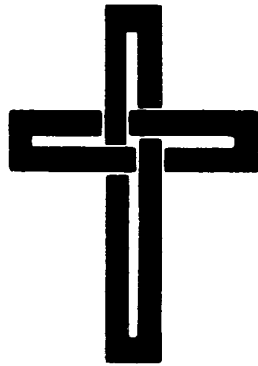


**THE CATHOLIC CHURCH
IN KITUI**

.... the beginnings.



INTRODUCTION

This booklet has been prepared as part of the celebrations for the 25th Anniversary of Kitui Diocese, to be held on Sunday 30th April 1989, the year in which the Catholic Church in Kenya celebrates its 100th Anniversary.

It traces the history of the Church in Kitui from its beginnings as part of the Vicariate of Zanzibar until it became a Diocese in 1964, with Most Rev. William Dunne as its first Bishop. It is a tribute to all those priests, sisters, brothers and laity who helped to build up the Church in the area.

An extra Chapter has been added to give a brief outline of the situation as at Easter 1989. The period from 1964 to 1989 will have to be dealt with in another booklet, at another time.

**Fr. P.J. McCamphill,
Pastoral Co-ordinator,
Diocese of Kitui.
6th April, 1989.**

CHAPTER ONE - ZANZIBAR

In the beginning, Kitui District fell under the jurisdiction of the Church known as the Vicariate of Zanzibar. This had been established, first in 1863 as the Catholic Prefecture of Zanzibar, and then in 1883 as a Vicariate. It was staffed by Holy Ghost Fathers (C.S.Sp.) from France, and included all of Kenya.

These Holy Ghost Fathers had come to Zanzibar to open a mission in response to a request made by Bishop Maupoint of Reunion Island, which is in the Indian Ocean between Madagascar and Mauritius. They arrived in Zanzibar in 1880. All their attempts to get established on the mainland of Kenya were unsuccessful until 1889, when their first mission was set up at Kosi on the Tana River. The history of the Catholic Church in Kenya is recorded from this date, one hundred years ago.

The next year (1890) they set up the first permanent mission at Mombasa. From there, outstations were set up at Bura in Taita District (1891), and at St. Austin's in Nairobi (1899) just as the railway arrived there. The building of the railway had begun in 1896 at Mombasa, reaching Nairobi in 1899, and Lake Victoria in 1901. In 1895, the British East African Protectorate, as it was called, had been established. It is also recorded that the first coffee in Kenya was planted by these missionaries at St. Austin's in 1899.

Also at this time the Scottish Protestant mission was set up at Kibwezi (1891), and the A.I.M. started their work in Ukambani (1893).

then in 1902 the Consolata Fathers from Italy started evangelization in the Mt. Kenya area, and the Mill Hill Fathers (mostly from Holland) established missions at Kisumu and Kakamega in 1903. All of these areas, were under the Vicariate of Zanzibar.

This large Vicariate was then divided into three separate Vicariates, viz:-

- (a) . The Vicariate of Upper Nile, taking in all of Western Kenya. (1906), and staffed by the Mill Hill Fathers.
- (b). The Vicariate of Nyeri, taking in all of North Eastern Kenya (1909), and staffed by the Consolata Fathers.
- (c). The Vicariate of Zanzibar, taking in the islands off the coast and all the rest of Kenya, and staffed by the Holy Ghost Fathers.

Later on (in 1925) the Prefecture Apostolic of Kavirondo was cut off from the Vicariate of Upper Nile, and later became the Vicariate of Kisumu.

A year later (in 1926) the Prefecture Apostolic of Meru was separated from the Vicariate of Nyeri.

So from this period (1925-26) until the 1950's, Kenya was divided up between the four Catholic jurisdictions of Zanzibar, Nyeri, Kisumu and Meru. Kitui remained as part of Zanzibar until the establishment of the Arch Diocese of Nairobi in 1953, and as part of Nairobi until it became a Diocese in 1964.

The Colonial Government had set up Kitui in 1901-2 as a separate administrative District. Previous to that it had been governed ineffectively from Machakos as part of Athi River.

The present Kitui School was started at this time to train sons of headmen in arithmetic and Swahili, so that they might be used as minor officials in administration. By 1910 it had 14 pupils, but was closed down in April 1914 due to lack of interest, opening again after World War 1 ended. By 1930 there were three Government Schools - Kitui, Kanziko and Migwani, with average attendances of 38, 26 and 25 respectively - and an Indian School, whose teacher was employed by an Indian Trader. Kitui hospital was opened in 1935.

Kitui's population in 1920 was 104,421 and in 1930 it was 140,807.

CHAPTER TWO - KABAA

The Catholic evangelization of Ukambani started from St. Austin's and St. Peter Claver's missions in Nairobi. From there the Holy Ghost priests, some French but the majority from Ireland, went in two lines:

- (a). Southwards from St. Peter Claver's along the railway line to Kibwezi, via Athi River, Sultan Hamud, Emali And Makindu.
- (b). From St. Austin's via Riara and Kiambu to Mangu, from where they established an outstation at Kabaa in 1912.

From Kabaa they moved out in two lines:

- (a). Along the Kilungu - Mbitini line.
- (b). Along the Yatta Plateau to Kitui.

In 1924 the first Catholic School in the District of Machakos was started at Kabaa by Fr. Michael Witte C.S.Sp. from Holland. He started a Primary School, an Intermediate School, a T.T.C. , a Technical School and a Seminary, which were all boarding and on the same compound at Kabaa. Some of these institutions were later transferred to other places, mainly due to lack of personnel - the Technical School to Taveta, the T.T.C. to Lioki and then in 1948 to Kilimambogo, the Seminary to Kilimanjaro around 1937, and the High School to Mangu in 1941.

Fr_ Michael Witte was in charge of Kabaa School from its beginning in 1924 up to 1936. He was then replaced by Fr. Paul White C.S.Sp., whom records show had worked and baptised people in the Makindu area in 1924. Fr. White remained as Headmaster of Kabaa from 1936 to 1945.

It was these two men, Fr. Michael Witte and Fr. Paul White, who began the evangelization of Kitui District. Fr. White went there in 1945 and stayed there until the arrival of the first priests of St. Patrick's Missionary Society, Kiltegan, Ireland in 1956.

During these early days of evangelization in Ukambani the first local priests were ordained elsewhere in Kenya, Frs. James Camisassa and Thomas Kemango in 1927. The Apostolic Delegation was established at Mombasa in 1930, where it remained until transferred in 1959 to Nairobi, becoming an Apostolic Nunciature in 1956. This was also the period when Edel Quinn worked in Kenya, establishing the Legion of Mary in 1936.

Before Fr. Paul White came to live in Kitui District at Mutune in 1945, the Holy Ghost Fathers had been coming occasionally to say Mass for the Catholics there, who were mostly Goans. Mass was said on the verandah of the house of Mr. P.A. De Souza, a Goan who was Clerk/Treasurer in the D.C.'s Office. That house is now the one in which the present Bishop of Kitui, William Dunne, lives. Some of the older people still refer to it as "Kwa Suza".

They also said Mass at the house of Francis Pereira, who lived at that time near the Hindu Hall in Kitui Town. Francis' father, Pereira, was a Goan, and his mother, Philomena Kithumbi, a Mukamba. He himself had married Juliana Kavengi, and worked as a mechanic in Kitui Town.

It seems that at some stage Fr. Witte had been given a plot at a place called Mutulukuni, along the hills between Museve and Kasyala, but he didn't build anything there or use the plot.

Then on 14th April 1939, 50 years ago, Fr. Peader Kelly C.S.Sp, came to Museve with the one-and-only student they had in Kabaa at the time from Kitui, Gregory Malinga Kathenge. As a result of this visit, Museve School was built and opened in 1940, and the first-ever Mass said there that year by Fr. Witte from Kabaa, accompanied by Gregory Malinga:

Gregory Malinga had been born in 1914 at Museve and in 1931 entered Kitui Primary School, which was situated between the present D.C.'s Offices and the Police Station, on the site of the present Survey of Kenya Offices, He studied there until 1937, when he did the Common Entrance Exam. Then on 22nd January 1938 he walked with four other boys from Kitui to Kabaa in Machakos. They spent the first night at Wamunyu and reached Kabaa the next evening. Gregory was the only one of the five accepted. He studied there until 1939, and had as his fellow students the future Cardinal Maurice Otunga, Dr. Munyua Waiyaki, Stephen Kikumu, among others.

Gregory's Headmaster at Kabaa was Fr. Paul White, very providential from Kitui's point of view. He finished his schooling there on 12th November 1939, having earlier in the year escorted Fr. P. Kelly to Museve. The next year (1940), the year Museve School opened, he was sent to do a Teaching Course at Riruta and Kabaa, and then returned to teach at Museve from 1941 to 1947.

On 15th August 1942 he was baptised at Kabaa by Fr. Flavin, and in that year he married Regina Kivali from Changwithya, who had been given a one-month catechumenate by the White Sisters at Mangu.

CHAPTER THREE - MUTUNE ('45 - '56)

Fr. Paul White attributed his success of procuring the plot for the mission at Mutune to the prayers of the Carmelite Sisters in Nairobi. Mother Dymrna, who was Prioress there at the time, suggested that it be named after St. Patrick, and so it was.

It has not been an easy job getting the plot. He had been asked to come to see a plot at Kaveta outside Kitui Town by Clement Mutinda Katumo (who had been baptized while in the Army at Kampala, and was the brother of Benedict Muthusi Katumo) and Francis Kalelu Munyalo of Mutune (who had been baptized at Kabaa after Gregory Malinga's time). But when he arrived, the A.I.M. followers and the people of Kaveta refused to allow him the plot.. Then the Chief of Changwithya Location at the time, Katee, whose home was at Kwa Ngindu, showed him a plot at Mulutu. Fr. White asked to be shown another plot somewhere else and was taken to Mutune.

The plot was that of traditional place of Sacrifice of the area, which was widely known as the "Kithembeo kya Mue wa NDbeke". It was around the Mumo tree which still stands beside the mission house, and was given to Fr. White by a man called Kasembe. The present St. Angela's upper compound was the site on which the Kilumi was celebrated. The place was known as Mavutini ma Nzeve. So Fr. White had two plots, Mutune and Mulutu. He decided to set up Mutune as his mission, and open up Mulutu later as a school.

Fr. Paul White arrived in Kitui on 2nd February 1945 with a lorry-load of Mabati and other materials. The lorry belonged to St. Austin's. He had left Nairobi on 1st February via Machakos, but had got stuck in a river bed and had to spend the night at Kabaa.

The Principal of the Government African School (G.A.S.) in Kitui was then on leave, so Fr. White put up in his house while the house at Mutune was being built. This was during World War II, and on February 22nd, he managed to get three Italian Prisoners-of-war from a Major Kelly in Camp 361 at Uplands, a carpenter and two bricklayers. These lived in a tent on the site at Mutune, and there is no mention of them ever trying to escape:

The early days were spent drawing bricks to the plot from where Chief Katee had burned them 7 miles away, with Francis Pereira assisting in this work.

Then on 17th March 1945, on the Feast of St. Patrick Fr. White said the first mass on the Mutune plot. The next day (18th) he said the first official Sunday mass in the L.N.C, (Local Native Council) Hall in the Boma, between the present K.A.F.O.C.A, and the Court house. About 50 people were there, mostly Goans working in the Government services.

On 29th March he visited Museve and gave an exam to Std. 3 pupils, He held a class in the evening for about 70 other children, and supervised the re-grassing of a small rest-house there.

On Good Friday, 30th March 1945, he held the Stations of the Cross in the L.N.C. Hall. About 50 were present. On Easter Sunday about 150 attended Mass in the L.N.C. Hall, with 14 receiving Holy Communion, The day started with confessions at 8.30 a.m. followed by mass at 9.10 a.m. and Benediction. The A.I.M. followers held a meeting outside the hall towards the end of mass and during Benediction. Fr. White felt obliged to ask them to be quiet or go away. On that day he recorded in his journal the first Baptisms in Kitui, that of two infants These were Athanas Masila, son of Gregory Malinga, who had been born on 26th February that year, and Mary daughter of Clement Mutinda Katumo.

On 4th April Fr. White was granted written permission to teach religion in Schools, and on 6th April he held his first catechumen class in Mutune from 5 - 6 p.m. with about 35 present. Then on 9th April he had another baptism, this time of an old man in danger of death in Kitui hospital. He called the old man Andrea; the man died two days later.

The fourth baptism, that of the 3-day old infant John Pereira, took place on 29th July.

The climate mustn't have been very suitable for one of the Italian P.O.W.'s, who was always sick at this time. Fr. White went to the hospital to get a thermometer and was not amused at being kept waiting for over an hour by the new Indian doctor there!

On 15th April 1945 Fr. J.J. McCarthy (who was later to become the first Archbishop of Nairobi) arrived for a visit.

Fr. White already had an eye to expansion, and on 28th April 1945 he wrote to "the Chap at (Chief) Kasina's place" (Migwani) about a school plot. He walked to Kauma on 1st May 1945 and got an idea of looking for a plot for a Catholic School there.

During 1944 a Brother Sabinus had been building the first Catholic Church in Machakos town on the site of the present Cathedral. Then on 3rd July 1945 he arrived by bus in Kitui. With the three Italian P.O.W.'s he completed the building of the Mutune mission in record time. On 13th July 1945, he and Fr. Paul White took up residence in the new mission at Mutune. On 26th August they had the first mass on the verandah of the house.

On 29th September they celebrated Bro. Sabinus' 43rd birthday. Then came word that Bro. Sabinus was to transfer to St. Austin's, Nairobi to build St. Mary's School there. He left Mutune on 8th October 1945. After building many churches and schools in Kenya, Bro. Sabinus studied for the Priesthood and was ordained as Fr. William Van Grotle. He is still ministering today (1989) at Usa River in the Diocese of Arusha, Tanzania, at the age of 87 years.,

At this time Fr. White also had ideas of getting the Franciscan Sisters to come to Mutune for medical work, but on 8th December he was informed by the local wazee that they would not give the plot he had hoped to get from them.

A small church and school were being built meanwhile at Mutune, and Fr. White used to say his daily Mass in his bedroom. Every day saw them drawing bricks with Sheikh Salim's lorry to the site.

Never a man to miss out on a bargain, he also bought a pontoon bridge at this time, which had been stationed between Migwani and Mwingi (on the Tyaa River?) for 200.00, and brought it to Mutune. He installed it on 26th November but neglects to say exactly where (perhaps on the Mutendea River?) .

His car was giving trouble at this time too, and on 29th November he left it with Francis Pereira to put in a new front shock absorber.

On 25th December 1945 he said his first mass in the new Mutune Church, after a great rush to get it finished on time.

The last entry in his Journal for 1945 reads as follows:- "By God's Grace a new mission has been built during the past year. Rosary and Te Deum at 6 p.m. in the Church".

Thus ended an historic year for the Catholic Church in Kitui.

1946 The year began with a visit to a plot at Migwani, owned by a man called Augustine Marendwa. It was at a place called Katambo (or Kamwaoni), about 8 miles from the Protestant School at Kyome. Fr. White found it to be very rocky, and not really suitable for a mission.

A lot happened during this year on the Educational front. On 25th January 1946 the D.E.B, passed two new Catholic Schools, Kauma and Mutukya, but for unexplained reasons did not accept Miambani. Fr. White also raised the question of the education of girls at this meeting.

Then on 6th June he marked out the foundations of a new school at Muluu, and the building of this was completed by 10th August. In September he went to Kabaa and enlisted two teachers - Anselm Kiilu and Dominic Matheka. Muluu school opened on 16th September 1946 with Dominic Matheka as its first teacher.

Easter Sunday (20th March) saw the church at Mutune packed, and the Blessed Sacrament reserved for the first time.

Then on 16th July came the arrival of the second big Holy Ghost pioneer priests of Kitui District, Fr. James Giltinan. Two days later (18th) Chief Charles Ileli, who belonged to A.I.M., came to see them about establishing a mission in his location (Mutonguni). They went to look at the site and found it good, apart from a problem about water.

On 27th October 1946 Fr. J.J. McCarthy C.S.Sp. became Bishop and Vicar Apostolic of Zanzibar and Fr. Giltinan attended his consecration in Nairobi. Since his arrival in July, Fr. Giltinan had been saying Sunday masses regularly at Museve.

1947 The new Bishop, McCarthy, arrived on 17th January and went with Fr. White to see the new plot at Muthale. That same evening they went to Museve. Two days later the Bishop blessed Mutune Mission, with about 300 present, mostly school children.

By February Fr. Giltinan had begun issuing medicine to sick people, in the hope that it would help them to get to know the mission and *perhaps* result in the Baptism of sick children.

On 17th March, the Feast of St. Patrick, the first *High mass* was celebrated, with Fr. W. Higgins (visitor) as celebrant, Fr. J. Giltinan as Deacon, and Fr. J. Lynch (visitor) as Sub-Deacon.

The Holy Thursday of that year (4th April) saw the beginning of a practice that was to last for some years, that of school children taking turns at Adoration of the Blessed Sacrament.

During March and April Fr. White was busy getting the plot ready at Muthale and on 5th May 1947 a Brother Cunibert arrived from Kilungu with two carpenters to start the building of a new mission there, a simple wooden ex-army hut.

Fr. White had also selected a plot for a School at Muthale. He began to get building materials from Nairobi, using the St. Austin's lorry, and before September had transported 15,522 bricks from Mutune to Muthale, at a total cost of £812.50.

While the building was going on, Fr. White would collect Bro. Cunibert at Muthale on Saturday, bring him to Mutune for Sunday mass, and return him to Muthale on Sunday evening. In July, they made a new arrangement whereby Fr. Giltinan would stay with Bro. Cunibert at Muthale. Bro. Cunibert finished the buildings and transferred to Bura on 23rd November to do some building there.

On 25th July 1947, the Feast of St. James the Apostle, the first mass at Muthale was said, appropriately by Fr. James Giltinan.

And just in case anyone should think that Vocations Promotion is a recent phenomenon, Fr. McCauley C.S.Sp. came on 28th July 1947 to speak to the boys of Muthale and Museve about going to the Seminary.

Also, just to remind us that Fr. White, while being in many ways larger - than - life, was still mortal - between 1st and 13th September 1947 he had to have all his teeth taken out and replaced with a shiny new set. No doubt this renovation impressed the local children as much as the other building plans being carried out:

And of course, distances were no obstacle. In October - November of 1947 Fr. Giltinan gave a retreat to the Precious Blood Sisters in Zanzibar. Fr. Paul White gave the same retreat the next year.

On 9th October 1947, the acting Provincial and two councillors of the Franciscan Sisters arrived to see the plot for a convent and hospital at Muthale.

During this October, and Octobers of the following years, there was Rosary and Benediction and the Prayer to St. Joseph every day in the Church.

The 20th November of that year brought another unexpected bonus to the unsuspecting children in the Primary Schools - a free day to celebrate the marriage of Princess Elizabeth and Philip Mountbatten in far-off England!

It also may have been the enthusiasm generated by this day that inspired Frs. White and Giltinan to travel to Mandongoi, about 15 miles from Katulani, to see about the possibility of opening a school there. A Catholic family, baptized in Kiambu, lived nearby. However, because of the difficulty of getting there, nothing immediate could be done,

Relation's between the Catholic missionaries and the local administration at this time seem to have been quite harmonious, and both the D.C. (Mr. Simmons) and the D.O. (Mr. Hardy) attended mass on Christmas Day at Mutune.

1948 On 12th January 1948 the new school at Muthale opened, with Benedict Muthusi from Kaveta as the first teacher. Fr. White brought along 7 desks from Mulutu to get it started. He also at this time selected a plot for a school at a place called Kyome, about 2 hours walk from both Mutukya and Miambani.

Between January and April the small "bungalow" beside the mission was built at a cost of nearly 1000/-.

Then on 16th February 1948 Fr. Madigan C.S.Sp. arrived to take over Muthale, and Fr. Paul White went to Mombasa to meet his elder brother, Fr. Jim White C.S.Sp. Fr. Madigan stayed only until August 1948 and was replaced by Fr. Michael Witte, who had started up Kabaa in 1924. He stayed until the 22nd January 1949 when he was transferred to Taveta. Fr. Madigan is still active in Mombasa to this day.

In December Fr. Paul White began a series of visits to Machakos to prepare a Kikamba Prayerbook with other Holy Ghost priests. Fr. Giltinan meanwhile had begun to have daily Mass at 7.30 a.m. in Mutune for the school children.

1949 The year began with the arrival in Mutune on 22nd January of Fr. Jim White to take over from Fr. Witte in Muthale, which he did on 2nd February.

This was followed by the arrival of the first Franciscan Sisters in Muthale on 5th March - Mother Collette, Sr. Mark and another Sister - and the blessing of the new convent.

This year also saw the introduction of Easter dues at Mutune. Fr. Giltinan went periodically to St. Mary's, Nairobi, to work with Frs. Lyden and O' Leary on translating the Epistles into Kikamba.

Another innovation was no doubt drawn from the priests' memories of Sundays. back home in Ireland, when football matches were played after Mass. In the first such game on 24th July 1949 Mutune defeated Museve 2 - 1 amid much excitement among the budding Christian Community! Much also was happening in Education. The arrival of Fr. Paul White a few years previously as head of "a missionary body specializing in education" had been noted by the administration as an event of great benefit to the District. However, the relationship between him and the D.C. of Kitui between 1948 - 1952, Kelly, on this issue could never have been described as rosy and puts a dent in the theory that the missionaries came along on the coat-tails of the colonial administration. A few quotes from Fr. Paul White's Journal will help to explain:

"4th February 1949 our school plot at Ikanga postponed to next meeting of D.E.B, as D.C. Kelly said he intended putting a D.E.B. school there. The legality of his postponing our school is to be questioned by Fr. Farrell (Education Secretary). At the meeting, two A.I.M. schools only a 1/2 hour walk from Muthale were passed, even though an objection was lodged by Fr. Farrell owing to their proximity to Muthale".

"6th February 1949. As the present D.C., Kelly, is not too nice, I have written (to the Bishop) advising to wait until Kelly goes on leave, which will be shortly".

Fr. White wanted to build at T4 Centre (Teacher Training College) , and had started making bricks for it, but on 7th July members of the D.E.B, opposed his idea. The very next day Fr. White went to Nairobi to see the Bishop and the Director of Education about it, and then went as far as Nyeri to complain to the P.C. about Kelly. "The P.C. was told that the D.C. of Kitui (Mr. Kelly), who was on leave, was holding up mission extension work. The P.C. promised to write to the present D.C. of Kitui re land for the T4 Centre". An entry by Fr. Austin Lynch on 9th April of the following year (1950) states that Fr. Jim White "has now completed two very fine schools (in Muthale Parish) in spite of the crooked deceit and opposition of the D.C. Kelly".

Another of 10th January 1951 reads: "Mr. And Mrs. Kelly called - a social visit - the second in the three years since he came here as D.C. Visits must be rare rather than frequent; short rather than long. This Mr. Kelly is not the best of the Kellys".

(Fr. Lynch no doubt had in mind the fact that Fr. Peader Kelly was their Holy Ghost Provincial Superior at the time, and came occasionally on visitation to Kitui).

Another entry of 16th June 1951 states that, at a D.E.B, meeting, "the D.C.'s suggestions for education, needless to say, are not helpful to Catholic Schools"

It must be stated, however, that D.C. Kelly was a very active executive in Kitui of the British Government's 'Ten Year Plan for Kenya', launched in 1946. The two key themes of this plan were the conservation of soil and the preservation of water supplies. In Kitui this involved dam-building, earth - terracing, forestation of hill-tops, range management and grazing control. In 1948 he had supervised the building of 6 medium dams (at Kimangao, Waita, Gai, Kanziko, Ikutha and Yatta) and 6 small dams on School farms (three in Kitui town and one each at Waita, Mivukoni and Mutito). In 1949 he had 32 dams built and 7 hill forests established (Mai, Makongo, Ngamba, Imba-Kyakuyu, Ngieni, Mutha and Mutuluni) with Mutito and Mutonguni hills added later.

Kelly's aim was to build 50 new dams per year, which he achieved in 1950-52. By 1952 Kitui had 11 fully-equipped boreholes, Yatta B2 was the first ever scheme of its kind in Kenya for land development in African

areas, made possible by a Government free Grant of £4,500 and a loan of £10,000, repayable at 3 1/2% over a 20-year period.

Kelly's impact on the development of Kitui District is summed up in the Handing over Notes of another Kitui D.C. - Balfour - to Hickson Mahoney in October 1955:- "The political and agrarian awakening of the District started in Kelly's time and it was, I think, his creed of 'God helps those who help themselves' that set the path of development followed today. The policy, briefly, is that development must be paid for and the people must share the cost and trust and believe in those who are guiding them.... The desire for agrarian advancement is now well established and manifests itself in the stock sales, location dm building, the closure and scratch ploughing by location teams of large areas of eroded land, and the readiness of the A.D.C. to accept the financial burdens in the way of cesses and water fees of large development loans". Meanwhile, "back at the ranch" as the fellow said, Fr. Paul White went to Voo on 22nd March 1949 to pay for labour on a new Catholic School there. Although he had managed to have 7000 bricks burned, he gave into slight feelings of pessimism as regards the rate of future evangelization in that particular area.

He was also at this time supervising the building of a new school at Kathivo, the walls of which were finished by 22nd July 1949. In all of this he was helped greatly by Mr. P.A. De Souza, who gave his lorry for 6 days per month between July and December 1949.

Then on 1st August the Fathers organized the first-ever Inter-Catholic-Schools Sports competition at Mutune. Bishop McCarthy was present, along with Frs. Austin Lynch and J. Leahy, Mr. Thompson (Principal of the Government Secondary School, whose name is on the present. Kitui School wall), Mr. Nixon (A.I.M. Missionary in Charge of Mulango), Chiefs Katee Ndana and Mwendwa Kitayi. The events included highly entertaining competitions in Catapult and Bow-andArrow!

On the same day Bishop McCarthy gave confirmation for the first time in Mutune to Philomena De Souza, with Mr, and Mrs. Monteiro as sponsors (all Goans). Patrick Munyoki, who was a teacher at Mutune, translated for the Bishop from Swahili to Kikamba.

The daily Newspapers carried the story of these two events, written and submitted by Daniel Matheka, the teacher at Museve School.

On 6th August Fr. White paid 60/- to a waterdiviner, Mr. Thompson from the P.W.D., to see if he could find water on the Mutune compound, but he wasn't successful. The nearest place would be about 1/2 mile away at the Mutendea River. Thompson did the same at Muthale.

Ever hopeful that he would have use for them, Fr. White had 70,000 bricks made in June, July and August. Fr. Giltinan, meanwhile, had managed to reach Miambani and Mutukya by the new road via Kasyala, though he had to walk a good bit. On 20th October he and Fr. Jim White from Muthale went to Mutito to see about a school plot there. That October also brought a further postponement of the Ikanga School by the D.E.B., and a letter of protest by Fr. P. White to the P.C. at Nyeri.

Then on 23rd October, no doubt in need of a good rest, Fr. Paul White went to Ireland on leave. His journal records that he "wishes his successor every blessing and success in forging forward the Catholic cause in Kitui. Ad Majorem Dei Gloriam".

On 11th December Fr. Reidy arrived in Mutune to replace him for 3 months until the arrival of Fr. Austin Lynch, who was to stay until 28th January 1951.

It may be of interest to note that on Christmas Day 1949 "the half-yearly church collection was taken up outside the Chapel and the names of those who paid registered. 150/- was received - about as much more is still due".

1950 Fr. Austin Lynch C.S.Sp. arrived on 19th February and was introduced to the rigours of Kitui by a safari to Voo with Fr. Giltinan to see about the building of the school there. During these months he also managed to look after the building of the Father's house at Kilimambogo!

On Sunday 11th March he said mass at Museve and walked back to Mutune without breakfast. In the Journal he wonders "How many young fellows could do that?".

As usual, matters educational took up a good amount of the Priests' time. In March 1950 Fr. Giltinan visited the site for a school at Kasyala, and on 16th April went to the new site for Museve School. In this matter he was helped a lot by Chief Katee of Changwithya Location.

On 27th April Fr. Lynch went to Chief Stephen Kalungu of Mulango Location about a site for a school near Kisasi, and was promised another at Mbitini.

On 29th April he went to Kavisuni with Headman Mumo and observed that it was "a most likely centre for a future mission - big population". The people, who gave him a great welcome, asked for a school and dispensary.

Then on 2nd May Fr. Lynch went to see Fr. O'Meara (Education Secretary) at Nairobi about building a Secondary School at Kitui. Fr. O'Meara's advice was to wait a year while the Beecher Report went through the Legislative Council the next month; then they'd have a priest on the committee and have a strong case for a secondary school at Mutune or Muthale. It would then be built by the Government, instead of at Mission expense.

On 21st June 1950 Kavisuni School was passed by the D.E.B., and in August Fr. Giltinan sent a load of grass to Voo to finish the roofing of the school there. Kauma School was also being extended, with timber taken from Kabonge by Fr. White.

The new Principal of Kitui Government School at this time, Mr. O'Connor and his wife, were Catholics and attended Mass regularly at Mutune on Sundays.

On Easter Sunday (9th April 1950) there is the first mention of Mass being said at Mulutu. Even in those early days the priests had their financial bookkeeping to do, and Fr. Giltinan made a spirited attempt to get things up-to-date during the April rains of that year. He found many mistakes in the bills, and Fr. Lynch wrote in the Journal that "Ibrahim Boda must think we are birds well worth plucking. But," he continued, "Fr. Jim is the man for him!"

Then on 23rd April 1950 Benedict Muthusi from Kaveta and Philomena Mwelia from Katheka were married at Muthale Church, the first such marriage recorded.

Fr. Jim White gave them a 3-day Retreat and suitable instruction before the marriage. Fr. Lynch wrote in the Journal - "I believe they will have an excellent Catholic home".

Benedict Muthusi had been born in 1928 at Kaveta, and in 1937-38 attended Kitui Primary School. After 4 years at home he joined Std. 1 at the Salvation Army School near Kariokor in Nairobi, before going to the Government School in Kitui between 1943-45, after which he did the Common Entrance Exam.

When Mutune Pri. School opened in Jan. 1946 he was taken on by Fr. Paul White as a U/T., with Patrick Munyoki Muimi as the first Headmaster.

Then in 1947 he went for a year with Anselm Nzeko Malusi of Museve (father of the first Assumption Sister of Kitui, Sr. Teresia Muli) as the two trainees in Kilungu T.T.C. from Kitui. On his return he opened Muthale Pri. School on 12th Jan. 1948 with a Tanzanian teacher called Henry Mulang'a from Moshi.

On 1st November 1948 he was baptized at Muthale by Fr. Witte, and then went to spend 1949 teaching at Mulutu Pri. School, which had been opened by Daniel Matheka from Machakos. In 1950 he opened Kathivo Pri. School, where he was teaching when he got married on 23rd April 1950.

On 31st October 1950 one adult and some children were baptised by Fr. Lynch at Mutune, having been taught catechism by Patrick Munyoki and Jacob Muthonge. The adult woman was Assumpta Kaswii w/o Mulinge Kathumo. She had been born around the year 1904 in Matinyani Location, and came to live at Kaveta when she married Mulinge. She was later confirmed by Bishop J.J. McCarthy on 4th May 1952. Assumpta and her family have played a big role in the Church in Boma over the years. Her five sons are Maurice Kivindyo (father of Assumption Sister - Francesca Mwikali), Lawrence Kwia, Raphael Mutinda, Dominic Musyoka and Dr. Stephen Kyalo.

Raphael Mulinge had gone to Kilungu T.T.C., and after teaching at Kasyala, Fr. Giltinan took him to Ikanga to open the school there. He then taught at Musa, Mbusyani, Katyethoka, Mutune, Kyandui and Mutune Girls, from where he retired in 1985.

His brother, Stephen Kyalo, went to Kabaa and Alliance after his early schooling at Mutune and Kitui, and from there to Makerere University in Uganda. From there he did Post-Graduate studies in the U.S.A. and on his return, was employed in the Coffee Industry. Later on he started 'Farmchem' with others and is still a Director in that company today.

Another grand old lady of the Church in Kaveta is Helen WangukL Masila, the grandmother of Fr. Peter Muema, one of the first two Kamba Priests from Kitui with Fr. Boniface Lele, at present Rector of St. Augustine's Senior Seminary, Mabanga.

The two - Assumpta and Helen - are still as regular at Mass on Sundays in Boma as they have been since the beginning.

1951 This year began auspiciously with the previously-recorded visit by the D.C., Kelly and his wife to Mutune. The D.O. at the time, Mr. Campbell, was a Catholic and had arranged the distribution of unga to schools, because of severe hunger.

On 28th Jan. 1951 Fr. Austin Lynch was transferred to Muthetheni to build the new T.T.C. and mission there after an action-packed ye^r at Mutune. Before he went he saw Kasyala School completed on 16th Jan. 1951, but unfortunately the gable wall fell down 3 months later on 29th April. Work was also continuing on schools at Kauma, Voo and Kavisuni, and desks were being made at Mutune with wood brought from Limuru Saw Mills. The carpenter was paid 1/- per desk! Fr. Paul White arrived back from Ireland on 3rd Feb. 1951, having been on leave for just over a year. The next day (4th) he went to see the school building at Kavisuni, which was all ready except roofing and plastering, and on the following day (5th) he brought a load of grass and desks to Voo. Not a bad start to a new tour!

Shortly afterwards, on 23rd Febuary, Fr. Giltinan went home to Ireland on leave. He was replaced by Fr. M. O'Connor C.S.Sp. from Kilungu, who stayed three months before going to Pemba Island. He was replaced in Mutune by Fr. Redmond Lyons C.S.Sp. Fr. Lyons had been for over a year at Kanzalu and knew some Kikamba. He arrived in Ibrahim Boda's lorry, so it can be presumed that the discrepancies in the bill which had earlier been discovered by Fr. Giltinan had been amicably settled!

Fr. Dan O'Leary C.S.Sp. had also arrived at Muthale to work with Fr. Jim White there.

On 7th March Frs. P. and J. White went with Chief Katee to see the plot at Ikoo (Mikuyuni) and were very pleased, both by the site and by the reception they got from the people there, who were very keen on having a school.

On St. Patrick's Day, 17th March 1951, there were 350 people (children and teachers) at Mass in Mutune. The winners of a football match afterwards, and the referee, were given Rosary beads each. We hope this did not leave the losers any less prayerful than the winners!

4th April Fr. White brought a U/T. teacher Robert Muli Munyao, to open Kavisuni School.

Fr. O'Connor had also been involved in building Kathimo School before he left.

Then on 15th April 1951 the first-ever Mass was said in Kasyala School. During this rainy season Fr. White brought bean-seeds to the teacher at Muluu, Mr. Peter Mbio, for planting in the school garden. And on 11th June he had to close Miambani School because the numbers were too small.

Later in the year (on 7th September) Frs. White and Lyons went to Voo to say Mass in the school but found only twelve children there. Fr. White promised to bring posho if they increased the numbers.

Then on 27th November the D.E.B. passed three new Intermediate Schools - Mulango (A.I.M.), Mutune - (H.G.M. - Holy Ghost Mission) and Matinyani (D.E.B.).

The big development of 1951 was the beginning of a new Church at Mutune (the present one). Word came on 1st June from Bishop McCarthy that it could go ahead. A week later Fr. Doody C.S.Sp. came with the architect, Mr. John O'Halloran, an Irishman, to select the site, and to take away sample bricks to be tested by the P.W.D. The bricks unfortunately failed the test, St. Austin's lorry was made available for the work.

On 31st Oct. 1951 the contract for building the Church was drawn up with an Indian Contractor, Mavji Jadwe. On 3rd November. the plot was marked out and the foundations dug. At that time there was a problem of getting cement, and the entry in the Journal of 14th November states that "Mavji Jadwe is a perfect nuisance. Cement wapi? mbao wapi? chuma?" - some things never change!

There was also a Brother Columba in Mutune at this time helping with the construction.

On 16th June Fr. White baptized the Chief of Tharaka in Kitui Hospital, who had T.B. and died four days later. A woman, who died later, was baptized by a girl-dresser called Kanini.

On 9th September Fr. Lyons said Mass at Kavisuni and then on 8th December he baptized 14 people at Mutune. At this time he had 20 women in the Catechumenate, which was held three times a week. The men studied privately and were examined on Saturdays and Sundays.

1952 Following the good news in November 1951 that the Intermediate was passed, it was decided that Fr. Redmond Lyons should take up that work (building and then teaching) full-time. He had also made an arrangement to take a Religion class at Kitui School at noon on Saturdays.

The two teachers at this time in Mutune were Patrick Munyoki Muimi and his brother Michael Kavyu Muimi. Both have passed to their eternal reward. Others were Lawrence Kimwele, Gregory Malinga, Anselm Nzeko, Cosmas Nguli Kivondo (R.I.P.), Paul Kimanzi Ndue, Daniel Kathenge, Jacob Muthonge, Peter Maema (R.I.P.), Robert Muli Munyao and Peter Mbio (R.I.P.). Gregory Malinga, as we have seen, had started his teaching career in Museve in 1941, where he stayed until 1946. From then he taught in various Catholic Schools throughout Kitui, as follows: Mulutu (1947), Mutukya (1948), Kauma (1949), Kasyala (1950), Miambani (1951), Museve (1952-53), until the school was burned down in October 1953, (before Bro. Savinus built Kwa-Ukungu School in 1954, classes were held in dukas belonging to Nzau, Munyoki and Maema at Museve plots), Kwa-Ukungu (1954-56), Kasyala (1957), Nduundune in Ikanga (1958-61), Mutukya, Museve, Kwa-Ukungu, and Kyalilini until he retired in 1976.

He is still very active in Church matters at Museve.

Benedict Muthusi opened Kathivo School in 1950 and stayed there until 1953, when he was transferred to Mulutu (1954-56) in a straight swap with Peter Mbio (R.I.P.) who went to Kathivo. In 1957 Muthusi opened Kaveta School, where he stayed until he retired in June 1984. Like Malinga he is still very active in Boma Parish.

Lawrence Kimwele from Museve had gone to Kabaa in 1945, but then his father died and he had no fees, so Fr. White got him into Kitui School (1946-48).

Then he was sent to Kilungu T.T.C. (1949-50), going to Mutune from 1950-52 as his first assignment. In 1951 he was baptised while a teacher at Mutune by Fr. White, along with Lawrence Kwia. In 1953 he went to Kauma, where he was at the time of his wedding. After short stints at Kavisuni and Kasyala in 1954 he went to Mutukya (1955-61), Mutune Girls (1962), Kwa-Ukungu (1963-67) and finally Museve (1968-85) when he retired. He still plays a big role in Church life there.

Anselm Nzeko from Museve had gone with Benedict Muthusi to Kilungu T.T.C. in 1947 and spent many years teaching at Mutukya, Mulutu and the other Catholic Schools in Kitui. Gregory Malinga had taught Anselm Nzeko in Museve, who in turn taught Lawrence Kimwele. All three are still very active there.

Peter Mbio Nzilu had attended Tiva A.I.M. School (1939-43) and Government African School (Kitui School) (1944-46) before being sent to Kilungu T.T.C. in 1950. On his return he taught at Mulutu (1951-53), Kathivo (1954-63), Mulutu again (1964-68) and Nduumoni until his death in 1981 (R.I.P.).

At this time the Fathers had started to say Mass at Kathiyo.

The D.C., Kelly, left Kitui on 11th July of this year, but before he did he witnessed the big event of the year, the opening of the new Church at Mutune.

The trusses had been put up on 4th February, and the whole building (apart from painting) was finished by 1st May 1952. It had taken 25 weeks and 5 days to build.

Then came the big day of the blessing and opening by Bishop J.J. McCarthy on Sunday 4th May 1952. Eighteen Priests, one brother and four Franciscan Sisters were present. The cups, plates, cutlery, etc. for the meal afterwards were borrowed from St. Mary's in Nairobi.

The write-ups from two newspapers describe the occasion:

NEW CHURCH MUTUNE MISSION

"We beseech Thee hear us, and deign to purify and bless this church and this altar erected to honour Thee and the name of St. Patrick". With these words Bishop McCarthy dedicated to the service of God the new Church of St. Patrick's Mutune, Kitui, on Sunday may 4th, 1952.

His Lordship had a busy time since his arrival at Mutune the previous day after a journey of 120 miles. Shortly after arrival he spent several hours in examining seventy candidates for Confirmation all of whom had the happiness of being made 'soldiers of Christ' by the imposition' of the Bishop's hands.

St. Patrick's Mutune is the first Church to be built in Kitui District, which has an estimated population of some 230 thousand souls. Previous to the establishment of a Mission Station in 1945 Kitui had been run as an out-station from Kabaa, in the Machakos District.

From Kabaa to the present Kitui Mission is about 100 miles. Many Holy Ghost Fathers from the time Kabaa School was, established in 1924 by Father Witte, took part in the planting of the seed of christianity amongst the Akamba of Kitui. After a long journey from Kabaa over a road, which until 1941 or thereabouts was only a track, each Father on arrival in Kitui Boma found himself "at home" at Mr. P.A. D'Souza's house. Mr. D'Souza came to Kitui in 1928 and since then he has been most unstinting in his efforts to help the Fathers establish the Mission and build the Church.

The new Church is one hundred and thirty-five feet long by thirty feet wide, of basilica-style structure, with the addition of transepts. It was planned by Mr. John O'Halloran of Nairobi and was also supervised by him during its erection. We extend our grateful thanks to Mr. O'Halloran, Our one regret on the opening day was that Mr. O'Halloran could not be present as he and his family went on home leave a few weeks previously.

The ceremony of the blessing began at 11 O'clock and was attended by a large gathering of some one thousand five hundred people. The bulk of the congregation was naturally African but the European, Goan, Indian and Arab communities were also well represented. Twenty Holy Ghost Fathers travelled long distances to the ceremony and also four Sisters of the Franciscan Congregation. We appreciate the attendance of the District Commissioner, Medical Officer, the Manager of the B.A.T. Company with members of their families and staffs.

The ceremony of the Blessing was very impressive. As a building is not consecrated to Divine Worship until it has been blessed, the church was bare and empty when His Lordship went on procession with all the clergy round the church, blessing its foundations and walls both outside and inside; praying Almighty God "that all who invoke Your Name in this edifice might experience the assistance of Your Mercy through Christ Our Lord. Amen" After the blessing, the furniture was installed and the congregation moved in. The ministers of the High Mass were Father B. Lyons, T. McDonald and B. O'Brien with Fr. T. Meagher and Fr. F. O' Sullivan as M. C. The Bishop presided with Father J. White and Father Doody as assistants at the Throne. His Lordship in his pertinent sermon reminded the congregation in English and Kiswahili, that the raison d'etre of the church was first of all an edifice erected by the hand of man to acknowledge his dependence on the Creator; such edifices as in Christian countries are the first to catch the eye, town or city, and secondly a God's children are re born, live the last rites when their life's to its close. He paid a tribute of as one approaches a fitting place where and finally receive work has come thanks to all who had helped to build the Church. His Lordship's sermon was translated into Kikamba by Patrick Munyoki.

The singing of the Mass was done by the whole congregation with Father Fitzgerald at the small harmonium. Father Mackey sang the Ecce Sacerdos Magnus and the Tota Pulchra Es Maria.

In conclusion we would ask our readers to pray that God's grace might touch the hearts of the Kitui Akamba so that in a short while St. Patrick, whose statue is over the church porch, will, by his intercession, procure a full congregation for the church of which he is patron.'

Another pager wrote as follows:

NEW CHURCH AT KITUI, KENYA- BLESSING CEREMONY

"We beseech Thee, hear us, and deign to purify and bless this Church and this altar erected to honour Thee and the name of St. Patrick". With these words His Lordship, The Vicar Apostolic of

Zanzibar, Most Rev. Dr. MacCarthy, C.S.Sp., dedicated to the service of God the new Church of St. Patrick at Mutune, Kitui, Kenya, on May 4th, 1952. It was a fitting tribute to years of pioneer work that had established a growing Christianity in the Kitui District of Ukamba.

Fifty-odd years ago the poisoned arrows of the Akamba had not a little to do with the by-passing of the heart of Ukamba by the Kenya Uganda Railway - a possible reason why the country was slow to be opened up. The numerous Akamba, though a very likeable people, were slow to take to Christianity. The missionaries were there, however, in the field - working, praying and waiting for the harvest they knew must come. At Kabaa, on the banks of the great River Athi, which divides Ukamba into its two main regions, Machakos and Kitui, the missionaries set up their first station with a resident priest in 1912. From there they began to spread out, at first to the South in the Machakos district, and in the course of the years missions sprang up - and are still springing up - Kilungu, Mbitini, Kanzalu, Machakos, and in the past year Kiteta and Kaumoni. But to the north there stretched some fifty miles of the scantily populated Yatta Plateau. Journeys of exploration revealed that good concentrations of people were located at a place called Kitui, some 100 miles as the road ran from Kabaa. It was not an easy assignment for missionaries already busy to open up a new station at such a distance. Periodical visits were paid to the area; a school was opened with the co-operation of the local chief in 1939. The mustard seed took root and grew.

Seven years ago the tree had sufficiently developed to warrant the establishment of a Mission Station with a resident priest. By a strange quirk of fate the war brought help to the new mission at Kitui. Italian prisoners of war taken in the Abyssinian campaign were camped some miles away from the mission. They volunteered to help construct the building of the mission. A school-church and a house for the Father were built by them from bricks they made and burnt locally. The mission waxed and grew strong. The numbers of the Christians increased. The School-church in the course of a few years became too small. Something had to be done to cater for this rising tide of Christians. So preparations for a large church were begun In 1948 and the building was sufficiently finished by May of this year for its solemn blessing. It is the first Church to be erected to the honour of God in the extensive district of Kitui, which has a population of about 230,000. It is a basilica-style structure 135 feet long, with the addition of transepts to give the Cross of Christ.

And so on May 4th His Lordship, Bishop MacCarthy, travelled the 120 miles from Nairobi through Thika, Donyo Sabouk and the bleak Yatta Plateau to confirm a large number of Akamba and bless the new Church dedicated to St. Patrick. There was a large congregation of about 1,500, amongst whom were the District Commissioner, Administrative Officers, Fathers and Sisters from distant missions. After the blessing a Solemn High Mass was sung in honour of St. Patrick with His Lordship presiding in Cope and Mitre.

We would ask our readers to pray that this Church might be instrumental in bringing to the Faith large numbers of the still almost 100 per cent pagan population of the district. As the building is unfinished and there is a substantial debt on it we would also appeal for assistance.'

The next day Bishop McCarthy administered the Sacrament of Confirmation at Muthale. That area also received the good news in December 1952 of plans for an Intermediate *School* at Tyaa.

So 1952 had been a momentous year. Besides the opening of the new Church, Mutune Parish had also recorded 42 baptisms and 42 others who were baptized "in periculo Mortis" (danger of death).

On the political front, a state of Emergency was declared in October 1952 because of Mau Mau. This was to last till 1960.

1953 No time was lost in getting the Intermediate School started. The digging of the foundations began on 1st January, with Robert Musyoka as contractor.

The brothers Patrick Munyoki and Michael Kavyu were sent to Kilimambogo for training. In February Miambani and Mutukya *schools* had to be closed because of lack of fees.

Two marriages were recorded this year - that of Lawrence Kimwele and Philomena Munyasya on 14th Feb. 1953, and Lawrence Kwia and Anna Mali on 29th August 1953. Ibrahim Boda's taxi had a busy day taking 3 trips of people from Mutune to Museve for the celebrations after the first wedding.

Then on 19th April 1953 the break-off of Nairobi from Zanzibar and its elevation as an Archdiocese was announced, with Bishop McCarthy as its first Archbishop. Kitui and Machakos areas remained under Nairobi.

In June 1953 Fr. Jim White went home to Ireland on leave for 9 months, and Fr. Giltinan moved from Mutune to take over at Muthale.

The new Archbishop paid a visit to Mutune in August, and went also to Ikanga and Kavisuni. He also went to see a new plot at Mikuyuni.

On 8th October Fr. P. White took two fundi's and material to start the building of a prayerhouse at Mikuyuni. While there he stayed in a tent and celebrated the first-ever Mass in Mikuyuni in this tent on the following day, 9th October 1953. When the building was over, he reckoned that Miiikuyuni Church, with Mabati roof and cement floor, had cost 1634.90.

During the previous month the Journal records that on 19th September 1953 "Chief Kasina (of Migwani) had his hands cut off. Fr. White arrived at Kitui Hospital shortly after he was admitted there and did what he could spiritually for him. He was in great danger".

Then on 19th October bad luck struck Museve School, as it was burned down by a grass fire. The present Church at Museve was later built on the site of this original school. On 10th November a Brother Mamertus was appointed to Mutune.

This was also the year that Mzee Jomo Kenyatta and others were detained by the Colonial powers.

1954: January of this year saw the beginning of . Kwa-Ukungu School in place of the burnt-down Museve School, with the assistance of Chief Ngila.

Fr. Jim White came back from leave on 11th March, and Sr. Feliciti from Muthale began a regular Friday medical safari to Mutune.

The arrival of Fr. John Flavin C.S.Sp. and other transfers in July left the line-up as follows:

Mutune	Frs. Paul White, Jim Giltinan and Redmond Lyons,
Muthale	Frs. Jim White, John Flavin and Bro. Mamertus.

In September Chief Mwanduka promised to gather 5000/- for Ikanga School, which was being looked after from Mutune by Fr. Giltinan.

Then on Sunday 7th November 1954 Fr. Lyons began a regular First-Sunday-of-the-month Mass at 8.15 a.m. in the Welfare Hall in Boma. About 40 people attended the first Mass - African, European and Goan. The programme was - Mass in Boma at 8.15 a.m. and in Mutune at 9.00 a.m.

November saw the fruit of five months of daily catechumen classes, taken personally by Fr. Paul White, at Kauma with the baptism of twelve people. These were the first since the school began in 1947. Archbishop McCarthy then gave confirmation to 42 people at Mutune on 28th November 1954, his sermon being translated by Benedict Muthusi.

1955 This year saw the first Mass ever at Kwa-Ukungu on 16th January, and then in March Mother Alcantara, Mother John and two other Franciscan Sisters came to inspect a site for a convent at Mutune.

Meanwhile it is interesting to note that the regular community life of the priests in Mutune Mission began with Morning Prayer together at 6.15 a.m., followed by Meditation and then Mass at 7.00 a.m.

May 1955 saw the beginning of a regular Sunday evening mass (5.00 p.m.) at Kauma, and June 18th saw about 135 Christians from Kitui go to Machakos for Fr. Peyton's Family Rosary Rally.

As far back as 20th October 1949, Fr. Giltinan and Fr. Jim White had gone to Mutito to see about a school plot there, and on 5th July 1955 Fr. Paul White went there where "he scoured the Magongo country of the location for new foundations". The chief there at the time was Munyu. Meanwhile he was still keen to keep Miambani and Mutukya schools going, and on 5th October, he brought a load of mabati there from Nairobi.

On 10th September 1955 Michael Kavyu married Philomena Kalekye in Mutune Church. Philomena was baptised before the wedding. But Fr. White, not yet used to the custom of the marrying parties arriving late, didn't celebrate the Nuptial Mass that day, but did so a month later.

Then on 9th November 1955 Fr. Redmond Lyons left for home leave in Ireland. Fr. Dermot Brown C.S.Sp, came to Mutune for a month before going to Kilimambogo. He was then replaced at Mutune by Fr. P.Hannon C.S.Sp.

1956 Fr. Hannon took over from Fr. Lyons in Mutune Intermediate School, and Fr. P. White continued in the early months of the year to draw sand and bricks for the building of Mutune Girls' Primary School.

Then on 24th January Muthale Intermediate was passed at a D.E.B. Meeting. At this time also, Fr. Giltinan began to live parttime in Ikanga (in the Primary School office) and parttime in Mutune.

And up in Kimangao, Fr. Emilio Canova, a Consolata Father of the Diocese of Meru, had laid the beginnings of what would become a new mission there later. He was responsible for all that part of Kitui District North of the Tyaa River at Mwingi.

CHAPTER FOUR - KITUI: A PREFECTURE APOSTOLIC (1956 – 1964)

In July 1956 Kitui District was separated from the Archdiocese of Nairobi and set up as an ecclesiastical jurisdiction on its own right, a Prefecture Apostolic, which is the first step on the way to becoming a Diocese. It was at the same time committed to the care of St. Patrick's Missionary Society (S.P.S.), Kiltegan, Ireland. The Holy Ghost Fathers who were there at the handover went back to the Machakos part of Nairobi Archdiocese.

They continued to work there after Machakos became a separate Diocese in 1968.

After 1956 Fr. Paul White went back to Kabaa. From there he built a priests' house and Church at Matuu, and settled there in 1961. Matuu became a Parish in 1963 and Fr. Paul White stayed there for 18 years (1961.-1979), before retiring to Ireland, where he died in 1988 at the age of 82 years. Six parishes grew up from the area in which he worked - Matuu, Thatha, Ekarakara, Masinga, Ndithini and Katangi.

Fr. Jim Giltinan worked in Kaumoni and Muthetheni before becoming the first Father-in-Charge of Thatha in 1974, He retired to Ireland in 1980, where he still lives.

Fr. Jim White became the first Father-in-Charge of Katangi in 1970. He died in Ireland on 19th May 1986 at the age of 91 years.

Fr Redmond Lyons worked in Machakos Town before moving to Mwala. From there he built a new Church at Mbiuni, which became a mission in 1977. He is now working in a Parish in Ireland.

Fr. John Flavin died in Ireland on 28th November 1970 at the age of 63 years.

St. Patrick's Missionary Society had been born in Ireland in 1932 and had concentrated its first Missionary endeavours in Nigeria. Then in 1951 five priests were sent to Kenya, taking up work firstly in Kisumu Diocese, and then in the Prefecture of Eldoret at its establishment in early 1953. These priests were Frs. Bill Dunne, Denis Newman, Michael Brennan, Joe Murray and Liam Doyle. With the exception of Fr. Doyle, who is in the U.S.A., the other four are still working in Kenya to this day (1989).

The first St. Patrick's Missionary to be assigned to Kitui in 1956 after its establishment as a Prefecture Apostolic was Fr. Bill Tuohy, who had been working in Eldoret. He came to Kitui, stayed a few days and left.

He was followed on 1st October 1956 by Fr. Donald MacDonagh, who had been working for a year in Nerko Mission in Eldoret. He was to stay in Kitui for 17 years until May 1973.

At the time of Fr. MacDonagh's arrival there were 16 Catholic Primary Schools up to Std. 6 and the Intermediate Schools at Mutune and Muthale. Because the Mission was supposed to supply a priest Headmaster, who could draw a salary for his work, Fr. MacDonagh went to teach in Mutune Intermediate the morning after he arrived.

And as the Holy Ghost Fathers were hoping to leave soon, Fr. Paul White kept bringing him out on safari to see the already-established places and the other places where he had acquired plots for "Prayerhouses" (local churches). Stephen Kioko, who was then a pupil in the Intermediate, became Fr. MacDonagh's guide, interpreter and travelling companion.

In early November 1956 Fr. Pat Magee S.P.S, and Fr. Celsus Heenan (a volunteer priest from Clonfert Diocese in Ireland) arrived. Fr. Magee took Fr. MacDonagh's place in the Intermediate School, and apart from a short period in Muthale, after which he taught in the newly-built T.T.C., he lived at Mutune until he died on Easter Monday, 3rd April, 1972, at the age of 41 years. He was the first priest to be buried in the Diocesan burial ground at Mutune.

Fr. Heenan was posted to Muthale, and Fr. John Flavin C.S.Sp. left there after a few weeks. Fr. Paul White left in November 1956 and Fr. Jim Giltinan stayed on for another year at Ikanga. They left behind them their transport - two Land Rovers and a Pick-up Truck. The number of Catholics was about 560.

Fr. Matt Campbell S.P.S, writing from his post at Muthale Mission in 1962 says: "I was told by European non-Catholics that Fr. Heenan was their idea of what a missionary should be, quiet and unassuming, a tireless worker, living in very poor circumstances, denying himself even the real

necessities of life in order to put every available penny into the building up of the mission and its out-stations. Circumstances did not permit Father Heenan to remain longer than 18 months, but in that time the number of baptized in Muthale parish rose from 200 to nearly 400, catechumenates were established, new schools were opened, and the groundwork done for the opening of a new Resident Mission 60 miles to the North at Kimangao".

Then before Christmas 1955 it was announced that Fr. Bill Dunne, who was then on leave in Ireland, was appointed as Prefect Apostolic of Kitui. He was at the time the School Supervisor for the Prefecture of Eldoret. He took up residence in Mutune on his return from Ireland. Fr. Dunne had been born in Delvin, Co. Westmeath, Ireland in 1920. After school he joined the young St. Patrick's Missionary Society, Kiltegan, and was ordained in 1944. For two years (1944-46) he did further Theological studies at Maynooth, Ireland. From 1946 to his appointment to Kenya in 1951 he taught Theology in Kiltegan and also edited the St. Patrick's missionary magazine "Africa".

One of Msgr. Dunne's first decisions was to approach the Ursuline Sisters of Sligo, Ireland, to come to work in Kitui. He did this through the good offices of Fr. Joe Gilmartin (Superior General of the Kiltegan Fathers at the time, who would later work in Kitui Diocese, and whose sister, Sr. Joseph, was to become Mother Superior in Sligo), Bishop Vincent Hanly of Elphin Diocese (uncle of present-day volunteer from that Diocese, Fr. Gerry Hanly), and Msgr. Dominic Conway (who later succeeded Bishop Hanly as Bishop of Elphin Diocese).

The four first sisters - Srs. Brendan, Charles, Finbar and Perpetua - arrived in Mutune on 12th October 1957. The story of their apostolate and of all the Ursuline Sisters who followed them is told in the booklet "Irish Ursulines in Kenya", produced by Sr. Perpetua on the occasion of their 25th Anniversary in Kitui in 1982. One of their number, Sr. Annunciata, died in Mutune at the young age of 35 years on 16th June 1971. Before she died she asked to be buried "down by the Church in Mutune in a small coffin, with no fuss".

The budding school system which Msgr. Dunne inherited from the Holy Ghost Fathers was seen as a solid way of evangelization. At this time on the political front the struggle for National Independence was gaining momentum, and the people saw education as the key to the bright future which they felt was there for the taking. The Kiltegan Missionaries thus gained acceptance and prestige because they helped the people in this quest. Some of the children who came to the schools began in time to appear in the Baptism Registers, and the result was that most of the Catholics were young and educated.

Msgr. Dunne decided early on that progress in developing a Primary School education system could be made a lot more easily by having his own Teacher Training College. So he built one at Mutune and opened it at the beginning of 1958 with Fr. Pat Magee as Principal. In November 1959 the first group of 23 students completed their course. From then until it closed down in 1973 the T.T.C. in Mutune produced a steady stream of teachers for Kitui Schools. On 8th September 1958 the foundations were dug for the first Girls Catholic Intermediate School in Kitui at Mutune.

Later, in early 1962, Msgr. Dunne made an appeal to the readers of the Kiltegan Magazine "Africa" for financial help in building a Junior Seminary in the Diocese - five shillings each per reader. His argument was strong. "Kitui, speaking from a Catholic point of view, has very little past. Without a seminary, it has very little future The aim of a missionary is to make himself unnecessary in the shortest possible time. His function is to set up an indigenous Church. The heart of the indigenous Church is the indigenous priest...If we start a Junior Seminary in Kitui today (1962), we can hope to have our first priests ordained in 1974. If we wait five years to start, they cannot be ordained till 1979".

These were indeed to prove prophetic words, as the first two Kamba priests from Kitui, Frs. Peter Muema and Boniface Lele, were ordained on 8th December 1974.

On 14th September 1962 Msgr. Dunne was able to write a letter of thanks to the donors with a photograph of the new St. Joseph's Seminary at Mwingi and the first group of nineteen students. In the meantime the Franciscan Sisters had expanded the hospital at Muthale and got a resident Doctor. They also opened a clinic at Kimangao, which grew into a small hospital and a Leprosy

Control Centre. The UrsulinCs, as well as running a small dispensary at Mutune, reopened another at Ikanga in 1958, going there every Friday.

In 1962 Msgr. Dunne made an appeal to the Mercy Sisters of Sligo, Ireland, to see if they could open up a hospital at Mutomo in Kitui South. A new mission had been opened up, as an offshoot of Ikanga Mission, and a convent was soon ready for the arrival of the first four Mercy Sisters - Mother Teresita (to become popularly known among the people as "Kasusu"), Srs, Pascal, Goretti and Mary McDermott. They began work immediately and the ground work was laid for the later establishment of a 40-bed Hospital funded by Misereor.

CHAPTER FIVE - KITUI: A DIOCESE (1964)

On 16th November, 1963, less than a month before Independence, His Holiness Pope Paul VI elevated the Prefecture Apostolic of Kitui to the rank of a Diocese, and on the same day named Ms Msgr. William Dunne as the first Bishop of the new Diocese.

In 1956 there had been 4 resident missions - Mutune, Muthale, Kimangao and Ikanga, - with 4 priests and about 560 Catholics. Now in 1964 there were seven Missions - Boma, Mutomo and Mwingi plus the abovementioned - with 19 priests, 4 convents with 14 sisters (Franciscan, Ursuline and Mercy Sisters), 2 hospitals, and 45 schools, two of which were intermediate.

There were 29 students in the Junior Seminary set up two years previously. There were also about 30 catechists, and about 4800 Catholics.

The Priests who were in the Diocese at the time were:- D. McDonagh, P. Magee, H. Parkinson, M. Campbell, E. Lacy, P. Hamilton, J. Gilmartin, H. Forde, S. Donoghue, B. O'Doherty, N. Bouchier, J. Barry, R. Brennan, D. O'Neill, B. Bohan, F. Minogue, P. Kelleher, L. McElhill, J.P. Masterson (R.I.P.)

On Sunday 9th February 1964 Msgr. Dunne was consecrated first Bishop of the new Diocese of Kitui in the Cathedral at Mullingar in his home Diocese of Meath, Ireland, by the local Bishop, Most Rev. Dr. John Kyne. The co-consecrators were the Bishop of Elphin, the Most Rev. Dr. Hanly, and the Bishop of Cork, Dr. Lucey (who was many years later to work in the Diocese of Lodwar after retiring as Bishop in Ireland). The President of Ireland, Eamon De Valera, was present, as well as a large number of Irish Diocesan Priests who had served as Volunteers with St. Patrick's Missionaries over the years, representatives from the families of the priests who staffed Kitui Diocese, as well as students from Kiltegan, some of whom were to serve later on as priests in Kitui Diocese.

On Sunday 26th April 1964 the newly-ordained Bishop was formally installed in his Diocese at St. Patrick's Church, Mutune,

The happenings of that day are well covered in an article written by Fr. Liam Doyle, who was then the Regional Superior of St. Patrick's Missionaries in East Africa, to the Kiltegan magazine "Africa":

"We are in the middle of the rains at present, and from all accounts I thought we wouldn't be able to get through to Kitui. There are forty miles of tarmac out of Nairobi and after that the surface is murrum, the official name for mud. A few miles from Kitui there are three "drifts". A "drift" is a river crossing a road with no bridge crossing the river.

There is a strip of concrete on the bed of each of these drifts, which makes a good road in dry weather. But when the water rises your tyres can't grip this concrete and your car is swept downstream with the current.

It was raining heavily in Nairobi when I left on Sunday morning (26th April) but there wasn't any more than six inches of water in the drifts and there wasn't sign of rain in Kitui. I caught up with the crowds on foot, on bicycles and in cars and lorries all heading towards Mutune Mission. The Mission hill was a mass of people, a blaze of colour: the Kamba women in their favourite bright colours - reds and yellows - the children in their green or blue school uniforms, the men in dark clothes, and here and there the purple robes of a bishop.

Down the hill from the church the altar was on a high platform under a shelter where the installation was to take place.

At 12 noon the stewards had grouped all the people in front of the altar. There must have been more than 5,000 people there. They were coming all morning: all the Catholics from around about and bus loads from Mwingi, Muthale, Kimangao, Mutomo, Ikanga, the more distant Kitui stations.

There were Fathers from Eldoret: Fathers Murray, Doyle and Brennan who came to Kenya with Bishop Dunne in 1952 to St. Patrick's Society's first mission in East Africa; also Fathers Smyth, Cunningham and O'Brien. Holy Ghost Fathers from Nairobi Archdiocese; some of them like Father Paul White and Father James Giltinan among the first priests to work in the Kitui area.

Mill Hill Fathers from Kisumu Diocese. African Fathers from Nairobi, Nyeri and Meru Dioceses.

Franciscan Sisters from Kimangao, Muthale, Mangu. Loreto Sisters from Nairobi. Ursuline Sisters from Mutune, and Kitale. Sisters of the Assumption from Thika. Medical Missionaries of Mary from Kitale. Holy Rosary Sisters from Thika and Kilimambogo. White Sisters from Manqu. Mercy Sisters from Nairobi and Mutomo.

The procession of bishops and priests moved down the hill through the people and the ceremony began. Monsignor Thomas White, Secretary to the Apostolic Delegate, read the Papal Documents setting up the new Diocese of Kitui and appointing Bishop Dunne as its first bishop. Father Parkinson read a translation in the Kamba language.

The Apostolic Delegate, His Excellency, Archbishop Guido Del Mestri, now rose from his throne, crossed the sanctuary to Bishop Dunne and led him to the throne, where he seated him, thereby symbolically installing him as bishop. Bishop Dunne vests and begins Mass.

The sermon was preached, very appropriately, by Father Paul White, the man who began all that we see around us today. He came here in 1945, got the land from an old Kamba man who is here today too, built the Church and the Mission house.

He speaks of beginnings: the beginning of the Church, when Christ sent out His Apostles, who in turn sent bishops ever further to govern the Church as their successors; the beginnings of the Church in Kitui area in 1945, the first missions in Mutune, Kimangao, Muthale and Ikanga; the beginnings of the Prefecture of Kitui under Monsignor Dunne and the work he has done since then, the new missions in Kitui town and Mutomo, a seminary at Mwingi, hospitals, churches, schools. All crowned today by the Church's official approval: Kitui a Diocese with its own bishop.

It looks as if every Catholic in Kitui wants to perfect his sharing in this Mass by receiving Holy Communion. They are so tightly packed that it's impossible to come down to the altar. And so the Bishop goes among them, up and down the hill, like a good Pastor, bringing them the Bread of Life.

After the Mass there is laughing and greeting and excitement; the people welcoming the strangers who have come to share their joy. I see a big crowd around Father Paul White, their Father of many years ago, all trying to shake his hand and greet him. Hands keep passing presents to him and he comes out of the crowd with his hat full of oranges and eggs. Among the Kitui- host-priests, I see Father Hubert Forde, a volunteer missionary from Elphin Diocese, who has been here some years.

Kamba women are moving around with baskets full of oranges or eggs, giving them to every priest or nun they meet. It doesn't matter if we don't understand a word of Kamba. We are honoured guests on the great day and these gifts are a token of their appreciation.

Down in the valley there is feasting and singing. Eight cows had been roasted yesterday and there is now plenty for everyone.

At the lunch after the ceremony the Apostolic Delegate proposed the toast to Kenya. The Minister for labour and Social Services, the Honourable Ngala Mwendwa, proposed the toast to the Pope. Bishop Maurice Otunga spoke on behalf of the guests, and Bishop Dunne replied.

Some extracts from the Minister's speech:

" I. am very glad to be here today, firstly as a former teacher in the Teacher Training College here. I have always been proud of the fact that I was teaching here in a year in which a record was set: a year in which all the final year students qualified as teachers. And I am glad to hear that this record has been maintained every year since then.

I am very pleased also, as the Member for this Constituency, to welcome so many distinguished people to my district today and to let them see that our Kitui is not a dry, barren place as many people seem to think, but a beautiful place.

As you know, I am Minister for Social Services as well as Minister for Labour and as such the Church, in a way, comes into my domain in so far as it is a voluntary organisation. And I would like to assure you of my Government's appreciation of the work the Church has done and is doing in Kenya.

We can go a certain distance with our people. We look after the body and the mind. But the full man is more than body and mind. He has a soul and this soul is something outside our province. We can threaten a man who does wrong and put him in prison, but unless there is the awareness of good and evil and moral obligation all our laws only touch the surface.

There is something wrong in man; a sickness in his soul, and we have to spend £4,000,000 each year, because of it, on our army, police and prisons. If this sickness was not there, there would be no need of army, police or prisons. We depend on the Church to help us fight and cure this sickness. We need God's help.

When it was first proposed to me that I become Minister for Labour, I was afraid of the responsibility. But I thought it over and said, "I will have God behind me". So I put my trust in Him and went ahead, leaving the next step to Him. With His help I have been able to fulfil my duties. But I still need your prayers; we all need your prayers to continue ruling a peaceful country.

My people and I are glad to be here today on a wonderful occasion. We are honoured that the Pope has set up a new Diocese here in Kitui and appointed our Monsignor Dunne as its first Bishop. This is something wonderful; something that has never happened here before, and will never happen again. The Diocese of Kitui is now set up forever. And we wish Bishop Dunne God's blessing and every success in his work in the years to come." Bishop Dunne was installed by the Apostolic Delegate to East Africa, His Excellency Archbishop Guido del Mestri. Also present were Bishops Houlihan (Eldoret), Bessone (Meru), Butler (Mombasa and Zanzibar), Otunga (Kisii), Gatimu (Auxiliary to the Bishop of Nyeri).

CHAPTER SIX - KITUI 1989

Now in 1989, twenty-five years later, Kitui has 16 parishes, with another in the pipeline. The number of Catholics has grown from 4800 in 1964 to over 70,000 at the end of 1988. God has blessed the Diocese with 16 African Diocesan Priests, an equally encouraging number of Sisters and Brothers in various Religious Congregations, and an ever-growing band of dedicated lay-people. One young Kamba Diocesan Priest, Fr. Stephen Musee, was tragically killed a few months after his ordination in 1985. He is buried in the Diocesan Graveyard at Mutune beside Fr. Pat Magee and Sr. Annunciata.

Many developments have taken place in Kitui Diocese which will have to be written in another book, at another time. One such development was the opening and blessing on 27th February 1976 of the Cathedral of Our Lady of Africa on the site of the original Church at the Boma in Kitui Town, by Cardinal Maurice Otunga. The big congregation included two of the big pioneers of the Church in Kitui, Frs. Paul White of Mutune and Emilio Canova of Kimangao.

Another was the building of the Pastoral Centre in 1979, which houses most of the Diocesan Offices, and runs a variety of Courses, Seminars, Workshops, etc. on a wide range of Pastoral activities, both at the Diocesan and the National level.

The Parishes and the Priests, Sisters and Brothers who serve them, as at Easter 1989, are as follows: (Year of Ordination of the Fathers given in brackets) :

Bishop's House

Bishop W. Dunne (1944), Fr. Paddy Donnelly (1966).

1. Kimangao

Fr. Frank Minogue (1961), Fr. Joseph Musyoka (1989). Franciscan Sisters: Eileen, Celestine, Conrad, Oliver, Margaret, Mary of Lourdes, Leonie.

2. Kyuso

Fr. Gerry McCarthy (1983).

3. Mwingi

Fr. Richie Brennan (1959), Fr. Kevin O'Doherty (1949)
St. Joseph's Seminary - Fr. Liam Kelly (1968), Fr. Paudge McDonnell (1972); Nguni - Fr. Dinny O'Neill (1958).

Brothers of St. Peter Claver, Kaumoni - Brothers Joseph and Benedict.

4, Nguutani

Fr. Barty O' Doherty (1959), Fr. John Middleton (1983).

5. Kabati

Fr. Gerry Hanly (1974), Fr. Nicodemus Kitaka (1985).

6. Migwani

Fr. Anton Kilonzo (1983), Fr. Robert Mutui (1989). Assumption Sisters: Monica and Mary Louise,

7, Muthale

Fr. Sammy Musili (1979)

Franciscan Sisters: Agnes Mary, Paschal, Nora, Helen, Constantia, Margaret Mary.

8. Mutune

Fr. Tony Malone (1964), Fr. Noel Bouchier (1959).

Ursuline Sisters: Marie, Vianney, Margaret Mary.

9. Boma

Fr. Boniface Lele V.G. (1974), Fr. Charles Ikole (1985), Fr. Louis Kwena (1976).
Assumption Sisters: Marietta, Bernadette, Elizabeth. Ursuline Sisters (Tungutu): - Columba, Margaret, Eileen, Bernadette.

10. Kavisuni

Fr. Joe Cantwell (1966), Fr. Pdraig MacCormack (1953)

11. Ikanga

Fr. Barney Conway (1965) Sisters of St. Joseph: - Rosalia and Penina.

12. Mutomo

Fr. Jimmy O'Reilly (1978)
Mercy Sisters - Paschal, Bridie, Marie, Serah, Kathleen, Breda, Marian.
Sisters of St. Joseph - Clara, Colletta, Regina, Anne Marie.

13. Ikutha

Fr. Julius Mutua (1982) .

14. Miambani

Fr. Francis Kasina (1985), Fr. Bernard Masila (1989).

15. Mutito

Fr. Vinny Connolly, (1964), Fr. Sean O' O'Dwyer (1965). Servants of the Mother of God; Sisters Rosario, Josephine, Margaret, Catherine.

16. Nuu

Fr. Pat Kelleher (1963) Mercy Sisters: Veronica, Christina, Elizabeth, Breda.

Pastoral Centre: Fr. P.J. McCamphill (1969) - Pastoral Co-ordinator; Fr. Mick Kane (1968) -
Vocations Director; Fr. Paddy O' Reilly (1958), Fr. Nicholas Maanzo (1987) - Financial
Administrators.

Diocesan Garage

Fr. Tommy Barrett (1964).

Other priests who have worked in Kitui since 1964, and who are now either posted elsewhere or are on Sabbatical:- ,

1. Diocesan –

Frs. Peter Muema (1974) - St. Augustine's Seminary Mabanga; Flavian Mwendwa (1981) - C.H.I.E.A.; Peter Kilonzo (1985).

2. Volunteer –

Tommy O'Riordan, Joe Dunn, Ciaran Whitney, Pdraig Keogh, Charlie Byrne, Denis Kelleher, Joe Fitzgerald, Pdraig Skeffington, Noel Durr, Deo Gratias Mutefunya (Tanzania).

3. Kiltegan –

Harry McCarney, Colm Hand, Mick Rodgers, Colm Cooke, Noel Connolly, Sean Doggett, Jack Rodgers, Tom Kiggins, Mick O'Leary, Dermot Foley, Seamus O'Reilly, Aidan O'Keeffe, Michael O'Brien, Pat O'Brien, John Keenan, P..J. Fitzgerald, Brian Corcoran, Nicky Hennitty. Danny Martin, Tim Galvin, Paul O'Brien.

Many volunteers have worked in the Diocese over the years, in the Educational, Medical and Developmental areas. Two of the longest-serving of them are Tony Woods (Headmaster of St. Charles Lwanga School) and Inez Keenan (nurse in Mutomo Hospital).

We are indeed grateful to them all for their generous service.