956)**

During 1956 Bishop Lamont turned his attention to the Chiduku area as there were about 50 000 people living in the area at that time. Before the establishment of the Mission, Chiduku had been cared for from Monte Casino Mission and had about eight Mass centres and out-schools. Saint Clement's Mass centre was singled out as a possible site for a future Mission. The District Commissioner of Makoni/Rusape and the local chief, Chief Makoni were consulted and both readily gave their consent to the establishment of a Mission Station. Father Cormac Kennedy and Brother Bernard Clinch were sent to open and build a Mission, Bernard Clinch was a master builder.

The Bishop had the intention of opening a Teacher Training School for girls at the Mission as there was a Teacher Training School for boys at Triashill Mission which was run by Martin McMahon, Fintan O'Connell and Gabriel O'Brien, all Irish Carmelites. The Triashill Training School took in boys who had completed their Upper Primary Education, the course lasted for two years and entitled all those who were successful to teach up to and including third year primary. There was also a Teacher Training School for girls at Monte Cassino which complemented the Triashill School. The Bishop tried to pull a fast one on the Department of Education with which he was at logger-heads and went ahead and built a school for girls at Saint Thérèse Mission. The Department of Education allowed the Bishop to open St Thérèse but he had to close Triashill Training School. The result was that St. Thérèse Mission became a Teacher Training School for both girls and boys.

The site of the new Mission was next to a swamp and the lesson learned from Avila Mission which had no water for years seemingly was not taken into account!! A bore hole had to be sunk, a great gamble where water was an absolute necessity especially for a Government aided Teacher Training School!! The bore hole was sunk and proved to be relatively successful.

Cormac Kennedy and Bernard Clinch lived in a grass roofed classroom for some time. When the Priest's house was nearing completion, Christmas 1956, the brothers moved into the near completed building, they brought their beds with them and agreed to move their other bits and pieces at a later date. That very night, around midnight, the very classroom in which they had been living in was hit by lightning and practically destroyed all the Mission files, baptismal books, marriage registers, school books, Bernard's building tools and most of their clothing were all burned in the conflagration!!

During 1957 Bernard Clinch finished the building of the Teacher Training block, a truly modern building with modern flush toilets, showers, a fine kitchen unit and the most up-to-date dormitories, it even surpassed Monte Cassino Training School!! The Sister's Convent was also constructed for the Sisters from the Netherlands.

Cormac Kennedy and Bernard Clinch continued to develop the Mission, Cormac also looked after the out-schools, a huge area stretching from Rusape to Dowa and southwards to Maranke. When Cormac Kennedy went to Ireland, Fathers Tom McLoughlin and Cyprian Kennedy came for some time. Father Tom looked after the Mission and Father Cyprian looked after the out-schools. Bernard Clinch continued to develop the Mission. Four Sisters from the Netherlands arrived in Chiduku during 1958, three came from Holland and one was transferred from Regina Coeli. Two Sisters were to teach in the Teacher Training School, one to teach in the Upper Primary

School and one to look after the Convent. There was some great misunderstanding as to who was in charge of the Teacher Training School, the Sisters or the Priest in charge and after an intervention by the Bishop, the matter was resolved and all lived happily ever after!!

Saint Thérèse was badly affected by lightning in the beginning until a lightning conductor was installed. Many buildings were struck, the telephone was blasted off the office wall, many other dangerous strikes were recorded. The lightning was attracted to the area by a certain rock formation and Bernard erected a massive conductor and it was interesting to hear the lightning hopping off the conductor during an electric storm. Another interesting story is when the Sisters purchased one hundred day-old chicks, the idea of day-old chicks fascinated the local people at that time, chicks without a mother was beyond them and they actually thought that it was magic, especially when they saw the little chicks crowding around a lamp after the sun set!! Soon after the chicks were completely wiped out by a lightning strike and the locals were then thoroughly convinced that the chicks were unnatural!!

Once the Teacher Training School was completed, Bernard began building the primary school buildings. The local people helped greatly and came forward to mould bricks and do other necessary chores. The number of Catholics was expanding and the church building was becoming too small. Tom McLoughlin had difficulty in getting permission to build a larger church because of finances, but he was not to be put off and after some agreement with the Bishop, permission was granted, Tom would source funds, the people would contribute and the Diocese would also contribute!! The same design as at Regina Coeli was used with John Sisk and Co Ltd supplying the plan.

Since coming to the Mission Father McLoughlin became very interested in the Catholic Association, (C.A.) The Bishop appointed Tom the Diocesan Representative of the movement and at the Mission he organized and trained groups of lay people from every walk of life and went to out-schools and outstations to promote the movement. The slogan was – ‘Better hearts, better homes, better Christians’.

The Teacher Training was very successful and while Tom was regarded as a strict disciplinarian it was a happy school. The story goes, the male students had a party in the nude one moonlight night while the female students watched at a distance!! Tom heard of the ‘goings-on’, went to where the party was in full swing and lined the lads up just as they were and compelled them to march to the graveyard where they had to say a rosary and sing three hymns!! That cooled things down a bit and discipline was never a problem afterwards!!

During 1961 Father Cyprian Kennedy was transferred to St. Peter’s Mission in the Sabi Valley and he was replaced by Father Tom Norton. Tom McLoughlin went to Ireland on holidays and Father Leo Gallagher was assigned to Saint Thérèse Mission. Father Leo did a lot of work on the grounds of the Mission, planted flowers and made the Mission very attractive for the people living there and for the visitors. Father Leo also built a hospital with the help of the Sisters from the Netherlands who also staffed the hospital. When the Father went to the outstations for Mass and to the out-schools, the Sister from the hospital accompanied him so the ‘whole person’ was catered for, body and soul!! An orphanage was also opened around the same time at the Mission and of course it was full in no time.

Father Gallagher built an outstation Church at Dowa. It was an important venture because it was the first of such churches to be built at a Mass centre where there was no school but simply a small and active Catholic community. Mr Ambrose Majongwe was instrumental in organising the people to support the building of the church. Mr Majongwe was also very active in the C.A. movement at the Mission as described earlier. Other centres like St. Rita’s and Padua soon got their own churches. During the early sixties, the Saint Thérèse pastoral area was divided. Padua, Inyazura and Tandi came under St. Simon Stock Rusape while St. Thérèse retained the rest of its centres or outstations. In the late sixties the Teacher Training at the Mission became a school for girls only under the title of T4 (Junior Teachers).

Father Gallagher got a name for being one of the finest educationalists in the country and when the Teacher Training school eventually closed, the Department of Education offered Father Leo several assignments which he turned down. Father Paul Hughes went to St. Thérèse when Father Leo went to Ireland, it was during this time that the Teacher Training school closed at the Mission as there was simply a surplus of such teachers and all Mission T4 schools were closed by the Department of Education. Father Peter Toner replaced Father Hughes at St. Thérèse. Paul returned to Ireland during 1976. Because of the security situation in the country during 1978, Peter Toner had to leave the Mission and everything ceased at the Mission shortly afterwards.

### **Marymount College (1957)**

The Religious of the Sacred Heart of Mary announced towards the end of 1957 that their College in Umtali would open its doors for the Form One and Form Two intake during February 1958. The Marymount College for girls accepted boarders and day students of all races even though it was mostly white pupils who enrolled at the College. Academic and general courses were offered which included the Cambridge Higher Certificate. Full facilities for Art, Music and Athletics were also available. The property consisted of fifty eight acres in a setting of great natural beauty, very scenic and situated near the border with Mocambique. The property was purchased from the Bishop of Umtali, Donal Lamont. The Dominican Sisters in Umtali had once run a boarding and day school for senior girls but were forced to give up their senior section because of a shortage of personnel. With the opening of Marymount College the local Catholic girls were accommodated in Umtali even though as time passed pupils of all denominations attended the College and many girls came from Zambia. Father Jerome O'Dwyer was very dedicated to the College and remained a faithful friend of the Sisters and pupils for many years. On completion of his term as Parish Priest of Umtali, Jerome joined the Staff of the College and became the College Chaplain. During 1964 two of the Sisters went to teach at Saint Kilian's Mission, the school soon boasted of the finest results in the country. Other Sisters joined the St. Kilian's community in later years. Marymount College and the Sisters of the Sacred Heart of Mary continued their excellent record for many years and offered quality education to all who enrolled. Due to the security situation in the country during 1977, the College was forced to close. During 1978, the Junior Seminary which was situated in Melsetter, and again forced to close because of security reasons transferred to the Marymount College in Umtali. The College was sold to the Department of Higher Education after the war (c. 1982) and is now a Teacher Training College for Primary school teachers.

### **The Carmelite Priory, Hatfield, Harare (1958)**

#### **Saint Joseph's Mission, Mutare (1958)**

During the 'Jesuit period, 1929 – 1948' of the Catholic Church in Umtali, the people in Sakubva attended Church at the Holy Rosary Church on 'E' Avenue in town, there were very few Catholics in Sakubva in the early days. As the numbers increased they assembled under a tree on the site of the future St. Roberts. It was some time later that the Jesuits built a small church and a lower primary school at the site and lived nearby in a small Priest's residence. The Catholic community then attended Church services and Catechism classes at Saint Robert's Church and school. During 1957, Bishop Lamont applied for a site in Sakubva and the Municipality offered him one acre which he turned down. At this time Saint Robert's was proving to be hopelessly inadequate due to the size of the buildings.

Doctor Montgomery, the Government Medical Officer for Health had for some years been asking the Bishop if he could find some Order of Sisters which would run a tubercular Sanatorium for the people in the Umtali area. The Bishop was very keen to do this but he had another project which he wished to carry out and this was to establish a large school to replace Saint Roberts which was now totally overcrowded. The Bishop had his eye on some property adjoining Sakubva and was wondering how to set about getting it when the question of the sanatorium came up. He felt that if he could find an Order of Sisters which would run the sanatorium and school, then his problems would be solved!!

The Municipality granted the Bishop twelve acres for the hospital site and allowed him to purchase twenty more on adjoining land.

The Bishop accepted an offer of the Sisters of Charity from the Netherlands who were already established in the Diocese. During 1957 the Sisters came to Umtali and after living for some time at the Dominican Convent, Umtali they moved to Saint Joseph's Mission to begin their work at the future Hospital and Primary School.

Saint Joseph's Mission was founded on the 12<sup>th</sup> of September 1958.

Within a short time the building of the Hospital started. On the 30<sup>th</sup> of December 1958, the T.B. Hospital was officially opened by Lady Dalhousie and the first patients were admitted.

The opening of the Hospital was of great benefit to Umtali and the districts as the incidence of T.B. among the people was becoming most alarming. The Government had been sending 'mobile clinics' to test the people of the villages and those who were suffering from T.B. were brought back to Umtali, to the General Hospital. As the numbers increased, the General Hospital was unable to cope with the T.B. patients. The people found it difficult to leave their villages for long periods as the treatment took rather a long time but with the opening of the Saint Joseph's Sanatorium and the presence of the Sisters, the people soon became aware that consumption could be cured.

They also realized that T.B. was infectious, some went to the sanatorium of their own initiative and better still, they often brought their families for treatment or for testing. All was not smooth sailing as some of the patients ran away because of the length of time it took for healing. They of course had to be brought back to Saint Josephs. On discharge from hospital, Government officials visited people who had T.B. to make sure that the disease was arrested. For years Sister Margaret ran a 'mobile clinic' from Saint Joseph's hospital and Sister Camilla, Sisters Catherine and Damian, other Sisters and dedicated staff treated the patients at the hospital.

It was also within a short time after the founding of Saint Josephs that the building of the school, an upper primary with lower combined was started (1959). Twenty houses for hospital and school staff were also erected on the Mission during 1959. It was also during 1959 that all the classes at Saint Roberts transferred to Saint Josephs. For the following two years, the buildings were increased, including the two-story Primary School building until there were over one thousand pupils attending the school. Sister Petronella was the first Headmistress of the school. Bishop Patrick Mutume attended school at this time. Sister Petronella was followed by Sisters Maria Jose and Maria Goretti.

The school buildings were well built with monies from The Sisters in the Netherlands. The amount of money poured into the Diocese of Umtali by the Sisters was astronomical!! During 1968, two new schools were included at Saint Joseph's Mission – the Secondary school which was run by Sister Adelaide and a Homecraft school which was run by Sister Laurentina.

Sister Laurentina started the Homecraft school for girls which included cooking, sewing, gardening, laundry and religion. Also during 1968, permission was granted to begin a Secondary School at the Mission. At first the Secondary School used some classrooms in the Primary school and during 1975 they began to build the Secondary School classrooms.

It was during 1958 that the Catholic people began to assemble at Saint Joseph's Mission. Father Conall Collier came to Rhodesia during 1958 and Father Pio Kiernan came during 1960. Both were associated with Saint Josephs from its early years. The Priest's house and Church at Saint Joseph's Mission were built in the early sixties (1962) and the Church has the same design as the churches at Regina Coeli and Saint Thérèse Chiduku though

somewhat larger to accommodate the huge Catholic population of Sakubva. The people of Sakubva subscribed six hundred pounds towards the building which was a huge amount of money in those days.

The people also cleared the ground for the building and during the month before the opening of the church, they battled to get the surrounding grounds in order. The work entailed the shifting by hand of thousands of barrows of clay from one side of the church and putting in of drains. According to one account: "Everybody has hard at work and another hour's work would have seen things fairly neat when hurricane 'Katie' struck. From then onwards it was 'operation mud' as we tried desperately to clear mud and water and make a path around the church to enable Father Meagher, in the absence of Bishop Lamont, to walk round it during the blessing.

Eventually planks were used and on Sunday the rain stopped for the blessing. We were indeed blessed because immediately we were finished, a terrific shower came down". There had been a near-tragedy the day before when Father Coughlan at six in the morning was driving to Saint Joseph's Mission to say Mass at the Sister's convent. When crossing the concrete drift over the Sakubva river, his car was suddenly swept away in the strong current. Father managed to get out of the car but was carried a long distance downstream. He managed to pull himself out of the water and walk to Saint Josephs. It was a lucky escape for Father Coughlan and he even got some dry clothes to put on at the Mission!!

Every Mission can boast of one good storm, be it rain, wind or lightning hitting it and Saint Joseph's is no exception. On Holy Thursday of 1962 a shower of hailstones hit the mission and broke over fifty window panes. (In recent times, middle of December 2009 a violent storm struck Saint Joseph's Mission and destroyed the Priest's house, roofs of both schools and parts of the security wall around the Mission. The entire roof of the Father's house was blown off and because of the heavy rain, the entire house had to be repainted. Another lucky escape for Father Martin O'Regan who was inside the house when the storm hit!!)

The Scapular Confraternity was and is very strong at Saint Joseph's Mission. The uniform of the Scapular Confraternity has been modified in modern times, in years past the members were like sisters, with long flowing garments, blue veils and wore very large scapulars. The members did and continue to attend Mass on Saturday mornings and have their meetings on a Tuesday afternoon.

The Sisters from the Netherlands build a large hall at Saint Joseph's Mission, the intention at first was to use the hall for youth gatherings, this took place of course and in time the hall was used for many purposes.

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The Jesuits and early Carmelites served the people of Sakubva from the Town Parish and later at Saint Roberts. The Carmelites have been at Saint Joseph's Mission since the beginning of the Mission, 1958. The Sisters of Charity from The Netherlands came to Saint Josephs during 1958 and left the Mission during 1990 and lived in Mutare until they returned to The Netherlands during 1994. The Dominican Sisters returned to Mutare, to Saint Joseph's Mission during 1990 and took over the running of the TB Hospital and many Dominican Sisters have served at the hospital to date. Since 1990 other Dominican Sisters have taught at the Primary School and High School at Saint Josephs. Sister Hildeberta helped many a soul during her home visits in Sakubva. The Hospital at Saint Josephs is no longer a TB Hospital, it became a General Hospital during 2010 and continues to be administered by the Dominican Sisters. The Dominican Sisters are also serving at Regina Coeli Mission Hospital in the Diocese of Mutare since 1996. Like Saint Joseph's Mission, other Dominican Sisters have been active in the High School since 1996.

The Carmelite Sisters came to Saint Joseph's Mission during 1993 and have been very active in the Parish activities, the Primary and High Schools, DOMCCP, Zororai Old People's Home, Saint Mary's High School and other Church related activities. The Presentation Sisters also returned to the Diocese of Mutare and to Saint Joseph's Mission during 2000. The Presentation Sisters began ministry at Mount Melleray Mission during 1950, Avila Mission during 1955 and later at Saint Thérèse Mission and Saint Benedict's Mission. They left the Diocese of Mutare some years after the war ending. The Presentation Sisters lived at Saint Joseph's Mission from 2000 to 2006 where they organized and started Saint Mary's High School beside the present Pastoral Training Centre.

Ordinations from the Saint Joseph's Pastoral Area include Bishop Patrick Mutume, Ordained 1972, Fathers David Maganyo 1989, and Jimmy Nyangadi during 2003.

As already stated above, every Mission can boast of a good storm hitting it in a lifetime!! Every Mission can also boast of the good and faithful persons who have lived and served at a Mission. Saint Josephs has had many a good and faithful soul who has lived and served over its 50 years of existence. We remember all the Sisters and Fathers, especially Sisters Camilla, Laurentina, Petronella, Adelaide who ministered for many years at Saint Josephs and all the other Sisters of Charity, all the Dominican Sisters and the Carmelite Sisters. Mr Nicholas Mukangairwa, Catechist, is fondly remembered for his many years of service and all the other noble souls who supported and prayed at Saint Josephs. Special mention has to be made of Mr Venanzio Ruguwa who began working as a Catechist at Saint Roberts as early as 1940 and continues at Saint Joseph's Mission to the present day!! Mr Ruguwa is a man of senior years and a man who is greatly respected. One wonders where Mr Ruguwa gets his energy from?

The publication 'The Catholic Church in Manicaland 1896 - 1996', page 46, includes a brief profile on Mr Ruguwa.

The following Fathers have served at Saint Joseph's Mission from 1958 to the present day. Fathers Mel Hill and Sean Coughlan served during the early years of Saint Josephs (1958 - 1960). They were followed by Conall Collier, Pio Kiernan and for some time, Edward Matara (between 1959 - 1982). Tom Power from 1969 to 1970. Towards the end of the Liberation War, Bishop Patrick Mutume, Michael Hender and Cyprian Kennedy came to Saint Josephs. The Bishop stayed until 1984, Michael Hender up to 1980 and Cyprian Kennedy until 1982. Fred Lally and John McGrath followed late 1982 and remained until 1992. Martin O'Regan came early 1992 and remains to the present day. Raymond Maunde came during 1992 and served until 1995. The Killaloe Fathers, Michael Hogan and Michael Casey served from 1996 until 2004 together with Vitalis Benza until 2000. Enocent Mazano, Owen Kudumba, Alexio Makokowe and Wiseman Musemwa served from 2004 to 2009. Norbert Heaslip came to Saint Josephs during 2009 and Christopher Chifamba during 2010, both continue to the present day. In recent years, Simplisio Manyika and John McGrath from the Priory Mutare have continued to supply at Saint Joseph's Mission on Sundays mornings.

Saint Joseph's Parish is a very active Parish, the Parish Council Members, Fathers, Sisters, Catechist, all Leaders, Faithful People both young and old are all very involved. The Hospital is now a General Hospital since 2010, run by the Dominican Sisters. The Primary School goes back to 1959, the High School goes back to 1968 and has offered Forms Five and Six since 2001. Both Schools are under the direction of the Diocese of Mutare. The Office of the Education Secretary, Diocese of Mutare has always been situated at Saint Joseph's Mission. DOMCCP is situated at Saint Josephs since 1999 and the Herbal Research Processing and Therapy Centre, which is part of DOMCCP began during 2009.

(Further information on Saint Joseph's Mission is included in 'The Catholic Church in Manicaland 1896 -1996, Pages 44 to 46)

### **The Foundation of the Carmelite Sisters (1959)**

*During 1959, Bishop Lamont founded a Congregation of Sisters, known as 'The Handmaids of Our Blessed Lady of Mount Carmel' or 'The Carmelite Sisters'. It was common practice for almost every Bishop in the country to have his own Congregation of Sisters, Umtali was no exception. When written, the Constitutions of the Carmelite Sisters were based on the Carmelite Constitutions, the Sisters took the three Vows, the habit chosen was brown with a blue veil. In the beginning, the Novitiate was at Saint Benedict's Mission and the Novice Mistress was Mother Consolatrix, a member of the Precious Blood Sisters.*

*What generally happened in those days was that the girl expressed a desire to join the Sisterhood and in time the parents were contacted by a Sister or a Priest. In the early years of the Missions, this proved difficult as the parents sometimes demanded 'labola' or a bride price for their daughter. Since their daughter was to be 'married', some compensation was to be made to the parents.*

*Having gone through all the necessary channels and with a proper understanding of what the girl was requesting and if all concerned were in agreement, she was taken into the Congregation as a Candidate. The aspirant spent some years as a Candidate and then became a Postulant. As Postulants they received academic education such as teacher training or nursing or whatever was suitable for the girl. Having spent at least two years as Postulants, they were admitted to the Novitiate which was for another two years.*

*From 1959 to 1977 there were three Mothers General of the Congregation, all Precious Blood Sisters. Sister Gertrude Bobo became the first Carmelite Mother General of the Congregation during 1977. Around 1978 the Sisters of Charity from the Netherlands donated their convent at Kriste Mambo to Sister Gertrude as the Sister's Generalate. Around the same time, Mother Consolatrix of the Precious Blood Sisters who was Novice Mistress since the beginning of the Congregation returned to Germany and she was replaced by a Carmelite Sister. The Franciscan Sisters in Mutare assisted in teaching as many of the Sisters were doing correspondence courses. Fathers Sean Murphy and Conal Collier also assisted Sister Gertrude who was in the process of updating the Congregation.*

*The Carmelite Sisters have always and continue to do great work to further the faith of Christ together with their brother priests. From their early years, the Sisters have been 'leaders' of the 'African woman' and have involved themselves in all spheres of life and were often committed to women clubs. The clubs which the Sisters were involved in centred on family life, on cooking and hygiene and were set up in the most remote areas for women of all creeds. Many of the Sisters went for Catechetical courses in the country and outside the country. When they returned the Sisters used their skills and taught catechism in many areas, in schools and at Mass Centres when they accompanied the Priest to the Centres. Needless to say the Sisters understood their own people very well and were of great help to their Irish brother priests especially during the war years. Most priests during and after the war years were loud in their praise for the Carmelite Sisters as they were instrumental in saving many priests in difficult situations and from making serious mistakes.*

'The Catholic Church in Manicaland 1896 - 1996', Chapter 8, Pages 41 to 43, offers further information on the Carmelite Sisters.

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Mothers General of the Carmelite Sisters from 1977 – 2010.

Sister Gertrude Bobo	1977 – 1989.
Sister Immaculata Mvere	1989 – 2001.
Sister Thérèse Nyadombo	2001 – 2007.
Sister Evelyn Kadzere	2007 to the present day.

The Mother General now resides in the Murambi area of Mutare together with the Sisters in the General Administration. There are 83 Sisters in Solemn Vows, 27 Sisters in First Vows and 18 Sisters have gone to their eternal reward. (March 31<sup>st</sup> 2011)

### **Saint Andrew's Mission (1959)**

*The Catholic Church South of Umtali. The area South of Umtali was virtually untouched apart from the abortive attempt at St. Annas in Wengesi during 1951. There were very few Catholics from Umtali to Birchenough Bridge during the fifties. During 1959 Fathers Paul Feeley and Charles Hegarty came from the USA, both spent six months learning the Shona language and Shona customs and were then assigned to the Maranke area. Brother Bernard Clinch had built a Priest's house at the site of the future Mission in preparation of the coming of the Fathers. There was no other building on the site at this time. During 1960 Fathers Paul and Charles began to establish what was to be Saint Andrew's Mission, beginning with a lower primary school. The next structure to go up was a convent for the Carmelite Sisters, which was a considerable size!! Next on the building list was a clinic which was looked after and supervised by the Sisters. Maranke was a hot area, low, wind swept and desolate. Diseases like malaria and bilharzia were rampant so the clinic was kept busy. Many Mass centres and outstations were opened in the area within a short while. Father Hegarty was transferred to Regina Coeli after some months. Fathers Matthias des Lauriers came during 1961 and after a short time at Saint Andrew's went to Nyanyadzi to begin work on the construction of St. Patrick's Mission. Father Feeley began to organize the building of the Mission Church and Brother Bernard Clinch was once again called to do the building. Paul's wish was that the Church would be truly African in design. Most of the finances to build the Church came from America. Brother Bernard completed the building and the interior of the church was decorated by Sister Bernadette Crook, R.S.H.M. an art teacher at Marymount College, Umtali. It was indeed an unique Church, cruciform in shape, gothic windows, coloured glass panes, beautiful colours on the walls and zig-zag lettering of appropriate scriptural excerpts on the walls around the whole church. The Church was blessed by Bishop Lamont on the 10<sup>th</sup> of July 1966. Following the building of the Church there was a lull at Saint Andrew's and work followed a certain routine.*

*During 1968 Father Feeley went on holidays to the USA and Father Michael Kenny took his place. On his return Paul was asked to go to the Tanda area as there were plans to begin a Mission there, the future St. Michael's Mission. Father Feeley was very annoyed with this as he had put a lot of work into the development of Saint Andrew's and the beautiful Church there. In time, Father Kenny had the Mission wired and electricity installed. Father Kenny was then transferred to Avila Mission and Father Patrick Bodkin took his place. Father Ambrose Vinyu followed Patrick Bodkin as priest in charge until he was appointed Rector of St. Charles Lwanga in Melsetter. Father Alexander Sakarombe was then appointed priest in charge.*

*Father Sakarombe and the Sisters suffered greatly during the war years. Father Sakarombe was arrested three times and on one occasion he was put into the 'torture cage' and told to confess to things which never happened. All these horrors were perpetrated by the security forces. Three Carmelite Sisters were arrested and subjected to the most degrading and humiliating experiences. The whole of Saint Andrew's Mission including the beautiful Church was totally destroyed during the war.*

### **Saint Anna. Saint Columba's Mission. Honde Valley (1959)**

*The Honde Valley is deep and wide and the mountain cliffs rise for thousands of feet above the valley. From below the valley, one can see the silver streaks of the waterfalls joining the river which runs through thick*

vegetation. In places the villages are hidden by the vegetation. There is a big population in the Honde Valley, the valley is tropical and very humid in places. Brother Aegidius, Mariannhill, came to this area from Triashill Mission, some priests followed and baptised people but there was little evangelization of the people. When the Carmelites came, they found very few Catholics as the area was mostly of the Apostolic sect. Father A. Corbett came to the valley during 1949 and met with Chief Rori who seemingly was a prosperous man, had lots of land and many wives!! Near his homestead there was the remnants of a school which was build by Brother Aegidius and the name of the school was 'Saint Anna'. The Honde Valley area, prior to the opening of the Mission, was under the care of Saint Barbara's Mission. Out-schools were founded in the area, the presence of the church 'returned' to the area and by 1959 there were a big number of children attending the schools.

During 1960 Bishop Lamont had the intention of opening a Mission and sent Fathers Cormac Collier and John O'Sharkey to investigate. The obvious site for a central mission was one of the existing outschools but John O'Sharkey, after permission by the District Commissioner of Inyanga began building on the banks of the Ruda River. The site was partly in a forest and right across the river was Mocambique. There were few people living nearby and the place resembled more a hermitage than a 'mission'!! The building, designed by Father John was a rarity, he build the church, priest's quarters and office all under the one roof!! It was a long building with a corresponding veranda. He called the 'Mission' after a great Irish saint, Saint Columba. John O'Sharkey was a great and learned naturalist, he knew the name of every bird, animal and plant, what a pity he never wrote about them!! He was a kind man to the sick, had the 'rarest' of friends and fancied himself as a musician and played the cello, he was a rare genius!! During 1964 he went on holidays to Ireland and did not return to the Honde Valley, Michael Kenny replaced him at Saint Columba's. Father Kenny lived at the 'hermitage' for many years and spent lots of his time out and about ministering to the people. Someone often remarked that the valley had 'three geographical areas', the highlands where timber was grown, a very low region with a rainfall of over a hundred inches per year where tea and coffee was grown and the maize belt where a big number of the local people lived.

Father Kenny was a good reader all his life, he had a great interest in African customs and culture and enjoyed a glass or two of wine which we was able to purchase locally as Mocambique was just across the river!! Wine was cheap in those days in Mocambique and he even supplied the brethren with wine. During 1967 Michael went to Ireland on holidays and was replaced by Father Stephen Josten from the New York Province.

Father Josten was not happy with the Mission site established by Father O'Sharkey and began constructing a 'new mission' at the site of the former 'Saint Anna'. Out of respect for Father O'Sharkey, Father Josten retained the name 'Saint Columba' and so Brother Aegidius' old foundation eventually became a Mission. Father Kenny some years earlier had build a Church, a Primary School and a few teacher's houses at 'Saint Anna'. Father Josten began to build an 'usual type' of Priest's house at the 'new' Saint Columba's. He also brought the Carmelite Sisters to Saint Columba's even though there was no proper Convent for the Sisters. Some years later, the Sister's convent was completed by Father Galwin. With the coming of the Sisters, a clinic was opened and later a small hospital served the local people who constantly suffered from malaria and bilharzia. Father Lar Lynch came to Saint Columba's but Father Lar was soon transferred to the Tanda area and Father Gerry Galwin was assigned to Saint Columba's. Father Galwin stayed at the Mission for many years. Father Josten had the structures built by Father O'Sharkey dismantled and anything moveable brought to the New Saint Columba's and so ended the confusion between Columba One and Columba Two!! Father Steven then began to plan a school at the Mission, got the necessary land and permission, cleared the land of bush and began to develop a non-boarding school as there were many children in the local area. Father Josten became unwell and during 1975 went to Ireland but never really recovered. He ministered in Dublin and at Knock Marian Shrine for many years and died in Ireland during December 2000. During 1975 when Stephen left the Honde valley, Gerry Galwin became priest in charge of St. Columba's. Father Michael Hender joined Gerry at the Mission. Father Gerry build a fine Sister's convent in due course. As we are aware, the Mission is very close to the Mocambique border and as the liberation war developed the area became very dangerous with land mines on the road and many

people crossing the border for training in Mocambique. During July 1977, the freedom fighters came to the Mission and encountered friends of Gerry in the Priest's house. There was an exchange of gunfire and Gerry was shot through the shoulder and had to be transferred by plane to Umtali General Hospital.

After the war, the Mission continued 'full operations', Father Michael Hender continued Ministry there and in time the Killaloe Fathers replaced the Carmelites at Saint Columba's. Sister Irene Dumbura, Carmelite Sister was Headmistress at Saint Columba's Mission for many years and succeeded in building a very fine Secondary school and later Saint Columba's High School. The Mission has been for many years and continues to be administered by the Diocesan Fathers, Diocese of Mutare. The Mission celebrated its Golden Jubilee in recent years.

### **The Marist Brothers. Saint Patrick's Secondary School (1959)**

Bishop Lamont invited the Marist Brothers to Inyanga and offered them part of the farm at Mount Melleray Mission. A fine Secondary school was established for boys by the Brothers and continues to this day to offer quality education to all who attend. According to Brother Brocard Boyle, O.Carm., the Marist's inherited a most fertile part of the Melleray farm for their school and farm. Fathers Pio Kiernan and Lar Lynch were the first Chaplains to the school and the Chaplaincy has continued ever since by the Fathers at Mount Melleray Mission.

The Marist Brothers were a qualified group of men, each brother was highly qualified in his own subject and skilled through his own industry in farming and building. The Brothers came from Kutama to St. Patrick's Secondary, Inyanga. Kutama was and is a famous institute of learning dating back to the early days of the Missions in the country. Their buildings in the early days were far superior to the ordinary Mission style and their grounds and farms were kept and ran most efficiently.

The Marist Brothers have always welcomed many boys to come and share their vocation in the Marist family and have always appointed a Director of Vocations for the Brothers. They established 'Maristvale' beside the Secondary School to cater for local vocations.

During October 2010 Saint Patrick's High School celebrated their Golden Jubilee and many people came to celebrate the fifty years of quality education by the Marist Brothers and all the many People who have served at Saint Patrick's and Maristvale. It was indeed a very joyous occasion as the Bishop, Clergy, Sisters, Headmaster, former Headmasters, teachers, parents, friends, the local community and past and present pupils came together to thank God and to be with each other. The High school has been greatly developed over the years, a great tribute to the Marist Community and to all the People who have served in their own capacity over the last fifty years.

### **Saint Peter's Mission, Chisumbanje (1961)**

Back in 1930, Father Quinn, S.J. said that the Sabi Valley lay wide open for Missionary work because in that great area, from the mountainous districts of Melsek and Chipinga to the vast stretches of the lowveld, there was only one Mission, that of the American Board at Mount Selinda. The altitude in this area was one to two thousand feet only, very high temperatures were experienced and the area measured unreliable rainfall. In many parts of the valley, the soil was very rich, ideal for farming but without water nothing could be done in the way of crop growing. Yet, through this unproductive district at that time flowed the mighty Sabi river, reinforced by the Odzi and Nyanyadzi rivers. During 1919, a Mr Tom MacDougall realized the potential value of the area and began an irrigation scheme in the lowveld where sugar, wheat, citrus, vegetables and fruit were grown. A Missionary at Mount Selinda, a Mr Alvord, from Utah University began irrigation schemes at Nyanyadzi, Mutema and Chivuwe in the early nineteen thirties. These schemes were very successful and there are now many thousands of people using the irrigation schemes. During 1953, the Department of Agriculture decided to turn a hundred areas of the land at Chisumbanje into a Research Station to find out what crops the local people could

grow in the soil around the area. Work was started and it was eventually found that the soil when irrigated would be ideal for wheat.

During 1955, Father D.A. Clarke who had been scouting round the area for some time in search of a Mission site decided that Chisumbanje, named after a local Chief, would be an ideal spot. Mr John Janke, the Government Agricultural Officer in Chisumbanje was living with his wife on the banks of the river next to the Experimental Station. On a Saturday afternoon during November 1960 a blue car pulled up outside the Janke home and out jumped Bishop Lamont, Father Clarke and three Sisters from Marymount College. Over a cup of tea, the visitors discussed with Mr and Mrs Janke the lack of medical facilities and the lack of schools in the area. The nearest hospital was Chipinga, 90 miles away from Chisumbanje. They discussed a possible site for a Mission which could provide the above amenities and left with the idea of asking the Government for a grant of fifty acres.

Several weeks later Father Clarke arrived in a land-rover with authority from the local District Commissioner to pick out fifty acres for a Mission site. Father Clarke asked Mr Janke to accompany him and show him suitable sites. Father finally decided on fifty acres alongside the Sabi river about one mile from the Janke homestead. Father Clarke lived in a hut for the next week or so and he engaged a local builder to make bricks and do general clearing of the area. He chose the site of the Father's house on the bank of the river and marked out the foundations. For the next few months, Father Anthony travelled many miles between Umtali and Chisumbanje bringing cement, door frames, windows frames and roofing materials and also to supervise the building of the Priest's house. Slowly a house materialised and the local people used to appear at the 'Mission' and ask what was going on and watch with fascination when Father said Mass under a tree. Mr Janke often called around to see how the work was going on and shared a cup of tea with Anthony. During May, 1961, the house was nearly completed and Bishop Lamont paid a visit and told Mr Janke that Father Cyprian Kennedy would soon be coming to the Mission, the Bishop also told them a little of the background of Father Kennedy.

Mr and Mrs Janke awaited the arrival of Father Kennedy with interest as he was to be their only European neighbour for over fifty miles. Little did the Jankes realise what a great change the advent of this Father would make in their lives before the year was out!! Mr Janke described the coming of Cyprian – There he was, standing by his truck, unpacking a month's supply of food, a camp-bed and a bucket for drawing water from the river. Mr Janke went on to say, as it was the wet season, he often had to pull Father out of feet of mud with his Land-rover. Mr Janke travelled around the vast area with Father Kennedy and introduced him to many of the local headmen and Chiefs. As the water had not yet been connected in the house or Mission a way had to be found to get the water up from the river for household and building purposes. A well-point was put down about ten feet under the sand near the bank of the river, a pump was placed on the bank of the river just beside the Priest's house. The water was then pumped up to a tank and water began to flow through the pipes!! During the next few months, Father Kennedy built a Sister's Convent as he was expecting the Carmelite Sisters to come to Saint Peters. He also built two classrooms, a clinic and a small chapel. During September 1961 four American Lay Mission Helpers arrived at Saint Peters. They were volunteer nurses who came to serve the people. They remained at Saint Peters for about twelve years, they served and cared for the people with great dedication.

The Carmelite Sisters arrived two months after the volunteer nurses. Sisters Bridget, Margaret, Boniface and Thomas were recently Professed and had just completed their Novitiate. They were very frightened when they first came to Chisumbanje, it was wild country for them, they were terrified of hippos, crocodiles, snakes and the other wild animals. Other Sisters from the same Novitiate went to Maranke and Avila and often wrote to each other comparing conditions!! The people of Chisumbanje were 'strangers' to the Sisters, language difference and the type of clothing women wore in this area. The Sisters soon had a vegetable garden near their convent, began catechism classes and clubs for women. Early 1962, Sister Thomas began to teach Sub A children at the Mission, many of the children were happy, intelligent and friendly but did not consider it a priority to attend school every day due to family or local demands!! Mr and Mrs Janke were very impressed with the Sisters who prayed a lot, together with

*their varied ministries, teaching, nursing, ploughing, planting, cleaning, mending and visiting the people. It was with great rejoicing when the first converts were received into the Church at Saint Peter's Mission and they were no other than Mr and Mrs Janke and their two children, also a local man who had been working on the Mission!! Lots of water problems emerged as time went on because of pump problems, flooded rivers, pipes filling up with sand, and so forth. With the assistance of Mr Janke, many of the difficult situations were solved.*

*Around 1967 Father Kennedy was transferred to Mount Melleray Mission. Father Phillip O'Dwyer replaced Cyprian. Phillip stayed for a few years at Saint Peter's Mission and was replaced by Father Kenny. Fathers O'Sharkey, Bodkin and Tom Power all served at St. Peters. What Father Egan did for Avila Mission, Tom Power did for Saint Peters, it was a case of the desert blooming all over again in the Sabi Valley!! Around 1973 the American Mission Helpers left St. Peters and the LCM Sisters came and served at the hospital. The LCM Sisters owned and ran Saint Anne's Hospital in Salisbury. It was also during this time that the Mission was wired and the whole Mission availed of electricity. With the coming of the electricity, Tom Power availed of the electric power and so began the irrigation of the fifty acres around the Mission. Tom went in for wheat and cotton, involved the local people in the scheme, created employment for many people, made a modest profit and the Mission for the first time in its existence was able to sustain itself. During the war years, Fathers Power and Cyprian Kennedy (who had returned) stayed on the Mission and did what they could in difficult circumstances. Saint Peter's Mission became a Red Cross base for the area and arrangements were made for the Fathers to travel by plane when they wanted to leave the area.*

During 1980, after gaining Independence, Tom Power went to Ireland and to the USA for studies. During the Provincial Chapter of 1982, Tom was confirmed as Commissary Provincial, Zimbabwe and returned some weeks later. During his short term in Office as Commissary Provincial, Tom was very anxious that young Zimbabweans share in the Brotherhood of the Carmelite Order, this wish was fulfilled by the Lord within a short time. Our Formation Programme began in the Bvumba area outside Mutare and later was transferred to Kriste Mambo during February 1985. Tom did not live to see his dream fulfilled, he became quite ill and died during March 1984 in Harare having just arrived back from Ireland.

The Diocesan Fathers in the Diocese of Mutare continue to minister at St. Peter's Mission Chisumbanje. Again major developments have continued at the Mission over the years. The Fathers and Carmelite Sisters continue to serve the people in the Chisumbanje area.

### **Willow Grove Mission – The Seminary, St. Charles Lwanga (1959 – 1962)**

*The Seminary, Melsetter, was built on Willow Grove Farm in the district of Melsetter. Mrs Hilda Richards wrote the following article many years ago; "Willow Grove Farm Melsetter was purchased by Bishop Haene in 1946 when the district of Melsetter came under the jurisdiction of the Apostolic Prefecture of Fort Victoria. On the establishment of the Apostolic Prefecture of Umtali in 1953, Melsetter was one of the civil districts given to Umtali and Willow Grove Farm has handed over to the Umtali Prefecture. On the 10<sup>th</sup> of March 1959, Father Clarke took occupation of the Willow Grove farm house and started the apostolate in all the districts south of Umtali. As a result of his labours, Saint Andrew's Mission, Saint Peter's Mission, Saint Charles Lwanga Seminary and Saint Patrick's Mission were all established".*

*The farm which Bishop Haene purchased amounted to 3 400 acres in hilly and mountainous terrain. His intention was to have a holiday house in the mountains for the priests and brothers in his Prefecture. Father Clarke made contact with many Catholics in the area, he also made contact with the Chiefs with a view to opening up schools and Mass centres in the area. During 1961, Bishop Lamont began the process of building a Junior Seminary some distance from the old farm house, the present St. Charles school. The old house was way across on the other side of the valley. The location of the Seminary was and is about eighty miles from Umtali. When the Seminary was completed and up and running, the priests were also able to minister to the Catholics in*

the vast area of Melsetter, Chipinge and surrounding areas. The Seminary was planned and constructed by an ex-Jesuit, a Bruno Gassi, who was German. Bruno built the Seminary right into the hills, it was and is a solid structure, other buildings were constructed in the years which followed. As we are aware, the Seminary is near the main road, there is always a good supply of water from springs in the mountains, plenty of firewood, plenty of ground for growing vegetables, maize and whatever. The Seminary was opened and blessed in January 1962. As time went on, students from the Archdiocese of Salisbury and from the Diocese of Chinhoyi joined the students from the Umtali Diocese. Boys who finished Standard Six in those days and who expressed a wish to become priests were sent to Melsetter. Father John Lamont became Rector soon after the Seminary was opened. John's knowledge of the local customs and language was very limited.

The Seminary began with students attending Form One. Father Gerry Galwin went to the Seminary to assist John Lamont. The second year began, with Forms One and Two and Father John O'Sharkey took up residence at the Seminary. Mr Joe O'Neill, a mission helper spent some time there teaching Latin. It was then decided that they would follow the London G.C.E. 'O' Level syllabus as it was a subject examination as distinct from a group examination, if a student failed any particular subject, he could repeat the subject. The subjects offered at that time were: English Language, English Literature, Latin, Mathematics and Bible Knowledge.

During 1965 John Lamont left the Seminary and Father Tom McLoughlin was appointed Rector. Tom McLoughlin introduced many changes for the better at the Seminary, the Junior Seminarians used to wear red cassocks and got a monthly allowance, all that and other privileges went!! The Seminarians were to be treated like any other group of young men studying G.C.E. They were also at this time asked to pay school fees, though it was a small amount. They also competed in sport activities with other schools. A much healthier atmosphere prevailed at the Seminary. During this time, Fathers Ward, Josten and O'Sharkey were on the staff. Father Senan Egan together with Brother Ignatius Moore built the Church at the Seminary and Father O'Sharkey added a unique bell tower, it was in imitation of the first American rocket taking off from Cape Canaveral in the USA!!

Fathers O'Sharkey and Ward left the Seminary during 1966 and were replaced by Fathers Jim Doyle, Stan Hession, another staff member came some time later. There were now five on the staff, including Fathers McLoughlin and Josten. Stan Hession was appointed Dean of Studies and a proper curriculum was drawn up. Two new subjects were added, Geography and Shona language. The number of Seminarians increased greatly. During 1968, Stan Hession was advised that they must have a science subject on the syllabus in order to get recognition at University level and so biology was introduced. During 1967 Tom McLoughlin began to build an extension to the present Sister's Convent as new Sisters were expected at the Seminary, other buildings were also added at this time. During 1968 the Carmelite Sisters came and began their work at the Seminary and with the people, especially women in the surrounding areas.

Some of the brethren questioned the value of the Seminary with so many able-bodied men involved with Seminary education? Yet it was so necessary that the Country prepared for its own Clergy and Religious, the Archdiocese of Salisbury, Chinoyi and Umtali students were all studying at Melsetter.

During 1970, Father Tom McLoughlin was elected Commissary Provincial of the Carmelites and Father Jim Doyle was appointed Rector of the Seminary. As Rector Jim Doyle began to extend the Seminary buildings after receiving funds from overseas donors. The State Lottery donated funds to build a swimming pool. Other buildings were included as time went on together with an outstation church just outside Melsetter town. Many of the brethren served for a short time at Melsetter and when two left during early 1972, Father McLoughlin returned and began to teach English Language and Literature four days each week at the Seminary. Sister Paulus de Bruyn came during 1972 and began to teach history at the Seminary. At this time there were four Carmelites at the Seminary, namely, Jim Doyle, Stan Hession, Tom McLoughlin and John McGrath. Father Stan Hession went for studies in England during 1974 and he was replaced by Father Thomas Fives. During 1976 Father Ambrose Vinyu was appointed Rector and Jim Doyle became the Bursar of the Seminary. During the war years,

the Seminary was not interfered with to a great extent, unfortunately Father Tom McLoughlin, the Sisters and the cook were ambushed but were not killed on the road to the Seminary on the 31<sup>st</sup> of December 1976. Father Tom and the Cook were shot, the Sisters escaped injury. The Datsun truck was hit nineteen times and sixty spent shells were found along the road by the Security Forces the following day!! During 1977, the Security Forces and the Freedom Fighters left the Seminary in relative peace but during 1978 the Security Forces accused the Seminary personnel of helping the Freedom Fighters and the Seminary was closed down. The 'Seminary' was transferred to the Marymount College in Umtali during 1978. After the departure of the Seminary personnel, the Seminary buildings were vandalised and destroyed. After the war it took a huge amount of finances to restore the Seminary buildings. Fathers Jim Doyle and Thomas Fives worked very hard, together with other people to restore the buildings.

### **Saint Patrick's Mission (1962)**

Saint Patrick's Mission is situated in Nyanyadzi, a low-lying area, very arid with stifling heat. It is the hottest Mission in the Diocese!! Nyanyadzi happens to be one of the first successful irrigation schemes in the country. People who applied for a 'plot' in the irrigation scheme were given four acres and they could with the least exertion raise three crops annually. At first, the plot holders in the irrigation area came from areas outside Nyanyadzi. The plot holders in time approached the Bishop with the request of having a Mission in the area. The District Commissioner gave permission for a site but the Methodists objected to the presence of 'Roma', they maintained that there were too many missions in the locality!! However Bishop Lamont was adamant and the building of St. Patrick's Mission went ahead, even faster than anticipated!!

Father Clarke was again involved when the mission began. Bruno Gassi, the ex-Jesuit who build the Seminary started the buildings at Saint Patrick's. He build the Priest's house, Sister's convent and the Primary school. There was a lack of water in the area so a bore hole had to be sunk which functioned pretty well. Father Clarke and Bruno Gassi soon moved from the Mission after the first few buildings were completed and Father Matthias des Lauriers moved in around 1962. In time, Father des Lauriers and Brother Bernard Clinch built the Church at Saint Patrick's, using the same plan as at Saint Andrew's Mission, Maranke. The local people contributed the sand, stone and bricks. Financial help for the building came from America and Ireland. The colours on the walls and the glass panes were as at Saint Andrew's, there are four stones in the floor near the altar, the stones were taken from places in Ireland in which Saint Patrick is known to have visited. With the irrigational scheme in the area it was logical to open a vocational school to teach farming as well as academic subjects at Saint Patrick's. The school catered for boys, girls and had boarding facilities. The classrooms were fairly modern but the boarding facilities left a lot to be desired, these facilities were improved in later years. During 1971 Matthias des Lauriers left St. Patrick's and Father Lar Lynch replaced him. Father Lar was a 'Pastoral Priest', not too much into education and books and after a short time he was replaced by Father Sean Fallon who had a Degree in Engineering.

Father Fallon loved the heat and he set about installing an irrigation scheme near the mission. He acquired many acres from the local authority, built cement ducts which he designed himself, wired off the area for irrigation and when he reached the stage that the water could flow to the tillage, he had blocking mechanisms which were controlled manually. With plenty of school children, he had plenty of helping hands!! Many crops thrived, with the irrigation the soil proved amazingly fertile, maize grew with great success. The whole project was in accordance with the school syllabus or curriculum.

It was a sad morning during July 1972 when Brother Brocard Boyle, O.Carm., died of heart failure at the Mission. Father Ambrose Vinyu was at Saint Patrick's that morning. Brother Brocard was transferred to St. Patrick's just months previously and had just returned from his holidays in Ireland. Brocard was buried at Triashill Mission.

Father Fallon did not stop with his irrigation project. He applied and was successful with the aid of Father Fives in getting funds to erect dormitories, dining rooms and kitchens for the school. Father Sean designed the buildings himself, they were functional, simple and were suitable to the climatic conditions of Nyanyadzi.

For some unknown reasons, the Mission escaped pretty well during the war years, the Freedom Fighters were all over the place and often made their presence felt, especially during 1978. Later during 1978, the Freedom Fighters visited the Mission and ordered that the Mission close at once. The Primary and Vocational schools closed but the people were allowed to attend Mass and the Father and Sisters remained at the Mission for some time. By 1979 life became very difficult because of 'demands' and the Father and Sisters left for Umtali. The Mission was not destroyed at any time during or after the war.

### **Carmel College, Mutare (1964)**

The Irish Christian Brothers had a boy's school in Bulawayo, the Jesuits had Saint Georges in Salisbury and the Carmelites began to develop Carmel College in Umtali. Father Sean Coughlan who was the Regular Superior in Umtali together with his Council put a lot of thought into what eventually became Carmel College in Umtali. Father Coughlan consulted everybody before the final decision was made, yet there was some indifference among the brethren about the College. During 1963 the plunge was taken and land was acquired from the Municipality of Umtali. In the beginning a junior and senior school was planned and a boarding facility was envisaged for the senior section. Sixty acres was acquired for 'Religious and Educational purposes', it was a magnificent site which overlooked Umtali and was about two miles from the town. The cost of the land was five thousand pounds!! Work was started on the site during 1963 by John Sisk and Co. and finished during 1964. During 1963, as the building of Carmel College had just started, Father Barty McGivern and Brother Augustine Parsons started 'the school' at the Parish hall, beside the present day Priory.

During the early years of Carmel College, Brother Albert Breen was instrumental in the development of the grounds and playing fields. Albert set about turning the 'bush' into playing fields, cricket-creases and tennis courts. Large amounts of money were spent on the lay-out and arrangement of the fields and on the necessary equipment for the sports.

1964 was a good year for the country but in 1965 Mr Ian Smyth declared the 'Unilateral Declaration of Independence' or UDI. Nevertheless for the next few years the College functioned pretty well as it was a day school. Father McGivern left the College and Father Cyprian Kennedy took his place. Father Kennedy was born in the country and went down well with the white community. He was a visionary and he prevailed on the Local Superior of the Carmelites to extend the boarding facilities at the school and develop a science laboratory, his wish was approved and both facilities were developed. During 1969 the Secondary section of the school was opened but it became apparent very soon that the number of pupils was hopelessly inadequate.

By 1970, Father Tom McLoughlin as Commissary Provincial had to close down the Secondary section of the school and concentrate on the Primary section. This was a death blow to the school as pupils who had completed Primary Education had to seek places in other schools for Secondary Education. After the closing of the Secondary section every effort was made to make a success of the Primary school.

During 1971 Father Cyprian Kennedy left Carmel College and was appointed Administrator of the Cathedral in Mutare. Father Sean Coughlan was elected Assistant General at the Carmelite General Chapter in Rome and after a few months he had to reside in Rome. Father Martin Farragher was appointed Prior of the College and a Mr Michael Browne was asked to be Headmaster. Again there was an injection of money for advertising in an attempt to save a sinking ship but the numbers kept dropping. Umtali was a border town, people were beginning to leave the town, the town was taking on the appearance of a garrison town, talk of war was 'in the air', things were not good for the school. As time went on there was some consideration expressed that Marymount and Carmel College could complement each other, both in subjects and teachers. Again there was also some

consideration expressed that Carmel College and the Dominican Convent, who were also experiencing difficulties could complement each other but all was of no avail. By 1973 there were only a few pupils at the College. At the 1973 Provincial Chapter in Dublin, representation was made by the Regular Superior and the Delegates to the Chapter to close Carmel College in Umtali. At the time of closure the College was in its ninth year. Regarding the Community at the College at the time of closure, Martin Farragher and Albert Breen went to Mount Melleray Mission and Sean Murphy became Secretary to Bishop Lamont. Father Dunstan O'Connor looked after the College after the closure and auctioned off anything that he could. After a short time the army began to show an interest in the property as there were plans to build an army barracks in Umtali. The College was sold to the army for \$300 000.00 Rhodesian dollars and the five thousand pounds which the Carmelites paid to the Municipality for the sixty acres back in 1963 was also refunded as the site which was for 'Religious and Educational purposes' was now changed to 'Security purposes', so we did alright financially!!! As the war developed in the Country and in Umtali, Marymount College and the Dominican Convent had to close their schools.

### **Kriste Mambo, Secondary School (1964)**

The Sisters of Charity from The Netherlands decided to build a Secondary School for girls during 1963. While the school was being built, the Sisters together with Paul Hughes and Joseph Clinch taught the Form One girls at Triashill Mission. Miss May Bloomefield, a convert to Catholicism from Anglicanism and who was a lay mission-helper at Bonda Mission, owned a property about three miles from Triashill Mission. Miss Bloomefield donated some of her property to the Sisters of Charity for the girls' school. The school was built by John Sisk and Co. and with the completion of the buildings, Kriste Mambo was one of the finest schools in the country. The school had the customary draw back, no water near the site, two bore holes had to be sunk which operated very well. The Sisters of Charity were in charge of Kriste Mambo and there was also a Carmelite either on the staff or as a Chaplain. Father Paul Hughes was the first Chaplain, followed by Father O'Sharkey, Edward Ward and Jim Doyle.

Kriste Mambo continued to function during the war years and it was only towards the end of the war that it had to be closed down. The Sisters moved away from Kriste Mambo before its closure during the war and a Headmaster ran the school. The Sisters of Charity offered the Kriste Mambo Convent to the Carmelite Sisters during the seventies and the Carmelite Sisters occupied the building for some years.

Later the Carmelite Friars occupied the Convent section of Kriste Mambo and in later years took possession of the entire Kriste Mambo complex. As the Friars took over the management of the school, they appointed a Priest Manager to work with the Headmaster in the school. Also during 1985 the Carmelite Friars used the convent building as their Novitiate and later the Pre-Novitiate was introduced at Kriste Mambo. Many of the brethren have served at Kriste Mambo over the years either in Formation, Education or in Pastoral Ministry. Kriste Mambo High School as it is known now offers quality education up to Form Six and is staffed by a dedicated Headmaster, Manager and Staff, both teaching and non-teaching. The Kriste Mambo Formation Centre, Novitiate and Pre-Novitiate continues to accept aspirants who wish to follow the Carmelite way of life.

### **Saint Michael's Mission, Tanda (1968)**

Saint Michael's Mission, like all Missions had a humble beginning. When Bishop Lamont applied for permission to begin a Mission in Tanda, he was given a small portion of land in the Tanda area. When Father Paul Feeley went to the Tanda area during 1968, there was a flourishing Upper Primary school at one of the out-stations. When Father Peter Claver Marimanzi was in charge of the out-schools at Saint Benedict's Mission, he built a Priest's house at an outstation, this out-station was to be the future site of Saint Michael's Mission. Tanda was always regarded as a part of the Saint Benedict's area and when the number of Catholics increased it became difficult to cope with the numbers and it was decided to expand and open a new mission.

*When the Carmelite Sisters came to the 'Mission', they lived in the Priest's house and Paul lived in another building nearby. The Priest's house then became the Sister's Convent. In a short time, Father Paul set about building a Church at St. Michael's and the Church was completed during 1971. A clinic was opened at Saint Michael's in due course, also teacher's houses were erected. When Father Feeley left during 1974, Father Gerry Galvin was assigned to St. Michael's. A lot of building had taken place at the Mission by then, except for a Priest's house and Father Gerry was able to concentrate on the Pastoral Ministry. The school nearby was run by a School Council and did not come under the Mission authority. Father Galvin was transferred and Father Lar Lynch was appointed to Saint Michael's. Father Lar in a short time constructed a modest Priest's house at St. Michael's. In time Father Lynch was transferred to Mount Melleray and Father John O'Sharkey took his place. How Father O'Sharkey was not shot by the Security Forces during the war is a miracle, he openly befriended the Freedom Fighters and was quite rude to the Security Forces!! Eventually John O'Sharkey went to Umtali and the Mission was closed down by the Security Forces.*

- 1971 The Most Holy Trinity Cathedral. Mutare. 11.07.71
- 1975 The Franciscan Missionary Sisters for Africa came to the Diocese of Mutare.
- 1975 Saint Martin's Parish, Florida. Saint Martins was administered by the Cathedral Parish up to 1989. The Spiritan Fathers took over the administration of the Parish during 1989. The Immaculate Conception Church in Chikanga is incorporated into Saint Martin's Parish. The building of this Church commenced around 1998. The Spiritan Community (1989) and the LCM Sisters (1982) are resident in the Parish.
- 1977 Father D. A. Clarke, O.Carm., was appointed the Apostolic Administrator of the Diocese when Bishop Lamont was expelled from Rhodesia.
- 1979 Bishop Patrick Mutume consecrated as Auxiliary Bishop of Umtali on the 17<sup>th</sup> of June.
- 1980 Independent Zimbabwe. 18.04.80
- 1981 Carmelite Sisters. Mount Carmel Centre, Mutare.
- 1981 Saint Dominic's Secondary School re-opened during 1981. Saint Dominic's School closed during the war, 1976 and Saint David's School for girls (Bonda) occupied the school buildings up to 1980 when the Diocese of Mutare re-opened the School. Saint Dominic's High School has offered Forms Five and Six since 1999.
- 1982 Saint Dominic's. Diocesan Administration Centre, CADEC, DDP and other Diocesan departments began co-ordinating the Diocesan apostolates during 1982.
- 1982 Bishop Alexio Muchabaiwa consecrated Bishop of Mutare on the 21<sup>st</sup> of February on the retirement of Bishop Lamont. During the early years of Bishop Muchabaiwa's administration, the present Bishop's House was constructed on the site of the old 'Drumfad building'.
- 1982 Justice and Peace Office. Mutare.
- 1983 Killaloe Fathers came to the Diocese of Mutare.
- 1984 Spiritan Fathers and Brothers came to Zimbabwe.  
Carmelite Sisters Novitiate established near Kriste Mambo.
- 1985 Carmelite Friars began Novitiate at Kriste Mambo (transferred from the Bvumba) and took over the administration of the Secondary School at Kriste Mambo.  
Pre-Novitiate also established at Kriste Mambo.
- 1989 Kiltegan Fathers came to the Diocese of Mutare.  
Saint Paul's Parish, Dangamvura.  
St. Paul's Dangamvura was an out-station of Saint Joseph's Mission. A hall was build by Father Collier and the Catholic people of Dangamvura which served as a Mass Centre and Mass was said in the hall on a regular basis until the Church was build. The RSHM Sisters came to Dangamvura during 1982. The Sisters provide various services to the community in the Parish and at DOMCCP at Saint Joseph's Mission. From early 1983, the Diocesan

Fathers looked after St. Pauls from town. The Church, Priest's house were constructed and the Parish was established during 1989 with the coming of the Kiltegan Fathers. Saint Pauls is a very active Parish with resident Fathers and Sisters. Saint Barnabas has still to be developed in the Dangamvura Parish.

St. James' Parish. Chipinge. Chipinge town was an outstation of St. Charles Lwanga, Chimanimani up to 1989 and now has its own Parish Clergy and Carmelite Sisters. The Franciscan Sisters went to Chipinge during 2000 and the Carmelite Sisters replaced the Franciscans during 2008.

1990 Carmelite Sister's Motherhouse. Mutare.

1992 The Diocesan Pastoral Training Centre. Mutare.  
DOMCCP, Saint Dominic's, Mutare.

1993 The Spiritan District House, Fern Valley was blessed and opened on the 14.02.96.

1994 Bishop Patrick Mutume. Residence. Hospital Hill, Mutare.

1998 Administrator's House, Cathedral grounds.

1999 Youth Alive. Franciscan Sisters. Mutare.

The Franciscan Sisters have continued to the present day to provide various services to the community in the Mutare area, in the surrounding areas and in the Diocese of Mutare. The Sisters are also very much involved in Youth Alive, services to women in need and at the Zororai Old People's Home in Sakubva.

Saint Francis of Assisi. Zimunya.

2000 Saint Mary's High School. Chikanga.

2001 Carmelite Sister's General Chapter. Sister Theresa Nyadombo elected Mother General, August 2001.

The Carmelite Sister's Generalate House was founded in the Murambi area of Mutare during 2001.

2002 Amai Maria Village.

2003 Bishop Lamont died in Ireland on the 14<sup>th</sup> of August.

Sisters of the Divine Child. Nyanga.

2004 Bishop Lamont House founded.

Official closure of the Killaloe Mission to Zimbabwe, the 7<sup>th</sup> of June 2004.

2005 Pope John Paul 11 died in Rome on the 02.04.05

2006 Father Simplisio Manyika elected the first Zimbabwean Carmelite Commissary Provincial. June 2006.

2007 Sister Evelyn Kadzere elected the Mother General of the Carmelite Sisters at their General Chapter. August 2007.

2008 Doctor Irene Von Furstenberg died in Mutare on the 15.06.08.

Children's Home established in Nyanga.

Saint Patrick's Missionary Society, the Kiltegan Fathers, completed their Mission in the Diocese of Mutare during 2008. During their 19 years in the Mutare Diocese, the Kiltegan Fathers served at Saint Paul's Parish Dangamvura, Saint Columba's Mission, Saint Benedict's Mission, Headlands, The Bishop's House, were engaged in Justice and Peace ministry and supplied at the Cathedral, Mutare. Father Michael Bennett was the last Kiltegan Father to serve in the Mutare Diocese. The Kiltegan Fathers came to Zimbabwe during 1989 and they now continue ministry in the Archdiocese of Harare, in the Marondera area.

The Fathers from the Diocese of Ardagh and Clonmacnois, Ireland completed their Mission in Zimbabwe during 2008.

The Diocese very graciously gave three Priests to the Diocese of Mutare over a nine year period, 1999 to 2008.

The Fathers ministered at Saint Benedict's Mission and at Saint Columba's Mission during their time in Zimbabwe.

2009 The Spiritans in Zimbabwe celebrated 25 years of Ministry in Zimbabwe on the 6<sup>th</sup> of June 2009. The celebration was at the Immaculate Conception Church in Chikanga.

Hobhouse, Chikanga, Church and School is in the process of development.

2009 Divine Child Sisters. Novitiate. (Along the Bonda road).

2010 Mrs Rhoda Valentine died in Mutare on the 26<sup>th</sup> of March.

The Child Protection Policy for the Diocese of Mutare was approved by Bishop Muchabaiwa during June 2010.

## THE DIOCESE OF MUTARE: 1996 – 2010

### THE CARMELITES IN ZIMBABWE: 1996 – 2010

**1996** Before the Golden Jubilee Celebrations of 1996 and during the years that have followed, the Provincial together with members of the Provincial Council have continued to visit the brethren in Zimbabwe during the early months of each year. The Commissariat AGM has taken place during this visit. Prior to 2004, our First and Final Professions took place during the month of February of each year. Since 2004 to the present time, our First and Final Professions have taken place during July or August. The annual retreat for the Finally Professed and for brothers in First Vows have taken place during December and August respectively. In recent years, the retreats have taken place in Chinhoyi, Mutare, Masvingo and at the National Park in Nyanga. Raymund Maunde, Constantine Masarira, Conrad Mutizamhepo, Norbert Fokisa, Simplisio Manyika, Vitalis Benza, Wiseman Musemwa and Theophil Makuni have all had the opportunity for further studies outside Zimbabwe. Many of the brothers have shared in the Mission Appeal in the USA over the years while many others have attended International, Regional and other meetings of the Order. All of the brothers have shared greatly in pastoral ministry, in education, health care, social activities, retreats, supervising and funding various building projects such as Churches, Schools and housing. In recent times, our brothers have been very much involved in the care of the needy in our Missions, Houses and Parishes. Some of the brethren, namely, Sean Coughlan, Leo Gallagher, Pio Kiernan, Fred Lally, Edward Ward, Martin Farragher and Paul McChrystal have had to return to the Home Province over the last few years, some because of ill-health, others for various reasons. Also a number of our brothers who served in Zimbabwe for many years have gone to their eternal reward. May the Lord reward them for their many years of faithful service.

**1997** Since our Golden Jubilee celebrations, 1996, the Provincial Chapter 1997 took place during the month of June at Gort Muire Dublin. Robert Kelly began his second term as Provincial and John McGrath was confirmed as Commissary Provincial. Norbert Fokisa was Ordained Priest on the 9<sup>th</sup> of August 1997. Anthony Scerri, General Councillor visited the brethren in Zimbabwe from the 17<sup>th</sup> to the 30<sup>th</sup> of September, 1997. During September 1997 Bro Amilton Vidotto, Pernambuco Province, Brazil came to Mutare to investigate the possibility of his Province sharing in ministry in Mocambique. He made many visits to Mocambique during the following months. Norbert Heaslip came to Zimbabwe on the 27<sup>th</sup> November, 1997.

**1998** We had a renewal course in Mutare during January and February 1998. The two week Course began on the 26<sup>th</sup> of January with Father Michael Mullins, Rector, St. John's Waterford, Ireland and Father Tom Whelan, CSSp, Ireland, facilitating. The course concluded on the 6<sup>th</sup> of February. Father Michael conducted a most inspiring and reflective course on Scripture. Forty five people attended including our Students, Sisters, our Brother Priests and invited Clergy. Father Tom shared with us the Art of Presiding at Liturgy, Liturgy as the primary and indispensable source, Theology of the Eucharist, music in the liturgy, the Lectionary, community prayer and the sharing of the Word.

Visit to Mocambique, February 1998. Fathers A. Scerri, General Councillor, A. Muniz Fernandes, Provincial Pernambuco Province, R. Kelly, Provincial Ireland, J. McGrath, Commissary Provincial Zimbabwe, Brothers A. Vidotto and Severino DeFreitas Castro, Pernambuco Province, visited Mocambique from the 11<sup>th</sup> - 19<sup>th</sup> of February 1998 to investigate a possible foundation of the Carmelites in Mocambique. The brethren visited Chimoio, Gorongosa, Beira, Nampula and Nacaroa. Various meetings took place - with the Archbishop of Beira, the Bishop of Chimoio, Carmelite Sisters in Nampula and with the Carmelites in Mutare.

The new building at Mount Carmel Student House Harare was opened during May of 1998.

There was an International Meeting at the Pastoral Centre Mutare of the Carmelite Family in Africa from the 10<sup>th</sup> to the 14<sup>th</sup> of August, 1998, and many of the Brothers and Sisters in Africa attended. The Prior General, Father Joseph Chalmers, the Councillor for Africa, Father Anthony Scerri, the Provincial of the Irish Province, Father Robert Kelly and many Provincials and Brothers from Europe who had personnel in Africa also attended the week in Mutare.

Simplisio Manyika and Severino DeFreitas Castro (Brazil) were Ordained to the Priesthood on the 22nd August, 1998, at Kriste Mambo.

Carmelites in Gorongozo, on the 6<sup>th</sup> of September 1998, the Archbishop of Beira, His Grace Jaime Pedro Gongalves, installed Father Severino as Parish Priest of Gorongozo. His Grace conveyed his sincere gratitude to the Father General, the General Council of the Order, the Provincial of Pernambuco and to the Carmelites in Zimbabwe for sending our Brothers, Severino and Amilton to work among the people of Gorongozo. Fathers McGrath and Hender were present for the installation. Over the next eight years, our brothers at Gorongozo visited the brothers in Zimbabwe on many occasions and the Zimbabwe brothers visited our brothers on many occasions in Gorongozo.

Father D.A. Clarke died in Harare on the 17<sup>th</sup> December 1998. Father Clarke will always be remembered for his many talents, his many roles in and his many contributions to the Diocese of Mutare and to the Church in Zimbabwe. He was a pioneer of many new Mission foundations in the Diocese of Mutare and author of many articles in various publications. Father Anthony was noted for his hospitality and for his zest for life. He suffered much pain and had many brushes with death during his life as a Missionary. May his soul rest in peace. Father Patrick Chiwara, Diocese of Mutare died during April 1999. Patrick was a friendly soul and a good friend to many of the brothers. May his soul rest in peace.

**2000** We welcomed the Jubilee Year 2000 with great joy and expectation. The new building at the Priory Hatfield was completed on the 11<sup>th</sup> January, 2000, and Martin Farragher returned to Zimbabwe on the 22<sup>nd</sup> January. The AGM 2000 was attended by the Prior General, Father Joseph Chalmers, the Councillor for Africa, Father Anthony Scerri, The Provincial of the Irish Province, Father Robert Kelly. Most of the Brothers attended the AGM of 2000 and all were welcomed by the Commissary Provincial, Father John McGrath.

Father Raymond Maunde graduated at Fairbanks University in the USA on the 7<sup>th</sup> May, 2000. Father Michael Kenny died in Ireland on the 29<sup>th</sup> of May: Michael came to Zimbabwe during 1956 and spent 43 years as a Missionary in the Diocese of Mutare. He was indeed a great Missionary who did not spare himself. Like Father Clarke, he will be remembered for his many roles and his many contributions to the Diocese of Mutare. May his soul rest in peace.

The Provincial Jubilee Chapter 2000 was held at Gort Muire Dublin from the 18<sup>th</sup> to the 23<sup>rd</sup> of June 2000. Father Fintan Burke began his first term as Provincial and John McGrath began his second term as Commissary Provincial. Father Joseph Neville died at Saint Kilian's Mission on the 25<sup>th</sup> June. It was with profound shock that we learned of the death of Joe even though he was not in good health before he died. He was a man who did not spare himself, he worked tirelessly for Saint Kilian's and ministered at St. Kilian's for most of his time in Zimbabwe. His passing was a great shock for everybody who knew him, in Zimbabwe and in Ireland. May his soul rest in peace.

Father Vitalis Benza was Ordained to the Priesthood at St. Barbara's Mission on the 19<sup>th</sup> August, 2000.

**2001** Father Sean Coughlan returned to Ireland on the 27<sup>th</sup> of February 2001 and Father Paul McChrystal came to Zimbabwe on the 3<sup>rd</sup> of March 2001. Sister Theresa Nyadombo was elected Mother General of the Carmelite Sisters during August 2001. Paul Horan came to Mutare during August 2001 and Robert Kelly came during December 2001.

**2002** Doctor Irene von Furstenberg was affiliated to the Carmelite Order during January 2002 at a ceremony at the Pastoral Centre Mutare. Frederick Chiromba replaced Peter Toner as Administrator of the Cathedral Mutare on the 24<sup>th</sup> February, 2002. Constantine Masarira graduated in London on the 15<sup>th</sup> of July 2002. Father Barty McGivern died in Mutare on the 25<sup>th</sup> of September 2002. Father Barty spent fifty two years in Ministry in Zimbabwe. A hard and gentle working Priest who served his God faithfully. He is still remembered for his pastoral zeal and gentle disposition. May his soul rest in peace.

**2003** Archbishop Patrick Chakaipa of Harare died on the 8<sup>th</sup> of April 2003. May his soul rest in peace. The Carmelite Sisters began ministry at St. Kilian's Mission on the 10<sup>th</sup> of May 2003. Fathers Anthony Scerri and Carlos Mesters visited Zimbabwe and Mocambique during May and June 2003. Avila Mission celebrated their Golden Jubilee on the 30<sup>th</sup> of May 2003. The Provincial Chapter took place at Gort Muire during June 2003. Fintan Burke began his second term as Provincial and John McGrath began his third term as Commissary Provincial. Bishop Donal Lamont died in Ireland on the 14<sup>th</sup> of August 2003.

The four articles which follow are all regarding the late Bishop Donal Lamont, O.Carm. (1911-2003). One is the homily given at his funeral in Terenure College on the 18<sup>th</sup> August, 2003, by C. O'Donnell, O.Carm. The other three articles were scanned from 'Causa Nostrae Laetitiae', Spring 2004 (pages 27-39) and 'Carmeletter Zimbabwe', 2/2003 (pages 2-5).

## **Bishop Donald Lamont, O.Carm. 1911 - 2003**

The three articles which follow are photocopies from 'Causa Nostrae Laetitiae'.  
Spring 2004. Pages 27 to 39.

- 1) Bishop Donal Lamont, O.Carm 1911 – 2003.  
An Appreciation.  
Christopher O'Donnell, O.Carm.
- 2) Homily at the removal of Bishop Lamont, Terenure College Chapel,  
17<sup>th</sup> of August 2003.  
James Murray, O.Carm.
- 3) Homily for Bishop Lamont, Funeral Mass, 18<sup>th</sup> of August, 2003.  
Christopher O'Donnell, O.Carm.

The fourth article is from 'Carmeletter Zimbabwe'. 2/2003. Pages 2 – 5  
Article published in 'Carmeletter Zimbabwe' on Bishop Lamont.



## Bishop Donal Lamont, O.Carm

1911-2003

'Ut Placeam Deo'

An Appreciation



The Missionary

Bishop Donal Lamont was born in Ballycastle, Co. Antrim in 1911. He completed his secondary education at Terenure College, entered the Carmelite Order in Kinsale in 1929 and was professed in 1930. He studied in UCD where he obtained an MA in English. He pursued his theological studies in Rome where to took his S.T.L. He was ordained in 1937.

In 1946 he set out with two other Carmelites, Luke Flynn and Anselm Corbett, to work in what was then Southern Rhodesia. Within a decade there was a thriving mission there. He was appointed as the first Superior of the Carmelite Mission in Rhodesia in 1953 and in the same year he was appointed Prefect Apostolic. In 1957 he was appointed first Bishop of Umtali (now Mutare). The diocese covered the Eastern Highlands of Rhodesia, extending along the Mozambique border for some 400 miles. As bishop he presided over great developments in the Catholic life of his Diocese. For him there was always a mission, something to be done. He encouraged African vocations and in 1959 founded a congregation of African sisters, Handmaids of Our Lady of Mount Carmel. He was also responsible for the introduction to the Diocese of other sisters and priests to help in the pastoral, educational and the health care of many missions. Priests from Kiltegan and the Diocese of Killaloe were invited to work there.

Concern about the Church's mission to preach a gospel for all the people and to all the people dominated his thinking and actions. Engaging and articulate, he displayed immense energy as he denounced the racial discrimination that prevailed and which flagrantly violated human rights.

In 1959 in his first pastoral letter 'A Purchased People', he said: "The Church, through her bishops, must speak, no matter what the fears, what



The first Carmelite Missionaries to Zimbabwe in 1946, Frs. Luke Flynn, Donal Lamont and Anselm Corbett, on the dock at Cape Town



The Installation of Bishop Donal Lamont, O.Carm,  
at Marymount College, Umtali (Mutare), June 16 1957

the opposition, what the criticism. Unless she does, the notion of Almighty God's having anything to do in the affairs of nations and individuals may be lost, and the ideal of social order based on the Christian principles of justice and charity may be abandoned as an unrealistic, impractical, visionary illusion". This pastoral has been recognised as a classic on racial injustice and was translated into 14 languages. Written very adroitly, it provoked the western world into an awareness of what was happening.

#### Council

Bishop Lamont came from the missions for the First Session of the Vatican Council. A comprehensive Schema on the work of the missions did not seem to have been provided for. He expressed grave reservation to the fact that there were a series of propositions rather than a full mission document. Always able to find the words to match the images of his mind, his dramatic intervention from the floor of the council was greeted with applause. It was a seminal episode and resulted in a completely re-written document *Ad Gentes*.

In 1962 he was elected Member of the Secretariat for the Promotion of Christian Unity and he served as a member for 13 years. Back home in Rhodesia he fostered that ecumenical spirit. In the difficult situation of Southern Rhodesia, soon to be Zimbabwe, he fostered ecumenical links at grass-roots level and with church leaders, in particular Bishop Abel Muzorewa of the American Methodist Church, as well as Garfield Todd, the prime minister before 1965 who was a Church of Christ pastor.

Racial  
Discrimination

Health and education were areas in which ecumenical co-operation was most fruitful.

In 1965, with the Unilateral Declaration of Independence from Britain, the Ian Smith regime soon became guilty of violating the rights of the majority of the population. The Native Rhodesian, although in the majority, had no share in decision making or legislation. It concerned the Bishop that the ethics of power was about how you obtained consent.

The passing of the Land Tenure Act of 1969 brought about a confrontation between Church and State. The native Africans were driven from the richer areas of land. The people of Rhodesia were now segregated territorially on a racial basis.

Bishop Lamont was chairperson of the Bishop's Conference (1970-1972) and president of the Catholic Commission for Justice and Peace in Rhodesia from 1974 until his expulsion. As chairperson of the Bishop's Conference he challenged the Act denouncing the racial discrimination that prevailed. Concerned about fundamental issues, he predicted that racial discrimination would bring about massive discontent. The Bishop became more vocal in his opposition to racism and the white minority government.

The Justice and Peace Commission of the Catholic Church investigated and published the details of the injustices perpetrated by the racist regime. In order to seek redress for the situation he used his pastoral letters, open letters to the government and the international forum to highlight the injustices of the social system then in existence. Bishop Lamont saw his commitment to social justice as part of the message of the Church. If the government did not address the issues then the result would be violence and communism would become an attractive alternative. While avoiding any involvement in politics, he came to know Joshua Nkomo and Robert Mugabe.

The War Years

The Civil war commenced in 1972. Executions of freedom fighters soon followed. Subsequently he contributed to joint pastoral letters which were consigned and issued in the name of all the Rhodesian bishops. The booklets such as 'The Man in the Middle' and 'Civil War in Rhodesia' were published by the Catholic Commission for Justice and Peace. It was inevitable that there would be head-on confrontation with the government. On the morning after the bombing of Umtali he wrote an open

letter to the government. It was characterised by candour and compassion: "Conscience compels me to state that your administration, by its clearly racial and oppressive policies and by its stubborn refusal to change, is largely responsible for the injustices which have provoked the present disorder and it must in that measure be considered guilty of whatever misery and bloodshed may follow." He went on: "No wonder the oppressed people, made marginal in society in their own country, have welcomed and continue to welcome those men they call 'freedom fighters' and whom you call 'terrorists'." This stinging condemnation was not well received in government quarters. He would remind people that the church didn't condone violence any more than it could ignore its causes. His prognostications of the doom that would follow current government policy were greatly resented.

#### Trial and Deportation

Shortly after this letter of protest (August 26th) he was charged under the Law and Order Maintenance Act with permitting some sisters under his jurisdiction to administer medicine to guerrilla fighters. He had also advised the sisters not to report the matter to the state authority.

At his trial he defended the morality of his decision not to act as an informer and not to refuse medical assistance to anyone 'regardless of religion or politics'. He spoke for hours in which he outlined his personal history and gave a devastating critique of the Smith regime and its policies. This speech was subsequently published as *Speech from the Dock* (CIIR - Catholic Institute of International Relations, 1977.)

He had pleaded guilty to the charges, thereby preventing anyone else from incriminating themselves by testifying on his behalf. On October '76 he was sentenced to ten years hard labour. His sentence was later reduced to four years with three years suspended. Then he was deprived of his Rhodesian citizenship. A German TV crew who visited Umtali at this time had been advised by Sutton-Pryce, director of information, that Lamont was a Catholic Bishop and a communist. When it was decided to deport him he appealed the decision on the grounds that he represented the Holy See in caring for the spiritual needs of the Diocese of Umtali. He was placed under house arrest for two months and in the meantime his appeal was rejected. On March 23rd 1977 a Rhodesian immigration official brought him to Salisbury airport and put him on a plane for London.

**Honours**

During his exile he lectured extensively. The richness of his personality was obvious to all. He was evangelical and passionate, funny and a great raconteur. He was the recipient of an Honorary Doctor of Law from Notre Dame University. A fellow recipient was Jimmy Carter. He also received Honorary Doctorates from Seton Hall University, Marymount College, Manhattan and Mount St. Mary's University. He was nominated for the Nobel Peace Prize in 1978. He had earned his place in the hearts and minds of the people of so many nations. The Government of Kenya issued a commemorative postage stamp in 1979 in recognition of his work for the people of Africa.

In 1980, after Independence, Bishop Lamont returned to Umtali Diocese and remained there until a successor was appointed in 1982 after which he became Bishop Emeritus of Mutare.

As bishop he was a man of energy, brooking little opposition when he felt he was in the right. His Episcopal motto was *Ut placeam Deo* (That I may please God). He always prayed that the Zimbabwe of the future would give enduring life to his vision.

Christopher O'Donnell O.Carm



*Cardinal Connell presiding at Solemn Requiem Mass  
in the College Chapel, August 18, 2003*

## Homily for Bishop Donal Lamont, O.Carm

Terenure  
College Chapel  
17 August 2003

James Murray,  
O.Carm

Bishop Donal is in very familiar surroundings here. An Antrim man and proud of it, he came here as a boy to complete his secondary education. After ordination in 1937 he taught at the College until 1946 when he went to the missions, in what was then Southern Rhodesia. He was consecrated the first Bishop of the Diocese of Umtali in 1957. As bishop he presided over great developments in the Catholic life of the Diocese. He knew his people and understood their need for education and integration. He encouraged African vocations and in 1959 founded a congregation of African sisters, the Handmaids of Our Lady of Mount Carmel.

My earliest and most abiding impression of him was when he called into our class at school. It was prior to his ordination as bishop and as he spoke to us I could see a face that was full of determination combined with an infectious enthusiasm. Tonight we thank God for someone who was passionately concerned about the Church's mission to preach a credible Gospel. Each day on our missions life begins with the recitation of the Divine Office followed by the Eucharist. That gave him and those who worked with him, the strength which made it possible to exercise fearless opposition to the injustice which they saw all around. They were thus expressing the very essence of the Christian message.

Concern for the Church's mission to preach a Gospel for all the people dominated his thinking and actions. He found no difficulty in accepting that the Church had a role as watchdog, that it should concern itself with the fortunes of its people. He saw his commitment to social justice as part of the message of the Church and he thus became very vocal in his opposition to racism and continued oppressive legislation, such as the Land Tenure Act, against the Rhodesian Native African. In his pastoral, *Purchased People*, a classic on racial injustice, issued in 1959, he took a prophetic and courageous stance on the issue of civil rights. It was a plea for justice and peace. His desire for peace was motivated by his indignation at the injustice of the system.

The road that the prophet takes is a lonely one and prophetic messages are, by definition, unwelcome, especially when they challenge the status quo. Prophets, like Bishop Donal, tend to cause trouble to themselves and those to

whom their message is addressed. But, as he himself said, the Christian Gospel compelled him to speak out.

Engaging and articulate, from now on he was to become the single most influential voice for justice and freedom in that part of the world. He would speak for God and humanity as and when he thought it appropriate.

Courageous, scholarly, erudite, outspoken, challenging and with prodigious energy and commitment he continued to represent the un-represented in a series of pastoral letters which sought to redress the situation before it was too late. It was becoming a struggle about property rather than principles. As he saw it, morally, no race is entitled to regard another as inferior. No minority has a right to impose its rule on the majority. One side may not decide the criteria by which another is judged and use the conclusion to deprive them of natural rights. He saw how racial discrimination was bringing about massive discontent and he warned the government that ignoring the problem would lead to violence and that communism would become an attractive alternative. He now began to use the international forum to highlight the injustices of the social system then in existence.

An impressive and sure-footed preacher, he seldom used notes. He could be stridently intolerant of all opposition and his open letter to the Rhodesian Government in 1976 was characterised by candour and compassion. A revolutionary document, it inspired the displeasure of the powers that be. It had far reaching affects and it triggered the government's prosecution of him.

Those who wished to discredit him accused him of being a communist. He reminded the government that the Church didn't condone violence anymore than it could ignore its causes. He defended the Church's right to give help to anyone who asked for it. He was now taking a serious risk which he seemed to relish as he defended the morality of his actions. At his trial, at which he was charged of 'exciting disaffection against the government and constitution of Rhodesia', he declared that in over thirty years he never preached anything but peace. Then he continued, "I am glad to be here today to bear witness of the practical concern of the Church that God's will, manifested in social justice, be done in Rhodesia".

At the Second Vatican Ecumenical Council in 1965 he said, 'No land is so primitive as to be unfit for the Gospel, nor is any so uncivilised as not to need it'. During all this time the effect of his personal charisma and his own faith

was incalculable. His Episcopal motto was *Ut Placeam Deo*, 'That I may please God'. I'm sure he did! I think it very appropriate to extend a special welcome to those of you who are here from the missions for you are the ones who continue to give enduring life to his vision.

On his retirement he gave retreats and assisted a number of Dioceses by administering the Sacrament of Confirmation in many parishes each year. On such occasions he would inspire all who heard him with his deep commitment to the Gospel and the Church. He had a way with words, and could become quite theatrical, as he captivated his audience with his reflection on the Gospel story.

A man of passionate inclinations, he was always the bishop who so often with reason and rage tried to keep all of us Carmelites in toe! On a social occasion his vitality and charm would bubble to the surface. His love and knowledge of literature would become obvious as he downloaded poetry or large sections of Shakespeare from his great memory. Poetry can be a way of distilling the essence of life and he knew how and when to use it.

A week before he died he quoted to me that piece from the play, *Macbeth*, where he reflected on the brevity of life:

*"Out, out, brief candle! Life's but a walking shadow, a poor player, that struts and frets his hour upon the stage, and then is heard no more."*

Then he added with a smile: "Wasn't it a pity that *Macbeth* didn't have a spark of faith which might offer him some hope after that very poetic and insightful observation."

He indeed had great devotion to the Eucharist and since his retirement he celebrated Mass each Monday here for the local people. His last public Mass was only eight weeks ago. In his latter years he was always thankful for acts of kindness done to him and so it is appropriate to thank the College staff who cared for him and who care for us. In a special way I would like to thank his friends and doctors, the College matron, and the Sisters and nursing staff of Mount Carmel Hospital. His leaving reminds us of the leaving of the prophet Simeon:

*"Now you can dismiss your servant to go in peace, according to your word, for my eyes have seen your Salvation, which you have prepared for all the nations, the light to enlighten the gentiles and give glory to Israel, your people."*

Io thlann Dé go gcastar sinn.  
Go rabhaimid le cheile  
I gcroch na beatha buaine.

## Sermon given at the Requiem Mass of Bishop Lamont in Terenure College, 18 August 2003.

Readings: Ezekiel 36:1-6; Acts of the Apostles 1:3-8; Matthew 28:18-20

In every funeral service we come together out of respect for the dead person. We commend the deceased to God; we give thanks for his life and work; we hope to take away from the ceremony some memory or thought that will help us on our own journey to God. The texts chosen for this funeral Mass reflect three aspects of Bishop Donal Lamont's ministry: the great "Dry Bones" speech at the Second Vatican Council; his episcopal ministry in the power of the Holy Spirit; his commitment to evangelisation and the spread of the Gospel of Jesus Christ. These are just highlights in a life and ministry that cannot be adequately covered to-day.

Bishop Lamont was born ninety-two years ago in Ballycastle, Co. Antrim. I remember his telling me that he encountered bigotry and religious divisions even as a young boy. The experience would seem to have seared his soul, whilst at the same time strengthening his Northern tenacity and determination. He came south, here to Terenure College, for his secondary education. After school he entered the Carmelite Order, going to the novitiate in Kinsale, Co. Cork in 1929. After profession he studied in University College in Dublin, obtaining an M.A. in English with a thesis on the poetry of Richard Crashaw. He then went to Rome where he obtained a Licence in Theology, with a thesis on the divine and spiritual maternity of the Virgin Mary. He was ordained in 1937.

A major formative influence on him was a superior in Rome, the German Carmelite, Fr. John of the Cross Brenninger, whose Carmelite vision was rather harshly ascetic. In the 1960s, I think, there was a re-interment of a Carmelite burial place. When Brenninger's coffin was being moved Italian Carmelites told me that they shook it hoping to hear bones rattle; an incorrupt body would have raised far too many questions. Bishop Lamont later would speak very highly about this German and followed him in simplicity of life, such as food, clothing and furnishings. He was always loath to having money spent on him; even in the past three months he was very reluctant to accept a new hearing aid.

Returning to Ireland he taught here at Terenure College taking special interest in dramatics and English. In 1946 with two others, Frs. Anselm Corbett and Luke Flynn, he was missioned to Southern Rhodesia, now Zimbabwe. This mission was to be enormously successful. Bishop Lamont was always careful to point to the earlier evangelisation of Jesuit missionaries who were previously there and who made Carmelites welcome. The first two decades were a time of enormous enthusiasm here at home amongst the members the Order, and above all on the part of people associated with our churches. These were exciting times. I remember the great efforts at sales of work at the Mansion House: three days hard work by an army of volunteers raising a huge sum for the time, £2000. We were told stories about crocodiles and bilharzia; we delighted in an iconic symbol of Fr. Andy Wright in shirtsleeves with a theodolite. It is by keeping this home enthusiasm in mind that we can appreciate how the work of Fr. Lamont and the early Carmelite missionaries was so successful. Within seven years he was appointed Mission Superior and the same year Prefect Apostolic. In 1957 he was appointed Bishop of Umtali, now called Mutare, taking as his motto *Ut placeam Deo*.

In these times new mission stations were constantly being opened; Carmelites were regularly sent to the new diocese. Bishop Lamont invited many sisters to work in his diocese: Dominican and Precious Blood Sisters from Germany, Sisters of Charity from Holland; Marymount Sisters—Religious of the Sacred Heart of Mary, from the United States; Franciscan Missionaries for Africa and Presentation Sisters from Ireland. Later he would be involved in negotiations that led to Spiritan Fathers, as well as priests from St. Patrick's Missionary Society (Kiltegan) and diocesan priests from the Killaloe diocese coming to the diocese. In 1959 he

founded a diocesan congregation of sisters, the Handmaids of Our Lady of Mount Carmel. He encouraged African vocations taking great delight in ordaining priests for his own diocese.

Within two years of becoming bishop, Donal Lamont wrote his first pastoral letter, "A Purchased People." It would become a classic statement on racial injustice and human rights, translated into more than a dozen languages. It was followed by several letters of denunciation and statements opposing the colonial oppression of native Rhodesians.

In 1962 he attended the Second Vatican Council and spoke at several of its sessions. His most important intervention was a devastating critique of a draft text on the missions. Instead of a full document or decree, it was proposed to have thirteen propositions on the missions. The missionary bishops were disturbed, especially as Pope Paul VI had stated himself as reasonably satisfied with the propositions. In his speech Bishop Lamont spoke with irony and barely controlled anger: the missionary bishops had come hoping for an inspiring text to enkindle missionary zeal; they were instead offered thirteen dry bones (an allusion to Ezekiel 36). They came to Rome looking for Pope John XXIII's Pentecostal fire and were being given a penny candle; the missionary bishops asked for modern weapons to conquer the world for Christ and they were being presented with bows and arrows. Unusually at the Council, the speech was greeted with sustained applause by the bishops. The thirteen propositions were eventually replaced by a fine decree on the mission, *Ad gentes*.

At the Council he was elected by the bishops to the newly formed Secretariat for Christian Unity. He served on this until 1975. As an ecumenist he was doctrinally cautious and watchful, but active and enthusiastic about the crucial ecumenical task of personal relationships. He was friendly with the Methodist Bishop Muzorewa and with the Church of Christ pastor, Garfield Todd who was Rhodesian prime minister until 1965. On his return to Ireland he pursued ecumenical contacts especially in the North of Ireland.

Bishop Lamont attended three synods of bishops. In Rhodesia, as it still was, he became more vocal in his denunciation of racism and of the white minority government of Ian Smith. Civil war broke out in 1972. He was arrested under the Law and Order Maintenance Act and charged with permitting some of the sisters under his jurisdiction to give medical aid to what the Smith government called "terrorist guerrillas" and the people called "freedom fighters." He also advised the sisters not to report such assistance to the authorities. In a much publicized trial he defended the morality of giving medical assistance to people in need and his refusal to countenance informing by his flock. He was sentenced to ten years hard labour, later reduced to deportation and deprivation of his Rhodesian citizenship.

Whereas many white supporters of the Smith regime regarded him as a communist, his stand was warmly appreciated by other native Rhodesians and by people abroad. The Kenyan government issued a stamp in 1979 in recognition of his service to Africa. Honorary doctorates from several American universities followed and he was nominated for the Nobel Prize. It is too early for a definitive judgement, but when the political, social and ecclesiastical histories of Sub-Saharan Africa are written his role will certainly be judged to have been very significant. After the civil war he returned to Zimbabwe for a few years before handing over to a native bishop. His stand on race was to prove very important for the Church in the whole of the country and it was recognised as a friend by the new government under President Mugabe, who several times publicly acknowledged what the Church and Irish Carmelites had done for his people.

On his return home he lectured extensively and like many bishops found great joy in conferring confirmation. It is nice to know that there is at least one perk going with the office of bishop. His years in Africa and his delight in nieces, nephews, and later grand nieces and grandnephews gave him an ease with children, so that children and he could really enjoy the confirmation day. He took immense interest his own family and was immensely proud of their many achievements.

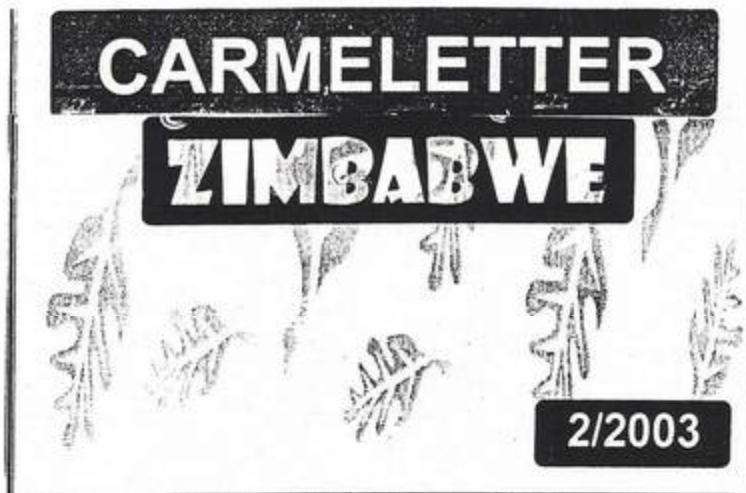
Bishop Lamont was a very cultured man, sometimes too cultured perhaps for us here, especially when he quoted metaphysical poets and Shakespeare when we were having our cornflakes. He had a profound love for the Church was extremely pained to the point of becoming physically ill when reading negative reports on the Church. He was an assiduous reader of *The Tablet* in which his letters frequently appeared. He read the weekly Vatican newspaper, *L'Osservatore Romano*, with great care, sometimes leaving it conspicuously in our College community room with a page opened on an article he thought we should all read. He read constantly. He borrowed books, read them quickly, and unlike many a Carmelite, he returned them promptly.

Even though he and the Carmelite Order in the past may not always have seen things in the same light, he was very proud of his membership of the Order, and the Order was proud of him. It was his wish to be buried, not in episcopal robes, but in his Carmelite habit. He treasured the contemplative dimension of the Order. Particularly dear to him were daily Mass, the Liturgy of the Hours said in community, until weakness and his deafness made this impracticable. He loved the Rosary, frequent visits to the Blessed Sacrament and the Stations of the Cross.

It was never easy to convince Bishop Lamont that he was wrong on practical matters, or on theological affecting the role of bishop. Though he was a great enthusiast for Vatican II and its teaching some, however, would find his interpretation of the Council's doctrine on the episcopacy rather maximalist.

He mellowed a good deal in his last years. Enjoying good health for most of his life, he found the weakness of recent months very difficult. After a fortnight of very distressing illness, he reached the perfection that God had planned for him in this life on last Thursday.

How do we sum up his life? We don't - the final judgement must be left to God. In the end all human achievement except love is as straw in God's eyes; we all must come in the end to rely not on what we have done, but solely on God's mercy. Standing at this point in time we can genuinely give thanks for having known and having lived with a great personage, one who was also had real human weakness as well as one hugely endowed with gifts that he used for the service of the Church and Zimbabwe. *Go dtuga Dia suaimhneas dá anam misníúil.*



#### BISHOP LAMONT

The news of the death of our former Bishop of Mutare, Donal Lamont, made most people recall that for over 30 years he was one of the greatest champions of the cause of justice and independence for Africans in Zimbabwe. He also spear-headed the establishment of many new Missions in uncharted areas from Avila in the north to St. Peter's in the south. He was able to do this thanks to the generous response of Irish Carmelite authorities to give him a constant supply of their personnel from Ireland from the forties to the seventies. Carmelites of St. Elias Province, USA, and of Australia also responded positively to his requests for friars and finance. He also made important contributions to debates at the Vatican Council on the missionary role of the Church.

Born 92 years ago at Ballycastle, Co. Antrim, Ireland, a past pupil of Terenure College, Dublin, he was professed in the Order of Carmelites in 1930 and ordained priest in 1937. In 1946 he was the first superior of the Carmelite Mission in Zimbabwe. In 1977 he was sentenced to ten years in prison for his sympathies with the liberation movement. On appeal he was deported. He was nominated for the Nobel Peace Prize in 1978 and figured on a postage stamp in Kenya. He returned to his diocese of Mutare in 1980. After retirement in 1982 he resided at Terenure College.

During the Mass on September 2<sup>nd</sup> for the late Bishop Lamont, the Bishop of Mutare Alexio Muchabaiwa was assisted in his cathedral by Bishop Bhasera of Masvingo and Mgr. Mhembere of Harare. Also present before the large congregation were Bishop Mutume, Vicar General of Chinhoyi; Carmelite, Diocesan, Kiltegan and Spiritan priests; Carmelite Deacons

James, Innocent and Andrew; Carmelite, Presentation, Marymount, Dominican, Franciscan and LCM Sisters.

After Mass speeches were delivered by Conal Collier, Bishop Mutume, Bishop Bhasera as President of ZCBC, and Carmelite Mother General, Sr. Theresa Nyadombo, who happened providentially to be in Ireland during the last illness of Bishop Lamont who was Founder of her Congregation. She said she felt privileged to be able to converse with him and to be present later at his funeral Masses and burial.

**Homily** by Fr. Frederick Chiromba Cathedral administrator:

We have used the same readings that were used at the funeral of Bishop Lamont in Ireland. The readings reflect diverse aspects of Bishop Lamont's ministry: His prophetic role at the second Vatican Council and within the church in Zimbabwe; his episcopal ministry in the power of the Holy Spirit; his commitment to the evangelization and the spread of God's Kingdom.

It is not easy to give a summary of Bishop Lamont's life and the roles he played; and this is somehow reflected in some people's reactions to the news of his death. Some expressed sorrow while others seemed to rejoice. One person started commenting saying, 'He was very difficult' and I thought 'Here it comes', but in the very next breath she went on to say 'He was also very kind'. His way of addressing us when we were seminarians would vary from, 'My dear Seminarians', to 'Boys' and then 'You rascals!' There are various roles that priests and pastors play in the service of others. These roles are found in Scripture: the roles of priest, prophet, shepherd or pastor and teacher. While Bishop Lamont at one stage or another fulfilled all these roles, that of prophet became the most dominant as Bishop of Mutare.

A prophet, on the positive side, is one who expresses issues and puts them on the table; he gets straight to the point; is courageous; accepts risks and consequences for his reactions; and does not depend on the support of others. On the negative side a prophet faces opposition; may be targeted and persecuted by powerful people; can be misunderstood; is vulnerable to victimisation and alienation; and may have to cope with fear.

Bishop Lamont discharged his prophetic role effectively, indeed so effectively that sometimes when we say the Catholic Church said this or that, we actually mean Bishop Lamont. But then that is the role of a prophet. When a prophet speaks the Church speaks, the voice of God is heard, and

that is the pattern of Divine interaction with humanity from the beginning, from the Old Testament to the present. God sends individual for the salvation of others.

#### **Waking up Late**

Sadly, after Bishop Lamont went into retirement, the Church in Zimbabwe seemed to go into a slumber. He had done his job so well, we thought he had fixed everything once and for all. Only in recent weeks has the Zimbabwe Council of Churches acknowledged such slumber and apologised to the people of Zimbabwe for watching passively and not playing its role effectively. God did not send Moses alone to liberate the Israelites, but also Joshua and many other messengers to enhance that liberation. So too God did not send Bishop Lamont alone, but expects those after him to fulfill their priestly roles so that all may be saved; lest we merit the same condemnation Our Lord directed to the scribes and Pharisees in Mt. 22:23 'You have neglected the weightier matters of justice, mercy and good faith'.

Occasionally one meets individuals who claim to be Catholics but have stopped going to church. When you ask them why, they simply say it's because they disagreed with Bishop Lamont. To stop going to Church because of differences with a priest, Bishop or the Pope is sadly never to have known Jesus Christ. We should all endeavour to have a personal relationship with Jesus in our lives and he will raise us up on the last day.

To understand Bishop Lamont, we need to ask Bishop Lamont himself. He gives a clue of what he might say about his ministry in his letter written in 1947 and published last year in a book by Fr. Hender entitled, *Celts Among The Shona*. I quote, 'The modern missionary should be all things to all men not only in the spiritual sense as St. Paul says, but in a more worldly one too. He should be tinker, tailor, butcher and baker and candlestick-maker; in fact he should be everything. Lucky man, if he knows what goes on inside a motor engine (my addition: and if he knows how to keep the car from rolling off the road as well!); if he knows what makes a clock tick; if he knows how to do first aid, sink a well, build a house, use a saw, fell a tree, milk a cow, know a field of wheat from a field of barley, ride a horse, work in a smithy, harness a river, sew, darn, cook, say his prayers, keep his hair on, and put his pride in his pocket! Luckier still, if he can remember that he must not expect to see the fruits of his labours; if in the course of his multifarious and absorbing duties he can keep his mind fixed on eternity

and remember that his life should be 'hid with Christ in God'! Luckiest of all, if he can look with miraculous eyes into every ebony face and see there the soul of one of whom Jesus thought when He said: 'Going therefore teach all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you and behold I am with you all days even to the consummation of the world' (Mt. 28).

This was Bishop Lamont's vision of his own apostolate, his way of pleasing and doing the will of God. 'Ut placeam Deo' was his motto and if he had any failings in fulfilling that vision, we pray today that God may be a merciful judge. May he rest in peace.

\* A memorial service for Bishop Lamont was held at St. John's Anglican Cathedral, Mutare, on August 31<sup>st</sup>. The service, organized by the Churches in Manicaland was presided over by Rt. Rev. S. Bakare, Bishop of the Anglican Diocese of Manicaland. Fr. Martin O'Regan, O.Carm., gave the homily.

Father Simplisio Manyika returned from Ireland during August 2003.

Andrew Thokozane and Jimmy Nyangadi were Ordained to the Priesthood at St. Joseph's Mission Mutare on the 25<sup>th</sup> of October 2003. Vernon Jere died in Harare on the 4<sup>th</sup> of December 2003.

**2004** We had the AGM in Mutare during February 2004 and an EGM from the 15<sup>th</sup> to the 16<sup>th</sup> of April 2004. A celebration of the Eucharist marked the official closure of the Killaloe Mission to Zimbabwe on the 7<sup>th</sup> of June 2004 at the Diocesan Pastoral Centre in Mutare. The main celebrant was the Bishop of Mutare, Rt. Rev. A. Muchabaiwa and the homilist was Father Michael Cooney, Diocese of Killaloe and Rusape Parish. Many tributes were paid to the Bishop of Killaloe, to all the Killaloe Fathers who served in the Diocese of Mutare since 1983 and to all the faithful people in the Killaloe Diocese who supported their priests for the last twenty one years. Fathers Tony Cahir, Michael Casey and Michael Cooney were present for the celebration together with Bishop Mutume, a large number of the Carmelite Family, Clergy, Sisters, Diocesan Pastoral Council Representatives and Laity. Father Jim Doyle died in Harare on the 13<sup>th</sup> November, 2004. It was such a terrible shock for everybody who knew Jim, a man full of life and zeal, a priest who gave everything he had. His passing was such a tragedy for his sister, his Carmelite brothers and sisters and for all who shared life with him. May his soul rest in peace.

**2005** The Seke Rural Pastoral Area was handed back to the Archdiocese of Harare on the 19<sup>th</sup> of February 2005. Alexio Makokowe, Desmond Bvirakare and Owen Kudumba were Ordained to the Priesthood at the Cathedral Mutare on the 26<sup>th</sup> of February 2005. Pope John Paul II died in Rome on the 2<sup>nd</sup> of April 2005. The Carmelites withdrew from Ministry at Regina Coeli Mission on the 9<sup>th</sup> of April 2005 after 50 years of Ministry at the Mission. Many of the brethren served at Regina Coeli over the 50 years, to name a few, Senan Egan, Charles Hegarty, Tom Norton, Paddy Staunton, Martin O'Regan, Robbie MacCabe, Ignatius Moore, Aloysius Carruth, Cyprian Kennedy, John McGrath, Lar Lynch, Norbert Fokisa, Fred Chiromba, Edward Ward, Michael Hender and Andrew Thokozane. Father Phillip Kembo (Dioc) became the Priest in Charge when the Carmelites handed back the Mission to the Diocese during April 2005.

Many interesting and amusing stories can be recalled regarding the long and tiresome journeys by 'road' during the thirty five years after the founding of the Mission and the long and tiresome journeys by foot to visit the sick and attend to weddings and funerals in the Nyamaropa area. Regina Coeli celebrated the Golden Jubilee of the Mission during August 2005.

Fathers Anthony Scerri and James Matthias des Lauriers visited Zimbabwe and Mocambique during May and June 2005. Fathers Fintan Burke and John McGrath visited Recife, Brazil from the 31<sup>st</sup> of August to the 5<sup>th</sup> of September 2005 and then attended the General Congregation of the Order in S. Paulo, Brazil from the 5<sup>th</sup> to the 15<sup>th</sup> of September.

**2006** The Carmelites withdrew from Gorongoza Mission, Archdiocese of Beira Mocambique on the 3<sup>rd</sup> of January 2006 after eight years of Ministry. They moved to Maputo, the Capital City of Mocambique where they began their formation programme. During their eight years of presence in Gorongoza, many of the brethren in Zimbabwe visited the brothers in Gorongoza and likewise, many of the brothers in Gorongoza visited the brethren in Zimbabwe. There are a few interesting and amusing stories told of the visits to Mocambique, the 'terrible' condition of the road from the turn-off on the Mutare - Beira road into the Gorongoza National Park and beyond to the Mission, the big hole in the middle of a high bridge over the Pungwe river which was blown up during the civil war by the Renamo forces, the visit of Simplisio Manyika and Norbert Fokisa to the Mission when Father Telesforo, a small man in stature from the Pernambuco Province, encountered these two 'giants of

men' from Zimbabwe and was very reluctant to let them into the house as Amilton and Severino were not there when the visitors arrived!! It took some persuasion on the part of Simplisio and Norbert to convince Telesforo that they were his brothers from Zimbabwe!! During February 2003, Martin O'Regan and John McGrath visited our brothers in Gorongoza and spent a few days with them and then left to travel on to Beira. Before they left Gorongoza, they were aware of flooding on the road outside Beira and sure enough the whole area was flooded and was impassable. The only way to Beira was by 'goods train', vehicles were loaded onto the wagons of a 'goods train' and off one went!! At around noon, a 'goods train' arrived and the 'unloading' of the vehicles from Beira began and then the 'loading' of the vehicles for Beira. As there were vehicles of all sizes, lots of skill was required to manoeuvre the vehicles off and on to the wagons!!

We spent about six hours at the 'station' before we moved!! The train started, stopped, started again, stopped again, it was now 8.00pm, we still had another three hours of travel to Beira!! We arrived at 11.00pm, the unloading began and off we went in search of where we were to stay. We found the area but at such an hour we could not find the 'house' and with nobody around, we had to search for accommodation for the night. Well, we thought all the drama was over but there was plenty more to come!! As we searched for a hotel, with a Zimbabwe vehicle registration, all the 'ladies of the night', in their hundreds, thought that here are two rich tycoons from Zimbabwe on the prowl!! Anyway, to make a long story short, we found a place to stay, one room, we were exhausted after sixteen hours on the road. After about an hour in the room, all hell broke loose!! Perhaps a guest 'invited' his girlfriend to his room and the security were trying to get him and the girlfriend out of the room!! Well, what a racket, between dogs barking and people shouting, such commotion, Martin heard nothing!! Next morning we headed for 'the house' in the Makuti area which we found with no bother and the people in the house were wondering where we were the day and night before as they were expecting us!! We had a nice few days in Beira and enjoyed the ocean, the fish and the Manica beer. After a few days we headed back to Mutare, the flood waters had now receded and traffic was able to pass. The journey from the house in Makuti to where the flooding was took 90 minutes, a far cry from the fourteen hours a few days earlier!! ('Carmeletter Zimbabwe', October 2009, pages 15 to 18 gives a more graphic account of this trip!!)

There was an armed robbery at the Priory Mutare during February 2006. The Provincial, Father Fintan Burke who had just arrived from Harare an hour earlier was together with Fathers Simplisio Manyika, Martin O'Regan and John McGrath when six men entered the Priory by the kitchen room. Mr Timothy Kwenbeya and Mr Campion Nyamustwa were the first to encounter the robbers who forced them to keep silent and forced them to march with the robbers to the community room at the Priory. Three were armed while the other three searched the house. Between all the shouting, all the noise, their demands for money and cell-phones and ordering everybody to lie face down on the floor, they began to search us on the floor for the money and cell-phones. Not having too much luck they demanded where the money was kept and John McGrath went with four robbers to the office and opened the press where we kept the money and gave them all that was there but they were still not satisfied.

They started throwing things around the place and becoming aggressive, after a lot of shouting, we all returned to the Community room and back on the floor. All went quiet then for some time until Campion felt that they had gone, sure enough they had left leaving, the travel cases of Father Burke on the passageway. The cases were too bulky for them to carry onto the street outside. The Police were called so the place was a hive of activity of the next few hours, with police, police dogs, and God knows what!! No shots were fired, a few of the brethren received a few kicks and fist punches!! We were all very lucky!!

Some years earlier, again during February, Fathers Burke and McGrath were travelling from Harare to Mutare via the Seke Road. As we approached the turn off for Marondera on the Seke road, about thirty 'Youth Brigade' were manning a 'road block'. This group were armed with big sticks and were known for their aggressiveness. J. McGrath who was driving was aware of these fellows and as we approached the group, he slowed down as they were right across the road. Thinking that we were about to pull over, they made a 'gap' for us to pull in. When McGrath saw the 'gap' he put his foot down and left the lot behind, they all gave chase of course but with a Toyota, we cleared the danger point in no time!! One up for Toyota!! About two miles further on there was another group, but this time they were in the back of a trailer pulled by a tractor, so they did not bother us. There must have been no cell-phones in those days otherwise the other group may have alerted them as we approached the trailer. About a week later, a Sister phoned to ask if we were alright as she had heard that we drove through a Police Road Block at high speed and the Police opened fire on us!!

Philemon Kuyengwa was Ordained to the Priesthood at Triashill Mission on the 27<sup>th</sup> of May 2006. The Provincial Chapter took place at Gort Muire Dublin from the 18<sup>th</sup> to the 22<sup>nd</sup> of June 2006. Fintan Burke began his third term as Provincial and confirmed Simplisio Manyika as the first Zimbabwean Commissary Provincial. Congratulations to Simplisio. Fintan Burke and Martin Kilmurray visited Zimbabwe from the 15<sup>th</sup> to the 24<sup>th</sup> of September 2006. A Wall of Remembrance was erected at Triashill Cemetery with all the names of the brethren who ministered in Zimbabwe and who died outside of Zimbabwe are recalled. Father Michael Hender published an edition of 'Carmeletter Zimbabwe' to celebrate the Diamond Jubilee of the Carmelites in Zimbabwe 1946 - 2006. Sister Evelyn Kadzere was elected Mother General of the Carmelite Sisters during August 2007.

**2008** General Councillor for Africa, Father Desire Unen Alimange visited Zimbabwe from the 10<sup>th</sup> to the 26<sup>th</sup> of May 2008. Michael Ngano was Ordained to the Priesthood at Kriste Mambo on the 24<sup>th</sup> of May 2008. Father Gerry Galvin and Norbert Heaslip celebrated their Golden Jubilee of Ordination in Mutare on the 26<sup>th</sup> of May 2008. Doctor Irene von Furstenberg died in Mutare on the 15<sup>th</sup> of June 2008 and was buried at Triashill Mission Cemetery on the 19<sup>th</sup> of June.

Conall Collier died in Ireland on the 5<sup>th</sup> of July 2008. Another great priest who gave himself tirelessly in ministry. Conall shared his gifts with his brothers and sisters in life and assisted so many, religious, people in the parish and in the Diocese and a host of others who came to him for whatever reason.

May his soul rest in peace. Father General, Father Fernando Millan Romeral and the Councillor for Africa, Father Desire Unen Alimange held a Canonical Visitation of the brethren in Zimbabwe during October 2008. Holy Trinity College Harare transferred from Silveira House to the Nazareth House complex during 2008. The Fathers from the Diocese of Ardagh and Clonmacnois, Ireland, Fathers Pat Lennon, Nigel Charles and Charlie Healy completed their Mission to Zimbabwe during 2008. Fathers Pat and Nigel came during January 1999 and ministered at Saint Benedict's Mission and Saint Columba's Mission respectively. Father Healy replaced Father Lennon at Saint Benedict's Mission when Pat returned to Ireland. The Bishop of the Diocese of Ardagh and Clonmacnois, Bishop Colm O'Reilly very graciously, together with Fathers Pat, Nigel and Charlie made a great contribution to ministry in the Diocese of Mutare over their nine years. During their ministry in the Diocese of Mutare, they were under the umbrella of the Kiltegan Fathers.

**2009** During 2009 Alexio Makokowe became the editor of 'Carmeletter Zimbabwe' replacing Michael Hender who was the editor since the beginning of the publication, 1986. The Spiritans in Zimbabwe celebrated 25 years of Ministry in Zimbabwe on the 6<sup>th</sup> of June 2009. The Provincial Chapter was held at Gort Muire Dublin from the 14<sup>th</sup> to the 18<sup>th</sup> of June 2009. Father Martin Kilmurray began his first term as Provincial and Simplisio Manyika was confirmed at Commissary

Provincial for a second term. Tommy Fives returned to Ireland for medical attention because of a stroke during August 2009. Martin Kilmurray and Michael Troy visited Zimbabwe from the 23<sup>rd</sup> to 31<sup>st</sup> of September 2009.

Wiseman Musemwa and Joseph Matare were Ordained to the Priesthood at Rusape on the 24<sup>th</sup> of September 2009. Father Desire Unen Alimange, General Councillor for Africa visited Zimbabwe from the 30<sup>th</sup> of October to the 2<sup>nd</sup> of November 2009.

**2010** There was a special assembly of both Diocesan and Religious Priests in the Diocese of Mutare at the Diocesan Pastoral Centre from the 23<sup>rd</sup> to the 25<sup>th</sup> of March 2010. The assembly discussed the need for a Child Protection Policy for the members of the Catholic Church in Manicaland. The Policy was approved by the Bishop of Mutare early June 2010. Mrs Rhoda Valentine, Mutare, died on the 26<sup>th</sup> of March 2010. Rhoda will be remembered for her faithful service, hospitality and generosity to all people. Father James Matthias des Lauriers visited Mutare from the 27<sup>th</sup> to the 31<sup>st</sup> of May 2010 and celebrated his Golden Jubilee of Ordination while in Mutare.

Sister Laurentina Steijger, Sister of Charity, Tilbury, the Netherlands. A special Mass was celebrated at Saint Joseph's Mission, Mutare on 2<sup>nd</sup> June 2010 for Sister Laurentina who died in Holland some weeks earlier. Many of the Faithful and Mission Staff joined with Fathers Martin O'Regan, Norbert Heaslip, Michael Hender, John McGrath and many of the Sisters for this special celebration for Sister. Father O'Regan in his homily outlined the wonderful, dedicated and selfless work of Sister Laurentina at Saint Josephs over several decades. Her influence in development projects for young mothers and girls was particularly appreciated by all. May the Lord reward Sister Laurentina for her many years of faithful service, may her soul rest in peace.

Saint Barbara's Mission celebrated its Centenary on the 12<sup>th</sup> of June 2010. A great number of the faithful joined the Papal Nuncio, the Bishops, Clergy and Religious in this great celebration. Special mention was made regarding the many Priestly Ordinations and the many Religious Professions of the sons and daughters of Saint Barbara's Mission and its Outstations. Many Priests and Religious who hailed from Saint Barbara's have committed themselves in many different Congregations in the Country and elsewhere. The numbers are quite remarkable. Father Peter Toner died as a result of a motor vehicle accident on the 11<sup>th</sup> of June 2010 in Harare. He was buried in the family grave in County Meath, Ireland. Peter had served in the Diocese of Mutare for 57 years. A man of varied talents and a friend too many. May his soul rest in peace.

During July 2010 The Holy Trinity College Harare was affiliated to the Catholic University of Zimbabwe. The Memorandum of Agreement was signed on 23<sup>rd</sup> July 2010. Congratulation to Father Conrad Mutizamhepo, Rector of Holy Trinity for his hard work and to all at the Holy Trinity College. Rev. Patrick Mullins from the Irish Province has been coming for many years to lecture at Holy Trinity, his continued support of Holy Trinity is very much appreciated. The Carmelite Sisters launched their Golden Jubilee celebration of the Congregation on the 21<sup>st</sup> of August 2010. The Jubilee will be celebrated during September 2011 when seven Sisters will be celebrating their Golden Jubilee of Profession.

Towards the end of September 2010, members of the Scapular Confraternity in Mutare City organized a day for the Clergy and Religious in the Diocese of Mutare. The occasion took place at the Pastoral Centre Mutare and the Bishops, a great number of Clergy, Religious and members of the Diocesan Pastoral Council attended. The Chairman of the Diocesan Pastoral Council welcomed all to the Pastoral Centre and invited the Bishop to lead the brothers and sisters in the celebration of the Eucharist. After the Eucharist the Bishop gave a short talk and again the Chairman of the Pastoral

Council invited all to lunch and also invited everybody to remain for all that had been planned for the afternoon. Many of the brothers and sisters remained at the Pastoral Centre until evening. It was a lovely day together, the Bishops, priests, sisters and brothers and everybody was very grateful to the ladies for their kind invitation and organization of the day.

The Marist Brothers in Zimbabwe celebrated the Golden Jubilee of Saint Patrick's High School Nyanga on the 2<sup>nd</sup> of October 2010. It was a very happy occasion for all who celebrated the 50 years of Marist presence in Manicaland and Zimbabwe.

Seeds for Zimbabwe Project, Father Sean Harlow, O.Carm., and benefactors, Saint Elias Province, USA. Early November 2010 the Commissary Provincial, Father Simplisio Manyika received a very generous donation from Father Sean Harlow, O.Carm, Saint Elias Province, USA. Father Harlow and his benefactors have been for some years organizing funds to purchase maize seed and fertilizers for the people in Zimbabwe. From the donation which was received, we were able to assist 150 families with maize seed and fertilizers. The families and the Carmelites are very grateful to Father Sean and his benefactors for their kindness to our people.

Following a long tradition of 'Carmeletter Zimbabwe', by Father Michael Hender, (Editor from 1986 - 2009) the present Editor, Father Alexio Makokowe, produced an edition of 'Carmeletter Zimbabwe' during October 2009 and two editions during 2010, April and December respectively. All the editions since 1986 include information on Carmelite personnel, lots of other information, including many Church activities in the Mutare Diocese and in the Archdiocese of Harare.

## THE DIOCESE OF MUTARE. MARCH 2011

### THE CARMELITES IN ZIMBABWE. MARCH 2011

We ended the year 2010 by thanking God for his many graces and blessings during 2010 and began the year 2011 by asking God's blessing on all our People, Families, Relatives and on all our Brothers and Sisters.

Sister Huberta Kuipa, Carmelite Sister, died at the Motherhouse Mutare on the 14<sup>th</sup> January 2011 and was buried at Triashill Mission on the 17<sup>th</sup> of January. Sister Huberta was a great example to everybody as she endured with great patience many years of ill-health. May her soul rest in the peace of the Lord.

Father Robbie MacCabe, O.Carm, Kenya, visited Zimbabwe from the 3<sup>rd</sup> of February to the 2<sup>nd</sup> of March 2011. During his visit, Robbie visited many of our Houses and Missions. He ministered at Regina Coeli Mission from 1962 to 1977 as Priest and Medical Doctor. On the 24<sup>th</sup> of February with J. McGrath, Robbie returned to Regina for a visit and met with some of the nursing staff who are still serving the people at Regina Coeli Hospital. Father Robbie was present at the Priestly Ordination of Lovemore Gutu and Christopher Chifamba at Saint Kilian's Mission on the 26<sup>th</sup> of February.

The planning of a new Carmelite Formation Centre at Nyazura, on the Rusape-Mutare road began during February 2011. Planning permission from the Makoni Rural District Council has been approved. The Commissary Provincial and the Committee designated to deal with the Nyazura Project are continuing their planning and investigations.

Father Simplisio Manyika, Sister Evelyn Kadzere and all the Superiors and Regional Superiors attended the AGM of the CMRS at Wadzanai, Harare from the 8<sup>th</sup> to the 10<sup>th</sup> of February 2011.

Father Martin Kilmurray, Provincial of the Irish Province of Carmelites visited Zimbabwe from the 12<sup>th</sup> of February to the 2<sup>nd</sup> of March 2011. Father Martin attended the Commissariat AGM and social evening at the Diocesan Training Centre on the 15<sup>th</sup> of February, the Commissariat Council Meeting on the 16<sup>th</sup> of February, the Board of Governors Meeting, Holy Trinity College, Harare, on the 18<sup>th</sup>, the Kriste Mambo Advisory Board Meeting on the 23<sup>rd</sup> and the Formation Commission Meeting on the 24<sup>th</sup> of February. Father Martin also joined with Bishop Muchabaiwa, Father Simplisio Manyika, the Chifamba family, the Gutu family, over sixty priests, many Sisters, our Carmelite Brothers, member of the Carmelite Family and a great number of the faithful at Saint Kilian's Mission for the Priestly Ordination of Christopher Chifamba and Lovemore Gutu on the 26<sup>th</sup> of February. Father Lovemore is to continue ministry at Saint Kilian's Mission, Makoni and Father Christopher at Saint Joseph's Mission, Mutare.

Fathers Martin Kilmurray and Simplisio Manyika, on behalf of the Province and Commissariat, presented 100 breviaries to Sister Evelyn Kadzere, Mother General of the Carmelite Sisters in Mutare on the 25<sup>th</sup> of February 2011. The Sisters can now pray well as they continue to prepare for their Golden Jubilee during September!!

Father Philemon Kuyengwa has been appointed Prior and Parish Priest at Kriste Mambo and on his return from Kenya, Father Wiseman Musemwa has been appointed Director of Postulants at Kriste Mambo. Father Owen Kudumba will be going to Tangaza College, Nairobi during August 2011. Father Jimmy Nyangadi is now Priest in charge at Saint Kilian's Mission.

Father Bernard Murphy, O.Carm., arrived in Harare on the 11<sup>th</sup> of March 2011 and will be with the brethren for some weeks. We hope that Bernard has a pleasant stay in Zimbabwe, he intends to visit all the communities during his time in Zimbabwe.

Sister Petronella Cooymans (1928 - 2011). It was with great sadness that we heard of the death of Sister Petronella Cooymans, Sister of Charity, Tilburg, The Netherlands. Sister Petronella came to Zimbabwe during 1958 and during 1959 became the first Headmistress at Saint Joseph's Primary School. Sister continued ministry at Saint Joseph's Mission, in the Primary and Secondary Schools, at Zororai Old People's Home (where a building is dedicated to her memory) and in the Parish until she returned to The Netherlands during 1993. Sister also served at Kriste Mambo Secondary School for some years. May the Lord reward Petronella for her loyal service, may her soul rest in peace. Our sympathy to all the Sisters of Charity in The Netherlands. Over one hundred of the Faithful and Mission Staff of Saint Joseph's joined with Bishop Mutume, Fathers M. O'Regan, J. McGrath and many of the Sisters for the celebration of the Eucharist for Sister Petronella on the 31<sup>st</sup> March, 2011 at the Mission.